

First Conference on Geden Phacho Bucho on 29th June 2006
Organised by Geden Phacho Bucho Preservation Centre.
DVD English sub-titles

His Holiness' Message

A new centre named the Geden Phacho Bhucho Preservation Centre has been set up with the following aims and objectives:

To preserve the Sutra and Mantra teachings of Lama Tsongkhapa that are intact and to revive those that are declining. This task has been taken up by the eleventh incarnation of Lelung Shepei Dorjee.

I wish to greet all the participants at the opening ceremony of the Geden Phacho Bhucho Preservation Centre: His Eminence Gaden Tripa, Shartse and Jangtse Choejes, the Prime Minister of Tibetan Exiled – government, high Lamas, Tulkus, Geshe and scholars.

At this critical juncture in the history of Buddhism, as per the goal of the Centre, it is important to discuss in a frank and free spirit about finding and bringing together all the existing Empowerments, Oral Transmissions and Pith Instructions that are extant both inside and outside of Tibet. However, it is more important to apply these teachings within each and every individual as the old adage, “the followers of the Buddhas should emulate his liberating life story”.

Master Gungthang Tenpae Donme says:

Disciplining externally through the moral practices of Sravakas; Inspiring self-confidence internally through the two-phased yoga of Tantra; and unifying the noble paths of Sutra and Tantra without contradiction: O Victorious Lobsang! May your teaching flourish far and wide.

As such we should endeavour in promoting the teaching. In particular, with regard to Dolgyal (Shugden), a very harmful spirit to the Geden tradition, the Great Fifth Dalai Lama recognized him as a violator of samaya who had made evil prayers and, therefore, subdued him; later, numerous great Masters of Gelug tradition, like Trichen Ngawang Chokden, successively prohibited his worship. And now, this duty has fallen upon our shoulders. Therefore, it is important for us not to lax in our effort.

With my prayers for the fulfilment of all the prayers and dedication of Lama Tsongkhapa and his Spiritual Sons.

Tenzin Gyatso, the Dalai Lama, a Bhikshu in the tradition of Shakyamuni's.

On 4th day of 5th month of 17th Rabjung Cycle – fire dog year
29th June 2006 (Seal affixed)

Lelung Rinpoche will give a talk about the origin and projects of the centre.

With deep prayers from the Geden Phacho Bhucho Preservation Centre, I Lelung Tulku, on behalf of the Centre, wish to extend a warm welcome to His Eminence Gaden Tri Rinpoche; their Eminences Shartse Choeje and Jangtse Choegje; His Holiness Kalka Jetsun Dhampa; Denma Lochoe Rinpoche; Ling Rinpoche; Kalon Tripa Prof. Samdhong Rinpoche; Mr. Lobsang Nyima, Minister of Religion and Culture; Ex-Kalon Tripa Mr. Kelsang Yeshe, Director of Norbu Linkha Tibetan Cultural Centre; Geshe Thupten Phelgey and Geshe Jigme Wangyal, the Gelugpa representatives at ATPD; the venerable abbots and ex-abbots of the four major monastic universities – Gaden, Sera, Drepung, Tashi Lhunpo and other monasteries; also the two Tantric Universities; and Tulkus and teachers from other great monastic centres of learning; Geshe Lhakdor, the Director of the Library of Tibetan Works and Archives. As the Chairman of the Geden Phacho Bhucho Preservation Centre I pay my deepest respect to you all. Tashi Delek to everyone!

Today, what I would mainly like to talk about is that the precious teachings of Buddha Shakyamuni – scriptural and insight – which are like refined gold, contained in Sutras, Tantras and their exegeses, have a continuous blessing of transmissions and initiations until now. Our forebears have sacrificed themselves for the sake of the people of Tibet to preserve and promote them by practising the Three Trainings and studying the Three Baskets for over a thousand years. They have led countless fortunate beings into the Dharma and fulfilled their own and others' goals. This is something we should take pride in our history. However, due to changes in society this Golden Dharma flourished and declined at different times in our history.

At the present critical time, the teaching of the Buddha, and specifically the lineage of Gelug tradition which encompasses both Sutras and Tantras, the empowerments, oral transmission, instruction lineage and discourses, is almost like the setting sun, and the shadow of the peaks casting over the river. This is a fact that all of us are aware of and it is our responsibility to preserve whatever noble transmissions are still alive.

Therefore, I, Lelung Tulku, have sought advice from His Holiness the Dalai Lama and revered upholders of the Dharma, who are dedicated to the teachings of Je Tsongkhapa, day and night, His Eminence Samdhong Rinpoche and others, by discussing this matter not just once but in a series of discussions. We must find the sacred lineages of Initiations and Transmissions wherever they are now, whether inside or outside of Tibet, or in the eastern and western countries. The future preservers of the teachings must receive those teachings from those who are holding them and transmit them to higher persons who uphold the teachings in order to prevent the lineage from declining.

We will produce a catalogue of the Gelug lineages, discussing their origin, its masters and how it survived. Based on some of those received lineage notes and for the preservation of the Geden tradition, I have started this small centre. Like a water from a vase to another and a stone from one hand to other, the Geden lineage will be preserved in its entirety and prevented from its continuity diminishing, and a new catalogue about its history will be created.

For this reason, I am going to put in all my efforts and energies to preserve our sacred Geden lineage. Here I wish to specifically clarify something: We have set up a centre known as Geden Phacho and Bhucho Preservation Centre, which is our main office. Yet, we have no intention to promote and glorify our office only. It seems difficult

and odd to work or implement a project without setting up an office or a committee. As for the centre, we don't intend to make it rich and famous by spending so much money. The committee is mainly set up and named to accomplish its aims and objectives. As it is said, the teaching of the Buddha is twofold: the Scriptural and Insight. 'Practise it by upholding and teaching it'. Therefore, we are committed to this worthwhile project.

Whether Lama Tsongkhapa's philosophical insight and his ethical conduct were right or wrong, and whether he revived the teaching or not, is not only praised by Gelug masters, but great masters of other Buddhist schools also praised him. Here I quote some of those praises: the translator Taksang Lotsawa, initially objected to Tsonkhapa, but later developed faith in him and said: 'When the sun of your mind shone, The lotus of Sutra and Tantra blossomed. Seeing this, the lotus of my mind closed'. Sasang Lotsawa said: 'When Nagarjuna and his followers are no more here, no one is apt to teach the middle way. To crush the peak – like reification and denial, You turned into the downpour of thunderbolt'. Karmapa Mikyoe Dorje said: 'When most people in Tibet just misused the teaching of the Buddha...O Tsonkhapa! You clarified and revealed the pure teaching'. Karmapa Wangchuk Dorjee said: 'In the teaching of the Buddha you taught the middle free of extremes. I bow to that Conqueror who taught that all phenomena exist in conventional terms, not ultimately'. Dukpa Pema Karpo said: 'The qualities of the Buddhas, can not be measured on a scale; To you, the worthy Crown Jewel in this dark age, O Omniscient One! I prostrate to you'. The great Nyingma master Ju Mipham said: 'Without adulteration, You explained the different scriptures, correctly and accurately; so, you are the incomparable one'.

The new way of preserving Geden Phacho Bhucho lineage for the future generation is a system for our masters to receive the complete Geden transmission from qualified lineage holders and to pass them to Lamas, Geshes and monks of the three monastic seats and Tantric Universities and so on. Once passed, each student would receive a complete transmission of Geden Phacho Bhucho lineage. Henceforth, we would have the Geden Phacho Bhucho lineage for a generation and we need not worry about broken lineages, like in the past, nor do we have to doubt about losing it again. Moreover, in the future even if the transmission could not be given but once within a generation of people, it would not be a matter of concern for us.

If we do not envision and execute this kind of important project for the future, the vast and profound teaching of Master Tsonkhapa which is flawless, complete and orderly, as we heard earlier in the praises of Lama Tsonkhapa by the masters of Nyingma, Sakya and Kagyu traditions, it will be hard to preserve for long the lineages of the transmissions, as done by past masters.

In the past, the great Dharma kings, penditas and translators created catalogues for all the translated teachings and their legacies still reverberate amongst us today in all their glory and attraction. Likewise, today as followers of the teachings of Master Tsonkhapa, all of you scholar-adepts gathered here will be sharing your valuable thoughts and visions, based on which we would greatly benefit in creating a new catalogue for all the works of great masters of Gelug tradition; and the lineages of Sutra teachings and Tantric transmissions, wherever they are we need to search and introduce them in the Geden Phacho Bhucho catalogue.

Most importantly, the excellent precious golden teaching of Master Tsonkhapa, the continuation of its lineage – initiation and transmission – which is like a wish-fulfilling gem, I pray that it doesn't diminish but prosper and spread everywhere. Also, may His Holiness the Dalai Lama, who commands the entire Buddhist world, live long and his noble activities flourish; and may all his aspirations and wishes come true soon. I make all these prayers on behalf of Geden Phacho Bhuchho Preservation Centre, on this twenty-ninth day of July 2006.

Next, I request Kyabje Shartse Choeje Rinpoche to give his speech.

Lelung Rinpoche told me once that he had prepared a conference regarding the preservation of Geden Lineage. We must appreciate and thank him from the core of our hearts for his efforts. I have been able to personally express my appreciation to him as well. Today he is officially executing the work of his Centre. Therefore, Rinpoche has a great vision and accordingly has brought out an agenda for us and I urge everyone to feel free to give your suggestions and advice on the agenda through meaningful discussions to fulfil the aspirations and visions of Lelung Rinpoche. I hope our discussions would bear fruit, and I wish to express my sincere support and prayers for this project.

At the moment, Lelung Rinpoche has just started the Geden Phacho Bhuchho Preservation Centre. Today is just the beginning of the project and he still has a long way to go. Therefore, I request all of you to offer your sincere positive thoughts for the success of this project and please express your views frankly, during our actual discussions regarding the matter at hand.

Now I request Kyabje Jangtse Choeje Rinpoche to give his speech.

Out of the various religious traditions of Tibet, the highly revered Master Tongkhapa's tradition is one to which we owe our responsibility in preserving its lineages of initiations and transmissions. Regarding this, I don't need to repeat what Lelung Rinpoche has read in his speech; it was quite detailed. Generally, the teaching of Master Tsongkhapa is one which is known to encompass the entire teaching of the Basic and Great Vehicle systems, including Tantrayana. There is such a saying, as our masters used to recount, although it is not called by the title 'rime', non-sectarianism, this tradition seems to encapsulate all the religious traditions prevalent in Tibet. The two late Spiritual Tutors of His Holiness the Dalai Lama often used to tell us this story: Amdo masters have said that many religious traditions had developed in Tibet prior to Master Tsongkhapa, all of which were like precursors to the reform movement of Master Tsongkhapa; that Master Tsongkhapa consolidated what those traditions had prepared. Kyabje Ling and Trijang Rinpoches, the Tutors of His Holiness often told this saying of Amdo masters. The main point that I would like to mention is that due to some bad circumstances and misfortune, the Buddha's teachings has been declining in general. Buddhism in Tibet suffered hugely under the atrocities meted out on the land and people of Tibet.

At that time, many teachers were murdered, some died trying to flee and very few managed to come into exile! Only a few elderly Lamas and the two Tutors of His Holiness were able to **escape** to India. That is why many transmissions have become hard to find and they are on the verge of discontinuing. Still, we should find great elderly masters who hold rare transmissions, in exile or in Tibet, like Amdo region.

We should gather together whatever transmission is available. For a start, as Lelung Rinpoche said, we should consult the teaching lists of Phabongkha and Trijang Rinpoches and find out how many transmissions amongst them are alive and how many broken. Of those who are alive, if His Holiness the Dalai Lama has the transmissions, we may also have received them, except for a few we may have missed.

As His Holiness often says, apart from his two tutors he receives transmissions from masters of the other Tibetan traditions intending to make up for Gelug lineage. Therefore, it is the noble wish of His Holiness and he is not very old yet, for as long as he is alive, it falls upon us to work hard to **fulfil** this vision. What is more important now is to receive those transmissions that are with out masters older than him. Other than that, here in exile some lineages may be with masters from central and Tsang regions. His Holiness asked me to check about Lamas in Amdo, like Tashi Kyil, some were there, one had passed away. Lyabje Panglung Rinpoche once tried to go there but, as we know, he could not accomplish the mission. Perhaps, there are still a few elderly Lamas like him around.

So, we need to find and receive the transmissions from them. Particularly, I don't think there is much point for the older generation like us to receive those teachings. Due to our age, except receiving them for ourselves, we would not be able to pass them on. If the younger Lamas could **receive** them, it would be more effective and enduring. As for us, even if we received them we are here only for a few years and then we will be no more here. Therefore, all the young Lamas and Geshe should put in more **effort**. Please bear this in your mind. Thank you.

Next, I request H.H. 101st Throne Holder of Gaden to deliver his speech

As said in his praise, 'Tsongkhapa, the Trailblazer of the Snow Land', Master Tsongkhapa established a Buddhism that never existed in Tibet before, a system pure as gold. In general, there can be no **new-found** Buddhism as such, which was not already there, but over the centuries, Buddhism has slightly declined in terms of both Sutra and Tantra systems. Since Master Tsongkhapa revived the dharma, he was renowned as the 'Trailblazer of the Snow Lane'. There cannot be a newly created teaching of Shakyamuni Buddha, which was not taught by him. However, the tradition of Master Tsongkhapa is renowned as 'the pure gold-like teaching'. Until 1959 this tradition was transmitted successively from masters to disciples and flourished everywhere in Tibet.

The situation then was almost like only Gelugpas prevailed in Tibet. Since 1959, when there was a drastic change in our situation, by the grace of His Holiness the Dalai Lama, we have been able to re-establish all the four great Buddhist traditions in Tibet, including Gelug, in exile. However, as we need to do slightly better, today Lelung Rinpoche has initiated this project.

Generally, we call the nature of the Tibetan government administration a union of religion and politics, which I suppose means that the political policy of the government is linked to religion. Otherwise, I don't think this unity has anything to do with the spiritual practice. It would be impossible to do a flawless religious practice through a union of religion and politics. We need to differentiate between two things: where to coordinate religion and politics and where not to. Otherwise, it is difficult to

apply the union of religion and politics everywhere. I think it would be difficult to develop spiritual realization through the practice of such a union.

The teaching we preserve, administer and promote is of two: Scriptural and Insight. There is no other teaching as such. Vasubandhu says: the sacred teaching of the Teacher (Buddha) embodies the Scripture and the Realisation. 'It is upheld through preaching and practising it.' This is how the teaching is preserved. As His Holiness said the other day, the ultimate purpose is the practice of the Dharma and studying the teaching and reflecting on it are its preliminary factors. Otherwise, you know the saying, '**Meditation** without study is like climbing a cliff with amputated hands'.

Since we must practice the teaching, we must reflect on it, to gain conviction, and listen to it as well. Otherwise, our primary goal is to practise the teaching. Therefore, we should revive and nurture the Kadampa lineage well. Whether we would preserve it well or not depends mainly on the Gelugpa monastics in exile; the abbots of the three Seats are present here today. Likewise, the two Choejes and the others who live here; I think the yolk of Gelugpas are gathered here.

There are many new young monks coming up in huge numbers. So, how we impress them and what we pass to them entirely depends on the Tibetan Exile government. Therefore, in order to preserve the pure golden teaching of Master Tsongkhapa, we must be careful and cautious. Otherwise...If we could take pride in our own flawless tradition, if we must honour the others for our sake then we would not know where we would land. If we leave aside our own tradition and indulge in some trifling things, then I wonder where we would land! I wonder if we can revive Master Tsongkhapa's teachings are all!

I think it is difficult to revive the teaching merely through study and reflection. The Gelug teaching lies in the hands of Gelugpas. Who would care to uphold the Gelug lineage if the Gelugpas don't do it? Who else would be concerned about it? The main responsibility lies on the shoulders of the abbots of the three monastic universities. They should advise their monks in the methods of study and reflection on the teaching to preserve the Dharma. We are at a time when we must really be concerned about this issue. With hundreds of monks debating in courtyards, having great time defeating the debate partners, if we think that we are preserving and promoting Gelug tradition, we might be in for disillusionment someday! Mere dialectical debate cannot preserve the Dharma.

In my view, I don't think we can preserve it! I don't think we can! Preservation of the teaching can be done 'Only through Practice'; and to practice it we must hear it, for which we need a Spiritual Master with whom we would study the teaching. This Spiritual master cannot be just anyone we come across. Not at all! There are many for whom their purpose of study and contemplation have not struck the right cord in them. Having studied the scriptures and become Geshe, they seem to mind only about money, thinking only, "Where should I look for...? Where should I go in search of money?" Most have become like that and we are aware of it. Are we not? There is nothing to hide and be secretive about it. Frankly speaking, this is the truth. I also live in the west. However, in the first place, I didn't go there looking for money. Some people **sent** me an invitation and then I was sent to the west; thus I have been there.

Yet, nowadays, when we hear that certain Geshe has gone abroad, everyone else left here years for something from that Geshe; this is what happens with us these days. Why does this happen? It indicates that they have not gained control over their mind. Isn't it? It is a sign of not having tamed oneself. If only they could think of is money after having completed their studies! Actually, we should have the thought to practice, as it is said, 'It is only by practising...' If people make requests and if a qualified master envisions the importance of spreading the Dharma, then you must go.

It is doubtful how Buddhism and in particular, the Kadampa lineage will be preserved. It depends, first of all, on how we do our studies and thinking. Thus the venerable abbots should advise your monks. You should give advice sometimes and then ask the teachers to instruct their students for taming their mind. Or else, if the teacher **doesn't** bother much, and **neither** do the students, then there will be no 'Guru Devotion'. Without this, then 'Guru Devotion, the root of the path', a topic in the voluminous Lamrim Chenmo, to which nearly half of it is dedicated, and this is a fact about 'Guru Devotion'. Owing to **its** importance there is such a case in Lamrin Chenmo. What is the teaching of Lama Tsongkhapa? It is thus: With pure morality and much learning. Proficiency in the practice of bodhichitta and maintaining pure conduct and view; May I succeed in maintaining an unadulterated teaching of Lobsang Dakpa, the second Buddha.

This is our prayer and it encapsulates Lama Tsongkhapa's teaching. It is in our hands. It is up to us whether to preserve our sacred lineage or not. Therefore, everyone must **bare** this in their mind.

Minister of Religion Lobsang Nyima

As the Minister of Religion of the exiled government, I have been invited and asked to give a speech. I appreciate Lelung Rinpoche for setting up a centre to preserve the initiations and transmission lineages of Geden tradition. Not only that, he has begun work on the project. So, I would like to thank him for his effort. The previous speakers, like Gaden Tri Rinpoche, expressed the dire need to preserve the sacred lineage and the transmissions of Geden tradition. So, there is no point for me to repeat them. Yet, today many of our sacred lineages of transmissions are almost discontinuing. It is crucial to salvage them and I request everyone to work together in your endeavour.

I am glad that Lelung Rinpoche has also contacted Drak-yab Rinpoche in this connection. Similarly, we have Kyabje Dhakpo Rinpoche and also Ratoe Kyongla Rinpoche. I don't know many high Lamas of Gelug school who have disrobed but hold the sacred transmissions. However, a custom amongst Gelugpas is that once a Lama disrobes he is not capable of serving the teaching. Personally, I think this is an extreme view, although I do not claim I am right. I am expressing my own opinion. In our Geden tradition, I object to one living cautiously trying to avoid any confrontation with one another. In my case, for example, when I accompany His Holiness wherever he goes, I too have to give speeches, during which I speak at length about Dolgyal in those places where he is being worshipped. Yet, when I visited Miao and Tezu **settlements** with His Holiness, there wasn't any Shugden worshipper there, so I didn't talk about it – it was a wastage of time to do so. And when I spoke about Shugden where I had to, people have afterwards written me saying that I was nasty for crediting Vidyadhara Phabongkha Rinpoche and Zemey

Rinpoche's unsuccessful missions to Shugden. They criticised me for having a big mouth. I had encountered such allegations.

Whether I have a big mouth or not, as I have a responsibility, I wish to say that we cannot afford to burden His Holiness with all the responsibilities. Also, in His Holiness' message today, he has specifically mentioned about Shugden. Wherever I go, I request all the Shugden followers to stop his worship. I tell them that the Tibetan government doesn't hate them. For example, a Shugden devotee from Chatreng who is living in Shillong, had a son in Taiwan, who rode a motorcycle and had an accident with a car. So, unless the Home Deptt. of CTA and the Tibet office in Taipei had authenticated in writing that the boy was Tibetan, his parents resided in Shillong and that they were entitled to their son's money, the family were unable **to** claim a single penny. So, the government has extended its help in such cases.

As everyone (**of**) here knows, Aryadeve has said: "The Buddha sees the disturbing emotions as enemies; Not the beings affected by those emotions." Using this analogy, I tell the Shugden devotees that the exile govt. of Tibet is not discriminating them, that they are Tibetans in flesh and blood; they are part of our Tibetan community; we give any help and assistance to them like we do to other fellow Tibetans. However, we ask them to give up Shugden worship, to cut their bond with Shugden. We appreciate and thank those who heed our request. And we continue to reiterate our request to those who have yet to heed it.

As His Holiness the Dalai Lama has written in his aspiration for the spread of all Buddhist traditions, the teaching of Je Tsongkhapa is one which is an authentic blending of Sutra and Tantra. So, we say that it is not right for it to be negatively affected because of the Shugden issue. Frankly speaking, the Shugden followers are running after wealth and money. They take money from China and the communist Chinese government is using them. We must be aware of this. Why we lost Tibet is because of disharmony within our society. There were disagreements amongst ourselves due to which our people gave in to different outside influences. Therefore, I plead **with** the concerned great masters of Gelug tradition to definitely advise the followers of Gelug about this.

I request all concerned to extend your help to Lelung Rinpoche for the preservation of the lineages and the transmission of Geden tradition without taking it for granted that Lelung Rinpoche is going to do it. The Centre will surely contact the Densas – Gaden, Sera and Drepung – in connection with this matter. Whichever monastery or concerned authoritative masters the Centre contacts, I would like to request everyone to extend your full support and cooperation. If my speech somehow **has** been a little direct and harsh, I just want everyone to know that I wish to honour Buddhism, Je Tsongkhapa's tradition, in particular, and the noble vision of His Holiness. Otherwise, I, Lobsang Nyima, have no personal expectations whatsoever. Therefore, if there is any (**anything**) good in my speech, please accept **it**. And please forget anything which is **not** good – I beg your pardon for **it**! Thank you and lastly, I pray for the long life of His Holiness. May his aspirations and wishes be fulfilled. Thank you.

His Holiness Gaden Throne Holder, the two Dharma Lords (Choejes); Ling Rinpoche, Lochoe Rinpoche, His Holiness Kalka Jetsun Dhampa, the abbots and ex-abbots of the respective monasteries, including the three Monastic Universities, the monk and lay Lamas and Tulkus and other venerable monastics, Lelung Rinpoche, my colleague, Minister of Religion of the exiled Tibetan government, Mr Kelsang Yeshe, an ex-Minister of CTA and Director of Norbulingka Institute, as well as other participants of this conference: scholars, both monastics and lay people.

Today, I have not attended this conference as the Chairman of Kashag Cabinet of CTA, but I have come as an ordinary and a simple Gelug monk. Lelung Rinpoche has asked me to cooperate with his project **for** quite a long time. Officially our Minister of Religion and Culture is here to greet and support this conference on behalf of the Tibetan exiled-government. So, whatever I speak today is going to be my personal view. Lelung Rinpoche has just mentioned in his speech about finding out, on the one hand, the Gelugpa lineages of initiations and transmissions and secondly, to systematically catalogue them; and thirdly, more urgent and more important than these two is to receive those lineages, wherever they are, which are nearly extinct and to ensure ways to preserve their transmission from discontinuing.

This project is very important. Many people have thought about it but no-one has ever been able to act on it. So, I have told Lelung Rinpoche, “If you are also considering it, it’s no use to have it only in your head, but you must be practical”. I don’t recall whether I spoke to him in a serious mood. Anyway, I usually have a serious look, not much of a cheerful face! However, I definitely said this to him. So, upon my suggestion Rinpoche saw the significance and has initiated this project, for which I am very glad. I hope that the project pulls through to the end. I expect not only the Lamas and Geshes of Geden Tradition but also monks and lay people to extend their support and assistance as best as they can; I think they must do so.

I have nothing to add to what **was** spoken by the Vajradhara Gaden Tripa and other speakers before me. Therefore, I think there is no reason to repeat it. However, I wish to make a couple of points to supplement their speech.

In a writing of one Gelug Lama, not too long ago – I don’t recall the author clearly – I think it was, perhaps in Thonyoe Lama’s works, where he says: Nowadays, the big monasteries of Gelug tradition, primarily the Three Seats – Gaden, Sera and Drepung – think the loss of lineages-initiations, oral transmissions and pith instructions – is not as bad as missing tea at a congregation. He has said that if a monastery forgot to serve tea at a prayer even once, whether it was sponsored by Govt. or individuals, if they forgot to serve the tea, the monks will hold meetings, complain and quarrel with the authorities, demanding why the tea wasn’t served. However, if an initiation or a transmission lineage is about to be lost, they will remain oblivious and won’t notice it. He has written thus. I feel he was right even when I was in Tibet.

The principal factor of preserving the sacred Geden Lineage is the educational system of the Three Seats. **In** particular, the system of debate, which is a superb **tradition**, which we can boast **of** to the rest of the world. If we don’t have it, I think it is almost impossible for the deep and vast teaching to be maintained and to flourish. Despite

this sometimes we tend to exceed the limit and it seems that (**the**) we mainly focus on debate but, other than that, receiving the flow of pith instructions, finger-pointed instructions and oral transmissions seems to have been forgotten by these monastics institutions. It doesn't seem like it has been not spread from the beginning. When these study centres were founded, the abbot's Tsi-shags were given as transmissions of the texts and their studies after which the monks engaged in debate. Later, this practice has become a mere ritual, such that the abbots of the monasteries recite their respective 'Analytical Critique' textbooks and the prefect of each class repeats the same to the abbot.

So, in a year we finish Lamrim, in Loseling, for example, once or twice during 'Solchoe' and the 'Debate of Emptiness' sessions. I wonder if we covered the entire Lamrim Chenmo during the tenure of an abbot! When I was in Loseling, we didn't finish it during the 'Debate on Emptiness'. So, regarding the tradition **as** no more than a mere ritual and giving no importance to transmission lineages is something that has developed in the monastic universities later, not too long ago, and I believe this is a bad custom. I don't think it was like that at all in the past.

The Sutras and their Exegeses mention about the duration of the teaching of a Buddha who display the deeds of a Supreme Emanation Body. Take the case of the doctrine of Shakyamuni, the Fourth Buddha of our time. It is said that this doctrine will not live after five thousand years, which is divided into three chapters. Why is **it** said that the teaching will not survive? After Shakyamuni Buddha gave his teaching, there have been persons who attained Arhatship, any of the four Fruitions, Buddhahood, the Bodhisattvas Grounds. So, we should claim that their spiritual realisations are the Realisational Dharma of Buddha Shakyamuni; and the scriptural knowledge they embody. For example, Heart Sutra, should be accepted as Instruction Dharma of Buddha Shakyamuni. These cannot decline or be lost.

As it is said, 'There is no death to Buddhas, nor can the Dharma be spoilt', they will continue to exist. For instance, we can say the 'Heart Sutra' in the mind of the Buddha Shakyamuni, is a teaching of the Shakyamuni Buddha. However, this cannot decline at all. Then, why should the doctrine become extinct after five thousand years? This is because after five thousand years, when the 'Wheel of Dharma' ceases to turn anymore, when the Wheel of Dharma started by Shakyamuni Buddha stops rotating, when it discontinues, it is known as the decline of the Dharma. Many a scholar of India **interprets** it thus.

When the Scriptural Dharma which has successively passed uninterrupted from one person to another, when, starting from the Teacher, Shakyamuni Buddha, someone down the line has received it in an unbroken lineage, is unable to transmit the teaching into another person, despite his or her effort **to** disseminate it, and because of which the teaching doesn't grow afresh in this second person, - when this happens, we say Dharma or Doctrine has set or become extinct. So, we should set this as the criterion for the downfall of the Dharma. Shouldn't we?

Therefore, at a time like ours, when the teaching is flourishing everywhere, if the Wheel of Dharma passed in an unbroken lineage from the former masters hasn't grown within oneself, it is quite certain that the doctrine within oneself will decline.

I had the opportunity to speak on the inaugural ceremony of the conference. ‘We don’t want lip-service Dharma. We must maintain our Dharma pure and unsullied’ - I think is a great saying. If we don’t have the Dharma within our own being, having grand prayer halls, plenty of monks and scholars were not of much benefit. Were they? Perhaps, some people do think that just comprehending the texts through study and debate is enough and, there is no need for the flow of transmission and explanation of the texts. I wonder if some people do think like that, though I don’t know if anyone says it. In that case, we have an old saying in Tibet, which goes: ‘Drumming on scriptures’, referring to dancing while reading scriptures, yet being unable to sing the dance song from memory. Likewise, one’s knowledge gained by studying scriptures – should we call it realisation? – this wisdom, I wonder if it’s a real wisdom gained through hearing. I think we can check whether this is wisdom gained through listening or study.

When Lord Buddha was alive, with regard to the mandatory seeking of the Abbot, Acharya and Local Guru, according to both the ‘Qualm’ and ‘response’ of Vinaya, there is a definite need for a transmitter of the precepts. Hence, the teaching cannot be heard from anyone just like that. Rather the transmission heard from the Buddha, must be transmitted by the Abbot to his disciples from whom his own disciples must receive it. Having received the transmission, when one recites it, then it is known as recitation or chanting. So, why are the reception and recitation of the teaching by the new monastics considered as their unique activities? It is because the continuity of what was heard from the Founder of the Teaching – the wheel of dharma set in motion by him – must persist on and on. Hence, the need for receiving transmissions.

As for the recitation of ‘Heart Sutra’ after having received its transmission and without the transmission, if I say that – perhaps, I have got a big mouth – the recitation without the transmission is not a Sutra, because it does not have the continuity of the Buddha’s speech and, therefore, it is not a Word of the Buddha.

Some debaters might frolic and jump to ask: Is there a Heart Sutra which is something other than the Word of the Buddha? Or, is it not the Heart Sutra? They might gleefully jump to question me like that, but I feel like taking that position. It is my opinion that, even if a person, without having received the unbroken transmission of Heart **Sutra**, reads it in a book, we can say that that Heart Sutra is not a Sutra. I assume it is right to say so. So, receiving the unbroken lineage of transmission is pivotal.

If I speak from the modern western point of view, there is much debate pertaining to traditionalism and modernism in the west nowadays. The term for ‘sol-gyun’ in English is ‘tradition’ and ‘deng-rab’ is ‘modernity’. So, they say that only modernised people can fulfil our **wishes** and traditions are of no use for them; many of them say that we can forget traditionalism. Also, there are different opinions; some support traditionalism, yet others prefer the coordination of both. There are numerous interpretations. I didn’t bring this matter up in order to drag us into this mess/problem.

What is meant by ‘**tradition**’ from the viewpoint of the westerners? One of the most famous western scholars, who lived not very long ago, but only about fifty or sixty years from now – he was Coomaraswamy. He was a great scholar from Sri Lanka and a modern scholar. He has defined the term ‘Tradition’, what it means and what it refers to. While expounding the meaning of ‘Tradition’, he defined its meaning by three characteristics or properties. Firstly, it has to originate in a reliable or an

authoritative person coming from a source, a valid cognition. Secondly, its continuity persisting without a break up to now. And thirdly, one which can stand analysis under the rigours of logic. By 'stand analysis' – you might raise the qualm: Is there something that can stand the rigours of logical analysis? So, in order to avoid the argument pertaining to the strict usage of language, it means something which can be proved through a good logical reasoning. The word in English is 'verifiable', something which, when tested by reasoning, we can prove as being validly such and such. When something qualifies these three attributes it is called a 'Tradition', but not anything which we have been doing from the ancient time – things which we have become accustomed to do are not called 'Tradition'.

Previously, in Tibet, we didn't take a bath, and we were not bothered by it, it was our bad custom, and we don't call this a Tibetan tradition. It was a bad habit of the Tibetan people. It was just a bad habit, but not our tradition. Therefore, a tradition is definitely something which originates in a valid source of knowledge, persists uninterrupted in its continuity and verifiable through good logical reasoning. If these three conditions are fulfilled, it is called a 'tradition'. So, when this is asserted for us also, without looking at something from a religious perspective, but from the modern perspective of tradition, I think it is crucial to have the Wheel of Dharma, continuing from one person to the next for an uninterrupted transmission of the teaching.

Therefore, to think that one can learn the Dharma simply by studying the texts, and that there is no need for the transmission lineages of texts and initiations is unacceptable because then it will not be a pure teaching of Buddhism. It will not be the Wheel of Dharma turned by the fourth Buddha of our era, which has flowed in an unbroken transmission through successive masters and which forms an integral part of the scriptural and realization teaching of the Fourth Buddha. And it will be doubtful if it will be a tradition, or a continuity of the Dharma heritage of the Buddha. So, whether we look at it from the western or our own eastern perspective, there must definitely be the continuity of the lineages of the transmissions and initiations.

In Tantra receiving Initiations, Guidance Instructions and Oral Transmissions are quite strict. Isn't it? And people will commit themselves more to them. Won't they? However, in the case of Sutra, we have a tendency of not regarding its explanations and oral transmissions as important as the tantric transmissions. We somehow have developed such a habit from the recent past, which I think we must change. For this reason, as envisioned by the Geden Phach Bhuchho Preservation Centre, who have also organised this conference, this is an indispensable project for us. Yet it has started rather belatedly. This we should be able to clearly recognise and without losing the sense of urgency regarding this matter, I think we must continue to work for it in future and we should be able to do so.

There are works such as making catalogues and recording the history and others in this project. I am not saying they are unimportant. Of course, they are very important. However, I don't think there is much difference whether we write them now or ten or fifteen years later. Now, those transmissions of initiations and others whose lineages are with only a few people who are already sixty and above in their age, such that if we cannot receive the transmissions from them today we will be late to do so tomorrow. And so this is a grave situation. For this we require a **recipient**, a teacher and, of course, benefactors who provide facilities. Therefore, the most urgent case in the project is that while searching for the lineages of initiations and oral transmissions

and pith instructions, if you learn about someone holding a transmission lineage which is on the verge of discontinuing, then, in order to receive it from that person, we should provide whatever facilities are necessary to ensure **privilege** to your Lamas, Geshe and monastics to receive the sacred transmission while he is alive, before he is dead. This has become of grave concern and utmost urgency.

Therefore, please give greater emphasis to this matter – this is what I wanted to request at this grand conference today. Perhaps, it is difficult to get people who want **to** receive the transmission. However, I think so long as they are concerned about the teaching of the Buddha, it will be okay. In the past, masters of the Kadam tradition even listened to teachings given by ordinary priests on the roadsides. And they said, ‘Today I didn’t learn anything I did not know, but I did hear something new from this person.’ Therefore, in order to prevent the initiations and so on from discontinuing their lineages, as mentioned by the Minister for Religion and Culture, even if we have to receive the transmissions from a lay person who knows nothing whatsoever, I don’t think we should hesitate about it.

In respect of perceiving someone as a Buddha, depends on the faith of the student and not on whether the master is himself a Buddha, I think. Togden Rinpoche, a Master of Lamrim, says in his Lamrim text, concerning the topic ‘The reason for perceiving Lamas as Buddhas’. ‘Lamas must be regarded Buddhas because one desires profits and not a loss.’ This is the reasoning he gives. As a young boy when I saw this reasoning I **burst** into laughter. I thought, ‘How strange! The reason he put forth is quite strange’. Of course, if we argue, ‘Is there logical pervasion in it?’ It is difficult to say, ‘Yes’. Isn’t it? But when you think it over, it is really a marvellous wise statement. It’s saying, ‘If one desires gains but not loss, then one must see one’s Lamas as Buddhas; it is okay to do so.’

When I was in Tibet I heard stories, but I don’t know how true they are. It was said that in one place, the transmission of the Kagyur – the Words of the Buddha – was almost losing its continuity. The people there didn’t find anyone to give the transmission. And then there was a blind old woman who had a lineage of the transmission. Therefore, a literate person sat beside her read the Kagyur word by word and let her repeat them. Hence, they prevented the transmission from breaking. There is no need to check its authenticity. It’s a nice story. Isn’t it?

So, in order to preserve the transmission, our past masters made an old blind woman repeat the words. Hence this tale of preserving the lineage certainly has some moral lesson for us to take. Therefore, in spite of the stature of the Lama, we must preserve the transmissions, especially those that are nearly broken.

Similarly... There are many qualified Lamas, including His Holiness the Dalai Lama, who are alive now. I think it is essential for us to supplicate them in order to request teachings from them. There are exceptions to give teachings to some extraordinary beings without being requested by them. But in Vinaya, it is said ‘Do not give teaching if you are **not** entreated.’ So, unless people have requested it, you are not allowed to give teachings to them. Anyway, in Tibet it’s all ritualistic practice. Once people have gathered for a Tantric initiation, the Lama reads the lines of request to the disciples and they repeat after him. Don’t they? It’s almost like forcing them to supplicate. So here, we might as well let the Geden Phacho Bucho Preservation

Centre request as an organisation. I really think it is very important to make our request.

When we recite the seven-limbed prayer in Sutra, it is said that requesting to turn the Wheel of Dharma and requesting not to pass away, must be done for very important reasons. If you read the Indian commentaries on the Aspirations of Samanta Bhadra making request and doing so before time runs out, for 'seeking ordination for women' and 'not requesting the Buddha to remain alive' Ananda was punished. So, not making the request to the Buddha was one of the **criticisms** against him. Without bothering whether the Lamas have the lineage of sacred transmissions or not, or whether they get the time to give them or not, I think it is essential that we always pray and request them and accordingly receive the transmissions from them.

Long time ago, when Kyabjes Ling Rinpoche and Trinjang Rinpoche were alive, the Gelug society had set its primary goal to receiving teachings. There were talks about it, discussions and resolutions on it which were never put into practice. After that, organisations like Drepung Losel Ling Gulku Association, were formed. Also, other monasteries have similar association. Their objective was solely to seek and receive teachings and sacred transmissions. They were able to receive a few transmissions, but after a few years they have gradually **disappeared**.

In the case of His Holiness the Dalai Lama, as Jangtse Choeje has just mentioned, he received transmissions of many classic texts which had almost lost their continuity. He obtained them with great enthusiasm and perseverance. Now, he holds transmissions of all Five Classic Texts, the Indian texts and such as the Five Levels by Asanga, and so on, Texts which we normally more or less neglect.

So, His Holiness has obtained the transmission lineages of many such texts. Now then, he has very little time to pass them on to us. There are many who request His Holiness to grant the Kalachakra empowerment. Besides, some request him to teach 'The stages of Meditation', 'Bodhisattva Way or Life' and the like. Other than that, requests for the explanatory guidance on 'Bodhisattva Grounds' and 'Compendium of Logic and Epistemology' are very rare and seldom. Therefore, if Geden Phacho Bhucho Centre could consider it and do something about it, I think it would be good.

According to our traditional Tibetan **calendar**, His Holiness is turning seventy-one. He aspires, and has even agreed, to live long. Yet, due to his physical condition and age, we should receive as many teachings from him in the next fifteen or sixteen years, or else, when he is in his nineties, we will be very hesitant, on our part, to request many teachings from him, and on his part, it will be difficult then. Therefore, in the next ten – fifteen years, if we wish to receive teachings from His Holiness the Dalai Lama, we should do so with systematic planning, year after year. It would be good. That is what I feel.

Projects like this cannot be fully done by the government or its agencies. They must be done by religious institutions and other non-governmental organisations. This particular centre is also turning out to be a good non-governmental organisation which is separate from the monasteries. The very name of Geden Phacho Bhucho Preservation Centre, I think, the Centre distinguishes itself, and it will be very easy for you **to** work. I think the Tibetan exiled-government will gladly provide full cooperation and assistance to this cause. As a symbol of that support, today the

Minister for Religion and Culture has come to this conference representing the exile government and gave his speech. That is the reason. Otherwise, as a government, it has not obligation to interfere with religious affairs as such.

The Dolgyal issue is of great concern, particularly, amongst the followers of Geden **tradition**. It is something Gelukpas should think about. His Holiness has clearly mentioned it in his message today. Even if His Holiness had not expressed it today, over the years, until now, he has clearly advised us regarding this issue, like a father to his son. So now if we are not resolute and clear about this issue, but remain cautious, avoid confrontation, and fearing segregation of some from our society, be apprehensive about troubles ensuing from them and, therefore, staying idle – I think this is wrong.

I don't need to go into detail about this matter. The Minister of Religious Deptt. Has spoken in great details. Yet, if we are unable to consider this mater crucial, but are left in doubt and fear of apprehension and, hence, without the courage to face up to it, if we remain incapable of our due support to Gyalwa Rinpoche, then I think we would regret it dearly. I have no doubt that all of you will not keep this in mind, but I still request you to hold it in your mind.

His Holiness is pleased with this project, and he wishes and hopes for its success. From amongst the younger generation of our Lamas, Lelung Rinpoche, is one in whom His Holiness has great hope and expectation. Also, considering his own status, in general, in Tibetan tradition, he is one of the 'Three Tulkus' of Tibet. During Tibetan government ceremonies we say 'they had the privilege of sitting on triple-piled soft cushions'. He sat on a pile of three soft cushions on his throne. But these days as we all sit on chairs, there is no difference of double – or triple-stacked cushions. Is there? Otherwise, in Tibet, we say 'they were privileged with triple-piled soft cushions' on their thrones.

When I joined Drepung Loseling, it had not been long since the former Lelung completed his Geshe degree. There were many Tulkus who were beginning their debate in the courtyard, who knew Lelung at that time. Therefore, not much time had gone **by**. The current Lelung Rinpoche was able to flee Tibet on his own and came to India with great hardships. Now, having reached here after so much struggle, he should **fulfil** certain purpose/goal. So, if he could accomplish that goal through this particular project, there is nothing greater than this.

I am determined to give my **moral** support to this cause. On my part, for instance, it is easy for me to talk here. Yet, I will have very little time to work with Lelung Rinpoche – giving help and assistance on a regular basis. Therefore, it is difficult for me to make much promise. Even if I didn't get time to help, I will be there in spirit; I am determined to give what in English is called 'moral support'. It is easy to do. This is something anybody can afford and I wish to say you have my full moral support. I pray for the success of the Centre with its projects and I thank you for giving me this opportunity to express my opinion here.

I would like to extend a warm welcome to Gaden Tri Rinpoche and all participants at this conference, organised by Geden Phacho Bhuchho Preservation Centre.

During this second session of the conference, the topic of our discussion is 'How to Search for Geden Transmissions and Initiations'. As the moderator for this discussion, I must apologise for being unprepared on my part. Generally speaking, I am keen on this kind of project. Regarding this matter, we find in our history books, other writings and teachings of numerous Lamas, that transmissions of texts and pith instructions are essential. However great a scholar you may be, if you didn't have the transmission lineage, you are deprived of the right to give transmission of texts in your teaching and, in practice, you will lack the foundation of bearing the victory banner of realisation. We read in the Prajnaparamita textbooks, 'Do you have pith instructions from the previous masters? If not, you cannot compose a treatise.' From this we can infer, no matter how well you teach, compose or debate, it is essential to rely on transmissions and pith instructions, in both Sutra and Tantra as clarified by **Professor Samdhong Rinpoche**.

Now, the topic of our discussion is 'How to Search the Important Initiations, Transmissions and Pith Instructions'. I wish to say a few words regarding the procedure of the discussion. In the teachings of our masters of Lamrim, they say the Dharma must be traced back to the Buddha, like rivers to snow and not earth or rock. This is frequently mentioned. As said by Prof. Samdhong Rinpoche we should base on the unbroken transmission of the Dharma, passed on from the Buddha down to our masters. Whoever gives pith instructions, he must account for its lineage and source in the former masters up to the Lord Buddha. He should make sure that historically we can **(to)** prove its genuineness and **clarify** its root.

The students should be able to tell their lineage of teachings. Even if Prof. S. Rinpoche had not mentioned it, I think it is important and we must pay attention to it. I think there are three principal points for our discussion: The Lamas holding the transmissions, where they reside and what methods we will use to receive the transmissions. So, on these three points, I request everyone to discuss. Thank you.

Ratoe Monastery Abbot

When we search for the sacred Geden lineages, we should first look into its authenticity and the root. I am not sure if we should give every transmission and initiation on account of their rarity. We should have the lineage Lamas of initiations, oral transmissions and guidance instructions. As it was said by others, we must check their authentic sources. If such a worthwhile continuity is found, we should preserve them. If not, even if they may **be** rare, we cannot do much about them, I think. I just thought it is important to analyse this way. Otherwise, **in** attaching too much importance to transmissions and initiations, we might go too far in our dealings. This is my humble opinion.

As there is danger of losing the transmissions and **it's** possible we cannot point out anyone for them, all of us should unite in our effort, using whatever means we have. Since they are valuable, we should forcibly work for it. We are living in the same monastery irrespective of our background. In our monasteries, we should set up committees to look for high lamas with vast scriptural knowledge. Also, even if not renowned Lamas, **(but)** there may be scholars in our respective monasteries, who possess vast transmissions. We must find out about them amongst our scholars. We

have monks from the three provinces of Tibet in our monasteries. So, we should check amongst them. Then we should report our findings to Lelung Rinpoche. Having done that, it would be good if Lelung Rinpoche could try to invite those scholars to give transmissions. So, unless we point out people in this way, we might oversee transmissions in **(a)** long talks and there is a danger that they may remain unnoticed and left out. So, in this way we should spread the transmissions as best as we could.

Though they may have to put up with some hardship, the abbots of the three Gelug Monastic Universities must teach Lamrim as part of their study curriculum to a certain **extent**. There are many responsible Dharma teachers who are not living in our monasteries. We must work together with them. We must work together. Back in Tibet, at his Norbu Linkha Palace, His Holiness the Dalai Lama said that a rock which should be lifted by five fingers cannot be lifted with one finger. So, **instead** of using one finger alone, if you use all five fingers together you can lift it. Therefore, we should work together, like the five fingers.

The objective of the Centre for organising this conference is to genuinely find out the rare initiations and transmissions, by using every possible means in order to sustain the continuity of the rare lineages. So, I would like to thank you from the depth of my heart. Since this is an important project we should not just give lip service and all of us should work together.

Suppose an organisation requests H.H. the Dalai Lama's rare transmissions and initiations, all the **others** should join in to provide facilities for the sacred transmissions wholeheartedly. Therefore, if we could work like this, it would be good. Of course, the organizers will do their best to host such **a** rare event, but thinking that tens of thousands of people will benefit by receiving these sacred transmissions, an extraordinary spiritual seed is being created – all of us know this, don't we? For example, we have requested His Holiness to give some sacred teachings in the winter, when he comes to inaugurate our monastery's debate courtyard. We haven't yet received any reply but we believe everyone should support such **a** cause.

Lelung Rinpoche has taken the responsibility to work to preserve the continuity of Geden Lineage and print the relevant texts. I wish to praise and thank him for taking such a responsibility and for organising this conference. I also praise and thank him for the genuine hardwork that goes into preserving the sacred Geden Lineage.

Generally, it is true that in the Gelug tradition we have a rarity of teaching lineages. Despite extensive scriptural knowledge, loss of transmission has been going on within Gelug tradition. Last year I requested His Holiness for the explanatory transmissions of 'Jewel Heart Commentary', but he said he has an oral transmission but not the explanatory transmission of it, which is not sufficient. He said its explanatory transmission is lost. The commentary is a major classic text in the study of Perfection of Wisdom. It was written as **a** lecture note by Gyaltsab Je during a teaching by Master Tsongkhapa. Although 'Jewel Heart Commentary' is a major text for our studies, its transmission is lost. Therefore, if we could preserve the transmissions of such rare teaching, it is **(a)** clear that it is of great importance and benefit to everyone.

I think it would be good if you could publish rare texts which are available in Mongolia, Korea or Japan, but which we don't have in India or Tibet as they were printed in those countries. It will be a huge benefit for us if you could print those texts

from those places and it will be a great benefit to all of us, which is one thing I would like to stress upon. Whether Lelung Rinpoche's Centre does it on its own or in cooperation with others, like the monasteries and those who can afford financial assistance and join hands with Lelung Rinpoche to receive the rare teachings either from His Holiness or high Lamas, it would be good to transmit the teachings to everyone in the world, primarily Tibetans and then foreigners who are interested and have **faith** in Dharma. It will be of huge benefit and the transmission will continue strongly and firmly.

Therefore, I thank Rinpoche's effort and initiatives. I think it is good for the monastic centres to motivate themselves to invite Lamas to pass transmissions. In the past, when Kyabje Ling Rinpoche was alive, he taught 'Legshe Nyingpo', 'Lamrin Chenmo' and so on, at Sera, Gaden and other monasteries. Both the tutors of His Holiness taught in these monasteries. Likewise, we should invite Dharma scholars and Lamas to grant us the transmissions. The major monastic centres should support such projects. I think Rinpoche should be primarily responsible for this great project and the big monastic schools should also extend their helping hands when Rinpoche couldn't handle **things**. So, that is my personal opinion.

Sera Je monastery abbot

The dire and the serious matter is the first agenda. I think it is important that everyone should express **their** views (**in**) frankly. Basically, Rinpoche has taken a great initiative to set up the Geden Phacho Bhucho Preservation Centre and come up with the agenda. This project is vast and deep. It is a fact that this project cannot be accomplished by a few individuals and that too in a short frame of time. For example, when I was working at the Department of Religion I started a project like this. Then I requested all the Lamas and Tulkus of the monastic schools to **send** lists of all the rare sacred transmissions and initiations. Then, as requested, Kyabje Denma Lochoe Rinpoche gave the thirteen initiations of Mahakala at Thekchen Ghoeling temple. So, as I said before, since it is a huge project, it is difficult to accomplish the goal right away. Time just simply went by like this.

Now the question before us is, "How do we find the sacred lineages of transmissions and initiations?" First, what is initiation, oral transmission and pith instructions and, if we include it, explanatory teaching? I think it is very important to identify them in detail. We should list all the initiations and likewise, oral transmissions and the pith instructions.

So, first make a comprehensive list of all the sacred lineages. Then we should distinguish and find out which of them are still extant and which lost, or what still remains unbroken in transmission. After that we should go for those which are alive but in danger of being lost. At present, amongst the followers of Gelug tradition, there are many Lamas and Abbots who are quite old now but who are rich in sacred lineages. I think it's important for Gelugpas to give importance to these masters for passing the transmission. So far, we have been neglecting such people when they were alive. And if we still let this happen in the future, we will regret not having received this or that teaching from such and such teacher. So, there will be the danger of such a situation. Therefore, I think we ought to be **careful** with these things.

Secondly, after listing and documenting the lineages, as I said before, one should classify them and see which ones urgently need to be addressed and which we can postpone for a while. So, distinguish them like this. Having done that, the most important thing we need to consider in our search for any initiation, oral transmission and pith instruction is that whoever claims to hold a lineage, they should be a well-qualified person to transmit them. Even if people claim to have such and such lineage of initiation, transmissions and so on, of course, we will not believe them just like that. If we have to go by their words, then we will be posing a danger of laying a foundation of harming the Dharma in future.

For example, nowadays, due to circumstances there are many who act as spiritual Gurus. They are from amongst Tibetans and westerners. Since there are so many who act as Lamas, they see what's best to do so wearing monastic robes, or keeping long hair and disguising as a Tantriks. In short, there are film stars who pretend to be Lamas. Under such circumstance, if people went on unchecked to claiming to hold this and that initiation lineage, it **threatens** the Dharma. So, to prevent such false Lamas, as it falls on Gelugpa to preserve the sacred lineages of transmissions of the Gelug tradition, I think we should consider having a pure and authentic Gelug teachings. This is my opinion.

In essence, for this project we need human resources and manpower. Not only that, Rinpoche certainly needs people who are well qualified, broadminded and courageous. Moreover, if we don't have the necessary conditions and facilities there is nothing much one can do. One will realise the importance of financial need when launching a search. For example, to search in Kham and Amdo provinces of Tibet, particularly, on a broader scale, in Amdo region and in Mongolia, there are many monks who are over one hundred or in their nineties.

As I said earlier, enlist them and then contact them to find out what lineages they possess. This, I think, is important. In short, this project needs human resources, manpower and facilities. In order to make the project a success, a firm financial base definitely plays a key role. Otherwise, it cannot see the light of day. Then I wish to say that when we have a conference or meeting like this, everyone would give their suggestions and opinions, but once the meeting is over, we face problems implementing the resolutions in practice. For example, although I am not competent, from my work experience in various fields until now, what happens is often people give lots of opinions and suggestions, but after the meeting is over, gradually, there is no one to put up with the work that needs to be done. I have many such experiences.

Hence we should try to prevent such working hazards and unanimously support and provide assistance to Lelung Rinpoche, in whatever way we can, in honour of the Gelug tradition which is very important.

Gaden Shartse Monastery Abbot

Today, the primary objective of this conference is to discuss the ways to preserve and revive the Geden lineage of initiations and transmissions. To this end, the former speakers have mentioned that for the transmissions of teachings, first, those giving

them must be well-qualified teachers, the lineage must be authentic and, likewise, everything else has to be authentic and valid. Based on these attributes, they suggested we should enlist and catalogue the transmissions. I think it is very important to put these into practice. We should collect the information and data and make the plans accordingly. As far as the man power and the necessary financial support is concerned, since this matter is of benefit to all of us, I think it is essential for the Three Monastic Seats and other monasteries to provide the necessary facilities and assistance to the project.

As Kalon Tripa has said earlier, it is very easy to talk here but when it comes to manage the necessary facilities, then we face problems and difficulties. Hence, all the monasteries, primarily the Three Seats must think of ways of providing financial support. You should not just give a lip service as to what to do but be practical about them. That is my request to everyone. Thank you.

New speaker Beri Jigmey MP, Parliament in Exile

There are various transmissions dispersed amongst many different Lamas, reincarnations, teachers and all holy beings, who have taken initiations, oral transmissions, pith messages and guidance teachings from everywhere. Whatever they have received so far, each of them should make their own lists and make books containing their lineage teachings, initiations and instructions. Based on their books they should individually give the transmissions to others for their continuity. In this way all the transmissions of all the lineages, can be collected into a catalogue for future reference. Then it will be easier for everyone to follow the transmission lineages and pass them on in the future. It will also ensure the continuity of the Geden transmissions intact. That seems to be the reason for this agenda.

New speaker Jangtse Choeje Rinpoche

At present, Dejoj Rabjam and Jigje Rabjam are on the verge of losing their transmissions. At present a Master from whom we can receive them is also very old. It's Choegye Trichen Rinpoche. I think we must receive them from him. Maybe they are already lost in the Gelug tradition, especially in U-Tsang province of Tibet. Kirti Tsenshab Rinpoche received them from Choegye Rinpoche. Now, both these masters, the bestower and the recipient of these two transmissions, are very old. Choegye Rinpoche faced difficulties while giving them. Though Kirti Tsenshab Rinpoche has received them and as most of initiations in them require him to do retreats, but due to his old age it seems he is unable to do the required retreats. So, they are at critical points of losing their lineages. Therefore, what should we do about them?

Lelung Rinpoche

As Jhangtse Choeje Rinpoche just mentioned, with regard to Dechok Rabjam and Jigje Rabjam, I met with Kirti Tsenshab Rinpoche and discussed them. He told me that in the Sakya tradition there is the Gyuto Kundu – Compilation of All Classes of Tantra, containing numerous initiations, oral transmissions and pith instructions. And he went to Choegye Trichen Rinpoche's monastery to **receive** them. So, he told me everything about that. Based on what he received, Kirti Tsenshab Rinpoche said that

in the beginning, the Gyude Kuntu compilation was initiated by several Lamas of the Gelug tradition. The transmission and compilation went on for a while. But the project fell out and could not continue.

Then Sakya Lamas took it over, and hence it became the Guyde Kuntu of the Sakya tradition. He told me some Lamas in Amdo later compiled Initiation Rites of the Gyude Kuntu mandala deities and from these Rinpoche has received quite a number of the volumes. He has been trying to get the remaining texts and the Gyude Kuntu transmissions with Lama Zopa Rinpoche as they received the earlier portions together. But it tailed off for sometime. He didn't receive the complete Gyude Kuntu from Kyabje Triche Rinpoche. So, I told Rinpoche that we should do our best for a complete Gyude Kuntu transmission by persistently requesting it from Choegye Trichen Rinpoche. If he is unable to grant it then to receive it from His Holiness Sakya Gongma Rinpoche.

Once it is achieved, as per his noble wish, Kirti Tsenshab Rinpoche wanted to give the Initiations of all the Gyute Kuntu mandala deities, its Oral Transmissions and Pith Instructions through the unique rites of the Gelug tradition. I plan to do my best to achieve this goal in future.

New speaker Gomang Abbot

The main organiser of this conference today is one among the 'Three Foremost Tulkus' of Tibet. Who are Woen Gyalse Rinpoche, Lo Sempa Rinpoche and Lelung Shepae Rinpoche. So, the current incarnation of Lelung Shepae Rinpoche has taken a great initiative and has founded the Geden Phacho Bhucho Preservation Centre, whose aims and objectives are to revive and promote all Tibetan Buddhist traditions and, particularly, the three transmission lineages which form the teaching of Shakyamuni Buddha. For this purpose, the Centre has been set up. Here I specially wish to say that basically, all of us have the responsibility to receive the Initiations Instructions and Transmissions. But it would be appropriate for the reincarnate Lamas to take the primary responsibility in receiving them. Many great masters are still alive in the Monastic Seats of Sera, Gaden and Drepung. We should see which of the Five Major Subjects, 18 volumes of the Collected Works of Je Tsongkhapa and those of the Collected Works of Khedrup Je and Gyaltsab-Je have their transmissions living and which don't.

Likewise, which textbooks of the Monastic Seats have their explanatory transmissions alive? How many have broken their continuity and how many are being transmitted? For example, in the case of Gomang Monastery, we cover seven major texts during the Perfection of Wisdom studies. They are Abhisamaya Alankara, Sphutartha, Arya, Vimuktisenas commentary, Haribhadra's Aloka, the commentaries by Je Tsongkhapa and his two chief disciples, the main textbooks and annotation(**and**).The transmissions of these texts are still **extant**. Similarly, we should find which texts studied in the other monasteries have their transmissions alive and which transmissions have been lost. So, if we research like this, I think the goal of the Preservation Centre will be fulfilled.

The discussion for us is 'The method of preserving the rare initiations and so forth that are found'. Lelung Rinpoche has initiated a project in order to revive and preserve the rare, sacred Geden lineage of initiations, instructions and transmissions. I think it is an important project. It's not only me, but everyone here thinks unanimously. Accordingly, we heard everyone appreciating and praising the Centre. This is very important. Not only is it important, but we are rather late in starting this project, as addressed by Kalon Tripa. We were unable to receive at all the Geden lineage of instruction and transmission from the great masters, like the two Tutors of His Holiness the Dalai Lama and many others when they were alive.

Whether it was due to our negligence or what, we did not receive them. And now, very few of the elder Lamas and holy masters are left with us but most of them have passed away. So, there are few from whom we can receive the sacred transmissions. Under the circumstance, this project is of great importance. So regarding this project, what our ex-Kalon Kalsang Yeshe said is true. What he said is essential. There is much to be done, but the most urgent case is to catalogue the rare Jenangs and Initiations, Oral Transmissions and Pith instructions and then find out who have the rarest transmissions of them which are not known widely. Whether they are living amongst us in India or whoever they are, lay or monks, should not make a difference. They must have a pure lineage. So, if the persons hold a pure and unmistakable lineage, whether they are monks, lay people, men or women, it should not be a concern.

Also, we must receive Geden lineage teachings that are not available amongst ourselves but which are there with the great masters of the other Tibetan Buddhist traditions. Dechog Rabjam and others are rare. Moreover, as far as I know, the Drubthab Gyatso, a compilation of Jenangs, is also rare. Unlike Drubthab Gyatso, this one is rare. Then, 'Wangchog Mepoi Trengwa' seems to have lost its transmission amongst the Gelugpas. When the former Ratoe Rinpoche was alive, he had the lineage, it was available then. But Rinpoche got sick and there was nobody who requested it from him. So, we lost it. Nobody seems to have received it. Now we have to see if it is available in Tibet. Otherwise, if the other traditions have such rare Geden transmissions, we should seek them so that we can have complete transmissions. I do think it is important to look for them.

With regard to initiations and others we must have the continuity of their blessings as some have clarified. It makes a difference too. The blessing must continue. In general, among the continuities of initiations, instruction and transmissions, the instruction continuity or lineage is very important. Regarding this, despite our studies, we have somewhat neglected its importance in the Monastic Seats. Thus, the Explanatory Transmission has become very rare amongst us. In the past, Shakor Khen Rinpoche gave transmissions of 'Gongpa Rabsel', 'Uma Tongthun', 'Namdrel Gongpa Rabsel', 'Do Tsawa', and many others. So, we have the transmissions of these texts.

We have received the transmission of Lekshe Serteng from His Holiness the Dalai Lama. It has become quite hard to get the Explanatory Transmission of many of the treatises. Therefore, in my opinion, it would be best if the three Densa, as it has happened sometime ago, could invite scholars from one another to spread the transmissions of 'Gongpa Rabsel' or texts on the Perfection of Wisdom studies. So,

either we should continue this tradition or else the teachers in these monasteries, who have many students should pay attention especially to the explanatory tradition. Of course, the initiations, precepts and transmissions are important, but for the students of philosophy, the explanatory transmission is most vital. It will be good. Hence, the teachers must take interest in it and try to receive the Explanatory Transmissions of the texts **themselves**. Then if you make your teaching worth an explanatory transmission when you teach your students, then there is a solemn honour between Guru and his disciples and if one carries on with such understanding, then I think there will be much benefit.

The abbots of the monasteries should give advice to their monks. It would be best if the abbots could teach something like Lamrim and complete it during their tenure. I think this will be significant. Therefore, I wonder if these might be important.

I don't need to repeat what Mr Kalsang Yeshe said. Everyone is aware of his points. They are important. In particular, everyone agrees about the importance of this conference. Yet putting into practise what we discuss here is the difficult part in terms of funding, human resources and others. It is pivotal for everybody to cooperate and support Lelung Rinpoche whenever he requests anyone of us for any help. Everyone must give their full support and cooperation. I think this is imperative because everyone sees how critical this project is. Therefore, I request you to offer your support and cooperation for this important cause. Thank you very much.

New speaker Nagyal Monastery Abbot

I extend my greetings to everyone including the 'Three Father and Son' figures. Lelung Rinpoche has taken a great initiative for the project. It is a pleasure merely to see the name 'Centre for the Preservation of the Geden Tradition'. Particularly, it is dedicated to the Geden Phacho Bhucho tradition. I think Rinpoche will encounter immense difficulty to preserve and promote the Geden lineage. Regarding Phacho, firstly what is identified as the Geden Phacho teachings? And what is Bhucho? Nowadays, there are numerous authors. Will their works be called Bhucho? Where do we draw the line between Phacho and Bhucho? I don't think there is such a demarcation so far. I wonder if it will be newly established or not. Therefore, with regard to the Initiation and Transmissions of teachings I think, first, it will be good to identify the Phacho and the Bhucho teachings. We need to fund the work for that and I don't think Rinpoche alone could handle them.

Therefore, I wish to request everyone to give their help in whatever they can for the project. The venerable Abbot of Namgyal Monastery asked about the classification of Phacho and Bhucho.

Lelung Rinpoche

The eighteen works of the Collected Works of Je Tsongkhapa and Collected Works of his two closest disciples Gyaltsab Dharma Rinchen and Khedrup Gelek Palsang, the writings of these three masters – 'The Father and the Spiritual Sons', who were the pioneering patriarchs of the Geden tradition, are referred as the Phacho teachings. 'Bhuchho' refers to the writings of qualified masters, direct or indirect disciples of these three masters, the great holy beings, which form authentic expositions of the

teaching of the Buddha. The works of the three masters are our primary syllabus. So, it is not illogical to call them 'Phacho'. As the tradition has it that, for example, if the monastic textbooks fall short of the interpretations of the 'Father and Sons' then, the textbook interpretations must be disregarded. If the monastery textbooks conform to and follow the writing to three **patriarchs**, it is an appreciable and wise explanation. Basically, if textbook interpretations don't agree with the thoughts of the three **patriarchs**, they must then be reinterpreted.

I am not a scholar, but I have heard this from my teachers and H.H. the Dalai Lama during his numerous teachings I have attended. Since their works form the basic chartered texts for us, they are our 'Phacho' teachings. And explanations of their works by successive qualified masters in their lineage are called 'Bhucho' teachings. I don't see any disparity between the titles 'New Kadam Tradition' and 'Geden Phacho Bhucho'. I have put all in a letter and will try to distribute it to everyone as soon as possible.

New speaker Ganden Shartse Monastery Abbot

We must recognise the initiations, Pith Instructions and Transmissions which are almost dying out and come up with the news of a master who has agreed to keep it from dying like an expert doctor agreeing to bring a dying person to life. Then we need responsible people who coordinate and provide funds for the treatment of the patient. These pledges must come from our monasteries, primarily the Three Densas – Three Seats of Learning.

They should organise the events by introducing the Lama, the doctor who treats the virtually dead patient. So, first of all, we must feel the urgency of keeping the dying patients alive and discuss who will organise the events for the transmissions. Shouldn't we? One must let people volunteer to organise the events. Mustn't we? People will be grateful for finding a Lama-Doctor who kindly accepts to treat the patient on the deathbed. I am sure we will get people who will jump to organise such transmissions. Wouldn't we?

I am sure when our monasteries are asked to coordinate for the transmissions, they will say, 'Of course, we will organise the event. Everyone is welcome!' Even if thirty, forty or fifty thousand people come, we will certainly be glad to organise it. We will not say, 'Oh no! We cannot do it'. There is no question of refusing to comply with the request. This is because we know these transmissions are on the verge of death, like a person on his death bed.

Lelung Rinpoche

Regarding the transmissions, I am not concerned about gaining fame at all. I think it will be best for us to be practical and get hold of the precious transmissions. And regarding my project for passing on the rare transmissions of the Geden tradition, it did not occur to me overnight, out of the blue. It's not like that. Since the age of 16 or 17, I have been searching for the Collected Works of Lelung Shepae Dorje. I worked hard in it and based on this experience I reckoned that if the works of one master is full of blessings and significance, then how could I be so selfish and neglect the works of all the great scholars, the followers of Je Tsongkhapa! I felt I was doing something quite wrong, something inappropriate and unsuitable, on my part.

Thus, I joined the Loseling Tulku Association wishing to work hard with everyone and I have sincerely worked in it as best as I could. Likewise, I expressed my opinion at a conference of the International Gelugpa Association. Before that, I think when I was twenty-three, I discussed (**about**) it with His Holiness the Dalai Lama. I told him we must try to find means of receiving the rare Initiations and Transmissions from our masters who are living inside Tibet. Not only that, I went to Tibet myself and there I met Dhunkar Lobasang Thinley and others, from whom I obtained the names and whereabouts of Lamas in Amdo and so forth. So, I tried my best using whatever means I had.

Gradually, despite lacking any spiritual maturation, as the blessings of my masters seeped into me, I have been unable to give up this project. I felt we must genuinely do something. Otherwise, if I were to stay idle, I would. I am not like you, Venerable Monks. All of you are shouldering a great responsibility of upholding the Dharma. Whereas, I am just a householder and nothing else. I can live all alone, and in peace. However, I cannot help – I cannot abandon this project. So, I wish to give my service to my best ability. I have no other intention. I am not doing this because I am unable to manage my family, or fulfil my desire like publishing the Collected Works of Lelung Shepa Dorje, or to raise funds for the hundreds of monasteries of Lelung Rinpoches which I have to administer. I am not trying to use the name of this project to cover some other goals. Nothing like that is involved. I am sincere and earnest about this project. I would show myself inside out to you, if I could. This morning I read nine or ten pages to you. All my ideas and plans are on those pages. What I read contains everything about my opinions and intentions.

We are not yet short of great masters, upholders of the Dharma, who are living amongst us. Whoever wishes to transmit teachings I welcome them. I will be glad to provide the texts and other things that are needed for them. I am not insisting that I alone will do everything. Not at all! I will be grateful to them.

New speaker Gyutoe Tantric University Lama U-Ze

In my opinion, if Kadampa traditions has Phacho and Bhucho, then the new Kadam or the great Gelug tradition also can have the Phacho and Bhucho teachings. Whether we give these titles or not, I think they are there in reality. I think they are not inappropriate. It's only a matter of labelling these names. For instance, we have the Phacho and Bhucho teachings in the tradition of Master Atisha. So, I think we can have Phacho and Bhucho in the lineage of Master Tsongkhapa also. Whether we use the conventions or not, the agenda speaks of ways and measures to administer and preserve the sacred Geden Lineages - if I may express my naive opinion. It is with great dedication that Lelung Rinpoche has taken the initiative in this Decadent Age and at a time when our holy masters are getting very old. I appreciate Rinpoche's efforts in starting this project which, I feel, proves that he is a high spirited true Lama. So, I would like to thank him from the depths of my heart. If I may express my naïve opinion about the procedure for the project – regarding the unique Gelug Initiations, Pith Instructions and Transmissions, find out the number of lost lineages and list their names. Then, search every nook and **cranny** and ask if any Gelug master holds their transmission lineages. If there is no one then we should search **for** them in the Sakya or other traditions whoever holds the lineages and receive them so that we could have

their transmissions amongst us. So, I think it is important to research which lineages we once had **and** have now lost.

Secondly, as many speakers have pointed out, concerning the transmissions whose lineages have become very critically rare, our scholars must discuss about them. Of course, Rinpoche is doing his best and I am grateful to him. We need to list those critical transmissions after finding them out through discussion. After that, in my opinion, we should inform our monasteries, like the six monasteries in the three Densas, Tashi Lhunpo and Gyutoe and Gyumed Tantric Colleges about our findings of the critical transmissions and distribute them amongst these big monasteries asking them to coordinate for the respective transmission assigned to them.

We should also fix the least number of Tulkus and Geshe, who must come from each monastery, requesting them to come with consideration for the Dharma. If we do that, I think we can transmit quite a lot of those rare teachings. Regarding the Collected Works of Je Tsongkhapa and his two chief disciples, everyone of us share our concern in preserving and transmitting them.

Concerning the textbooks of our monasteries, I think the abbots and concerned clerks have the responsibility of preserving and promoting the Oral or Explanatory Transmissions or whatever is available amongst their respective monastery. That's my suggestion.

New speaker Sera Mey Monastery Representative of Abbot

Today, unlike the past, the three Densas do not have financial difficulty. So, I think, if only we could work together and do our best, we won't have a financial glitch. Regarding the broken transmissions, as Gaden Tri Rinpoche has said, we must search for them. Whatever is available or unavailable within the respective Densas, we would know them. Likewise, it's true with Tashi Lhunpo or other monasteries. We cannot rule out the rare and critical transmissions that may be with us. If we don't have them, then we must look for them inside Tibet or wherever they are extant. So, I request Rinpoche to see whatever means are required for such a venture.

Once a transmission lineage is found and the teaching schedule is confirmed it is imperative for any of the Densas to cooperate whenever Rinpoche approaches them for their help. As followers of the Gelug tradition this responsibility definitely falls on our shoulders.

New speaker Tashi Lhunpo Monastery Abbot

Under the auspices of Lelung Rinpoche the project has two primary objectives. First, to research the Initiations, Pith Instructions and transmissions. Second, to set up committees in the Densas to look into Explanatory Transmissions of their textbooks. I am glad for these plans. Before Tibet lost its independence, we had no shortage of people giving and receiving Initiations, Pith Instructions and Oral Transmissions. In those days, the world was small. Nowadays...Sorry, the world was big then! The world has become smaller these days. So, nowadays, people who give and receive the transmissions are scattered all over the world. Hence, if we do not get people who gather these transmissions together, we have reached a time when there is a danger of gradually losing them.

With regard to the Centre's name, I think the title 'Geden Phacho Bucho' is a good choice. 'Pha', or father, could refer to Master Lobsang Dakpa, and his two Chief Disciples. So, based on the Collected Works of these three spiritual masters known as the 'Father-and-Sons', I think the teachings composed by their followers, the Pith Instructions on Sutras and Tantras, could be called the teachings of their sons, or 'Bhucho'.

New speaker Gaden Jangtse Monastery Representative of Abbot

I believe the Explanatory and Guiding Transmissions of the texts used in the three Densas are intact. However, if they have broken and discontinued, we should take inspiration from this conference and when we are back in our monasteries we must check and find out how many Guiding and Explanatory Transmission, respectively, are still alive. If they are lost, then check from whom the Explanatory, the Guiding and the Oral Transmissions should be received. If the lineages of these teachings do not exist in our exile monasteries but they exist in Tibet, we must find them.

Now, there are funding and other problems for this Centre, as discussed this morning. And if the Centre is able to find out the transmissions, then I am hopeful the three Densas, Tashi Lhunpo, Gyuto, Gyumed, Ratoe and other monasteries will definitely provide financial and other **help**. And we must. This is because this project is in the common interest of all Gelugpas.

I hope everyone will come together to give their full support and help to this cause. Especially, when we have to invite lineage holders of certain transmissions from inside Tibet. I wish to request everyone to put efforts together to extend our full support and cooperation.

New speaker Gaden Tri Rinpoche

The dividing line for 'Phacho' and 'Bhucho' is not an issue at all for us. The most important thing is to revive and promote the teachings of the Geden tradition. This, in terms of Tantra, primarily refers to the lineages of Guhyasamaja, Chakrasamvara and Vajrabhairava. The three of these are indispensable. If any one of their lineages breaks then it's not good. Then the Geden tradition would be like the patient on the verge of death. The method aspect taught in Guhyasamaja is the primary method principle of the tantric path. And the primary wisdom aspect of the tantric path is taught in the Mother Tantra of Chakrasamvara. Without these two principles in whole we cannot reach Buddhahood, either through Sutra or Tantra path. As it said in (Chandrakirti's) 'Entering the Middle Way', 'May the broad white wings of conventionality and true reality spread-out; May the king swan lead the flocks of swans of beings, empowered by the force of the winds of its virtues; And reach the further shore – the sublime qualities of a Victorious One, (Buddhahood).' As taught in the Sutra system, if both the principles of method and wisdom are absent in Tantra, you cannot reach the stage of Vajradhara. That is it.

Moreover, for the purpose of clearing away obstacles on our path, we Vajrabhairava Tantra in which both of these principles combined. So, the great Lama Tsongkhapa established Guhyasamaja Chakrasamvara and Vajrabhairava as our principal Deity Yoga practice. It is impossible not to become a Buddha if you practise on Guhyasamaja Chakrasamvara and Vajrabhairava. Not at all. Having practised well

yourself, if you spread them to others, then there is no doubt you can lead the other beings to Buddhahood. It is utterly impossible that you can not!

Therefore, if you are careless about what you have in hand – this impeccable resourceful tradition, but talk about the importance and the need for so many others and look for them, which, of course, if you find them, it is good. Especially once found, if you can take care of them. Nevertheless, if you cannot find them, I don't see it will have much negative consequences. Why? What we need is a means for Buddhahood, and a means for nirvana. This is sufficient. We need no more.

Even if some of our lineages are lost, I doubt if that amounts to our tradition dying out, like the patient. That is what I think. It is good, very good, whatever you can put into practice and keep safe. However, not taking care of what you have, checking where they are breaking, becoming old and wretched, if you try to get so many other teachings, saying they are important, I don't know what will happen. Perhaps, it is due to my ignorance. But I wonder about it.

New speaker Kyabje Sharpa Choeje Rinpoche

I wish to talk on the topic 'Preservation of the Explanatory and Oral Transmission – traditions of the Sutra teachings, including the Textbooks expositions'. Generally speaking, there is no need to mention about the importance of this matter. Regarding this, the actual situation with us is this. Take, for example, the Textbooks authored by Panchen Sonam Dakpa, the Master of Sutra and Tantra. It is well-known they are the textbooks of two big monasteries – Drepung Loselling and Gaden Shartse. Yet, our textbooks pertaining to the Sutra studies, except the 'General Meaning' (of Abhisamayalankara), no Explanatory Transmission of other texts exist now. I wonder how they were lost in Tibet in the past.

As everyone is aware, Panchen Sonam Dakpa wrote complete commentaries on all five subjects – epistemology, Perfection of Wisdom, Middle Way, Abhidharma and Vinaya. And they **are** excellent commentaries. Aren't they? Even so, except for that single text, all have lost their transmission. That's about that. As Master of Sutra and Tantra, in terms of Tantra he wrote the exegeses on the Self-generation and Completion Stages of Guhyasamaja. These are textbooks of Gyuto Tantric College. As they are studied in Gyuto monastery, their transmissions are not lost but are intact until now. So, except for these texts, we have lost the transmissions of our other textbooks a long time ago.

So, of the syllabus of Loseling the transmission of only the 'General Meaning' of Pharachin studies is left. So, taking into account many such cases, as Lelung Rinpoche himself has said, since he was sixteen or seventeen, he went to receive the oral transmissions and guiding instructions, wherever they were available of the over twenty volumes of works of the previous successive incarnations of Lelung Shepa Dorje. Even going inside Tibet for them. So, he gained experience from his hard work and envisions to preserve his lineage of teaching.

Not only that, he then became inspired to do more -to revive, preserve and promote the transmissions of the Geden tradition wherever they are needed, whether in the explanatory tradition or the pointing-out tradition. So, this includes the rare transmissions like those mentioned by His Eminence Jangtse Choeje Rinpoche earlier

– the circle of initiations of Chakrasamvara and those of Vajrabhairava. These are some of **the** rare teachings that we have now found out and which Lelung Rinpoche envisions to revive and promote. Likewise, everyone should share about other such rare transmissions, if you are aware of them.

I appreciate the ideas and suggestions of some of the abbots who **spoke**. So far, the monasteries have taken initiations, instructions and oral transmissions. Everyone has their consent to cooperate with Lelung Rinpoche to preserve the transmissions of their monastic textbooks and whatever rare teachings there are. It will be good if we could give him our support and cooperation, won't it?

Therefore, as I said this morning, Rinpoche is doing something incredible. So, we cannot help but make whatever contribution we can towards this goal. That's all I have to say, I request everyone to bear this in mind.

New speaker Loseling former Abbot

The Abbot of Namgyal Monastery suggested setting criteria for the teachings. Regarding that, unless we are careful, nowadays there are many clever people. There are many who are learned in grammar and poetry. And they compose many texts. So, if we are unable to investigate these writings closely, they may pose greater threat than benefit. Therefore, it is essential for us to carefully set the standard criteria for authenticity of teachings. The Gelug lineages of Initiations, Pith Instructions and Oral Transmissions are at a critical period. This is true. As such Lelung Rinpoche has thought deeply and worked hard. He has done whatever he could. And he agreed to continue to do so. So, I request everyone to give him support and cooperation.

Lastly, whatever facilities Rinpoche needs, I request the respective Densas or their monastic colleges and any Gelug organisation or monastery to provide full support and cooperation to Lelung Rinpoche. That's all I want to say. Thank you.

New speaker Drepung Gomang Monastery Abbot

In my opinion, first we should find out the crucial transmissions which are extant. Of these we should classify those that we have not yet received. Having done that, we must finalise a list of them during this first session of the conference today and accordingly request His Holiness the Dalai Lama to grant either Initiations or Pointing-out instructions during the spring Teaching in 2007. It will be good if we could achieve an objective of this first session of the conference. This is my suggestion. Thank you.

New speaker Namgyal monastery Abbot

I don't know if this is of any relevance to the agenda of the conference. Nevertheless, I ask your permission to say it. I hope you will not mind.

Nowadays, I hear that in our Densas students rely on recorded tapes instead of teachers to study scriptures. Many are said to play the tapes and carry out their studies by listening to them. They are satisfied with this. What we need to learn from teachers is similar to how a Thangka painter is trained. The master points out the defects in the

painting and the students are led to improve upon them. Otherwise, if the master keeps on praising their positive qualities again and again and doesn't correct the faults, I think the student painter does not improve his skill.

Likewise, a carpenter improves his craft by working on his shortcomings picked up by his teacher. This is why I am emphasizing it, even though it is not relevant to the topic of discussion. Please excuse me. How are we going to preserve the continuity of the lineage without a guru or a teacher? We complain about not being able to discipline the minds of our monks and their studies. We cannot subdue their mind because for that, blessings ought to be passed on from a teacher to a pupil.

A lot of speeches were made about the importance of these sacred initiations, instructions and transmissions. That's true. I think it is not enough to just play the tape and try to receive transmissions. Then we do not need teachers and gurus. But relying on teachers, even if we only study one verse and if the teacher explains it for three consecutive days you will get to learn a different meaning each day, according to the teacher's interpretations. In contrast, if you play the tape even a hundred times, it will play the same thing and nothing new. Playing the tape a hundred times will be no different. We should pack away the tape players and let the monks seek teachers from now on. In future, a Lharampa Geshe could say, 'I have no teacher'. And asked, 'How did you study scriptures?' They could say, 'I listened to tapes.' I think this will really happen. Therefore, I request everyone to think about how to stop it happening.

New speaker Beri Jigmey Gelug MP

Today, we have three main topics for discussion at this conference. The first topic was how to search for rare initiations and transmissions. The discussions were frank. Probably, if I am not mistaken, in my view, I have a strong feeling that this project will be of great benefit. The second topic dealt with the ways of preserving those rare Geden lineages which have been found. There has been frank discussion on this.

The third topic dealt with the means of preserving the explanatory tradition of the Densas in terms of the Sutric studies comprised of the textbooks of the respective monasteries. There was good participation in the discussion of this topic by everyone, including the Kyabjes. Not only was the discussion elaborate, but the explanatory tradition of the Densas has been kept alive so far because of the hard work of the teachers in their monasteries. In future, through this discussion we may find ways to ensure the continuity of the transmissions so that they may stay alive and flourish. I think the discussions will surely have this effect. Not only that, as a direct consequence of this conference, I have the impression that we might find different ways of looking for transmissions lineages in the future.

Lastly, may His Holiness the Dalai Lama live for aeons. May the glorious unparalleled Geden tradition flourish like the summer sea.

I personally would like to thank Rinpoche for organizing this conference. That's all. Thank you.

Lelung Rinpoche

I am not going to mention everyone by name. The three Kyabjes and everyone else including the abbots and ex-abbots of the Densas and the respective monasteries have given extensive speeches – to the point and essential. The speeches were meaningful, suggesting how we may proceed in our project in future. Accordingly, they will not be wasted and we, the Geden Phacho Bhucho Preservation Centre, promise to do our best to serve the Geden Phacho Bhucho Lineage. Thank you all from the bottom of my heart for giving such wonderful speeches.

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