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EL CAMINO MAHAMUDRA

Kunzig Shamar Rinpoche

Parte I. Las prácticas preliminares

La práctica del Ngondro es muy importante para purificar el mal karma y generar sabiduría. Realmente, nuestra práctica principal es el Mahamudra, pero no se puede practicar Mahamudra sin purificaciones y bendicciones.

A este respecto "las prácticas preliminares" son las más esenciales.

Hasta ahora usted ha estado en el samsara y mientras este sea el caso, experimentará emociones perturbadoras. Si esto fuera diferente ya estaría iluminado. En el pasado, sin importar su lugar de nacimiento, usted experimentó varios venenos de la mente, independiente de si perteneció a las altas esferas de la humanidad o a nacio en los bajos dominos. Su estado presente es prueba de esto, porque si hubiese sido diferente no experimentaría emociones perturbadoras ahora.

Mientras estas emociones perturbadoras estban en su interior, usted estaba acumulando mal karma. Sin embargo, no es que siempre haya existido cierto tipo de karma acumulado que madure dando cierto resultado y que desaparezca completamente despues de eso, de tal manera que ahora unicamente el karma de nuestra presente vida humana sea el remanente. No, usted tiene millones de karmas diferentes de muchas vidas pasadas y en solamente un dia puede crear mucho karma nuevo a traves de sus pensamientos, habla y acciones. Algunas veces este es positivo, otras es negativo, pero desafortunadamente es más comunmente negativo, porque como seres humanos constantemente tenemos emociones perturbadoras que nunca resultan en algo positivo.

Esto no quiere decir que debamos menospreciarnos, sino que debemos aceptar nuestra situación presente. Esto es el karma presente, que previene la aparición de la sabiduría. Esta sabiduría ya está allí, es la naturaleza de nuestra mente, pero está cubierta por emociones perturbadoras. Debido a nuestras emociones perturbadoras nosotros creamos karma, el resultado del cual es el samsara, que nuevamente nos hace crear más karma.

Entonces, el karma es muy fuerte y tenemos que debilitarlo haciendo las prácticas preliminares hasta cuando este no pueda hacernos más daño. Al mismo tiempo nosotros practicamos la acumulación del merito, con la práctica del ofrecimiento del mandala, la tercera parte de las prácticas del Ngondro, para crear dentro de nosotros todas las condiciones necesarias para alcanzar la iluminación.

Después de esto, luego de que estemos libres de influencias kármicas y hayamos acumulado todas las condiciones positivas, podemos empezar exitosamente la práctica Mahamudra. Si, no obstante, después de 111.111 repeticiones de cada una de las cuatro prácticas, no ha ocurrido ningún desarrollo, uno debe continuar el arduo trabajo para debilitar el karma negativo.

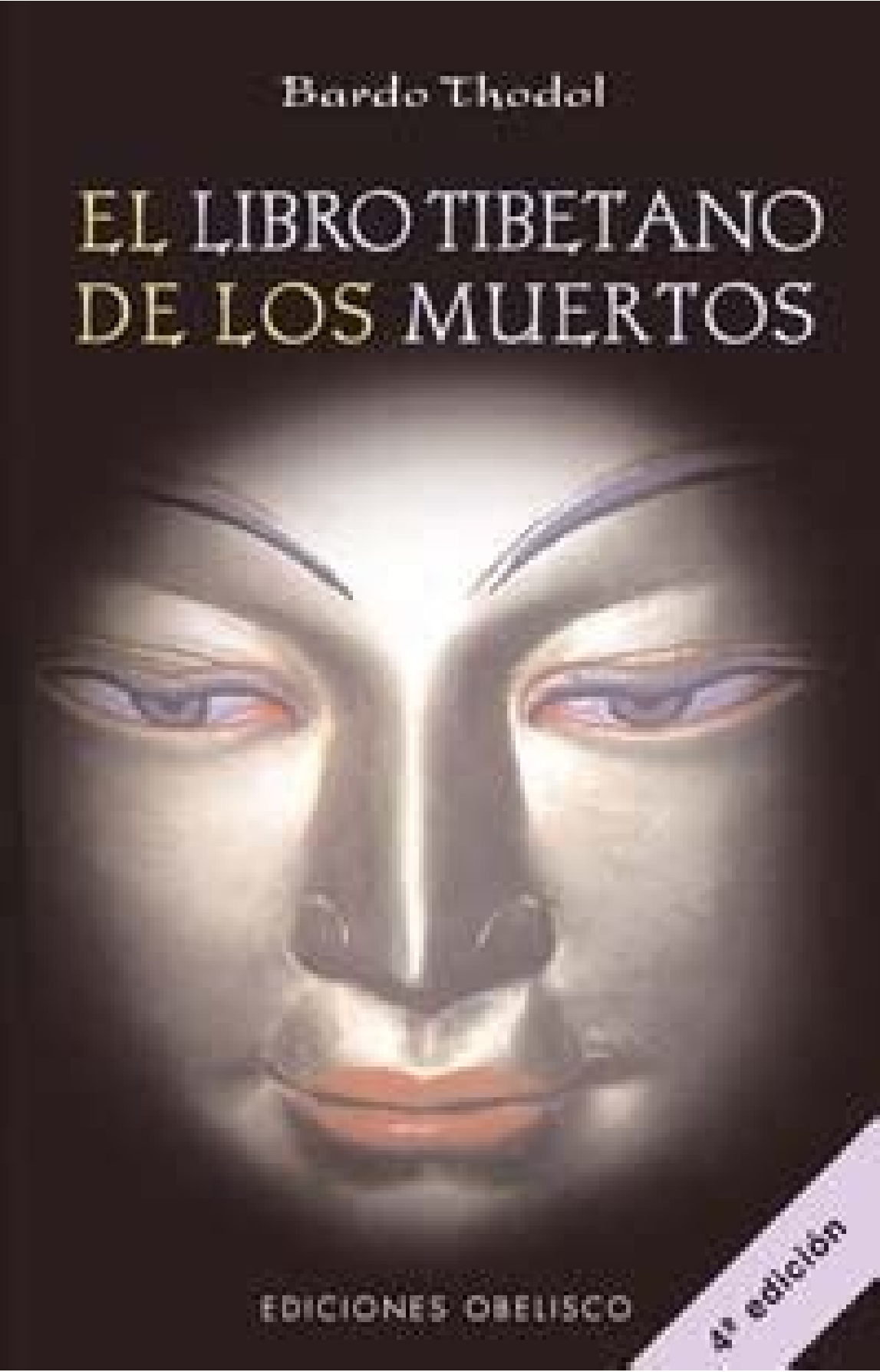
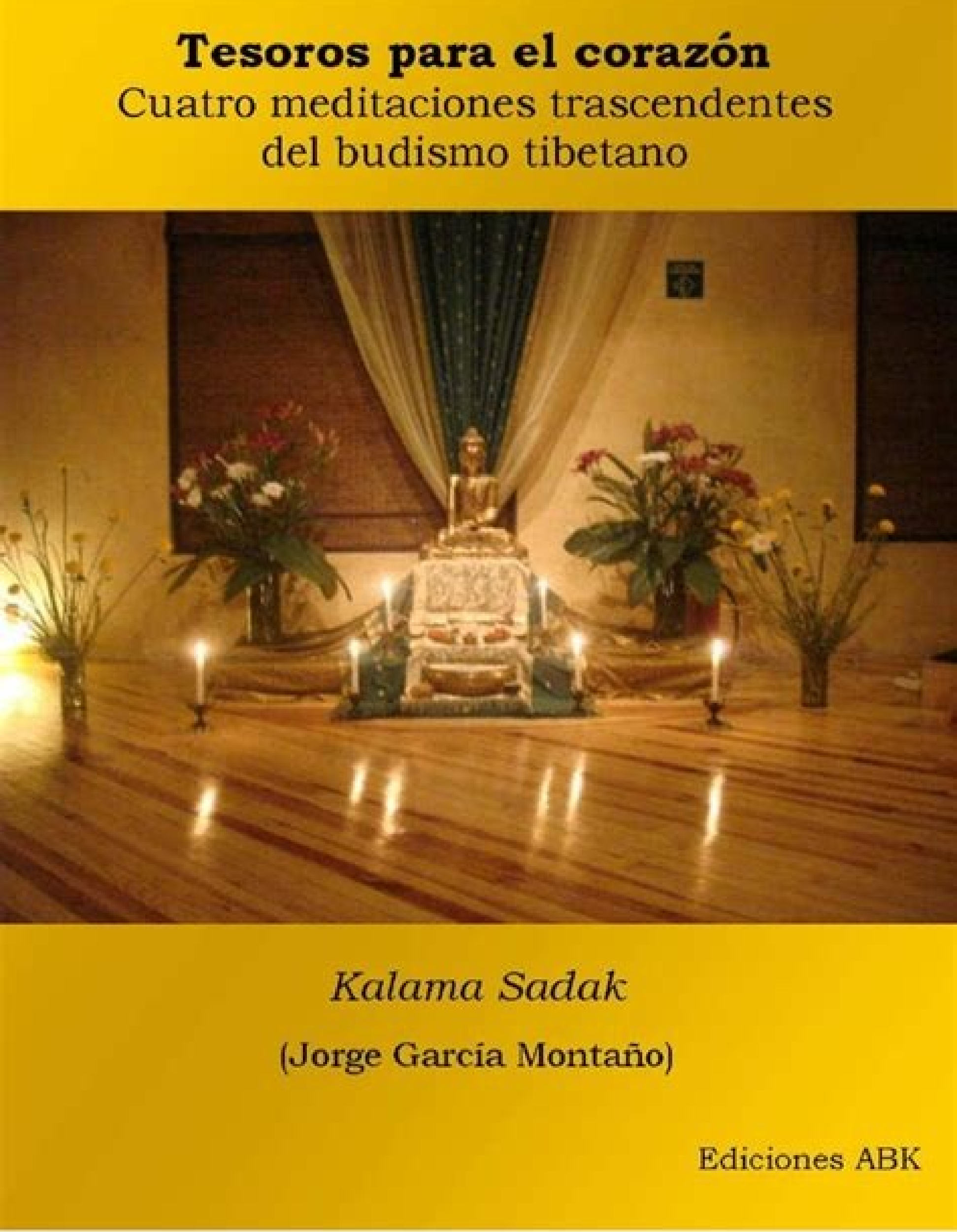


El libro tibetano

de la viday de la muerte

SOGYAL RIMPOCHÉ

Editado porPATRICK GAFFNEY y ANDREW HARVEY



^ The 2007 U.S. State Department report on religious freedom in Bhutan notes that "Mahayana Buddhism is the state religion..." and that the Bhutanese government supports both the Kagyu and Nyingma sects. ^ "Self-Immolations". pp. 392–3, 415. Speaking in general terms, were the Buddha to come to this 21st century world, I feel that most likely, seeing the actual situation in the world now, he might change the rules somewhat...". Later, in Zürich during a 2005 conference of Tibetan Buddhist Centers, he said, "Now I think the time has come; we should start a working group or committee" to meet with monks from other Buddhist traditions. Another term, Himalayan (or Trans-Himalayan) Buddhism is also sometimes used to indicate how this form of Buddhism is practiced not just in Tibet but throughout the Himalayan Regions.[12][13] History Main article: History of Tibetan Buddhism First dissemination (7th-9th centuries) Main article: Tibetan Empire Map of the Tibetan Empire at its greatest extent between the 780s and the 790s CE Samye was the first gompa (Buddhist monastery) built in Tibet (775-779). A notable example was the Sri Lankan nun Candramāla, whose work with Sṛījñāna (Wylie: dpal ye shes) resulted in the tantric text Sṛicandramāla Tantrarāja.[note 5][174] There are accounts of fully ordained Tibetan women, such as the Samingd Dorje Phagmo (1422-1455), who was once ranked the highest female master and tulku in Tibet, but very little is known about the exact circumstances of their ordination.[175] In the modern era, Tibetan Buddhist nuns have taken full ordinations through East Asian Vinaya lineages.[176] The Dalai Lama has authorized followers of the Tibetan tradition to be ordained as nuns in traditions that have such ordination.[note 6] Western nuns and lamas Buddhist author Michaela Haas notes that Tibetan Buddhism is undergoing a sea change in the West, with women playing a much more central role.[179] Freda Bedi[note 7] was a British woman who was the first Western woman to take ordination in Tibetan Buddhism, which occurred in 1966.[180] Pema Chödrön was the first American woman to be ordained as a Buddhist nun in the Tibetan Buddhist tradition.[181][182] In 2010 the first Tibetan Buddhist nunnery in America, Vajra Dakini Nunnery in Vermont, was officially consecrated. Tsong-kha-pa (2002). Vajra Dakini Nunnery. ^ "A Female Dalai Lama? How Did Tibetan Buddhism Develop?: StudyBuddhism.com". ^ "How Buddhism Came to Tibet". Introduction to Tibetan Buddhism, Revised Edition (2007) Snow Lion Publications. Archived from the original on 7 June 2013. Proceedings of a Seminar Held in Lumbini, Nepal, March 2008. 5. ISBN 978-0-86171-500-8. External links Wikimedia Commons has media related to Tibetan Buddhism. ^ Lama is the literal Tibetan translation of the Sanskrit guru, lam nra) which are:[81] The path of accumulation - in which one collects wisdom and merit, generates bodhicitta, cultivates the four foundations of mindfulness and right effort (the "four abandonments"). There are some really minor things to remember as a Buddhist--a bhikshu always goes first, then a bhikshuni... The key thing is the restoration of the bhikshuni vow." Alexander Berzin referred to the Dalai Lama having said on occasion of the 2007 Hamburg congress: Sometimes in religion there has been an emphasis on male importance. In joy and sorrow all are equal; Thus be guardian of all, as of yourself. The other main Mahayana philosophical school, Yogācāra has also been very influential in Tibetan Buddhism, but there is more disagreement among the various schools and philosophers regarding its status. His chief disciple, Dromton founded the Kadam school of Tibetan Buddhism, one of the first Sarma schools.[citation needed] Thurman, p48 ^ Powers 2007, p. 1. In Buddhism, however, the highest vows, namely the bhikshu and bhikshuni ones, are equal and entail the same rights. According to Geoffrey Samuel this was because "Tantric (Vajrayana) Buddhism came to provide the principal set of techniques by which Tibetans dealt with the dangerous powers of the spirit world... As the Hevajra Tantra states: Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. This perspective is common in the Nyingma school, as well as in the work of the Third Karmapa, the Seventh Karmapa and Jamgon Kongtrul.[95][96] Madhyamaka (Wylie: dbu-ma-pa) - The philosophy of Nāgārjuna and Āryadeva, which affirms that everything is empty of essence (svabhava) and is ultimately beyond concepts.[94] There are various further classifications, sub-schools and interpretations of Madhyamaka in Tibetan Buddhism and numerous debates about various key disagreements remain a part of Tibetan Buddhist scholasticism today. I think, first, senior bhikshunis need to correct the monks' way of thinking. Meanwhile, the spread of Tibetan Buddhism in the Western world was accomplished by many of the refugee Tibetan Lamas who escaped Tibet,[49] such as Akong Rinpoche and Chögyam Trungpa who in 1967 were founders of Kagyu Samye Ling the first Tibetan Buddhist Centre to be established in the West.[51] After the liberalization policies in China during the 1980s, the religion began to recover with some temples and monasteries being reconstructed.[52] Tibetan Buddhism is now an influential religion among Chinese people, and also in Taiwan.[52] However, the Chinese government retains strict control over Tibetan Buddhist institutions in the PRC. Boston: Wisdom Publications. This is the case despite the fact that in some ritual areas, due to social custom, bhikshus go first. 27-28. Buswell Jr., Donald S. ^ Samuel 2012, pp. 12–13, 32. Lama Yeshe Wisdom Archive. Archived from the original on 1 June 2010. 63. Tantra in Tibet: The Great Exposition of Secret Mantra, Motilal Banarsidass Publ., 1987, page 47. Kapstein (2014). Tibetan Buddhism: A Very Short Introduction, Oxford University Press Wallace, B. Buddhism has always had a taste for esotericism since its earliest period in India.[136] Tibetans today maintain greater or lesser degrees of confidentiality also with information on the vinaya and emptiness specifically. 271. Most are located in Broward and Miami-Dade. ^ Samuel 2012, p. 56. However, he will typically have one held in special esteem as his own root guru and is encouraged to view the other teachers who are less dear to him, however more exalted their status, as embodied in and subsumed by the root guru.[134] One particular feature of the Tantric view of teacher student relationship is that in Tibetan Buddhist Tantra, one is instructed to regard one's guru as an awakened Buddha.[135] See also: Guru in Buddhism Esotericism and vows The 14th Dalai Lama praying in the pavilion, closing the Kālacakra mandala and offering flowers, during a Kālacakra initiation in Washington, D.C., 2011. In Tibetan Buddhist history there have been many different versions of lamrim, presented by different teachers of the Nyingma, Kagyu and Gelug schools (the Sakya school uses a different system named Lamdre).[82] However, all versions of the lamrim are elaborations of Atiśa's 11th-century root text A Lamp for the Path to Enlightenment (Bodhipathapradīpa).[83] Atiśa's lamrim system generally divides practitioners into those of lesser, middling and superior scopes or attitudes. The lesser person is to focus on the preciousness of human birth as well as contemplation of death and impermanence. ^ Bruce A (ed), pp.117-122, Shambala. Indian Buddhists & Their Buddhist moral (sia) practice. Dorje sungyi nyendrup (Approach and Accomplishment of the Three Vajras', from the mahasiddha Orgyempa. Rinchen Pal. In Madhyamaka, the true nature of reality is referred to as śūnyatā, which is the fact that all phenomena are empty of inherent existence or essence (svabhava). Yale University Press 2011. page 165-9. 162. Looking at the German bhikṣuṇī Jampa Tse droen, he instructed, "I prefer that Western Buddhist nuns carry out this work... Go to different places for further research and discuss with senior monks (from various Buddhist countries). The degree to which information on Vajrayāna is now public in western languages is controversial among Tibetan Buddhists. Tulku, Ringu (2006). ^ Garson, Nathaniel DeWitt; Penetrating the Secret Essence Tantra: Context and Philosophy in the Mahayoga System of rNying-ma Tantra, 2004, p. Princeton University Press. The aim of preliminary practices (ngöndro) is to start the student on the correct path for such higher teachings.[129] Just as Sutrayāna preceded Vajrayāna historically in India, so sutra practices constitute those that are preliminary to tantric ones. Introduction to Tibetan Buddhism (Rev. ed.). ^ Davidson, Ronald M (2004). (26 October 1988). 138. Motilal Banarsidass Publ. It is the state religion of Bhutan.[61] The Indian regions of Sikkim and Ladakh, both formerly independent kingdoms, are also home to significant Tibetan Buddhist populations, as are the Indian states of Himachal Pradesh (which includes Dharamshala and the district of Lahaul-Spiti), West Bengal (the hill stations of Darjeeling and Kalimpong) and Arunachal Pradesh. 18 April 2015. ISBN 1-57062-002-4. Trisong Detsen also invited the Chan master Moheyan[note 1] to transmit the Dharma at Samye Monastery. Articles Cabezon, José Ignacio (26 October 2006). The other option is to simply look at the list of stores provided on the "Our Stores" page. ^ Cornu 2001. ^ Snellgrove, David. Check out dining room sets and desks for your home office. ^ Damien Keown, ed., "Lamaism", A Dictionary of Buddhism (Oxford, 2004): "an obsolete term formerly used by Western scholars to denote the specifically Tibetan form of Buddhism due to the prominence of the lamas in the religious culture. Each school also traces itself to a certain lineage going back to India as well as certain important Tibetan founders." ^ kirti byang blo bzang ye shes bstan 'dzin rgya mtsho 2006, p. 66, 212f. As part of this process, entertaining doubts and engaging in internal debate over them is encouraged in some traditions.[126] The other type of vipaśyanā is a non-analytical, "simple" yogic style called trömeg in Tibetan, which means "without complication".[127] A meditation routine may involve alternating sessions of vipaśyanā to achieve deeper levels of realization, and samatha to consolidate them.[74] Preliminary practices See also: Ngöndro Buddhists performing prostrations in front of Jokhang Monastery. Mantras are widely recited, chanted, written or inscribed, and visualized as part of different forms of meditation. Mandalamagazine.org. Oneworld. ^ Cueppers, Christoph. Boston: Shambhala Publications, Inc. Some lamas gain their title through being part of particular family which maintains a lineage of hereditary lamas (and are thus often laypersons). Tülkus are figures which are recognized as reincarnations of a particular bodhisattva or a previous religious figure. Publishersweekly.com. Whichever one you follow, if you practise it properly It can bring the qualities of learning and accomplishment. 110. By practising a transcendental mantra, you can in fact purify all the defiled energy of your body, speech, and mind.[147]Mantras also serve to focus the mind as a samatha (calming) practice as well as a way to transform the mind through the symbolic meaning of the mantra. The term was taken up by western scholars including Hegel, as early as 1822.[8][9] Insofar as it implies a discontinuity between Indian and Tibetan Buddhism, the term has been discredited.[10] In China, the new term is 藏传佛教 zangchuan fojiao, literally "Tibetan Buddhism." Another term, "Vajrayāna" (Tibetan: dorje teppa) is occasionally misused for Tibetan Buddhism. en el budismo tibetano en el budismo zen fe en el budismo budismo en el tibet el budismo zen el budismo mahayana en el budismo zen fe en el budismo budismo en el tibet en el budismo Form of Buddhism practiced in Tibet and Bhutan See also: History of Tibetan Buddhism and Tibetan Buddhism Part of a series onTibetan Buddhism Sects Nyingma Kadam Sakya Bodong Kagyu Jonang Gelug Rimé Key personalities First dissemination Padmasambhāva Śāntarakṣita Kamalaśīla Songtsen Gampo Trisong Detsen Relpacan Second dissemination Atiśa Fūkha Abhayakīrti Niguma Sukhasiddhi Milarepa Yeshe Tsogyal Longchenpa Jigme Lingpa Patrul Rinpoche Dudjom Lingpa Mipham Kagyu Marpa Rangjung Dorje Jonang Dolpopa Taranatha Sakya Sakya Pandita Gorampa Bodongpa Samding Dorje Phagmo Gelugpa Je Tsongkhapa 5th Dalai Lama 13th Dalai Lama 14th Dalai Lama 10th Panchen Lama Teachings General Buddhist Three marks of existence Skandha Cosmology Samsāra Rebirth Bodhisattva Dharma Dependent origination Karma Tibetan Four Tenets system Rangtong-Shentong Svatantrika-Prasaṅgika distinction Nyingma Dzogchen Pointing-out instruction Practices and attainment Lamrim Pāramitās Bodhicitta Avalokiteśvara Meditation Latīy Vajrayana Tantra techniques Deity yoga Guru yoga Dream yoga Buddhahood Major monasteries Tradruk Drepuṅ Dzoqchen Ganden Jokhang Kumbum Labrang Mndrolling Namgyal Narthang Nechung Pabonka Palcho Ralung Ramoche Rato Sakya Sanga Sera Shalu Tashi Lhunpo Tsurphu Yerpa Institutional roles Dalai Lama Panchen Lama Lama Karmapa Rinpoche Geshe Tertön Tulku Festivals Chotrul Duchen Dajyur Galdan Namcho Losar Dosmoche Monlam Sho Dun Losongen Sakgyur Tengyur Tibetan Buddhist canon Mahayana sutras Nyingma Gyubum Art Sand mandala Thangka Wall paintings Ashtamangala Tree of physiology Festival thangka History and overview History Timeline Outline Culture Index of articles vte Part of a series onVajrayana Buddhism TraditionsHistorical traditions: Ari-Acharya Burmese-Bengal † Yunnan Indonesian Esoteric Buddhism † Filipino Esoteric Buddhism † East Asian Chinese Japanese Nepalese Inner Asian Tibetan Altaic (o, x, b, t, k, y) New branches: Gateway of the Hidden Flower New Kadampa Buddhism Shambhala Buddhism True Awakening Tradition History Tantrism Mahasiddha Sahaja Pursuit Buddhahood Bodhisattva Kalachakra Practices Generation stage Completion stage Phowa Tantric techniques: Fourfold division: Kriyayoga Charayayoga Yogatantra Anuttarayogatantra Twofold division: Inner Tantras Outer Tantras Thought forms and visualisation: Mandala Mantra Mudra Thangka Yantra Yoga: Ngöndro Guru yoga Deity yoga Six yogas: Inner heat Luminosity yoga Dream yoga Death yoga Sex yoga Festivals Ganachakra Ulambana Puja Tantric texts Anuttarayoga Tantra Cakrasamvara Tantra Guhyagarbha Tantra Kulayarāja Tantra Mahāmāyā Tantra Mañjuśrī-mūla-kalpa Mañjuśrīnāmasaṃgīti Tattvasaṃgraha Tantra Vajrasekhara Sutra Yuthok Nyingthig Symbols and tools Damaru Ghanta Melong Phurbpa Vajra Yab Yum Ordination and transmission Esoteric transmission Pointing-out instruction Samaya Vajracharya vte Part of a series onBuddhism History Timeline Gautama Buddha Pre-sectarian Buddhism Councils Silk Road transmission of Buddhism Decline in the Indian subcontinent Later Buddhists Buddhist modernism DharmaConcepts Four Noble Truths Noble Eightfold Path Dharma wheel Five Aggregates Impermanence Suffering Not-self Dependent Origination Middle Way Emptiness Morality Karma Rebirth Samsāra Cosmology Buddhist texts Buddhavacana Early Buddhist Texts Tripiṭaka Mahayana Suttas Pāli Canon Tibetan canon Chinese canon Practices Three Jewels Buddhist Paths to liberation Five precepts Perfections Philosophical reasoning Devotional practices Merit making Recollections Mindfulness Wisdom Sublime abidings Aids to Enlightenment Monasticism Lay life Buddhist chant Pilgrimage Vegetarianism Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pāli Mahāyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhism by country Bhutan Cambodia China India Japan Korea Laos Mongolia Myanmar Russia Sri Lanka Taiwan Thailand Tibet Vietnam Glossary Index Outline Religion portalvte Inside a Tibetan Buddhist Monastery Tibetan Buddhism (also referred to as Indo-Tibetan Buddhism, Himalayan Buddhism, and Northern Buddhism) is the form of Buddhism practiced in Tibet and Bhutan, where it is the dominant religion. The eleven faced and thousand armed form of the bodhisattva Avalokiteśvara. "Fierce Woman". Skt. Rome: Istituto Italiano per il Medio ed Estremo Oriente 1990: 85–143. ^ Berzin, Dr. Alexander, Huntington, Dina Bangdel, Robert A. In Buddhist teachings generally, too, there is caution about revealing information to people who may be unready for it. ^ "A New Possibility: Introducing Full Ordination for Women into the Tibetan Buddhist Tradition". Rainbow Body and Resurrection: Spiritual Attainment, the Dissolution of the Material Body, and the Case of Khenpo A Chö. Ithaca, New York: Snow Lion Publications. According to Tsongkhapa for example, what separates Tantra from Sutra is the practice of Deity yoga.[116] Furthermore, the adherents of the Nyingma school consider Dzogchen to be a separate and independent vehicle, which transcends both sutra and tantra.[117] While it is generally held that the practices of Vajrayāna are not included in Sutrayāna, all Sutrayāna practices are common to Vajrayāna practice. 108. Mother tantras, which emphasize the development stage and clear light mind and includes the Hevajra Tantra and Cakrasamvara Tantra. 190 ^ Schaik, Sam van. Hill, John E. Further reading Introductory books John Powers (1995, 2007), Introduction to Tibetan Buddhism, Snow Lion Publications John Powers (2008), A Concise Introduction to Tibetan Buddhism, Snow Lion Publications Matthew T. ^ Tsomo 1999, p. 76. Mantras are like non-conceptual wish-fulfilling jewels. ^ Samuel 2012, pp. 159–162. In addition to regular items for sale, the online shop offers sales much like you'd find in stores.What Does El Dorado Furniture Sell?of course, El Dorado Furniture sells furniture for practically every room in the house. Some of these figures were also tantric consorts (sangyum, kandra) with male lamas, and thus took part in the sexual practices associated with the highest levels of tantric practice.[171] Nuns While monasticism is practiced there by women, it is much less common (2 percent of the population in the 20th century compared to 12 percent of men). The Mongols invaded Tibet in 1240 and 1244.[28][29][30] They eventually annexed Amdo and Kham and appointed the great scholar and abbot Sakya Pandita (1182–1251) as Viceroy of Central Tibet in 1249.[31] In this way, Tibet was incorporated into the Mongol Empire, with the Sakya hierarchy retaining nominal power over religious and regional political affairs, while the Mongols retained structural and administrative[32][33] rule over the region, reinforced by the rare military intervention. Buddhahood is defined as a state free of the obstructions to liberation as well as those to omniscience (sarvajñana).[71] When one is freed from all mental obscurations,[72] one is said to attain a state of

[illegible]

In the Modern World (3rd ed.). Guhyamantra or Buddhist Tantra, which is expoused in the texts known as the Buddhist tantra (dating from around the 7th century CE onwards).[85] Tantra (Tib. Translated by Napper. ^ Pabongkhapa Déchen Nyinpo, 152f ^ Pabongkhapa Déchen Nyinpo, 243, 258 ^ a b Hopkins (1996) ^ Dhargyey (1978), 61f; Dhargyey (1982), 242-266; Pabongkhapa Déchen Nyinpo, 365 ^ Thurman, Robert (1997): 2-3 ^ Pabongkhapa Déchen Nyinpo, 252f ^ Pabongkhapa Déchen Nyinpo, 367 ^ Dhargyey (1978), 74; Dhargyey (1982), 3, 303f; Pabongkhapa Déchen Nyinpo, 13f, 280f; Berzin, Alexander (2002). In 1959 the 14th Dalai Lama and a great number of clergy fled the country, to settle in India and other neighbouring countries. ^ Samuel 2012, p. 214. Their recitation eradicates gross negativities and the true nature of things can then be reflected in your mind's resulting clarity. Learn Religion. Free Tibet. Retrieved 4 May 2013. The position can be held by an individual for seven years and this has led to more Ganden Tripas than Dalai Lamas [38] Internal strife within the Phagmodrupa dynasty, and the strong localism of the various fiefs and political-religious factions, led to a long series of internal conflicts. Archived 2016-10-06 at the Wayback Machine in Culture, Courtiers and Competition, The Ming Court (1368-1644) ^ Silk, Jonathan. While Capo died in 2009, his sons and many of his grandchildren still keep the company alive today. The language of this publication is very different from that of the 1978 work by the same lama due to widespread changes in choice of English terminology by the translators.] Ehrhard, Franz-Karl (2005). By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known.[88] Another element of the Tantras is their use of transgressive practices, such as drinking taboo substances such as alcohol or sexual yoga. Marpa Kagyu, the lineage which stems from Marpa, Milarepa and Gampopa, practices Mahamudra and the Six Dharmas of Naropa, and includes the four major and eight minor Kagyu lineages. ISBN 0-86171-110-6. We Tibetans alone can't decide this. F. 83. Atisa, helped in the translation of major Buddhist texts such as Bka'-gyur (Translation of the Buddha Word) and Bstan'-gyur (Translation of Teachings) helped in disseminating the values of Buddhism in powerful state affairs as well as in the Tibetan culture. ^ Asanga; Brunnholz, Karl (2019). "Buddhism, Schools of: Himalayan Buddhism". ISBN 0-09-125621-6. History as Propaganda: Tibetan Exiles versus the People's Republic of China (2004) Oxford University Press. Treatises of the Indian masters The study of Indian Buddhist treatises called shastras is central to Tibetan Buddhist scholarship. Leuven University Press, San Juan, based architecture firm Foster + Partners is behind the cool, contemporary design, with concrete wrapping the exterior, a central light well illuminating the interior, and a rooftop pool drawing guests from the beach just across the street. "Funeral customs". The glorious Sakyaas emphasize approach and accomplishment. 67. Relating to a Spiritual Teacher: Building a Healthy Relationship ^ notably, Gurupancasika, Tib.: Lama Ngachupa, Wylie: bla-ma lnga-bcu-pa, "Fifty Verses of Guru-Devotion" by Asvaghosa ^ Indian tradition (Cf. Saddharmapundarika Sutra II, 124) encourages the student to view the guru as representative of the Buddha himself. The canon was mostly finalized in the 13th century, and divided into two parts, the Kangyur (containing sutras and tantras) and the Tengyur (containing shastras and commentaries). ^ Samuel 2012, p. 144. The Indian Buddhist Madhyamaka ("Middle Way" or "Centrism") philosophy, also called Śūnyavāda (the emptiness doctrine) is the dominant Buddhist philosophy in Tibetan Buddhism. And many gain accomplishment through perseverance in the practice They are similar to, and mix together with, the Nyingmapas. These could maintain several hundred monks and might have extensive land holdings, be financially independent, and sometimes also act as trading centers. ^ Orzech, Charles D. In Buddhism, it is important to have the proper intention, focus and faith when practicing mantras, if one does not, they will not work. ^ "Nonfiction Book Review: The Revolutionary Life of Freda Bedi: British Feminist, Indian Nationalist, Buddhist Nun by Vicki Mackenzie. In what is called higher yoga tantra the emphasis is on various spiritual practices, called yogas (najor) and sadhanas (druptap) which allow the practitioner to realize the true nature of reality.[89] Deity Yoga (Tibetan: lha'i rnal 'byor; Sanskrit: Devata-yoga) is a fundamental practice of Vajrayana Buddhism involving visualization of mental images consisting mainly of Buddhist deities such as Buddhas, Bodhisattvas and fierce deities, along mantra repetition. The middling person is taught to contemplate karma, dukkha (suffering) and the benefits of liberation and refuge. Boston: Weiser. (2014). ^ a b "Women Making History" ^ Shantarakshita & Ju Mipham, Padmakara Translation Group (2005). Esoteric Buddhism and the Tantras in East Asia. ^ "A Brief History of Kagyu Samye Ling". Main article: Tibetan Buddhist canon Study of major Buddhist Indian texts is central to the monastic curriculum in all four major schools of Tibetan Buddhism. 88, gyen druk chok nyi, Wyl. Elizabeth Napper (ed.), ^ Compare: Tiso, Francis V. 194 ^ Petech, L. The predominant spiritual tradition in Tibet before the introduction of Buddhism was Bon, which has been strongly influenced by Tibetan Buddhism (particularly the Nyingma school). (1993). ISBN 978-1-55939-908-1. ^ Haas, Michaela (18 May 2011), pp. 6, 19f. As opposed to Vaibhāsika, this view holds that only the present moment exists (presentism), as well as the view that we do not directly perceive the external world only the mental images caused by objects and our sense faculties.[94] The other two tenets are the two major Indian Mahayana philosophies: Yogācāra, also called Vijñānavāda (the doctrine of consciousness) and Cittamātra ("Mind-Only", Wylie: sems-tsam-pa). Through repeated practice one's mind gradually becomes more stable, calm and happy. Tibetan Tradition of Mental Development. ^ a b Powers, John; Templeman, David (2012). Senior figures from the three non-Gelukpa Buddhist schools and from the Bonpo have been included in the religious administration, and relations between the different lamas and schools are now on the whole very positive. Long Revolution. Tibetan Buddhist missionaries also helped spread the religion in Mongolia. 315. ^ Patrick Taveirne (1 January 2004). ^ Samuel 2012, p. 71. Shangpa Kagyu, the lineage of Niguma Shyijé and Chöd which originate from Padampa Sangyé and Machig Labdrön. The hand and other limbs are many and distinct, But all are one--the body to kept and guarded. Boston: Wisdom. Dorje Naljor Druk (the 'Six Branch Practice of Vajrayoga') which is derived from the Kalachakra lineage. Completion stage practices can also include subtle body energy practices.[153] such as tummo (lit. 23 June 1999. Gene (2001). 94. ^ "How Did Tibetan Buddhism Develop?". Boston: Shambala. According to some legend, it is noted that, he pacified the Bon demons and made them the core protectors of Dharma [17] Modern historians also argue that, Trisong Detsen and his followers adopted Buddhism as an act of international diplomacy, especially with the major power of those times such as China, India and states in Central Asia - who had strong Buddhist influence in their culture [18] Yeshe Tsogyal, the most important female in the Nyingma Vajrayana lineage, was a member of Trisong Detsen's court and became Padmasambhava's student before gaining enlightenment. [The first part of a more extensive lam-rim by a geshe appointed in 1973 by the Dalai Lama as head of the translation team at the Tibetan Library, Acta Orientalia Academiae Scientiarum Hung. They are also associated with the idea of beyul ("hidden valleys"), which are power places associated with deities and hidden religious treasures.[167] Women in Tibetan Buddhism Further information: Women in Buddhism and Ordination of women in Buddhism Machig Labdrön, a famous female tantrika, teacher and founder of the Chöd lineage Painting of Ayu Khandro at Merigar West, "Notes on the Dating of Khotanese History." Indo-Iranian Journal, Vol. Early Tibet. "The Essence of Tibetan Buddhism". ISBN 9781583947968. ^ Samuel 2012, p. 130. Why It Matters". The path of no more learning - which culminates in Buddhahood. ^ Powers, John; Introduction to Tibetan Buddhism, page 265 ^ Robert E. The Ganden Phodrang and the successive Gelug tulku lineages of the Dalai Lamas and Panchen Lamas maintained regional control of Tibet from the mid-17th to mid-20th centuries. For example, in order to train in calm abiding, one might visualize a tantric deity. ISBN 0-226-49311-3. ^ Beckwith, C.I.: The revolt of 755 in Tibet, in: The History of Tibet, ed. ^ Samuel 2012, p. 10. Mind in Tibetan Buddhism: Oral Commentary on Ge-shay Jam-bel-sam-pel's "Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence. 67-. The Bstan-'gyur is a compilation work of 3,626 texts and 224 volumes which basically encompass texts of hymns, commentaries and tantras. "This is the 21st century. ISBN 1559394072, p. Probably derived from the Chinese term lama jiao, or "teachings of the lamas", the term is considered pejorative by Tibetans, as it carries the negative connotation that the Tibetan tradition is something distinct from the mainstream of Buddhism". John Bowker, ed., "Lamaism" The Concise Oxford Dictionary of World Religions (Oxford, 2000): "a now antiquated term used by early [Western] commentators (as L. Lamrim Main article: Lamrim Lamrim ("stages of the path") is a Tibetan Buddhist schema for presenting the stages of spiritual practice leading to liberation. Cultural Intersections in Later Chinese Buddhism, p. Some Tibetan women become lamas by being born in one of the hereditary lama families such as Mindrolling Jetsün Khandro Rinpoche and Sakya Jetsün Kushok Chimey Luding.[170] There have also been cases of influential female lamas who were also tertöns, such as Sera Khandro, Tare Lhamo and Ayu Khandro. This tradition is also known for maintaining a female tulku lineage of incarnated lamas called the Samding Dorje Phagmo. Sakya Monastery founded in 1073. One of the key debates is that between the rangtong (self-empty) interpretation and the shentong (other empty) interpretation.[97] Another major disagreement is the debate on the Svātantrika Madhyamaka method and the Prasaṅgika method.[98] There are further disagreements regarding just how useful an intellectual understanding of emptiness can be and whether emptiness should only be described as an absolute negation (the view of Tsongkhapa).[99] Monks debating at Sera monastery, Tibet, 2013. Conze, Edward (1993). p. ^ Powers, John; Introduction to Tibetan Buddhism, page 23-24 ^ Samuel 2012, p. 74. ^ Chapman F. They are sometimes groomed to become leaders of monastic institutions.[166] Examples include the Dalai Lamas and the Karmapas, each of which are seen as key leaders in their respective traditions. 8th century). Kagyu (11th century), Sakya (1073), and Gelug (1409). Upholding these vows is said to be essential for tantric practice and breaking them is said to cause great harm.[137] Ritual musical instruments from Tibet; MIM Brussels. Traditionally Tibetan lamas have tended to the lay populace by helping them with issues such as protection and prosperity. The tenet systems are used in monasteries and colleges to teach Buddhist philosophy in a systematic and progressive fashion, each philosophical view being seen as more subtle than its predecessor. Charya-yoga - Contain "a balance between external activities and internal practices", mainly referring to the Mahāvairocana Abhisambodhi Tantra. ^ "OnFaith". ^ Samuel 2012, p. 78. Each mantra has symbolic meaning and will often have a connection to a particular Buddha or Bodhisattva.[143] Each deity's mantra is seen as symbolizing the function, speech and power of the deity.[144] Tibetan Buddhist practitioners repeat mantras like Om Mani Padme Hum in order to train the mind, and transform their thoughts in line with the divine qualities of the mantra's deity and special power.[145] Tibetan Buddhists see the etymology of the term mantra as meaning "mind protector", and mantras is seen as a way to guard the mind against negativity.[146] According to Lama Zopa Rinpoche,Mantras are effective because they help keep your mind quiet and peaceful, automatically integrating it into one-pointedness. ^ "The four main schools of Tibetan Buddhism". In the wake of the Tibetan diaspora, Tibetan Buddhism has also gained adherents in the West and throughout the world. "Buddhist nun professors or none? And they impress all with their elegant, exemplary conduct. Vajradakinunnery.org. Dates to 1409 with the founding of Ganden monastery Dates to the 12th century Emphasis Emphasizes Dzogchen and its texts, as well as the Guhyagarbha Tantra Emphasizes classic Mahayana study and practice in a monastic setting, source of lojong and lamrim Emphasizes Mahamudra and the Six Dharmas of Naropa Favors the Hevajra Tantra as the basis of their Lamdre system Focuses on Guhyasamāja Tantra, the Cakrasamvara Tantra, and the Kalacakra Tantra Focuses on Kalacakra Tantra and Ratnagotravibhāga Key figures Śāntarākṣita, Garab Dorje, Vimalamitra, Padmasambhava, and Longchenpa. Transmission and realization There is a long history of oral transmission of teachings in Tibetan Buddhism. 52-53. ^ Cornu 2001, p. 195. His approach is not concerned with "schools" or sects, but rather focuses on the transmission of crucial meditation teachings. Cornu, Philippe (2001). "Nawoord". Schijn en werkelijkheid. Ema! All four dharma traditions of this land of Tibet Have but one real source, even if they arose individually. Thus, 'Tsongkhapa says that mantra "protects the mind from ordinary appearances and conceptions"[150] This is because in Tibetan Buddhist Tantric praxis, one must develop a sense that everything is divine. Authenticity of the oral lineage is a prerequisite for realization, hence the importance of lineages. The Bka'-gyur has six main categories in the book --(1) Tantra, (2) Prajnaparamita, (3) Ratnakuta (this is a collection of small Mahayana Buddhist text), (4) Avatamsaka Sutra , (5) Sutras, (6) Vinay. But this is based on a mistaken back translation of the Tibetan translation (mal byor bla med kyi rgyud) of what appears in Sanskrit texts only as Yogānuttara or Yogāniruttara (cf. Guru yoga Main article: Guru yoga As in other Buddhist traditions, an attitude of reverence for the teacher, or guru, is also highly prized.[132] At the beginning of a public teaching, a lama will do prostrations to the throne on which he will teach due to its symbolism, or to an image of the Buddha behind that throne, then students will do prostrations to the lama after he is seated. In Dharmasala, he encouraged, "We need to bring this to a conclusion. The term for this relationship is chos srid zung 'brel. On the top right corner of the homepage, you'll see a tab that says "Our Stores". Click on it, and you'll arrive at a page that provides you with two ways to find the store closest to you. There are various lists of these and they may differ depending on the practice and one's lineage or individual guru. ^ Samuel 2012, p. 50. ISBN 1-55939-152-9. Sources Brunnhözl, Karl (2004). The Center of the Sunlit Sky: Madhyamaka in the Kagyu Tradition, Shambhala, ISBN 1-55939-218-5 Coleman, Graham, ed. Tibetan Buddhism: A Very Short Introduction. New York Times. An emphasis on oral transmission as more important than the printed word derives from the earliest period of Indian Buddhism, when it allowed teachings to be kept from those who should not hear them.[115] Hearing a teaching (transmission) readies the hearer for realization based on it. Library of Tibetan Works and Archives, Dharmasala, HP, India.

La cultura de la India comprende las creencias religiosas, costumbres, comidas, tradiciones, idiomas, ceremonias, expresiones artísticas, valores y modos de vida de las personas que conforman más de un centenar de grupos étnicos que viven en la India.Los idiomas, danzas, música, arquitectura, gastronomía, y costumbres son muy diversos y varían según la región de ...

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