



THE LIBRARY OF TIBETAN CLASSICS

*A thirty-two volume series covering the entire
expanse of Tibet's classical literary heritage*

COMPLETE CATALOG

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WISDOM PUBLICATIONS • BOSTON
in association with The Institute of Tibetan Classics

Praise for The Library of Tibetan Classics

“This new series edited by Thupten Jinpa and published by Wisdom Publications is a landmark in the study of Tibetan culture in general and Tibetan Buddhism in particular. Each volume contains a lucid introduction and outstanding translations that, while aimed at the general public, will benefit those in the field of Tibetan Studies immensely as well.”


—Leonard van der Kuijp, Harvard University

“This is an invaluable set of translations by highly competent scholar-practitioners. The series spans the breadth of the history of Tibetan religion, providing entry to a vast culture of spiritual cultivation.”

—Jeffrey Hopkins, University of Virginia

“Erudite in all respects, this series is at the same time accessible and engagingly translated. As such, it belongs in all college and university libraries as well as in good public libraries. *The Library of Tibetan Classics* is on its way to becoming a truly extraordinary spiritual and literary accomplishment.”

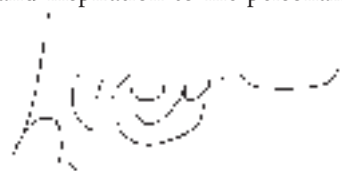
—Janice D. Willis, Wesleyan University



A Message from the Dalai Lama

THE LAST TWO MILLENNIA witnessed a tremendous proliferation of cultural and literary development in Tibet. Moreover, due to the inestimable contributions made by Tibet's early spiritual kings, numerous Tibetan translators, and many great Indian scholars over a period of so many centuries, the teachings of the Buddha and the scholastic tradition of ancient India's Nālandā monastic university became firmly rooted in Tibet. As evidenced from the historical writings, this flowering of Buddhist tradition in the country brought about the fulfillment of the deep spiritual aspirations of countless living beings, particularly those in central Asia. Today this tradition of Buddhism has the potential to make significant contributions to the welfare of the entire human family. I have no doubt that, when combined with the methods and insights of modern science, the Tibetan Buddhist cultural heritage and knowledge will help foster a more enlightened and compassionate human society, a humanity that is at peace with itself, with fellow sentient beings, and with the natural world at large.

It is for this reason I am delighted that the Institute of Tibetan Classics in Montreal, Canada, is compiling a thirty-two-volume series containing the works of many great Tibetan teachers, philosophers, scholars, and practitioners representing all major Tibetan schools and traditions: *The Library of Tibetan Classics*. While expressing my heartfelt commendation for this noble project, I pray and hope that *The Library of Tibetan Classics* will not only make these important Tibetan treatises accessible to scholars of Tibetan studies, but will create a new opportunity for younger Tibetans to study and take interest in their own rich and profound culture. Through translations into other languages sure to follow later, it is my sincere hope that millions of fellow citizens of the wider human family will also be able to share in the joy of engaging with Tibet's classical literary heritage, textual riches that have been such a great source of joy and inspiration to me personally for so long.





Trisong Detsen (740–798), the Tibetan king who firmly established Buddhism in Tibet by inviting Padmasambhava and Śāntarakṣita from India to teach and building the first monastery at Samyé. Central Tibet, nineteenth century, 89 x 70 cm. From the collection of Shelley and Donald Rubin.



What Is The Library of Tibetan Classics?

THE LIBRARY OF TIBETAN CLASSICS is a special series being developed by The Institute of Tibetan Classics, in association with Wisdom Publications, to make key classical Tibetan texts part of the global literary and intellectual heritage. Spanning nearly a millennium and a half, the series covers the vast expanse of classical Tibetan knowledge—from the core teachings of the specific Tibetan Buddhist schools to such diverse fields as ethics, philosophy, logic, psychology, spiritual practices, civic and social responsibilities, linguistics, poetry, art, medicine, astronomy and astrology, folklore, and historiography. The series, comprising thirty-two large volumes, will contain a careful selection of over two hundred distinct texts by more than a hundred of Tibet's best-known authors, thus providing for the first time a comprehensive reference library of classical Tibetan texts within a manageable collection.

Since one of the primary objectives of the series is to create a body of texts that Tibetans themselves recognize as the best of their heritage, the texts, especially core teachings of individual schools, has been selected in close consultation with the preeminent lineage holders and with senior Tibetan scholars, especially His Holiness the Dalai Lama. The volumes are organized thematically and cover the broad categories of classical Tibetan knowledge, from specific teachings of the Tibetan schools, to tantric and philosophical studies, to treatises on the arts, social responsibilities, science, history, and Tibetan opera. This brochure provides a description of each volume and the texts they contain.

Each translated volume of *The Library of Tibetan Classics* will be accompanied by an introductory essay, annotation, and a glossary to help provide the modern reader a contemporary context to the texts. The English text of the *Classics* series will be reader-friendly. While maintaining a high standard of accuracy, the main body of the text will be largely free of scholarly apparatus so that the actual text flows naturally. Parallel Tibetan critical editions of each volume are being published in India by the Institute of Tibetan Classics. Electronic versions

of the Tibetan editions can be downloaded from the Institute of Tibetan Classics website. Specialists who wish to compare translations with their Tibetan originals will find page references to the critical edition embedded within the translation.

The Library of Tibetan Classics will make available a manageable yet comprehensive reference library, covering the entire gamut of classical Tibetan knowledge, to libraries, educational and cultural institutions, and interested individuals worldwide.

Thupten Jinpa

General Editor, *The Library of Tibetan Classics*

President, Institute of Tibetan Classics



The List of Volumes

Some volumes in *The Library of Tibetan Classics* are translations of single texts, while others are anthologies, and each volume will be roughly the same length. Except for those volumes already published, the renderings of titles below are only tentative and are liable to change. **See inside for detailed descriptions of each volume.**

1. *Mind Training: The Great Collection*
2. *The Book of Kadam: The Core Texts*
3. *The Great Chariot: A Treatise on the Great Perfection*
4. *Taking the Result As the Path: Core Teachings of the Sakya Lamdré Tradition*
5. *Mahāmudrā and Related Instructions: Core Teachings of the Kagyü School*
6. *Stages of the Path and the Ear-Whispered Instructions: Core Teachings of the Geluk School*
7. *Ocean of Definitive Meaning: A Teaching for the Mountain Hermit*
8. *Miscellaneous Tibetan Buddhist Lineages: The Core Teachings*
9. *Sutra, Tantra, and the Mind Cycle: Core Teachings of the Bön School*
10. *The Stages of the Doctrine: Selected Key Texts*
11. *The Bodhisattva's Altruistic Ideal: Selected Key Texts*
12. *The Ethics of the Three Codes*
13. *Sādhanas: Vajrayana Buddhist Meditation Manuals*
14. *Ornament of Stainless Light: An Exposition of the Kālacakra Tantra*
15. *Lamp Thoroughly Illuminating the Five Stages of Completion*
16. *Studies in the Perfection of Wisdom*
17. *Treatises on Buddha Nature*
18. *Differentiations of the Profound View: Interpretations of Emptiness in Tibet*

19. *Elucidation of the Thought: A Thorough Exposition of “Entering the Middle Way”*
20. *Tibetan Buddhist Epistemology I: The Sakya School*
21. *Tibetan Buddhist Epistemology II: The Geluk School*
22. *Tibetan Buddhist Psychology and Phenomenology: Selected Texts*
23. *Ornament of Higher Knowledge: A Exposition of Vasubandhu’s “Treasury of Higher Knowledge”*
24. *A Beautiful Adornment of Mount Meru: Presentation of Classical Indian Philosophies*
25. *The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religions Thought*
26. *Gateway for Being Learned and Realized: Selected Texts*
27. *The Well-Uttered Insights: Advice on Everyday Wisdom, Civility, and Basic Human Values*
28. *A Mirror of Beryl: A Historical Introduction to Tibetan Medical Science*
29. *Selected Texts on Tibetan Astronomy and Astrology*
30. *Art and Literature: An Anthology*
31. *Tales from the Tibetan Operas*
32. *Selected Historical Works*



I. Mind Training: The Great Collection

*Compiled by Shönu Gyalchok (ca. fourteenth–fifteenth centuries)
and Könchok Gyaltzen (1388–1469)*

Translated by Thupten Jinpa

COMPILED IN THE FIFTEENTH CENTURY, *Mind Training: The Great Collection* (*Theg pa chen po blo sbyong brgya rtsa*) represents the earliest anthology of a special genre of Tibetan spiritual literature known simply as “mind training,” or *lojong* in Tibetan. The Tibetans revere the mind training tradition for its pragmatic and down-to-earth advice, especially its teachings on “transforming adversities into favorable opportunities.” This volume contains forty-three individual texts, including the most important works of the mind training cycle, such as Serlingpa’s *Leveling Out All Conceptions*, Atiśa’s *Bodhisattva’s Jewel Garland*, Langri Thangpa’s *Eight Verses on Mind Training*, and Chekawa’s *Seven-Point Mind Training*, together with the earliest commentaries on these seminal texts as well as other independent works. These texts expound the systematic cultivation of such altruistic thoughts and emotions as compassion, love, forbearance, and perseverance. Central to this discipline are the diverse practices for combating our habitual self-centeredness and the afflictive emotions and way of being that arise from it.

Available

Cloth, ISBN 0-86171-440-7, 720 pages, \$49.95

“The practice of mind training (*lojong*) is based on the essential Mahayana teachings of impermanence, compassion, and the exchange of self and other that the eleventh-century master Atiśa brought to Tibet from India. The lojong teachings are a source of inspiration and guidance shared by masters of all Tibetan traditions. This makes Thupten Jinpa’s translation *Mind Training: The Great Collection* a natural choice for publication as part of the *Library of Tibetan Classics* series. For the first time, this early collection of the instructions of the great Kadampa masters has been translated in its entirety. The clarity and raw power of these thousand-year-old teachings are astonishingly fresh, whether studied as a complete anthology or opened at random for inspiring verses on the heart of Buddhist practice.”—

Buddhadharma: The Practitioner’s Quarterly

“Each text in this anthology, compiled by two great masters, is like a sparkling jewel in a precious crown.”—Georg Feuerstein



2. The Book of Kadam: The Core Texts

*Attributed to Atiśa Dīpaṃkara (982–1054) and Dromtönpa
(1005–64)*

Translated by Thupten Jinpa

THE KADAM SCHOOL, which emerged from the teachings of the Indian master Atiśa and his principal student, Dromtönpa, is revered for its unique practical application of the bodhisattva’s altruistic ideal in day-to-day life. One of the most well-known sets of spiritual teachings stemming from Atiśa and Dromtönpa is a special collection of oral transmissions enshrined in the two-volume *Book of Kadam* (*Bka’ gdams glegs bam*). The texts in this volume include the core texts of *The Book of Kadam*, notably the twenty-three-chapter dialogue between Atiśa and Dromtönpa that is woven around Atiśa’s *Bodhisattva’s Jewel Garland*. Sometimes referred to as the “Kadam emanation scripture,” *The Book of Kadam* is undisputedly one of the greatest works of Tibetan Buddhism. This volume contains (1) Atiśa’s *Bodhisattva’s Jewel Garland*, (2) the twenty-three chapters of the *Jewel Garland of Dialogues*, (3) Dromtönpa’s *Self-Exhortation*, (4) *Elucidation of the Heart-Drop Practice* by Khenchen Nyima Gyaltsen (1223–1305), (5) four selected chapters from Dromtönpa’s birth stories, (6) two brief verse summaries of the *Book of Kadam*, one by the second Dalai Lama (1476–1542) and the other by Yongzin Yeshé Gyaltsen (1713–93), and (7) *Sayings of the Kadam Masters*, compiled by Chegom Sherap Dorjé (ca. twelfth century). Although the Kadam school no longer exists as an autonomous lineage within Tibetan Buddhism, its teachings have become fully incorporated into the teachings of all four major schools of Tibetan Buddhism, especially the Geluk School.

Forthcoming soon

Cloth, ISBN 0-86171-441-5, page-count and price to be announced

3. The Great Chariot: A Treatise on the Great Perfection

Longchen Rapjampa (1308–63)

Translated by Ives Waldo and edited by Constance Miller

THE NYINGMA SCHOOL OF TIBETAN BUDDHISM recognizes the Great Perfection (*Dzokchen* in Tibetan) as the apex of Buddhist thought and practice. A central theme in the Dzokchen teachings is the recognition of the nature of mind, especially its fundamental aspect called the *pristine awareness* or *rikpa*. Called the “pinnacle of all vehicles,” the teachings of the Great Perfection were introduced to Tibet by Padmasambhava, Vimalamitra, and the translator Vairocana in the ninth century. It was the writings of the great master Longchen Rapjampa, however, that systematized the Dzokchen teachings into a cohesive philosophical and contemplative system.

Longchenpa’s *Great Chariot* (*Shing rta chen po*), presented in this volume, expounds the teachings of the Great Perfection within the wider context of Buddhist thought and practice. It is effectively a detailed exposition of Longchenpa’s own concise versified text *Mind at Ease* (*Sems nyid ngal gso*), which is itself part of a cycle of three texts. *The Great Chariot* is divided into thirteen chapters, each dealing with an important Buddhist theme, from recognizing the value of human existence and cultivating awareness of impermanence to generating the awakening mind and realizing the Great Perfection. This monumental work, undeniably one of Longchenpa’s greatest classics on the subject, was selected for inclusion in *The Library of Tibetan Classics* series by the contemporary Nyingma master H.E. Trulshik Rinpoche.

Forthcoming soon

Cloth, ISBN 0-86171-442-3, page-count and price to be announced

4. Taking the Result as the Path: Core Teachings of the Sakya Lamdré Tradition

Translated by Cyrus Stearns

THE TRADITION KNOWN AS THE PATH WITH THE RESULT or *Lamdré* (*lam 'bras*) is the most important tantric system of theory and meditation practice in the Sakya school of Tibetan Buddhism. This volume contains an unprecedented compilation of eleven vital works from different periods in the history of the Path with the Result in India and Tibet. The *Vajra Lines* of the great Indian adept Virūpa (ca. seventh–eighth centuries) is the basic text of the tradition and is said to represent the essence of all the Buddhist tantras in general and the *Hevajra Tantra* in particular. Sachen Kūnga Nyingpo's (1092–1158) *Explication of the Treatise for Nyak* is a fundamental commentary on Virūpa's succinct work and is among the earliest texts written in Tibet to explain Virūpa's mystical words. The collection of six writings by Jamyang Khyentsé Wangchuk (1524–68) includes a definitive history of the tradition and detailed explanations of its meditation practices as taught by his great master, Tsarchen Losel Gyatso (1502–66). A supplement to Khyentsé's history, written in the nineteenth century by Kūnga Palden and completed by Jamyang Loter Wangpo (1847–1914) in the early twentieth century, tells the stories of later masters in the lineage. An instruction manual composed by the Fifth Dalai Lama (1617–82) completes the unfinished work of Khyentsé Wangchuk. The volume concludes with a summation of all the teachings. Mangthö Ludrup Gyatso (1523–96), another of Tsarchen's principal Dharma heirs, composed this brief and eloquent text.

Most of these writings traditionally have been considered to be of a secret nature. The present translation has been made with the personal approval and encouragement of His Holiness Sakya Trizin, head of the Sakya tradition, and Chogyé Trichen Rinpoché, head of the Tsarpa branch of the Sakya tradition.

Available

Cloth, ISBN 0-86171-443-1, 752 pages, \$59.95

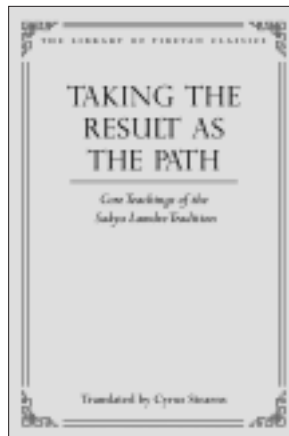
“No one is better suited than Cyrus Stearns to offer the first major translation of Lamdré teachings to the world. He has studied intimately with the most revered leaders of the Sakya tradition for decades. Beyond this, Stearns possesses a quality that sets him apart from most translators today—he is a poet. Few have transmuted the verse or the prose, the earthy imagery, or the celestial style of Tibetan

Buddhist teachings with comparable eloquence and inspiration; few are endowed with the capacity to inspire students of Tibetan Buddhism through force of the sheer beauty of the translated word. The Sakya tradition will henceforth be known to English audiences in all its splendor thanks to this new translation.”

—Kurtis R. Schaeffer, University of Virginia

“In this volume, Stearns makes available for the first time a selection of key texts from the highly prized esoteric transmission of the great Tsarpa masters, translated with enormous effort and care. Students of the Lamdré will rejoice to see these often enigmatic Tibetan yoga manuals transformed into such lucid English.”

—David P. Jackson, University of Hamburg



5. Mahāmudrā and Related Instructions: Core Teachings of the Kagyü School

Translated by Peter Alan Roberts

MAHĀMUDRĀ, THE “GREAT SEAL,” is one of the central teachings of the Kagyü school of Tibetan Buddhism. Formulated as a systematic practice in Tibet by Gampopa in the eleventh century, the Mahāmudrā teachings trace their source to earlier Indian materials, most importantly the perfection of wisdom sutras and the cycle of spontaneous songs of spiritual experience (*dohas*) by the accomplished Indian yogi Saraha. A focus of Mahāmudrā teaching is the cultivation of profound insight into the nature of mind on the basis of sustained meditative concentration. The core text in this volume is a lucid work on Mahāmudrā by the celebrated master Tselé Natsok Rangdröl (b. 1608) entitled *Stainless Lamp (Dri ma med pa'i sgron me)*. Included in this volume are several other texts on Mahāmudrā, such as the twelfth-century master Shang Rinpoche’s seminal texts and a short guide by the great Third Karmapa Rangjung Dorjé (1284–1339) together with its commentary by Situ Chökyi Jungné. In addition, the volume contains an important work by Gampopa (1079–1153), the root text of Drigung Jikten Gompo’s *Single Intention*, the Sixth Shamar Chökyi Wangchuk’s guide to the six yogas of Naropa, and finally Dakpo Tashi Namgyal’s *Concise Presentation of the General Points of Tantra*. This last text belongs to the genre known as “general meaning” (*spyi don*) and presents a lucid and systematic approach to the Vajrayana path to enlightenment according to the Kagyü school. The texts in this volume were selected for inclusion in *The Library of Tibetan Classics* by the contemporary Kagyü teacher Khenchen Thrangu Rinpoche.

In development

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6. Stages of the Path and the Ear-Whispered Instructions: Core Teachings of the Geluk School

*Translated by Thupten Jinpa, Geshe Lobsang Jordan,
and Tenzin Sherap*

THIS VOLUME CONTAINS WORKS from two of the most important sets of teachings of the Geluk school, the stages of the path (*lam rim*) and the teachings of the “ear-whispered” lineage (*snyan brgyud*). The stages of the path present a systematic, step-by-step cultivation of the Buddhist path to enlightenment using key elements distilled from the scriptures and Indian treatises. Following Tsongkhapa’s (1357–1419) composition of his magnum opus, *The Great Exposition of the Stages of the Path to Enlightenment*, the stages of the path became an integral component of the teachings of the Geluk school. The teachings of the ear-whispered lineage originate in important oral instructions of Tsong-khapa, especially those that evolved from his visions of Mañjuśrī.

The present volume is divided into three parts. Part 1 contains some of the central texts of the stages of the path instructions, such as the two root verses by Tsongkhapa, Gomchen Ngawang Drakpa’s (fifteenth century) *Stages of the Path in Verse*, Panchen Losang Chögyen’s (1570–1662) *Joyful Path*, and the Fifth Dalai Lama’s (1617–82) *Sacred Words of Mañjuśrī*. Part 2 features the Seventh Dalai Lama’s *Guide to the Hundred Deities Guru Yoga*, Panchen Losang Chögyen’s *Celebrating the Teacher*, and Jadrel Tsültrim Nyima’s *Sending Heartfelt Testimonies through the Winds*. Part 3 contains Panchen Losang Chögyen’s *Root Stanzas on Mahāmudrā* together with its commentary, as well as important texts by Yongzin Yeshé Gyaltzen, Shar Kalden Gyatso, and Ngülchu Dharmabhadra. The texts in this volume were selected on the basis of consultation with the contemporary Geluk master H.E. Lati Rinpoche.

In development

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7. Ocean of Definitive Meaning: A Teaching for the Mountain Hermit

Dölpopa Sherap Gyaltzen (1292–1361)

WRITTEN IN THE FIRST HALF of the fourteenth century, *Ocean of Definitive Meaning* (*Ri chos nges don rgya mtsho*) is Dölpopa's magnum opus. Ostensibly a hermeneutical text on the issue of the three turnings of the wheel of Dharma, the work represents a revolutionary interpretation of two of the key principles of Mahayana Buddhism, namely emptiness and the theory of buddha nature. A central element of Dölpopa's thought is the development of a sophisticated hermeneutics of the Mahayana scriptures according to which the teachings of Maitreya, and especially those of the Yogācāra masters Asaṅga (fourth century) and his brother Vasubandhu (fourth century), emerge as the culmination of Mahayana philosophical thinking. Dölpopa refers to this Yogācāra standpoint as the "Great Middle Way," transcending all extremes of existence, nonexistence, both, and neither. Dölpopa's writings provided crucial philosophical framework for the the Shentong view of emptiness of the Jonang school. However the influence of Dölpopa's Shentong view extends beyond the Jonang school and is discernable in the writings of such eminent Tibetan masters as Śhākya Chokden (1428–1507) of the Sakya school, Karmapa Mikyö Dorje and Pema Karpo (1527–92) of the Kagyü school, the well-known historian Tāranātha (1575–1634), the nineteenth-century ecumenist Jamgön Kongtrül, and the Nyingma master Ju Mipham Gyatso (1846–1912).

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8. Miscellaneous Tibetan Buddhist Lineages: The Core Teachings

Jamgön Kongtrül (1813–90)

THIS COMPOSITE VOLUME, based on Jamgön Kongtrül's *Treasury of Instructions*, has been developed specifically for *The Library of Tibetan Classics* to represent the central teachings of the miscellaneous traditions of Tibetan Buddhism. Divided into three main parts, the volume contains key texts on the practices of (1) the Cutting Off (*chod*) and Pacification (*zhi byed*) traditions of Phadampa Sangyé (ca. eleventh century) and Machik Lapdrön (1055–1143), (2) the Shangpa Kagyü lineage, and (3) the Bodong tradition. Cutting Off refers to the severing of attachment to one's own self, especially as manifested in our deeply ingrained grasping at selfhood and cherishing of our own interests. The first part of this volume features selected works of Padampa Sangyé and Machik Lapdrön as well as later works on Cutting Off by Karmapa Rangjung Dorjé, and Jonang Tāranātha (1575–1634). Part 2, on the core teachings of the Shangpa Kagyü lineage, features instructions on the six yogas of Niguma, including works by the mystic Thangtong Gyalpo (1361–1464), Tāranātha, and Jamgön Kongtrül. Part 3 contains three critical texts on Mahāmudrā according to the prolific author Bodong Choklé Namgyal (1376–1451).

Release date to be announced

Cloth, ISBN 0-86171-447-4, page-count and price to be announced



9. Sutra, Tantra, and the Mind Cycle: Core Teachings of the Bön School

Historically, Bön is recognized as the pre-Buddhist religion of Tibet. According to the tradition, Bön evolved on the basis of the teachings of Shenrap Miwoché in the kingdom of Shangshung, which some historians locate in the Western region of Tibet. The exact date of Shenrap is still a matter of speculation, although some scholars place him sometime during the sixth century B.C.E., thus making him a contemporary of the Buddha. Since the arrival of Buddhism in Tibet, Bön has undergone great transformation in all aspects, including its philosophy, doctrinal teachings, and meditative practices. Our present volume contains three central texts of the Bön school, each representing an important aspect of the tradition. The first text is by Drogön Lodrö Gyaltsen (1235–80) and presents the grounds and paths of the Great Vehicle of the Bön tradition. This text represents the sutra element of the Bön teaching. The second text is by Nyamé Sherap Gyaltsen (1356–1415) and presents a general exposition of the system of tantra according to Bön. This work is part of a larger body of texts collectively known as *Commentaries on the Vehicles*. The final text is by Gyalwa Yungdrung (1242–90) and pertains to the ear-whispered instructions of Bön, especially on the cycle of practices associated with experiencing the nature of mind. All three texts have been selected for inclusion in *The Library of Tibetan Classics* by H.H. Menri Trizin Rinpoche, the present head of the Bön school.

Release date to be announced

Cloth, ISBN 0-86171-448-2, page-count and price to be announced



10. The Stages of the Doctrine: Selected Key Texts

Translated by David P. Jackson and Ulrike Roesler

“THE STAGES OF THE DOCTRINE” or *tenrim* (*bstan rim*) refers to a genre of Tibetan spiritual writing that expounds the Mahayana teachings of the bodhisattva path within the framework of a graded series of topics, from the practices required at the start of the bodhisattva’s career to the final perfect awakening of buddhahood. This approach, inspired by Atiśa’s seminal *Lamp for the Path to Enlightenment*, evolved within the Kadam school, and its associated texts came to be known as the Stages of the Path (*lam rim*) and the Stages of the Doctrine.

The present volume contains three key texts of the Stages genre, all of which exerted seminal influence in shaping the Tibetan Buddhist tradition. The first text, *Blue Udder*, is a masterly work in verse attributed to the Kadam teacher Potowa (1031–1106), who is accredited with founding the Kadam lineage of the great treatises. This root work attracted commentaries from great Tibetan spiritual masters and became one of the key sources for Tsongkhapa’s *Great Treatise on the Stages of the Path to Enlightenment*. This text is followed by Gampopa’s (1079–1153) revered *Jewel Ornament of Liberation*, which remains the most authoritative text on the path to enlightenment within the Kagyü school. The final text, *Elucidating the Intention of the Sage*, by Sakya Paṇḍita (1182–1251), was chosen for inclusion in *The Library of Tibetan Classics* by His Holiness the Dalai Lama. This masterly exposition of the bodhisattva’s path is crucial for understanding the general development of Buddhist thought and practice in Tibet during the critical period of the eleventh and twelfth centuries.

In development

Cloth, ISBN 0-86171-449-0, page-count and price to be announced

II. The Bodhisattva's Altruistic Ideal: Selected Key Texts

*Translated by Thupten Jinpa, Tenzin Bhuchung, and
Sonam Tsering*

ONE OF THE MOST REVOLUTIONARY ASPECTS of Māhāyāna Buddhism is what many contemporary writers on Buddhism call “the bodhisattva ideal.” This refers to a spiritual outlook and altruistic way of life dedicated to the bodhisattva’s heroic efforts on behalf of all sentient beings. This volume of *The Library of Tibetan Classics* presents authoritative Tibetan commentaries on two of the principal Indian Buddhist classics on this ideal. First is Ngülchu Thokmé Sangpo’s (fourteenth century) lucid exposition of Śāntideva’s *Guide to the Bodhisattva’s Way of Life* and the second is Gyaltsap Dharma Rinchen’s (1364–1432) succinct commentary on Nāgārjuna’s *Precious Garland*. The volume also contains: (1) a concise summary of the essential points of *Compendium of Trainings* by Tsongkhapa, (2) an interwoven summary of the key themes of Asaṅga’s *Bodhisattva Levels* and Maitreya’s *Ornament of Mahayana Sutras* by Thuken Chökyi Nyima (1737–1802), (3) a short training of mind for those aspiring for the awakening mind by Chenga Lodrö Gyaltsen (1402–72), (4) an overview of the bodhisattva precepts by Changkya Rölpai Dorje (1717–86), and (5) a succinct presentation of the bodhisattva vows by Dza Paltrül Rinpoché (1808–87).

In development

Cloth, ISBN 0-86171-450-4, page-count and price to be announced

12. The Ethics of the Three Codes

*Translated by Geshé Damdül Namgyal and
Robert Warren Clark*

THIS COMPOSITE VOLUME, developed specifically for *The Library of Tibetan Classics* series, contains as its core text Sakya Paṇḍita's (1182–1251) *Clear Differentiation of the Three Vows* (*Sdom gsum rab dbye*), a critical treatment of Buddhist ethics. As suggested by its title, Sakya Paṇḍita's work aims to clarify points of the Buddha's teachings related to the three ethical codes, that is, the individual liberation, bodhisattva, and tantric vows. This work gave rise to an entire genre of philosophical and instructional literature focused on the integration of the teachings and meditative practices of the Lesser Vehicle, the Bodhisattva Vehicle, and the Vajra Vehicle. Goram Sönam Sengé's (1429–89) authoritative exposition of Sakya Paṇḍita's text elucidates in detail all the critical issues Sakya Paṇḍita raises. This is followed by Khedrup Jé's (1385–1438) *Dusting the Precious Teaching of the Buddha*, which examines the nature of and relationship among the three ethical disciplines, and the practical way these should be integrated in an individual's life. In addition, the volume contains a short text in verse on the Nyingma school's approach composed by Ngari Panchen Pema Wangyal (1487–1542) followed by a concise presentation by Karma Ngedön Shenphen Chökyi Wangchuk (b. 1770) of the Kagyü standpoint on the three vows.

In development

Cloth, ISBN 0-86171-451-2, page-count and price to be announced

13. Sādhanas:

Vajrayana Buddhist Meditation Manuals

Translated by Thupten Jinpa with Tom Troughton

THIS VOLUME CONTAINS STANDARD *sādhanas* (tantric meditation manuals) and their commentaries for the meditative practices associated with four principal deities of the highest yoga class: Guhyasamāja, Cakrasaṃvara, Yamāntaka, and Vajrayoginī. Like its more advanced companion volume, *Lamp Illuminating the Five Stages of Completion*, this volume will be of primary interest and use to serious Tibetan Buddhist practitioners. These meditation manuals encapsulate the central elements of the generation-stage practice of highest yoga tantra within a systematic formula manageable for daily practice. One of the special purposes of *sādhanas* is to assist the meditator through a stage-by-stage process of visualizing or generating him or herself into the enlightened form of a meditation deity. Generally written in a lyrical style evocative of the qualities that the specific deities symbolize, the literary style of *sādhanas* makes them easy to recite. The *sādhanas* and commentaries chosen for this volume belong to the Geluk school, with which the translators are most familiar. However the practices in this volume are essentially the same for generation-stage practice within all schools of Tibetan Buddhism. Authors whose works featured are Tsongkhapa, the Second Dalai Lama, Panchen Losang Chögyen, the Seventh Dalai Lama, and Ngülchu Dharmabhadra.

In development

Cloth, ISBN 0-86171-453-9, page-count and price to be announced

14. Ornament of Stainless Light: An Exposition of the Kālacakra Tantra

Khedrup Norsang Gyatso (1423–1513)

Translated by Gavin Kilty

THE KĀLĀCAKRA, LITERALLY “WHEEL OF TIME,” likely evolved into a full-fledged system of theory and praxis within Indian Mahayana Buddhism around the tenth century. In expounding the root text of this important Vajrayana Buddhist tradition, Indian master Puṇḍarikā, who according to legend was one of the Kalki kings of the mythic land of Shambhala, wrote the influential work *Stainless Light*. This volume is an authoritative Tibetan exposition of this important Buddhist text. The transmission of the Kālacakra teachings came to Tibet in the eleventh century when Gijo Lotsāwa translated the key texts of this system into Tibetan.

One of the central themes of the Kālacakra literature is a detailed understanding of a correlation between the human body and the external universe. As part of working out this complex correspondence, the Kālacakra texts present an amazingly detailed theory of cosmology and astronomy, especially about the movements of the various celestial bodies. They also present a highly complex system of Buddhist theory and practice that involve, among others, the employment of vital bodily energies, deep meditative mental states, and a penetrative focus on subtle points within the body’s key energy conduits known as “channels.”

The Kālacakra teachings attracted commentarial works from many great Tibetan authors. Khedrup Norsang Gyatso’s *Ornament of Stainless Light*, which has been selected specially by His Holiness the Dalai Lama for inclusion in *The Library of Tibetan Classics*, ranks among the most authoritative works on the theory and practice of this important Buddhist system.

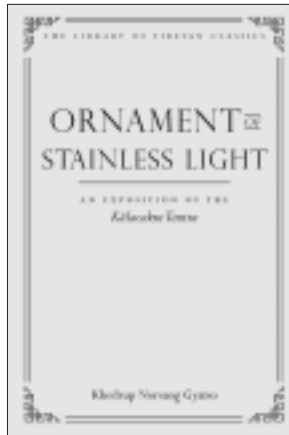
Available

Cloth, ISBN 0-86171-452-0, 736 pages, \$49.95

“Spectacular.”

—E. Gene Smith, founder,
Tibetan Buddhist Resource Center

“A radiant gem drawn from the vast ocean of Tibetan literature on the Kālacakra tantra. It provides a clear, comprehensive summary of the basic structure and essential features of this important system of mysticism. Also, Khedrup Norsang Gyatso’s interpretations of controversial issues in the Kālacakra contribute to our understanding of the evolution of Tibetan theories of mysticism. Gavin Kilty’s faithful translation makes this work easily accessible—it is a fitting inaugural volume for *The Library of Tibetan Classics*.”—John Newman, MacArthur Professor of Asian Religions, New College of Florida



15. Lamp Thoroughly Illuminating the Five Stages of Completion

Tsongkhapa (1357–1419)

TSONGKHAPA'S *LAMP* REPRESENTS one of the most comprehensive and detailed presentations of the highest yoga class of Vajrayana Buddhism, especially the key practices in the advanced phase of Guyhasamāja tantra. Beginning with a general discussion of Vajrayana practice and of highest yoga tantra in particular, the work details all the principal elements of Vajrayana thought and practice. Tsongkhapa draws extensively from Indian sources, especially the writings of Nāgārjuna, Chandrakīrti, and Nāropa, to develop a definitive understanding of the highest yoga tradition. Traditionally the work belongs to a class of “hidden texts” that are to be read only by those who have received initiations.

The teachings and practices in this volume follow on from those contained in the *sādhana* volume (volume 13). In addition to these teachings and practices, Tsongkhapa's work also presents a comprehensive account of human physiology according to Vajrayana Buddhism, especially the theories of the stationary channels (energy conduits), the moving *prāṇa* energies, and the vital drops that are thought to reside at specific points of the body. Other topics, such as the Buddhist understanding of the process of death and dying, the intermediate state of existence, and rebirth, as well as complex theories of human psychology, such as the scope and dynamic of the emotions, dream states, and near-death experiences, are also addressed in detail in this work. This text was Tsongkhapa's last major work, which he completed in 1419, the year of his death.

Release date to be announced

Cloth, ISBN 0-86171-454-7, page-count and price to be announced



16. Studies in the Perfection of Wisdom

THIS COMPOSITE VOLUME PRESENTS some of the key Tibetan works on the meaning of the Perfection of Wisdom (*prajñāpāramitā*) scriptures of the Mahayana tradition. The volume contains as its core text Ngok Lotsāwa Loden Sherap's (1059–1109) seminal work on the subject entitled *Concise Presentation of the Perfection of Wisdom*. Given the author's status as a translator from Sanskrit of many of the Perfection of Wisdom scriptures, this work is one of the most historically significant texts of this genre. Ngok Lotsāwa's work summarizes the central topics of Maitreya's (ca. fourth century) classic *Ornament of Clear Realizations*, which the Tibetan tradition recognizes as the authoritative Indian treatise on the Perfection of Wisdom. This is followed by a lucid and concise commentary on Maitreya's text by the Kagyü master Pema Karpo (1527–96). The final piece in this volume is the Geluk author Gyaltsap Jé's (1364–1432) *Method of Implementing the Stages of Clear Realizations into Practice*, an important work on how the various themes of the Perfection of Wisdom can be applied into meditative practice in accordance with the systematic framework of the Stages of the Path teachings.

Release date to be announced

Cloth, ISBN 0-86171-455-5, page-count and price to be announced



17. Treatises on Buddha Nature


Translated by John Whitney Pettit

THIS COMPOSITE VOLUME PRESENTS the principal Tibetan perspectives on the Mahayana concept of buddha nature. The central text of this volume is the great classic on the subject by Butön Rinchen Drup (1290–1364) entitled *Ornament Beautifying the Nucleus of Buddhahood*. This seminal work established a standard interpretation of buddha nature and initiated a hermeneutics of reading the scriptures associated with this central Mahayana concept. The Shentong perspective, an alternative standpoint, is provided in detail in Dölpopa's *Ocean of Definitive Meaning*, volume 7 of *The Library of Tibetan Classics*.

The present volume also contains a succinct commentary by the noted Sakya author Rongtön Śhākya Gyaltzen (1367–1449) on one of the most important Indian Buddhist works on the subject, Maitreya's classic *Sublime Continuum*. This is followed by Śhākya Chokden's (1428–1507) lucid commentary on *Hymns to the Ultimate Expanse*, the seminal text on buddha nature attributed to Nāgārjuna. The final section of the volume consists of two important texts. One is the general exposition of buddha nature by the Geluk author Jetsün Chökyi Gyaltzen (1469–1544), which is based upon the reading of two Indian sources—Maitreya's *Sublime Continuum* and his *Ornament of Māhāyāna Scriptures*. The second is a short work by the Nyingma author Ju Mipham (1846–1912) entitled *Lion's Roar on the Nucleus of Buddhahood*, which presents a succinct analysis of the interpretation of buddha nature in Tibet.

In development

Cloth, ISBN 0-86171-456-3, page-count and price to be announced



18. Differentiations of the Profound View: Interpretations of Emptiness in Tibet

THIS IS A COMPOSITE VOLUME DEVELOPED specifically for *The Library of Tibetan Classics* series to help provide a historical perspective on the reception of the Buddhist philosophy of emptiness in Tibet. Beginning with the short text *A Garland of Views* attributed to the eighth-century Indian Vajrayana master Padmasaṃbhava, the volume traces the trajectory of the interpretation of emptiness through successive authors' works. These include the translator Shang Yeshe Dé's (ninth century) *Presentation of the Different Philosophical Views*, Rongzom Paṇḍita's (eleventh century) *A Memorandum on Philosophical Views*, and the highly influential work of Tsongkhapa (1357–1419) entitled *A Memorandum on the Eight Difficult Points of Nāgārjuna's "Fundamental Wisdom."* These seminal works are followed by Khedrup Je's (1385–1438) *Lamp Dispelling the Darkness of False Paths*, Gorampa's (1429–89) *Differentiation of Philosophical Views*, Taranatha's *Ornament of Shentong Middle Way*, which provides a succinct presentation of the Shentong view of emptiness, Jamgön Kongtrül Lodrö Thayé's (1813–90) *Guide to the Middle Way View*, encapsulating beautifully the standpoint of the Kagyü school, and Ju Mipham's (1846–1912) *Torch of Certainty*, a rigorous defense of the Dzokchen view of ultimate truth. The volume also contains a historical text outlining the development of Madhyamaka philosophical thought in Tibet by the noted Sakya author Śhākya Chokden (1428–1507) entitled *Origins of the Middle Way View*.

Release date to be announced

Cloth, ISBN 0-86171-457-1, page-count and price to be announced

19. Clear Elucidation of the Thought: A Thorough Exposition of “Entering the Middle Way”

Tsongkhapa (1357–1419)

Translated by Thupten Jinpa

THIS WORK IS AN AUTHORITATIVE EXPOSITION of Candrakīrti’s seventh-century classic *Entering the Middle Way*. Written primarily as a supplement to Nāgārjuna’s *Fundamental Wisdom of the Middle Way*, Candrakīrti’s text integrates the central insight of Nāgārjuna’s thought, namely the rejection of any metaphysical notion of intrinsic, objective being, with the ethical and edifying elements of the Buddha’s teachings. He undertakes this by correlating the progressive stages of deepening insight into the emptiness of intrinsic existence to the well-known Mahayana concept of the ten grounds of the bodhisattva.

Completed the year before the author’s death, Tsongkhapa’s exposition of Chandrakīrti’s text is recognized by the Tibetan tradition as representing the final standpoint of Tsongkhapa on many of the questions of Buddhist Middle Way philosophy. Written in lucid exemplary Tibetan, Tsongkhapa’s work presents a wonderful marriage of rigorous Middle Way philosophical analysis with a detailed and subtle account of the progressively advancing mental states and spiritual maturity realized by sincere Middle Way practitioners. The work is still used as the principal textbook in the study of Indian Middle Way philosophy by students in many Tibetan monastic colleges. Tsongkhapa’s extensive writings on the Middle Way philosophy, including the present text, ushered in a new phase of engagement with the philosophy of emptiness in Tibet, giving rise to a great flowering of literary activity on the subject by subsequent Tibetan scholars, including especially the critiques of Taktsang Lotsāwa, Gorampa, Śhākya Chokden, and Karmapa Mikyö Dorjé and the subsequent responses to these by Tsongkhapa’s followers like Jamyang Galo, Jetsün Chökyi Gyaltzen, and Panchen Losang Chögyen.

In development

Cloth, ISBN 0-86171-458-X, page-count and price to be announced

20. Tibetan Buddhist Epistemology I: The Sakya School

THIS VOLUME CONTAINS AS ITS CORE TEXT Sakya Paṇḍita's thirteenth-century classic on Buddhist logic and epistemology, the *Treasury of Reasoning* (*Tshad ma rig gter*), which structures Dharmakīrti's epistemological tradition for a systematic educational curriculum. The stature of Sakya Paṇḍita's primer was such that his *Treasury* acquired the rare distinction of being the only Tibetan text ever translated into Sanskrit for use in India by contemporary Indian logicians and epistemologists. Sakya Paṇḍita's text and its associated commentarial works formed the basis for what became the Sakya school of epistemology, one of the two dominant Tibetan epistemological schools, the other being the Geluk. Included in this volume is an authoritative commentary on Sakya Paṇḍita's work by the noted Sakya author Goram Sönam Sengé. Gorampa's text not only provides lucid commentary, it also presents valuable analysis of central debates in the Tibetan epistemological tradition. The volume concludes with the fascinating historical presentation of the development of epistemology in Tibet by the Sakya author Śhākya Chokden.

Release date to be announced

Cloth, ISBN 0-86171-459-8, page-count and price to be announced

21. Tibetan Buddhist Epistemology II: The Geluk School

Translated by Sherap Gyatso

THE PRINCIPAL TEXT IN THIS VOLUME is Khedrup Jé's (1385–1438) *Dispelling the Darkness of the Mind* (*Yid kyi mun sel*), which lucidly outlines and critically examines many of the central questions of epistemology. It covers such topics as the nature and definition of awareness, the typology of mental events, theories of perception, the formation of concepts, the relation between language and thought, methods of inference, and the relation between direct perception and inferential knowledge. Though drawing extensively on Dharmakīrti's writings, especially his *Exposition of Valid Cognition*, which has been a primary source for the study of epistemology and logic in Tibet, Khedrup Jé's work is a self-standing original work.

This volume also contains two shorter texts. One is by Gyaltsap Jé, the other principal student of Tsongkhapa, and an authority on Geluk epistemology. The text deals with the very specific epistemological question of the nature of relations, which is key to understanding the process of inference. The second text is by the seventeenth-century Geluk thinker Jamyang Shepa, the author of the celebrated *An Extensive Exposition of the Philosophical Systems*, a two-volume classic on classical Indian philosophical systems. The work by Jamyang Shepa presented here addresses Madhyamaka-Prāsaṅgika perspectives on epistemology based on the first section of Candrakīrti's *Clear Words*.

In development

Cloth, ISBN 0-86171-460-1, page-count and price to be announced

22. Tibetan Buddhist Psychology and Phenomenology: Selected Texts

FROM ITS EARLIEST HISTORY, Buddhist thought has paid special attention to understanding the nature of mind and its various modalities, especially the emotions. A key aspect of the Buddhist analysis of mind and emotions has been phenomenological, that is, insights obtained during meditation are analyzed and verified on the basis of other experimental methods. This discipline of psychology and phenomenology is referred to as *abhidharma*, literally “higher knowledge.” Tibetan tradition identifies two systems of abhidharma within the classical Indian tradition—*upper abhidharma*, based on Asaṅga’s fourth-century classic *Compendium of Higher Knowledge*, and *lower abhidharma*, based on Vasubandhu’s (ca. fourth century) *Treasury of Higher Knowledge*.

This volume of *The Library of Tibetan Classics* series contains a concise summary of the essential themes of *Compendium of Higher Knowledge* by the noted Sakya author Rendawa Shönu Lodrö (1349–1412) and an analysis of the difficult points of Asaṅga’s text by Geluk author Panchen Sönam Drakpa (1478–1554). As supplements to these two texts, two shorter Tibetan works present the standard typology of mental factors, including the various afflictive emotions, together with their definitions and a detailed analysis of their attributes and functions. In addition, the volume contains an authoritative work by Tsongkhapa on the Yogācāra philosophy of mind, especially its theory of foundational consciousness (*ālayavijñāna*). The final text in the volume is a succinct work on the Indo-Tibetan understanding of the form and formless levels of trance-like mental states (*dhyāna*).

Release date to be announced

Cloth, ISBN 0-86171-461-X, page-count and price to be announced

23. Ornament of Higher Knowledge: An Exposition of Vasubandhu's *Abhidharmakośa*

Chim Jampalyang (thirteenth century)

Translated by Ian Coghlan

THIS LENGTHY WORK (*Mdzod 'grel mngon pa'i rgyan*) is the most authoritative Tibetan commentary on Vasubandhu's classic of Buddhist psychology and phenomenology, the *Treasury of Higher Knowledge* (*Abhidharmakośa*). The work presents a detailed exposition of Vasubandhu's text alongside a critical treatment of many of the text's central topics. Vasubandhu's work, which in terms of stature and authority rivals Buddhaghosa's contemporaneous Theravada classic *The Path of Purification*, deals with such central themes of Buddhist psychology and phenomenology as the nature and causal dynamics of emotions, the typology of mind and mental factors, the understanding of different heightened meditative states, and the typology of karma and its diverse manifestations. The work also covers the Buddhist theory of the evolution of both the cosmos and the life within.

Chim's exposition of this important Buddhist classic represents the greatest flowering of abhidharma psychology and phenomenology studies in Tibet. To this day this monumental work is used as a key textbook for the study of Buddhist psychology and phenomenology in the great monastic universities. When translated this work will be a veritable encyclopedia, covering all areas of classical Indian Buddhist knowledge.

In development

Cloth, ISBN 0-86171-462-8, page-count and price to be announced

24. A Beautiful Adornment of Mount Meru: Presentation of Classical Indian Philosophies

Changkya Rölpai Dorjé (1717–86)

THIS MONUMENTAL WORK (the *Grub mtha' thub bstan lhun po'i mdzes rgyan*) represents the most lucid comprehensive treatment of classical Indian philosophy in the Tibetan language. Changkya's *Beautiful Adornment* belongs to the doxographical genre (*druptha*), presenting the distinctive philosophical tenets of the four main Indian schools in a systematic manner. It is a Tibetan corollary to contemporary histories of philosophy. In addition to identifying the key protagonists of each philosophical school and their seminal works, the author presents the key tenets of each school alongside arguments advanced by the school's respective thinkers. Changkya pays special attention to the diverse understandings of the Madhyamaka school's philosophy of emptiness among its Tibetan proponents. Unlike Jamyang Shepa's (1648–1722) two-volume *Great Exposition of Classical Indian Philosophies*, which was one of the key sources and inspirations for Changkya, the manageable size of *Beautiful Adornment* and, more importantly, its lucid literary style make this work accessible and engaging to a wider readership.

Soon after its composition, Changkya's text became the classic for the study of Indian thought, used by students all across Tibet, the trans-Himalayan regions of India, Mongolia, and Russia. In contemporary academic circles, it has been a central source for studying the Tibetan interpretation of the classical Indian philosophical systems.

Release date to be announced

Cloth, ISBN 0-86171-463-6, page-count and price to be announced

25. The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religious Thought

Thuken Chökyi Nyima (1737–1802)

Translated by Geshe Lhundub Sopa et al.

Edited by Roger Jackson

The *Crystal Mirror of Philosophical Systems* (*Grub mtha' shel gyi me long*), by Thuken Losang Chökyi Nyima (1737–1802) is probably the widest-ranging account of religious philosophies ever written in pre-modern Tibet. Thuken was a cosmopolitan Buddhist monk from Amdo, Mongol by heritage, Tibetan in education, and equally comfortable in a central Tibetan monastery or at the imperial court in Beijing. Like most texts on philosophical systems, his *Crystal Mirror* covers the major schools of India, both non-Buddhist and Buddhist, but then goes on to discuss in detail the entire range of Tibetan traditions as well, with separate chapters on the Nyingma, Kadam, Kagyü, Shijé, Sakya, Jonang, Geluk, and Bön. Not resting there, Thuken goes on to describe the major traditions of China—Confucian, Daoist, and Buddhist—as well as those of Mongolia, Khotan, and Shambhala. The *Crystal Mirror* is unusual, too, in its concern not just to describe and analyze doctrines, but to trace the historical development of the various traditions. In evaluating philosophical systems, Thuken does favor his own Geluk school, but he treats the views of other traditions with considerable sympathy and respect as well—sometimes even defending them against criticisms from his own tradition. All this makes the *Crystal Mirror* an eloquent, erudite, and informative textbook on the religious history and philosophical systems of an array of Asian cultures—and provides evidence that serious and sympathetic study of the history of religions has not been a monopoly of Western scholarship.

Forthcoming soon

Cloth, ISBN 0-86171-464-4, page-count and price to be announced

26. Gateway for Being Learned and Realized: Selected Texts

ALTHOUGH THE TITLE OF THE VOLUME is inspired by Sakya Paṇḍita's classic *Gateway for the Learned* (*Mkhas pa rnams 'jug pa'i sgo*), the book, divided into two main parts, covers an eclectic range of instruction and inspiration for developing knowledge, skill, and insight. Part 1 opens with Sakya Paṇḍita's work, which establishes the foundation for a standard curriculum of higher education in Tibet. The work presents the three pursuits of a learned person—composition, exposition, and debate—and introduces the fundamentals of Sanskrit poetics and the rules of debate drawn from the classical Indian tradition. This is followed by various later texts, including Karmapa Rangjung Dorjé's *Profound Inner Meaning*, Tsongkhapa's *In Praise of Dependent Origination*, Panchen Losang Chögyen's *A Debate with the Self-Grasping Mind*, and Jikmé Lingpa's (1729–98) *Treasury of Good Qualities*.

Part 2 of the volume features a selection of short experiential verse from numerous Tibetan authors, such as the poet-saint Milarepa, the mystic Machik Labdrön, Jé Gotsangpa, Sakya Drakpa Gyaltzen, Tsangpa Gyaré, Karmapa Rangjung Dorjé, the First Dalai Lama, the Second Dalai Lama, Ensapa, Natsok Rangdröl, Shar Kalden Gyatso, the Seventh Dalai Lama, Shapkar Tsodruk Rangdröl, and Dza Paltrül.

Release date to be announced

Cloth, ISBN 0-86171-465-2, page-count and price to be announced

27. The Well-Uttered Insights: Advice on Everyday Wisdom, Civility, and Basic Human Values

Translated by Thupten Jinpa

THIS VOLUME ON A GENRE OF TIBETAN WRITINGS known as “well-spoken words on the norms” (*lekshé lukkyi lapja*), namely worldly norms and those of the spiritual way, contains works that may be characterized as secular. These writings draw their inspirations from classical Indian *nītiśāstra* literature, including the *Pañcatantra*, *Prajñādaṇḍa*, and *Jantuproṣanabindu*, the two latter works attributed to Nāgārjuna. The goal of these texts was to educate young minds in the intricate ways of the world, especially by distinguishing between the conduct of the wise and the foolish. Two of the most well-known Tibetan texts in this genre are Sakya Paṇḍita’s celebrated thirteenth-century classic *Jewel Treasury of Well-Uttered Insights* (*Legs par bshad pa rin po che’i gter*) and Panchen Sönam Drakpa’s sixteenth-century companion *Well-Uttered Insights of Ganden* (*Dge ldan legs bshad*), both of which are contained in this volume. These works, written in verse, present aphorisms on developing good character and appreciating one’s social and moral responsibilities. Historically these works have been used for educating the wider public, especially those outside the monastery. These two root texts are accompanied by authoritative commentaries of later Tibetan authors.

The volume also features other shorter verse works, such as Drom-tönpa’s *Garland of Advice on the Human Norms*, the Fifth Dalai Lama’s *Garland of Pearls*, Gungthang’s beautiful collection of similes on trees and water, a treatise on wind by Kyisur Losang Jinpa, and Panchen Tenpai Nyima’s treatise on earth. The final work in this volume is the intriguing *Advice of Khaché Phalu*, which, though ostensibly written by a Tibetan Muslim wise man, is widely suspected to be authored by a Buddhist monk. This verse enjoys great popularity within the Tibetan-speaking communities, such that most people are able to recite at least a few verses from memory.

In development

Cloth, ISBN 0-86171-466-0, page-count and price to be announced

28. A Mirror of Beryl: A Historical Introduction to Tibetan Medical Science

Desi Sangyé Gyatso (1653–1705)

Translated by Gavin Kilty

WRITTEN BY ONE OF THE GREATEST AUTHORITIES on Tibetan medicine, Desi Sangyé Gyatso, the prolific author and regent of the Fifth Dalai Lama, the *Mirror of Beryl* presents a general overview of the Tibetan medical system, including a history. Unlike his other well-known medical work, *The Blue Beryl*, which is a detailed commentary on the *Four Tantras*, this work is a self-standing volume. The treatise presents the Tibetan understanding of human physiology and anatomy, the various methods of diagnosis, such as pulse reading and urinalysis, and the typologies of disease and their corresponding remedies, including surgical treatments.

Desi's work provides an insight into the synthetic nature of the Tibetan medical system, wherein the essentials of Indian Ayurveda and Persian medical theory and practice are incorporated into an indigenous Tibetan practice, including its pharmacology based primarily upon herbal and mineral remedies. To this day Desi's medical writings are used as textbooks in the Tibetan medical colleges both inside and outside Tibet.

In development

Cloth, ISBN 0-86171-467-9, page-count and price to be announced



29. Selected Texts on Tibetan Astronomy and Astrology

THIS COMPOSITE VOLUME CREATED ESPECIALLY FOR *The Library of Tibetan Classics* contains three classics on Tibetan astronomy and astrology. Butön's (1290–1364) *Treatise on Astronomy Delighting the Hearts of the Learned* develops in detail the Tibetan knowledge of celestial phenomena and the practice of astrological calculation based upon it. Butön's work draws upon the Indian Kālacakra writings, a literature that was Butön's area of special expertise. The second text is a concise work providing a general overview of Tibetan astronomy and astrology as a whole by the Nyingma author Minling Lotsāwa (1654–1718), a central figure in establishing the dominance of the Phuk School of Tibetan astronomy and astrology. The final text, an eighteenth-century work by Thuken Chökyi Nyima, presents practical instructions for applying Tibetan astrology for specific purposes, such as birth, death, and illness. Together, these three authoritative texts provide a comprehensive introduction to the key elements of Tibetan astronomy and astrology.

Release date to be announced

Cloth, ISBN 0-86171-468-7, page-count and price to be announced



30. Art and Literature: An Anthology

THIS ANTHOLOGY FEATURES SOME OF THE KEY WORKS on Tibetan grammar and poetics. Beginning with Lotsāwa Chekhyi Druk's (ca. eighth century) *Analysis of the Eight Loci of Speech*, part 1 also features the linguistic and grammatical writings of Sakya Sönam Tsemo, Lochen Dharmasīri, Situ Chökyi Jungné, and Yangchen Drupai Dorjé. Part 2 of the volume contains some of the most beautiful poetic pieces ever written in Tibetan, such as Rinpung Ngawang Jikdrak's letter to his father, *A Guidebook on Shambhala*, Tsongkhapa's *A Poem on Mind Training*, Karmapa Mikyö Dorjé's *Praise to the Twelve Great Deeds of the Buddha*, and Shangshung Chöwang Drakpa's *A Narration of the Rāmāyaṇa Epic*. Part 3 features selected texts on the arts. Beginning with Sakya Paṇḍita's treatise on music, the volume includes a short treatise on drama, a work on visual arts and crafts, as well as a sample of early Tibetan legal writing.

Release date to be announced

Cloth, ISBN 0-86171-469-5, page-count and price to be announced

31. Tales from the Tibetan Operas

Anonymous

THIS ANTHOLOGY CONTAINS MOST OF THE STORIES that are portrayed in Tibetan opera, many of which are written by anonymous authors. Written in a uniquely Tibetan literary style, the dialogue in these Tibetan “plays” is composed in verse meant for singing. Included are “The Lady Nangsa: The Illumination of One Hundred Thousand Lights,” a tale of a woman’s quest for enlightenment; “Drimé Künden,” a story modeled on the Buddhist *Jātaka* tale of a prince who pushed the practice of generosity to its limits, causing complications of all kinds in his relations with his royal parents, family, and kingdom; “The Brothers Dönyö and Döndrup,” a tale of how the love between two brothers helped them overcome their diverse trials, such as banishment from home; “Sukyi Nyima,” a story of a hermit’s daughter becoming a queen; “Pema Öbar,” in which a young prince quests to find a wish-granting jewel; “The King Norsang,” a love story between a human king and a celestial princess who is caught in a web of intrigue fueled by the jealousy of other members of the court and aggravated by the king’s long absences due to wars; and “Drowa Sangmo,” a story of dissension sown between a king, a queen, and their two children by an evil concubine who is envious of the queen’s good fortune. The volume also contains a short versified tale from the Tibetan epic of Gesar of Ling.

Like India’s *Pañcatantra*, the Middle East’s *Arabian Nights*, and the well-known works of playwrights during ancient Greece and medieval Europe, the narration of and performance of these stories have served a vital role in the teaching of moral sensibilities and civic responsibilities in their land of origin.

Release date to be announced

Cloth, ISBN 0-86171-470-9, page-count and price to be announced



32. Selected Historical Works

THIS COMPOSITE VOLUME CONTAINS as its lead text the famed *Testament of Ba*, which ostensibly recounts the events around the construction of Samyé, the first monastery of Tibet, in the eighth century. This work is followed by the well-known thirteenth-century historical text, *A Flower Garland of Tales of the Past*, by Neu Paṇḍita, and Sakya Sönam Gyaltzen's *Clear Mirror of History*. Neu Paṇḍita's work is of particular interest to historians in that the author draws much of his material from earlier literary sources, most of which are no longer extant. Though written as a historical narrative of the evolution of Buddhism in Tibet, the text also provides a brief but comprehensive account of the lineage of the royal rulers of Tibet until the middle of the thirteenth century. The final entry of this volume is a historical text of the Bön tradition, which presents the Bön perspective on key epochs in the history of Tibet.

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Cloth, ISBN 0-86171-471-7, page-count and price to be announced



About The Institute of Tibetan Classics

THE INSTITUTE OF TIBETAN CLASSICS is a nonprofit, charitable educational organization based in Montreal, Canada. It is dedicated to two primary objectives: (1) it strives to preserve and promote the study and deep appreciation of Tibet's rich intellectual, spiritual, and artistic heritage, especially among the Tibetan-speaking communities worldwide; and (2) it aims to make the classical Tibetan knowledge and literature a truly global heritage, its spiritual and intellectual resources open to all.

To learn more about the Institute of Tibetan Classics, please visit www.tibetanclassics.org or write to:

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About the Series Editor



GESHE THUPTEN JINPA was trained as a monk at the Shartsé College of Ganden Monastic University, South India, where he received the Geshé Lharam degree. Jinpa also holds a B.A. honors in philosophy and a Ph.D. in religious studies, both from Cambridge University, where he also worked as a research fellow in Eastern religions.

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