

## ***rGyud smad grwa tshang* in India: the new 'emanation' of a remarkable Tibetan monastery**

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*rGyud smad grwa tshang* is in many respects different from other Tibetan monasteries (except its 'twin monastery', *rGyud stod grwa tshang*). It is a *sgrub grwa*, an institution dedicated to Tantric practice, but it is also one of the highest seats of learning of the *dGe lugs pa* order. As such, it is not an independent institution, but closely affiliated with *gDan sa gSum* (the 'Three Seats': *Se ra*, 'Bras-spungs and *dGa'ldan*) and headed by senior scholars from these monasteries. All students of the Three Seats who have attained the *dge bshes lha rams pa* degree are obliged to spend at least a year at either *rGyud smad* or *rGyud stod*, and the incumbents of the highest offices of the *dGe lugs pa* order are chosen from among the former abbots of these two monasteries. The permanent inmates of the monastery form, however, an unusually egalitarian community, in which all property and income is common and equally shared.

The new 'emanation' of *rGyud smad grwa tshang*, located in southern Karnataka, perpetuates – among the reestablished Tibetan monasteries even to a remarkable extent – the traditions of its 'former incarnation' in Lhasa (which is presently undergoing physical rehabilitation, if not spiritual revival). It is, however, also a local monastery which has to serve the Tibetan settlement of which it forms the center, and the institution also has to satisfy new educational needs of its resident monks.

I will in this paper attempt to describe and analyse the monastery's present mode of organisation and assess the degree to which the institution manages to fulfill all its objectives.