

SACRED BOOKS OF THE EAST

EPIPHANIUS WILSON



Mahasutras Volume

M Mosston



Mahasutras Volume :

Buddhism , Epitome of the Pali Canon Chroniker Press Book, 2012-10-29 This book is an authorized reprint of Wikipedia articles pertaining to the Pali Canon the oldest collection of Buddhist scriptures Included are articles on Pali the Early Buddhist Schools and many suttas and other parts of the Vinaya Sutta and Abhidhamma Pitakas This book presents a comprehensive and in depth overview of the Pali Canon in a convenient collection **1999 EBTI, ECAI, SEER & PNC Joint Meeting, January 18-21, 1999 Taipei** ,1999 *Religious Motivation and the Origins of Buddhism* Torkel Brekke, 2005-08-10 A contribution to the RoutledgeCurzon Critical Studies in Buddhism series which offers a comprehensive study of the Buddhist tradition Buddhologists are often vague about the methodological foundation on which they base their theories about the origin and development of Buddhism This book seeks to address this issue by opening a discussion about how we seek to explain the origins of Buddhism This discussion is also of importance to the study of the history of religions in general where there is likely a similar lack of consciousness about the origins of Christianity Judaism and Islam Will be of interest to specialists in Buddhist studies and Indology in general It will also interest a wider readership in the academic study of religion due to the fundamental questions that it addresses May cause some controversy and debate owing to the fact that it applies social psychological theory to the study of classical texts *Mahāsūtras: Texts* Peter Skilling, 1994

Atanatiya (Atanatika) Mahasutra Peri Planeta, Terdapat dua teks n iya yang saling berkaitan namun memiliki perbedaan isi yang pertama tanpa dh ra yang kedua dengan dh ra Keduanya dapat dijumpai dalam Kangyur Tibet masing masing dengan judul lCang lo can gyi pho brang gi mdo n iya S tra diterjemahkan oleh nanda r dan Tharpa Lots wa Nyima Gyaltshe mDo chen po kun tu rgyu ba dang kun tu rgyu ba ma yin pa dang mthun pa i mdo n ya n ma Mah s tra diterjemahkan oleh Jinamitra Praj varman dan Yeshe De Kanon P li di dalam D gha Nik ya 32 memiliki padanan teks pertama yaitu n iya Suttanta Sedangkan dalam D rgha gama Tionghoa T 1 yang berasal dari mazhab Dharmaguptaka tidak tersua judul n iya atau s tra lain yang isinya paralel Dan memang di sepanjang Tripi aka Tionghoa hanya kita temukan padanan dari n iya dengan dh ra di bawah judul Vai rava a S tra T 1245 Katalog K ai y an shih chia lu T vol 55 2154 hlm 563a menyebutkan bahwa sebuah teks pernah diterjemahkan pada tahun ke 3 era Lung shuo 663 M oleh rama a Nadi juga dipanggil Pu yotp dya atau dalam bahasa Cina Fu sh ng melahirkan jasa Namun sayangnya terjemahan ini telah punah Kita juga tidak tahu apakah ini merupakan terjemahan dari n iya tanpa dh ra atau dengan dh ra Kanonisitas kedua n iya diterima paling tidak oleh mazhab Sarv stiv da G th berlindung kepada Buddha di tiga masa yang diucapkan oleh Vai rava a hanya terdapat pada n iya dengan dh ra dikutip dalam Sarv stiv da vinaya Vibh T vol 23 1440 hlm 505c n ika juga merupakan salah satu dari 18 judul mah s tra yang disebutkan dalam Vinaya Pi aka kaum Sarv stiv din T vol 23 1435 hlm 174b Potongan manuskrip Sanskerta yang diduga sebagai sebuah versi n iya ditemukan pertama kali di awal abad XX di Asia Tengah Dugaan tersebut didasarkan pada perkataan n i yang terkandung di dalamnya Transliterasinya bisa dilihat pada hlm 24 27

Manuscript Remains of Buddhist Literature Found in Eastern Turkestan vol 1 yang diterbitkan tahun 1916 oleh A F Rudolf Hoernle Ms Hoernle akan tetapi tidak memiliki kemiripan isi dengan bagian mana pun dari n iya tanpa dh ra atau n iya dengan dh ra Masih di Asia Tengah pada tahun tahun berikutnya benar benar ditemukan ms n iya dengan dh ra di bawah judul n ika S tra Ms Asia Tengah ini memiliki lebih banyak dh ra yang disisipkan di paragraf paragraf yang pada terjemahan Tibet atau Tionghoa seharusnya tidak memuatnya Belakangan ditemukan lagi ms n ya dengan panjang S tra di Gilgit dengan bahasa yang lebih mendekati Sanskerta klasik Baik n ika S tra Asia Tengah maupun n ya S tra Gilgit juga hanya berupa fragmen yang tidak lengkap Perbandingan keduanya dapat dilihat pada artikel di sini Vai rava a S tra Tionghoa Vai rava a S tra diterjemahkan pada tahun 990 oleh Treppe aka Dharmadeva Fa t ien di masa Dinasti Sung Utara Teks kita ini memuat sembilan dh ra seperti Mah s tra Tibet namun dalam bentuk yang lebih singkat Juga berbeda dengan Mah s tra Tibet di mana Buddha menceritakan kembali kepada para bhik u semua yang diucapkan oleh Vai rava a secara persis pada teks kita pengulangan tersebut tidak terjadi Terjemahan Dharmadeva secara umum lebih ringkas bahkan cenderung menyederhanakan dibanding Mah s tra Tibet yang berusaha dengan taat menerjemahkan kata demi kata secara harfiah dari sumber aslinya Maka dalam g th pergi berlindung yang diucapkan Vai rava a teks kita kekurangan panggilan untuk Buddha cak u m n seperti pada ms Asia Tengah ataubuddhim n seperti pada ms Gilgit bandingkan Tib blo l dan Sebaliknya panggilan mah v ra diterjemahkan bebas menjadi ta wu wei yang teragung tanpa ketakutan Hilanglah seruan terkenal Namas te puru janya Namas te puru ottama pada paragraf 7 10 dan disederhanakan saja dengan mereka pergi berlindung menyembah memuliakan dan menghormati Nya Nama Gautama dihindari di akhir paragraf paragraf tersebut demikian pula gelar Jina Beberapa karakter juga kurang pada teks kita khususnya pada transkripsi nama diri sehingga mesti ditambahkan dalam posting ini ditampilkan dengan warna magenta Pada awal par 10 misalnya karakter pemimpin jelas diperlukan untuk mempertahankan simetri dengan par 7 9 Kalimat kalimat berikutnya pun mengandung istilah pemimpin para yak a Kekurangkonsistenan dapat dilihat pada terjemahan kalimat kalimat yang seharusnya tampil simetris contohnya menggantikan pada par 9 sehingga menjadi Contoh lain pada par 14 16 kita dapati tetapi pada par 17 19 dan 21 sementara pada par 20 kalimat ini hilang sama sekali Kekurangkonsistenan disebabkan pula karena suatu kata kadangkala ditranskripsikan kadangkala diterjemahkan Pada akhir daftar nama di par 14 y vati jagatogati ditranskripsikan dengan sementara di par 18 dan 21 klausa ini diterjemahkan sebagai hingga semua yang berkelana di dunia Dalam hal nama diri Madhumada tampil dalam transkripsi sementara Pu pamada diterjemahkan menjadi Kombinasi transkripsi translasi juga terjumpa seperti K mamada Kokilas ra Kanaka m navi Daftar nama makhluk makhluk supranatural barangkali merupakan bagian paling menarik dari teks kita Hampir seluruhnya berupa transkripsi tanpa tanda baca apa pun kesulitan timbul untuk memenggal nama demi nama Rekonstruksi nyaris mustahil dilakukan tanpa bantuan Mah s tra Tibet di mana untungnya nama nama itu diterjemahkan dan dipisahkan dengandang ni Penggunaan karakter terutama untuk sukukata terakhir

seringkali tampak tidak konsisten misalnya aksara la yang seharusnya ditranskripsikan dengan diganti atau untuk aksara ka diganti Akan tetapi harus kita ingat bahwa pada sumber Indis aslinya semua nama tersebut akan muncul dalam bentuk nominatif Apabila A oka bentuk nominatif A oka tampil sebagai maka di situ sesungguhnya merupakan transkripsi untuk akhiran ka Hal lain yang menambah kerumitan adalah adanya sandhi serta partikel partikel selain nama diri yang ikut ditranskripsikan Terkena aturan sandhi Ma i ma i ma icara memang berubah menjadi Ma irma irma icara namun bunyi r tersebut malah ikut ditranskripsikan sehingga menjadi Pada kasus lain Nandyeva yang berarti Nandin saja Nand eva ditranskripsikan Kecuali untuk penyimpangan penyimpangan demikian yang akan kita tampilkan miring italic dalam posting ini bentuk dasar dari nama diri selalu digunakan Dalam posting ini juga rekonstruksi dh ra semata mata bersifat tentatif Dh ra dari Mah s tra Tibet hanya akan dilirik sebagai contoh Dalam Mah s tra terdapat variasi bacaan antara yang diucapkan Vai rava a dengan ulangannya oleh Buddha terjadi bahkan dalam satu salinan teks yang sama belum lagi varian varian yang akan ditemukan di berbagai edisi Kangyur berbeda Selain itu seperti yang sudah disinggung di atas dh ra dalam Mah s tra lebih panjang dan memuat kata frase yang tidak ada pada Vai rava a S tra Jadi nilai setiap karakter Tionghoa akan lebih kita pertimbangkan daripada mengikuti mentah mentah Mah s tra Tibet misalnya otumbha otumbhe vs Tib o tumbhe tumbhe LINK Transliterasi Mandarin dari Vai rava a S tra untuk keperluan pendarasan dapat diunduh di <https://sites.google.com/site/dharmasangiti/Atanatiya.pdf>

The Eighth Situpa on the Third Karmapa's Mahamudra Prayer, 2004-04-13 Here in one compact volume are all of the stages of instruction on the path of Mah mudr Included are concise and complete formal instructions on the ground path and fruition of this penetrating practice This vast and profound commentary originates with the Eighth Situpa a remarkable scholar and practitioner who is considered the most accomplished of all the Situ emanations

Mipham's Dialectics and the Debates on Emptiness Karma-phun-tshogs, 2005 This book explores a number of themes in connection with the concept of Emptiness a highly technical but very central notion in Indo Tibetan Buddhism It examines the critique by the leading Nyingma school philosopher Mipham 1846 1912 one of Tibet s brightest and most versatile minds formulated in his diverse writings The book focuses on related issues such as what is negated by the doctrine of Emptiness the nature of ultimate reality and the difference between extrinsic and intrinsic emptiness For the first time a major understanding of Emptiness variant to the Gelukpa interpretation that has become dominant in both Tibet and the West is revealed Book Jacket

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Probing the Sutras will be able to develop a framework for understanding Buddhist doctrines and see the unique pearls of wisdom contained within each sutra

Articles Choisis Peter Skilling, 2005 International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences, 1999

Early Interactions Between South and Southeast Asia Pierre-Yves Manguin, A. Mani, Geoff Wade, 2011 This book takes stock of the results of some two decades of intensive archaeological research carried out on both sides of the Bay of Bengal in combination with renewed approaches to textual sources and to art history To improve our understanding of the trans cultural process commonly referred to as Indianisation it brings together specialists of both India and Southeast Asia in a fertile interdisciplinary confrontation Most of the essays reappraise the millennium long historiographic no man s land during which exchanges between the two shores of the Bay of Bengal led among other processes to the Indianisation of those parts of the region that straddled the main routes of exchange Some essays follow up these processes into better known classical times or even into modern times showing that the localisation process of Indian themes has long remained at work allowing local societies to produce their own social space and express their own ethos

Books in Print, 1991 *The Bodhisattva Ideal* Karel Werner, Jeffrey Samuels, Bhikkhu Bodhi, Peter Skilling, Bhikkhu Anālayo, David McMahan, 2013-12-01 This book brings together six essays on the origin and history of the bodhisattva ideal and the emergence of the Mah yana The essays approach the subject from different perspectives from scholarly examinations of the terms in the Nikayas and Agamas to the relationship of the bodhisattva ideal and the arahant ideal within the broader context of the social environment in which Mahayana formed and further developments that lead to the formulation of the fully fledged bodhisattva path As such the collection provides a good overview for a wider Buddhist readership of the history of changes that eventually led to the emergence of the Mahayana Arahants Buddhas and Bodhisattvas by Bhikkhu Bodhi *The Bodhisattva Ideal in Therav da Theory and Practice* by Jeffrey Samuels Bodhi and Arahattaphala *From Early Buddhism to Early Mah y na* by Karel Werner *Vaidalya Mah y na and Bodhisatva in India An Essay Towards Historical Understanding* by Peter Skilling *The Evolution of the Bodhisattva concept in Early Buddhist Canonical Literature* by Bhikkhu An layo *Orality writing and authority in South Asian Buddhism Visionary Literature and the Struggle for Legitimacy in the Mah y na* by David McMahan

Sacred Books of the Buddhists, 1997 **The Astrological Magazine**, 2003 **The British National Bibliography** Arthur James Wells, 1995

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