

FOUR LAMAS OF DOLPO

Volume II

Autobiographies
of Four Tibetan Lamas

David L. Snellgrove

Four Lamas Of Dolpo

JL Elias



Four Lamas Of Dolpo:

Four Lamas of Dolpo David L. Snellgrove,1967 *Four Lamas of Dolpo* David L. Snellgrove,1967 Four Lamas of Dolpo David L. Snellgrove,1992 Four Lamas of Dolpo David L. Snellgrove,1967 *Four Lamas of Dolpo: Introduction & translations* David L. Snellgrove,1967 **Four Lamas of Dolpo** D. L. Snellgrove,1961 Four Lamas of Dolpo David Llewellyn Snellgrove,1992 Four Lamas of Dolpo David Snellgrove,2011-10-06 Suitable for students of Tibetan religion and culture who are also versed in classical Tibetan language this title provides an edited and corrected transcription the original Tibetan textual autobiographies of four Tibetan lamas of the Dolpo region three of whom were born in the 16th century and one in the 17th The present volume provides an edited and corrected transcription the original Tibetan textual autobiographies of four Tibetan lamas of the Dolpo region three of whom were born in the 16th century and one in the 17th An accompaniment to **Four Lamas of Dolpo. Tibetan Biographies. Edited and Translated by D.L. Snellgrove. [Autobiographies of BSod-nams Blo-gros, Abbot of Margom, Chos-skyabs Dpal-bzang, Abbot of Margom, DPal-Idan Blos-gros, Abbot of Ja-tshang and of Hrap, and BSod-nams Dbang-phyug, Abbot of Yang-tsher and T'ha-kar. With Plates, Including Facsimiles, and with Maps.].** David Llewellyn SNELLGROVE,1967 *Four Lamas of Dolpo* David Llewellyn Snellgrove,1967 *Four Lamas of Dolpo* David L. Snellgrove,1967 **Four Lamas of Dolpo** David L. Snellgrove,1967 **Four Lamas of Dolpo: Tibetan texts & commentaries** David L. Snellgrove,1967 **Four Lamas of Dolpo** David Snellgrove,2012-01-20 An English translation of the manuscript autobiographies of four Tibetan lamas of the Dolpo region three of whom were born in the 16th century and one in the 17th It offers reader an important insight into medieval Tibetan religious life This English translation of the manuscript autobiographies of four Tibetan lamas of the Dolpo region three of whom were born in the 16th century and one in the 17th offers the reader important insight into medieval Tibetan religious life The manuscript records of these lives were discovered by the author translator an eminent *Four Lamas of Dolpo* ,1967 **Four Lamas of Dolpo** Motilal Books UK,1992 **Four Lamas of Dolpo** ,1967 Four Lamas of Dolpo David Llewellyn SNELLGROVE,1967 **Vajradhara in Human Form: The Life and Times of Ngor chen Kun dga' bzang po** Jörg Heimbel,2017 The present book presents a detailed study of the life and times of the tantric expert Ngorchen Kunga Zangpo Ngor chen Kun dga bzang po 1382 1456 who was one of the most outstanding and influential Sakya masters of fifteenth century Tibet Among his many influential activities Ngorchen is best remembered for his founding of the monastery of Ngor Ewam Choden Ngor E wa chos Idan in 1429 Withdrawing from the worldly distractions of the bustling town of Sakya Sa skya and sectarian conflicts he left his traditional alma mater the monastery of Sakya and established his own monastic seat in the remote Ngor valley some 30 kilometres southwest of modern Shigatse gZhis ka rtse in the central Tibetan province of Tsang gTsang There based on the observance of a strict monastic discipline Ngorchen hoped to return to traditional Sakya teaching and practice in a more supportive environment Ngor immediately became a new centre for tantric

training within the monastic circles of the Sakya school As the leading tantric expert Ngorchen trained a whole new generation of young students producing some of the brightest minds of the Sakya school At his monastic seat Ngorchen and his abbatial successors established one of the most prominent subdivisions of the Sakya school the Ngor tradition ngor lugs based on Ngorchen s distinctive understanding of tantric ritual and practice The religious influence of Ngor and its abbots extended to far western Tibet mNga ris including Mustang Glo bo Purang sPu hrang Guge Gu ge Spiti sPyi ti and Ladakh Ladwags In the following centuries Ngor s influence also extended eastwards to Khams where the tradition became very influential in Derge sDe dge Lingsang Gling tshang and Gapa sGa pa From the 17th century onward the Ngorpa enjoyed the patronage of the ruling house of Derge whose successive kings called upon retired abbots of Ngor to serve as their court chaplains dbu bla *Pacific Affairs* ,1968 Includes book reviews and bibliographies

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