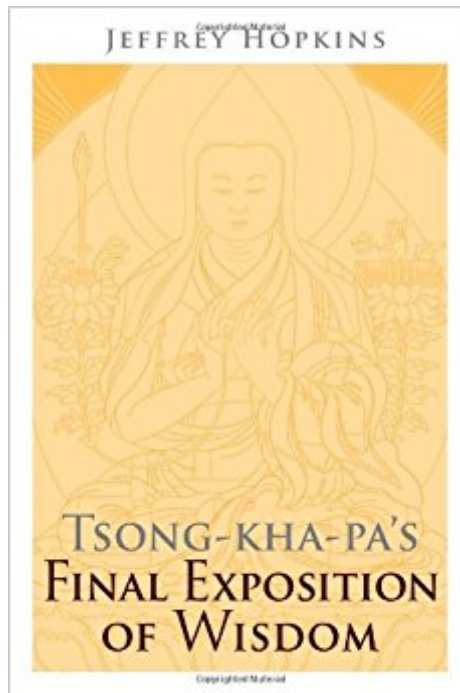




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Tsong-kha-pa's Final Exposition Of Wisdom



Synopsis

In fourteenth- and fifteenth-century Tibet there was great ferment about what makes enlightenment possible since systems of self-liberation must show what factors pre-exist in the mind that allow for transformation into a state of freedom from suffering. This controversy about the nature of mind which persists to the present day raises many questions. This book first presents the final exposition of special insight by Tsong-kha-pa, the founder of the Ge-luk-pa order of Tibetan Buddhism in his medium-length Exposition of the Stages of the Path as well as the sections on the object of negation and on the two truths in his Illumination of the Thought: Extensive Explanation of Chandrakirti's Supplement to Nagarjuna's "Treatise on the Middle." It then details the views of his predecessor Dol-po-pa Shay-rap Gyel-tsen, the seminal author of philosophical treatises of the Jo-nang-pa order as found in his Mountain Doctrine followed by an analysis of Tsong-kha-pa's reactions. By contrasting the two systems—Dol-po-pa's doctrine of other-emptiness and Tsong-kha-pa's doctrine of self-emptiness—both views emerge more clearly, contributing to a fuller picture of reality as viewed in Tibetan Buddhism. Tsong-kha-pa's Final Exposition of Wisdom brilliantly explicates ignorance and wisdom, explains the relationship between dependent-arising and emptiness, shows how to meditate on emptiness, and explains what it means to view phenomena as like illusions.

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Customer Reviews

"It presents a brilliant explanation of the relationship between dependent-arising and emptiness....

He compares Dol-po-pa's and Tsong-kha-pa's views of respectively self-emptiness and other-emptiness. A scholarly and influential book." —Mandala

This is the final and clearest summary explanation of Buddhism's most perplexing issue by one of the luminaries of the tradition, presented and translated by America's leading Tibetan Buddhist scholar and interpreter for the Dalai Lama. Tsong-kha-pa (1357-1419), the great Tibetan Buddhist master, directly and systematically addresses a host of essential questions in order to get at the nature of liberation. This volume presents the explanations found in Tsong-kha-pa's Medium-Length Exposition of the Stages of the Path and in a commentary Tsong-kha-pa supplied for Chandrakirti's supplement to Nagarjuna's Treatise on the Middle, contrasting them with views of his predecessor Dol-bo-ba Shay-rab Gyel-tsen (1292-1391), as found in Dol-bo-ba's Mountain Doctrine. By analyzing Tsong-kha-pa's reactions to Dol-bo-ba's views--Tsong-kha-pa's doctrine of self-emptiness and Dol-bo-ba's doctrine of other-emptiness--and contrasting the two systems, both sides emerge more clearly, contributing to fuller picture of reality as viewed in Tibetan Buddhism. Jeffrey Hopkins is Professor Emeritus of Tibetan Buddhist Studies at the University of Virginia. He lives in Charlottesville, Virginia, and Vancouver, British Columbia.

I have had the opportunity to read many different versions of the Works in this book. Nagarjuna, Chandrakirti; and Tsong Kha Pa's commentaries of the aforementioned Acharyas. That did help over all; but I do think this is a good 'one- stop-shop' to get the gist of all three Master's Views. To be able understand all of them clearly is so wonderful. Great font size, quality paper as always with Snow Lion. Many relevant foot notes. May not be for the absolute new student, but I can not see spending time on other works to get to this one. Pretty much all inclusive...when it comes to The School(s) and topics involved herein. With the author's Huge output of books and decades of teaching, this book is the fruition of the Complete teaching with a layman's understandability combined. IMHO kind of an All levels book. With all the translations and interpretations of the works of the Master's noted above on the market... this book gives you all you need, at least initially. The Fact that I do not have to spent \$80 on Hopkins' Dol Po Pa book, to also get the essence of the difference between His view and that of Tsong Khapa is an added bonus. I am certain it will be available again soon.

Excellent, delivery was great but the product exceed expectations.

The book is in very good condition. Brand new.

Jeffrey Hopkins' Tsong-kha-pa's Final Exposition of Wisdom is the latest product of Hopkins' fruitful inquiry into Tsong-kha-pa's instructive disagreements with his opponent, Dol-po-pa Shay-rap-gyel-tsen, founder of the Jonang lineage of other-emptiness. In Part One, Hopkins provides readers with three cross-referenced translations: (1) Tsong-kha-pa on special insight from the Medium Stages of the Path, (2) Tsong-kha-pa on the object of negation from Illumination of the Thought, and (3) Tsong-kha-pa on the two truths, also from Illumination of the Thought. The section on special insight in the Medium Stages of the Path offers a lengthy section on the two truths which is absent in Tsong-kha-pa's earlier exposition of special insight in the Great Treatise on the Stages of the Path. Hopkins notes 146 scriptural citations found in the Medium Stages but not in the Great Treatise and he also presents a correspondence table for the order of the seventy quotations that are shared by these two texts. As always, Hopkins is generous in providing his readers with supporting documents. In the material introducing Part One, he provides a list of fourteen focal-points to Tsong-kha-pa's discussion on the two truths in the Medium Stages. In a summary to Part Two, he gives a list of twenty-four major points highlighting the systems of self-emptiness and other-emptiness. Hopkins conveniently boils these down to five quintessential perspectives and then to a single root difference (Dol-po-pa holds that whatever is explicitly realized by pristine wisdom must be ultimately established, whereas Tsong-kha-pa does not). Along with the two truths, true establishment -- the object to be negated -- is a central theme of the three translations. In Tsong-kha-pa's discussion of the object of negation from Illumination of the Thought, the difference between the Autonomy School and the Consequence School regarding the object to be negated in the view of emptiness is approached not via the Bhavaviveka-Buddhapalita controversy (as in the Great Treatise), but by way of contrasting Kamalashila's Illumination of the Middle with Candrakirti. This far more direct approach begins with an identification of true establishment in the Autonomy School. In Part Two, Hopkins' stated intention is to bring clarity to the views of these great Tibetan polymaths in the mirror of contrast. This he has accomplished in an exceptionally clear manner by contrasting how Tsong-kha-pa and Dol-po-pa treat specific Indian source quotations. Followers of Hopkins' work have been anticipating this level of comparison since Hopkins' recently published his translation of Dol-po-pa's masterwork, the Mountain Doctrine (See Hopkins 2006). Just as remarkable as Hopkins' proficiency with translation is his open-minded appreciation for both of these remarkably developed systems of thought that have dominated the Tibetan intellectual landscape for the past half-millennium. The combination of Hopkins' brilliant scholarship with his

humane appreciation for disparate philosophical views breathes intellectual life into what might appear to be but certainly is not a mere scholastic discussion of emptiness. I highly recommend this book to anyone who aspires to a clear but detailed understanding of the issues involved in the discussion of self-emptiness versus other-emptiness, surely one of the most interesting philosophical disputes of the last thousand years.

I would love to meet Dr J. Hopkins' muse/dhyana. Almost every year, it seems, this foremost scholar of Tibetan thought and literature provides us with an authoritative edition of master works from the Tibetan canon. Eminently translated, insightfully annotated, and tidily produced, each volume with his name is a welcome edition to any library on Buddhist studies. Tsong-Kha-Pa's contribution to epistemology, ontology, and Buddhist thought cover an incredibly wide range of topics. It's a touch embarrassing that in the West, while we slavishly cite Foucault and Lacan, philosophers such as Tsong-Kha-Pa do not receive their due. In a time when, as theorists tell us, 'interiority' is a Shakespearean invention, Tibetan and Sanskrit texts show that Asian literary traditions have been debating the issues of subject and cognition for, I do not exaggerate, millennium. I have nowhere near the reservoir of knowledge necessary to critique the minutiae of Tibetan Buddhism, its foundational thinkers, nor its places in the schema of Eastern philosophy. Even if I could, I suspect a scholar such as Hopkins could carry me across the continents in debate. If you need a more academic review, Google Jstor for more authoritative options. But, if you're like me . . . an enthusiastic amateur hoping to stand on the shoulders of giants, pick up this volume. It's practically a manifesto on the art of thinking. Descartes, you don't seem to be such a heavyweight after all. And as for J. Hopkins -- wow. How do you do it?

this is Hopkins's best book so far (and he has a lot of books). If you love Gelugpa, and intrinsic natures not so much, you will love it.

Where can you find a adept who has a degree? Can you find a true man of no quality at all? ... This must go hand in hand with a true man of no degree. blah jumbo mumbo 2,3 4, etc ..

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