

<<见证百年西藏>>

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内容概要

西藏，神秘的和不再神秘的色新·洛桑顿珠 我参加接待国民政府专使黄慕松的经过夏扎·甘登班久 回忆吴忠信来藏主持十四世达赖坐床典礼片断嘎雪·曲吉尼玛 拉鲁·次旺多吉 拉萨英语学校破产记陈锡璋 西藏从政记周谷“西藏贸易团”美英之行始末恰白·次旦平措 略述新旧西藏人之人权孔萨益多 回忆九世班禅出走内地的前后经过汪德荣 赵清阳 跟随夏日仓活佛进藏记金中·坚赞平措 我在昌都解放之后朋措扎西 我所经历的西藏和平解放黄明信 追忆十七条协议翻译工作二三事吴景春 徒步穿越青藏路雪康·索朗塔杰 迎接中央代表进藏记牙含章 护送十世班禅回藏纪实焦东海 修筑康藏公路的故事阿沛·阿旺晋美 1959年3月10日事件"的真相王贵 西藏叛乱始末林田 在山南凯松庄园参加民主改革

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But is there any criterion for judging who has entered Buddhahood ?

In fact , there is not. However , the monks'practice of asceticism was perfectly obvious , and , if one has various noble attainments , is skilled in reciting and interpreting the sutras , is lenient , and free from common behavioral traits , such a person was believed to have entered Buddhahood. But it was not enough for this belief to come from the common people , but must be approved from a higher level. In light of convention , the Grand Living Buddha such as the Dalai Lama , the Panchen Erdeni and the Hutugtu of the "four lings" (referring to the dwelling places of the four Grand Buddhas who are qualified to be regents in Lhasa) should be conferred the title by the Emperor of the day. The local government in Tibet was only able to confer the title to those small Living Buddhas of lesser importance. There are many ranks of Living Buddhas. The Dalai Lama , the Panchen Erdeni , Zhebozundainba from the Outer Mongolia in the old days and Zamgya Hutugtu in Inner Mongolia ranked first; the four lings' Hutugtu ranked second; the Abbot Living Buddhas from big monasteries like Jamyang Hutugtu from the Labrang Monastery and Paglha Hutugtu from the Qamdo area ranked third. These names were recorded in the list of the Commission for Mongolian and Tibetan Affairs of the imperial court. The first three ranks could be the Grand Living Buddhas. The reincarnates from Gandain Chiba Abbot in the past dynasties ranked fourth , while Coqen Zhugu from three big monasteries in Tibet ranked fifth , Zhacang Zhugu sixth and Kamcun Zhugu seventh. in accordance with convention , anyone who gains the Geshi degree possesses the qualification to reincarnate. Besides , it is very important to see if he accumulates wealth or controls one of the monasteries in his previous life. If truly , his disciples will find a reincarnation for him to hold on to his wealth and status. If a Geshi has neither wealth nor good status , no one will find a reincarnation for him. Someone would be reincarnated for one or two generations , then he suddenly goes bankrupt , so he has to settle in "Paradise" , with no further need to live in the world. There was also a kind of Living Buddha who had sufficient wealth to make donations to the local Tibetan government to obtain the title and even rise to higher rank. There are two concepts between the Living Buddha reincarnation and the re- incarnation of common people. The Living Buddha is a Buddha who does not have to undergo the process of transmigration but who chooses reincarnation in order to go on helping to deliver all living creatures from torment. As to common people's reincarnation , this goes through six transmigrations according to one's own fate , which is totally different from the Living Buddha reincarnation system.

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