



# Sacred Arts of Tibet

Sand Mandala  
Dharma Teachings  
Public Talks  
School Programs  
Ritual Empowerments  
Home and Land Blessings  
Lectures



The Monks of Gaden Shartse

# PHUKHANG

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# Sacred Arts of Tibet Tour 2014 - 2015

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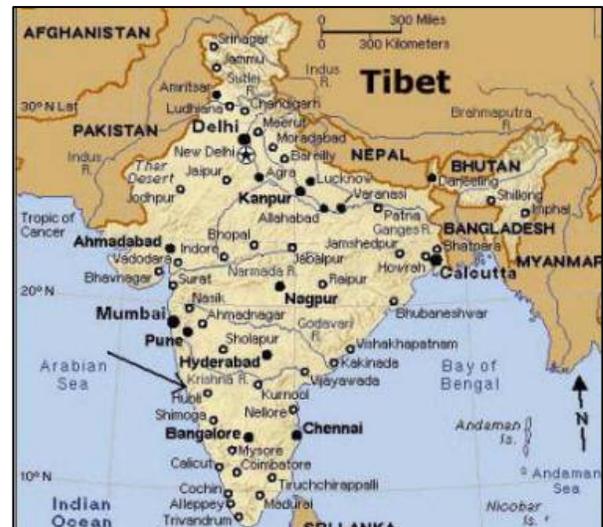
## GADEN SHARTSE MONASTIC COLLEGE



Gaden Shartse Monastic College is situated amid lush green hills and jungle in the remote countryside of southern India. It was founded in 1969 as an effort to re-establish one of the great monastic traditions of Tibet.

A small group of elder monks and fifteen young boys, all of whom had managed to escape the destruction in Tibet, settled on land given to them by the Indian government in Mundgod, Karnataka.

Today the college is at the forefront of the revival of Tibetan Monastic education, with more than 1600 resident students, teachers, scholars, and spiritual practitioners. More than 70% of the members are between the ages of 10 and 25 and 80% of these were born in Tibet. To this day, young monks arrive at the Monastery weekly from Tibet, seeking shelter and education.



Due to the success of the academic program and the quality of the teachers at the monastery, Gaden Shartse has established a reputation as being the leader in the field of Buddhist and Tibetan studies.

## Brief History of Buddhism in Tibet and the Effect of the Chinese Cultural Revolution

By the beginning of the 7th century Tibet was filled with fragmented tribal, war-loving people. When Tsong Tsen Gampo (617-693AD) became the ruler of Tibet, he imported the philosophical tradition of Buddhism, which had been flourishing in India for centuries. His successor, Trisung Detsen, then made it the official religion.

The once-violent nation of Tibet became transformed by this new appreciation for the depth and true worth of human life. It was evolutionary. Tibet became one of the finest civilizations the world has ever seen. It became a nation of people filled with patience, tolerance, generosity, love for learning, and loving-kindness. Monasteries and learning centers sprang up across the country, and the Buddhist values of compassion and wisdom infused the people of Tibet.

Sadly, this unique, one-of-a-kind, beautiful civilization was destroyed in 1959 by the invasion of China. The Chinese Cultural Revolution took the lives of more than 1.2 million Tibetans between the years of 1959 and 1972. 6000 centers of Tibetan culture and religion were destroyed. As a result, Tibetans continue to this day to seek-refuge across the globe.

An entire generation has now passed, and sadly the difficulties continue for the people of Tibet. Religious freedom is restrained under Chinese rule, and most of the sacred institutions have been destroyed or shut down. Families are separated as many seek refuge from the repression and occupation of Chinese rule. China uses Tibet's high altitude for the storage and stockpiling of sensitive armaments, putting the lives of the Tibetan people (who do not believe in the weapons of war) at the highest risk, as well as that of the whole of the Asian continent .

There continues to be a massive population transfer into Tibet from mainland China, and even the Chinese are resentful as they are unable to acclimatize to the thin air at 15,000 feet. Bigotry and tension are tangible. The suffering thus continues -- only this time, it is rarely heard about. As Tibetan elders, the last to remember the beauty and harmony of a civilization governed by wisdom and ruled by compassion, pass away, younger Tibetans watch their dreams of a revival of this culture slip away.

The democratic exiled Tibetan government is located in Dharamsala, India. Maintaining their commitment of non-violence, the government has trouble negotiating with the Chinese, who refuse to meet with the Dalai Lama. Recently, however, envoys have been received in China, and this is a positive step forward. Still **Tibet has had no formal recognition from any government in the world.** Tibet's host, the Indian government, concerned about the reaction of their Chinese neighbors, discourages and dampens the effect of any political action taken by the exile community.

In order to support the exiled government's efforts to preserve the cultural legacy of Tibet and its people, the last surviving members of Tibet's former centers of learning have re-established themselves in India. Focusing upon the survival of a culture and people who face extermination, these monasteries and institutions are the only hope for assuring the continuation of the teachings of this rare and valuable way of existence. One of the first such voluntary centers is the Gaden Shartse Monastic College, which was founded in a Tibetan agricultural settlement in South India.

## HISTORY OF GADEN SHARTSE MONASTIC COLLEGE

Gaden Shartse Monastic College (popularly known as "Shartse") was originally founded in Tibet in the 15th century.



*Gaden Monastery Prior to the Communist Invasion of 1959*



*Gaden Monastery After the Communist Invasion of 1959*

After the invasion of Tibet by the Chinese in 1949, 48 surviving members of the College fled south across the border into India. There they settled in army tents in a remote jungle area that was about a night's journey from the city of Mysore. Slowly they built a mud and bamboo thatched dwelling in which the monks ate, slept, studied, debated, and prayed together. Many died from sickness and exhaustion; others survived but remained ill and bedridden. Those who survived became very resourceful, teaching themselves how to farm the land by means of trial and error. In 1972, three years after settling, their fields were green with their first successful crops. Fifteen Tibetan children from the local Tibetan refugee camp enrolled in the newly founded monastery, funded by the selling of the produce. A simple everyday routine was set up, combining education with physical labor. A rudimentary teaching staff of Tibetans, well-versed in history and Buddhist teachings, was established.

### “Shartse” Today

In-depth education in all aspects of Buddhist philosophy and practice is the focal point of the academic program at Shartse. The duration of the monastic program is 24 years. The students interact with their teachers on a daily basis. Accommodation, food, and instruction are all free and are provided by the monastic administration. Shartse offers complete basic courses in Tibetan History, Literature, Poetry, Grammar, English, and Mathematics, which are studied as prerequisites for the more advanced courses of Elementary Dialectics, Buddhist Logic, the Prajnaparamita (the study of Wisdom/ the Heart Sutra), Madhyamika Philosophy, Vinaya (Ethics), and Abidharma (Epistemology).



Unique to Shartse is the compulsory study of Buddhist Tantra. Additionally, there are optional subjects such as Painting, Calligraphy, Tailoring, Tibetan Butter Sculpture formation, and Sand mandala creation. The training program also encourages its students to independently pursue and practice profound Buddhist rituals and to complete extensive solitary retreats. The Monastery hosts multiple festivals, seminars and inter-monastic philosophical meetings.

The Monastery also encourages active fieldwork. All members sixteen and older are given fieldwork assignments for four months of every year, during which time they are required to contribute to the day-to-day running of the monastery. Such co-operative jobs include secretarial office work, cooking, milking the cows, clinic management, and general maintenance. The Monastery also hires some of the local Indian residents to assist with construction and farm work, thus contributing financially to the local economy,

Shartse has a staff of twenty, sixteen of whom are teachers and four of whom oversee the proper administration of the programs. Aside from the two English language and mathematics teachers who are recruited from outside the Monastery, every member of the staff has graduated from the Monastery.

They teach an average of seven hours a day and offer private instruction from their own living quarters. For more than twenty years they have provided this service free of charge. Only recently did the New Educational Development Project begin to offer them a token remuneration of the equivalent of US \$4.00 each month.

Teachers play a very special role in the lives of their students. As is the Tibetan tradition, and also due to the early age at which many youths leave their families to join the Monastery, students admire and respect their teachers as they would their parents. Teachers are considered to be the source of both the academic and the spiritual development of their students.

Following the democratic constitution promulgated by His Holiness the Dalai Lama in 1964, all Tibetan institutions now function as parts of a democratic government. Although privately administered, the College is also administered on an election basis.

There are eight board members who are elected as directors every three years. The President of the College, however, is appointed directly by the Office of His Holiness the Dalai Lama, as was done in pre-invasion Tibet.



## Brief History of Gaden Sharse Phukhang Khangtsen

Gaden Shartse Thoesam Norling Monastery has three sizes of “Khangtsen” or dormitories namely ; big, medium and small.

Before 1959, there were about 500 monks living and studying in one of the largest Khangtsen called Phukhang Khangtsen. According to the monastic system, new monks who came from far away will join the Nangsang and Yara section in the Phukhang Khangtsen while monks who came from nearby places will join the Phakchoe, Lopa and Shesung section in the Phukhang Khangtsen. Statistics showed that every year, 50 new monks will join the Phukhang Khangtsen. When new monks join Phukhang Khangtsen, they will first be taken to the Khangtsen Master where they will start their life as a new member of the “family”.

With the reestablishment of the Gaden Monastery in Mundgod, South India, Phukhang Khangtsen came into existence under the Gaden Shartse Thoesam Norling Monastery.

Phukhang Khangtsen has a good reputation of many great lamas, teachers and students coming from it. His Holiness Gaden Thripa (Golden throne holder of the Geluk sect.) also teacher of His Holiness the 14<sup>th</sup> Dalai Lama, some of the past and present Abbots of Gaden Shartse Thoesam Norling Monastery are from Phukhang Khangtsen.

Currently, there are about 450 monks living in the over crowded quarters of Phukhang Khangtsen. These monks follow a very strict monastic education which last for 17 years.

Besides their studies, they are also involved in doing prayers or pujas. For example, in the second month of the Tibetan calendar each year, there is a grand offering prayer to the Dharma Protector, the four armed Mahakala. The main purpose of this prayer is to bring peace and happiness to all beings across the globe.



## Purpose of the Tour

The purpose of the Phukhang tour is to share with all people the monks' culture, as well as practices and paths to inner peace and compassion.

Accomplishments of previous tours have provided funds for construction of new buildings at Gaden Shartse, including the new debate hall.

Additional funds raised by past tours have supported medical needs, teachers' salaries and the day to day expenses of supporting the monastery. This success is due to the help and generosity of those who support the tours.



The monks of Gaden Shartse feel deeply indebted to their friends in the West who have given their time, effort, and homes to make the tours possible. It is hoped that the upcoming tour will be a success.

## Tour Bios

### Lobsang Kamchuk Rinpoche



Lobsang Khamchuk Rinpoche S/O Mr. Thopgyal was born on the 15<sup>th</sup> October 1974 in Markham, Tibet. In 1990 His Holiness the Dalai Lama recognized him as the reincarnated high lama Gedun Jinpa and in 1991 Rinpoche fled to India and ever since has been studying at Gaden Shartse Monastery in Karnataka. Rinpoche has completed studies of the five Buddhist Philosophy texts such as Pranama Vidya (Logic), Prajna Paramita (Perfection of Wisdom), Madhyamika (Middle Way Philosophy), Abhidharma (Metaphysics) Vinaya (Monastic Discipline), and received his Geshe-Doctorate Degree in 2012.

Beside the studies of Buddhist philosophy, he gained a high proficiency in melodious chanting, making butter sculptures, Mandala, meditations, rituals and playing various religious musical instruments. On many occasions, Rinpoche has received a great many initiations, important teachings, and oral lineage transmissions from renowned great masters of the Tibetan Gelug tradition like H.H. the 14<sup>th</sup> Dalai Lama, Gaden Tri Rinpoche, Kyabje Lati Rinpoche, Kyabje Khensur Jampa Yeshe Rinpoche and Khensur Konchok Tsering, and studied tantric ritual under their guidance.

Rinpoche was in Singapore in January 2009 for two months and in Taiwan in November 2011 for two months. While there he performed rituals and also gave Tantric empowerments during those visits.

## Karma Yeshe



Geshe Karma Yeshe S/O Mr. Dhondup and Mrs. Dolma, was born on 5<sup>th</sup> May 1962 in Dhalahouse, Tibetan Settlement in India. At the age of 12 he joined the Gaden Shartse Monastery and became a monk in 1974. He studied under the guidance of H.E. Kyabje Lati Rinpoche, Kyabje Kensur Jampa Yeshe, Khensur Konchok Tsering and other great masters of the Gaden Shartse Monastery. He is very learned in the arts of Healing, making Sand Mandalas, and Chanting. He has officially served as Chant Master at Gaden Shartse Monastery. He has studied of five Buddhist Philosophy texts such as Pramana Vidya (logic) Prajna Paramita (Perfection of Wisdom) Madhyamika (Middle Way Philosophy) Abhidharma (Metaphysics) Vinaya (Monastic Discipline), and in 1996 he completed all of his studies and received his Geshe-Doctorate degree. In 2011 he went to Varanasi for one year to take care of and work in the Gelugpa Monastery at Sarnath. He received many teachings from H.H. the 14<sup>th</sup> Dalai Lama and H.E. Kyabje Zong Rinpoche, H.E. Khensur Lati Rinpoche, H.E. Khensur Jampa Yeshe Rinpoche and other great scholars of Tibetan Buddhism. Geshe Karma Yeshe is a very talented artist, he can make very accurate drawings of anything he is asked. He is also very knowledgeable in the art of making Mandalas. He has worked in the monastery factory making incense and Tibetan carpets. For many years he has performed many rituals for the Tibetan community in exile and for Gaden Shartse Monastery. Specifically, he is often requested as he is an expert in traditional purification rituals for healing.

## Geshe Phuntsho



Born in 1966 in Thimpu, Bhutan, he began school at a very young age. In 1986, he became a monk where he studied elementary Buddhist teachings in Bhutan. In pursuit of more advanced and intensive teachings, he travelled to India in 1990 and enrolled at Gaden Shartse Monastery. After studying for six years at Gaden Shartse, he received full ordination from His Holiness the 14<sup>th</sup> Dalai Lama. Thereafter, he travelled extensively working as an interpreter for the late H.E. Khensur Rinpoche Jama Yeshe as well as many other renowned Rinpoche's and Geshe's. He has previously travelled to the United States and served as main translator and helped coordinate the 6<sup>th</sup> and 8<sup>th</sup> world tours Sacred Earth and Healing Arts of Tibet, a tour organized by the Gaden Shartse Monastery. He has also travelled to Europe, Singapore, Malaysia, Indonesia and Cambodia as a translator. After completing his monastic studies, he received his Geshe-Doctorate degree at Gaten Shartse Monastery in 2005 and was then assigned to Malaysia as a resident teacher for two years.

## Lobsang Tsundu



Lobsang Tsundu was born in 1973 in Shimla, H.P. India. At the age of 17, he joined the Gaden Shartse Monastery and became a monk in 1990. He studied under the guidance of H.E. Kyabje Lati Rinpoche, Kyabje Khensur Jampa Yeshe, Khensur Konchok Tsering and other great masters of the Gaden Shartse Monastery. He is learned in the arts of making butter sculptures, sand Mandalas, and chanting. He studied of the five Buddhist Philosophy texts such as Pramana Vidya (Logic), Prajna Paramita (Perfection of Wisdom), Madhyamika (Middle Way Philosophy), Abhidharma (Metaphysics), Vinaya (Monastic Discipline), and in the year 2010, he completed all major studies at Gaden Shartse. He has been to the Drophenling Buddhist Centre in Singapore in January 2011, performing ritual activities for two months. He received many teachings from H.H. the 14<sup>th</sup> Dalai Lama and H.E. Khensur Lati Rinpoche, H.E. Khensur Jampa Yeshe Rinpoche and other great scholars of Tibetan Buddhism. He is an expert in performing Buddhist ritual activities and in chanting. He has been of great benefit to many people.

## Lobsang Jigdal



Lobsang Jigdal S/O Mr. Sonam Tobgyal and Mrs. Kelsang was born on 10<sup>th</sup> May 1979 in Mundgod, Tibetan Settlement. At the age of 15 he joined Gaden Shartse Monastery and became a monk in 1994. He studied under the guidance of H.E. Kyabje Lati Rinpoche, Kyabje Khensur Jampa Yeshe, Khensur Konchok Tsering and other great masters of the Gaden Shartse Monastery. He is also very learned in the arts of making ritual cakes, butter sculptures, sand mandalas, and astrology. He perfectly completed his studies of the five Buddhist Philosophy texts such as Pramana Vidya (logic), Prajna Paramita (Perfection of Wisdom), Madhyamika (Middle Way Philosophy), Abhidharma (Metaphysics), and Vinaya (Monastic Discipline). Lobsang has been to the Singapore Drophenling Buddhist Centre on behalf of Gaden Shartse and performed ritual activities for a period of 2 months in September 2008. He also spent one year in Dharamsala for ritual activities in the service of Gaden Shartse. Lobsang Jigdal received many teachings from H.H. the 14<sup>th</sup> Dalai Lama and H.E. Khensur Lati Rinpoche, H.E. Khensur Jampa Yeshe Rinpoche and other great scholars of Tibetan Buddhism. Lobsang Jigdal is very proficient in the Chinese language, Buddhist rituals and is an expert in chanting.

## Konchuk Jampa



Konchok Jampa was born in 1983 in Mundgod, Tibetan settlement. At the age of 12 he joined the Gaden Shartse Monastery and became a monk in 1995. He studied under the guidance of H.E. Kyabje Lati Rinpoche, Kyabje Khensur Jampa Yeshe, Khensur Konchok Tsering and other great masters of the Gaden Shartse Monastery. He is learned in the arts of making ritual cakes, butter sculptures, sand mandalas, and chanting. He is an expert in performing all of these and is able to teach others as well. He studied of four Buddhist Philosophy texts such as Pramana Vidya (logic) Prajana Paramita (Perfection of Wisdom) Madhyamika (Middle Way Philosophy) and Abhidharma (Metaphysics), and he received many teachings from H.H. the 14<sup>th</sup> Dalai Lama and H.E. Khensur Lati Rinpoche, H.E. Khensur Jampa Yeshe Rinpoche and other great scholars of Tibetan Buddhism.

## TOUR PROGRAMS

### Dialectical Debate

Liberation, in the highest sense, is attained through the fusion of the intellect and intuition. The path to freedom requires wisdom, which can only be achieved through the deep questioning of one's beliefs by both oneself and others. Tibetan Monastic Colleges employ the system of dialectical debate as part of the routine of study for the monks. It is used to dispel doubt and to acquire deep understanding of the subjects being studied. The student is encouraged to question everything related to the topic being discussed (as was also done by Plato and Aristotle in ancient Greece). This is invaluable for sharpening one's wit and testing one's wisdom.

## EMPOWERMENTS

### Four-Armed Chenrezig (Buddha of Compassion)

The Buddha of Compassion is known as Chenrezig (Tibetan) or Avalokiteshvara (Sanskrit), meaning 'liberator from the unfortunate lower rebirths.' Chenrezig pledged in front of all the Buddhas not to attain Buddhahood until all sentient beings were free from the sufferings of samsara. Receiving the empowerment of this Buddha, therefore, provides one with protection from an unfortunate lower rebirth. Chenrezig has many aspects and embodies the Universal Compassion of all the Buddhas of the three times and ten directions. The purpose of the empowerment is to establish a close relationship with Chenrezig and to benefit from his almighty power of compassion. In this era of violence and mental instability, the blessing of Chenrezig is highly sought after, as it helps one to become more peaceful and compassionate, even with the state of current events. The empowerment will also initiate one into the mantra of Avalokiteshvara: OM MANI PADME HUM, which contains the essence of all 84,000 volumes of Buddha's teaching.

**Buddha Maitreya (Buddha of Boundless Love)** Buddha Maitreya is the 5th Buddha out of 1000 who will appear in 2500 years from now. This empowerment plants the ripening seed of boundless love in one's heart.

**Menla (Medicine Buddha)** Menla is the embodiment of the power of healing of all the Buddhas. While most of us are used to taking some form of medication on a daily basis, whether that be in the form of prescription drugs, vitamins, or herbal concoctions, rarely do we find that we feel any better. As has been confirmed by both Western and Eastern scientific research, strength of the mind and will has a major role in the process of healing. For millennia our ancestors have been aware of the effect of spiritual practice upon healing, and have used it as a necessary supplement to medication. The Medicine Buddha empowerment is meant to establish a special connection between the participant and the deity. Once this relationship has been developed and strengthened through the empowerment, the participant will become more open to receiving the benefits of the healing powers of all the Buddhas.

**Manjushri (Buddha of Wisdom).** Manjushri is the embodiment of the wisdom of all the Buddhas. Wisdom is crucial for enlightenment, in that it is both the antidote of ignorance, and at the same time is itself the true meaning of selflessness/ emptiness. Performing the practice of the deity Manjushri accelerates the attainment of the knowledge that eliminates suffering. By “sipping the nectar” of the profound teachings delivered by Lord Manjushri, one has access to the heart of liberating wisdom. This empowerment will include the transmission of the mantra  
OM AH RA PA TSA NADHI.

**White and Green Tara (Buddha of Long Life)** White Tara is the goddess of Long Life. She is one of the main deities used by both Tibetan Yogis/ Yoginis and lay practitioners in the practice of requesting a long and healthy life. Known particularly for her swiftness in fulfilling the long-life wishes of the practitioner, White Tara is looked to for happiness and inspiration through the mantra OM TARE TUTARE TORE SOHA. The White Tara empowerment is meant to establish a close relationship between the recipient and the deity.

**Vajrasattva (Buddha of Purification)** Vajrasattva is the Buddhist deity of Purification. The practice of the Vajrasattva deity purifies all negative actions committed by our body, through our speech, and in our minds. All that has been contaminated through our own negativities will be cleansed, and we will be able to begin afresh. The Vajrasattva practice is also capable of uprooting and purifying the negative imprints that we have carried over from our previous lives. This empowerment will include the transmission of the 100 Syllable Mantra.

## HEALING RITUALS

**Vajravidarin Healing Ritual** The Tantric ritual of Vajravidarin will be the primary focus of private and group healings. Vajravidarin is a ritual of purification and has three stages: purification and removing of negativities; removing subtle negative imprints; and offering protection. The vajra master will take the form of this Buddha of Purification and use his power to cleanse participants. Vajravidarin purifies sickness, mental disturbances, infectious diseases, disputes, enmities, defilements, misfortunes, bad omens, victimization by others, premature death, negative influences of the stars, harm from rulers and thieves, influence of demons, the agents of death, obstacles, misguidance, and factors against congenial life.

### **Procedure:**

**Purification:** The Lama instructs participants through visualizations and ritual and then pours radiant nectar and rays of light into their mind and body.

**Removing subtle negative imprints:** The Lama instructs participants through visualization and ritual and then takes the negative subtle imprints and transforms them into Inexhaustible Bliss. He will then summon the negative forces and will use the Bliss to appease them. Finally, he disperses the negative forces and instructs them not to return.

**Protection:** The Lama creates a diamond-like impenetrable layer of light around and within the participant.

## OTHER HEALING RITUALS/PESONAL BLESSINGS

Conditions often ripen in our homes or businesses and communities which call for powerful rituals to eliminate their effects. The monks can do rituals to transform negative conditions into positive conditions such as eliminating negative forces, increase positive forces, long life, healing, protection, blessing of Idren, transformation of forces in the environment, self initiation into deities mandala and wealth. These need to be discussed personally with the monks so they can decide the appropriate rituals.

Chay Drol

Smoke Puja

Special Prayers for the Deceased (Jangwa)

Tara Puja 4 Mandala Offering

Guru Puja (strengthen connection with Spiritual Master).

## SAND MANDALAS

Mandala means literally "that which extracts the essence." There are many different types of mandalas used by Tibetan Buddhists. They can be created in either two or three dimensions. The ones on the monks' tour will be two-dimensional sand mandalas. These are without doubt the most creative, labor-intensive, and concentration-intensive of all mandalas created. The ones provided on the tour will require between 75 and 125 hours of effort, completed by several monks at a time.



Each sand mandala represents the architectural layout of the entire palace of a specific deity. The Menla mandala, for example, represents the dwelling of the Medicine Buddha, who embodies the perfection of the physical and mental health of all beings. There are multi-layered symbolic images throughout the "palace," where iconography, placement, and color all have significance. Additionally, to the learned Tibetan Buddhist monk, the mandala represents his vision of the entire universe.



The mandala is normally used during the initiation of a monk into a high form of meditation. This sacred initiation is referred to as an empowerment ceremony. After the initiation, it requires years or possibly an entire lifetime of intense study and meditation under an experienced Lama to expose the depth and intricacy of the universe.

In the past, sand mandalas were made with the powdered results of the grinding of precious stones, such as turquoise, lapis lazuli, coral, powdered gold and silver, and many other cherished and priceless materials. Today, this is only done on very special and/or auspicious occasions. More commonly, the colors are made of powdered and dyed stone, sand, dust, flowers, and charcoal. The colors are chosen to match the color of one of the Buddhas of the five Buddha families.

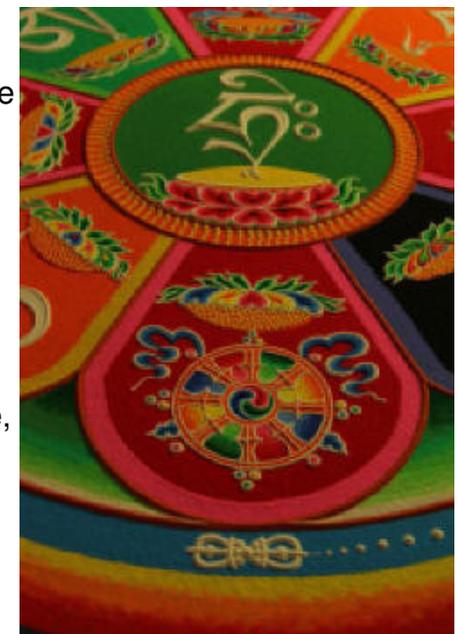
The sand is applied very precisely by the gentle tapping of a sand-filled metal cone that has had its tip removed. The Master must be the first to initiate the mandala, and does so by being the first to pour the sand. The outline of the mandala is defined by the holding of a string that is dipped in chalk and then 'snapped' in the appropriate place.

Upon completion of the mandala, the monks will purposely destroy the magnificent work of art. The Buddha's last words were "All things are impermanent, work out your salvation with diligence." In upholding the principle that life is transient, the monks sweep up the mandala and place the sand in a river, lake, or ocean as an offering to purify the surrounding environment.

All sand mandala takes 4-6 days to complete. Under certain circumstances a shorter version may be offered.

#### **Sand Mandalas Offered:**

- Buddha of Medicine (Menla)**
- Buddha of Wisdom (Manjushri)**
- Buddha of Compassion (Green Tara Female)**
- Buddha of Compassion (Avalokiteshvara Male)**
- Buddha of Long Life (White Tara Female)**
- Buddha of Purification (Vajrasattva)**
- Solitary Yamantaka (Wrathful)**
- Fire Puja Mandala 4 types:**  
(Peace, Expansion, Magnifying or Wrathful)
- 8 Auspicious Symbols**
- Wheel of Life (sand painting)**



## LECTURE TOPICS

Each lecture is given by a Lama and a monk and can last between 1.5 to 2 hours, including a question and answer session. One of the monks (or a tour organizer) will introduce the Lama and his interpreter, give the details of the Monastery, and offer a brief description of the beliefs of the Gelug School of Tibetan Buddhism. It is asked that a couple of chairs and some water or tea be provided for the monks. Please see the attached price list or speak to the national organizer regarding the suggested donation for the lecture.

### Topics include:

**Death, Bardo, and Rebirth:** A lecture on the Three Stages of Life

**Lam Rim:** Review of the Graduated Path with a focus on Renunciation, Bodhicitta (altruistic motivation), and Emptiness.

**6 Perfections** Ethics, Patience, Effort (Joyful Perseverance), Concentration, Wisdom, Generosity

**3 Principle Aspects of the Path** Renunciation, Altruistic Intention, Emptiness

**The Four Noble Truths** (The Teaching of Buddha): Suffering, the Causes of Suffering, the End of Suffering, and the Path to Freedom

**Meditations on Patience and Compassion**

**Tantra Vehicle:** the esoteric path of Mahayana Buddhism that accelerates the evolutionary path to Buddhahood

**World Peace and the Unity of all Religions**

**Other subjects (Refuge, Guru Devotion, etc.)** available by request

Lectures can be organized for high school or college classes. Public lectures can also be scheduled in auditoriums, bookstores, churches, health food stores, and alternative and healing businesses.

## **SCHOOL PROGRAMS**

### **Grades K-12**

Chant and Discussion with the Monks  
One deep chant with cymbals, bells and drums .  
Question and Answer Session  
Length: One Hour

### **University of Colleges**

5 Day Visit Includes:  
Creation of the Sand Mandala  
Performance of Ritual Chanting  
Two Public Lectures  
Discussions, Questions and Answers from Classes or Departments

## **BUTTER SCULPTURE AND WORKSHOP DEMONSTRATION**

The monks will work with children and adults to create traditional sculptures made from butter, as has been done in Tibet for over 800 years.

Due to both its plentitude and highly elastic qualities, Tibetans have found butter to be very conducive to sculpture. The butter has been shaped into Buddhas, Bodhisattvas, flowers, animals, and auspicious symbols. These sculptures are then used to decorate ritual offering cakes made from barley flour. In Tibet, especially during Monlam (the Great Prayer Festival), butter sculpture contests were held among the major monasteries, and were often over 12 feet high! This workshop will begin with a demonstration by the monks and will be followed by the opportunity for each participant to make his/her own butter sculpture. Length: 1 to 1.5 hour



## **TIBETAN CALIGRAPHY WORKSHOP DEMONSTRATION**

The monks will work with children and adults to demonstrate beautiful Tibetan calligraphy butter, as has been done in Tibet for over 800 years.

## SUGGESTED DONATIONS

PROGRAMS	PROGRAM LENGTH	SUGGESTED DONATION
Empowerments	1 3/4 hours	\$20 pp
Lectures	1 3/4 hours	\$10- \$15 pp
Purifications and Healings	25 minutes	\$75
Sand Mandalas	1-9 days	\$1500/ day
House Blessing	1 hour (approx)	\$350
Business Blessing	1 hour (approx)	\$350
Butter Sculpture Demo	1 hour	\$250
Butter Sculpture Workshop	1 1 /2 hours	\$350
Stage Performance	2 hours	\$10- \$20 pp
Rituals for Home, Business and the Environment (must be discussed with monks)	1-4 hours as needed	\$350 - \$500

### Organizer's Guide

On behalf of all the monks at Gaden Shartse Phukhang we would to express our deep gratitude to you for your great kindness helping to organize events for the khangtsen's Sacred Earth and Healing Arts of Tibet Tour. We are here to help and support you as you prepare for the tour. The information below will provide you with many helpful tips and guidance for hosting the tour. The very first thing we suggest is finding volunteers. This will help you while engaging others to participate in the process while adding more resources and creative ideas. Essential elements for hosting the tour:

1. Venues for the events.
2. Promotion of the events.
3. Housing and food for the monks.
4. Scheduling additional offerings such as house blessings, personal healings, and astrology

**Venues:** Ideally it is best to try to find space that is offered for free or for a minimal cost. Often you will find many organizations that are more than happy to host the events. These include churches, yoga centers, healing arts centers, museums and art centers, community centers, colleges, and service organizations to name a few. Different events require different types of venues, however they are very resourceful and can adapt to many different types of venues. They have their own video and sound equipment. It is also a great idea to provide a refreshment table at events when possible - something simple like water, tea, coffee, and maybe a snack.

**Housing** - The monks are very low-maintenance. However there are eight of them in the tour. The monks have sleeping bags and there are five inflatable mats. It is no problem to

have them sleep on the floor. Ideally it is best to have them all stay in the same place for logistical purposes. However, sometimes it may be necessary and they can be divided into two groups as long as they are close to each other.

**Parking** - They travel in a 12 seat Ford Van with their gear.

**Food** - Meals can be worked out in a variety of ways. Most often local residents and volunteers offer meals to the monks. Frequently local restaurants are happy to provide a meal. Groceries can be purchased and the monks can cook for themselves also. The monks eat most foods and there may be vegetarians They don't eat venison, fish, or pork. They prefer simple black tea. There is one diabetic on this tour.

### **Setting Up For Events:**

Table sizes are approximate. For any questions please contact  
Lobsang Wangchuk 562-225-3072

Sand Mandala - the monks have their own sand mandala table which needs to be set up with a 12' x 12' space (protected buy 4 stanchions within venue space). 2 Folding tables approximately 3' x 6' and 3 similar tables of this size for handicraft concessions.



Butter Sculpture- one (1) 3' x 6' table

Lectures- two (2) chairs and one (1) 2'x2' table

Empowerments - two (2) chairs and one (1) 2'x2' table and one (1) 3'x6' table

Healing - four (4) chairs and one (1) 2'x2' table

#### **Media Kit: Revision Pending Revision October 20, 2014**

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