

The Great Kagyu Masters The Golden Lineage Treasury

Accessible and practical teachings on both the life of Tilopa, who founded the Kagyu tradition of Tibetan Buddhism, and one of his most important texts on the practice of Mahamudra. Most traditions of Mahamudra meditation can be traced back to the mahasiddha Tilopa and his Ganges Mahamudra, a “song of realization” that he sang to his disciple Naropa on the banks of the Ganges River more than a thousand years ago. In this book, Khenchen Thrangu, a beloved Mahamudra teacher, tells the extraordinary story of Tilopa’s life and explains its profound lessons. He follows this story with a limpid and practical verse-by-verse commentary on the Ganges Mahamudra, explaining its precious instructions for realizing Mahamudra, the nature of one’s mind. Throughout, Thrangu Rinpoche speaks plainly and directly to Westerners eager to receive the essence of Mahamudra instructions from an accomplished teacher.

Buddhist teachings provide numerous methods for bringing greater meaning and happiness into our lives and into our relationships with others. In *A Complete Guide to the Buddhist Path*, Khenchen Konchog Gyaltshen Rinpoche reveals these methods in direct, vibrant, down-to-earth language. At the core of this work lies *The Jewel Treasury of Advice*, a text composed by Drikung Bhande

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Dharmaradza (1704–1754), the reincarnation of Drikung Dharmakirti. Khenchen Rinpoche interprets these ancient teachings with compassion, humor, and a keen awareness for their relevance in contemporary Western life. Those who sincerely want to study and practice the Buddha's teachings will find this an indispensable guide.

This book traces the lifestory of Rechungpa (1084-1161) - the student of the famous teacher Milarepa - using rare and little-known manuscripts, and discovers how the image of both Milarepa and Rechungpa underwent fundamental transformations over a period of over three centuries. Peter Alan Roberts compares significant episodes in the life of Rechungpa as portrayed in a succession of texts, and thus demonstrates the evolution of Rechungpa's biography. This is the first survey of the surviving literature which includes a detailed analysis of their dates, authorship and interrelationships. It shows how Rechungpa was increasingly portrayed as a rebellious, volatile and difficult pupil, as a lineage from a fellow-pupil prospered to become dominant in Tibet. Written in a style that makes it accessible to broad readership, Roberts' book will be of great value to anyone with an interest in the fields of Tibetan literature, history or religion.

The Mind of Mahamudra is the third volume in the Tibetan Classics series, which

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aims to make available accessible paperback editions of key Tibetan Buddhist works drawn from Wisdom Publications' Library of Tibetan Classics. Enjoy six key texts on the cornerstone meditation practice of the Kagyu school of Tibetan Buddhism by some of its most celebrated forebearers. The Mind of Mahamudra highlights mahamudra, the central meditation practice of the Kagyu school of Tibetan Buddhism. The six texts range in date from the twelfth to the seventeenth century and include such celebrated authors as Lama Shang and the Third Karmapa. Mahamudra is essentially a simple, direct method for looking beyond our thoughts to the very nature of conscious experience. Mahamudra literally means "the great seal" and masters of this tradition have explained it to mean that everything is sealed with buddhahood, and there is no liberation to be attained other than what is already present. Mahamudra, it is said, is not attained not because it is too difficult, but because it is too easy; not because it is too far, but because it is too close; and not because it is hidden but because it is too evident. Because of its universality and directness, mahamudra meditation is particularly suited to the modern West. Eminent scholar Peter Alan Roberts draws on his thirty-plus years of experience of translating for Tibetan lamas to illuminate these benchmark translations.

From a review in BuddhaDharma magazine: The Heart of the Path is a lengthy

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teaching on guru yoga by a contemporary exemplar of the practice, Lama Thubten Zopa. A close disciple of Lama Thubten Yeshe for more than three decades, Lama Zopa has taught by word and example the importance and power of properly following a guru. The book is based on several decades of dharma talks organized by editor Ailsa Cameron into twenty-four chapters, beginning with the question of why one needs a teacher to progress along the path. The remaining chapters discuss in considerable detail how to cultivate and practice devotion, and generate the view of one's own teacher as the Buddha. It concludes with several short guru yoga visualization practices. Throughout the book Lama Zopa offers personal reflections and stories to illustrate his message that guru yoga truly is the heart of the path to liberation. From a review in Tricycle magazine: For those interested in stepping beyond the realm of ideas into the world of practice, the latest book from Tibetan master Lama Zopa Rinpoche is a helpful guide to one important aspect of the spiritual path. The Heart of the Path explains the importance of guru devotion and Zopa's view of the proper way to develop a student-teacher bond. Lama Zopa has had many teachers, but his unwavering devotion to Lama Thubten Yeshe shines through on every page. Drawing on this experience and the Buddha's teachings, Zopa effectively conveys the value of relationships based on Buddhist ideals. From a review in

Mandala magazine: Although guru devotion is a foundational concept within Tibetan Buddhist thought, for many it remains a bewildering and impenetrable topic. Fortunately for contemporary practitioners, Lama Zopa Rinpoche has spoken extensively on guru devotion, giving teachings and advice about what it really means to have devotion to one's spiritual friend. Drawing from nearly fifty teachings, this treasure is the result of seven years of painstaking editing by Ven. Ailsa Cameron. Not only does it include teachings on the traditional sub-topics that fall under guru devotion found in Tsongkhapa's lam-rim, but also a useful outline to guide your reading, several supplementary prayers and teachings from other renowned Tibetan masters, and inspiring images of Lama Zopa, Lama Yeshe and other amazing teachers peppered throughout. A perusal of this masterful work by Lama Zopa Rinpoche will assuage any doubts about the utility or possibility of "seeing the guru as Buddha." 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. Classical Tibetan Buddhist scriptures forbid the selling of Buddhist objects, and yet there is today a thriving market for Buddhist statues, paintings, and texts. In *Buddha in the Marketplace*, Alex John Catanese investigates this practice, which continues to be viewed as a form of "wrong livelihood" by modern Tibetan Buddhist scholars. Drawing on textual and historical sources, as well as ethnographic research conducted in the region of Amdo, Tibet, Catanese follows the trajectory of Buddhist objects from their status as noncommodities prior to the Cultural Revolution to their emergence as commodities on the open market in the modern period. The book examines why Tibetans have more recently begun to sell such objects for their personal livelihoods when their religious tradition condemns such business activities in the strongest possible terms. Addressing the various societal and religious ramifications of these commercial practices, Catanese illustrates how such activity is leading to significant cultural and economic changes, transforming the "moral economy" associated with Buddhist objects, and contributing to a reinterpretation of Tibetan Buddhist identity. Through the biography of an unusual Manchu Chinese female devotee who

contributed to the spread of Tibetan Buddhism in Taiwan, the book provides a new angle at looking at Sino-Tibetan relations by bringing issues of gender, power, self-representation, and globalization

First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Accessible and practical teachings on the life of Naropa, with verse-by-verse commentary on his two most important Mahamudra songs by a contemporary Karma Kagyu master. Naropa is one of the accomplished lineage holders of the Mahamudra tradition of Tibetan Buddhism. In this book, Khenchen Thrangu Rinpoche, a beloved Mahamudra teacher, first tells the extraordinary story of Naropa's life and explains its profound lessons. He follows this with lucid and practical commentaries on two of Naropa's songs of realization, explaining their precious instructions for realizing Mahamudra, the nature of one's mind. Throughout, Thrangu Rinpoche speaks plainly and directly to Westerners eager to receive the essence of Mahamudra instructions from an accomplished teacher.

For three decades, E. Gene Smith ran the Library of Congress's Tibetan Text Publication Project of the United States Public Law 480 (PL480) - an effort to salvage and reprint the Tibetan literature that had been collected by the exile community or by members of the Bhotia communities of Sikkim, Bhutan, India, and Nepal. Smith wrote prefaces to these reprinted books to help clarify and contextualize the particular Tibetan texts: the prefaces served as rough orientations to a poorly understood body of foreign literature. Originally produced in print quantities of twenty, these prefaces quickly became legendary, and soon photocopied

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collections were handed from scholar to scholar, achieving an almost cult status. These essays are collected here for the first time. The impact of Smith's research on the academic study of Tibetan literature has been tremendous, both for his remarkable ability to synthesize diverse materials into coherent accounts of Tibetan literature, history, and religious thought, and for the exemplary critical scholarship he brought to this field.

Straight from the Heart brings together an inspiring collection of Buddhist teachings, songs of realization, meditation instructions, and enlightened poetry—all chosen for their power to speak directly to the student. Drawn from Indian Mahayana and Vajrayana Buddhism as well as from all four schools of Tibetan Buddhism, some will impress with their beautiful poetry and powerful imagery, others with their profound power of instruction. Still others share personal advice for life that seems to come directly from the mouth of the author, and some serve as immediate and profound practice instructions. Several are just delightfully unconventional, even outrageous, letting in fresh air on petrified views or musty traditions. Most of them are simply unknown precious gems, which deserve a wider audience. Each of the works is preceded by a brief introduction and a short biography of its author. Many of these are legendary accounts of supernatural feats, edifying examples for students on the same spiritual path meant to expand their limited outlook with “mind-blowing” stories. Miraculous deeds, magnificent songs, and pithy instructions distinguish this collection assembled by the Buddhist scholar and translator Karl Brunnhölzl, whose years of work among dharma texts and his skill as a translator yield a rich mine of teachings all chosen for their ability to speak directly to the heart.

The Library Of Tibetan Classics is a special series being developed by The Institute of Tibetan Classics to make key classical Tibetan texts part of the global literary and intellectual heritage.

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Eventually comprising thirty-two large volumes, the collection will contain over two hundred distinct texts by more than a hundred of the best-known Tibetan authors. These texts have been selected in consultation with the preeminent lineage holders of all the schools and other senior Tibetan scholars to represent the Tibetan literary tradition as a whole. Peter Alan Roberts was born in Wales and lives in Hollywood, California. He obtained a B.A. in Sanskrit and Pali and a Ph.D. in Tibetan Studies from Oxford University. For more than thirty years he has been working as an interpreter for lamas and as a translator of Tibetan texts. He specializes in the literature of the Kagyü and Nyingma traditions with a focus on tantric practices, and he is the author of *The Biographies of Rechungpa*. Thupten Jinpa holds a Geshe Lharam degree from Ganden monastic university and a Ph.D. in religious studies from Cambridge University. The translator and editor of numerous books, he has been the principal English-language translator for His Holiness the Dalai Lama for over two decades, and he is the author of *Self Reality and Reason in Tibetan Philosophy*. He lives in Montreal with his wife and two daughters.

In Tibet, vajra songs became popular when Milarepa gave teachings in that style to his disciples. His example influenced all Tibetan Buddhist schools, particularly the Kagyü lineages. People commonly memorized such songs and sang them with beautiful melodies. But vajra songs are much more than pleasant tunes or ordinary poetry. A vajra song reflects the enlightened mind of its author by encapsulating precisely profound meaning in just a few words. Thus, it can be difficult for the unenlightened to penetrate their meaning. Khenchen Konchog Gyaltsen learned to sing vajra songs at his mother's knee. Later in life, he learned of their profound meaning from masters of Tibetan Buddhism, which allowed him to finally

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experience their depth in solitary retreat. Rinpoche brings this tradition into a Western context by translating songs composed by iconic Buddhist figures and explaining them in contemporary terms. Rinpoche presents the outer and inner meaning of nine vajra songs by Milarepa (ca. 1052–1135) and Jigten Sumgön (1143–1217). He describes the Buddhist path of wisdom and compassion that leads to ultimate peace and happiness, and shows how to develop our mental qualities. In ancient times, these teachings were given to help others reach spiritual maturity. Here, we are invited into the world of transmission from master to disciple in order to discover truth for ourselves—to open the eye of wisdom that reveals the mind that cannot be seen.

Roger Jackson provides accurate, accessible translations of three classics of medieval Indian Buddhist mysticism: the "couplet-treasuries" of the great tantric masters Saraha, Kanha, and Tilopa. Since their composition around 1000 CE, these poems have exerted a powerful influence on spiritual life, as well as poetry and song, in India, Nepal, and Tibet. Jackson's fresh translations allow the poetry to shine through, capturing the sense and spirit of the poems in the original. Jackson offers a thorough introduction that deftly summarizes the latest scholarship, situating the poems in their historical context and making them accessible not only to scholars but also to students and practitioners.

A cross-cultural encyclopedia of the most significant holy people in history, examining why people in a wide range of religious traditions throughout the world have been regarded as divinely inspired.

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powerful influence on spiritual life.

A definitive study of one of the most important practices in Tibetan Buddhism, with translations of a number of its key texts. Mahamudra, the “great seal,” refers to the ultimate nature of mind and reality, to a meditative practice for realizing that ultimate reality, and to the final fruition of buddhahood. It is especially prominent in the Kagyü tradition of Tibetan Buddhism, so it sometimes comes as a surprise that mahamudra has played an important role in the Geluk school, where it is part of a special transmission received in a vision by the tradition’s founder, Tsongkhapa. Mahamudra is a significant component of Geluk ritual and meditative life, widely studied and taught by contemporary masters such as the Dalai Lama. Roger Jackson’s *Mind Seeing Mind* offers us both a definitive scholarly study of the history, texts, and doctrines of Geluk mahamudra and masterful translations of its seminal texts. It provides a skillful survey of the Indian sources of the teaching, illuminates the place of mahamudra among Tibetan Buddhist schools, and details the history and major textual sources of Geluk mahamudra. Jackson also addresses critical questions, such as the relation between Geluk and Kagyü mahamudra, and places mahamudra in the context of contemporary religious studies. The translation portion of *Mind Seeing Mind* includes ten texts on mahamudra history, ritual, and practice. Among these are the First Panchen Lama’s root verses and autocommentary on mahamudra meditation, his ritual masterpiece *Offering to the Guru*, and a selection of his songs of spiritual experience. *Mind Seeing Mind* adds considerably to our understanding of Tibetan Buddhist spirituality and shows how mahamudra came to be woven throughout the fabric of the Geluk tradition.

With lively, engaging stories and exquisite portraits, this volume is sure to inspire all. “I believe

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the life a lama lives is the greatest instruction to the students who follow him or her. It is an instruction we can actually see. The lama's deeds display the Dharma in action for us. They can instruct our hearts with the fullness of lived experience. In the lama's actions we can observe how the mind turns to Dharma, and how that Dharma becomes a path. We can watch how the path eliminates confusion, and how confusion arises as wisdom.” – H.H. the Seventeenth Karmapa

The Karmapas and Their Mahamudra Forefathers collects fascinating accounts of the lives of the Karmapas and of their forefathers in the Mahamudra practice lineage. Each story is accompanied by a beautiful, full-color illustration of its subject in the lineage, as depicted in the traditional style of Eastern Tibet used at the renowned Thrangu Tashi Yangtse Monastery in Nepal.

The first-ever extensive biography of Tibet's most famous nonsectarian Buddhist lama Known as the “king of renunciates,” Jamgon Kongtrul Lodro Taye (1813–1899) forever changed the face of Buddhism through collecting, arranging, and disseminating the various lineage traditions of Tibet across sectarian lines. His extensive treasury collections of profound Buddhist teachings continue to be taught and transmitted throughout the Himalayas by all major traditions and represent the breadth and profundity of Tibetan Buddhist philosophy and practice. Jamgon Kongtrul was a polymath, dedicated retreatant, ritual expert, writer, and teacher from the eastern Tibetan kingdom of Derge. During the nineteenth century, while central Tibet experienced extreme sectarian divides, Jamgon Kongtrul, along with Jamyang Khyentse Wangpo and Chokgyur Lingpa, set about collecting, teaching, and transmitting the major practice traditions found in Tibet. Their activity—much of which did not adhere to the traditional divides of the Tibetan “schools” and included both tantric lineages coming from

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India as well as Tibetan treasure (terma) lineages—is one of the finest examples of Tibetan ecumenism, or Rimay, and Jamgon Kongtrul is perhaps the most famous among Tibet's Rimay masters. This is the most accessible work available on Jamgon Kongtrul's life, writings, and influence, written as a truly engaging historical biography. Alexander Gardner provides an intimate glimpse into the life of one of the most important Tibetan Buddhist teachers to have ever lived.

For inspiration, Buddhists turn to the life stories of how the great masters of their lineage struggled with their circumstances and achieved enlightenment. This important and very readable volume tells the extraordinary tales of the greatest teachers of the Kagyu the lineage with the widest following in the U.S.

The Crystal Mirror of Philosophical Systems, by Thuken Losang Chokyi Nyima (1737-1802), is arguably the widest-ranging account of religious philosophies ever written in pre-modern Tibet. Like most Tibetan texts on philosophical systems, this work covers the major schools of India, both Buddhist and non-Buddhist, but then goes on to discuss in detail the entire range of Tibetan traditions as well, with separate chapters on the Nyingma, Kadam, Kagyu, Shije, Sakya, Jonang, Geluk, and Bon schools. Not resting there, Thuken goes on to describe the major traditions of China--Confucian, Daoist, and the multiple varieties of Buddhist--as well as those of Mongolia, Khotan, and even Shambhala. The Crystal Mirror of Philosophical Systems is unusual, too, in its concern not just to describe and analyze doctrines, but to trace the historical development of the various traditions. The Crystal Mirror of Philosophical Systems is an eloquent and erudite presentation exploring the religious history and philosophical systems of an array of Asian Cultures--and offering evidence that the serious and sympathetic study of

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the history of religions has not been a monopoly of Western scholarship.

Writing the Passions is a book of literary criticism, of philosophy and of the politics of modernity. It explores the arguments on the location of feeling in literature; on the fragmentation of the self under the pressure of the passions; of the place of the passions in psychoanalytic practice and theory; and on the notions of multiplicity, soul, spirit, polytheism and animism developed from their bases in psychoanalytic and Derridean theory. The relations between writing and the passions are addressed through individual texts, ranging across many centuries and from Europe to China. Writers and texts discussed include Plato, Andrew Marvell, Swinburne, Salman Rushdie, Iain Banks, Deleuze, Guattari and many others. Topics addressed include: the meaning of crime passionnel; art and the wound; passion and ceremonial; adoration and abjection; dread and disgust; the nature of the exotic; shame and irony; separation, incompleteness and the cure. Written in a uniquely engaging and accessible style, Writing the Passions provides readers with a fascinating exploration of the general notion of 'the passions', together with a set of historical insights into how the passions have been considered and treated in different literatures and cultures.

A masterwork of Tibetan Buddhism—providing the complete foundation for study and practice—from beginning to Buddhahood. Includes teachings on Buddha-nature, finding the spiritual master, impermanence, karma, cultivation of bodhicitta, development of the six perfections, the ten bodhisattva bhūmis, Buddhahood, and the activities of the Buddha. Tibetan Buddhism teaches compassion toward all beings, a category that explicitly includes animals. Slaughtering animals is morally problematic at best and, at worst, completely incompatible with a religious lifestyle. Yet historically most Tibetans—both monastic and

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lay—have made meat a regular part of their diet. In this study of the place of vegetarianism within Tibetan religiosity, Geoffrey Barstow explores the tension between Buddhist ethics and Tibetan cultural norms to offer a novel perspective on the spiritual and social dimensions of meat eating. *Food of Sinful Demons* shows the centrality of vegetarianism to the cultural history of Tibet through specific ways in which nonreligious norms and ideals shaped religious beliefs and practices. Barstow offers a detailed analysis of the debates over meat eating and vegetarianism, from the first references to such a diet in the tenth century through the Chinese invasion in the 1950s. He discusses elements of Tibetan Buddhist thought—including monastic vows, the Buddhist call to compassion, and tantric antinomianism—that see meat eating as morally problematic. He then looks beyond religious attitudes to examine the cultural, economic, and environmental factors that oppose the Buddhist critique of meat, including Tibetan concepts of medicine and health, food scarcity, the display of wealth, and idealized male gender roles. Barstow argues that the issue of meat eating was influenced by a complex interplay of factors, with religious perspectives largely supporting vegetarianism while practical concerns and secular ideals pulled in the other direction. He concludes by addressing the surge in vegetarianism in contemporary Tibet in light of evolving notions of Tibetan identity and resistance against the central Chinese state. The first book to discuss this complex issue, *Food of Sinful Demons* is essential reading for scholars interested in Tibetan religion, history, and culture as well as global food history.

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 pa

In 1927, Oxford University Press published the first western-language translation of a collection of Tibetan funerary texts (the Great Liberation upon Hearing in the Bardo) under the title *The Tibetan Book of the Dead*. Since that time, the work has established a powerful hold on the western popular imagination, and is now considered a classic of spiritual literature. Over the years, *The Tibetan Book of the Dead* has inspired numerous commentaries, an illustrated edition, a play, a video series, and even an opera. Translators, scholars, and popular devotees of the book have claimed to explain its esoteric ideas and reveal its hidden meaning. Few, however, have uttered a word about its history. Bryan J. Cuevas seeks to fill this gap in our knowledge by offering the first comprehensive historical study of the Great Liberation upon Hearing in the Bardo, and by grounding it firmly in the context of Tibetan history and culture. He begins by discussing the many ways the texts have been understood (and misunderstood) by westerners, beginning with its first editor, the Oxford-educated anthropologist Walter Y. Evans-Wentz, and continuing through the present day. The remarkable fame of the book in the west, Cuevas argues, is strikingly disproportionate to how the original Tibetan texts were perceived in their own country. Cuevas tells the story of how *The Tibetan Book of the Dead* was compiled in Tibet, of the lives of those who preserved and transmitted it, and explores the history of the rituals through which the life of the dead is imagined in Tibetan society. This book provides not only a fascinating look at a

popular and enduring spiritual work, but also a much-needed corrective to the proliferation of ahistorical scholarship surrounding The Tibetan Book of the Dead. Renowned photographer Don Farber, one of the most important chroniclers of Buddhism today, brings the face and the spirit of contemporary Tibetan Buddhism alive with this remarkable book. Portraits of Tibetan Buddhist Masters? a collection of superb color photographs presented with brief biographies and teachings from each master? is a vibrant work, a testament to the compassion and wisdom that lies at the heart of the Tibetan Buddhist tradition. Farber felt compelled to record the last of the living Buddhist masters who received their training in Tibet and then fled the country following the invasion by China, as well as other masters who survived many years of imprisonment during the Cultural Revolution. He has worked with a sense of urgency to photograph and interview these extraordinary beings who have been the custodians of this endangered Buddhist tradition. His collection of portraits also includes some of the bright lights of Tibetan Buddhism, the younger masters who will carry the tradition into the future. As a photographic archive of Tibetan Buddhist masters, this book plays an important role in preserving Tibetan culture, in all its richness and complexity, through the words and faces of its esteemed masters.

The primary emblem of the feminine in Tibetan Buddhism is the dakini, or "sky-dancer," a semi-wrathful spirit-woman who manifests in visions, dreams, and meditation experiences. Western scholars and interpreters of the dakini, influenced by Jungian

psychology and feminist goddess theology, have shaped a contemporary critique of Tibetan Buddhism in which the dakini is seen as a psychological "shadow," a feminine savior, or an objectified product of patriarchal fantasy. According to Judith Simmer-Brown—who writes from the point of view of an experienced practitioner of Tibetan Buddhism—such interpretations are inadequate. In the spiritual journey of the meditator, Simmer-Brown demonstrates, the dakini symbolizes levels of personal realization: the sacredness of the body, both female and male; the profound meeting point of body and mind in meditation; the visionary realm of ritual practice; and the empty, spacious qualities of mind itself. When the meditator encounters the dakini, living spiritual experience is activated in a nonconceptual manner by her direct gaze, her radiant body, and her compassionate revelation of reality. Grounded in the author's personal encounter with the dakini, this unique study will appeal to both male and female spiritual seekers interested in goddess worship, women's spirituality, and the tantric tradition. This book explores the Buddhist role in the formation of Tibetan religious thought and identity. In three major sections, the author examines Tibet's eighth-century conversion, sources of dispute within the Tibetan Buddhist tradition, and the continuing revelation of the teaching in both doctrine and myth.

Mahamudra, the great sealing nature, refers to systems of meditation on both the conventional and ultimate natures of the mind. These have been transmitted through the Kagyu, Sakya, and Gelug traditions of Tibetan Buddhism. Within the Gelug,

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Mahamudra teachings occur in a combined Gelug/Kagyu tradition exemplified in the First Panchen Lama's Root Text for the Precious Gelug/Kagyu Tradition of Mahamudra. The work presented here contains two brilliant commentaries by the Dalai Lama. The first is a teaching based directly on the First Panchen Lama's root text. In the second, His Holiness bases his discussion on the First Panchen Lama's own commentary to this text. The book opens with an overview of Mahamudra by Alexander Berzin that discusses the relation of mind appearances and reality and offers practical techniques for overcoming problems of excessive worry, anxiety, and disturbing thoughts. This treasury of practical instruction contains extensive teachings on the nature of mind, the development of shamata, sutra and tantra levels of Mahamudra, and the compatibility of Dzogchen and Anuttarayoga Tantra.

Masters of esoteric knowledge and miraculous practices, the lineage of the Karmapas is the earliest of all the recognized incarnate lineages and is said to descend from the great Indian tantric master Tilopa through a chain that includes Naropa, Marpa, and Milarepa. The Karmapas are distinguished by their black crowns, said to have been woven by dakinis and symbolizing the activity of the buddhas. Unlike other Tibetan Buddhist lineage heads, each Karmapa has specific knowledge of his next reincarnation and leaves behind a "Last Testament," a letter to his disciples describing the place and circumstances of their future rebirth, the name of their parents, and so on. At a very young age, each successive incarnation is often able to recognize himself

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as the Karmapa. In their recounting of the histories of the seventeen Karmapas, the authors reveal the universal and marvelous concealed in the everyday world. Their lively account peppered with anecdotes is the most comprehensive in the West on this subject, with information from Tibetan, Chinese, Mongolian, French, and English sources.

Tibetan biographers began writing Jetsun Milarepa's (1052–1135) life story shortly after his death, initiating a literary tradition that turned the poet and saint into a model of virtuosic Buddhist practice throughout the Himalayan world. Andrew Quintman traces this history and its innovations in narrative and aesthetic representation across four centuries, culminating in a detailed analysis of the genre's most famous example, composed in 1488 by Tsangnyön Heruka, or the "Madman of Western Tibet." Quintman imagines these works as a kind of physical body supplanting the yogin's corporeal relics.

"In this uniquely insightful overview and practice guide, Traleg Kyabgon presents a thorough introduction to the Kagyu lineage's Mahamudra tradition. The author's approach is straightforward—he presents the Mahamudra teachings as a means of seeing things in, as he says, "a positive and open light. Even things we might normally regard as bad and undesirable can be interpreted in a more uplifting way due to the expansiveness of the Mahamudra vision." Mahamudra—which means "great seal" or

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"great symbol," referring to the symbol or mark of ultimate reality, or emptiness—points to the true nature of mind as well as the ultimate insubstantiality of all things.

An explanation of the Indian Mahasiddha Tilopa's renowned Gangama Mahamudra meditation instructions, given in a traditional Tibetan context by one of its lineage's most accomplished contemporary masters. These ancient instructions, in the form of a "song of realization," are the original source for all Mahamudra lineages of meditation. All lineages of Mahamudra meditation have their source in a verse teaching--a "song of realization"--sung by the Mahasiddha Tilopa to his disciple Naropa on the banks of the Ganges River more than a thousand years ago. Since that time the meaning of the instructions has been passed directly from master to disciple in a continuous transmission lineage that exists unbroken to this day. Mahamudra meditation, while highly advanced, is yet simple and practical because what is identified and meditated upon is the very essence of one's own mind. This book offers the reader a window into the oral transmission of these instructions, given in a traditional Tibetan context by one of the Kagyu lineage's most learned and accomplished contemporary masters. Following the upheavals of the Cultural Revolution, the People's Republic of China gradually permitted the renewal of religious activity. Tibetans, whose traditional religious and cultural institutions had been decimated during the preceding two decades, took advantage of the decisions of 1978 to begin a Buddhist renewal that is one of the most extensive and dramatic examples of religious revitalization in

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contemporary China. The nature of that revival is the focus of this book.

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