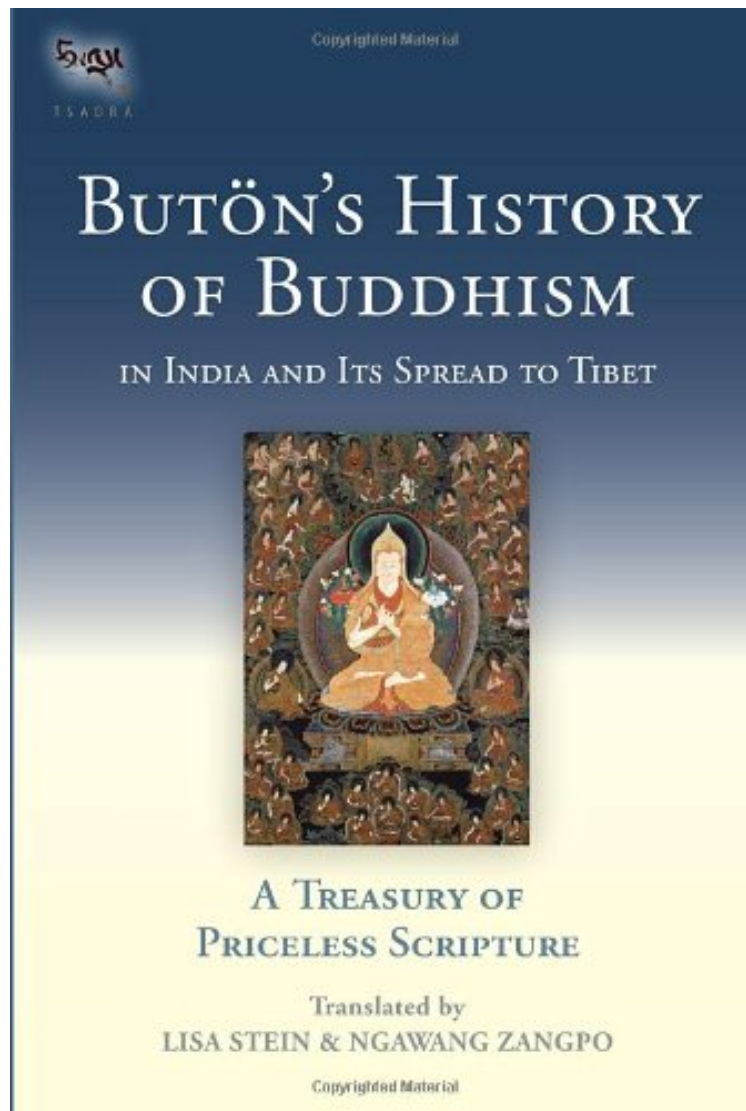


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## Buton's History of Buddhism in India and Its Spread to Tibet: A Treasury of Priceless Scripture (Tsadra)

*Buton Richen Drup*  
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#2047229 in Books Snow Lion 2013-08-20 2013-08-20 Original language: English PDF # 1 9.20 x 1.50 x 6.20l, 1.65 #File Name: 1559394137464 pages | File size: 57.Mb

**Buton Richen Drup : Buton's History of Buddhism in India and Its Spread to Tibet: A Treasury of Priceless Scripture (Tsadra)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Buton's History of Buddhism in India and Its Spread to Tibet: A Treasury of Priceless Scripture (Tsadra):

3 of 3 people found the following review helpful. Confused about PublicationBy LudwigThe reason I write that I am

confused about this publication is that it was already translated and published, with copious footnotes, and the proper Sanskrit titles of works and individuals, with the diacritics, by Eugene Obermiller in 1932. There isn't an explanation as to why this was retranslated in the foreword, other than that it was supported by Eric Colombel and Tsadra Foundation. I bought this with the expectation that being a re-translation it will build upon Obermiller's, and perhaps correct errors he made. There's no indication that this was the case, and there are no footnotes or discussions about lexical or grammatical ambiguities that one finds in Obermiller's. While in many ways this is a more accessible and readable version to that of Obermiller, in terms of accuracy, I have serious uncertainties. For instance, I came across this, which in the Tsadra version really sounds meaningless: "Poetic forms and the rest can be considered either a branch of grammar or of the Vedas. "The Treasury of Immortality" states: These three poetic forms, synonymics, and presenting offerings constitute the third Veda. "Now, Obermiller has: In such a form poetics etc. are a part of the science of grammar and literature. Otherwise, they are a part of the Veda. The "Amarakoa" says: The Sma, the Rc, and the Yajurveda, These are the three Vedas. The issues with the Tsadra version should be clear. But in case it isn't, firstly, anyone interested in Indology would need the Sanskrit name of the treatise being referred to. If you search on google "The Treasury of Immortality" you won't be directed to the treatise by Amarasinha (which happens to be the oldest extant thesaurus in the world), but to books about Emily Dickenson. Unless one's knowledge and recollection of these titles is extremely sharp, you won't clue in that "The Treasury of Immortality" is the Amarakoa. Secondly, the verse just doesn't make sense in the Tsadra version. Why do poetic forms, synonymics, and presenting offerings constitute the third Veda? Why does Obermiller have a different translation? This is something that does deserve a footnote at least. The book is, however, helpful in having a biography of Buton and a list of his works. 1 of 1 people found the following review helpful. Foundational Book for Understanding Buddhist History By Pacific9 This is considered \*the\* definitive history of Buddhism by the Tibetans. While not all schools buy Buton's classification of what is considered authentic tantra, etc., still this is the go-to resource. 0 of 1 people found the following review helpful. lagina By LaGina Very informative book that helped me understand Buddhism a little better than I did before. I would love to add a hard copy to my library.

This 14th century lively history introduces basic Buddhism as practiced throughout India and Tibet and describes the process of entering the Buddhist path through study and reflection. In the first chapter, we read about the structure of Buddhist education and the range of its subjects, and we're treated to a rousing litany of the merits of such instruction. In the second chapter, Butn introduces us to the buddhas of our world and eon, three of whom have already lived, taught, and passed into transcendence, before examining in detail the fourth, our own Buddha Shakyamuni. Butn tells the story of Shakyamuni in his past lives, then presents the path the Buddha followed (the same that all historical buddhas, including future ones, must follow). Only at the conclusion of the discussion of the result enlightenment do we return to the specific case of the Buddha and his twelve deeds. This marks the start of the history of the Buddha as most of us imagine it. After the Buddha's story, Butn recounts three compilations of Buddhist scriptures, and then quotes from sacred texts that foretell the lives and contributions of great Indian Buddhist masters, which he then relates. The chapter concludes with the tale of the Buddhist doctrine's eventual demise and disappearance, a concept and a tale squarely within the Mahayana. The final chapter, the shortest of the three, gives an account of the inception and spread of Buddhism in Tibet, focused mainly on the country's kings and early adopters of the foreign faith. The watershed debate at Samy Monastery between representatives of Chinese and Indian styles of Buddhist practice is given the most attention in this chapter. An afterword by Ngawang Zangpo, one of the translators, discusses and contextualizes Butn's exemplary life, his turbulent times, and his prolific works.

About the Author BUTN RINCHEN DRUP (1290-1364) has been the role model for many of Tibet's greatest masters over the centuries, including the present Dalai Lama. He was a simple monk and a dear spiritual friend of all, high and low, and he embodied the highest degree of Buddhist scholarship and mastery of meditation. Lamas of all denominations still commonly refer to him as "omniscient Butn." LISA STEIN is a disciple of Thinley Norbu Rinpoche and Lama Tharchin Rinpoche. NGAWANG ZANGPO (Hugh Leslie Thompson), a Tsadra Foundation fellow, is a disciple of many Kagyu, Shangpa, and Nyingma masters. This is his fourth book translated under the auspices of the Tsadra Foundation.