

פאלדן להאמו

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Palden Lhamo (Sanskrit: Shridevi) is the female companion of Mahakala and is his equal in power. She is depicted in a peaceful form as Machig Palden Lhamo, sitting on a lotus, wearing a crown of jewels, holding a bowl of jewels in her left hand and holding a standard of rainbow colors in her right. In her wrathful form, she rides a mule, has flaming red hair, three red eyes and sharp fangs.

<http://www.iloveulove.com/spirituality/buddhist/buddhistdeities2.htm>

بالدين

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لهامو

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مصدر للحصول على الشركات Lhamo Thangka ذات الجودة العالية Lhamo Thangka، Lhamo Thangka ... التقليدية ماتدالا - بالدن عالية الجودة لهامو Thangka التبتية نيبال.

سونام لهامو (Sonam Lhamo) - موقع الفيلم

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سونام لهامو (Sonam Lhamo) . السيرة الذاتية, فيلمو غرافيا, خلفيات الشاشة, حقائق من الحياة, ومجموعة من الصور, وأكثر من ذلك بكثير.

تسيرينغ لهامو (Tsering Lhamo)

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تسيرينغ لهامو (Tsering Lhamo) . السيرة الذاتية, فيلمو غرافيا, خلفيات الشاشة, حقائق من الحياة, ومجموعة من الصور, وأكثر من ذلك بكثير.

پالدين لهامو

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در زمان جنگ و انتقام جویی، او به شکل پالدين لهامو (Palden Lhamo) در می آید و با سه چشم - Mar 3, 2015 و دندان های تیز به محافظت از دیگران می پردازد.

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Palden Lhamo



Palden Lhamo

Palden Lamo (“Glorious Goddess”,^[1] Tibetan: དཔལ་ལྷན་ལྷ་མོ།, Wylie: *dpal ldan lha mo*, Lhasa dialect IPA: [pɛ:tɛ̃ ʎamo] , Sanskrit: श्रीदेवी Śrīdēvī), Mongolian Ukin Tengri) or **Remati**^[2] is a protecting Dharmapala of the teachings of Gautama Buddha in the Gelug school of Tibetan Buddhism. She is the wrathful deity considered to be the principal protectress of Tibet.^[3]

Palden Lhamo is the consort of Mahākāla (Tibetan: རྣམ་པོ་ལྷ་མོ།, Wylie: *nag po chen po*) and has been described as “the tutelary deity of Tibet and its government”,^[4] and as “celebrated all over Tibet and Mongolia, and the potent protector of the Dalai and Panchen Lamas and Lhasa.”^[5]

1 Palden Lhamo and the lake Lhamo La-tso

It is said that Palden Lhamo, as the female guardian spirit of the sacred lake, Lhamo La-tso, promised the 1st Dalai Lama in one of his visions “that she would protect the reincarnation lineage of the Dalai Lamas.” Ever since the time of the 2nd Dalai Lama, who formalised the system,



Palden Lhamo

the regents and other monks have gone to the lake to seek guidance on choosing the next reincarnation through visions while meditating there.^[6]

The particular form of Palden Lhamo at Lhamo La-tso is Gyelmo Maksorma (Wylie: *rgyal mo dmag zor ma* , “The Victorious Torma who Turns Back Enemies”. The lake is sometimes referred to as “Palden Lhamo *Kalideva*”, which indicates that Palden Lhamo is an emanation of the goddess Kali, the shakti of the Hindu god Shiva.^[2] Gyelmo Maksorma, or Machik Pelha Shiwai Nyamchen (Ma gcig dPal lh Zhi ba'i nyams can), is an unusually peaceful form of Palden Lhamo.^[7]

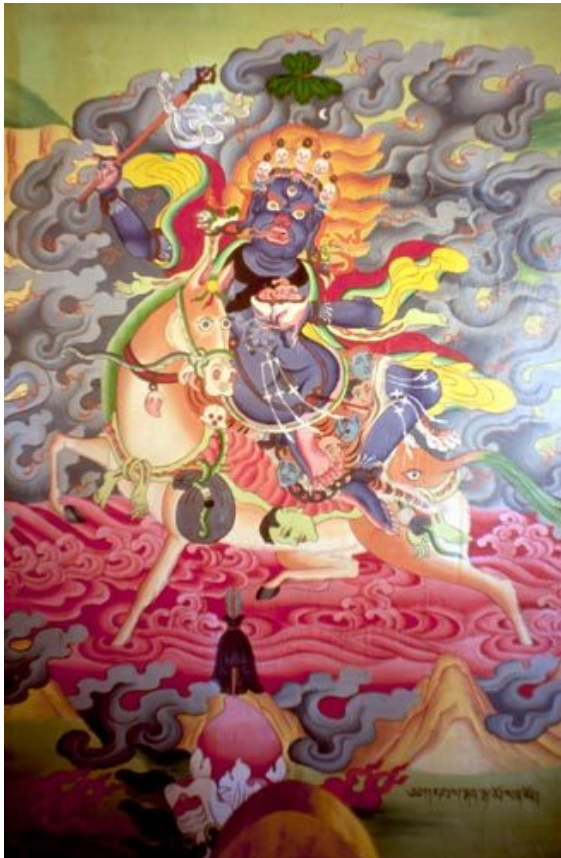
The mountain to the south of Chokorgyel Monastery, *Shridevi*, is the “blue” residence of the Protectress Palden Lhamo on which a sky burial site is located.^[8] The monastery was originally built in a triangular form to reflect the symbolism of its position at the confluence of three rivers and surrounded by three mountains and also represents the conjunction of the three elements of water, earth and fire, as well as the female principle of Palden

Lhamo in the form of an inverted triangle.^[9]

2 Traditional accounts

It is said that, during the reign of **Songtsän Gampo** (605 or 617? – 649), Palden Lhamo outdid all the other protector-deities in her promise to protect the king's Trulang shrine. She presented an iron cup and pledged "Erect an image of me, and I shall protect this royal shrine from any future damage by humans and *mamo* demons!" She is also said to have advised **Lhalung Pelgyi Dorje** to kill the anti-Buddhist king **Langdarma** in 841 CE, and is described as the 'Dharma-protectress of Lhasa'.^[10]

3 Description



She is the only female among the traditional 'Eight Guardians of the Law' and is usually depicted as deep blue in colour and with red hair to symbolise her wrathful nature, crossing a sea of blood riding side-saddle on a white mule. The mule has an eye on its left rump where her angry husband's arrow hit it after she killed her son (who was destined, and being raised to be the one to finally put an end to Buddhism) and used his skin as a saddle blanket. She has three eyes and is often shown drinking blood from a human skull.

4 Footnotes

- [1] Volkmann, Rosemarie: "Female Stereotypes in Tibetan Religion and Art: the Genetrix/Progenitress as the Exponent of the Underworld" in Kloppenborg, Ria; Hanegraaff, Wouter J. (1995). *Female stereotypes in religious traditions*. Leiden: Brill. p. 171. ISBN 978-9004102903.
- [2] Dowman, Keith. (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*, p. 260. Routledge & Kegan Paul Ltd., London. ISBN 0-7102-1370-0 (pbk).
- [3] Dowman, Keith. (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*, pp. 255, 259. Routledge & Kegan Paul Ltd., London. ISBN 0-7102-1370-0 (pbk).
- [4] "The Boneless Tongue: Alternative Voices from Bhutan in the Context of Lamaist Societies". Michael Aris. *Past and Present*, No. 115 (May, 1987), p. 141.
- [5] Schram, Louis M. J. (1957). "The Mongours of the Kansu-Tibetan Border: Part II. Their Religious Life." *Transactions of the American Philosophical Society*. New Series, Vol. 47, No. 1, (1957), p. 21.
- [6] Laird, Thomas (2006). *The Story of Tibet: Conversations with the Dalai Lama*, pp. 139, 264–5. Grove Press, N.Y. ISBN 978-0-8021-1827-1.
- [7] Dowman, Keith. (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*, pp. 78, 260, 344. Routledge & Kegan Paul Ltd., London. ISBN 0-7102-1370-0 (pbk).
- [8] Dowman, Keith. (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*, p. 258. Routledge & Kegan Paul Ltd., London. ISBN 0-7102-1370-0 (pbk).
- [9] Dowman, Keith. (1988). *The Power-Places of Central Tibet: The Pilgrim's Guide*, p. 257. Routledge & Kegan Paul Ltd., London. ISBN 0-7102-1370-0 (pbk).
- [10] *Clear Mirror on Royal Genealogy* by Sakyapa Sonam Gyaltzen (1312-1375), translated by McComas Taylor and Lama Choedak Yuthok as: *The Clear Mirror: A traditional account of Tibet's Golden Age*, pp. 173, 265. Snow Lion Publications, Ithaca, New York. ISBN 1-55939-048-4.

5 External links

- **Sacred Visions: Early Paintings from Central Tibet**, an exhibition catalog from The Metropolitan Museum of Art (fully available online as PDF), which contains material on Palden Lhamo (see index)
- **Palden Lhamo**
- **Images of Shri Devi at Himalayan Art**

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6.2 Images

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