



# MONASTIC DANCE PROGRAM WISDOM TOUR TO JAPAN - 2011

TENZINLING BUDDHIST CENTRE FOR MUTUAL UNDERSTANDING



Duration - 1 Hour to 3 Hours

Dance Team - 7 Sanghas with 4 main dancers & 3 Religious traditional instrument players

Place of Dance - Theatres, Community Halls, Open Grounds, Temples, etc

**Cham or Monastic Dance:** The traditions of Cham or Monastic Lama Dances as widely known are also one of the inseparable traditions of Tibetan Monasteries since hundreds of years. Every step, costumes, hand gestures or Mudras contain its own meaning depending on the kind of Cham. It is not for the purpose of entertainment rather it is a part of ritual in Vajrayana Buddhism representing a certain deity, Protector or the sacred teachings of Vajrayana.

## List of programs of monastic dance performance by Sanghas of TLBCMU, India

No	Program	Description	Duration
1	Prayer & Meditation	All Sanghas together reciting the few stanzas of taking refuge to Triple Gems & presentation through meditation on how a true Buddhist practitioner begins a day.	8 Minutes
2	Introduction	Introduction of the Centre, Dances, background story of the tour by a video presentation through projector or by Audio presentation or Presentation by a speaker	6 Minutes
3	Black Hat Dance	A Cham performance by 4 dancers in costumes with tradition music of trumpet (Dungchen) blowing and using cymbal (Bub) and Drum by 3 Sanghas	15 Minutes
4	Deer Dance	A Cham performance by one dancer with tradition music of trumpet (Dungchen) blowing and using cymbal (Bub) and Drum by 5 Sanghas	15 Minutes
5	Deep Throat Chanting	A special presentation where selected masters will chant sacred Buddhist ritual tunes with deep throat voice.	10 Minutes
6	Lama Dance	A Cham performance by 2 dancers in traditional monks robes with tradition music of trumpet (Dungchen) blowing and using cymbal (Bub) and Drum by 5 Sanghas	15 Minutes
7	Dhakini Dance	A Cham performance by 4 dancers in costumes with tradition music of trumpet (Dungchen) blowing and using cymbal (Bub) and Drum by 3 Sanghas	15 Minutes
8	Demon Dance	A Cham performance by one dancer representing the hell realm of the samsaric world we live in.	10 Minutes
9	Hayagriva Offering Ritual	Special Vajrayana ritual prayer meant for clearing obstacles for achievement and success of one's virtuous deeds using all the musical instruments.	15 Minutes
10	Conclusion	Dedication through religious ceremony	8 Min



**1)PRAYER** – Taking refuge to the Triple Gems of Buddha, Dharma & Sangha and praying for all sentient beings to be bestowed with happiness and be clear of sufferings. As a Tibetan Buddhist practitioner, a day begins early in the morning by prostrating towards one's altar where all the holy texts and statues of Buddhas are kept. It is followed by meditating on the impermanence nature of all phenomena which occurs within the spectrum of karma or the cause and effect. They then meditate on love and compassion for all sentient beings. A day begins with cultivating a pure motivation without hatred and ill feelings to anyone.



**2)INTRODUCTION** – Objective of TLBCMU, Description of Cham and its history(attached separate file)

**3)BLACK HAT DANCE** - Black Hat Dance is connected with the origin of Vajrayana Buddhism in Tibet. According to the 5th Dalai Lama's handbook on Cham, Padma Sambhava perform the first dance to prepare the ground and clear obstacles to laid foundation for the first monastery of Tibet which is none other than the current bSam-Yas monastery in Lhasa. The dance got highlighted when Lhalung Paldor perform the dance to eradicate King Lang Darma, the evil king of Tibet who destroyed Buddhism to a large scale in Tibet. The dance is considered very auspicious and helpful for clearing obstacle in achieving one's aim and goal.

**4)DEER DANCE** – The deer dance represent the Buddha's teaching of the karma; the cause and effect. One's engagement in negative deeds such as killing, lying, stealing leads to suffering and positive deeds leads to happiness. The story of the Deer dance revolves round the story of a hunter who does not kill a deer while hunting for reasons not known to him. A friend later explained him about the negative effects of hunting and that he should refrain from hunting. He practices the same and liberated the deer. The dance shows the needs to look at all the sentient being as one mother and love all equally without any discrimination. The dance shows the needs to look at all the sentient being as one's mother and love all equally without any discrimination.



**5)DEEP THROAT CHANTING** – A very unique and special presentation of Tibetan Chanting through deep throat voice by selected trained masters in different tunes accompanied by religious music. It is performed during special religious ceremonies at monasteries.



**6)LAMA DANCE** – The Lama Dance represents the importance of abiding by the rules and moralities. It is also a kind of confession of one's negative deeds and returning to monastic life where one spends life without causing harm to anyone. This dance is also considered very auspicious for laying foundations for new beginnings of any kind of virtue deeds.



**7)DHAKINI DANCE**– The Dhakini Dance is usually performed for the long life of our Guru and holy beings that came to this world solely for benefiting other sentient beings. The Dhakinis are heavenly beings who possess powers and are considered as very devoted to Buddhist practitioners and are always in pursuit of holy beings to bless their heavenly abodes. The dance revolves round the story of the four direction Dhakinis represented by their dress and hand gestures who came from their heavenly abode to welcome our holy Guru to visit their place. But the Guru accepts request from the disciples to stay back in our world to benefit all sentient beings. Thus the Dhakinis returned back to their heavenly abode.



**8) DEMON DANCE** – The Demon dance represent the Hell realm and how the sentient beings are being born there out of engaging in negative harmful deeds. The Demon represents the Chief Assistant of the Yamraja the God of Hell. The dance depicts one man who always engages in harmful deeds only while he was a human being and that the only virtue deed he did was building a temporary bridge for five pilgrims to cross over a stream. After his reborn in hell, he suffers due to his previous karmas but a monkey who was one of the twelve assistants of hell controllers took pity and request for him to let him reborn in a human realm once again to confess his misdeeds and engage in virtue deeds. After his reborn as human being, he was ordained and became a monk.

**9)HAYAGRIVA OFFERING RITUAL** – A Vajrayana or secret Tantric Ritual where the offerings to Hayagriva Deity who is one of most important protectors in Tibetan Buddhist tradition. The ritual is meant for seeking help and assistance from the deity in order to accomplish temporary and permanent goals or attaining enlightenment.



**10) DEDICATION** –For a Buddhist practitioner, all the merits and virtues accumulated through the religious event will be dedicated for the beneficial of all sentient beings and may all disasters never happens and permanent peace prevail on earth. Few lines of Buddhist texts will be recited for dedication purpose.





# SAND MANDALA PROGRAM WISDOM TOUR TO JAPAN – 2011

TENZINLING BUDDHIST CENTRE FOR MUTUAL UNDERSTANDING

**Duration for preparation of a Complete Mandala – 2 to 3 Days**

**Place for Mandala – Temple, Hall, Museum etc. where there is no wind blowing as it will disturb the preparations.**

## Requirement Items (to be arranged by the party)

- 1) A desk or a table of size not less than 6 feet in length and breadth and height of not more than 3 feet from the ground. It can be a permanently fixed or unshakable with an even and smooth surface.
- 2) 4 Japanese cushions and 4 mini pillows.



## Requirement Items (to be arranged by sangha team)

- 1) Very fine marble powders known as "*Dultson*" of varied colors cleaned, thoroughly washed and dried and consecrated to suit for Mandala preparations.
- 2) Brass funnels known as "*Chagfuk*" or different size with special design and length as per the text to be used by the monks.
- 3) Scales and compass etc for drawing lines.

## Definition of Sand Mandala

The teaching of the mandala is passed through an oral tradition started by Shakyamuni Buddha over 2500 years ago. The mandala represents the activities and teachings of the particular deity represented in the mandala, and can be described as the residences of the respective deities and their retinues. Sand mandalas are one of the most magnificent types of mandala construction and are associated with the most profound and elaborate Buddhist ceremonies in Tibet. Every color, dot, and line in the mandala represents an essential part of the deity and Buddhist philosophy.

Although sand mandalas are made on a flat surface they are, to the devout, a three dimensional palace, representing the mind of the Buddha. The mandala construction itself is the result of long and disciplined effort, but it is nonetheless a temporary work. When the monks are finished, there is a dissolution ceremony where the deity is released by the dismantling of the mandala. The sand is cast into a body of water to emphasize and highlight the impermanence of all things and the importance of nonattachment. When the sand enters the water, the kindness and compassion of the deity are disseminated into the world to benefit all beings.

Mandalas are immensely complex symbolic structures, with many layers of meaning and beauty. Although very beautiful and aesthetically pleasing, mandalas are meant for religious use, and are not intended as museum works of art.



A mandala is thought to bring peace and harmony to the area where it is being constructed. Simply viewing a mandala is believed by Buddhists to be enough to change one's mind stream by creating a strong imprint of the beauty of perfection of the Buddha's mind, as is represented in the mandala itself. As a result of this imprint, one may be able to find greater compassion, awareness, and a better sense of well-being.







**Avalokiteshvara.** Chenrezig (Avalokiteshvara) is the Bodhisattva of Compassion. Chenrezig, as a disciple of the Buddha, made a vow of compassion to free the Tibetan peoples from their violent ways: He is the patron of Tibet and according to Tibetan legends; he has appeared in numerous forms to defend Buddhist teachings. He can be portrayed in several different forms, two of the most popular being as a white deity with either four arms or 1000 arms; the extra arms symbolize his ability to help many beings simultaneously. He has also been identified with the Tibetan emperor Songtsen Gampo (617-698 C.E.) and the successive lineage of Dalai Lamas. The 14th Dalai Lama, Tenzin Gyatso, is also a manifestation of Chenrezig.

Every person whose heart is moved by love and compassion, who deeply and sincerely act for the benefit of others without concern for fame, profit, social position, or recognition, expresses the activity of Chenrezig. Love and compassion are the true signs revealing the presence of Chenrezig.

Chenrezig Mantra: ཨོཾ་མ་ཎི་པདྨེ་ཧུཎ། Om Mani Padme Hung



The Medicine Buddha is the Buddha of Healing-- the manifestation of the healing energy of all enlightened beings. He wears monastic robes and sits on a lion throne. The color of his body is dark blue and he holds a bowl in his left hand having a medicinal plant called arura. The Medicine Buddha is the supreme physician and is probably founded upon the legend of a metaphysical Bodhisattva, the Medicine King Bheshajaraja who is mentioned as a dispenser of spiritual medicine.



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**"Ta-Ya-Tha Om BekaZeyBeka ZeyMa Ha BekaZeyBekaZey Raja Samudgate Ye Svaha"**

### 1) PRE-CONSECRATION CEREMONY - "*Rabney*"

1) PRE-CONSECRATION CEREMONY *Rudney*  
The process of Sand Mandala preparation begin by consecrating the site of the mandala Sand painting with chants, music and mantra recitation. All the religious items to be used for the ceremony should be consecrated by the monks. The Sanghas need to perform all the religious rituals related to the particular mandala every morning.



2) DRAWING BASE LINE – THIK  
The line drawings on the Mandala board should be as per the rules existing in the mandala texts without any mistakes. One must memorize the root text “*Thiktsa*” of the line drawing and must recite it while drawing the lines.



### 3) MAIN MANDALA CONSTRUCTION

The four Sangha one each from four side start the main process using the brass funnels to pour sacred color sands starting the center and moving to the sides. It is extremely hard procedure where there is need of great attention leaving no space for any errors. The masters are trained for many years that possess talents and skills unmatched to others. The process will take two to three days to complete depending on the nature of the Mandala.



4)FINAL CONSECRATION CEREMONY – *Rabney*  
After the completion of the Sand Mandala, the monks will perform a mega ritual to consecrate the Mandala by using all the traditional musical instruments. The completed Mandala will be decorated as per the rituals with butter sculptures designs from all sides of the board.

It is said that whoever see or donate even small amount towards the construction of Mandala in process or a complete one generates immense merits which could be very helpful in clearing all obstacles and achieving ones' goals without any hindrance. So, a complete Mandala can be keep for many days for public to see and do offerings.

**5)DISMANTLING THE MANDALA**  
During the Closing Ceremony, the monks dismantle the mandala, sweeping up the colored sands to symbolize the impermanence nature of all existences. Half of the sand may be distributed to the audience in small bags as blessings for personal health and healing. The sand is then ceremonially poured into the water body nearby in order to spread the healing energies of the mandala throughout the world. As the water will run into ocean, all the sentient beings will be benefited by the power of the Mandala.

