

# DOWNLOAD PDF THE GELUK TRADITION 3: THE DISTINCTIVENESS OF GELUK

## Chapter 1 : Gelug - Wikipedia

*Gems of Wisdom - Geluk Tradition. K likes. Quotes from masters of the Geluk Tradition.*

Ben is a PhD candidate at the University of Colorado. Maybe he has dreadlocks. And he probably wears Buddhist prayer beads as jewelry. Yet, how easy is it to identify where religious conversion begins and cultural appropriation ends? These religions operate according to an evangelical logic: Accusations of cultural appropriation, suggesting group-specific rights and restricted entry, might seem incompatible with an ethos of universalistic salvation. Tibetan Buddhism, like Islam and Christianity, is an enthusiastically evangelical religion. Buddhist theology widens the possibilities of evangelizing enormously: Like Islam and Christianity too, Tibetan Buddhism is today an increasingly global religion. A newcomer to Buddhism, the convert is on the one hand culturally and spiritually impoverished: Compared to most Tibetans, who are stateless refugees or occupied people, however, she is distinctly advantaged. These dynamics can make the lines between conversion and cultural appropriation blurry in the Tibetan Buddhist context. Brandishing placards and shouting slogans, they accused the Dalai Lama of being a hypocrite, a liar and a denier of religious freedom. Yet these were no party cadres. Himself once a Shugden propitiator in accordance with his Geluk education in Tibet, the current Dalai Lama began to voice reservations about the spirit in the s. Thus, to protect himself and the Tibetan people from what he sees as a dangerous demon, the Dalai Lama has prohibited those with ritual commitments to the spirit from attending any of his teachings, and some officials have set about purging exile monastic and government posts of anyone associated with the being. While some pro-Shugden lamas continue to hold posts in exile monasteries, their continuing relationship with the spirit ensures their isolation from mainstream religious life. In , under the auspices of the Foundation for the Preservation of the Mahayana Tradition FPMT “ a Geluk organization in exile that has over time come to cater increasingly to non-Tibetan converts “ Kelsang Gyatso relocated to England and quickly amassed a number of inji non-Tibetan, typically white students. In , he founded the NKT, and set himself up as its sole spiritual director. Unyielding in his conviction that Shugden was an enlightened protector and increasingly disturbed by what he saw as the laissez-faire, ecumenical approach of his Gelukpa peers in exile, Kelsang Gyatso came to believe that he alone could preserve the authentic and unadulterated Geluk tradition for posterity. NKT members have made their quarantine into something of a virtue. NKT converts claim Tibetans have become too worldly and politically-focused to be worthy of functioning as custodians of pure Buddhist teachings. Though inji monks and nuns entering the NKT rely on a Tibetan guru, adopt Tibetan names, wear traditional robes and preserve lineage practices hailing from Tibet, any direct engagement with Tibetan politics or culture is denounced as retrogressive and unnecessary. The Shugden controversy has had serious consequences in Tibetan communities. Tibetans thought to be associated with Shugden have suffered discrimination. Evidence remains patchy, but it appears that individuals and families have been denied services, harassed and attacked. Monastic communities have been split. The Tibetan administration in exile continues to publish lists of Tibetans who have taken part in Shugden protests around the world, replete with specific, personal information. As the Shugden controversy has evolved, a policy change internal to the Tibetan societies has come to implicate not only Tibetans but non-Tibetan converts across the world. On one level, inji NKT converts want to expunge themselves of Tibetanness. On another, to make themselves heard and intelligible, they have appropriated the suffering of Tibetans affected by the Shugden controversy as their own. While NKT members claim to speak for Tibetan Shugden practitioners, and amass cases of Tibetan-on-Tibetan discrimination in exile to bolster their cause, they fail to explain how their subjectivities and politics diverge from those of Tibetans so affected. For most Tibetans raised in Shugden propitiation, especially newcomers arriving from Tibet, family or monastic histories of Shugden practice do not equal a wholesale rejection of the Dalai Lama or of Tibetans and their politics. This inconsistent solidarity from typically anti-Tibetan injis is both curious and perversely ironic. An insidious circularity is at work here: If these people feel oppressed by the Dalai Lama, all they have

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to do is take off their robes and walk away, back to their edifice of European privilege built largely from the bricks of former colonies. To what extent and in what ways does conversion oblige political commitment? Where does religion end and culture begin? The Dalai Lama has often stated that Tibetan Buddhism in the West need not import Tibetan culture wholesale, nor follow any particular politics. Yet the NKT presents a more complex picture. In his zeal to perfectly preserve the teachings of his own lineage, Geshe Kelsang has prioritized non-Tibetan disciples and interests over Tibetan ones. His is an extreme and peculiar case, one he has rationalized in terms of a plan by Shugden himself to relocate the teachings to the West for posterity. Here Buddhist evangelical and sectarian imperatives overpower any loyalty to ethnicity and nation. Invited post anthropology of religion , Ben Joffe , cultural appropriation , dalai lama , Religion , religious conversion , tibet , Tibetan Buddhism I am an anthropologist and historian of Tibet, and a professor at the University of Colorado. I conduct research, write, lecture, and teach. At any given time, I am probably working on one of the following projects: Tibet, British empire, and the Pangdatsang family; the CIA as an ethnographic subject; contemporary US empire; the ongoing self-immolations in Tibet; the Chushi Gangdrug resistance army; refugee citizenship in the Tibetan diaspora Canada, India, Nepal, USA ; and, anthropology as theoretical storytelling.

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## Chapter 2 : Gelug Tradition | Jangchup Lamrim Teachings by HH Dalai Lama

*The Crystal Mirror of Philosophical Systems - Table of Contents. A Tibetan Study of Asian Religious Thought. The Geluk Tradition 3: The Distinctiveness of Geluk.*

Then, be sure you also watch - listen to the next 30 minute long lecture after this one. It is found at: This class is a basic level yet detailed introduction focusing on nutritional metabolism diagnosis of Prakruti genetic constitution of vata-pitta-kapha and Vikruti imbalance of three doshas of vata-space-air-movement, pitta-fire-water-metabolism, kapha-water-earth-phlegm-fat. Indo - Tibetan medicine -- enshrined in the classic medical text called Rgyud bzi which was originally composed in Sanskrit and still available in Tibetan -- is a veritable treasure of centuries of accumulated experience with rational fundamentals and scientifically analyzable therapeutic measures meant for the preservation and promotion of positive health, and prevention and cure of obstinate and otherwise incurable diseases. This American Monk studied with renowned Ayurvedic physician Dr. This American Monk has served over patients over the last 11 years. Buddhist Ayurveda classes must R. P at - no drop-ins are lectured every Tuesday 7: How wonderful it would be if all sentient beings were to abide in equanimity Maha Upeksha , free from hatred and attachment, not holding some close and others distant. May they abide in equanimity. I myself will cause them to abide in equanimity. Please, guru-deity, bless me to be able to do this. Meditate briefly on tong-len exchanging self for others , taking on all the disturbing emotions tri-kleshas - three poisons of vata windy anxiety raga klesha, pitta fiery anger dvesha klesha, kapha sticky muddy-muddled ignorance moha klesha of sentient beings and giving them to your self-cherishing thought, thus destroying it. How wonderful it would be if all sentient beings had happiness and the causes of happiness. May they have happiness and its causes. I myself will cause them to have happiness and its causes. Meditate briefly on tong-len exchanging self for others , transforming your body into a wish-granting jewel chittamani that gives every sentient being every kind of temporal and ultimate happiness that they desire and need. How wonderful it would be if all sentient beings were free from suffering and the causes of suffering. May they be free from suffering and its causes. I myself will cause them to be free from suffering and its causes. Meditate briefly on tong-len exchanging self for others , taking on the sufferings and causes of suffering of all sentient beings. How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation. May they never be separated from these. I myself will cause them never to be separated from these. LC 4 For the sake of all mother sentient beings, I shall become a guru-deity Bodhisattva or Buddha And place all sentient beings In the supreme state of a guru-deity. LC 5 For the sake of all mother sentient beings I shall quickly, quickly, in this very life, Realize the state of a primordial guru-yidam Buddha Namu Tathagata Kulaya: Namu Vajradhara-Akshobhya-Bhaisajyaguru LC 6 I shall free all mother sentient beings from suffering And place them in the great bliss of Buddhahood; Therefore, I shall now practice The profound path of guru-yidam yoga. Dissolve and absorb the refuge merit field and meditate on the three kayas Om-Ah-Hum -- 1. All sages and worthies of the ten directions come forth from these. Then arise in the form of Medicine Buddha Bhaisajya Guru or as whatever highest yoga tantra deity you have been initiated into. From my clear body, masses of light rays radiate into the ten directions, Blessing the world and its beings. All becomes perfectly arrayed with only infinitely pure qualities. Also compiled from Dharma teachings, Sutras, Shastras and Indian, Tibetan, and Chinese Asian healing arts practices and teachings of the following Buddhist, Taoist and Hindu spiritual medicine masters: Buddhist Ayurvedic Doctor - worshiper of Avalokiteshvara Namaha. Hara Hara Om Hum Hrih. Upholding the teachings of Sutra and Mantra, I restrain myself from a wide variety of faulty deeds. Amassing within all constructive measures, I benefit beings through the four types of giving - Dharma, Pala, Maitri, Artha. I take refuge in the Five Buddha Families: Shurangama Mantra Lines Namu Akshobhya Medicine Buddha: Lines Shurangama Healing: Lines Shurangama Stop Mass Weapons: Stupidity reversed, wisdom is attained. Volume 15, Chapter 25, p. Averts disaster, lengthens life, and benefits women and men.

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Mantra for Patching Flaws in the Recitation: Anuttara is unsurpassed; samyak is proper and equal; and sambodhi is right enlightenment. We dedicate this merit-virtue to all beings so they may realize limitless contentment-equanimity-detachment Maha Upeksha , compassionate wish for enlightenment on behalf of all beings Bodhichitta , ultimate wisdom perceiving reality Maha Prajna Paramita Anuttara-Samyak-Sambodhi. This series of free Ayurveda movies are taught by an ordained American Buddhist Monk of the Nagarjuna Nalanda tradition of Indian - Tibetan - Chinese Mahayana Buddhism who prefers to remain more or less anonymous. For a copy of the actual written transliteration pronunciation of the words of these Siddham Sanskrit Mantras of the Great Compassion Bodhisattva, please visit: Amassing within all constructive measures, I benefit beings through the four types of giving - Dharma compassion-wisdom teachings , Pala protection and encouragement , Maitri loving-kindness , Artha resources, food, clothing, shelter, medicine, relationships, money. Dash, Bhagavan Vaidya, Dr. Sri Satguru Publications, This film was produced by Ayurveda Healing Arts Institute <http://> All Rights Reserved without Prejudice. This license is permanently located at <http://> Short excerpts of the actual text in question are listed above. Much commentary on these excerpts was written by an Anonymous Buddhist Monk Redactor Compiler of this Online Buddhist Indo-Tibetan Ayurveda - Chinese Healing Encyclopedia Compilation -- his commentary will be listed in parentheses intra-linear with the actual fair-use quotation. This is to assist in understanding jargon and various Sanskrit, Chinese, Tibetan or other technical terms and giving commentary using sister paradigms such as Tibetan Medicine, Chinese Medicine, Taoism, other traditions of Ayurveda and Buddhism. Additional commentary will be quoted or paraphrased from sagely sources such as Taoist, Vedic and Buddhist sutras, shastras and vinaya and will be usually shown inter-linearly in between each line, verse slokha or paragraph.

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### Chapter 3 : Teachings on the Geluk Tradition with HE Rigzin Chenpo - Tibetan Buddhist RimÄ© Institute

*However, speaking for the Geluk tradition in general, although we talk much about the protectors of the three scopes of beings [beginner, intermediate and advanced practitioner] that accord with the general sequence of the paths we practise, if we mistake the east for the west when embarking on these paths, it is not right.*

Maybe he has dreadlocks. And he probably wears Buddhist prayer beads as jewelry. Yet, how easy is it to identify where religious conversion begins and cultural appropriation ends? These religions operate according to an evangelical logic: Accusations of cultural appropriation, suggesting group-specific rights and restricted entry, might seem incompatible with an ethos of universalistic salvation. Tibetan Buddhism, like Islam and Christianity, is an enthusiastically evangelical religion. Buddhist theology widens the possibilities of evangelizing enormously: Like Islam and Christianity too, Tibetan Buddhism is today an increasingly global religion. A newcomer to Buddhism, the convert is on the one hand culturally and spiritually impoverished: Compared to most Tibetans, who are stateless refugees or occupied people, however, she is distinctly advantaged. These dynamics can make the lines between conversion and cultural appropriation blurry in the Tibetan Buddhist context. Brandishing placards and shouting slogans, they accused the Dalai Lama of being a hypocrite, a liar and a denier of religious freedom. Yet these were no party cadres. Himself once a Shugden propitiator in accordance with his Geluk education in Tibet, the current Dalai Lama began to voice reservations about the spirit in the s. Thus, to protect himself and the Tibetan people from what he sees as a dangerous demon, the Dalai Lama has prohibited those with ritual commitments to the spirit from attending any of his teachings, and some officials have set about purging exile monastic and government posts of anyone associated with the being. While some pro-Shugden lamas continue to hold posts in exile monasteries, their continuing relationship with the spirit ensures their isolation from mainstream religious life. In , under the auspices of the Foundation for the Preservation of the Mahayana Tradition FPMT â€” a Geluk organization in exile that has over time come to cater increasingly to non-Tibetan converts â€” Kelsang Gyatso relocated to England and quickly amassed a number of inji non-Tibetan, typically white students. In , he founded the NKT, and set himself up as its sole spiritual director. Unyielding in his conviction that Shugden was an enlightened protector and increasingly disturbed by what he saw as the laissez-faire, ecumenical approach of his Gelukpa peers in exile, Kelsang Gyatso came to believe that he alone could preserve the authentic and unadulterated Geluk tradition for posterity. NKT members have made their quarantine into something of a virtue. NKT converts claim Tibetans have become too worldly and politically-focused to be worthy of functioning as custodians of pure Buddhist teachings. Though inji monks and nuns entering the NKT rely on a Tibetan guru, adopt Tibetan names, wear traditional robes and preserve lineage practices hailing from Tibet, any direct engagement with Tibetan politics or culture is denounced as retrogressive and unnecessary. The Shugden controversy has had serious consequences in Tibetan communities. Tibetans thought to be associated with Shugden have suffered discrimination. Evidence remains patchy, but it appears that individuals and families have been denied services, harassed and attacked. Monastic communities have been split. The Tibetan administration in exile continues to publish lists of Tibetans who have taken part in Shugden protests around the world, replete with specific, personal information. As the Shugden controversy has evolved, a policy change internal to the Tibetan societies has come to implicate not only Tibetans but non-Tibetan converts across the world. On one level, inji NKT converts want to expunge themselves of Tibetanness. On another, to make themselves heard and intelligible, they have appropriated the suffering of Tibetans affected by the Shugden controversy as their own. While NKT members claim to speak for Tibetan Shugden practitioners, and amass cases of Tibetan-on-Tibetan discrimination in exile to bolster their cause, they fail to explain how their subjectivities and politics diverge from those of Tibetans so affected. For most Tibetans raised in Shugden propitiation, especially newcomers arriving from Tibet, family or monastic histories of Shugden practice do not equal a wholesale rejection of the Dalai Lama or of Tibetans

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and their politics. This inconsistent solidarity from typically anti-Tibetan injis is both curious and perversely ironic. An insidious circularity is at work here: If these people feel oppressed by the Dalai Lama, all they have to do is take off their robes and walk away, back to their edifice of European privilege built largely from the bricks of former colonies. To what extent and in what ways does conversion oblige political commitment? Where does religion end and culture begin? The Dalai Lama has often stated that Tibetan Buddhism in the West need not import Tibetan culture wholesale, nor follow any particular politics. Yet the NKT presents a more complex picture. In his zeal to perfectly preserve the teachings of his own lineage, Geshe Kelsang has prioritized non-Tibetan disciples and interests over Tibetan ones. His is an extreme and peculiar case, one he has rationalized in terms of a plan by Shugden himself to relocate the teachings to the West for posterity. Here Buddhist evangelical and sectarian imperatives overpower any loyalty to ethnicity and nation.

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### Chapter 4 : 6 Things You Should Know About the Anti-Dalai Lama Protesters | HuffPost

*For the Geluk tradition, there is no higher view than just the emptiness in the Consequence School, and this view is also maintained to be a prerequisite for the esoteric practices of tantra. Tantra is an important part of the path to liberation in the Geluk tradition.*

The following is an excerpt on Dolgyal from that teaching. As stated above, the three protectors of the three scopes of beings are Mahakala, Vaishravana, and Dharma Raja. Mahakala, the wrathful emanation of Avalokiteshvara, is the protector of beings of higher level. Vaishravana is the protector of beings of medium level. This is because Vaishravana has a special reason to protect beings who practise pure discipline, although it is true that basically all trans-worldly protectors are pleased by those who practise pure discipline. In the practice of beings of medium scope, the emphasis is on the three trainings, particularly on the discipline. For the beginners, the emphasis is on karma, which requires embracing virtues and abandoning non-virtues. Dharma Raja, often referred to as the one who distinguishes between the sinful and the virtuous, is considered the protector of beings on the beginning of the stage of the path to enlightenment. In the Geluk tradition, the practice of propitiating protectors conforms with the three stages of path. In these two monasteries, they prioritise the study of Guhyasamaja Tantra, and the fact that the study of the Guhyasamaja is still alive is due to the presence of these monasteries. Generally, even among those who gave teachings extensively, there were few who taught Tantra extensively. As such, the lineage of Guhyasamaja is reliably traceable to the lineages that come from these two Tantric colleges. We all should be very grateful to these two monasteries. Mahakala and Dharma Raja are considered the two most important protectors of the Geluk tradition. From among these two, just as it is said that the founder, the unique deity, and the unique protector of Geluk are all emanations of Manjushree, Dharma Raja is, therefore, particularly unique to the Geluk system. Therefore, other than these three main protectors, the Geluk tradition on the whole does not need any other protector. Sometimes, I wittily express to others that the Geluk tradition would need a new protector only if there was a request with offerings for prayers with the news of the demise of Dharma Raja. I have reason to express such a concern. If we were to treat those protectors bound by oath by Tsongkhapa and his direct disciples, such as Jestun Sherab Senge, with the usual ordinariness, and on the contrary, pay attention to a new god, it would not be appropriate. Basically, you must investigate the reliability and the real nature of such new gods rather than impulsively worshipping them. Some individual Lamas have their own unique protectors. It is their individual business and there is no need for us to interfere in their personal business as they might have their own secret reasons for such things. However, speaking for the Geluk tradition in general, although we talk much about the protectors of the three scopes of beings [beginner, intermediate and advanced practitioner] that accord with the general sequence of the paths we practise, if we mistake the east for the west when embarking on these paths, it is not right. In this respect, I have many things to say, and have had many experiences as well. I am talking on this issue out of years of experience gained from many investigations. And then, we should remember the importance of the four armed Mahakala and Gonpo Gur, and then Chamsing, one of their obedient retinue. It is extremely difficult to hail some of these protectors as trans-worldly and others as worldly. As for Kali Devi, she is not a special protector of the Geluk tradition. Tsongkhapa and his two close disciples did not have any special connection with Kali Devi. The omniscient Gedun Drupa [the 1st Dalai Lama] had a special connection with Kali Devi; thus Tashi Lhunpo, the monastery that he founded, also came to be associated closely with Kali Devi. His reincarnation, the omniscient Gedun Gyatso, was also closely connected with Kali Devi. As he became the throne holder of Drepung and Sera, Drepung then adopted Kali Devi as their protector. Later, many branch monasteries of Sera and Drepung, or other smaller monasteries all around the three regions of Tibet, which consider either of them as their principle monastery, also adopted Kali Devi as their main monastic protector. Thus, many Geluk monasteries began to consider Kali Devi as their monastic protector. Many other smaller monasteries connected with Drepung also came to consider Nechung Dorji

Drakden as one of their protectors. Thus, due to their association with Drepung, Tashi Kyil, and Kumbum, their sub-monasteries adopted these two protectors. Anyhow, there is not much point in discussing about them as it is beyond the topic. There is no special need to place all of them. There would be a great risk of forsaking your own refuge mind if you placed worldly protectors in the merit field. Many of the commentaries often quote from the advice of the 7th Dalai Lama, Gyalwa Kelsang Gyatso, and Phurchok Jampa Ngawang to emphasise that we must never place worldly protectors in the merit field. However, as they have embraced the outward appearance of worldly wrathful-ones, placing them in the merit field would be a violation of commitments pertaining to the refuge mind. Have you all understood this point? It is said that the Five King Protectors are in truth manifestations of the five forms of Buddhas, and I am sure it must be the case. However, to the appearance of common beings, they are seen as having taken ordinary, wrathful forms. As such, we have to treat them in the same manner when propitiating them; inspired by pre-suppositions about their actual nature, you should not submit your body and mind to them. In the same way, other different kinds of gods should also be treated likewise; as for asking them favour or assistance, you can offer them libation but never offer them your body and mind. There would be great risk if one were to faithfully act on a whim. The following is an excerpt from that. One reason is that I am someone who is trying to follow the path taken by the Great 5th Dalai Lama; irrespective of whether you approve of it or not, it is one of my reasons. Another reason is that I have pursued this with concern for the doctrine of Lama Tsongkhapa. The sublime saviour Lama Tsongkhapa had written eighteen volumes of impeccable teachings. All of the inconceivably great instructions of the Sutras and Tantras contained in his teachings are something that a Geluk practitioner can show off to others outwardly, and cherish them as truly precious jewels inwardly. Leaving aside these eighteen volumes, if you consider a wrathful controversial protector as very important, you are actually disgracing your own tradition; it is a matter to be ashamed of. However, it would be remarkable and great if you were to cherish and preserve the eighteen volumes of Tsongkhapa properly. During the teaching, His Holiness also spoke on Dolgyal. The next day, Tromthog Rinpoche had to clarify about the picture to the audience. If no clarification was made, people might have considered the picture they had received as a genuine merit field. Kelsang Gyatso in England is said to have announced that they had elevated Dolgyal to the status of a tantric deity. If Dolgyal was a tantric deity, they would also need an authentic system of tantra on Dolgyal. There would also need a systematic practice of accomplishing Shugden that originates from a Shugden tantra. Let alone others, even the Five King Protectors who are unanimously accepted by all the four schools of Tibetan Buddhism and who are free of any controversies are not included in the Sangha. All of the four schools accept them as genuine protectors bound to oath by Guru Padmasambhava. However, as they are worldly-wrathful-beings, it is not only inappropriate, but forbidden for Buddhists to consider them as our object of refuge. As such, it is wrong to consider a wrathful being “recognised by many reliable Geluk masters as a spirit with strained commitments, or as a pathetic king-spirit, or as a demon” to be an object of refuge. The red protector Nechung Dorji Drakden is one who has taken an appearance of a worldly wrathful-form, and does not belong to the Sangha. Whatever the obscured truth might be, it is important for us to be consistent with the advice pertaining to the refuge mind and ensure that our object of refuge is not a wrong one. Have you understood properly? Some of you might think that the propitiation of Dolgyal brings success and money. It is wrong to consider someone precious simply for bringing in some money. This is a sign that you do not really understand the essence of Buddhism. Some might think that my opposition to Dolgyal is inconsistent with their religious right and that I have deprived them of their religious freedom. On the contrary, opposing Dolgyal is one way of protecting religious freedom. Even after coming into exile in India, we have had such unfortunate incidents. Many people who had witnessed such unfortunate events are still alive now. Shugden practitioners claim that a Geluk practitioner who dares to embrace other traditions such as Nyingma and Kagyu will be reprimanded by Shugden, and that such an ecumenical approach to practice would cause the displeasure of Lama Tsongkhapa. Although Lama Tsongkhapa would not be unhappy about it at all, such misleading talks are circulated. They also assert that Gelukpas do not need to rely

on others. Nobody has ever really found any fault in them since the last years, and nobody will ever find any in the future. However, people snub the Geluk tradition for its involvement with a perfidious god. The following talk about Dolgyal is an excerpt from that speech. This tradition does not consider propitiation of gods and aquatic gods as important. Being the god of his birth place, although it occurs to us that Tsongkhapa should have given Machen Pomra special privileges, he had not done that. Not only that, he was also not interested in appeasing the Chinese emperor at the time; when he was invited by the Chinese emperor, he sent Jamchen Choeje on his behalf. Tsongkhapa was never swayed by any of the eight worldly thoughts. This should be the genuine approach of Geluk practitioners. Generally, gods or deities are of two types, worldly and trans-worldly. Together with them, he entrusted Vaishnavana with the responsibility of protecting his tradition. These three are trans-worldly protectors. Apart from them, Tsongkhapa never took any interest in worldly gods. The Five King Protectors are worldly deities, and whatever their true nature might be, as emanations of the five kinds of Buddhas or not, they have the external appearance of wrathful worldly-gods: Thus we should only treat them as worldly wrathful-gods. We propitiate the two Red and Black as these two are protectors of Gaden Phodrang [name for the erstwhile Tibetan government]. However, we do not propitiate Nechung by considering him as a sacred object of refuge. All the Dalai Lamas, especially me, have a unique connection with Nechung. However, as Nechung is a wrathful worldly-being, I accord him only the respect a wrathful being is due and propitiate him with the same attitude. However, all of the Five King Protectors are attributed the respect they deserve as wrathful worldly-beings, although they are not considered objects of refuge. Dolgyal is not only a wrathful worldly-being, but a controversial one, considered a spirit with strained commitments by the Great 5th Dalai Lama; a perfidious king-spirit by Trichen Ngawang Chokden Yongzin Yeshe Gyaltsen, Thuwuken Chokyi Nyima and Panchen Tenpai Wangchuk. Many Sakya Lamas also considered him as a spirit that needs to be fed with ritual cakes: Thus, he was not considered an object in which to take refuge.

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### Chapter 5 : TRICYCLE: Angry White Buddhists and the Dalai Lama | Dalai Lama Protesters Info

*Here you will find one or more explanations in English for the word [www.nxgvision.com](http://www.nxgvision.com) in the bottom left of the page several parts of wikipedia pages related to the word geluk and, of course, geluk synonyms and on the right images related to the word geluk.*

The six basic texts of the Kadam are: Founded by Je Tsong Khapa in the 15th century, this tradition integrates the methodical study and practice of the sutras and tantras as transmitted by Je Tsong Khapa and his successors. The Gelug School places great emphasis on philosophical study of the classical Indian treatises, especially on Madhyamika the Middle Way philosophy of Nagarjuna and the view of shunyata emptiness. Strict following of the monastic code Vinaya is also stressed. Within the Gelug tradition of Vajrayana, the three main deity practices are Guhyasamaja, Chakrasamvara and Yamantaka; with Kalachakra also being emphasised. Only later did his followers become known as the Gelugpas, the Virtuous Ones, because of their emphasis on the Vinaya teachings, and the Yellow Hats because of their yellow ceremonial hats. About three hundred years earlier, Dipamkara Atisha founded the great Kadam tradition. Lama Tsong Khapa used this school as his foundation. He started a tradition that emphasised tantric study that concentrated on practices of the three deities, Guhyasamaja, Heruka Chakrasamvara and Yamantaka. It incorporates study, contemplation and meditation in balanced, equal measure and this is what makes it so remarkable. When it comes to detailed study of the great texts, it is the Sakya and Gelug systems which are the most developed. Of course, it would be correct to say that the Gelug tradition is in reality derived from the Sakya. That being said, we could probably judge the Gelug commentarial elucidations to be the most profound and the best. All of the Tibetan traditions attempt to engage in a practice that has appreciation of emptiness, but also the interdependence of phenomena. However, when it comes down to a coherent exposition of how those two are inter-linked, it is the presentations of Lama Tsong Khapa that stand out. In the Dzogchen tradition, we find a special treatment of the emptiness component within the unified view. The same can be said about the treatment in the Highest Yoga Tantra. However, explaining exactly how the interdependence of things “how they are on the level of appearances” can itself be used as a reason to establish their ultimate, empty nature is something peculiar to the works of Lama Tsong Khapa. This was not a case of Je Rinpoche having been innovative and creating something new. Now it is possible that subsequent figures within the Gelug might be open to the charge of introducing new ideas. However, this is not so with Je Rinpoche. The way that he explains things is just as we find in Buddhapalita, the Auto Commentary to Madhyamakavatara and Prasannapada. His works represent a simplification and clarification of the philosophy set out in those works, but it is the same view, not something new. I feel that if the original teachers were here now, if Chandrakirti, Buddhapalita and their master Nagarjuna were here now they would express their wholehearted agreement and satisfaction with the way that Je Rinpoche explained things. His works on the middle way are an encapsulation of the view of Nagarjuna, Aryadeva and particularly of Chandrakirti. The original texts, for example Prasannapada is very bulky. This is only a contraction of the words though. This is a special feature, something that really distinguishes these works from others. The profundity of these works is such that they really are a delight for those well versed in the subjects. That is what lies at the heart of this tradition. Of those it is Guhyasamaja, that is the chief. If one is still, it is Guhyasamaja. Therefore, this tradition of practise of Guhyasamaja has been passed down through Je Rinpoche and his main disciples, via Jetsun Sherab Senge, and occupies an exceedingly important position in the Gelug. Je Rinpoche used the earlier Kadam as his foundation and supplemented that with an emphasis upon the study and practice of Guhyasamaja and this is how the tradition has remained for the past six hundred years. That the insights of earlier spiritual figures have been handed down to us by means of this tradition and thus continue to the present day is something that is very laudable. In the Amdo and Kham areas, it was mainly Tashi Khyil. Now Kumbum was supposed to be one of the centres of study, and it did originally produce some scholars, but later on there was not so much of note there. Mongolia we find also has given rise

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to a multitude of scholars, maintainers and promoters of the doctrine of Je Rinpoche. For more information  
For more information about the histories of some of the main Gelug monasteries, see the following links:

*times even defending them against criticisms from his own tradition. All this makes the Crystal Mirror an The Geluk Tradition 3: The Distinctiveness of Geluk*

This lineage further traces its origin back to the Kadampa tradition of the great Indian master Atisha. The name of this lineage is derived from the name of the monastery that he founded. This tradition was further developed many other great seats established by many of his disciples though out the centuries. In this tradition, these treatises are studied with great detail using the dialectical method. For a period of over fifteen years, these texts are studied using numerous Gelukpa commentaries, many of which often are unique to each monastic college. When such training in studies are completed, one receives one of the three types of degrees of Geshe dge bshes, the high academic degree in Buddhist philosophy [equivalent to a masters degree]: Dorampa, Tsograpma, and Lharampa highest degree. This tradition of intensive study remains vibrant even in the exile situation in India. The unbroken lineage of the Gandenpa or Gelukpa tradition has continued to the present time from Je Tsongkhapa, who founded this tradition with the opening of the Ganden Monastery in the early 15th century. Je Tsongkhapa was born in the Tsongkha area of Amdo the region in eastern Tibet. When he was four, he received the complete lay ordination from the Fourth Karmapa, Rolpe Dorje, whom gave him the name, Kunga Nyingpo. Je Tsongkhapa studied with masters of all the existing traditions of Kadam, Sakya, Kagyu and other Tibetan Buddhist lineages, and became one of the most well-known scholars and masters of the time. Tsongkhapa taught extensively and engaged in meditation retreats. In addition to that, he wrote numerous commentaries and texts and his collected works contains eighteen volumes. Among countless students, his main disciples were: He had eight close disciples who continued his lineage and tradition. At the age of sixty, Je Tsongkhapa passed away on the 25th day of the 10th Tibetan month empowering Gyaltsap Dharma Rinche or Gyaltsap Je as his regent to succeed his throne in Ganden; this tradition of throne-holder still continues today. Ganden Monastery was founded by Tsongkhapa in c. The Drepung monastic seat originally had seven branches but these were later combined into four: Loseling, Gomang, Deyang and Ngagpa. Drepung Loseling and Gomang are the main colleges that continue to train the students in traditional Drepung monastic educational trainings. This initially had five colleges, which were later, combined into two: Sera Jey and Sera Mey. Many other great monasteries of this tradition grew all over Tibet and became of the main schools of Tibetan Buddhism. There have been two main monasteries for tantric practice and study in the Geluk tradition. Thousands of monks studied and received tantric trainings at these monastic colleges. All of these Gelug institutions put special emphasis on ethics, as taught in the Vinaya, which becomes the ideal ground for religious education and practice. The Gelug tradition purely stresses sound scholarship and subjects the teachings of sutra and tantra to intellectual analysis through the medium of dialectical debate. Training in debate has become one of the heart essences of the Gelukpa school. All the major monasteries of Geluk school, Ganden, Drepung, Sera, and others have now built their exile monasteries in India.

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## Chapter 7 : Gelukpa [dge lugs pa] (Stanford Encyclopedia of Philosophy)

*The Geluk school of Tibetan Buddhism traces its origin back to Buddha Shakyamuni, as do the rest of the Tibetan Buddhist Schools. This lineage further traces its origin back to the Kadampa tradition of the great Indian master Atisha ().*

Geluk philosophy primarily aims to overcome reifications of the ultimate truth and denials of conventional truths, as conventional existence and ultimate nonexistence are intimately bound together. That is, the two truths are not really different, but can be distinguished conceptually, like an impermanent phenomenon and a product. The ultimate truth has no positive content in the Geluk tradition; it is simply the lack of essence in any phenomena: Thus, no ultimate truth is affirmed or rather, nothing is claimed to exist ultimately. Rather, emptiness is held to be the condition for the possibility for any appearance. To be empty means to arise dependently—”to lack independent, real existence. Since nothing can be found to be independent, everything is said to be empty. Thus, in the Geluk tradition, emptiness is the nature of all phenomena or their lack of independent nature, and all phenomena are necessarily empty. The ultimate truth is said to be emptiness because things are not found to exist separate from their parts, causes, or designations; this non-finding itself is the meaning of emptiness. To be found when an ultimate essence is sought is to be intrinsically or ultimately real, and nothing has this status for the Geluk tradition, not even emptiness. Emptiness is interpreted in the Geluk tradition as a non-implicative negation *med dgag*. As opposed to a negation that implies something else, a non-implicative negation is simply an absence, such as a lack of true existence. This mere lack or absence, as a negation of essence that implies nothing, is the meaning of the ultimate truth in the Geluk tradition. Thus, conventional truths are the only types of affirmative truths there are other than the absence of true existence Jinpa, 46—” The Consequence School is a branch of the Middle Way tradition that radically undermines any and all foundations. The Consequence School gets its name from the form of *reductio* argument used to demonstrate emptiness, in contrast to formal autonomous arguments. According to Tsongkhapa, a formal argument for emptiness is not able to convey the meaning of emptiness to someone who has not understood it because formal arguments presuppose essences. That is, a formal argument presumes that a subject matter is objective or given, and this cannot be the case, particularly when an anti-realist who understands emptiness and a realist who lacks an understanding of emptiness engage in dialogue Changkya in Cozort, This is because a proponent of the Consequence School consents to no such given, objective facts. The reason for this is simply because there are no objective truths; there is nothing given. That is, the rules of logic, even when followed, are just rules without any intrinsic reality or objective status to ground their truth outside those rules Jinpa, 63—” Moreover, perception is not foundational in this system. Neither perception nor inference is foundational in the Middle Way: Therefore, the measure of what is correct is simply what conforms to the world rather than based on any other warrant that would serve as a deeper structure or more fundamental layer of reality beyond what is simply conventional Cozort, Thereby, there is no need to ground conventions in any deeper foundation. Without the need for conventional foundations—”like a foundational consciousness or self-awareness—”there is no need for ultimate foundations, either, as if a real ultimate were needed to ground unreal conventions. When there is nothing but groundless conventions—”all the way up and all the way down—”the ultimate and the conventional are no longer separate; the two truths are none other than two aspects of the same thing. Conventional distinctions between what is real and unreal are made in terms of the world. That is to say, these distinctions are not made based on any real differences in objects themselves; rather, what constitutes what is real and unreal is intersubjective. Significantly, what is intersubjective necessarily incorporates a subjective dimension. Rather than claim that the mind is independently real in contrast to unreal external objects, like a subjective idealist, a proponent of the Middle Way explicitly affirms the interdependency of minds and objects. He goes on to show how external objects are accepted conventionally in the Consequence School because the coextensive presence and absence of objects and

cognitions undermines the claim that even conventionally there are no external objects. That is, when there are external objects, there are internal cognitions, and when there are internal cognitions, there are external objects; cognitions and objects are paired and thus rise and fall together. He argues that proponents of Mind-Only are not satisfied with assenting to the external world as it is proclaimed by the world; they think that if there were external objects, they would have to be the types of things that would be findable upon analysis, and existing separately from cognition. Yet since there are no such things, they deny them. The Consequence School, in contrast, asserts external objects without these criteria, namely, without there being any objective basis of designation for these claims. This is because the Consequence School rejects the kind of realism that is implicated by the acceptance of an analytically determined external world. There is a subtle distinction to be made here that can easily be overlooked. One might think that since the external world is affirmed in the Consequence School, then it is one that accepts external realism. Perhaps some in the Geluk tradition may fall into this camp, but this need not be the case when the affirmation of an external world is understood as an assertion that is made from her own perspective as to the status of an external world in reality. Rather, it is simply a claim that conforms to intersubjective agreement determined by mundane convention. In any case, ultimately there is no external world for the Consequence School, so while they may not be idealists, they are certainly not external realists, either. That is, proponents of the Consequence School are not external realists despite claiming the reality of an external world because they acknowledge that the external world does not stand on its own, even conventionally; like minds and objects, an external world rises and falls together with an internal world. In fact, foundationalists and idealists that deny the reality of an external world are targets of the Consequence School. The Consequence School squarely rejects idealism. It does not assent to any independent means to verify the claims of idealism or physicalism for that matter. Rather than denying an external world, external objects are acknowledged to exist as long as internal minds are counterposed with them. Thus, neither objects nor minds have a privileged status in this tradition. Self-awareness rang rig , as distinct from object-awareness gzhan rig , ascribes to the mental a unique way that a mind knows itself, a way that is different from the way a mind knows any other object. Geluk scholars deny any special status to self-awareness; the mind is simply a dependently arisen phenomenon, just like any other one. Moreover, nothing appears the way it really is to an ordinary being Jamyang Zhepa in Hopkins , For this reason, this philosophy does not partake in ordinary phenomenology. In the Geluk tradition, self-awareness is rejected as a notion that attributes to the mind a special status as an independently existent entity, and this idea is seen as one that hypostasizes the mind. One reason for this is that a unique, first-personal access to self-awareness, being simply given in experience, presumes that there are grounds for immediate access to truth, and nothing has that status for Tsongkhapa. For his Geluk tradition, conventional truths are always mediated and contingent. Geluk scholars argue that self-awareness, understood as a form of epistemologically primary, private knowledge, is not necessary to account for mind and memory. They do not entertain the notion of self-awareness understood phenomenologically either, as some sort of nonthetic, intransitive cognition, as this concept is seen as simply another reification. Moreover, such a notion offers no explanatory power in the realms of either the conventional or ultimate truth. The foundational consciousness is another Buddhist concept that often serves as a substrate for the self, one that reifies personal identity. The notion of the foundational consciousness is an attempt for Buddhists to account for personal causality without affirming a real self. Tsongkhapa dispenses with this notion of a substrate consciousness and sees it as simply another reification, another conceptually constructed essence that masquerades as the primary reality of the self. The impetus for the theory of the entity of disintegration, or so it seems, is to provide an account for causality in the absence of foundations. That is, disintegration is said to function like other entities in the absence of real entities. That is, both an entity and its disintegration are nothing more than nominal designations. While injecting disintegration with causal power is an attempt to preserve a nominalist theory of causality, this theory invites other problems, such as the reification of absence i. Along with positing the entity of disintegration, among the unique features of the Consequence School are that the foundational consciousness

and self-awareness are not only denied ultimate existence, but are held to not exist even conventionally. Conventional truths are always subject to rational analysis; when their conventional status is analyzed, no such self-awareness or foundational consciousness is analytically found, and when analyzed in terms of their ultimate status, they are found to be groundless like every other phenomenon. Tsongkhapa claims that the denial of true existence even conventionally is a unique feature of the Consequence School. This is because he holds that the claim to uncover a deeper foundation of conventional existence beyond transactional truth is a back door to essentialist ultimate presuppositions. Thus, not only ultimate foundations, but even conventional foundational theories are repudiated in his Consequence School. Despite the important role of absence in the Geluk tradition, emptiness—the absence of essence—does not refer to total negation, but refers in particular to the negation of the ultimate status of a phenomenon. That is, conventional phenomena are denied existence ultimately, not conventionally. The mere self trimmed away of metaphysical baggage or conceptual reification is unapologetically affirmed by the Geluk tradition. That is, the characteristically Buddhist denial of self is interpreted to refer only to mistaken conceptions of self—such as that of a permanent, singular, or truly existing entity—not the self simpliciter. The mere self, like the mere table or chair. Conventional existence, what undeniably functions within the transactional world, is not negated. Rather, it is reification or true existence that is denied. Yet the Geluk tradition holds that it is precisely the denial of essences, which are superimposed on the conventional world or elsewhere, that leads to true transformation and liberation. Buddhist Context of Geluk Philosophy It is important to recognize how Geluk philosophy is embedded within a distinctively Buddhist soteriology. That is, the truth of no-self is liberating because understanding this is held to free one from the mistaken idea of a self that binds one to suffering. For the Geluk tradition, there is no higher view than just the emptiness in the Consequence School, and this view is also maintained to be a prerequisite for the esoteric practices of tantra. Tantra is an important part of the path to liberation in the Geluk tradition. It is a path to liberation that is held to involve distinct, esoteric methods, but without diverging from the philosophical view of emptiness, which is indispensable. For this reason, Geluk philosophy is located squarely within the exoteric domain of discourse: Therefore, rather than overcoming mistaken concepts by circumventing them in a mystical flash of insight or an ecstatic experience of union, the Geluk tradition offers a more sober way to overcome misconceptions, one based on clear, rational analysis. That is, this tradition holds reasoned analysis to be necessary to understand the nature of phenomena or rather, their lack of nature. This is because an ascertainment of the lack of true existence is held to be necessary to counteract the directly opposed notion—the apprehension of true existence—which is the misinterpretation of reality as more than simply conventionally existing that binds one to suffering. Thus, in Geluk philosophy, we can say that meaning is limited to intelligibility. That is, insight into reality is not held to be beyond thought, or attributed to some third category beyond the world that is neither existent nor nonexistent, but is simply insight into a world that is neither ultimately existent nor conventionally nonexistent. Even though Geluk scholars consent to the fact that emptiness can be perceived nonconceptually—in the rarified case of a highly developed meditation—they maintain that the emptiness that is known nonconceptually is no different from the emptiness that is conceptually known. Moreover, their emphasis on the practice of insight is not based on an appeal to a direct, unmediated access to what is beyond concepts, but to reason. Reason is also given priority over scriptural authority, which is subjected to the scrutiny of analysis and is adjudicated by reason. Tsongkhapa in Hopkins, Geluk Education Following Tsongkhapa, the Geluk tradition came to establish large monastic institutions that set the standard for scholastic education in Tibet. The curriculum at Geluk monastic institutions involves five primary topics: Buddhist metaphysics instills the contours of a Buddhist view, including causality, impermanence, and an event-metaphysics that ties these two together. The path structure also plays a central role in traditional Buddhist philosophy: Ethics, too, is integral to this path and to Buddhist philosophy in general, but the most distinctive and interesting features of Geluk philosophy are found in its epistemology, and in particular, negative dialectics. Geluk monks who train in philosophy study epistemology early in their careers, and debate

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is a primary means by which this tradition is internalized and enacted. Straddling the delicate line between a realist view that affirms the reality of universals and an antirealist one that denies the reality of concepts, a Geluk account of epistemology holds that universals are real, but that they do not exist separately from their particular instances.

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### Chapter 8 : Enthronement of th Gaden Tri Rinpoche

*The tradition of the Geluk or the Ganden lineage is an offspring of the root Kadampa tradition of the Lord Atisha. The unbroken lineage of the Gandenpa or Gelukpa tradition has continued to the present time from Je Tsongkhapa (), who founded this tradition with the opening of the Ganden Monastery in the early 15th century.*

Through his tireless work to promote social justice, universal responsibility, secular ethics, interfaith harmony, and nonviolent principles, he has made a monumental contribution to alleviating human suffering and increasing, for lack of a better word, the Gross Global Happiness. Photo by Sonam Zoksang. Naturally, it must have been deeply confusing for thousands of people that during his most recent tour of the United States, a mysterious group of protesters has been hounding the Dalai Lama at every stop, from Alabama to Princeton to Boston to New York. Who are these protesters? Where do they come from? What do they want from the Dalai Lama? Who is benefiting from their protests? Here are six quick facts you need to know about the anti-Dalai Lama protesters: They are Geluk supremacists. The protesters belong to a fringe group of Buddhist extremists who worship a deity called Shugden and pursue an ideology of Geluk supremacy. Within the Geluk school, there is a subgroup whose propitiation of the Shugden deity has historically forbidden its members to read the scriptures of other sects and study with lamas of non-Geluk schools. This controversial ideology of Geluk supremacy, which fueled sectarian tensions among Tibetans for hundreds of years, is what the Dalai Lama set out to eradicate when he discouraged the worship of this deity. In keeping with his progressive and reform-driven policies, the Dalai Lama who traditionally belongs to the Geluk school himself has gone out of his way to study with various lamas from other traditions, urging that all sects must be accorded equal respect. These reformist measures of the Dalai Lama, aimed at promoting inter-sectarian harmony, has made him anathema to the Geluk supremacists. They call the Dalai Lama a "dictator. The truth is, their own group, the New Kadampa Tradition, is run by a leader who bans his students from reading books by any author other than himself. Read a first-hand account of how the New Kadampa Tradition church intimidates its members into attacking the Dalai Lama. Is Geshe Kelsang Gyatso, the leader of the Geluk supremacists, who allows only his own books and writings in his center, the real Dalai Lama? Or are they waiting for Beijing to find and recognize the real Dalai Lama? The Geluk extremists are supported by the Chinese government. In , a highly respected Tibetan scholar, who criticized the worship of Shugden as a deviation from true Buddhism, was assassinated in Dharamsala, India, along with two of his students. The assassins escaped from India and went straight to China, who gave them safe haven. For Beijing, the Shugden controversy presented an opportunity to undermine the Dalai Lama and the Tibetan cause. Read more stories that follow the money to China. They are barking up the wrong tree. These protesters are overwhelmingly white American and European men masquerading as Tibetan monks and victims. For these privileged citizens of Western countries to accuse the Dalai Lama, a homeless refugee with no army and no police force, of suppressing their religious freedom is not only absurd, it is just plain evil. These people have no connection whatsoever to any organization or institution controlled by the Dalai Lama; he could not suppress their freedom even if he wanted to. The only person who would be able to exercise control and coercion over them - and thus take away their religious freedom for real - is Geshe Kelsang Gyatso, whose mysterious organization they had joined without knowing what they were signing up for. Read testimonies from survivors of the New Kadampa Tradition. There are many unsettling parallels between the language of the New Kadampa Tradition and that of the Chinese government. Both have called him a Nazi. Both argue that pre Tibet was a "feudal serfdom". This group wants you to believe that the CIA saved the Dalai Lama; in all likelihood, they even want you to believe that China "liberated" the Tibetan people from the Dalai Lama. But the theory that "the Dalai Lama would never have been saved without the CIA" is pure fiction; it distorts history and steals the truth from the Tibetan warriors who risked their lives to escort the Dalai Lama from Lhasa to India. For a more detailed religious history of this cult, read the articles by Tibetologist Thierry Dodin and Professor Robert Thurman. Follow Tenzin Dorjee

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Chapter 9 : Michelle Sorensen (Author of Making the Old New Again and Again)

*textbooks contribute to organizational identity by providing philosophical distinctiveness Three layers of yig cha in the Geluk tradition and extracurricular.*