

Chapter 1 : The Shadow of the Dalai Lama – Contents

The Dalai Lamas on Tantra is an exceptional compilation of Tantric texts on a variety subjects within the Tantric path as uniquely preserved in the rich Tibetan Tradition. There are ten different texts on Tantra covering a variety of subjects from the most esoteric to the more well know.

The Hinayana itself can be divided into the vehicle of the shravakas and the vehicle of the pratyekabuddhas. The shravakas and pratyekabuddhas can be differentiated according to the relative inferiority and superiority of their faculties and the results they obtain, but the doctrinal features of the paths they follow are basically the same. People with the propensity to follow these two Hinayana vehicles take them up for the sake of their own emancipation as they feel the urgency to first free themselves as quickly as possible from the vicious cycle of existence. Since the main cause of bondage in samsara is grasping at a self, the main cause of obtaining the freedom of liberation is the wisdom that realizes the meaning selflessness. Thus, shravakas and pratyekabuddhas, like bodhisattvas, realize selflessness. They meditate on it accompanied by the other paths of moral conduct, meditative concentration and so forth, and thus extinguish all their passions, greed, hatred, ignorance and so forth. Even though Hinayanists do not engage in their path intending to obtain Buddhahood, their path is in fact a means for ultimately leading such people to the stage of Buddhahood. Thus, do not misapprehend the Hinayana paths as being solely an obstacle to enlightenment, because the Saddharmapundarika sutra and other texts teach that they are methods for achieving Buddhahood. The Buddha appears in the world so that sentient beings may obtain the gnosis that he himself obtained. Even though the Hinayana paths do not lead directly to Buddhahood, it is taught that followers of the Hinayana do in fact eventually enter the Mahayana and obtain Buddhahood. Although followers of the Hinayana, like followers of the Mahayana, realize that phenomena are devoid of own-being, it is not the case that there is no difference at all between the Hinayana and the Mahayana. The doctrines of the Mahayana do not merely illuminate the selflessness of phenomena, they teach the bodhisattva stages, the perfections, the prayer to achieve perfect enlightenment for the sake of all sentient beings, great compassion, and so forth. They also teach the dedication of merits to enlightenment, the two accumulations of merit and gnosis, and the inconceivable reality that is purified of all stains. Thus, the Mahayana and Hinayana are not distinguished due to differences in their philosophical viewpoints, but they are differentiated according to their respective practice and non-practice of the entire range of skillful means. This is the assertion of Arya Nagarjuna and his disciple Aryadeva: A mother is the common cause of all her sons, and their fathers are the causes for distinguishing their races. Just so the mother, the perfection of wisdom, is the common cause of the sons, all four kinds of aryas: The cause for differentiating them into the particular Hinayana and Mahayana lineages is whether or not they have the methods of generating bodhichitta and so forth. The general Mahayana, like the Hinayana, can be subdivided into two vehicles: The common aim of the Mahayana is to train oneself in the six perfections by practising them out of a desire to obtain unexcelled enlightenment for the sake of all sentient beings. It is clear that one proceeds in the Mantrayana by this same path, because it is taught in the tantras. However, Mahayana practitioners who follow the paramitayana merely take up that much of the general body of the path, whereas followers of the Mantrayana cultivate the perfections by means of special tantric techniques that are not taught in the paramitayana. The terms "Cause vehicle", "Paramitayana", and so forth are synonyms, and "Mantrayana", "Vajrayana", "Effect vehicle", and "Method vehicle" are synonyms as well. There is a difference between the cause vehicle and the effect vehicle: The Mahayana vehicle in which there is meditation on oneself as having a like aspect with the four complete purities during the period of the path of training is called "The Effect vehicle" or "The Mantrayana". This is what the master Tsongkhapa said in the Ngag Rim Chenmo: One meditates from the present on oneself as having a divine mansion, a divine entourage, divine ritual implements, and the divine deeds of purifying the cosmos and its inhabitants, just like a Buddha, Thus, it is the Effect Vehicle because one progresses through meditating in accordance with the vehicle of the effect. In general, the Hinayana and the Mahayana are not distinguished according to any difference in their wisdom of emptiness, but must be distinguished due to differences in their methods, as

mentioned above. In particular, although the Mahayana is divided into the Paramitayana and the Mantrayana, this is not due to any difference in their wisdom that realizes the profound emptiness; the two Mahayana systems must be distinguished from the point of view of differences in their methods. The main aspect of method in the Mahayana is the portion dealing with achievement of the Form Body, and the method that achieves the Form Body in the Mantrayana is just the deity yoga of meditating on oneself as having an aspect similar to that of a Form Body. This method is superior to the method employed in the Paramitayana. With regard to the disciples of the Mantrayana, there are four types: The four classes of tantra were taught with these four types of disciples in mind. Since the disciples enter the Mantrayana through the four classes of tantra, the four classes are likened to "four doors. The Kalachakra, which will be described below, belongs to the Unexcelled Yoga Tantra class. An Account of the Kalachakra, or Wheel of Time The entire meaning of the subject matter of the Kalachakra tantra is included within the three Kalachakras, or Wheels of Time: The Outer Wheel of Time is the external world of the environment, and it is also called "The procession of the external solar and lunar days. Likewise, the inner channels, elements, and movements of the winds are set forth as the Inner Wheels of Time. The Other Wheel of Time is the initiations and paths of Shri Kalachakra, together with their results. It is "other" than the preceding two Wheels of Time. In this way the yogi actualizes the resultthe buddha body that is the divine image of emptiness. This is the Other Wheel of Time. What teacher taught what tantra, when and where was he dwelling? What was the place, who was the worldly entourage, and what was the purpose? Then at the same time the Tathagata dwelt together with bodhisattvas and others in the great stupa, in the mandala of the sphere of phenomena. He dwelt in the house of universal vajra, in space, immaterial and very lucid, unpartitioned and radiant. He taught the tantra in the beautiful sphere of phenomena, for the merit and gnosis of human beings. Placing his hands together, Suchandra sat before the perfect Buddha. Suchandra requested the Buddha for the tantra, redacted it, and taught it too. For one year he taught the general Paramitayana. At the same time he manifested another form inside the great stupa of Shri Dhanyakataka, which is near Shri Parvata in south India where he taught the Mantrayana. The great stupa was more than six leagues from top to bottom, and inside it the Buddha emitted two mandalas: The Buddha was in the centre on the Vajra lion throne in the great Mandala of the Sphere of Vajra, the abode of great bliss. He was absorbed in the Kalachakra samadhi, and stood in the form of the Lord of the mandala. The excellent entourage within the mandala consisted of a host of Buddhas, bodhisattvas, furies, gods, nagas, and goddesses. Outside the mandala the requestor was the emanated body of Vajrapani, King Suchandra of Shambhala. He had miraculously come to Shri Dhanyakataka from Shambhala, and he requested the Kalachakra for the entourage of listeners: The Buddha gave the assembly the excellent Dharma-the worldly and transcendental initiations-and prophesied that they would obtain buddhahood, then he taught them the Paramadibuddha, the twelve thousand verse Kalachakra Basic Tantra. King Suchandra wrote it down in a volume and miraculously returned to Shambhala. In Shambhala Suchandra composed a sixty thousand-line commentary of the Basic Tantra. He also erected a Kalachakra mandala made of precious substances. After he had appointed his son Sureshvara as King and teacher of the tantra, he passed away. Many great Kings appeared in the dynasty of Shambhala: Kalki Yashas, Kalki Pundarika, and others. They caused the profound Dharma of the Kalachakra to shine like the sun and the moon. The Kalachakra continued to be transmitted through the succession of kalkis "chieftains" of Shambhala, and eventually it was reintroduced into India. There are two main stories of how this came about, the story told by the Ra tradition and the story of the Dro tradition. The Ra tradition and the Dro tradition will be discussed below. According to the Ra tradition, the Kalachakra and related commentaries famed as the Bodhisattvas Corpus appeared in India during the simultaneous reigns of three kings. Taking Bodh Gaya as the center, the three kings were: At that time the great pandit Cilu, who mastered all aspects of the Buddhadharma, was born in Orissa, one of the five countries of eastern India. In particular, he studied at the Ratnagiri Vihara that was undamaged by the Turks. Cilu realized that, in general, in order to achieve buddhahood in a single lifetime he would need the Mantrayana, and in particular, that he would need the clarifications of these doctrines contained in the Bodhisattva commentaries. Knowing that these teachings were extant in Shambhala, and depending on the instruction of his deity, he joined up with traders who sought jewels in the ocean. Having agreed with the traders, who were

setting out across the sea, to meet up after six months, they went separate ways. Cilu proceeded in stages and finally, upon climbing a mountain, he met a man. The man asked him, "Where are you going? He prostrated, offered a mandala, and requested instruction. The man conferred all the initiations, tantra commentaries, and oral instructions on Cilu. He grasped Cilu, placed a flower on his head, and blessed him, saying, "Realize the entire Bodhisattva Corpus. He went back the way he had come and, meeting with the traders, he returned to Eastern India. According to the Dro tradition, the Kalachakra was reintroduced into India by the master Kalachakrapada. A couple who practised the Yoga of Yamantaka performed the ritual for the birth of a son as it is taught in the Yamantaka Tantra, and had a son. When he grew up he learned that in the north the bodhisattvas themselves taught the Dharma, so he went to listen to them. He knew that if the youth attempted to come to Shambhala it would endanger his life because of the waterless wasteland that takes four months to cross. Thus, the Kalki used an emanation body to meet the youth at the edge of the desert. The Kalki asked the youth, "Where are you going, and why? Right there the Kalki initiated the youth, and for four months he taught him all the highest tantras especially the three Bodhisattva Corpus commentaries. Like a vase filled to the brim, the youth realized and memorized all the tantras. When he returned to India he became renowned as an emanation of Manjushri, and his name was "Kalachakrapada". The Kalachakra continued to be studied and practised in India, and it was eventually introduced into Tibet. Again, the Ra and Dro traditions are the two main lineages through which this occurred. Somanatha first arrived in Tibet at Kharag and stayed among the Ryo clan. For a fee of one hundred measures of gold Somanatha translated half of the great Kalachakra commentary, the Vimalaprabha, into Tibetan, but in the meantime he became displeased and stopped his work. He took the gold and his draft translation and went to Phan Yul drub. Somanatha and Shayrabdrak translated the entire Vimalaprabha. This lama mastered all of the teachings of the Dro clan, including the Kalachakra. His disciple was Lama Galo, who mastered both the Dro tradition and the Ra tradition and passed them on in a single combined lineage. Ra Chorab memorized and understood all the doctrines of the Ra clan.

Chapter 2 : Introduction to the Kalachakra | The 14th Dalai Lama

This is a unique collection of authentic teachings by the Dalai Lamas on Tantric Buddhism and tantric practice. The clarity and power of their tantric writings is unparalleled. Glenn H. Mullin is an internationally renowned Tibetologist, author, and expert on Buddhist meditation.

In Yab-Yum , they are temporality and atemporality conjoined. Similarly, the wheel is without beginning or end. The term "wheel" evoked herewith is a principal polyvalent sign, teaching tool, organising metaphor and iconographic device within Indian religions. The Dalai Lama explains, "It is a way of planting a seed, and the seed will have karmic effect. Human experience is by some described in terms of four mind states: The potentials drops which give rise to these states are described, together with the processes that flow from them. The third chapter deals with the preparation for the meditation practices of the system: The fourth chapter explains the actual meditation practices themselves, both the meditation on the mandala and its deities in the generation stage practices, and the perfection or completion stage practices of the Six Yogas of Kalachakra. The fifth and final chapter describes the state of enlightenment Relijin that results from the practice. It contains the prophecy of a holy war between Buddhists led by the twenty fifth warrior-king Chakravartin Kalki and the barbarians. They combined their idea of Shambhala with Kalki to reflect the theo-political situation they faced after the arrival of Islam in Central Asia and western Tibet. The many Tibetan translations of the Kalachakra tantra and the commentaries therein, according to Alexander Berzin, mention practices such as the barbarians slaughtering cattle while reciting the name of its god, the veiling of women, circumcision, and five daily prayers facing their holy land, all of which leaves little doubt that the prophecy part of the text is referring to Islam. Fifteenth century Gelug commentor Khedrub Je interprets "holy war" symbolically, teaching that it mainly refers to the inner battle of the religious practitioner against barbarian tendencies. The text also is the basis of some Tibetan astrology manuals. Along with King Suchandra, ninety-six minor kings and emissaries from Shambhala were also said to have received the teachings. Fragments of the original tantra have survived; the most significant fragment, the Sekkodesha, was commented upon by Naropa. Scholars such as Helmut Hoffman have suggested they are the same person. The first masters of the tradition disguised themselves with pseudonyms, so the Indian oral traditions recorded by the Tibetans contain a mass of contradictions. Naropa , abbot of Nalanda , a great center of Buddhist thought at that time. In the 17th century, the government of the 5th Dalai Lama outlawed the Jonang school, closing down or forcibly converting most of its monasteries. The writings of Dolpopa Sherab Gyaltzen, Taranatha, and other prominent zhentong scholars were banned. It is the main tantric practice for the Jonangpa, whose school persists to this day with a small number of monasteries in Kham , Qinghai and Sichuan. Efforts are under way to have the Jonang tradition be recognized officially as a fifth tradition of Tibetan Buddhism. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. The Dalai Lama explains: The Dalai Lama, Kalu Rinpoche , and others have stated that the public exposition of this tantra is necessary in the current degenerate age. The initiation may be received simply as a blessing for the majority of those attending, however, many of the more qualified attendees do take the commitments and subsequently engage in the practice. Norbu Lingka, Lhasa, Tibet, in May 2. Norbu Lingka, Lhasa, Tibet, in April 3. Dharamsala, India, in March 4. Bylakuppe, South India, in May 5. Bodh Gaya, India, in January 6. Leh, Ladakh, India, in September 7. Dirang, Arunachal Pradesh, India, in April 9. Rikon, Switzerland, in July Bodh Gaya, India, in December Zanskar, Ladakh, India, in July Sarnath, India, in December Kalpa, Himachal Pradesh , India, in August Gangtok , Sikkim, India, in April Jispa , HP, India, in August Barcelona, Spain, in December Mundgod, South India, in January Ulanbaator, Mongolia, in August Tabo, HP, India, in June Sydney, Australia, in September Salugara, West Bengal, India, in December Graz, Austria, in October Bodh Gaya, Bihar, India, in January Toronto, Canada, in April Amaravathi , India in January Bodh Gaya , India, in January Leh Ladakh , India July About , devotees and , tourists were expected to participate in the festival. Upon his death, this mantle was assumed by his heart son, Bokar Tulku Rinpoche "â€", who in turn passed it on to Khenpo Lodro Donyo Rinpoche.

Selected Works of the Dalai Lama: Bridging the Sutras and Tantras (Teachings of the Dalai Lamas) (English and Tibetan Edition) Jul 1, by Dalai Lama I Dge-Dun-Grub.

What exactly is the Kalachakra, and what is the significance of this? Tantric teachings were taught to help ripen our inner Buddha nature quickly, and so they are known as the quick path to enlightenment. For this reason these teachings are incredibly precious. In order to enter into a Tantric practice such as Kalachakra, one receives an empowerment or initiation. However these teachings and practices can easily be corrupted if done with a selfish motivation, so the empowering teacher explains the importance of practicing for the purpose of benefiting others. Without a pure, compassionate motivation, an ignorant practitioner of Highest Yoga Tantra could easily misuse the teachings to increase their own enjoyment, reputation, and worldly success. But with a motivation of universal compassion and loving-kindness, practitioners gain a powerful tool to enhance their spiritual practice and train their mind. But what happens when the Tantric master is a head of state? His opinions and pronouncements are taken as unquestionable dictates. Thus the spiritual leader retains his political authority. When entering the practices of Highest Yoga Tantra, practitioners develop a special, inner relationship with the Spiritual Guide granting the empowerment. To speed up their spiritual progress, they learn to view their Spiritual Guide, who appears as an ordinary being, as a Buddha, a fully enlightened being. This helps practitioners take the teachings to heart and overcome their mental difficulties quickly, and they carry this commitment samaya with them into their daily lives. Using Tantra to Harm So we can see the problem. This is incredibly shameful. The Dalai Lama has been able to hide behind this commitment for his followers to view him as a Buddha. He has been able to use Tantric samaya to quash opposition to his pronouncements. He has been able to use his robed Asian mystique to spark unquestioning admiration in Westerners. As a result, the 14th Dalai Lama has pursued an unprecedented consolidation of political and spiritual authority. This pursuit of power has resulted in substantial damage to all four schools of Tibetan Buddhism. He severely damaged the Nyingma tradition by defaming the popular Dudjom Rinpoche in the s, accusing him of spying for the Chinese, leading to his arrest. This division resulted in pitched battles at Rumtek Monastery, the seat of the Karmapas. Rumtek is now closed off to both candidates and the Kagyu tradition remains deeply divided. He disparaged his own root Gurus of the Gelug tradition by saying they were wrong about their Dharma Protector practice, and subsequently banning this practice of Dorje Shugden, destroying the religious freedom of Gelugpas around the world. Those continuing to practice Dorje Shugden are ostracized. The Dalai Lama has said that the Kalachakra will bring world peace. This depends on the intention of the Vajra Master and the disciples. Thus the most recognized face of Buddhism misuses Tantra for his personal gain. He uses Tantra to increase support for his ban on Dorje Shugden practice; and as he performed the Kalachakra in Washington, DC, he has even pushed the ban on American soil: How can an enlightened being use pure view to enforce harming living beings? How can this be a pure intention?

Chapter 4 : The Dalai Lamas on Tantra – Glenn Mullin

In particular, the Kalachakra initiations empower the disciple to practise the yoga of the Kalachakra tantra, and, ultimately, to achieve the state of Shri Kalachakra. There are eleven Kalachakra initiations: seven initiations of "entering like a child", three "exalted" initiations, and one "most exalted" initiation.

Diamond Realm Mandala , based on the tantric Vajrasekhara Sutra , and symbolizing the final realization of Vairocana Buddha in Shingon. Earlier Mahayana sutras already contained some elements which are emphasized in the Tantras, such as mantras and dharani. The dating of the tantras is "a difficult, indeed an impossible task" according to David Snellgrove. Later monastic Vajrayana Buddhists reinterpreted and internalized these radically transgressive and taboo practices as metaphors and visualization exercises. 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. Davidson, the rise of Tantric Buddhism was a response to the feudal structure of Indian society in the early medieval period ca. The question of the origins of early Vajrayana has been taken up by various scholars. There is even direct borrowing of passages from Saiva texts. 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 interacted, while in others they maintained concerted hostility. Thus the influence was both sustained and reciprocal, even in those places where Buddhist and Kapalika siddhas were in extreme antagonism. The importance of the theory of emptiness is central to the Tantric view and practice. Buddhist emptiness sees the world as being fluid, without an ontological foundation or inherent existence but ultimately a fabric of constructions. 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". Another fundamental theory of Tantric practice is that of transformation. Negative mental factors such as desire, hatred, greed, pride are not rejected as in non Tantric Buddhism, but are used as part of the path. As noted by French Indologist Madeleine Biardeau, tantric doctrine is "an attempt to place kama, desire, in every meaning of the word, in the service of liberation. 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. All individuals are seen as containing the seed of enlightenment within, which is covered over by defilements. Douglas Duckworth notes that Vajrayana sees Buddhahood not as something outside or an event in the future, but as immanently present. Likewise in Tibet , Sakya Pandita - , as well as later thinkers like Longchenpa – expanded on these philosophies in their Tantric commentaries and treatises. The status of the tantric view continued to be debated in medieval Tibet. Tibetan Buddhist Rongzom Chokyi Zangpo – held that the views of sutra such as Madhyamaka were inferior to that of tantra, as Koppl notes: By now we have seen that Rongzom regards the views of the Sutrayana as inferior to those of Mantra, and he underscores his commitment to the purity of all phenomena by criticizing the Madhyamaka objectification of the authentic relative truth. Various classifications are possible when distinguishing Vajrayana from the other Buddhist traditions. Vajrayana can be seen as a third yana, next to Hinayana and Mahayana. Vajrayana, belonging to the mantrayana, can also be distinguished from the paramitayana. According to this schema, Indian Mahayana revealed two vehicles yana or methods for attaining enlightenment: The tantra literature, however, claims that the Mantrayana leads one to Buddhahood in a single lifetime. As with the Mahayana , motivation is a vital component of Vajrayana practice. The Bodhisattva-path is an integral part of the Vajrayana, which teaches that all practices are to be undertaken with the motivation to achieve Buddhahood for the benefit of all sentient beings. In the Sutrayana practice, a path of 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 Vajrayana 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. Esoteric transmission[edit] Monks attending the Kalachakra empowerment in Bodhgaya , India. Some empowerment ceremonies can include large numbers of initiates. If these techniques are not practiced properly, practitioners may harm themselves physically and mentally. Secrecy and the commitment of the student to the vajra guru are aspects of the samaya Tib. 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. 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 Guhyasamaja Tantra states "the wise man who does not discriminate achieves buddhahood". In the Hevajra, "killing" is defined as developing concentration by killing the life-breath of discursive thoughts. In the Yogini tantras in particular, women and female figures are given high status as the embodiment of female deities such as the wild and nude Vajrayogini. Women are heaven, women are the teaching dharma Women indeed are the highest austerity tapas Women are the Buddha, women are the Sangha Women are the Perfection of Wisdom. Samaya Practitioners of the Vajrayana need to abide by various tantric vows or samaya of behaviour. The special tantric 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. 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: Those who worship them go to hell and so on as a result.

Some Dalai Lama favorite lamas have kept harems, like Trungpa and Lama Sogyal. Still being protected by the U.S. media and Sogyal's Rigpa sites still endorsed by the Dalai Lama in the U.S.

Edited by Nicholas Ribush. In this way, the incarnation will benefit the world greatly, in the West and especially the Tibetan people in the East. His Holiness Trijang Rinpoche has been in Switzerland away from his monastery, under the control of other people, for a long time. Some time ago, I felt that because he was my root guru, I must do something about it. I felt it unbearable to leave things as they were; I felt I had to try to resolve this issue. Therefore I wrote this letter, which expresses my own thoughts, hoping to inspire the abbots and older geshe to add their views and request the incarnation and his entourage to return to India. His Holiness the Dalai Lama has taken unbelievable responsibility for the peace and happiness of this world. He has worked for world peace in general and, in particular, for the preservation of Buddhism, the holy Dharma, in its entirety—the teachings of the Lesser Vehicle and both Mahayana Paramitayana and tantra. That in itself is an unbelievable task, but in addition, he has taken responsibility for the freedom of Tibet. There are many contemporary and ancient stories about His Holiness Dalai Lama that, together with valid quotations from the scriptures, prove that His Holiness the Dalai Lama is Chenrezig; the Buddha of Compassion. Like the rising sun, he has shed the light of Dharma upon the sentient beings who live in those countries, leading them along the pure path to peace and happiness, to liberation and enlightenment. What proves that the founder of the Buddhadharma, Shakyamuni Buddha, is a pure founder, a valid founder? This is proven by his teaching being pure and valid. His holy mind is completely clear, without obscuration, but he will work for sentient beings in a hidden manner by acting as an ordinary being. If His Holiness is not Chenrezig, then nobody can be Chenrezig; even those great yogis who are said to be incarnations of this buddha or that are suspect. So, that proof relates to the ancient stories from the time of the Buddha, when he predicted that Chenrezig would be the Dharma king of Tibet and preserve Dharma and guide sentient beings in Tibet by revealing the Dharma. However, there are also recent stories that prove the ancient stories true. It slipped out that he remembered being in the presence of the Buddha. There are many Buddhist leaders in the world, not only those from Tibet. Because of His Holiness, the Buddhadharma, the precious teaching of the Buddha, the only medicine that can eliminate the suffering of all transmigrator beings, is flourishing. Besides His Holiness having taken complete responsibility for preserving the stainless teaching of the Buddha, he has also taken full responsibility for the freedom of the six million Tibetan people in the world. His Holiness has borne great hardship to ensure that Tibetans everywhere have both Dharma and temporal freedom. The time has come for all of us together to offer His Holiness every possible service. Therefore, each of us should generate the most extensive thought of benefiting others and ourselves. Examine my teachings in the same way and then put them into practice. Do not practice Dharma on the strength of blind faith alone. We should not just blindly follow what he said simply because he said it. We have many gurus; many virtuous friends with whom we have made a Dharma connection. You often find that, when you ask your various teachers for advice on your practice, you receive different instructions. It also says in the teachings that you should not simply rely on the person giving Dharma teachings but on the Dharma itself. Moreover, you should practice according to your own capacity. You have to use your own wisdom; you have to analyze. One guru tells you not to do a certain thing; another tells you to do it. Which one are you going to follow? You have to use your own wisdom. Some of you may be familiar with this issue, others may not. How are you supposed to know what to do? What you have to do is use your wisdom. Analyze the various instructions you have received to determine which course of action is the most beneficial for sentient beings, which creates fewest problems. Once you have reached a conclusion, practice that. You must see them as being completely free of error and in possession of all good qualities. Your mind must look at all of them as Buddha. If continuously you keep in mind that your gurus are Buddha, non-devotional thoughts, such as disbelief, anger and so forth, do not arise. It is extremely important to avoid generating negative thoughts towards your gurus because such minds create enormous obstacles not only to gaining realizations but even to temporary success. As skillfully as you can, try to get permission from your

guru not to do what he has asked you to do. In such cases, every single word that the guru says to the disciple, even if it involves killing, stealing and so forth, has to be followed exactly. Of course, this approach can help with many things, but the particular issue here is that of Shugden. It is extremely important that he return to his monastery to undertake deep, extensive study. The people who are preventing the incarnation from doing this are not considering the extensive benefit that he could offer sentient beings if he were allowed to develop in the normal way. They are not thinking of his future benefit to sentient beings. Another thing is that the way things are, the Tibetan people see the incarnation as being against His Holiness the Dalai Lama. In that way, Tibetan people and others generate wrong views towards him and thus create the extremely heavy negative karma of criticizing a holy being. Moreover, if a bad connection is made with His Holiness this time, there will be bad connections in all future lives. This hinders his ability to benefit sentient beings in future lives. Many sentient beings collect negative karma. Most people can understand all this. Even someone with just a little lam-rim knowledge can understand these problems. The next point answers this view. But there have been many Gelug lamas who without practicing Shugden, spread Buddhadharma, spread the stainless teaching of Lama Tsongkhapa like the sky. All these great lamas, and many other highly accomplished scholars and yogis who preserved and spread the stainless teaching of Lama Tsongkhapa, recommended that Shugden not be practiced. This point is very important, because people think that His Holiness the Dalai Lama is the only one trying to stop the practice of Shugden. Therefore, the people who are practicing it get negative towards His Holiness. But His Holiness is not the only one. There are many other high lamas who, in monastery constitutions, have advised their monasteries not to practice, or, if they are practicing, to stop. There are many, many lamas who have done this. No other protector has become such a big issue, but this has become important because not only His Holiness the Dalai Lama has advised against it but so have many other great lamas. Therefore it is something that we have to think about. Even though this specific issue does not concern most of you—only a few old students—everybody has to understand what I mentioned at the beginning and again in the middle: They were all aspects of the Dharmakaya. However, this initiation can be given to only three people at a time; there cannot be four. Kyabje Rinpoche had set up the altar and made all the preparations perfectly—of course, everything he did was always perfect—and was there, waiting for us. Whoever has bodhicitta, who has let go of the I and cherishes others, should leave. I just sat there like a donkey, as if I were made of stone. So then the three of us, Claudio, Piero and I, took the initiation. Of course, Lama and I practiced Shugden for many years. That was always the main thing that Lama did whenever there were problems to overcome. At the beginning of every Kopan course, Lama always did Shugden puja to eliminate hindrances. His principal practice was bodhicitta, emptiness, clear light, illusory body and so forth. The protector puja was done simply to overcome obstacles. However, all these lamas giving different kinds of advice are all manifestations of the Dharmakaya. The point is that many great lamas who had incredible qualities and were of unbelievable benefit in Tibet, preserving and spreading the stainless teaching of Lama Tsongkhapa, advised against the practice of Shugden. Similarly, His Holiness is of enormous benefit to sentient beings and, furthermore, has taken on the incredible burdens of his position. Therefore, it has become crucial that we support him, especially in his efforts on behalf of Tibet. This is very important and the main reason we changed—why Kopan changed; why I changed [i. As I understood how hard His Holiness works and what heavy burdens he has assumed, I changed. How could I be against His Holiness? There was no way. The only thing to do was to support, serve and help him. Some people might think this because in his previous life, His Holiness Trijang Rinpoche was the main lama preserving this lineage, which had come down through his root guru, Pabongka Dechen Nyingpo. Then, some people say that this practice should continue because it promotes wealth and prosperity in the world. In response, I say that the practice of Shugden is not necessary for wealth. As everybody knows, wealth and prosperity comes from merit and virtue; from the creation of good karma. It was to show sentient beings that his first choice was wrong and that Buddhism was the right path. At that time the Tibetan government could not decide whether His Holiness should go on to India or back to Lhasa. Through the oracle, Shugden said that His Holiness should not go to India. This protected Tibet for another year or for so. What I have heard is that after that experience, His Holiness would recite prayers to Shugden regularly. However, after many years of analysis, when His Holiness was about to take the initiation

of Shugden, he received signs in a dream that he should not. This is the same as what Guru Shakyamuni Buddha did.

Chapter 6 : The Dalai Lamas on Tantra by Glenn H. Mullin

A continuation of Tantra in Tibet, with a commentary by the Dalai Lama. Focusing on the practice of deity yoga, it describes the profound process of meditation in the Action and Performance Tantras. Published By Snow Lion Publications, Ithaca,

Chapter 7 : The Dalai Lama is Misusing Tantra | Western Shugden Society

When a nation's politics and a religion's spiritual teachings become mixed, the goodness of both is lost. This week, the Dalai Lama is performing the Kalachakra ceremony in Washington, DC, drawing great interest from the US national media.

Chapter 8 : Take me to the cosmic vagina: inside Tibet's secret tantric temple | Art and design | The Guardian

The Dalai Lamas on Tantra Translated, edited, and introduced by Glenn H. Mullin Snow Lion Publications Ithaca, New York € boulder, colorado DLonTantra_Interior 8/31/09 PM Page iii.

Chapter 9 : Kalachakra - Wikipedia

The Dalai Lamas have had specific interest in the Kālacakra practice, particularly the First, Second, Seventh, Eighth, and the current Dalai Lamas. The present Dalai Lama has given over thirty Kālacakra initiations all over the world, and is the most prominent Kālacakra lineage holder alive today.