

Download Free The Experience Of Buddhism 3rd Third Edition Bystrong

This is likewise one of the factors by obtaining the soft documents of this **The Experience Of Buddhism 3rd Third Edition Bystrong** by online. You might not require more time to spend to go to the ebook initiation as well as search for them. In some cases, you likewise realize not discover the message The Experience Of Buddhism 3rd Third Edition Bystrong that you are looking for. It will unquestionably squander the time.

However below, later you visit this web page, it will be hence extremely easy to acquire as competently as download lead The Experience Of Buddhism 3rd Third Edition Bystrong

It will not agree to many time as we accustom before. You can get it though work something else at house and even in your workplace. fittingly easy! So, are you question? Just exercise just what we offer below as competently as review **The Experience Of Buddhism 3rd Third Edition Bystrong** what you in imitation of to read!

GK208F - MOHAMMED CUEVAS

For Jones the establishment of a definitive relationship between individual and society is central to the development of both engaged Buddhism and sociology. Here he tells readers how to bridge their spiritual practice to social action.

This book offers a systematic analysis of one of the most important concepts characterizing the Yogacara School of Buddhism (the last creative stage of Indian Buddhism) as outlined and explained in one of its most authoritative and influential texts, Lankavatara-sutra. Compiled in the second half of the fourth-century A.D., this sutra not only represents a comprehensive synthesis of both early and late religio-philosophical ideas crucial to the understanding of Buddhism in India, but it also provides an insight into the very early roots of the Japanese Zen Buddhism in the heart of the South Asian esotericism. The first part of the book outlines the three-fold nature of Being, as conceptualized in Buddhist metaphysics. The author uses an interpretive framework borrowed from the existentialist philosophy of Heidegger, in order to separate the transcendental Essence of Being from its Temporal manifestation as Self, and from its Spatial or Cosmic dimension. The second part clarifies the Buddhist approach to knowledge in its religious, transcendental sense and it shows that the Buddhists were actually first in making use of dialectical reasoning for the purpose of transcending the contradictory dualities imbedded in the common ways of perceiving, thinking, and arguing about reality.

Buddhism: Introducing the Buddhist Experience, focuses on the depth of Buddhist experience as expressed in the teachings and

practices of its religious and philosophical traditions. Taking a broad and inclusive approach, this work spans over 2,500 years, offering chapters on Buddhism's origins in India; Theravada and Mahayana Buddhism; and Buddhism in Southeast Asia, Tibet, China, Korea, and Japan.

Color photographs of some of the most influential masters of contemporary Tibetan Buddhism and quotations from each of them are presented in this testament to the compassion that is at the heart of Tibetan Buddhist tradition.

This is volume 3 of The Enlightened Experience series and features three discourses given by Lama Yeshe at the Sixteenth Kopan Meditation Course held at Kopan Monastery, Nepal, in November-December 1983. Lama Yeshe had arrived at Kopan just before the end of the meditation course and although he was very ill, he gave these teachings, along with a refuge ceremony and the bodhisattva vows. Lama gave his first teaching which is presented in this ebook as Practicing Dharma in the West: Q&A with Lama Yeshe. In this question-and-answer session, Lama offers essential advice to students on how to integrate Dharma when they return to the West. In response to a question about Christianity, Lama discusses the principles of loving kindness and compassion, which are fundamental to all religions. Lama continues with advice on relationships and explains in simple terms the meaning of Dharma, the importance of bodhicitta, the power of holy objects and the qualities of the Buddha. The next discourse, on December 9, 1983, is entitled The Peaceful Path to Liberation. In this extensive teaching Lama discusses the inner refuge which enables us to have a satisfied and happy life without depending on our external environment. He explains the meaning of Buddha, Dharma

and Sangha, and gives an overview of the five lay precepts, the bodhisattva vows, equilibrium meditation and the tantric path. The teaching concludes with a refuge ceremony, in which Lama clarifies the correct motivation as well as the essential meaning and purpose of refuge. In Lama Yeshe's final discourse, on December 10, 1983, he teaches on bodhicitta, which he describes as a universal meditation that is especially suitable for Westerners. Lama urges students to change the attitude of self-cherishing into a determination to hold others dear and benefit them as much as possible. In the second part of this teaching, Lama discusses two ways of taking the bodhisattva vows according to our level of commitment and concludes with a motivation for taking the vows. Lama Yeshe was a pioneer in bringing the Dharma to Westerners and the teachings in this ebook demonstrate his understanding of the Western psyche and his ability to express profound truths in simple terms.

Buddhism, in its diverse forms and throughout its long history, has had a profound influence on Asian cultures and the lives of countless individuals. In recent times, it has also attracted great interest among people in other parts of the world, including philosophers. Buddhist traditions often deal with ideas and concerns that are central to philosophy. A distinctively Buddhist philosophy of religion can be developed which focuses on Buddhist responses to issues such as the problem of suffering, the purpose and potential of human existence, life after death, freedom and moral responsibility, appearance and reality, the nature of religious language, attitudes to religious diversity and the relationship between Buddhism and science. Buddhism: A Contemporary Philosophical Investigation examines some of the central questions

that such ideas raise, drawing on ancient and more recent sources from a variety of Buddhist traditions, as viewed from a contemporary philosophical standpoint.

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 Garbhāvākṛānti-sūtra. 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.

Reach Your Zen Moment! The latest edition of The Complete Idiot's Guide® to Buddhism updates one of Alpha Books's most successful books in the religion/spirituality category, providing extensive information on both understanding the teachings and schools of Buddhism and incorporating the tenets of Buddhism into everyday life. It also includes additional information on Buddhism's effect on popular arts and sciences, the continuing relevance of the Dalai Lama, and an annotated bibliography. - With Buddhism as one of America's fastest growing religions, the audience

continues to renew itself - Covers all four schools of Buddhism: Zen, Tibetan, Pure Land, and Insight Meditation, which are not in competitors' books - For thousands of years, Buddhism has been a source of inner peace and security for millions Download a sample chapter.

Buddhism: Introducing the Buddhist Experience, Second Edition, focuses on the depth of Buddhist experience as expressed in the teachings and practices of its religious and philosophical traditions. Taking a broad and inclusive approach, this unique work spans over 2,500 years, offering chapters on Buddhism's origins in India; Theravada and Mahayana Buddhism; and Buddhism in Southeast Asia, Tibet, China, Korea, and Japan. It also includes an extensive discussion of modern, socially engaged Buddhism and a concluding chapter on the spread of Buddhism to the West. Author Donald W. Mitchell provides substantial selections of primary text material throughout that illustrate a great variety of moral, cultural, psychological, meditative, and spiritual Buddhist experiences. Buddhism features twenty-two boxed personal narratives by respected Buddhist leaders and scholars, including His Holiness the Dalai Lama, Dharma Master Sheng Yen, Dharma Master Cheng Yen, Jeffrey Hopkins, Sulak Sivaraksa, Rita M. Gross, Chatsumarn Kabilsingh, and Robert Aitken. The text also includes photographs, maps, a pronunciation guide, and a glossary of technical terms. Integrating more information about how Buddhism is actually practiced around the world today, the second edition adds six brief end-of-chapter essays by scholars and practitioners on cultural experiences of Buddhism in Thailand, Tibet, China, Korea, Japan, and America. Ideal for courses in Buddhism, Asian religions, and Asian philosophy, this edition also offers additional photographs, new sections on topics like Buddhist cosmology, expanded coverage of Buddhism and globalization, and updated suggestions for further reading.

Originally published in 1962. This book discusses and interprets the main themes of Buddhist thought in India and is divided into three parts: Archaic Buddhism: Tacit assumptions, the problem of "original Buddhism", the three marks and the perverted views, the five cardinal virtues, the cultivation of the social emotions, Dharma and dharmas, Skandhas, sense-fields and elements. The Sthaviras: the eighteen schools, doctrinal disputes, the unconditioned and the process of salvation, some Abhidharma problems. The Mahayana: doctrines common to all Mahayanists, the Mad-

hyamikas, the Yogacarins, Buddhist logic, the Tantras.

These essays focus on the concept of time in the major religious traditions. The theme of time so central to the religious point of view offers a focal point for fruitful interreligious dialogue.

This indispensable volume is a lucid and faithful account of the Buddha's teachings. "For years," says the "Journal of the Buddhist Society," "the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. Rahula's "What the Buddha Taught" fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to 'the educated and intelligent reader.' Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly." This edition contains a selection of illustrative texts from the "Suttas" and the "Dhammapada" (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

Illuminates the precious gems of Buddhism - the Buddha Jewel: symbol of Enlightenment, the Dharma Jewel: the path to Enlightenment, and the Sangha Jewel: symbol of the fellowship enjoyed by those who tread that path - in a clear and radiating light. To understand the Three Jewels is to understand the central ideals and principles of Buddhism.

"The four noble truths are the most widely recognized teaching of the Buddha today. This book is the first comprehensive study of the teaching as it appears in the the Tipitaka, the canon of the Theravada Buddhism." --Book Jacket.

Buddhism: Introducing the Buddhist Experience focuses on the depth of Buddhist experience as expressed in the teachings and practices of a wide array of its religious and philosophical traditions. Taking a broad and inclusive approach, this unique work spans over 2,500 years, featuring chapters on Buddhism's origins in India; Theravada and Mahayana Buddhism; and Buddhism in Southeast Asia, Tibet, China, Korea, and Japan. It also includes an extensive discussion of modern, socially engaged Buddhism and a concluding chapter on the spread of Buddhism to the West. Mitchell provides substantial selections of primary text material throughout that illustrate a great variety of moral, psychological, meditative, and spiritual Buddhist experiences. Buddhism features twenty-two boxed personal narratives provided by respected Buddhist leaders and scholars from around the world, including His Holiness the Dalai Lama, Dharma Master Sheng Yen, Dharma

Master Cheng Yen, Jeffrey Hopkins, Sulak Sivaraksa, Rita M. Gross, Chatsumarn Kabilsingh, and Robert Aitken. These concise and intriguing essays give students a glimpse into what the topics discussed in the book actually mean in terms of human experience today. Ideal for courses in Buddhism, Asian religions, and Asian philosophy, Buddhism also incorporates helpful maps, numerous illustrations, a glossary, and suggestions for further reading.

This indispensable volume is a lucid and faithful account of the Buddha's teachings. "For years," says the *Journal of the Buddhist Society*, "the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. Rahula's *What the Buddha Taught* fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to 'the educated and intelligent reader.' Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly." This edition contains a selection of illustrative texts from the *Suttas* and the *Dhammapada* (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

Tathagatagarbha -- Buddha Nature -- is a central concept of Mahayana Buddhism crucial to all the living practice traditions of Tibetan and Zen Buddhism. Its relationship to the concept of emptiness has been a subject of controversy for seven hundred years. Dr. Hookam's work investigates the divergent interpretations of these concepts and the way the Tibetan tradition is resolving them. In particular she does this with reference to the only surviving Indian commentary on the Tathagatagarbha doctrine, the *Ratnagotravibhaga*. This text addresses itself directly to the issue of how to relate the doctrine of emptiness (the illusory nature of the world) to that of the truly existing, changeless Absolute (the Buddha Nature). This is the first work by a Western writer to present an analysis of the Shentong tradition based on previously untranslated sources. The Shentong view rests on meditative experience that is inaccessible to the conceptualizing mind. It is deeply rooted in the sutra tradition of Indian Buddhism and is central to an understanding of the Mahamudra and Dzogchen traditions and Tantric practice among Kagyupas and Hyingmapas.

Reiko Ohnuma offers a wide-ranging exploration of the complex role of maternal imagery and discourse in pre-modern South Asian Buddhism. Motherhood was sometimes extolled as the most

appropriate symbol for buddhahood itself, and sometimes denigrated as the most paradigmatic manifestation of attachment and suffering. In Buddhist literature, feelings of love and gratitude for the mother's nurturance frequently mingle with submerged feelings of hostility and resentment for the unbreakable obligations thus created, and positive images of self-sacrificing mothers are counterbalanced by horrific depictions of mothers who kill and devour. Institutionally, the formal definition of the Buddhist renunciant as one who has severed all familial ties seems to co-exist uneasily with an abundance of historical evidence demonstrating monks' and nuns' continuing concern for their mothers, as well as other familial entanglements. Ohnuma's study provides critical insight into Buddhist depictions of maternal love and grief, the role of the Buddha's own mothers, Maya and Mahaprajapata, the use of pregnancy and gestation as metaphors for the attainment of enlightenment, the use of breastfeeding as a metaphor for the compassionate deeds of buddhas and bodhisattvas, and the relationship between Buddhism and motherhood as it actually existed in day-to-day life.

Buddhism or Buddhisms? By the time they move on to Buddhism in Japan, many students who have studied its origins in India ask whether this is in fact the same religion, so different can they appear. In *Buddhisms: An Introduction*, Professor John S. Strong provides an overview of the Buddhist tradition in all its different forms around the world. Beginning at the modern day temples of Lumbini, where the Buddha was born, Strong takes us through the life of the Buddha and a study of Buddhist Doctrine, revealing how Buddhism has changed just as it has stayed the same. Finally, Strong examines the nature of Buddhist community life and its development today in the very different environments of Thailand, Japan, and Tibet. Enriched by the author's own insights gathered over forty years, *Buddhisms* never loses sight of the personal experience amidst the wide-scope of its subject. Clear in its explanations, replete with tables and suggestions for further reading, this is an essential new work that makes original contributions to the study of this 2,500 year-old religion.

Part of the "Religious Life in History Series," this comprehensive anthology provides translations of texts illustrative of Buddhist philosophy and doctrine as well as descriptive, concrete accounts of Buddhist practices, rituals, and experiences. Author John Strong gives careful consideration to many key aspects of the religion in

a wide range of geographic and cultural arenas, from Asia to the United States, and gives students a sense of Buddhism's historical evolution in each area. In addition, this new edition of *THE EXPERIENCE OF BUDDHISM* uniquely offers students a list of pertinent bibliographic suggestions after each reading, giving them the opportunity to both enhance their understanding of the material and streamline their research and paper-writing process.

The ethical treatment of non-human animals is an increasingly significant issue, directly affecting how people share the planet with other creatures and visualize themselves within the natural world. The *Routledge Handbook of Religion and Animal Ethics* is a key reference source in this area, looking specifically at the role religion plays in the formation of ethics around these concerns. Featuring thirty-five chapters by a team of international contributors, the handbook is divided into two parts. The first gives an overview of fifteen of the major world religions' attitudes towards animal ethics and protection. The second features five sections addressing the following topics: Human Interaction with Animals Killing and Exploitation Religious and Secular Law Evil and Theodicy Souls and Afterlife This handbook demonstrates that religious traditions, despite often being anthropocentric, do have much to offer to those seeking a framework for a more enlightened relationship between humans and non-human animals. As such, *The Routledge Handbook of Religion and Animal Ethics* is essential reading for students and researchers in religious studies, theology, and animal ethics as well as those studying the philosophy of religion and ethics more generally.

Ninian Smart, 1927-2001, English philosopher.

This comprehensive compilation of entries documents the origins, transmissions, and transformations of Asian American folklore and folklife. • More than 600 entries • Contributions from more than 170 expert contributors • Introductory essays covering disciplinary theories and methods in the study of folklore and folklife • An appendix of Asian American folktales

"Just as scientists observe and catalogue the material world, Buddhists for centuries have been observing and cataloging the components of the human psyche. Addressing both the nature of the human mind and how humans know what they know, Buddhist psychology offers a rich and subtle knowledge of the inner experience. Here, Buddhism's unique, time-tested way of viewing the mind is explained so that followers of Tibetan Buddhism can un-

derstand their anger and aversion, and develop equanimity, patience and love. "

In this classic work of spiritual guidance, the founder of the Rochester Zen Center presents a comprehensive overview of Zen Buddhism. Exploring the three pillars of Zen—teaching, practice, and enlightenment—Roshi Philip Kapleau, the man who founded one of the oldest and most influential Zen centers in the United States, presents a personal account of his own experiences as a student and teacher, and in so doing gives readers invaluable advice on how to develop their own practices. Revised and updated, this 35th anniversary edition features new illustrations and photographs, as well as a new afterword by Sensei Bodhin Kjolhede, who succeeded Kapleau as spiritual director of the Rochester Zen Center. A moving, eye-opening work, *The Three Pillars of Zen* is the definitive introduction to the history and discipline of Zen.

The process by which this transformation occurs through chant, sermon, meditation, and the presence of charismatic monks is at the heart of this book."--BOOK JACKET.

This book presents a rethink on the significance of Thai Buddhism in an increasingly complex and changing post-modern urban context, especially following the financial crisis of 1997. Defining the cultural nature of Thai 'urbanity'; the implications for local/global flows, interactions and emergent social formations, James Taylor opens up new possibilities in understanding the specificities of everyday urban life as this relates to perceptions, conceptions and lived experiences of religiosity. Changes in the centre are also reverberating in the remaining forests and the monastic tradition of forest-dwelling which has sourced most of the nation's modern saints. The text is based on ethnography taking into account the rich variety of everyday practices in a *mélange* of the religious. In Thailand, Buddhism is so intimately interconnected with national identity and social, economic and ethno-political concerns as to be inseparable. Taylor argues here that in recent years there has been a marked reformulation of important conventional cosmologies through new and challenging Buddhist ideas and practices. These influences and changes are as much located outside as inside the Buddhist temples/monasteries.

The first teaching, "The Three Principal Aspects of the Path," was given in France in 1982. The second teaching, an "Introduction to Tantra," also in two parts, was given at Grizzly Lodge, California, in 1980. It comprises the first two lectures of a commentary on

the Chenrezig yoga. "Meditation is not on the level of the object but on that of the subject - you are the business of your meditation. "Bodhicitta is very practical, I tell you. It's like medicine. The self-cherishing thought is like a nail or a sword in your heart; it always feels uncomfortable. With bodhicitta, from the moment you begin to open, you feel incredibly peaceful and you get tremendous pleasure and inexhaustible energy. Forget about enlightenment - as soon as you begin to open yourself to others, you gain tremendous pleasure and satisfaction. Working for others is very interesting; it's an infinite activity. Your life becomes continuously rich and interesting. "Historically, Shakyamuni Buddha taught the four noble truths. To whose culture do the four noble truths belong? The essence of religion has nothing to do with any one particular country's culture. Compassion, love, reality - to whose culture do they belong? The people of any country, any nation, can implement the three principal aspects of the path, the four noble truths or the eightfold path. There's no contradiction at all." This book is made possible by kind supporters of the 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.

Illustrations: Numerous B/w Illustrations Description: In this book the author has tried to trace the relationship which exists between Zen and the two chief Mahayana Sutras the Gandavyuha and Prajnaparamita, and then the transformation, through which Indian Buddhism had to go while adapting itself to Chinese psychology. The Chinese are a practical people quite different from the Indian, who are highly endowed with the power of abstraction as well as an inexhaustible mine of imagination. It was natural that the Mahayana teachings had to be transformed as to make them appreciated by the Chinese. This meant that the Gandavyuha and Prajnaparamita were to be converted into Zen dialogues.

Presents Buddhist philosophy and practice as a resource for psychotherapy which is responsive to the needs for a three-way dialogue between Buddhism, psychotherapy and contemporary discourse.

Unfortunate Destiny focuses on the roles played by nonhuman animals within the imaginative thought-world of Indian Buddhism, as reflected in pre-modern South Asian Buddhist literature. These roles are multifaceted, diverse, and often contradictory: In Buddhist doctrine and cosmology, the animal rebirth is a most "unfortunate destiny" (*durgati*), won through negative karma and characterized by a lack of intelligence, moral agency, and spiritual potential. In stories about the Buddha's previous lives, on the other hand, we find highly anthropomorphized animals who are wise, virtuous, endowed with human speech, and often critical of the moral shortcomings of humankind. In the life-story of the Buddha, certain animal characters serve as "doubles" of the Buddha, illuminating his nature through identification, contrast or parallelism with an animal "other." Relations between human beings and animals likewise range all the way from support, friendship, and near-equality to rampant exploitation, cruelty, and abuse. Perhaps the only commonality among these various strands of thought is a persistent impulse to use animals to clarify the nature of humanity itself--whether through similarity, contrast, or counterpoint. Buddhism is a profoundly human-centered religious tradition, yet it relies upon a dexterous use of the animal other to help clarify the human self. This book seeks to make sense of this process through a wide-ranging-exploration of animal imagery, animal discourse, and specific animal characters in South Asian Buddhist texts.

Giving a new translation and interpretation of the basic works of Vasubandhu the yogacarin, the author shows that Yogacara metaphysics is basically the same as that of the early Buddhism. He contends that the Yogacara writings are open to interpretation in terms of realistic pluralism, and thus challenges their traditional interpretation in terms of idealistic monism. His translation is faithful to the original, arguments convincing and consistent, and presentation clear and readable. The texts translated and interpreted are (i) *Madhyanta-vibhago-karika-bhasya*, (ii) *Trisvabhava-nirdeśa*, (iii) *Trimsatika* and (iv) *Vimsatika*. The doctrine of experience presented by these texts may be summarised in the words of the author as follow: The experience of samsara consists basically in

one's being forced to view oneself as the grasper (grahaka), the enjoyer (bhoktr), knower (jnatr) of all beings, which are then viewed as the graspable (grahya), the enjoyable (bhojya), the knowable (jneya). There one cannot help mentally constructing the distinction between the subject and the object, the grasper and the graspable, the enjoyer and the enjoyable...

"Throughout the centuries, moral philosophers, both Eastern and Western, considered a permanent and eternal law a necessary requirement for the formulation of a moral principle. If such a law was not empirically given, it had to be determined through reason. In contrast, early Buddhism presented a radical theory of impermanence. Interpreters of early Buddhism have been unable to abandon the presupposition of permanence, however, and hence have persisted in viewing nirvana or freedom as a permanent and eternal state to be contrasted with the impermanent world of sensory experience and bondage. Ethics in Early Buddhism is David J. Kalupahana's balanced and brilliantly concise attempt to place the early Buddhist descriptions of the world of experience, the state of freedom, and the moral principle leading to such freedom within the framework of impermanence."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

* Comprehensive introduction to Buddhism that examines present-day Buddhism in the context of its historical development.

Dzong-ka-ba's (1357-1419) *The Essence of Eloquence* is the one book on wisdom that the Dalai Lama carries with him wherever he goes. Composed by Tibet's great yogi-scholar and founder of the Ge-luk-ba school, it stands as a landmark in Buddhist philosophy. In this first of a three-volume series, Jeffrey Hopkins focuses on how the conflict between appearance and reality is presented in the Mind-Only, or Yogic Practice, School. *The Essence of Eloquence* is so rich that for the last six centuries numerous Tibetan

and Mongolian scholars have been drawn into a dynamic process of both finding and creating consistency in Dzong-ka-ba's often terse and cryptic tract. Hopkins makes extensive use of these commentaries to annotate the translation. Included are historical and doctrinal introductions and a critical edition of the text, as well as a lengthy synopsis to aid the general reader. Specialists and nonspecialists alike will find this important book indispensable. Dzong-ka-ba's (1357-1419) *The Essence of Eloquence* is the one book on wisdom that the Dalai Lama carries with him wherever he goes. Composed by Tibet's great yogi-scholar and founder of the Ge-luk-ba school, it stands as a landmark in Buddhist philosophy. In this first of a three-volume series, Jeffrey Hopkins focuses on how the conflict between appearance and reality is presented in the Mind-Only, or Yogic Practice, School. *The Essence of Eloquence* is so rich that for the last six centuries numerous Tibetan and Mongolian scholars have been drawn into a dynamic process of both finding and creating consistency in Dzong-ka-ba's often terse and cryptic tract. Hopkins makes extensive use of these commentaries to annotate the translation. Included are historical and doctrinal introductions and a critical edition of the text, as well as a lengthy synopsis to aid the general reader. Specialists and nonspecialists alike will find this important book indispensable.

The Vessantara Jataka tells the story of Prince Vessantara, who attained the Perfection of Generosity by giving away his fortune, his children, and his wife. Vessantara was the penultimate rebirth as a human of the future Gotama Buddha, and his extreme charity has been represented and reinterpreted in texts, sermons, rituals, and art throughout South and Southeast Asia and beyond. This anthology features well-respected anthropologists, textual scholars in religious and Buddhist studies, and art historians, who engage in sophisticated readings of the text and its ethics of giving, under-

standing of attachment and nonattachment, depiction of the trickster, and unique performative qualities. They reveal the story to be as brilliantly layered as a Homeric epic or Shakespearean play, with aspects of tragedy, comedy, melodrama, and utopian fantasy intertwined to problematize and scrutinize Theravada Buddhism's cherished virtues.

The very idea that the teachings can be mastered will arouse controversy within Buddhist circles. Even so, Ingram insists that enlightenment is an attainable goal, once our fanciful notions of it are stripped away, and we have learned to use meditation as a method for examining reality rather than an opportunity to wallow in self-absorbed mind-noise. Ingram sets out concisely the difference between concentration-based and insight (vipassana) meditation; he provides example practices; and most importantly he presents detailed maps of the states of mind we are likely to encounter, and the stages we must negotiate as we move through clearly-defined cycles of insight. It's easy to feel overawed, at first, by Ingram's assurance and ease in the higher levels of consciousness, but consistently he writes as a down-to-earth and compassionate guide, and to the practitioner willing to commit themselves this is a glittering gift of a book. In this new edition of the bestselling book, the author rearranges, revises and expands upon the original material, as well as adding new sections that bring further clarity to his ideas.

Being and Ambiguity, while making use of the methods of the Western tradition, proposes a paradigm shift derived from Chinese Buddhism's Tiantai school. Using Tiantai's "Three Truths," Zi-poryn brings insights to questions of identity, determinacy, contextuality, being, desire, boredom, addiction, love, and truth. By turns rigorously analytic and irreverent, the book offers a meaningful and enjoyable reading experience in comparative philosophy.