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Chapter 1 : Buddhist Music of Tibet

the Tibetan religious tradition. The role of sacred music lies primarily in the process of inner transformation towards an ever higher and purer state technically known as.

Four great religious traditions had emerged in Tibet: Zanabazar built new temples in the capital in Mongolian style and designed new rituals, music, and monastic costumes. Mongolian monks and lamas adapted the monastic traditions of Tibet. Each monastery had its own manuscripts of song texts and notation yan-yig, Tibetan dbyangs yig. Chants performed by lamas during religious rituals were in Tibetan and Sanskrit and were interspersed with sounds of gongs, cymbals, or wind instruments. Lamas used religious and philosophical long-songs Mongolian shastir daguu as a vehicle for teaching. Similarly, in Red Hat monasteries in West Mongolia, lamas played the ikil and topshuur. They also performed long-songs and occasionally the biy dance. Bards were invited to perform epics within monasteries, and lamas were even thought to be reincarnations of epic heroes. Dani-Hurel, hero of a lengthy Bait and Dorbet epic cycle, was said to have been reborn in the Bait Dejeelin monastery, where he held the grade of bagsh-gegen. Similarly, epic heroes became identified with Buddhist gods, while retaining many of their shamanic abilities and characteristics. Four manuscripts entitled Gur Duuny Bichig containing song texts used in Nomyn Khan monasteries in the early eighteenth and nineteenth centuries have been discovered in Mongolia. The second and fourth manuscripts have musical notation for the ten-stringed yatga. These manuscripts provide evidence of four intriguing aspects of Mongolian Buddhist music: Use of the yatga in monasteries sets Mongolian Buddhist music apart from Tibetan Buddhist music, in which chordophones are absent. The yatga was believed to have been played as a sacred instrument by "living Buddhas," and its performance was therefore surrounded by ritual. Before playing, the musician would wash his hands, burn incense, and observe the Buddhist "six taboos" and "seven persuasions. In contemporary Mongolia, recently rebuilt monasteries are trying to reacquire liturgical instruments. An indispensable instrument is a small bronze-embossed handbell, the honh Tibetan drib bu , which has an iron clapper that produces a clear high tone. During scriptural recitation or chanting, the bell may be sounded continuously, used to repeat short rhythmic formulas, or shaken violently. Cymbals tsan are played using a complex mathematical organization of rhythmic structures, which may also "voice" the four ritual syllables or mantras. The rhythms played and the manner of striking vary according to the performing school, and according to the ritual considered necessary for summoning particular deities. At least three kinds of cymbals are used in Mongolia: A pair of cymbals may be sounded alone or played along with other instruments, such as the frame drum, to punctuate ritual recitation and song, to mark the rhythmic patterns of instrumental music for ceremonies, and to accompany tsam dance dramas. A large, powerful gong, the haranga, is placed outside the prayer hall and is sounded to signal the hour when the monks assemble. Duuduram, gong-chimes comprising ten small bossed gongs of different pitches placed upright in a wooden frame and sounded by a beater or beaters, were used in some monasteries. Various types of hengereg, or drums, are used. The double-headed portable or suspended frame drum-held by a long, thin handle or a wooden stand during a performance is beaten with a curved stick tahiur with a round leather pad at the distal end to muffle the sound. It is played by two rows of monks, seated facing each other, who rhythmically mark the chanting of religious texts in ceremonies of the lower Tantra classes. Playing techniques vary according to monastic traditions and the type of ritual. The damar, a double-headed hourglass drum with suspended pellet strikers, varies considerably in size, shape, and ornamentation. Traditionally, it may be made of white or red sandalwood, red acacia, or ivory; but a Tantric damar may be made of two human skulls or female pubic bones. Performing schools differ regarding whether oscillations of wrists or thumb and forefinger accomplish the twirling necessary to produce sound. The skin of drumheads may be human, mammal, or snake. A thighbone trumpet, gangdan buree, usually played in pairs, is used to invoke fierce deities and also to signal the entry of masked dancers in the dance drama tsam. Preferably made from the thighbone of someone who

met a violent death, it is symbolically associated with Buddhist concepts of the impermanence of phenomenal existence. The bishguur right , a wooden shawm with a widely flared bell of copper or engraved silver and seven finger holes interspersed with semiprecious stones, is played using circular breathing. One of its functions among Ordos Mongols of Inner Mongolia was to accompany the "offering of the lamp," a ceremony held before dawn and after sunset, when lamps were cleaned, wicks were trimmed, and butter was replenished. In all four sects, long metal bass trumpets, buree, were used primarily in Tantric ceremonies of the higher class. Made of brass, copper, or even silver, with richly decorated joints mostly of copper , they may have two or three sections that telescope for storage. A white end-blown conch-shell trumpet, dun or tsagaan buree, is pierced at the tip for blowing and sometimes also has a metal mouthpiece. In Buddhist contexts, it is usually played in pairs, especially on monastery rooftops, facing the four points of the compass in turn, to call monks to the prayer hall or to signal the beginning of a teaching session. It is also played during the first part of a rain ritual and during rites to cleanse the air by burning incense. In Ordos, Mongol lamas also used a free-reed mouth organ Mogolian pak bishur; Chinese sheng--image left in Buddhist music. This instrument consists of a cluster of bamboo tubes, differing in length, each with a free reed embedded in a window, assembled in a circle of lacquered wood. To sound more than one note simultaneously, air is drawn over the reeds through a spoutlike lateral mouthpiece inserted in the bowl. Tantric masked dance-drama tsam Mongolian cam probably arrived in Mongolia in the early eighteenth century; it then assimilated elements from Mongolian folk-religious and shamanic complexes and developed distinctive Mongol characteristics. Although a manual for the cam of Mergen Monastery, Inner Mongolia, was compiled in by Mergen Diyanci Lama, the first evidence of performance is at Erdene Juu in In the early twentieth century, the annual event in lh Htirea now Ulaanbaatar was attended by the khan and his ministers, the aristocracy, and Buddhist hierarchs. The tsam has an underlying structure: In Mongolian tsam, Erlig Khan is the last to enter the dance. After killing the dough figure, he begins the final whirling, trancelike dance, thereby exorcising evil and other obstacles to enlightenment. Black-faced, six-armed Mahakala, worshiped in Mongolia since the days of Khubilai Khan, is popular as a manifestation of the two-armed Gurgon, Lord of the Tent. The great protector and war god Jamsaran Begtse appeared only rarely in Tibetan ritual dances but was an important figure in Mongolian tsam because of his military prowess and his status as protector of the nation. In Tibetan versions, Black Hat lama-dancers have been interpreted in various ways, including as representations of the Tantric monks of Bon; in Mongolian tsam, they are considered to be grandchildren of the god Yamandag, who subdued the egocentric deity Erlig Khan and converted him to a more benevolent Buddhist point of view. Each monastery had its own versions of masked dances, depending on the beliefs, traditions, and ethnicity of the order. Many local gods and spirits of earth and sky were represented. In the Khalkha lh Huree tsam, Erlig Khan was accompanied by the lords of the four sacred mountains surrounding the city. Along with him appeared Kashin Khan. In the Janjin Choir monastery, East Gobi, this character wore a costume with many children on his back and front and was said to represent Abadai Khan, who made the Gelugpa order the state religion in the seventeenth century. In the Khalkha lh Huree tsam, Kashin Khan had eight children, each of whom played a different instrument, providing music for the dancers who followed. In the Bait tsam, performed at Dejeelin monastery, he had only six children, and their dances expressed the movements of various kinds of work, such as spinning, sheep-shearing, and felt-making, much like the movements of the biy dance. The dance steps and musical accompaniments were complex and carefully choreographed. Research remains to be done on this aspect of Mongolian tsam, but an important part was clearly played by the orchestra that accompanied the dances. In some of the more important tsam, more than musicians took part, playing the instruments described above. Greene, Keith Howard, Terry E. *Etudes Mongoles 6: Mongolian Music, Dance, and Oral Narrative: Performing Diverse Identities with CD*. University of Washington, The Performing Arts Worldwide 2

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Chapter 2 : Tibet - Wikipedia

Tibetan monks assumed the religious socialization of these groups, which became designated "Buddhist centers" and, later, places of worship by means of a symbolic appropriation of space, with.

His Holiness the Dalai Lama: Firstly, let me sit more comfortably. Thank you very much. I am very very happy to be meeting with the public in this hall once more. I think it is the third time, or maybe the second. Dear brothers and sisters, I am extremely happy to sit here with you and interact. I will begin by speaking for about 30 or 40 minutes. When I talk, it is not for a precise time; it depends on my mood. If my mood is good I will speak for longer; if my mood is not that good the talk will be shorter. Whenever I give a talk I do not do any preparation or have any notes. I just express what I feel in a completely informal way. Then there will be some questions. That will be helpful to me, because sometimes there are unexpected questions, or points that I had never considered. That helps me to think about the point more seriously; so there is mutual benefit. To begin, I want to thank the organisers, mainly I think the Tibet Society. I think that it is the oldest such society, formed when we became refugees, to support the Tibet cause. I remember the late Lord Ennals, and other very active members, who made a great contribution to the Tibetan cause. He is no longer with us, but, Riki was here on my first visit in , and since then in his face there has not been much change. He is physically not very big, but he is full of energy and warm feeling. These people carry the original spirit, and make it even stronger. I want to thank the Tibet Society, and our other friends and supporters. Among the parliamentarians, there are a number of people who show genuine concern. I always believe that our supporters are not pro-Tibetan but rather pro-justice. I very much appreciate that. I also want to thank the Tibetan musicians and dancers. I very much appreciated them. For nearly half a century they have been homeless; the generations change, but our people keep the Tibetan spirit alive. Here in England there are very few Tibetans, but they keep our spirit very much alive. Not only that, but those young children who were born here have received a transfer of the Tibetan spirit from their parents. A transfer from the older generation to the younger generation. That was our original aim. As soon as we became refugees, our main concern was to preserve the rich Tibetan Buddhist culture. In other words, a culture of peace, of compassion. Today, that is something very relevant to this world. Therefore, right from the beginning, our main effort has been to preserve the Tibetan culture. Nowadays our main discussions with the Chinese authorities are about how to protect Tibetan cultural heritage. That is our main concern. This small group here made an effort to preserve our spirit, our cultural heritage. Turning to my talk here, I think that most of you know that I have two main concerns. This is not the red hat sect, the yellow hat sect or the blue hat sect. It is something very practical. My main interest, my main commitment on a voluntary basis, is to two things: I am committed to those two things until my death. It is not necessarily a voluntary commitment, because of historical facts. The most important thing is that the Tibetan people both inside and outside of Tibet trust me very much and pin a lot of hope on me, and so I have the moral responsibility to serve them as well as I can. Of course, my ability, knowledge and experience in various fields are very limited, but it is my moral responsibility to serve them in whatever way I can. But there will be a time limit. I am already in something like a semi-retired position, as we have had an elected political leadership since . So, my position is something like that of senior adviser. Also, on my part, I have some reservations about some of his policy, but I always remain quiet. So, we are sincerely practising democracy. In response to an invitation to visit, I generally talk about two things: But my recent visits to America, Germany and now here, have become much more politicised because of the recent events in Tibet. So the theme of my talk here is universal responsibility in the modern world. Since my first visit to Europe in , I carry this message of universal responsibility, of a sense of global responsibility. Since I went to India in , I have had the opportunity to meet a variety of people and my broken English is quite helpful for listening to the BBC World Service and it seems to me that we are facing many, essentially man-made, problems. Of course, natural disasters are something different, but a major portion of our problems are essentially of our own

creation. At the same time, nobody wants problems. There are a few thousand people in this hall, and I think that when you get up in the early, or late, morning, none of you hopes that you have more problems, more trouble that day. From early morning, as soon as I wake up, I think, hope or wish that it will be a pleasant day. A joyful day with no problems. That is human nature. Essentially, most troublemakers are not intentionally so, but their approach has become unrealistic and that causes unexpected problems. An unrealistic approach does not happen intentionally either, but comes about because of a lack of a holistic, comprehensive perspective, and in many cases short-sightedness. So that creates a problem. Therefore, if six billion human beings are happy, one individual is bound to be happy. If six billion get trouble, you cannot escape. That is the reality. Now, particularly in these modern times, with the economic conditions, the environmental issues and the sheer size of the population, everything is interdependent. So, in those circumstances, a Buddhist concept is that you should consider all sentient beings as the mother sentient being, to whom you should develop the same sense of closeness as to your own mother. So, according to theological religion, all creation is created by God. So, we human beings, other sentient beings and the whole world were created by God. A Muslim friend told me that a true Muslim should love the whole of creation as much as they love God. So different words, a different approach, but the same meaning. Therefore, there is the idea that there is a sense of global responsibility, that we should develop a sense of concern for the whole of humanity, the whole world. For more than 30 years that has been my concept, and it is still relevant. More and more people seem to agree with it. So, how do you develop a sense of global responsibility? It is very much related to commitment to the promotion of religious harmony and human value. Firstly, I will touch on the promotion of human value. What is human value? That is very important. In Tibetan we say Kunga Dhondup. That is true, without money you cannot do things. Sometimes I make a joke to Buddhist audiences, particularly Tibetan: Some of you know that, I think. We recite that, sometimes hurriedly, so it becomes: So, money has value, and all these external facilities are valuable. But they all provide physical not mental comfort. If you have plenty of money, you have some sort of satisfaction in your mental life: They have a lot of worry, anxiety, suspicion and jealousy. Money fails to bring them inner peace. More money brings more suspicion, discomfort and worry. To truly believe that if you have money everything can be sorted out, that you will get per cent satisfaction, is an illusion. But, of course, you must be the judge of that, because I never say that the points that I make are per cent correct. Please investigate for yourselves. I myself am trained in such a way that I am always investigating. The Tibetan Buddhist tradition is actually the Nalanda tradition. Nalanda is, I think we can say, the oldest university, because it is more than 2, years old.

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Chapter 3 : Tibet's religious life still bruised by Lhasa riots | Reuters

law and religion: law and religion in buddhism The study of secular law in Buddhist culture and society is a relatively new and intriguing area of research. This entry will first describe the Buddha's view of society and his legal decision making.

In the final sections, three patterns for transmission of Buddhism will be described, one with a legal system, one without, and one in an area of legal pluralism. Then four other types of religious influence on a legal system will be discussed, foundational concepts; rituals; legal subject matters; and stories, art, and literature. The conclusion will present the current state of the field. Law at the Time of the Buddha Distinctions in modern academic discourse among politics, religion, law, and morality would have been incomprehensible in the intellectual culture of Brahmanic India of the fifth century bce. He was taught the ritual and legal roles of a king who stood as the ultimate authority for maintaining the peaceful relations of his subjects. His turn away from his family obligations, from the opportunity to be king, and more specifically, from the administration of legal power was a personal renunciation but not an indicator of either a lack of interest in or a rejection of the importance of rules of conduct and social order. He began immediately to teach, collect disciples, and form the new monks into a social order by expounding the rules and requirements of the group. In a standardized narrative sequence, a monk accuser approaches the Buddha and presents the infraction; then, the Buddha asks questions of the perpetrator to determine his state of mind and knowledge of the event. Finally, he makes a casuistic determination about the propriety of the act, often berating the defendant repeatedly, and announces the punishment that should follow as well as possible mitigating factors. They range from the most seriousâ€”a violation of celibacy, theft, and intentional murderâ€”to the least significant, concerning attire and walking style. Suspension and formal reprimand were also possible. It outlines types of verdicts that are possible, the definition of innocence, seven ways to settle a case, the definition of a majority verdict, insanity pleas, and levels of culpability. The Khandhaka section of the Vinaya provides the working structure of the monastery, the rules by which the community is organized. It regulates the wearing and sewing of robes, types of food, drink, medicine, and times of eating and sleeping. Each monastery could also develop its own separate constitution. The Buddha determined that after his death, legal decisions were to be made by a quorum of monks reaching a consensus, each monk having an equal vote. The rules of the Vinaya are similar in content and form throughout the Buddhist monastic world. The Role of Monasteries in the Community Until more recent times with the advent of state-supported schools and bureaucratic offices, Buddhist monasteries were often the local repositories for documents, artistic training, and medicine, as well as centers for education in writing and reading. In some societies but not all, Buddhist monks are tightly embedded in their communities as the ritual specialists. They provide ceremonies for the laity for house openings, new businesses, births, dangerous periods, exorcisms, illness, and death, all functions currently legally regulated by modern states through certification, licensing, business contracts, and social work. In pre Tibet monks were also often the literate legal specialists, maintaining legal records, drafting documents, presenting and arguing cases, and fashioning legal settlements for both monastic and lay parties. These patrons also requested teachings from the Buddha on religious, political, and legal matters. To King Prasenajit, inclined to the pleasures of wealth, the Buddha lectured about subduing sense pleasures, living righteously, and the inevitability of impermanence. In legal matters, the Buddha advised him to not elevate himself above others, to exercise judicious reason, and to always observe the traditional rules of royal conduct. The Buddha responded with a discourse on the seven conditions necessary for a just and prosperous state. He placed stellae as a confirmation of his faith at every outpost of his realm that described the importance of the Buddhist principles of noninjury, truthfulness, gentleness and generosity. Abolishing torture and the death penalty, he sought equal legal treatment of criminal infractions throughout the empire. His reign remains the best example of a government committed to putting Buddhist principles into practice. With translation of these texts into the local Sinhala dialect, an ideology that fused race, religion, and region, was adopted and continued by

successive Buddhist states. Today, Buddhism remains the major religion of the island. Historical transmission of Buddhism with law Sri Lanka is an example, along with states such as Tibet, Burma, and Thailand, of areas that received Buddhist teachings from another country at the same time that they unified and developed advanced legal and administrative procedures. This is the first type of historical transmission of law that occurs in a Buddhist context. From this acculturation process evolved jurisprudential cultures, legal processes, rituals, and law codes that were heavily inspired by Buddhism. This Pali Buddhist king worked with monks to create the dhammasat and rajasat secular law codes based on Buddhist treatises, Hindu law, and the Sinhalese version of the Vinaya. In the following centuries, these law codes spread across what are now Burma, Thailand, Cambodia, and Laos, adapting to the local areas, languages, and spirit cults. In succeeding dynasties, especially under the Konbaung Empire " , Burmese Buddhism moved down into the village level, with local monasteries taking over the functions of educating the youth, providing a standardized Buddhist ethical code, and unifying the country culturally and legally. Transmission of Buddhism to a developed state A second type of Buddhist transmission occurred when the religion entered a state that already had an advanced literate tradition, including a legal and political administrative apparatus. China is perhaps the best example of this second type. Traveling along the Silk Route, merchants brought Buddhism into several Central Asian kingdoms, but when it reached the area of what is now known as China around 50 ce, it encountered resistance in the form of an in-place legal system already strongly based in Daoism and Confucianism, with its ties to family and a prescribed set of harmonious social relations. While Buddhism had a strong influence on Chinese ethics, art, architecture, and literature, some scholars have argued that it did not have a strong legal impact on the various Chinese Buddhist states from the Han bce" ce through the Tang " into the Song " dynasties, or even in the brief revival of Buddhism under the Mongolian Yuan dynasty " Instead, they describe a legal administration controlled largely by Confucian-trained officials, with Buddhist monasteries vying for local political power and popular support. While this is an enormous simplification of a very long period of complex history, it is a thesis that is worth investigating as Buddhist legal research continues. Scholars also report the use of the legal system to persecute and harass Buddhist monasteries at various points in Chinese history. The record of the outer-lying kingdoms is mixed. The Tanguts of the Xixia dynasty " , located in the current Chinese provinces of Gansu and Ningxia, produced law codes strongly influenced by Buddhism. The situation in Korea and Japan is similarly problematic. The legal codes and centralized administrative system that he promulgated during his reign are arguably not heavily influenced by Buddhism. As more research is done on the relationship between law and Buddhism in these cultures, new information and perspectives will emerge. Buddhism in legal pluralism A third category of the relationship between Buddhism and law is legal pluralism. Many modern states such as Sri Lanka, Vietnam, Laos, and Mongolia have layers of colonialism, fragmentation, ethnic struggles, and global influence that have resulted in particularized legal pluralisms. Sri Lanka, an original Buddhist legal state, has overlays of Kandyan law, Catholic Portuguese influence c. With ethnic struggles between Buddhists, Hindus, and Muslims, the recognition of the fishing laws of the Mukkuvar people and the Tesavalami legal code of the Tamil people of the Jatna region, legal pluralism defines modern Sri Lanka. Spanish Catholicism in the sixteenth century was followed by French colonists, the rise of the Viet Minh , and occupation by the United States in the s and s. A Typology of Nonstate Buddhist Influences on a Legal System Interactions between Buddhism and law also occur when 1 basic Buddhist principles and reasoning processes, 2 Buddhist practices, rituals, and procedures, and 3 Buddhist ideas about legal subject matters such as murder, theft, inheritance, and land tenure are employed by the population when using the legal system. Foundational concepts First, legal systems are strongly influenced by the foundational ideas that their participants employ, such as the concepts of causation, intention, cosmology, conflict, notions of the community, karma, compassion, identity and subjectivity, status, jurisdiction, sanctuary, shame, apology, and evil. For example, in Buddhism the Christian theological problem of evil does not exist. Instead, an illegal, evil, or immoral act committed by a human being is the result of either received karma from a previous life or an intentional choice made during this lifetime. These three

elements of suffering are the root cause of all antisocial acts by individuals. Even legal categories such as lying and theft exist only as a result of human greed and pride. Thus, legal controversies in most Buddhist societies indicate a lack of knowledge and understanding of the dharma. Karma is another Buddhist concept that can influence legal proceedings. The reason for an illegal occurrence in this lifetime could be found in one of several previous lives or in this life; the punishment of an illegal act in this life could occur in this life or in a future life. Studies of the use of karma as a rationale for not pursuing an injury case in a modern Thai city have demonstrated this. One scholar has found that individuals who do not sue commonly state that their current injury is the karmic result of their own previous, perhaps unintended, negative acts. Strikingly, injury suits are decreasing in this city and karmic rationales are being used more frequently with the increase in globalism. Legal practices and rituals In pre Tibet, monastic ritual debate techniques were one of the foundations of legal argumentation. Specialists in monastic legal decision making were often appointed to represent a monastery in a secular civil suit. Also, ritual ceremonies of catharsis and apology often follow lawsuits in Tibet, Japan, and Burma. This is a rich area for further investigation. Legal subject matters Third, ideas about the nature of theft and the factors that should be considered in assessing a case of theft in the Tibetan law codes were closely tied both to the customary rules of the plateau and to the discussion of theft in the Vinaya. These four factors were written into the Law Codes of the Dalai Lamas. By several reports, these ideas of how to factor a case of theft were employed by the Tibetan population in their legal decision making even after the Chinese takeover in ; here, litigants are applying Buddhist factoring concepts in a new non-Buddhist, colonial court. Narratives and art Fourth, the story of the personal enlightenment of the Buddha was cited in Tibetan courts for the importance of fashioning punishments that would uniquely fit a defendant and improve his karma. Also, legal oaths were taken in front of artistic renderings of the Dalai Lama or the Buddha. Conclusion The study of secular law in Buddhist culture and society is a relatively new area that requires a multidisciplinary approach including comparative law, Buddhist studies, anthropology, history, religious studies, sociology, and sociolegal studies. There is little doubt that Buddhism has strongly influenced and been strongly influenced by legal culture in vast parts of Asia. The role of communism, for example, in extinguishing Buddhist practices has not even been touched in this review. Other categories that need to be more fully investigated are Buddhist law and women, violence and Buddhism, uprisings based on Buddhism, monastic martial arts training, messianic movements, and animist spirit traditions. While a few in-depth projects have been completed, it is an open and exciting field ready for detailed research, both historical and current, and more textual translations, comparisons, and theorizing. See Also Bibliography Bodiford, William. Soto Zen in Medieval Japan. Chinese Legal Tradition under the Mongols: The Code of as Reconstructed. The Great State of White and High: Buddhist Monks and Monasteries of India. Code and Custom in a Thai Provincial Court: Monographs for the Association of Asian Studies. The Legal Cosmology of Buddhist Tibet. Sinhala Consciousness in History and Historiography. Social Scientists Association, pp. Dehiwala, Sri Lanka, A Survey of Theory and Practice. The Book of Discipline. Women under Primitive Buddhism. Michel Douchet and Jacques Vanderlinden, pp. Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecutions. The Classical Law of India. McKnight, Brian, and James T.

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Chapter 4 : Conflict Over Tibet: Core Causes and Possible Solutions | Beyond Intractability

The unique religious traditions of Tibetan Buddhism—its religious texts, dances, tantric practices, and the philosophical debates that are central to monastic education—differ significantly from the form of Mahayana Buddhism practiced widely in other parts of China.

Fall jcabazon religion. Throughout my career I have been interested in several broad comparative themes in the history of religion, including scholasticism, sexuality, and dreams. My more theoretical work has interrogated some of the basic categories of the field—like identity, philosophy, theology, and comparison. Over the past decade my work has focused more on the close reading of classical Indian and Tibetan Buddhist texts. I have always been interested in Tibetan Buddhist doctrinal literature, especially polemics, but I have also worked on ritual, historiographical and hagiographical texts. I have longstanding interests in gender and sexuality and just completed a lengthy study of the subject, *Sexuality in Classical South Asian Buddhism* Wisdom Publications, My next project focuses on Sera, one of the largest and most important monasteries in the Tibetan world. I lived and studied at Sera the diaspora Sera in Karnataka, India from until , and have been collecting materials for this project—images, texts, cartographic materials, and oral interviews—for more than three decades. Some of my findings have been published on my Sera Project website www.sera.org. The new, book-length study of Sera draws on this earlier research, but it also contains a wholly new narrative history of the monastery from its founding in until the present day. The graduate students that I supervise work on a wide variety of projects in Tibet and the Himalayan Buddhism using methodological lenses as diverse philosophy, intellectual history, and ethnography. *Sexuality in Classical South Asian Buddhism* in press. Oxford University Press, *Meditation on the Nature of Mind* co-authored with with H. Editor, *A Glimpse of Another World: The Hermitages of Sera. Cross-Cultural and Comparative Perspective. Essays in Honor of Geshe Lhundub Sopa.* Snow Lion Publications, Reprinted online at <http://www.sera.org>: *A Study of Indo-Tibetan Scholasticism.* Editor, *Buddhism, Sexuality and Gender. A Dose of Emptiness: Later republished as Answers.* Translated into Tibetan and republished in Blo bzang rdo rje, ed. *Rig gnas dpe skrung khang*, , pp. Oxford University Press, , *History and Culture New Delhi: Tibet House*, , *Afflictions of Modernity and State Formation.* University of California Press, , pp. Chung hwa Institute, , pp. *Conversion and Belonging in Buddhism and Christianity.* Oxford University Press, , pp. *On the Nature of the Dialogue.* Columbia University Press, , pp. *Great Treatise on the Stages of the Path to Enlightenment.* Snow Lion, , vol. *What Difference Does a Difference Make?* Wisdom Publications, , pp. Snow Lion Publications, , pp. Curzon Press, , pp. Fons Vitae, , pp. Manohar and American Institute of Indian Studies, , pp. *Cross-Cultural and Comparative Perspectives.* State University of New York Press, , pp. Princeton University Press, , pp. Princeton University Press, SUNY Press, , pp. *The Zhabs brtan Genre of Tibetan Literature.* Snow Lion Publications, , pp. Trinity Press International, , pp. Gay Sunshine Press, , pp. State University of new York Press, , pp. State University of new York Press Press, pp. Buddhist Books International, , pp. *An Introduction to Tibetan Culture.* Snow Lion Press, , pp. Mysore Printing and Publishing, 1

Chapter 5 : Buddhism in Kashmir - Wikipedia

precisely because it informs worldview and perspective, religion affects a society on all levels, including but not limited to politically, economically, architecturally, spatially and culturally. Learning Outcomes.

Literature cited ABSTRACT Sacred sites are based on indigenous culture and traditional practices that value land and lives, and are considered to be of significant contribution in biodiversity conservation. However, there is a lack of understanding about how these traditional systems function. From 2000 to 2010, we investigated sacred mountains, a major form of Tibetan sacred site, in western China, and documented their traditional management system. We mapped sacred mountains within a GIS and estimated their average size was 100 km². Monasteries had an essential role in protecting sacred mountains; Official nature reserves had a remarkable spatial overlap with sacred mountains, but few reserves had established collaboration with local communities or monasteries on the land resource management. We conclude that Tibetan sacred mountains could have an important role in conservation, not only because they cover a considerable area, but also because of strong local participation in conservation of sacred mountains. We believe that Tibetan sacred sites are a landscape-level conservation attribute. To promote conservation in western China, Tibetan sacred sites need to be recognized and incorporated in the formal conservation network, and local communities should be empowered to participate in protecting and managing their sacred sites. They occur in various forms and at various spatial scales, such as a single plant species Colding and Folke, Kufer et al. Sacred sites have been under the protection of local people for their spiritual value for generations and might be the oldest forms of protected areas in human history Dudley et al. It has been shown that the traditional practice of sacred site worship may make significant contributions to protecting endangered species and conserving biodiversity Decher, Mgumia and Oba, Bhagwat et al. Recognizing the value of sacred sites in contemporary conservation systems is advocated by numerous scholars and international non-governmental organizations NGOs and has received increasing attention over the last two decades Daniels et al. In western China, Tibetan sacred sites have been worshiped and protected for centuries, as part of the Tibetan Buddhist practices influenced by Bon, a pre-Buddhist religion in Tibet Feng, Salick et al. Tibetan sacred sites are the abode of, or associated with, deities, nature spirits, and spiritual leaders Jamtso. They occur in several major forms, including sacred mountains, lakes, relics, forbidden areas Ri Vgag in Tibetan, and pilgrimage routes Ma. They are based on Buddhist perspectives that value land and all living beings Nan a. Protecting the deities of mountains and lakes, and respecting all forms of life is believed to benefit the well-being of local people, their farmlands, and livestock He and accumulate merits for individuals in pursuit of eternal happiness Jamtso. However, management of the reserves is often ineffective due to insufficient staffing, capacity, and financial support Liu et al. Studies have shown that a high percentage of these ethnic groups have cultural practices that are compatible with the preservation of biodiversity Xu et al. A conservation policy that integrates cultural preservation has been proposed to improve the effectiveness of nature reserves Luo et al. Thus, it is important to identify effective conservation approaches rooted in indigenous cultures and traditional practices. The study of Tibetan sacred sites in China focused on an ethnological perspective before recently shifting to a conservation perspective Luo et al. The significance of Tibetan sacred sites in conservation centers on their widespread distribution Xu et al. Nevertheless, our knowledge on the spatial distribution and management of Tibetan sacred sites is still poor. Previous studies are mostly conceptual discussions on the relationship between cultural practices and environmental protection Li et al. Field-based studies focused on measuring biodiversity within Tibetan sacred sites Anderson et al. Our paper represents the first systematic study on the spatial distribution and management institutions of Tibetan sacred sites across a large scale, as well as their potential role in conservation. We emphasized sacred mountains, one of the major forms of Tibetan sacred sites, for the large-scale mapping. The objectives were to: Ganzi is located in the Hengduan Mountains, which are within one of the most biologically diverse temperate ecosystems in the world Mittermeier et al. This

region lies on the eastern Tibetan Plateau, with an average elevation of about 3, m range 1,â€™7, m CGPA. The major vegetation types above 2, m, where our study was mainly conducted, are deciduous broadleaved forest *Bethula utilis*, B. We conducted the field survey in six counties of Ganzi. The elevation of the county seats span the broad range found in the prefecture: As the monasteries hold the key information about their associated sacred sites Nan b , we visited monasteries to collect information about the sacred sites. We interviewed local religious leaders, community leaders, and knowledgeable villagers at each monastery. We used a participatory mapping method Chambers to locate the monastery, the sacred mountains and their boundaries. The information was recorded on 1: We also recorded information on the management structure of sacred mountains, the significance of each mountain, as well as its taboos, legends, and historical events. To demonstrate the spatial distribution of all forms of sacred sites and their relationship to the sacred mountains, we selected Dzongsar monastery in Dege County and mapped all the sacred sites around the monastery and its associated villages. We classified the sacred mountains into three hierarchical levels based on the spatial extent of their influence Ma In addition, there were also sacred mountains worshiped by single families; but these areas were usually small and are not documented in this study. The land area of each sacred mountain was calculated using the GIS. We estimated the total number N of sacred mountains within Ganzi as: We used spatial analysis tools in ArcGIS 9. Five forms of sacred sites were identified: Sacred mountains were perceived as abodes of mountain deities. They were large in size and could be identified from the prayer flags on their peaks. Their spatial extents were recognized by local monasteries and communities. Sacred lakes were perceived as abodes of riparian deities. The extents of sacred lakes were well defined by its natural edge. Forbidden areas Ri Vgag in Tibetan were set up through agreements within local communities to prevent those areas from human disturbance, primarily for conserving the critical sacred areas. Therefore, they largely overlapped with sacred mountains and lakes. Sacred relics occurred in various forms e. Pilgrimage routes were found around the monastery and sacred mountains and lakes and used for pilgrimage to worship the deities. There were three types of pilgrimage routes around the monastery: Among all these forms of sacred sites, sacred mountains had the largest land cover. Sacred mountains were important places of reference for kin identity, as an individual family would worship the same sacred mountain over generations, and a spiritual connection was believed to exist between the family and mountain deities. Each village had its own sacred mountain and sometimes several villages shared the same mountain. Monasteries were situated in the center of traditional Tibetan communities usually including multiple adjacent villages that belonged to the same tribe prior to the modern era. Sacred mountains nearby the monasteries were respected by the whole community or a wider group of people, depending on the religious influence of the mountain Fig. Villagers worshipped their affiliated sacred mountains every Tibetan New Year and had an annual ritual to worship the sacred mountains of the whole community during the summer. We found a common spatial pattern of Tibetan sacred sites and their surrounding community, which could be divided into three zones Fig. Only religious rituals and pilgrimages were permitted within this area; 2 Protected zone, other sacred areas outside the forbidden zone where hunting, logging, and farming were forbidden, but where livestock grazing sometimes seasonal and harvesting of non-timber forest products might be allowed. Similarly, swimming, fishing, and washing were forbidden in sacred lakes; and 3 Influenced zone, the whole community area encompassing the sacred sites. Within this area, there were no strict taboos on resource use, as long as people followed ahimsa, a baseline tenet for Buddhist conduct that includes no killing. Distribution and Management of Tibetan Sacred Mountains From to , we visited 74 monasteries in the six counties 12â€™13 in each county , which accounted for We recorded sacred mountains and of them were mapped within a GIS. Number and size of sacred mountains We recorded a mean of 2. The total land area of the sacred mountains mapped was Sacred mountains at the county level Based on our survey sample, we estimated that there were 1, sacred mountains in Ganzi, occupying 46, km², which accounts for Management of sacred mountains The management of a sacred mountain was related to its hierarchical level Table 1. Both monasteries and local villages participated in the management of sacred mountains. Monasteries played a leading role in setting up and maintaining the

local regulations. To protect sacred mountains, We divided the patrolling activities into two categories: Monks voluntarily patrolled in their spare time checking for animal snares and logging. When local villagers encountered violators or signs of them while going about their daily life, they reported to the monastery and a search was organized. Eleven monasteries with regular patrolling offered payments material or monetary to the patrolling staff. The threats to sacred mountains originated from forces that were both internal and external to the community. In general, communities that had strong traditions and organizations experienced pressures on sacred mountains from outside the community, whereas communities without strong traditions experienced more internal pressures. Local communities often prevented violations, which were mainly logging and hunting, on their sacred mountains Fig. When a violation occurred and the offenders were captured by the villagers, the offenders were usually punished by oral warning, confiscation of tools, monetary fine, or sent to the monastery or local government. During our survey, three cases were recorded of people who were injured or killed during conflicts between villagers and outside offenders. Relationship between Sacred Mountains and Nature Reserves We found a remarkable spatial overlap between sacred mountains and nature reserves. There were 17 nature reserves in the six counties we surveyed. We found each contained at least one maximum of 13 sacred mountain. Among the mapped sacred mountains, As an example, we provided the spatial overlap between sacred mountains and the four nature reserves around Dzongsar monastery Fig. However, we recorded little collaboration on land management between reserve administrations and monasteries except for one case. The monasteries had slightly more collaboration with county forest departments, which are responsible for forest and wildlife protection Table 2. Local forest departments provided two monasteries with funding for forest fire prevention and participated in, or financially supported, the patrolling activities organized by another five monasteries. One monastery received authorization from the local forest department to manage the sacred mountains through a written agreement in Under this agreement, they could legally stop outsiders who violated the regulations of their sacred mountains. In Tanzania, the size of eight surveyed sacred groves varies from 0. In southern India, the average size of sacred groves is These small sacred groves can be effective in protecting endangered species Jamir and Pandey , Ramanujam and Cyril , but are unable to conserve the entire ecosystem.

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Chapter 6 : Sect - Wikipedia

In religious studies and folkloristics, folk religion, popular religion, or vernacular religion comprises various forms and expressions of religion that are distinct from the official doctrines and practices of organized religion.

The following 80 years saw the founding of the Gelug school also known as Yellow Hats by the disciples of Je Tsongkhapa , and the founding of the important Ganden , Drepung and Sera monasteries near Lhasa. However, internal strife within the dynasty and the strong localism of the various fiefs and political-religious factions led to a long series of internal conflicts. In they were overthrown by the Tsangpa Dynasty of Shigatse which expanded its power in different directions of Tibet in the following decades and favoured the Karma Kagyu sect. Tibet in during the Qing dynasty. This Tibetan regime or government is also referred to as the Ganden Phodrang. Qing dynasty Main articles: Chinese expedition to Tibet and Tibet under Qing rule Potala Palace Qing dynasty rule in Tibet began with their expedition to the country when they expelled the invading Dzungars. Amdo came under Qing control in , and eastern Kham was incorporated into neighbouring Chinese provinces in In the Ambans and the majority of the Han Chinese and Manchus living in Lhasa were killed in a riot , and Qing troops arrived quickly and suppressed the rebels in the next year. Like the preceding Yuan dynasty, the Manchus of the Qing dynasty exerted military and administrative control of the region, while granting it a degree of political autonomy. The Qing commander publicly executed a number of supporters of the rebels and, as in and , made changes in the political structure and drew up a formal organization plan. The Qing now restored the Dalai Lama as ruler, leading the governing council called Kashag , [33] but elevated the role of Ambans to include more direct involvement in Tibetan internal affairs. At the same time the Qing took steps to counterbalance the power of the aristocracy by adding officials recruited from the clergy to key posts. This prompted yet another Qing reorganization of the Tibetan government, this time through a written plan called the "Twenty-Nine Regulations for Better Government in Tibet". Qing military garrisons staffed with Qing troops were now also established near the Nepalese border. A Qing-Tibetan army repelled the invaders but was in turn defeated when it chased the Sikhs into Ladakh. The war ended with the signing of the Treaty of Chushul between the Chinese and Sikh empires. The temple was modeled after the Potala Palace. As the Qing dynasty weakened, its authority over Tibet also gradually declined, and by the midth century its influence was minuscule. In , a British expedition to Tibet , spurred in part by a fear that Russia was extending its power into Tibet as part of The Great Game , invaded the country, hoping that negotiations with the 13th Dalai Lama would be more effective than with Chinese representatives. In , the Qing government sent a military expedition of its own under Zhao Erfeng to establish direct Manchu-Chinese rule and, in an imperial edict, deposed the Dalai Lama, who fled to British India. His actions were unpopular, and there was much animosity against him for his mistreatment of civilians and disregard for local culture. Post-Qing period Edmund Geer during the " German expedition to Tibet Rogyapas , an outcast group , early 20th century. Their hereditary occupation included disposal of corpses and leather work. During this time, Tibet fought Chinese warlords for control of the ethnically Tibetan areas in Xikang and Qinghai parts of Kham and Amdo along the upper reaches of the Yangtze River. The Chinese government denounced the agreement as illegal. Subsequently, on his journey into exile, the 14th Dalai Lama completely repudiated the agreement, which he has repeated on many occasions. Himalayas, on the southern rim of the Tibetan plateau All of modern China, including Tibet, is considered a part of East Asia.

Chapter 7 : Buddhist Music of Mongolia

2 many basic similarities in the religious systemsâ€”everywhere there is the concept of God (called by different names); there is also the concept of divinities and/or spirits as well as beliefs in the.

Surrendra[edit] The first known ruler of Kashmir, Gonanda mentioned by Kalhana in his Rajatarangini , was related to Jarasandha , who ruled Magadha during the time of the Kurukshetra war. Surrendra is perhaps the first Buddhist ruler of Kashmir. He erected the first viharas in Kashmir. The other vihara was at Saurasa, corresponding to the village Sowur Soura on the shore of Anchar Lake to the north of Srinagar. Kalhana notes that Ashoka built two Shiva temples at Vijayeshvara Bijbihara , and ordered several others renovated. In Vitastatra Vethavutur and at Shuskaetra Hukhalitar he built a number of viharas and stupas. He deputed Madhyantika for the propagation of Buddhism in Kashmir and Gandhara. Later, however, Jalauka created a big vihara, the Krityashramavihara, in the vicinity of Varahamula Baramulla , which was still existing as late as the 11th century. The history of Kashmir after Damodara is not certain until the time of the Kushanas. Kushana period[edit] The Kushana period saw a great resurgence of Buddhism in Kashmir, especially during the reign of Kanishka. However, during the time of Chandradeva, revival of knowledge of the works of Patanjali , like the Mahabhashya which had become rare, led to a resurgence of Shaivism. By the time of Gonanda, the old philosophy was completely revived. Nothing is known about the religious affiliations of Pratapaditya, a scion of the Gupta dynasty and his successors, except that they are stated to have ruled well, and fullest liberty of faith was accorded. Buddhism is stated by Kalhana and Hiuen Tsang to have suffered severe setbacks under the Huns , especially under Mihirakula , whom Hiuen Tsang describes as a great persecutor of the Buddhists. Meghavahana was a staunch Buddhist, who issued a proclamation against killing of all animals at the very time of his coronation, and built numerous stupas. He had a significant influence in spreading Buddhism in Kashmir. When he had first arrived in Kashmir, Buddhism was a widespread religion. Kalhana himself used Buddhist terms and expressions as a Buddhist would. Nilamata Purana was the text of the worshippers of Nila Naga, the Naga worship was common in Kashmir. It mentions the prevalence of Buddhist worship as a common practice in Kashmir. Here are some quotes from Nilamat Purana from Kashmir trans. Ved Kumari see external link below. It correctly represents the religious spirit of ancient India. O Brahman, the god Visnu, the lord of the world, shall be born as the preceptor of the world, Buddha by name, at the time when the Pusya is joined with the moon, in the month of Vaisaksha, in twenty eighth Kali Age. Listen from as to how his worship should be performed in the bright-half, from that period onwards, in future. The image of Buddha should be bathed with water rendered holy with all medicinal herbs, all jewels and all scents, in accordance with the sayings of the Sakyas. The dwellings of the Sakyas i. Viharas should be whitewashed with care. Here and there, the Caityas - the abodes of the god - should be provided with paintings. The festival, swarming with the actors and the dancers, should be celebrated. The Sakyas should be honoured with Civara the dress of a Buddhist mendicant , food and books. All this should be done till the advent of Magha. O twice-born, eatable offerings should be made for three days. Worship with flowers, clothes etc. A significant number of beautifully crafted Buddhist bronzes have survived. In Kashmir valley, a Buddhist Bhikshu was present in Baramula in the 13th century. The Kashmiri Pandits still worship the triratna symbol. After the Islamization of Kashmir by sultans like Sikandar Butshikan , much of Hinduism was gone and a little of Buddhism remained. Fazl writes, "The third time that the writer accompanied His Majesty to the delightful valley of Kashmir, he met a few old men of this persuasion Buddhism , but saw none among the learned. Kashmir was a major center of Buddhist art, and there is evidence of significant influence of Kashmir style on the th century Tibetan art. It mentions the presence of both Digambar and Shvetambara Jain monks in Kashmir. However he was simply mentally unbalanced as portrayed in Rajatarangini , a near contemporary text.

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Chapter 8 : JosÃ© CabezÃ³n â€” Religious Studies, UC Santa Barbara

Chants performed by lamas during religious rituals were in Tibetan and Sanskrit and were interspersed with sounds of gongs, cymbals, or wind instruments. Lamas used religious and philosophical long-songs (Mongolian shastir daguu) as a vehicle for teaching.

March, Introduction In March Tibet, known for its deeply religious and peaceful Buddhist people, broke out in widespread protests all over the Tibet Autonomous Region TAR as well as in the ethnically Tibetan areas of neighboring provinces. At least 19 people were killed, most of them Han Chinese. By some estimates, the March protests culminated in the deaths of over "unarmed" Tibetans â€” many of them Buddhist monks. The Chinese, meanwhile, believed they were simply reestablishing control of part of their sovereign territory, which had been wrested from them during the past century of foreign imperialism and precipitating civil war. Later, a Tibetan uprising â€” partly nonviolent, partly violent, and largely inspired and led by the CIA, was violently squashed by the Chinese. Following these events, the Dalai Lama fled Tibet for northern India. The Dalai Lama, who has as of yet never returned to Tibet, and the Tibetan Government in Exile have been based there in Dharamsala, India for the past half-century. With this context in mind, this paper will investigate the causes of violent conflict in Tibet, and it will provide some recommended solutions that could potentially lead to a more peaceful and just arrangement in the region. This is understandable, given the prominence of ethnicity and religion in the conflict. First, while the native inhabitants of the Tibetan plateau are Tibetans, the majority ethnic group in China is Han Chinese. Secondly, virtually all Tibetans are Buddhists, while ethnic Han Chinese are generally not, even though the Chinese people are becoming increasingly religious â€” including Buddhist â€” now that the ideology of Communism has collapsed in China except in name only. Tibetan Buddhism has this kind of following and transformative potential. For these reasons, headlines from the Tibet conflict often paint a picture of intense religious and ethnic conflict. While these are aspects of the conflict, they are better described as residual causes, or even consequences, of it. There is no inherent reason that ethnicity or religion must cause violent conflict â€” in Tibet or anywhere else. Rather, the primary sources of conflict in Tibet are history and geography; Chinese security and sovereignty concerns; and the policies of the Chinese government in Tibet. While they bring attention to ethnic and religious differences between Tibetans and Chinese, these factors are what really drive the conflict in Tibet. History and Geography First, history and the different views on whether Tibet has historically been an independent nation represent a core cause of the conflict. In the Tibetan view, Tibet has been an independent nation â€” and at times a great empire â€” throughout the last several centuries. These competing claims are still debated in academic and policy making circles. However, Dickinson states that "Tibetans, by virtue of their lack of participation in the larger community during the first half of the twentieth century, by their failure to participate in international organizations such as the League of Nations, and by their failure to modernize, have been unable to mount a convincing case to establish that Tibet was an independent state at the time of the Chinese occupation. The Chinese see themselves as victims of foreign imperialism â€” especially during the century of humiliation, which remains fresh in their minds â€” and therefore feel that they must take what others see as a hard-line stance on sovereignty issues in places like Tibet. After all, if Tibet became independent, it could inspire similar succession movements in Xinjiang, Inner Mongolia, and Taiwan. Moreover, China views the Dalai Lama, perhaps unfairly, as a "splittist" that could spark "Color Revolutions" throughout China. Despite Tibet officially having a "governor", real power resides with the Communist Party Secretary, who is Han Chinese. The CCP imposes certain restriction on religious freedom, such as the number of monks allowed at a given monastery. To help resolve violent conflict in Tibet, possible solutions â€” which will be discussed later â€” must be implemented by the following actors. The Chinese side includes ethnic Han â€” the majority ethnic group in China â€” living in Tibet and the Chinese government. The Tibetans can be further divided into those living in the TAR as well as its neighboring provinces versus Tibetan exiles living in northern India, or

elsewhere in the world. Tibetans " both inside and outside China " can be further divided into those that want to remain part of China, but with increased autonomy, and those who believe Tibet should be an independent country. Some of those who want independence advocate nonviolent means; others promote the use of violence in the cause of Tibetan freedom from Chinese rule. No third parties have played a consistent and active role in mediating the conflict. The United States acted as an interested second party during the 1950s and 1960s, when the CIA was trying to destabilize a newly Communist China. However, it later lost interest in playing a concerted role, and the rest of the international community has been unable to put together a cohesive policy. However, third parties will be discussed later in the paper as an essential part of any solution to the violent conflict in Tibet.

Future Vision Here is one vision of a possible future Tibet. Tibet would be more autonomous, but still remain part of China and under its sovereignty. However, Tibet would have more political self-determination. Moreover, these and other steps would help keep Tibetan culture intact. Gradually, this kind of self-determination and improved governance would be extended to the ethnically Tibetan areas of neighboring provinces. Finally, through a long term, incremental process, China " and therefore eventually Tibet " would one day become a liberal democracy. The following are some of the actions that various parties to the conflict can take to bring about a just resolution, like that envisioned above.

Reconciliation As always in a violent conflict, one of the first steps should be to bring about reconciliation " in this case between Tibetans and Chinese. Of course, this is easier said than done. Through relationship building, the two sides may be able to find common ground and reconcile their differences. While Tibetans feel disenfranchised in their own land, most Han Chinese are bewildered by the Tibetans lack of "gratitude" for what they perceive to be a sincere and effective effort by their government to raise the standard of living of Tibetans. This would not represent an abdication of his mission to stand up for the rights of the Tibetan people. This is because most Tibetans actually living inside Tibet are more interested in better governance and more freedom than they are in undertaking risky endeavors for outright independence. Nevertheless, it may be difficult for either side to take the initial steps necessary to move the process forward. For this reason, third party mediators have a crucial role to play in the Tibet conflict.

Outside Intervention Ideally, third party intervention should be as internationalized as possible. This is especially true in a case like this, where China has serious reservations " for historical reasons " about U. S. involvement. Meanwhile, the West in general has been unable to generate a consensus on how to deal with China on the Tibet issue. The initial steps could be taken by second-tier actors, which would set the stage for later participation by the U. S. Some question the notion, regardless of who takes the lead in mediating the conflict, that China would ever consider changing its behavior in Tibet. However, China has good reason to negotiate a settlement with the Tibetans. First, China recognizes how much it benefits from its participation in the international economy. The United States should emphasize to China how it can take a major step toward becoming a responsible global power " with all the benefits that entails " merely by adopting policies in Tibet that are in its own best interests anyway. In summary, if the Dalai Lama is able to moderate the more extremist goals and activities of the Tibetan exile community, he may be able to gain the trust of the Chinese government. Moreover, through effective diplomacy, the United States may be able to push China the rest of the way to the negotiating table. Once this is accomplished, Tibetans and Chinese can begin to work out the details of a potential peace building framework. One of the first issues on the table should be the issue of Chinese governance in Tibet, which may be the primary cause of rising tensions.

Better Governance According to Lederach, addressing economic and cultural concerns is critical to successful peace building efforts. While any peace building framework must involve Tibet remaining part of China, the Chinese government must do a much better job of preserving Tibetan culture and assuring that Tibetans benefit from the economic development being undertaken in Tibet. Granting Tibet more genuine self-determination should be the first step toward this goal. First, Tibetans should be appointed to head all of the government and Party offices in Tibet " including First Secretary of the Party. Currently, the modernization program mostly benefits Han Chinese immigrants, rather than Tibetans. Solutions to this problem include ending the tax incentives that draw Han immigrants to Tibet and

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sending many of those already in Tibet back home. To combat this problem, certain steps should be taken. For example, restrictions on the number of monks allowed in a given monastery should be lifted. Power Sharing and Power Dividing As Tibetans will need to work side-by-side in government with Han Chinese, at least in the early stages of the peace building process, "power sharing" could help ease the conflict between Tibetans and Chinese. According to Roeder and Rothschild, while power sharing does not, in the long run, lead to lasting peace and democratization, it can help "initiate a transition from conflict. Power sharing works best when, for example, the elites " once they have reached an agreement to end violent conflict " have the ability to also stop regular citizens from continuing the fight at the grass-roots level. Meanwhile, Tibetans are also very likely to refrain from violence if the Dalai Lama requests this of them, although for different reasons " the great admiration and respect they hold for him. The chance of successful power sharing also goes up when the parties demonstrate a strong, sincere commitment to the agreement. The Dalai Lama points to his friendly visit to Taiwan, which also views Tibet as an essential part of China, as evidence that he is not interested in independence. Power sharing, a reasonable short term strategy, is risky in the long run. An alternative political arrangement may be a better option in Tibet: A power dividing arrangement works to protect minority rights by setting up a system of checks and balances. As governance reforms in Tibet begin to increase the number of Tibetans who hold real political power, power dividing could be used to reassure apprehensive Han Chinese who remain in Tibet that their civil liberties and rights as minorities will be protected. Gradual Liberal Democratization of China and then Tibet According to Paris, while the process of democratization can be destabilizing to nations coming out of violent conflict, the Wilsonian goal of liberal democracy remains the best long term goal for nations in transition. Western actors can help nudge " by way of political engagement and economic interdependence " China toward democracy in small, incremental steps where the institutions that will eventually nourish democracy are slowly developed. Then via this gradual, evolutionary process " as opposed to the destabilizing policy of rapid elections " China may one day develop into a liberal democracy. Moreover, a liberal democratic China would be one that respected the political and human rights of its citizens " including Tibetans. Conclusion The Tibet issue remains a source of conflict and controversy in China and around the world. The differing perspectives of the Tibetans and the Chinese government " in terms of the history of Tibet and the benevolence of Chinese governance there " make resolving the impasse extremely difficult, even for the most enlightened and committed mediator. If this outcome is to be achieved, however, the United States and the rest of the international community must begin to treat this issue with the urgency it deserves. Escalation in the conflict between Tibet and China could cause great suffering not only among Tibetans but also could put China on a path of confrontation with the West " potentially leading to a new "Cold War" or even World War III. Meanwhile, if the United States and its allies are able to help Tibetans and Chinese reconcile their differences, not only might Tibetans enjoy peace and self-determination but China might also become a responsible global power that respects " even embodies " human rights and democratic values. Implications for India and Future Scenarios. Implications of the Kosovo Status Settlement for Tibet. The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama. University of California Press, Institute of Peace Press, Building Peace after Civil Conflict. Cambridge University Press, Power and Democracy after Civil Wars. Cornell University Press,

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Chapter 9 : Curriculum Vitæ

Religious instrumental music is performed during festivals and in mediums' trance dances (qiangmu). Ensembles consist of such instruments as tongqin (bass horns), gangling (bone horns), jialing (suona), e (drums), and bujian (cymbals).

Wesleyan University, Middletown, CT. Teach courses and administer examinations to M. Served on dissertation committees, administered doctoral exams and guided qualifying papers for the Department of South Asian Languages and Civilizations; served on search committee for SALC Lecturer in Tibetan Methodology and Ideology in South Asian Studies. Books forthcoming or in preparation Tantric Practices of the Esoteric Community: Treasury of the Buddhist Sciences Series. American Institute of Buddhist Studies in preparation for publication in autumn Brokering the Tantras: History, Semiology, and Transgression in the Indian Traditions. South Asia Across the Disciplines Series. Columbia University Press, A Festschrift in Honor of Robert A. Thurman on the Occasion of his 70th Birthday, edited by Christian K. Dunne, and Thomas F. American Institute of Buddhist Studies, Hermeneutics, Politics, and the History of Religions: Wedemeyer and Wendy Doniger New York: Oxford University Press, Giacomella Orofino, University of Naples. Davidson and Christian K. Lewis and Bruce Owens, eds. A Festschrift Honoring Prof. Oxford University Press, , pp. International Institute for Tibetan and Buddhist Studies, , pp. Studies in its Formative Period, "â€", ed. Brill, , pp. Davidson, in Tibetan Buddhist Literature and Praxis: Macmillan, , pp. Serinity Young New York: An Introduction to Buddhist Philosophy: The Sound of Two Hands Clapping: Three Sanskrit Texts on Caitya Worship: Tibetan Buddhism and the West, in History of Religions: And numerous brief reviews for Religious Studies Review, "â€"present. Louis, MO, 12 March Buddhist Literary Heritage Project [http:](http://)