

Buddha Nature The Mahayana Uttaratantra Shastra Narod

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

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

Commentary on Buddhist canonical text ascribed to Asaᅇga.

Examines various Tibetan interpretations of the Uttaratantra, the most authoritative Indic commentary on buddha-nature. With its emphasis on the concept of buddha-nature, or the ultimate nature of mind, the Uttaratantra is a classical Buddhist treatise that lays out an early map of the Mahāyāna path to enlightenment. Tsering Wangchuk unravels the history of this important Indic text in Tibet by examining numerous Tibetan commentaries and other exegetical texts on the treatise that emerged between the eleventh and fifteenth centuries. These commentaries explored such questions as: Is the buddha-nature teaching found in the Uttaratantra literally true, or does it have to be interpreted differently to understand its ultimate meaning? Does it explicate ultimate truth that is inherently enlightened or ultimate truth that is empty only of independent existence? Does the treatise teach ultimate nature of mind according to the Cittamātra or the Madhyamaka School of Mahāyāna? By focusing on the diverse interpretations that different textual communities employed to make sense of the Uttaratantra, Wangchuk provides a necessary historical context for the development of the text in Tibet. “Well conceived and superbly researched, this book is an invaluable “guidebook” to the arguments and counterarguments of five centuries” worth of Tibet’s greatest thinkers. This type of philosophical overview is far too rare in Tibetan Buddhist studies these days, and Wangchuk has performed a great service to the field by undertaking it.” — Roger R. Jackson, translator of Tantric Treasures: Three Collections of Mystical Verse from Buddhist India

"Buddha nature" (tathāgatagarbha) is the innate potential in all living beings to become a fully awakened buddha. This book discusses a wide range of topics connected with the notion of buddha nature as presented in Indo-

Tibetan Buddhism and includes an overview of the sūtra sources of the tathāgatarbha teachings and the different ways of explaining the meaning of this term. It includes new translations of the Maitreya treatise Mahāyānottaratantra (Ratnagoṭravibhāga), the primary Indian text on the subject, its Indian commentaries, and two (hitherto untranslated) commentaries from the Tibetan Kagyü tradition. Most important, the translator's introduction investigates in detail the meditative tradition of using the Mahāyānottaratantra as a basis for Mahāmudrā instructions and the Shentong approach. This is supplemented by translations of a number of short Tibetan meditation manuals from the Kadampa, Kagyü, and Jonang schools that use the Mahāyānottaratantra as a work to contemplate and realize one's own buddha nature.

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