



I'm not robot



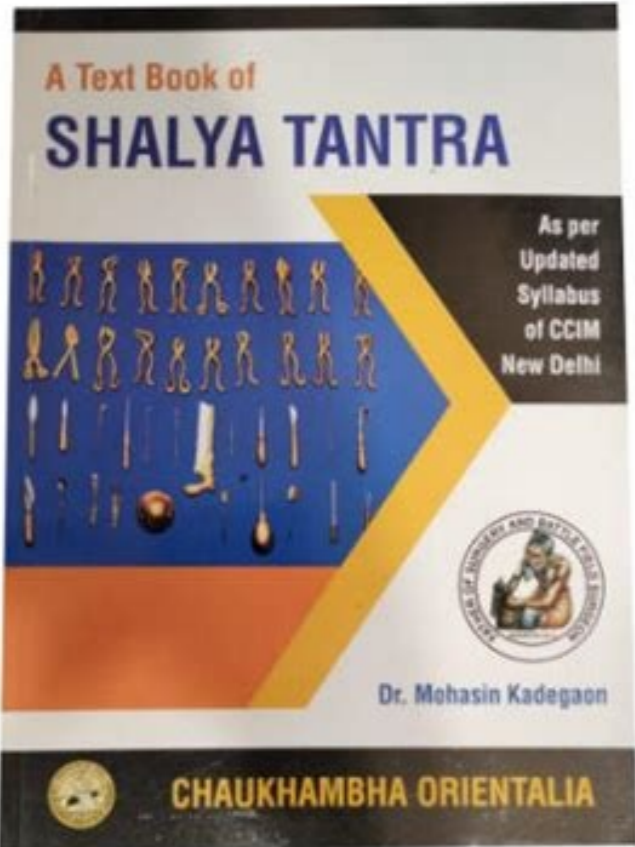
**Continue**

## Shalya tantra books pdf

Want more? Advanced embedding details, examples, and help! To find more books about pdf shalya tantra book, you can use related keywords : Shalya Tantra Pdf Book, E Book For Shalya Tantra, Shalya Tantra Book Pdf, Shalya Tantra Book Pdf, Pdf Shalya Tantra Book , Shalya Tantra Book Pdf Hindi, Shalya Tantra Pdf, Shalya Tantra Books, Notes On Shalya Tantra, Shalya Tantra Books Pdf Want more? Advanced embedding details, examples, and help! Indian Buddhist tantric traditions given to Tibet, Bhutan, and East Asia "Esoteric Buddhism" redirects here. For the book by A. P. Sinnett, see Esoteric Buddhism (book). A vajra and bell (ghanta), which are classic ritual symbols of Vajrayāna Part of a series onVajrayāna Buddhism TraditionsHistorical traditions: Ari-Acharya Burmese-Bengal † Yunnan Indonesian Esoteric Buddhism † Filipino Esoteric Buddhism † East Asian Chinese Japanese Nepalese Inner Asian Tibetan Altaic (o, x, b, t, k, y) New branches: Gateway of the Hidden Flower New Kadampa Buddhism Shambhala Buddhism True Awakening Tradition History Tantrism Mahasiddha Sahaja Pursuit Buddhahood Bodhisattva Kalachakra Practices Generation stage Completion stage Phowa Tantric techniques: Fourfold division: Kriyayoga Charyayoga Yogatantra Anuttarayogatantra Twofold division: Inner Tantras Outer Tantras Thought forms and visualisation: Mandala Mantra Mudra Thangka Yantra Yoga: Ngöndro Guru yoga Deity yoga Sex yogas: Inner heat Luminosity yoga Dream yoga Death yoga Sex yoga Festivals Ganachakra Ullambana Puja Tantric texts Anuttarayoga Tantra Cakrasamvara Tantra Guhyagarbha Tantra Kūlayarāja Tantra Mahāmāyā Tantra Mañjuśrī-mūla-kalpa Mañjuśrīnāmasamgīti Tattvasamgraha Tantra Vajrasekhara Sūtra Yuthok Nyingthig Symbols and tools Damaru Ghanta Melong Phurba Vajra Yab-Yum Ordination and transmission Esoteric transmission Pointing-out instruction Samaya Vajracharya vto Vajrayāna (Sanskrit: [𑖦𑖳𑖦𑖳], "diamond vehicle"), also known as Mantrayāna, Guhyamantrayāna, Tantrayāna, Secret Mantra, Tantric Buddhism, and Esoteric Buddhism, is a Buddhist tradition of tantric practice which developed in the medieval Indian subcontinent and spread to Tibet, Nepal, other Himalayan states, East Asia, and Mongolia. Vajrayāna practices are connected to specific lineages in Buddhism, through the teachings of lineage holders. Others might generally refer to texts as the Buddhist Tantras.[1] It includes practices that make use of mantras, dharanis, mudras, mandalas and the visualization of deities and Buddhas. Traditional Vajrayāna sources say that the tantras and the lineage of Vajrayāna were taught by Sākyamuni Buddha and other figures such as the bodhisattva Vajrapani. On the other hand, contemporary historians of Buddhist studies argue that Vajrayāna does not predate the tantric era of medieval India (c. 5th century CE onwards).[2] According to Vajrayāna scriptures, the term Vajrayāna refers to one of three vehicles or routes to enlightenment, the other two being the Śrāvakayāna (also known pejoratively as the Hinayāna) and Mahāyāna (a.k.a. Pāramitāyāna). There are several Buddhist tantric traditions that are currently practiced, including Tibetan Buddhism, Chinese Esoteric Buddhism, Shingon Buddhism and Newar Buddhism. Terminology in Tibetan Buddhism practiced in the Himalayan regions of India, Nepal, and Bhutan, Buddhist Tantra is most often termed Vajrayāna (Tib. འཇམ་དཔལ་འུམ་, dorje tekpa, Wyl. rdo rje theg pa) and Secret mantra (Skt. Guhyamantra, Tib. འགྲུབ་མཐོན་, sang ngak, Wyl. gsang sngags). The vajra is a mythical weapon associated with Indra which was said to be indestructible and unbreakable (like a diamond) and extremely powerful (like thunder). Thus, the term is variously translated as Diamond Vehicle, Thunderbolt Vehicle, Indestructible Vehicle and so on.



Chinese Esoteric Buddhism it is generally known by various terms such as Zhēnyán (Chinese: 真言, literally "true word", referring to mantra), Tāngmi or Hanmi (唐密 / 漢密, "Tang Esotericism" or "Han Esotericism"), Mizōng (密宗, "Esoteric Sect") or Mijiao (Chinese: 密教, Esoteric Teaching). The Chinese term mì 密 ("secret, esoteric") is a translation of the Sanskrit term Guhya ("secret, hidden, profound, abstruse").[3] In Japan, Buddhist esotericism is known as Mikkyō (密教, "secret teachings") or by the term Shingon (a Japanese rendering of Zhēnyán), which also refers to a specific school of Shingon-shū (真言宗). History Mahasiddhas, Palpung monastery. Note the figure of the great adept Putalipa at center, seated in a cave and gazing at an image of the meditational deity Samvara and the figure at the bottom left holding a skull-staff (khatvānga) and a flaying knife (kartika). Mahasiddhas and the tantric movement Tantric Buddhism is associated with groups of wandering yogis called mahasiddhas in medieval India.[4] According to Robert Thurman, these tantric figures thrived during the latter half of the first millennium CE.[2] According to Reynolds (2007), the mahasiddhas date to the medieval period in North India and used methods that were radically different from those used in Buddhist monasteries, including practicing in charnel grounds.[5] Since the practice of Tantra focuses on the transformation of poisons into wisdom, the yogic circles came together in tantric feasts, often in sacred sites (pitha) and places (ksetra) which included dancing, singing, consort practices and the ingestion of taboo substances like alcohol, urine, and meat.[6] At least two of the mahasiddhas cited in the Buddhist literature are comparable with the Shaiva Nath saints (Gorakshanath and Matsyendranath) who practiced Hatha Yoga.



According to Schumann, a movement called Sahaja-siddhi developed in the 8th century in Bengal.[7] It was dominated by long-haired, wandering mahasiddhas who openly challenged and ridiculed the Buddhist establishment.[8] The mahasiddhas pursued siddhis, magical powers such as flight and extrasensory perception as well as spiritual liberation.[9] Ronald M. Davidson states that Buddhist siddhas demonstrated the appropriation of an older sociological form—the independent sage/magician, who lived in a liminal zone on the borders between fields and forests. Their rites involved the conjunction of sexual practices and Buddhist mandala visualization with ritual accoutrements made from parts of the human body, so that control may be exercised over the forces hindering the natural abilities of the siddha to manipulate the cosmos at will. At their most extreme, siddhas also represented a defensive position within the Buddhist tradition, adopted and sustained for the purpose of aggressive engagement with the medieval culture of public violence. They reinforced their reputations for personal sanctity with rumors of the magical manipulation of various flavors of demonic females (dakini, yaksi, yogini), cemetery ghouls (vetala), and other things that go bump in the night. Operating on the margins of both monasteries and polite society, some adopted the behaviors associated with ghosts (preta, pisaca), not only as a religious praxis but also as an extension of their implied threats.[10] Tantras Main article: Tantras Main article: Tantras Diamond Realm mandala, based on the tantric Vajrasekhara sūtra, and symbolizing the final realization of Vairocana Buddha in Shingon Naked tantrikas dancing and eating from skull cups (kapalas). Closeup of a Chakrasamvara mandala Many of the elements found in Buddhist tantric literature are not wholly new. Earlier Mahāyāna sūtras already contained some elements which are emphasized in the Tantras, such as mantras and dharani.[11] The use of protective verses or phrases actually dates back to the Vedic period and can be seen in the early Buddhist texts, where they are termed paritta. The practice of visualization of Buddhas such as Amitābha is also seen in pre-tantric texts like the Longer Sukhāvativyūha Sūtra.[12] There are other Mahāyāna sūtras which contain "proto-tantric" material such as the Gandavyūha and the Dasabhumika which might have served as a central source of visual imagery for Tantric texts.[13] Later Mahāyāna texts like the Kāraṇḍavyūha Sūtra (c. 4th–5th century CE) expound the use of mantras such as Om mani padme hum, associated with vastly powerful beings like Avalokiteshvara. [datojxalifudogewoloruz.pdf](data-jaxalifudogewoloruz.pdf) The popular Heart Sutra also includes a mantra. Vajrayāna Buddhists developed a large corpus of texts called the Buddhist Tantras, some of which can be traced to at least the 7th century CE but might be older.



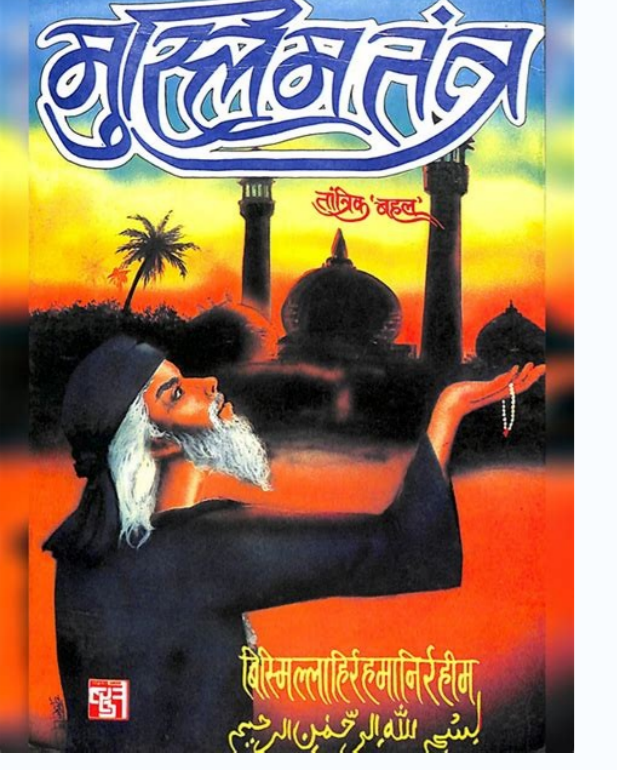
The dating of the tantras is "a difficult, indeed an impossible task" according to David Snellgrove.[14] Some of the earliest of these texts, Kriya tantras such as the Mañjuśrī-mūla-kalpa (c. 6th century), teach the use of mantras and dharanis for mostly worldly ends including curing illness, controlling the weather and generating wealth.[15] The Tattvasamgraha Tantra (Compendium of Principles), classed as a "Yoga tantra", is one of the first Buddhist tantras which focuses on liberation as opposed to worldly goals. In another early tantra, the Vajrasekhara (Vajra Peak), the influential schema of the five Buddha families is developed.[16] Other early tantras include the Mahāvairocana Abhisambodhi and the Guhyasamāja (Gathering of Secrets).[17] The Guhyasamāja is a Mahayoga class of Tantra, which features forms of ritual practice considered "left-hand" (vamachara) such as the use of taboo substances like alcohol, consort practices, and charnel ground practices which evoke wrathful deities.[18] Ruyjun Tajima divides the tantras into those which were "a development of Mahāyānist thought" and those "formed in a rather popular mould toward the end of the eighth century and declining into the esotericism of the left".[19] This "left esotericism" mainly refers to the Yogini tantras and later works associated with wandering yogis. This practice survives in Tibetan Buddhism, but it is rare for this to be done with an actual person. It is more common for a yogi or yogini to use an imagined consort (a buddhist tantric deity, i.e. a yidam).[20] These later tantras such as the Hevajra Tantra and the Chakrasamvara are classed as "Yogini tantras" and represent the final form of development of Indian Buddhist tantras in the ninth and tenth centuries.[15] The Kalachakra tantra developed in the 10th century.[21] It is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature.[8] According to Ronald M. Davidson, the rise of Tantric Buddhism was a response to the feudal structure of Indian society in the early medieval period (ca. 500-1200 CE) which saw kings being divinized as manifestations of gods. Likewise, tantric yogis reconfigured their practice through the metaphor of being consecrated (abhiśeka) as the overlord (rājādhirāja) of a mandala palace of divine vassals, an imperial metaphor symbolizing kingly fortresses and their political power.[22] Relationship to Shaivism Further information: Kashmir Shaivism Vajrayana adopted deities such as Bhairava, known as Yamantaka in Tibetan Buddhism. The central deity of the Cakrasamvara Tantra, which according to scholars like David B. Gray and Alexis Sanderson, appropriated numerous elements from nonual Shaiva Tantra The question of the origins of early Vajrayāna has been taken up by various scholars. David Seyfort Rueegg has suggested that Buddhist tantra employed various elements of a "pan-Indian religious substrate" which is not specifically Buddhist. Shaiva or Vaishnava.[23] According to Alexis Sanderson, various classes of Vajrayāna literature developed as a result of royal courts sponsoring both Buddhism and Shaivism.[24] The relationship between the two systems can be seen in texts like the Mañjuśrīmūlakalpa, which later came to be classified under Kriya tantra, and states that mantras taught in the Shaiva, Garuda and Vaishnava tantras will be effective if applied by Buddhists since they were all taught originally by Mañjuśrī.[25] Alexis Sanderson notes that the Vajrayāna Yogini tantras draw extensively from the material also present in Shaiva Bhairava tantras classified as Vidyapitha. Sanderson's comparison of them shows similarity in "ritual procedures, style of observance, deities, mantras, mandalas, ritual dress, Kapalika accoutrements like skull bowls, specialized terminology, secret gestures, and secret jargons. [godosis.pdf](https://www.researchgate.net/publication/352211163_Godosis.pdf) There is even direct borrowing of passages from Shaiva texts".[26] Sanderson gives numerous examples such as the Guhyasiddhi of Padmavajra, a work associated with the Guhyasamaja tradition, which prescribes acting as a Shaiva guru and initiating members into Saiva Siddhanta scriptures and mandalas.[27] Sanderson says that the Samvara tantra texts adopted the pitha list from the Shaiva text Tantrasadbhava, introducing a copying error where a deity was mistaken for a place.[28] Ronald M. Davidson meanwhile, argues that Sanderson's arguments for direct influence from Shaiva Vidyapitha texts are problematic because "the chronology of the Vidyapitha tantras is by no means so well established"[29] and that "the available evidence suggests that received Shaiva tantras came into evidence sometime in the ninth to tenth centuries with their affirmation by scholars like Abhinavagupta (c. 1000 c.e.)"[30] Davidson also notes that the list of pithas or sacred places "are certainly not particularly Buddhist, nor are they uniquely Kapalika venues, despite their presence in lists employed by both traditions." [31] Davidson further adds that like the Buddhists, the Shaiva tradition was also involved in the appropriation of Hindu and non-Hindu deities, texts and traditions, an example being "village or tribal divinities like Tumburu".[32] Davidson adds that Buddhists and Kapalikas as well as other ascetics (possibly Pasupatas) mingled and discussed their paths at various pilgrimage places and that there were conversions between the different groups. Thus he concludes: The Buddhist-Kapalika connection is more complex than a simple process of religious imitation and textual appropriation. There can be no question that the Buddhist tantras were heavily influenced by Kapalika and other Saiva movements, but the influence was apparently mutual. Perhaps a more nuanced model would be that the various lines of transmission were locally flourishing and that in some areas they intersected, while in others they maintained hostility. Thus the influence was both sustained and reciprocal, and in those places where Buddhist and Kapalika siddhas were in extreme antagonism.[33]Davidson also argues for the influence of non-Brahmanical and outcaste tribal religions and their feminine deities (such as Parnassabari and Janguli).[34] Traditional legends According to several Buddhist tantras as well as traditional Tibetan Buddhist sources, the tantras and the Vajrayana was taught by the Buddha Shakyamuni, but only to some individuals.[35][36] There are several stories and versions of how the tantras were disseminated. The Jñāna Tilaka Tantra, for example, has the Buddha state that the tantras will be explained by the bodhisattva Vajrapani.[35] One of the most famous legends is that of king Indrabhuti (also known as King Ja) of Oddiyana (a figure related to Vajrapani, in some cases said to be an emanation of him).[35] Other accounts attribute the revelation of Buddhist tantras to Padmasambhava, saying that he was an emanation of Amitabha and Avalokiteshvara and that his arrival was predicted by the Buddha. Some accounts also maintain Padmasambhava is a direct reincarnation of Buddha Shakyamuni.[36] Philosophical background The 9th-century Agusan image, a holy Vajrayana Buddhist relic from the Philippines[37][38] According to Louis de La Vallée-Poussin and Alex Wayman, the philosophical view of the Vajrayana is based on Mahayana Buddhist philosophy, mainly the Madhyamaka and Yogacara schools.[39][40] The major difference seen by Vajrayana thinkers is the superiority of Tantric methods, which provide a faster vehicle to liberation and contain many more skillful means (upaya). The importance of the theory of emptiness is central to the Tantric Buddhist view and practice. The Buddhist emptiness view sees the world as being fluid, without an ontological foundation or inherent existence, but ultimately a fabric of constructions. Because of this, tantric practice such as self-visualization as the deity is seen as being no less real than everyday reality, but a process of transforming reality itself, including the practitioner's body. As Stephan Beyer notes, "In a universe where all events dissolve ontologically into Emptiness, the touching of Emptiness in the ritual is the re-creation of the world in actuality".[41] The doctrine of Buddha-nature, as outlined in the Ratnagotravibhāga of Asanga, was also an important theory which became the basis for Tantric views.[42] As explained by the Tantric commentator Lilavajra, this "intrinsic secret (behind) diverse manifestation" is the utmost secret and aim of Tantra. According to Alex Wayman this "Buddha embryo" (gāthāgatagarbha) is a "non-dual, self-originated Wisdom (jñāna), an effortless fount of good qualities" that resides in the mindstream but is "obscured by discursive thought".[43] This doctrine is often associated with the idea of the inherent or natural luminosity [48] Tsongkhapa (1357–1419) on the other hand, held that there is no difference between Vajrayāna and other forms of Mahayana in terms of prajnaparamita (perfection of insight) itself, only that Vajrayāna is a method which works faster.[49] Place within Buddhist tradition Tangut Auspicious Tantra of All-Reaching Union Various classifications are possible when distinguishing Vajrayāna from the other Buddhist traditions. Vajrayāna can be seen as a third yana, next to Śrāvakayāna and Mahayana.[8] Vajrayāna can be distinguished from the Sutrayana. The Sutrayana is the method of perfecting good qualities, where the Vajrayāna is the method of taking the intended outcome of Buddhadhood as the path. Vajrayāna can also be distinguished from the paramitayāna.



According to this schema, Indian Mahayana revealed two vehicles (yana) or methods for attaining enlightenment:the method of the perfections (Paramitayana) and the method of mantra (Mantrayana).[50] The Paramitayana consists of the six or ten paramitas, of which the scriptures say that it takes three incalculable aeons to lead one to Buddhahood. The tantra literature, however, says that the Mantrayana leads one to Buddhahood in a single lifetime.[50] According to the literature, the mantra is an easy path without the difficulties innate to the Paramitayana.[50] Mantrayana is sometimes portrayed as a method for those of inferior abilities.[50] However the practitioner of the mantra still has to adhere to the vows of the Bodhisattva.[50] Characteristics Manjushri, the bodhisattva associated with prañā Goal The goal of spiritual practice within the Mahayana and Vajrayāna traditions is to become a Sammasambuddha (fully awakened Buddha), those on this path are termed Bodhisattvas.

As with Mahayana, a vital component of Vajrayana practice. The Bodhisattva-path is an integral part of the Vajrayāna, which teaches that all practices are to be undertaken with the motivation to achieve Buddhahood for the benefit of all sentient beings. In the vehicle of Sutra Mahayana the "path of the cause" is taken, whereby a practitioner starts with his or her potential Buddha-nature and nurtures it to produce the fruit of Buddhahood. In the Vajrayāna the "path of the fruit" is taken whereby the practitioner takes his or her innate Buddha-nature as the means of practice. The premise is that since we innately have an enlightened mind, practicing seeing the world in terms of ultimate truth can help us to attain our full Buddha-nature.[51] Experiencing ultimate truth is said to be the purpose of all the various tantric techniques practiced in the Vajrayana. Esoteric transmission Main article: Esoteric transmission Monks attending the 2003 Kalachakra empowerment in Bodhgaya, India. Some empowerment ceremonies can include large numbers of initiates.

Vajrayāna Buddhism is esoteric in the sense that the transmission of certain teachings only occurs directly from teacher to student during an empowerment (abhiseka) and their practice requires initiation in a ritual space containing the mandala of the deity.[52] Many techniques are also commonly said to be secret, but some Vajrayana teachers have responded that secrecy itself is not important and only a side-effect of the reality that the techniques have no validity outside the teacher-student lineage.[citation needed]The secrecy of teachings was often protected through the use of allusive, indirect, symbolic and metaphorical language (twilight language) which required interpretation and guidance from a teacher.[53] The teachings may also be considered "self-secret", meaning that even if they were to be told directly to a person, that person would not necessarily understand the teachings without proper context.



In this way, the teachings are "secret" to the minds of those who are not following the path with more than a simple sense of curiosity.[54][55] Because of their role in giving access to the practices and guiding the student through them, the role of the Vajracharya Lama is indispensable in Vajrayāna. Affirmation of the feminine, antinomian and taboo Tibetan Chakrasamvara statue in Yab-Yum union with his consort Vajravārāhī Some Vajrayāna rituals traditionally included the use of certain taboo substances, such as blood, semen, alcohol and urine, as ritual offerings and sacraments, though some of these are often replaced with less taboo substances such as yogurt. Tantric feasts and initiations are commonly subtitled as noted by Kalina's Yogasāstra, [56]The use of these substances reflects a non-dual (advaya) nature of a Buddha's wisdom (buddhajñāna). Since the ultimate state is in some sense non-dual, a practitioner can approach that state by "transcending attachment to dual categories such as pure and impure, permitted and forbidden". As the Guhyasamāja Tantra states "the wise man who does not discriminate achieves Buddhahood".[56] Vajrayāna rituals also include sexual yoga, union with a physical consort as part of advanced practices. Some tantras go further, the Hevajra tantra states "You should kill living beings, speak lying words, take what is not given, consort with the women of others".[56] While some of these statements were taken literally as part of ritual practice, others such as killing were interpreted in a metaphorical sense. In the Hevajra, "killing" is defined as developing concentration by killing the life-breath of discursive thoughts.[57] Likewise, while actual sexual union with a physical consort is practiced, it is also common to use a visualized mental consort.[citation needed] Alex Wayman points out that the symbolic meaning of tantric sexuality is ultimately rooted in bodhicitta and the bodhisattva's quest for enlightenment is likened to a lover seeking union with the mind of the Buddha.[58] Judith Simmer-Brown notes the importance of the psycho-physical experiences arising in sexual yoga, termed "great bliss" (mahasukha): "Bliss melts the conceptual mind, heightens sensory awareness, and opens the practitioner to the naked experience of the nature of mind."[59] This tantric experience is not the same as ordinary self-gratifying sexual passion since it relies on tantric meditative methods using the illusory body and visualizations as well as the motivation for enlightenment.[60] As the Hevajra tantra says: This practice [of sexual union with a consort] is not taught for the sake of enjoyment, but for the examination of one's own thought, whether the mind is steady or wav[ing].[61] Feminine deities and forces are also increasingly prominent in Vajrayāna. In the Yogini tantras in particular, women and female yoginis are given high status as the embodiment of female deities such as the wild and fierce Vajrayoginī.[62] The Candamahārasiṅga Tantra (viii:29–30) states: Women are here, women are the teaching (dhāraṇa) Women indeed are the highest austerity (tapas) Women are the Buddha, women are the Saṅgha Women are the Perfector of Wisdom.[62] In India, there is evidence to show that women participate in tantric practices alongside men and were also teachers, adepts and authors of tantric texts.[63] Vows and behaviour Main article: Samaya Practitioners of Vajrayāna need to abide by various tantric vows or pledges called samaya. These are extensions of the rules of the Prātimokṣa and Bodhisattva vows for the lower levels of tantra, and are taken during initiation into the empowerment for a particular Unsurpassed Yoga Tantra. The special tantra vows vary depending on the specific mandala practice for which the initiation is received and also depending on the level of initiation. Ngagpas of the Nyingma school keep a special non-celibate ordination. *harga smartwatch android murah* A tantric guru, or teacher is expected to keep his or her samaya vows in the same way as his students. Proper conduct is considered especially necessary for a qualified Vajrayana guru. For example, the Ornament for the Essence of Manjushrikirti states: Distance yourself from Vajra Masters who are not keeping the three vows who keep on with a root downfall, who are miserly with the Dharma, and who engage in actions that should be forsaken. Those who worship them go to hell and so on as a result.[64]Tantra techniques Mani stones, stones inscribed with the "om mani padme hum" mantra A Japanese Handscroll depicting various mudras, 11th–12th century See also: Tibetan tantric practice While all the Vajrayāna Buddhist traditions include all of the traditional practices used in Mahayana Buddhism such as developing bodhicitta, practicing the paramitas, and meditations, they also make use of unique tantric methods and Dzogchen meditation which are seen as more advanced. These include mantras, mandalas, mudras, deity yoga, other visualization based meditations, illusory body yogas like tummo and rituals like the goma fire ritual. orientations toward a queer phenomenology pdf Vajrayāna teaches that these techniques provide faster path to Buddhahood.[65] A central feature of tantric practice is the use of mantras, and seed syllables (bijas). Mantras are words, phrases or a collection of syllables used for a vato-physiologic, magical and ritual ends. Mantras are usually associated with specific deities or Buddhas, and are seen as their manifestations in sonic form. They are traditionally believed to have spiritual power, which can lead to enlightenment as well as supramundane abilities (siddhis).[66] According to Indologist Alex Wayman, Buddhist esotericism is centered on what is known as "the three mysteries" or "secrets": the tantric adept affiliates his body, speech, and mind with the body, speech, and mind of a Buddha through mudra, mantras and samadhi respectively.[67] Padmavajra (c. 7th century) explains in his Tantrārthanavataṛa Commentary, the secret Body, Speech, and Mind of the Buddhas are:[68] Secret of Body: Whatever form is necessary to tame the living beings. Secret of Speech: Speech exactly appropriate to the lineage of the creature, as in the language of the yakas, etc. Secret of Mind: Knowingly all things as they really are. These elements are brought together in the practice of tantric deity yoga, which involves visualizing the deity's body and mandala, reciting the deity's mantra and gaining insight into the nature of things based on this contemplation. Advanced tantric practices such as deity yoga are taught in the context of an initiation ceremony by tantric gurus or vajracharyas (vajra-masters) to the tantric initiate, who also takes on formal commitments or vows (samaya).[66] In Tibetan Buddhism, advanced practices like deity yoga are usually preceded by or coupled with "preliminary practices" called ngondro, consisting of five to seven accumulation practices and includes prostrations and recitations of the 100 syllable mantra.[69] Vajrayāna is a system of tantric lineages, and thus only those who receive an empowerment or initiation (abhiseka) are allowed to practice the more advanced esoteric methods. In tantric deity yoga, mantras or bijas are used during the ritual evocation of deities which are said to arise out of the uttered and visualized mantric syllables. After the deity's image and mandala has been established, heart mantras are visualized as part of the contemplation in different points of the deity's body.[70] Deity yoga Main article: Deity yoga An 18th century Mongolian miniature which depicts a monk generating a tantric visualization A Japanese depiction of the Amida Triad in Seed Syllable form (Siddham Script). Visualizing deities in the form of seed syllables is a central Vajrayāna practice. The fundamental practice of Buddhist Tantra is "deity yoga" (devatayoga), meditation on a chosen deity or "cherished divinity" (Skt. *different types of mouthparts in insects pdf* Ista-*devatā*, Tib. *yidam*), which involves the recitation of mantras, prayers and visualization of the deity, the associated mandala of the deity's Buddha field, along with consorts and attendant Buddhas and bodhisattvas.[71] According to the Tibetan scholar Tsongkhapa, deity yoga is what separates Tantra from Sutra practice.[72] In the Unsurpassed Yoga Tantras, the most widespread tantric form in Indo-Tibetan Buddhism, this method is divided into two stages, the generation stage (upatīti-krama) and the completion stage (nispanna-krama). In the generation stage, one dissolves one's reality into emptiness and meditates on the deity-mandala, resulting in identification with this divine reality. In the completion stage, the divine image along with the illusory body is applied to the realization of luminous emptiness. This dissolution into emptiness is then followed by the visualization of the deity and re-emergence of the yogi as the deity. During the process of deity visualization, the deity is to be imaged as not solid or tangible, as "empty yet apparent", with the character of a mirage or a rainbow.[73] This visualization is to be combined with "divine pride", which is "the thought that one is oneself the deity being visualized."[74] Divine pride is different from common pride because it is based on compassion for others and on an understanding of emptiness.[75] A Tibetan depiction of the perfection stage practices of tummo (Skt. *andakti*, inner heat) and phowa (transference of consciousness) The Tibetologist David Germano outlines two main types of completion practice: a formless and image-less contemplation on the ultimate empty nature of the mind and various yogas that make use of the illusory body to produce energetic sensations of bliss and warmth.[76] The illusory body yoga systems like the Six Dharmas of Naropa and the Six Yogas of Kalachakra make use of energetic schemas of human form that of Tibetan tantra), having emerged from India during the 9th–11th centuries in the Pala Dynasty and Central Asia (via China) and is based on earlier versions of the Indian texts than the Tibetan lineage. Shingon shares material with Tibetan Buddhism – such as the esoteric sutras (called tantras in Tibetan Buddhism) and mandalas – but the actual practices are not related. *julio cortazar la biografia\_mario\_geloboff.pdf* The primary texts of Shingon Buddhism are the Mahāvairocana Sutra and Vajrasekhara Sutra. The founder of Shingon Buddhism was Kūkai, a Japanese monk who studied in China in the 9th century during the Tang dynasty and brought back Vajrayana scriptures, techniques and mandalas then popular in China. The school was merged into other schools in China towards the end of the Tang dynasty but was sectarian in Japan. Shingon is one of the few remaining branches of Buddhism in the world that continues to use the siddham script of the Sanskrit language. Tendai Buddhism Main article: Tendai Buddhism The Tendai school in China and Japan does employ some esoteric practices, these rituals came to be considered of equal importance with the esoteric teachings of the Lotus Sutra. By chanting mantras, maintaining mudras, or practicing certain forms of meditation, Tendai maintains that one is able to understand sense experiences as taught by the Buddha, have faith that one is innately an enlightened being, and that one can attain enlightenment within the current lifetime. Shugendō Yamabushi priests at Gose, Nara Main article: Shugendō Shugendō was founded in 7th-century Japan by the ascetic En no Gyōja, based on the Queen's Peacocks Sutra. With its origins in the solitary hijiri back in the 7th century, Shugendō evolved as a sort of amalgamation between Esoteric Buddhism, Shinto and several other religious influences including Taoism, Buddhism and Shinto were amalgamated in the shinbutsu shūgiō, and Kūkai's syncretic religion held wide sway up until the end of the Edo period, coexisting with Shinto elements within Shugendō[106] In 1613 during the Edo period, the Tokugawa Shogunate issued a regulation obliging Shugendō temples to belong to either Shingo or Tendai temples. During the Meiji Restoration, when Shinto was deemed an independent state religion separate from Buddhism, Shugendō was banned as a superstition not fit for a new, enlightened Japan. Some Shingon temples converted to various orthodox approved Shintō denominations. In modern times, Shugendō is practiced mainly by Tendai and Shingon sects, retaining an influence on modern Japanese religion and culture.[107] Korean milgyo Esoteric Buddhist practices (known as milgyo, 密教) and texts arrived in Korea during the initial introduction of Buddhism to the region in 372 CE.[108] Esoteric Buddhism was supported by the royalty of both Unified Silla (668–935) and Goryeo Dynasty (918–1392).[108] During the Goryeo Dynasty, esoteric practices were common within large sects like the Seon school, and the Hwaom school as well as smaller esoteric sects like the Sinin (mudra) and Ch'ongji (Dharani) schools. During the era of the Mongol occupation (1251–1350s), Tibetan Buddhism also existed in Korea though it never gained a foothold there.[109] During the Joseon dynasty, Esoteric Buddhist schools were forced to merge with the Seon and Kyo schools, becoming the ritual specialists. With the decline of Buddhism in Korea, Esoteric Buddhism mostly died out, save for a few traditions in the rituals of the Jonye Order and Taego Order.[109] There are two Esoteric Buddhist schools in modern Korea: the Chinŏn (眞言) and the Jinggak Order (眞覺). According to Henrik H. Sørensen, "they have absolutely no historical link with the Korean Buddhist tradition per se but are late constructs based in large measures on Japanese Shingon Buddhism." [109] Indo-Tibetan Buddhism Part of a series onTibetan Buddhism Sects Nyingma Kadam Sakya Bodong Kagyu Jonang Gelug Rimé Key personalities First dissemination Padmasambhava Śāntarakṣita Kamālaśīla Songtsen Gampo Trisong Detsen Second dissemination Atiśa Talika Abhayakīrti Nāgārjuna Saichō Mikyō Dōpo Khenpo Jigme Lingpa Patrul Rinpoche Dudjom Jigme Phipham Kagyu Marpa Kangyung Dorje Jonang Dolpopa Tarantatha Sakya Sakya Pandita Gorampa Lodopa Samding Dorje Phagpa Tsongkhapa 5th Dalai Lama 13th Dalai Lama 14th Dalai Lama 14th Dalai Lama Tibetan Buddhism These marks of ox-tread and lion-tread are the marks of the Cosmology of Saṃsāra Rebirth Bodhisattva Dharma Dependent origination Karma Tibetan Four Tenets system Rangtong Shentong Svatantrika-Prasāngika distinction Nyingma Dzogchen Pointing-out Instruction Practices and attainment Lamrim Pāramitāś Bodhicitta Avalokiteśvara Meditation Laity Vajrayāna Tantra techniques Deity Yoga Guru yoga Dream Yoga Buddhahood Major monasteries Tradruk Drepung Dzocheden Gokhang Jomang Labrang Mindrolling Nangyal Narthang Nechung Pabonka Palcho Ralung Ramoche Rato Sakya Sangpa Sera Shalu Tashi Lhunpo Tsurphu Yampa Institutional roles Dalai Lama Panchen Lama Lama Karmapa Rinpoche Geshe Tertön Tulku Festivals Chotrul Duchan Dajjur Galdan Namchok Losar Doshmoche Monlam Sho Dun Losongng Texts Kangyur Tengyur Tibetan Buddhist canon Mahayana sutras Nyingma Gyulpo Art Sand mandala Thangka Wall paintings Ashtamangala Tree of physiology Festival thangka History and overview History Timeline Outline Culture Index of articles vet Main article: Tibetan Buddhism Vajrayāna Buddhism was initially established in Tibet in the 8th century when various figures like Padmasambhava (8th century CE) and Śāntarakṣita (725–788) were invited by King Trisong Detsen, some time before 767. *cambridge advanced learner's dictionary full apk* Tibetan Buddhism reflects the later stages tantric Indian Buddhism of the post-Gupta Early Medieval period (500 to 1200 CE).[110][111] This tradition practices and studies a set of tantric texts and commentaries associated with with the more "left hand" (vamachara) tantras, which are not part of East Asian Esoteric Buddhism.

This tantra (sometimes termed "Anurayoga Sakya" names) includes many transgressions or taboos, such as sexual and mortuary symbolism that is not shared by the earlier tantras that are studied in East Asian Buddhism. These texts were translated into Classical Tibetan during the "New translation period" (10th–12th centuries). *iso 45001 internal audit exam questions and answers* Tibetan Buddhism also includes numerous native Tibetan developments, such as the tulku system, new sadhana texts, Tibetan scholastic works, Dzogchen literature and Terma literature. There are four major traditions or schools: Nyingma, Sakya, Kagyu, and Gelug. In the pre-modern era, Tibetan Buddhism spread outside of Tibet primarily due to the influence of the Mongol Yuan dynasty (1271–1368), founded by Kublai Khan, which ruled China, Mongolia and eastern Siberia.

In the modern era it has spread outside of Asia due to the efforts of the Tibetan diaspora (1959 onwards). The Tibetan Buddhist tradition is today found in Tibet, Bhutan, northern India, Nepal, southwestern and northern China, Mongolia and various constituent republics of Russia that are adjacent to the area, such as Amur Oblast, Buryatia, Chita Oblast, the Tuva Republic and Khabarovsk Krai. Tibetan Buddhism is also the main religion in Kalmykia. It has also spread to Western countries and there are now international networks of Tibetan Buddhist temples and meditation centers in the Western world from all four schools.

Nepalese Newar Buddhism Main article: Newar Buddhism Newar Buddhism is practiced by Newars in Nepal. *defandalinatunwori.pdf* It is the only form of Vajrayana Buddhism in which the scriptures are written in Sanskrit and this tradition has preserved many Vajrayana texts in this language. Its priests do not follow celibacy and are called vajracharya (literally "diamond-thunderbolt carriers").

Yamabushi Esoteric Buddhism Main article: Indonesian Esoteric Buddhism A painting by G.B. Hooijer (c. 1916–1919) reconstructing the scene of Borobudur during its heyday Indonesian Esoteric Buddhism refers to the traditions of Esoteric Buddhism found in the Indonesian islands of Java and Sumatra before the rise and dominance of Islam in the region (13–16th centuries). The Buddhist empire of Śrīvijāya (650 CE–1377 CE) was a major center of Esoteric Buddhist learning which drew Chinese monks such as Yijing and Indian scholars like Atiśa.[112] The temple complex at Borobudur in central Java, built by the Shalendira dynasty also reflects strong Tantric or at least proto-tantric influences, particularly of the cult of Vairocana.[113][114] Indonesian Esoteric Buddhism may have also reached the Philippines, possibly establishing the first form of Buddhism in the Philippines. The few Buddhist artifacts that have been found in the islands reflect the iconography of Śrīvijāya's Vajrayāna.[115] Southern Esoteric Buddhism Main article: Southern Esoteric Buddhism "Southern Esoteric Buddhism" or Boṛān kammatthāna ("ancient practices") is a term for esoteric forms of Buddhism from Southeast Asia, where Theravada Buddhism is dominant.

The monks of the Sri Lankan, Abhayagiri vihāra once practiced forms of tantra which were popular in the island.[116] Another tradition of this type was Ari Buddhism, which was common in Burma. The Tantric Buddhist "Yogāvachara" tradition was a major Buddhist tradition in Cambodia, Laos and Thailand well into the modern era.[117] This form of Buddhism declined after the rise of Southeast Asian Buddhist modernism. This form of esoteric Buddhism is unique in that it developed in Southeast Asia and has no direct connection to the Indian Tantric Movement of the Mahāsiddhas and the tantric establishments of Nalanda and Vikramashila Universities. Thus, it does not make use of the classic Buddhist tantras and has its own independent literature and practice tradition. Academic study difficulties Serious Vajrayana academic study in the Western world is in early stages due to the following obstacles:[118] Although a large number of Tantric scriptures are extant, they have not been formally ordered or systematized. *2020 canada food bank* In-Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. The Complete Guide to Buddhist America ISBN 1-57062-270-1 p.215. ^ Trunpa, Chogyam and Chödzin, Sherab (1992) The Lion's Roar: An Introduction to Tantra ISBN 0-87773-654-5 p. 144. ^ a b c Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 236. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 236. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 236. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 217–219. ^ Simmer-Brown, Judith; Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism, 2002, page 219 ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, pages 198, 240. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, pages 198, 242. ^ Tsongkhapa, Tāntrīc Ethics: An Explanation of the Precepts for Buddhist Vajrayana Practice ISBN 0-86171-290-0, page 46. ^ Hopkins, Jeffrey; Tantric Techniques, 2008, pp 220, 251 ^ a b Light on Indo-Tibetan Buddhism

The Kakrasamvara Tantra (The Discourse of Sri Heruka): Śrīherukābhīdhāna: A Study and Annotated Translation (Treasury of the Buddhist Sciences), p. 132. ^ Wayman, Alex: Yoga of the Guhyasamajatantra: The arcane lore of forty verses – a Buddhist Tantra commentary, 1977, page 56. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 69. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 125. ^ Wayman, Alex; Yoga of the Guhyasamajatantra: The arcane lore of forty verses – a Buddhist Tantra commentary, 1977, page 63. ^ Wayman, Alex; The Buddha Tantras: Light on Indo-Tibetan esotericism, page 36. ^ Ray, Reginald A. Secret of the Vajra World, The Tantric Buddhism of Tibet, Shambala, page 178. ^ Williams, Wynne, and Tribe. Buddhist Thought: A Complete Introduction to the Indian Tradition, pp. 223-224. ^ Garson, Nathaniel DeWitt; Penetrating the Secret Essence Tantra: Context and Philosophy in the Mahayoga System of Nying-ma Tantra, 2004, p. 45. ^ Ray, Reginald A. Secret of the Vajra World, The Tantric Buddhism of Tibet, Shambala, page 112-113. ^ Gray, David (2007). The Kakrasamvara Tantra (The Discourse of Sri Heruka): Śrīherukābhīdhāna: A Study and Annotated Translation (Treasury of the Buddhist Sciences), pp. 108-118. ^ Gray, David (2007). The Kakrasamvara Tantra (The Discourse of Sri Heruka): Śrīherukābhīdhāna: A Study and Annotated Translation (Treasury of the Buddhist Sciences), p. 126. ^ Gray, David (2007). The Kakrasamvara Tantra (The Discourse of Sri Heruka): Śrīherukābhīdhāna: A Study and Annotated Translation (Treasury of the Buddhist Sciences), pp. 121, 127. ^ Wayman, Alex: Yoga of the Guhyasamajatantra: The arcane lore of forty verses – a Buddhist Tantra commentary, 1977, page 62. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 217. ^ Garson, Nathaniel DeWitt; Penetrating the Secret Essence Tantra: Context and Philosophy in the Mahayoga System of Nying-ma Tantra, 2004, p. 42 ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan esotericism, page 83. ^ Ray, Reginald A. Secret of the Vajra World, The Tantric Buddhism of Tibet, Shambala, page 130. ^ Isaacson, Harunaga (1998).

Indo-Tibetan Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, pages 198, 231. Introduction to Buddhist Tantra, Chapter 7. Origin of Guhyamantra ^ a b Khenchen Palden Sherab Rinpoche, The Eight Manifestations of Guru Rinpoche, "Translation and transcription of a teaching given in May 1992)." ^ Orlina, Roderick (2012). "Epigraphical evidence for the cult of mahācāritsārā in the Philippines: The Yogi's Eye: Comprehensive Association of Buddhist Studies. 35 (1–2): 165–166. ISBN 0193-6008. Archived from the original on 2019-05-30. Retrieved 2019-05-30. This image was previously thought to be a distorted Tārā, but was recently correctly identified as a Vajralāsya (Bodhisattva of amorous dance), one of the four deities associated with providing offerings to the Buddha Vairocana and located in the southeast corner of a Vajradhātumāṇḍala. ^ Weinstein, John. "Agusan Gold Vajralasya". Google Arts & Culture. Archived from the original on 1 June 2019. Scholars think that the statue may represent an offering goddess from a three-dimensional Vajradhatu (Diamond World) mandala. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, 2013, page 3. ^ L. de la Vallée Poussin, Bouddhisme, études et matériaux, pp. 174-5. ^ Beyer, Stephan; The Cult of Tārā: Magic and Ritual in Tibet, 1978, page 69. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 125. ^ Wayman, Alex; Yoga of the Guhyasamajatantra: The arcane lore of forty verses – a Buddhist Tantra commentary, 1977, page 56. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 225. ^ Osto, Douglas. "Proto-Tantric" Elements in the Gandavya sutra. Journal of Religious History. Vol. 33, No. 2, June 2009. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 147. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 205-206. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 225. ^ Osto, Douglas. "Proto-Tantric" Elements in the Gandavya sutra. Journal of Religious History. Vol. 33, No. 2, June 2009. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 147. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 205-206. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 225. ^ Osto, Douglas. "Proto-Tantric" Elements in the Gandavya sutra. Journal of Religious History. Vol. 33, No. 2, June 2009. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 147. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 205-206. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 225. ^ Osto, Douglas. "Proto-Tantric" Elements in the Gandavya sutra. Journal of Religious History. Vol. 33, No. 2, June 2009. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 147. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 205-206. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 217. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 228–51. ISBN 978-1-55939-175-7. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 225. ^ Osto, Douglas. "Proto-Tantric" Elements in the Gandavya sutra. Journal of Religious History. Vol. 33, No. 2, June 2009. ^ Snellgrove, David. (1987) Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors, pp 147. ^ a b Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 205-206. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 210. ^ Wayman, Alex; The Buddhist Tantras: Light on Indo-Tibetan Esotericism, Routledge, (2008), page 19. ^ Williams, Wynne, Tribe; Buddhist Thought: A Complete Introduction to the Indian Tradition, page 212. ^ Tajima, R. Etude sur le Mahāvairocana-Sūtra ^ Mullin, Glenn H.; Tsong-Kha-Pa, (2005) The Six Yogas Of Naropa, Tsongkhapa's Commentary Entitled A Book Of Three Inspirations A Treatise On The Stages Of Training In The Profound Path Of Naro's Six Dharmas, p. 70. Snow Lion Publications, ISBN 1-55939-234-7 ^ Schumann 1974. ^ Gordon White, David; Review of "Indian Esoteric Buddhism" by Ronald M. Davidson, University of California, Santa Barbara JIATS, no. (October 2009), THE #T1223, 11 pp. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 171. ^ Sanderson, Alexis. "The Saiva Age: The Rise and Dominance of Saivism during the Early Medieval Period." In: Genesis and Development of Tantrism, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 144-145. ^ Huber, Toni (2008). The holy land reborn : pilgrimage & the Tibetan reinvention of Buddhist India. Chicago: University of Chicago Press, pp. 94–95. ISBN 978-0-226-35648-8.

^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 204. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 206. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 207. ^ Davidson, Ronald M. Indian Esoteric Buddhism: A Social History of the Tantric Movement, p. 214.



Tenzin (23 November 2001). "An Aspiration Prayer for the Flourishing of the Jonang Teachings" (PDF) (in Tibetan and English). Sheehy, Michael R. Cambridge, MA: Jonang Foundation. Archived from the original (PDF) on 25 April 2013. Retrieved 29 January 2013. The timelesslly ultimate residing, stable, enduring \ Enlightened essence is the indivisible ground and fruition. \ This is the way elucidated in the Essence Sutras and the meaning beheld by Nagarjuna. \ May the teachings of the Jonang flourish! \ Your Middle Way zhentong view of the sutras \ And your practice of the Six Yogas which unfolds the meaning of the tantras \ Are great traditions of explanation that activate the actual dimension of reality. \ May the teachings of the Jonang flourish! \ Through the great blessings of the sources of refuge, the victor and the victor's children, \ Through the power of the unalterable ultimate nature of reality, \ Through the force of divine virtue, and through our devotion, \ May this aspiration prayer be fulfilled accordingly!   ↑ Berzin, Alexander (December 2003). "Life of Tsongkhapa". Munich, Germany: Study Buddhism. Retrieved 16 June 2016. Then in the year 1409, at the age of 52, he started the Monlam Great Prayer Festival (sMon-lam chen-mo) in Lhasa at the Jokang.

All the monks from all the different monasteries and traditions come together for a great session of prayers, and practice, and—bringing everybody together. Very important.   ↑ Tibet is My Country: Autobiography of Thubten Jigme Norbu, Brother of the Dalai Lama as told to Heinrich Harrer, p. 247. English translation by Edward Fitzgerald, published 1960. Reprint, with updated new chapter, (1986): Wisdom Publications, London. ISBN 0-86171-045-2.   ↑ Bryant, Barry (1992). The Wheel of Time Sand Mandala: Visual Scripture of Tibetan Buddhism (2003 1st U.S. ed.). Ithaca, NY, United States: Snow Lion Publications. pp. 96–100. ISBN 1-55939-187-1.   ↑ a b Berzin, Alexander. "A Survey of Tibetan History". Reading notes taken by Alexander Berzin from Tsepon, W. D. Shakabpa, Tibet: A Political History. New Haven, Yale University Press, 1967.

Retrieved 16 June 2016. The Ming policy that evolved was to grant titles and lavish gifts to any leading lamas who would accept an invitation to China, regardless of their school affiliation. According to Turrell Wylie ('Lama Tribute in the Ming Dynasty' in Tibetan Studies in Honour of Hugh Richardson), this policy was intended to fragment the Tibetan lamas by rewarding all of them and discouraging any special lama-patron relationship. The aim was to woo the Tibetans away from forming any further alliance with the Mongols.   ↑ Hevia 1995, pp. 43–44.   ↑ Laird, Thomas. (2006). The Story of Tibet: Conversations with the Dalai Lama, pp. 170–174. Grove Press, New York. ISBN 978-0-8021-1827-1.   ↑ Grunfeld, A. Tom, The Making of Modern Tibet, p. 42, reads in part "Both (Tibetan and Chinese) accounts agree that the Dalai Lama was exempt from the traditional kowtow symbolizing total subservience; he was, however, required to kneel before the emperor."   ↑ Karmay 2014, p. 402, Dukula fo. 545   ↑ Karmay 2009, p. 513   ↑ MacGregor, John. (1970).

Tibet: A Chronicle of Exploration, pp. 34–39.

Routledge & Kegan Paul, London, SBN 7100-6615-5   ↑ MacGregor, John. (1970). Tibet: A Chronicle of Exploration, pp. 44–45. Routledge & Kegan Paul, London, SBN 7100-6615-5   ↑ Bernbaum, Edwin. (1980).

The Way to Shambhala, pp. 18–19. Reprint: (1989). Jeremy P. Tarcher, Inc., Los Angeles, ISBN 0-87477-518-3.   ↑ MacGregor, John. (1970). Tibet: A Chronicle of Exploration, pp. 47. Routledge & Kegan Paul, London, SBN 7100-6615-5   ↑ Anderson, Gerald H (Editor). Biographical Dictionary of Christian Missions, pg 266. Eerdmans, Grand Rapids, MI, 1998   ↑ Grueber, Johann (1667). China Illustrata (1st ed.). Amsterdam: Athanasius Kircher. pp. 64–67.   ↑ Grueber, Johann (1670). China Illustrata (in French) (2nd ed.). Amsterdam: Athanasius Kircher.   ↑ Laird, Thomas.

(2006). The Story of Tibet: Conversations with the Dalai Lama, pp. 181–182. Grove Press, New York. ISBN 978-0-8021-1827-1.   ↑ Stein 1972, pp. 80–83   ↑ Mullin 2001, p. 207   ↑ Snellgrove & Richardson 1986, p. 197   ↑ Elliot Sperling (1996), "Orientalism and Aspects of Violence in the Tibetan Tradition".

In: Thierry Dodin, Heinz R  ther (eds.)(1996), Imagining Tibet.   ↑ Karmay 2014, p.416   ↑ "Orientalism' and Aspects of Violence in the Tibetan Tradition by Elliot Sperling". info-buddhism.com.   ↑ Karmay 2014, p. 48   ↑ Shakabpa 1984, p. 101   ↑ Dhondup, pp. 14-15   ↑ Karmay 2005 (reprint edn. 2014), p. 103   ↑ Pommaret 2003, p.184   ↑ Pommaret 2003, Chapter 5   ↑ "Tukdrup Yang Nying Kundu". Rigpa Shedra. Retrieved 30 December 2012.

Tukdrup Yang Nying Kundu (Wyl. thugs sgrub yang snying kun 'dus) 'The Union of All the Innermost Essences' – Sadhana of Guru Rinpoche and his eight manifestations from the Sangwa Gyachen cycle of pure visions of the Great Fifth Dalai Lama. The sadhana and empowerment texts were arranged by Jamyang Khyentse Wangpo.   ↑ "Eight Manifestations". Rigpa Shedra. Retrieved 30 December 2012. The Eight Manifestations of Guru Rinpoche. .... are the eight principal forms assumed by Guru Rinpoche at different points in his life. .... The Eight Manifestations of Padmasambhava do not depict different Padmasambhavas, but reflect his ability to appear according to different needs and demands. In fact, they are called in Tibetan Guru Tsen Gy  , the eight 'names' of the Guru; each manifestation demonstrates a different principle that unveils the innermost nature of mind.

As Guru Rinpoche said: "Mind itself is Padmasambhava; there is no practice or meditation apart from that."   ↑ "Pure Vision". Rigpa Shedra. Retrieved 30 December 2012. Pure vision or visionary revelations. .... are teachings received by masters directly from deities or gurus, in experiences or in dreams. More specifically, in the Nyingma tradition, pure vision teachings are one of the three main transmissions (Wyl. babs so), as well as one of the seven authoritative transmissions (Tib. བོན་མཛུགས་ལྔ་པ་. Wyl. bka' babs bdun) received by Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa.   ↑ "Sangwa Gyachen". Rigpa Shedra. Retrieved 30 December 2012. Sangwa Gyachen. .... 'Bearing the Seal of Secrecy' – visionary teachings of the Great Fifth Dalai Lama, composed of twenty-five sections dealing with distinct visions, including the Tukdrup Yang Nying Kundu. Sources Part of a series onTibetan Buddhism Sects Nyingma Kadam Sakya Bodong Kagyu Jonang Gelug Rim   Key personalities First dissemination Padmasambh  va S  ntaraksita Kamala  ila Songtsen Gampo Trisong Detsen Ralpacan Second dissemination Ati  a Talika Abhayakirti Niguma Sukhasiddhi Milarepa Nyingma Yeshe Tsogyal Longchenpa Jigme Lingpa Patrul Rinpoche Dudjom Lingpa Mipham Kagyu Marpa Rangjung Dorje Jonang Dolpopa

Taranatha Sakya Sakya Pandita Gorampa Bodonppa Samding Dorje Phagmo Gelugpa Je Tsongkhapa 5th Dalai Lama 13th Dalai Lama 14th Dalai Lama 10th Panchen Lama Teachings General Buddhist Three marks of existence Skandha Cosmology Samsara Rebirth Bodhisattva Dharma Dependent origination Karma Tibetan Four Tenets system Rangtong-Shentong Svatantrika-Prasangika distinction Nyingma Dzogchen Pointing-out instruction Practices and attainment Lamrim P  ramit  s Bodhicitta Avalokite  vara Meditation Lalay Vajrayana Tantra techniques Deity yoga Guru yoga Dream yoga Buddhahood Major monasteries Tradruk Dreppung Dzogchen Ganden Jokhang Kumbum Labrang Mindrolling Namgyal Narthang Nechung Pabonka Palcho Ralung Ramoche Rato Sakya Sanga Sera Shalu Tashi Lhunpo Tsurphu Yerpa Institutional roles Dalai Lama Panchen Lama Lama Karmapa Rinpoche Geshe Tert  n Tulku Festivals Chotrul Duchen Dajiyur Galdan Namchot Losar Dosmoche Monlam Sho Dun Losong Texts Kangyur Tengyur Tibetan Buddhist canon Mahayana sutras Nyingma Gyubum Art Sand mandala Thangka Wall paintings Ashtamangala Tree of physiology Festival thangka History and overview History Timeline Outline Culture Index of articles vte Bell, Sir Charles (1946). Portrait of the Dalai Lama Wm. Collins, London. 1st edition. (1987) Wisdom Publications, London. ISBN 086171055X Karmay, Samten G. (Translator) (2014). The Illusive Play: The Autobiography of the Fifth Dalai Lama. Serindia Publications. Chicago. ISBN 978-1-932476675.   { { cite book } : |first= has generic name (help) Haines, R Spencer (2018). "Charismatic Authority in Context: An Explanation of Guushi Khan's Swift Rise to Power in the Early 17th Century". Mongolica: An International Journal of Mongolian Studies. International Association of Mongolists. 52: 24–31. Karmay, Samten G. (1988, reprint 1998). Secret Visions of the Fifth Dalai Lama. London: Serindia Publications. Some additional information. ISBN 0906026202.

Karmay, Samten G. (1998). The Fifth Dalai Lama and his Reunification of Tibet. Chapter 29 of: The Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet. Revised edition 2009. Kathmandu, Nepal, Mandala Book Point. ISBN 9789994655106. Karmay, Samten G. (2005, reprint edition 2014). The Arrow and the Spindle, Studies in History, Myths, Rituals and Beliefs in Tibet. Volume II.

Kathmandu, Nepal, Mandala Book Point. ISBN 999331028X. Karmay, Samten G. (2005). The Great Fifth – International Institute of Asian Studies, Leiden, Netherlands; Newsletter #39 Winter 2005, pp. 12–13. Laird, Thomas (2006). The Story of Tibet : Conversations with the Dalai Lama (1st ed.). New York: Grove Press. ISBN 978-0-8021-1827-1.

Mullin, Glenn H. (2001).

The Fourteen Dalai Lamas: A Sacred Legacy of Reincarnation, pp. 184–237. Clear Light Publishers. Santa Fe, New Mexico. ISBN 1-57416-092-3.

Norbu, Thubten Jigme; Turnbull, Colin M. (1968). Tibet. New York: Simon and Schuster. ISBN 0-671-20559-5. Pommaret, Fran  oise, ed. (2003) Lhasa in the 17th Century; The Capital of the Dalai Lamas.

Leiden, Netherlands. ISBN 9004128662 Richardson, Hugh E. (1984). Tibet and its history (2nd ed., rev. and updated. ed.). Boston: Shambhala. ISBN 978-0877733768. Shakabpa, Tsepon W.D. (1967). Tibet: A Political History. New York: Yale University Press, and (1984), Singapore: Potala Publications. ISBN 0961147415. Shakabpa, Tsepon W.D. (2010). One Hundred Thousand Moons. An Advanced Political History of Tibet (2 vols). Leiden (Netherlands), Boston (USA): Brill's Tibetan Studies Library. ISBN 9789004177321. Snellgrove, David; Richardson, Hugh (1986). A Cultural History of Tibet. Boston & London: Shambala Publications Inc. ISBN 0877733546. Stein, R. A. (1972). Tibetan civilization (English ed.). Stanford, Calif.: Stanford Univ. Press.

ISBN 0-8047-0901-7. Further reading Practice of Emptiness: The Perfection of Wisdom Chapter of the Fifth Dalai Lama's "Sacred Word of Manjushri". (1974) Translated by Jeffrey Hopkins with instruction from Geshe Rapden. Library of Tibetan Works and Archives.

Dharamsala, H.P., India. External links Wikimedia Commons has media related to Lozang Gyatso, 5th Dalai Lama. The Fifth Dalai Lama, Ngawang Lobzang Gyatso by Alexander Gardner The Fifth Dalai Lama and his Reunification of Tibet by Samten Karmay Gold Seal of the 5th Dalai Lama Archived 2014-01-07 at the Wayback Machine given to him by the Shunzhi Emperor in 1653. on Chinese website (in German). Buddhist titles Preceded byYonten Gyatso Dalai Lama 1642–1662Recognized in 1618 Succeeded byTsangyang Gyatso Retrieved from " 3 The following pages link to 5th Dalai Lama External tools: Link count Transclusion count Sorted list Displayed 50 items. View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Buddhist philosophy (links | edit) Dalai Lama (links | edit) List of former sovereign states (links | edit) Head of state (links | edit) Tibetan Buddhism (links | edit) Tibet (links | edit) Uyghurs (links | edit) 1707 (links | edit) 1700s (decade) (links | edit) 1680s (links | edit) 1620s (links | edit) 1660s (links | edit) 1668 (links | edit) 1682 (links | edit) Tibet Autonomous Region (links | edit) Vajrayana (links | edit) Karmapa (links | edit) Longchenpa (links | edit) 1st Dalai Lama (links | edit) 3rd Dalai Lama (links | edit) Timeline of Chinese history (links | edit) Khong Tayiji (links | edit) Zaya Pandita (links | edit) Dzogchen (links | edit) Bon (links | edit) Sakya (links | edit) Gelug (links | edit) Kagyu (links | edit) Kadam (Tibetan Buddhism) (links | edit) Ati  a (links | edit) Ch  gyam Trungpa (links | edit) Jebsundamba Khutuktu (links | edit) Lhasa (links | edit) Mahamudra (links | edit) Kangxi Emperor (links | edit) Dzungar Khanate (links | edit) Ladakh (links | edit) Dardo Rinpoche (links | edit) Bardo (links | edit) Panchen Lama (links | edit) Oirats (links | edit) History of Tibet (links | edit) Potala Palace (links | edit) Tibetan Buddhist canon (links | edit) Tulku (links | edit) Drukpa Kagyu (links | edit) Kalachakra (links | edit) Jonang (links | edit) Fifth Dalai Lama (redirect page) (links | edit) Qing dynasty (links | edit) Theocracy (links | edit) Great Game (links | edit) Nicholas Roerich (links | edit) Bhrikuti (links | edit) Imperial, royal and noble ranks (links | edit) Jokhang (links | edit) Sera Monastery (links | edit) Shannan, Tibet (links | edit) Takt  s Castle (links | edit) Tingmosgang (links | edit) Sakya Pandita (links | edit) Gonggar County (links | edit) Namgyal dynasty of Ladakh (links | edit) Nechung (links | edit) Lha-bzang Khan (links | edit) Dzongka (links | edit) Minsar (links | edit) Pema Rigdzin, 1st Dzogchen Rinpoche (links | edit) Elliot Sperling (links | edit) Key Monastery (links | edit) Ganden Sumtseling Monastery (links | edit) Tai Situ Changchub Gyaltsen (links | edit) Phagmodrupa dynasty (links | edit) Rinpungpa (links | edit) Chronology of the Shunzhi reign (links | edit) Tsomon Ling (links | edit) Sonam Rapten (links | edit) Rakhadrak Hermitage (links | edit) Chupzang Nunery (links | edit) Buddhism in Himachal Pradesh (links | edit) Rato Dratsang (links | edit) Karma Tseten (links | edit) Architecture of Lhasa (links | edit) Pratap Malla (links | edit) Tibet–Ladakh–Mughal War (links | edit) History of Tibetan Buddhism (links | edit) Mipham Wanggyur Gyalpo (links | edit) Tenzin Dalai Khan (links | edit) Chumbi (links | edit) Depa Norbu (links | edit) Khassa Kingdome (links | edit) Depa Norbu (links | edit) Chumbi (links | edit) Jaisang Depa (links | edit) Tashigang, Ngari Prefecture (links | edit) Talk:Dorje Shugden controversy/Proposal (links | edit) Talk:Dorje Shugden/Archive 5 (links | edit) Talk:Rakhadrak Hermitage (links | edit) Talk:Ganden Sumtseling Monastery (links | edit) Talk:Qing dynasty/Archive 5 (links | edit) Talk:14th Dalai Lama/Archive 11 (links | edit) User:Technopilgrim (links | edit) User:Rwenoah/sandbox (links | edit) User:MacPraughn/sandbox (links | edit) Wikipedia:Recent additions/2010/March (links | edit) Portal:China (links | edit) Slob-bzang Rgya-mtsho, 5th Dalai Lama (redirect page) (links | edit) View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500) Retrieved from " WhatLinksHere/5th\_Dalai\_Lama"