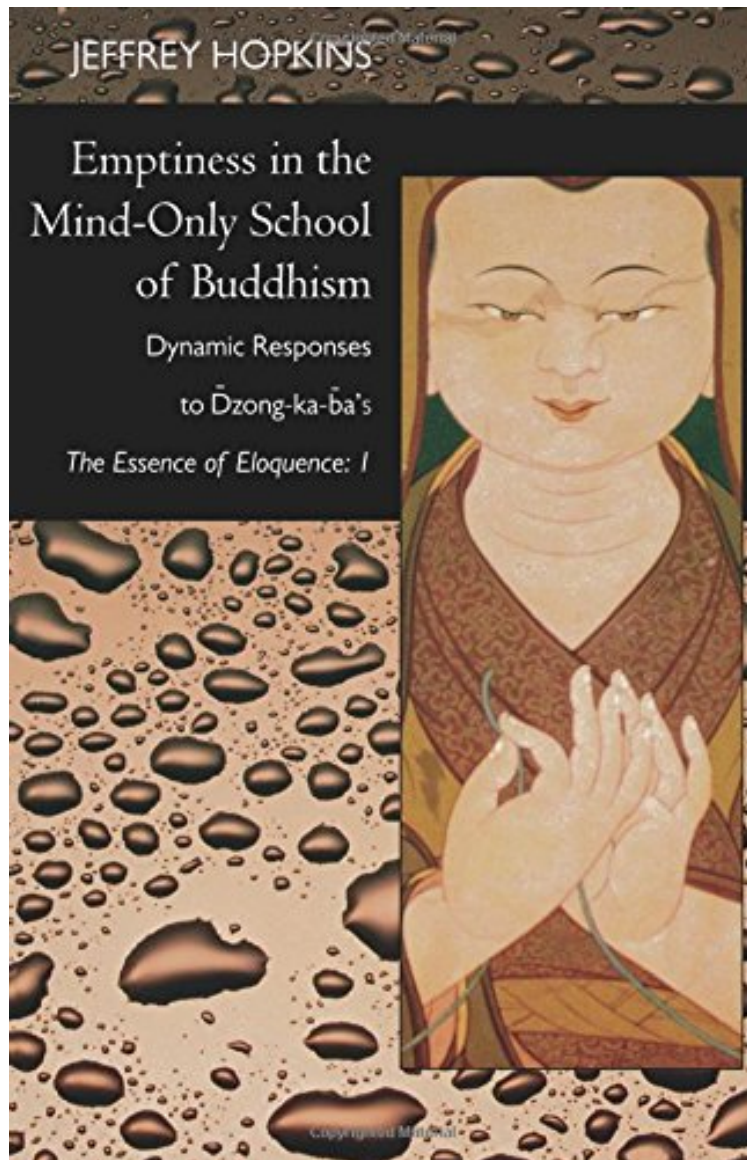


Emptiness in the Mind-Only School of Buddhism

Jeffrey Hopkins

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Jeffrey Hopkins : Emptiness in the Mind-Only School of Buddhism before purchasing it in order to gage whether or not it would be worth my time, and all praised Emptiness in the Mind-Only School of Buddhism:

13 of 14 people found the following review helpful. content of the different volumes, quoted from the preface By A reader The first volume is in four parts: A historical and doctrinal introduction A translation of the General Explanation and the Section on the Mind-Only School in The Essence of Eloquence with frequent annotations in the brackets,

footnotes, and backnotes
A detailed synopsis of the translation
A critical edition in Tibetan script of these sections in
The Essence of Eloquence
The second volume, Reflections on Reality, will:
Place reactions to Tsongkhapa's text in
historical and social context by examining the tension between allegiance and rational inquirer in monastic
colleges
Expand on the religious significance of the three natures of phenomena
Present Jonangpa views on the
thoroughly established nature and Gelukpa criticisms
Explain the reasonings establishing mind-only as means to
overcome basic dread of reality, and
Consider how Tsongkhapa and his commentators present the provocative issue of
the relationship between the two types of emptiness in the Mind-Only School and compare how the topic of two
emptinesses is debated today in America, Europe, and Japan, thereby demonstrating how the two forms of scholarship
refine and enhance each other.
The third volume, Absorption in No External World, will examine a plethora of
fascinating points on the three natures raised in six centuries of commentary through:
Identifying the teachings in the
first wheel of doctrine,
Probing the meaning of "own-character" and "established by way of its own
character,"
Untangling the implications of Tsongkhapa's criticisms of Wongchuk, and treating many engaging points
on the three natures and the three non-natures, including 1) how to apply these two grids to uncompounded space; 2)
whether the selflessness of persons is a thoroughly established nature; 3) how to consider the emptiness of emptiness;
and 4) the ways the Great Vehicle schools delineate the three natures and the three non-natures.
3 of 3 people found the following review helpful. Amazing clarity
By Lorne Ladner
An amazing resource. Professor Hopkins has made the
Mind-Only School section of Lama Tsongkhapa's Essence of True Eloquence accessible to English speakers, allowing
us to engage with these challenging materials in ways that are thought provoking and deeply helpful. A truly
wonderful book.
41 of 45 people found the following review helpful. Jeffrey Hopkins is still unmatched in Ge-lug-ba
scholarship
By Barnaby A Thieme
This critical analysis and translation of the Cittamatra portion of Dzong-ka-ba's
Essence of Eloquence is an astonishing work both for its depth and the skill with which Professor Hopkins negotiates
this extremely difficult material. The material, while difficult, repays the effort of engagement richly. The root text is
reknown in the Ge-lug school of Tibetan Buddhism as the most important text for understanding the key doctrine of
emptiness as well as being crucial to understanding the interpretation of sutra and Ge-lug presentations of tenets. Yet
few can master it for its cryptic brevity and the multitude of interpretive dilemmas it poses. This work includes a
translation of the Cittamatra section of the Essence of Eloquence along with a commentary by Professor Hopkins,
reflecting the opinions of western scholars and nearly two dozen Tibetan commentaries. Also included is an
emended edition of the translated portion of the text. The portion translated presents Dzong-ka-ba's view of the
Mind-Only school, based on a careful reading of the seventh chapter of the Samdhinirmocana Sutra. Dzong-ka-ba also
considers other interpretations of the same sutra, especially those of the Indian proponent of Cittamatra, Asanga, and
the Tibetan founder of the Jo-nang sect, Shey-rap-gyel-tsen. Dzong-ka-ba's text thus becomes the doorway to a lively,
complex, and compelling debate with voices speaking from Sutra, the Indian and Tibetan commentarial traditions, the
current Tibetan scholarship, and western scholarship. Professor Hopkins begins to make sense of the complex
material, which will be examined in further detail in the forthcoming two volumes of this series. For those who wish to
find a technical discussion of the philosophical issues raised by this text, this translation will be of greater service than
that published already by Robert Thurman in The Central Philosophy of Tibet. Due to the difficulty involved in
reading this material, this is something that I certainly welcome.

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. This book is the first of a three-volume series of related but stand-alone
works on the first two sections of Dzong-ka-ba's The Essence of Eloquence. The focus of all three volumes is the
exposition of emptiness in the Mind-Only School according to numerous Tibetan and Mongolian scholars over the last
six centuries who have tried both to find and to create consistency in his often terse and cryptic tract. This first volume
is in four parts:--A historical and doctrinal introduction--A translation of the General Explanation and the Section on
the Mind-Only School in The Essence of Eloquence with frequent annotations in brackets, footnotes, and backnotes--
A detailed synopsis of the translation--A critical edition in Tibetan script of these sections in The Essence of Eloquence

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without question the finest and most complete discussion of the renowned Mind-Only school and its Tibetan
context." "This is a scholarly tour de force, the likes of which are rarely seen in the academy." Language Notes
Text: English (translation) Original Language: Tibetan
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