

1: Introduction to Tibetan Buddhism (article) | Khan Academy

This is the most comprehensive and authoritative introduction to Tibetan Buddhism available to date, covering a wide range of topics, including history, doctrines, meditation, practices, schools, religious festivals, and major figures.

During this era, the political centralization of the earlier Tibetan Empire collapsed. Coinciding with the early discoveries of "hidden treasures" (terma), [16] the 11th century saw a revival of Buddhist influence originating in the far east and far west of Tibet. Prominent scholars and teachers were again invited from India. There his chief disciple, Dromtonpa founded the Kadampa school of Tibetan Buddhism, under whose influence the New Translation schools of today evolved. Other seminal Indian teachers were Tilopa and his student Naropa probably died ca. Its most famous exponent was Milarepa, an 11th-century mystic. It contains one major and one minor subsect. The first, the Dagpo Kagyu, encompasses those Kagyu schools that trace back to the Indian master Naropa via Marpa Lotsawa, Milarepa and Gampopa [8] Mongol dominance 13th century [edit] Main article: Yuan dynasty Tibetan Buddhism exerted a strong influence from the 11th century CE among the peoples of Inner Asia, especially the Mongols. The Mongols invaded Tibet in [18] [19] and Tibetan Buddhism was adopted as the de facto state religion by the Mongol Yuan dynasty, founded by Kublai Khan, whose capital is Xanadu Beijing, China. Internal strife within the Phagmodrupa dynasty, and the strong localism of the various fiefs and political-religious factions, led to a long series of internal conflicts. In the Rinpungpa family was 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. Ganden Phodrang government 17th century [edit] Main article: After the civil war in the 17th century and the Mongol intervention, the Gelugpa school dominated Tibetan Buddhism, and successive Dalai Lamas and Panchans ruled Tibet as regional governance from the mid-17th to mid-18th centuries. Qing rule 18th century [edit] The Qing dynasty established a Chinese full rule over Tibet after a Qing expedition force defeated the Dzungars who controlled Tibet in , and lasted until the fall of the Qing dynasty in . President Barack Obama in . Due to his widespread popularity, the Dalai Lama has become the modern international face of Tibetan Buddhism. In the 14th Dalai Lama and a great number of clergy fled the country, to settle in India and other neighbouring countries. The events of the Cultural Revolution (1966-76) saw religion as one of the main political targets of the Chinese Communist Party and most of the several thousand temples and monasteries in Tibet were destroyed, with many monks and lamas imprisoned. During this time, private religious expression, as well as Tibetan cultural traditions were being suppressed. Much of the Tibetan textual heritage was destroyed, and monks and nuns were forced to disrobe. It is the state religion of Bhutan. In the wake of the Tibetan diaspora, Tibetan Buddhism has gained adherents in the West and throughout the world. Fully ordained Tibetan Buddhist Monks now work in academia. Tibetan Buddhism comprises the teachings of the three vehicles of Buddhism: Buddhahood is defined as a state free of the obstructions to liberation as well as those to omniscience. Thus, although Buddhas possess no limitation from their side on their ability to help others, sentient beings continue to experience suffering as a result of the limitations of their own former negative actions. In Tibetan Buddhist history there have been many different versions of lamrim, presented by different teachers of the Nyingma, Kagyu and Gelug schools. The lesser person is to focus on the preciousness of human birth as well as contemplation of death and impermanence. The middling person is taught to contemplate karma, dukkha suffering and the benefits of liberation and refuge. The superior scope is said to encompass the four Brahmaviharas, the bodhisattva vow, the six paramitas as well as Tantric practices. In this way, subjects like karma, rebirth, Buddhist cosmology and the practice of meditation are gradually explained in logical order. Tantrism [edit] Tibetan Buddhism is a form of Vajrayana Vajra vehicle or Buddhist Tantra, affirming the views espoused in the texts known as the Buddhist Tantras dating from around the 7th century CE onwards. Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known. While in many cases these transgressions were interpreted only symbolically, in other cases they are practiced literally.

2: Introduction to Tibetan Buddhism | Khenpo Sherab Sangpo

Tibetan Buddhism is a form of Mahayana Buddhism that developed in Tibet and spread to neighboring countries of the Himalayas. Tibetan Buddhism is known for its rich mythology and iconography and for the practice of identifying the reincarnations of deceased spiritual masters. The Origins of Tibetan.

Donate Enjoy your readings here and have a wonderful day The art of Tibetan masks forms an essential element of traditional Tibetan culture. The masks are famous for their unique style, diversity of shapes and characteristically simple, unsophisticated and primeval beauty. Tibetan masks are therefore an important area for research. This article intends to give a brief introduction to the masks in order to offer readers a basic overview of this art. The Origin and Development of Masks 1. These two examples illustrate that masks came into being as early as in the Tubo Kingdom. In the reign of Khri-srong-lde-btsan , Tubo culture developed rapidly and extensively. The murals on the left and right walls vividly depict this grand occasion. On that day, the bustling bSam-yas Monastery was filled with a multitude of splendidly dressed people , dancing and singing. According to the records of A Feast for Wise Men Chos-vbyung-mkhas-pavi-dgav-ston , at the feast held on this ceremony , Khri-srong-lde-btsan sat on a gold seat with his five consorts in full costume. Umbrellas, columns and banners almost blotted out the midday sun. All the young men and women wore beautiful clothes as they beat drums with yak tails while dancing and singing. Some of them wore masks and pretended to be young lions. Elaborately costumed dances played games or walked around with drums in hand. During the period, a Tibetan white mask opera-popular in Lho-kha areas and Lhasa was performed and was the origin of all subsequent Tibetan operas. According to Tibetan manuscripts and the consensus of experts, the origin of Tibetan mask art is closely related to the creation of Tibetan primitive Bonism , laws and Tibetan script as well as to the bSam-yas Monastery , the first in the history of Tibet. The history of this art form can be traced back before the sixth century. This is the preliminary form of masks. For example, a colored pottery kettle in the shape of a naked human being was found at Liu Ping Tai in Liu Wan, Le Du of Qinghai Province and on the neck of the kettle is a face with a black line painted along either side of the nose and mouth. The second example is the tri-headed statues excavated from Guanghe in Gansu Province. They have designs similar to the skin to cats, tigers or leopards painted on their faces, necks and shoulders. Tibetans have lived on hunting and grazing since ancient times and thus formed a close relationship with animals such as horses , yaks, sheep , tigers , lions and monkeys. Because of the influence of these animals over their lives and their love for them, it was natural for Tibetans to worship animal skeletons. Moreover ancient Tibetans used animal skin and fur as charms and ornaments, as it shown by Tibetan murals. In addition, many Tibetans rock paintings depict the activities of hunting and grazing, in which people wear feathers on their heads and hang on ornaments on their bodies. Some of the figures look like witches and some parts of the painting seem to be depicting a battle. Thus we may conclude that masks used in ancient times were probably made of animal skin and fur. A mask of Devas of ling life From a historical perspective , Bonism has had a strong influence over the art of masks. Ancient Tibetans created a splendid Bonpo culture in the reign of gNyav-khri-btsan-po. Bonpo rites include dances with masks of deer , yak and sheep heads, and even today traces of Bonism can be found in the white mask dances of Tibetan operas. After the sixth century, Bonpo totem animal mask dances were absorbed into Tibetan folk dance and thus a new acting form came into being ; performing with white goat masks. At the completion ceremony in the eighth century, wearing yak , tiger and lion headed masks; Guru Rin-po-che Padmasambhava performed a dance. This was a performance combining Buddhist doctrines , Bonpo prayer rites and folk dance. In the 15th century, to raise money for building a bridge, an eminent monk named Thang-stong-rgyal-po invited seven sisters from a family called sPas-sna in vPhyongs-rgyas-rdzong Country in Lho-kha region to form a singing and dancing group and give touring performances. Among the seven, two acted as hunters , two as princes and two as fairies while one struck cymbals. This was the basic structure of Tibetan Opera in its early stage. Based on the white masks, Thang-stong-rgyal-po created blue masks which were more exquisite. The author of this article believes that Tibetans white masks were created in the sixth century while the blue appeared in the 15th century. In the 17th

century when the Fifth Dalai Lama was in power , the prosperity of Buddhism further promoted the development of this ancient art. During this period, the basic style of white masks namely simple, unsophisticated and primeval beauty was stabilize but the blue masks were still in a course of development and reform. Not until the end of the 19th and the beginning of the 20th century did blue masks reach their mature form. In addition to white and blue ones, Tibetan operas also used many masks in the shape of animal , demon and Tantric Vajra deity in vChams religious dances , and all these masks had rich religious connotations. The development of Buddhism not only caused masks to be widely used in Tibetan life , but also diversified their forms. Historically, Tibetans adopted various materials and skills to produce masks besides constantly adding forms and ornaments to them. To summarize, the development of Tibetan masks can be outlined as follows: According to production methods, they can be classified into two types: Clay moulds are used to make hard-shaped masks. Then the clay moulds are wrapped with a piece of clean cloth, on which a mixture of sawdust is painted with the mixture, they are placed aside until they are air-dried. After the wrapped clay moulds are patted with a stick the masks made of cloth, gum and flour are basically finished. The last step is to decorate them with colored drawings and varnish them. After that the masks are brilliantly beautiful. Though some masks are completed by painting in color directly onto clay moulds, the products are usually of flow quality and limited in number. Hard-shaped masks are generally used in vChams religious dances in monasteries , so the construction procedures are strictly stipulated. Large monasteries put more stress on the selection of materials, the production process and religious practice related to the use of masks. By contrast, mask produced in smaller institutions are usually simpler and cruder. Almost all Tibetan monasteries have special monk craftsmen to make masks, who basically have a good command of the whole production process. Soft-shaped masks are further divided into hard quality and soft quality. Hard quality masks use wood or paperboard as roughcast and then cloth and animal skin are stuck on. Originally the soft quality was only made of animal skin and fur but now it is made of various materials, including animal skin , cloth, paper and silk. The production method of some soft-shaped masks it very simple, merely cutting out holes are eyes and mouths, thereby producing a strong romantic touch. This kind of masks is mostly seen in folk operas, singing and dancing performances as well as story telling and ballad singing. They are simple and unsophisticated with a strong influence of Tibetan folk art and characteristics of the primitive art of masks. Religious masks are generally used in religious dance festivals , but they vary in different monasteries. This type usually includes three dimensional or semi-three-dimensional hard-shaped masks made from roughcasts. They are regarded as a form of sculpture. As Buddhist believers think that religious masks symbolize gods and spirits , they especially emphasize solemnity and constancy in the making of masks. This strict standard has resulted in the artistic form of religious masks becoming fixed. Some masks in some particular monasteries have even become their treasures. This type of folk art has diversified forms used in folk singing and dancing performances, operas as well as story telling and ballad singing activities. For example, white masks, blue masks and yellow masks in Tibetan operas and masks for drum dances and yak masks in singing and dancing performances. This sort of mask emphasizes the entertainment function and therefore is production is free from design restrictions. The folk type is an important component of the art of Tibetan masks. It has absorbed the essence of Tibetan customs and expresses the thoughts and character of the Tibetan people. Tibetan masks can be classified into three types in terms of subject: In their longstanding struggles with nature , Tibetans have developed their own meanings for red, yellow , green, blue and white. For example, as Tibet is largely snow-covered, white is the characteristic color of the plateau and symbolizes purity and mildness. It is an auspicious color. In the early days the natural colors of animal skin and fur, including white, black, yellow , blue, and mixed colors, decorated masks. This is the earliest color form used in Tibetan masks. Most Tibetan masks are plain and their colors have special meanings and connotations, which greatly helps enrich and depict the traits of various characters in performances. Yellow masks represent profound knowledge and far-sightedness. Both mGon-po and Blo-gros in gZugs-kyi-nyi-ma and Chos-rgyal-nor-bzang two of eight major Tibetan operas wear yellow masks. Red masks represent bravery , intelligence , and the ability to use strategy to conquer or advise others. Both sGra-chen , a hero in sNang-sa-vod-vbum one of eight major Tibetan operas , and Go-cha , a character in don-yod-don-grub one of the major Tibetan operas wear red

masks. Green masks represent merit , virtue , achievements intelligence and kindness. Black and white masks represent saying yes and meaning no, or being changeable and unreliable. Gyan-de-bzang-mo , a witch making a false charge against gzugs-kyi-nyi-ma in gZugs-kyi-nyi-ma , wears a black and white mask. Black masks represent ferociousness and cruelty. All the evil characters in the opera wear black masks. Purple masks represent jealousy and hatred. A female devil named Ha-shang in vGro-ba-bzang-mo wears a purple mask. After her plan to kill vGro-ba-bzang-mo fails, she puts her king , named Kav-la-dbang-bo , in an underground prison. Finally, a prince named Kun-tu-legs-pa kills her. White masks represent peace and auspiciousness. All the characters wearing white masks in gZugs-kyi-nyi-ma , Pad-ma-vod-vbar and vGro-ba-bzang-mo are kind, friendly, and gentle. Blue masks represent fearlessness and heroism in Tibetan operas. All the characters symbolizing justice wear blue masks. A mask of Jangsen guaxdian deity Masks are a major artistic element of Tibetan vChams and operas. They have preserved the strong influence of totem worship from primitive Bonism.

3: Introduction to Tibetan Buddhism - John Powers - Google Books

need for an introduction to Tibetan Buddhism written specifically for people with little or no previous exposure to the tradition. This book is intended for an audience of undergraduates, Buddhist.

It is on the highest plateau in the world and includes Mt. Everest Jomo Longma in Tibetan. The Tibetan territory is five times larger than France. There are more than six million Tibetans living in Tibet under the Chinese government. About four million ethnic Tibetans live in the southern Himalayas under the governments of India, Nepal, and Bhutan. There are approximately , Tibetan refugees living in South Asia and other countries, including those living with His Holiness the Dalai Lama in India. Tibet has approximately eight thousand Buddhist monasteries and most Tibetans are Buddhists, living simply as nomads, farmers, merchants, and artisans with an ancient spiritual culture. Tibetan Buddhist History Our supreme Dharma teacher, Shakyamuni, at thirty-five years old attained enlightenment of Buddha in Bodhgaya, India, on the fifteenth day of the fourth month, 2, years ago B. Buddha taught dharma for the next forty-seven years. Thereafter, the buddhadharma flourished throughout the world. Since the eighth century, around 1, A. Only about one hundred survived the difficulties to return as translators. These young Tibetans learned Sanskrit and Buddhism, and then invited more than two hundred great Indian Buddhist masters to Tibet to spread the buddhadharma. Emperor Trisong Detsen and the Tibetan government offered an extraordinary amount of gold, jewels, and other resources for the purpose of bringing the dharma to Tibet. Hundreds of hidden yogis attained Buddhahood and many Tibetans became fully ordained monks. In establishing Buddhism in Tibet some Tibetans opposed Buddhism and there were many obstacles to be overcome. Eventually, thousands of Tibetans became Bikkhus and Dzogchen yogis and attained enlightenment. Because of the miraculous change in their way of life, the entire population of Tibet gradually became peace-loving Buddhists. It is now widely known that Tibet has preserved all three yanas of original Buddhism: History of Nyingma The original Vajrayana Buddhism brought from India to Tibet in the early eighth century is known in the Tibetan language as the Nyingma. Through the Nyingma practice, from the beginning until today, many practitioners have achieved enlightenment of Rainbow Body. The Nyingma tradition has three sublineages divided into nine different branch traditions. The Dzogchen lineage of oral transmission: The most important of all lineages is the Dzogchen lineage, which is held by six monasteries located in three Tibetan areas. Dzogchen Monastery has made a great contribution to the perpetuation of Vajrayana Buddhism throughout Tibet. Currently, due to the efforts of the supreme leader of Nyingma, His Holiness Penor Rinpoche, thousands of Nyingma organizations, with millions of followers practicing Dzogchen, are flourishing around the world. If you are interested in Tibetan Buddhism, please contact us.

4: Introduction to Tibetan Buddhism: John Powers: www.enganchecubano.com: Books

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The original Vajrayana Buddhism brought from India to Tibet in the early eighth century is known in the Tibetan language as the Nyingma. Centuries later, new Vajrayana Buddhist branches, known as the Kagyu, Sakya, and Gelug, emerged.

7: Introduction to Tibetan Buddhism

The following article is from the Winter, issue of the Snow Lion Newsletter and is for historical reference only. You can see this in context of the original newsletter.

8: Introduction to Tibetan Buddhism – Boyne City, MI – Jewel Heart

In these teachings recorded in Ely, Minnesota in March , Khenpo Sherab Sangpo offers an introduction to Buddhism and meditation suitable for all people. Khenpo Sherab Sangpo is the Spiritual.

9: Introduction to Tibetan Buddhism: www.enganchecubano.com: John Powers: Books

KHENPO SHERAB SANGPO is a professor in the Nyingma lineage of Tibetan Buddhism. He trained with some of the greatest meditation masters of Tibet and has spent over 25 years contemplating the profound philosophies of the Buddhist tradition, including several years meditating in solitary retreat.

Black and white on the buses Motivating health: empathy the normative activity of coping Jodi Halpern and Margaret Olivia Little Melusines double binds: foundation, transgression, and the genealogical romance Ana Pairet Walter Kaspers response to modern Atheism Solving theological philosophical concerns Fifty-Two Weeks of MTV News-1996 Calendar More Than a Father The figure at the window One step equations with fractions and decimals worksheet Sense of life, a sense of sin Google: A Business Dream Come True 6. Political science and journalism Naturalist in Brazil The voyage of the brig December. Dressage masterclass Defining moment I Basic english grammar azar workbook Strong Words, Brave Deeds Consumer guide to radon reduction Anti-submarine warfare in World War I Language to go elementary book Scotlands place-names Polish communism in crisis Americas Children Shadows of Ethics T distribution table The power nutrients Derivative rights, moral rights, and movie filtering technology Modern Italian poets The other major costs associated with the seven research tasks include Modern erp marianne bradford 8th edition Literature in Vienna at the Turn of the Centuries William kelleher storey writing history a guide for students Mexican-American plain cooking Wisdom of the Overself Collected Works: Karl Marx : Capital, Vol. 36 (Karl Marx, Frederick Engels: Collected Works) Dr. Pfeiffers Total nutrition Muscle against metal To convey intelligence Conspiracies and incitement