

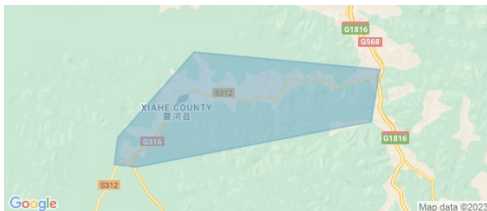
Labrang Tashi Khyi Monastery

also known as “bla brang bkra shis 'khyil”, “Genden Shédrup Dargyé Trashi Gyésu khyilwé Ling”, “dge ldan bshad sgrub dar rgyas bkra shis gyas su 'khyil ba'i gling”, “Labrang Monastery”

By Darig Thokmay, University of Oxford

Entry tags: Religious Group, Religious Place, Monument, Temple, Religious Complex, shrines, Tibetan Buddhism, Tantric Buddhism, Monastery

Labrang Trashi Khyi monastery was founded in 1710 by Palshul Ngawang Tsondu (1648-1721), the first incarnation of Jamyang Shepa ('Jam dbyangs zhad pa). Some modern sources mention its founding year as 1709 but it is mistaken. Its formal name is Genden Shédrup Dargyé Trashi Gyésu khyilwé Ling (dge ldan bshad sgrub dar rgyas bkra shis gyas su 'khyil ba'i gling), but it is popularly known as Labrang. Labrang has six colleges such as Thusam ling dratsang, Gyuto dratsang, Gyume dratsang, Dukhor dratsang, Sorik dratsang and Jedor dratsang. Labrang monastery is known to have more than 108 affiliated or branch or sub-branch monasteries in the Amdo region of Tibet, Mongolia and China. The monastery lies in Sangkhok valley of the northeast Amdo region of Tibet, historically the territory of a local chief called Gangtsa Kachu (rKang tsha bk'a bcu). Presently, it is in Xiahe County in the Gannan Prefecture, Gansu Province, China, at an altitude roughly 3400 meters above sea level. Covering an area of 866 hectares (about 2,140 acres), the monastery accommodates 48 major temples and assembly halls and many hundreds of resident houses (grwa shag) for monks. According to their functions and classes, all houses and temples are beautifully painted red, yellow, white and sometimes orange. Most temples and assembly halls have golden roofs with classic Tibetan roof structures. Before 1958, there were more than 3500 resident monks who studied various Tibetan scholarships and practised monastic rituals. Still, presently there are more than 2000 resident monks. Labrang monastery welcomes thousands of visiting monks from all over Tibet and Mongolia to study and receive Buddhist teachings.



Date Range: 1710 CE - 2022 CE

Region: Labrang

Region tags: Asia, East Asia, China

Labrang Trashi Khyi Monastery

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

— Source 1: Dbal mang paN+Di ta. Mdo smad bstan pa'i 'byung gnas dpal ldan bkra shis 'khyil gyi gdan rabs rang bzhin dbyangs su brjod pa'i lha'i rnga bo che. Kan su: Kan su'u mi rigs dpe skrun khang, 1987.

– Source 2: Dkon mchog 'jigs med dbang po. Mkhas shing grub pa'i dbang phyug kun mkhyen 'jam dbyangs bzhad pa'i rdo rje'i rnam par thar ba ngo mtshar skal bzang 'jug ngogs. Kan su'u: Kan su'u mi rigs dpe skrun khang, 1987.

– Source 3: Gung thang bstan pa'i sgron me. Dkon mchog 'jigs med dbang bo'i rnam par thar pa rgyal sras rgya mtsho'i 'jugs ngogs. Kan su'u: Kan su'u mi rigs dpe skrun khang, 1990.

Notes: Source 4: Dkon mchog bstan pa rab rgyas. Yul mdo smad kyi ljongs su thub bstan rin po che ji ltar dar ba'i tshul gsal bar brjod pa deb ther rgya mtsho. Kan su: Kan su'u mi rigs dpe skrun khang, 1982. Source 5: Mon lam rgya mtsho. Kan lho'i bod brgyud nang bstan dgon sde so so'i lo rgyus mdor bsdus. Stod cha. Kan lho: Kan lho'i lo rgyus dpyad gzhi'i yig rigs cus, 1991. Source 6: Hor gtsang 'jigs med. Mdo smad lo rgyus chen mo. Bam po gsum pa dang lnga pa. Bod kyi dpe mdzod khang, 2009. Source 7: Nietupski, Paul. A Tibetan Buddhist Community on the Inner Asian Borderlands, 1709-1958. Snow Lion Publications, 1999.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Online Sources

Online sources used for understanding this subject:

– Source 1 URL: <https://studybuddhism.com/en/advanced-studies/history-culture/monasteries-in-tibet/gelug-monasteries-labrang>

– Source 1 Description: A Brief History of Labrang Monastery. Original version published in "Gelug Monasteries."

– Source 2 URL: <https://www.mdpi.com/2077-1444/12/7/491>

– Source 2 Description: Establishing Lineage Legitimacy and Building Labrang Monastery as "the Source of Dharma": Jikmed Wangpo (1728-1791) Taking the Helm

– Source 3 URL: <https://www.istockphoto.com/search/2/image?phrase=labrang%20monastery&page=2>

– Source 3 Description: iStock is an online royalty free, micro stock photography provider, which has many pictures of Labrang Monastery.

Notes: Source 4: <https://www.youtube.com/watch?v=6aFtNImvOnU> Description: Nick in China is a Youtube Vlogger, he captured many pictures of the monastery. Source 5:

<https://www.youtube.com/watch?v=M03ZAABEH8I> Description: Ben Cubbage is a Youtube Vlogger, he captured the overall of the monastery. Source 6: <https://www.youtube.com/watch?v=7k6smJB2xYM>

Description: Miriam Follin 米粒的一家 is a Youtube Vlogger, she explained the temples and Thangkas.

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Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

– I don't know

Notes: I am not aware of any such activities in this place. Before the monastery was founded in this place in 17010, this was an empty valley used as grazing for animals. So, this place is perhaps not that significant in terms of excavation.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Topographical Context

Is the place associated with a feature in the landscape

– Other [specify]: Auspicious Landscape

Notes: Palmang Pandit, the author of the Labrang monastery's history, writes that the Palshul Ngawang Tsondru (1648-1721), the founder of this monastery, chose this specific venue for his monastery because of its auspicious landscape. Palmang Pandit also argues that several Buddhist Sutras have prophecies related to this special location and its important features.

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Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

– No

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the place situated in an urban or significantly urbanized area:

– Yes

Notes: Historically, the monastery was established in a rural setting, but it gradually became an urban area.

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Is there a distinct boundary between the place and the urban fabric:

– Yes

Notes: The monastery and urban areas are clearly divided by a long corridor of prayer wheels surrounding most parts of the monastery as a demarcation. However, unlike many other Tibetan monasteries, the urban area is very close to the monastery.

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Region: Tibet (Tufan) - 669 CE



Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

– No

Notes: The place is next to an urban area but it is not at the crossroads of significant pathways.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the place situated in a rural setting:

– No

Notes: It was in a rural setting at the beginning of the early 18th century but not anymore now.

Specific to this answer:

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Is the place situated far removed from non-religious places of habitation:

– No

Notes: The urban area is just next to the monastery

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Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

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Region: Tibet (Tufan) - 669 CE

↳ A single structure

– No

Notes: There are various structures, each temple has a unique feature according to its function and tradition.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ One single feature

– Other [specify]: Tibetan Buddhist monastery feature which has temples, assembly halls and resident houses for monks.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ A group of structures:

– Yes

Notes: A group of structure but different styles and functions.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they part of a single design/construction stage:

– Yes

Notes: The monastery has temples, assembly halls and houses for monks and lamas. Each of them has a unique structure because of Buddhist architecture and local housing culture. However, all structures are a part of the Tibetan Buddhist monastery structure which is like everywhere in Tibet.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ A group of features:

– No

Notes: It has one feature known as the Tibetan monastic feature.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is it part of a larger place/sanctuary:

– No

Notes: The monastery itself is an independent institute and solid entity.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Other [specify]: Multipurpose

Notes: This monastery is for studying, practising and praying.

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– Other [specify]: Debating on Buddhist philosophy

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

– Memorial

Notes: Some structures such as Stupas and Kudhongs(sku gdung) are for the memorial of Buddhas and significant Rinpoches.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is the structure/feature finished:

– Yes

Notes: However, renovation and restoration and building of additional structures occur from time to time.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Was the structure/feature intended to last beyond a generation:

– Yes

Notes: This monastery was built to last beyond many generations.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Was the structure/feature modified through time:

– Yes

Notes: Because of the natural disaster/natural damages and some time by the external forces such as the invasion of China in 1958, the monastery has to be being rebuilt and restructured over and over again.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Was the structure/feature destroyed:

– Yes

Notes: Yes, it was destroyed from time to time by natural disasters or human factors. For instance, in 1958, the Chinese Liberation Army destroyed most parts of the monastery and prohibited religious assemblies.

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↳ How was the structure/feature destroyed

–Other [specify]: Apart from its minor natural damages from time to time, the biggest destruction occurred in 1958 when Chinese liberation army completely destroyed the monastery by force.

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Region: Tibet (Tufan) - 669 CE

↳ Was it destroyed deliberately:

– As the result of war

Notes: The liberation army of the People's Republic of China forcibly invaded Tibet beginning in 1958 from Amdo and Kham regions.

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↳ Was it destroyed by accident/natural phenomena:

– Other [specify]: Apart from China's invasion, the entire monastery was never destroyed by natural phenomena but some temples in time to time destroyed by fire and lightening. For example, in the early 1990s, the main assembly hall of the monastery was destroyed by fire.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Has the structure/feature been reconstructed:

– Yes

Notes: Recently, in 2021, the Chinese government said that they spent 4 billion Chinese money(¥) to renovate and repair structures in the monastery and improve electrical safety.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In antiquity

– Periodically

Notes: Three main elements to make the structures are earth, stone and wood, which need periodic restoration. New temples and assembly halls also required to be added while the monastery expanded.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In modernity

– Post-Renaissance

Notes: The structures are rebuilt in traditional style with modern equipments such as electricity.

Specific to this answer:

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Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

Notes: To worship multiple gods/goddesses.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Dedicated to a supernatural being:

– No

Notes: This Buddhist monastery workshop to multiple supernatural beings, not just one being.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Dedicated to more than one supernatural being:

– Yes [specify]: Many temples are dedicated to worshipping specific deities such as, among others, as Gon po, Lha mo, Nechung and Dam chan. They are the primary protective deities of this monastery. Other temples are designed for assembly and debating halls.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the place used for the worship of a semi-divine human being:

– Yes

Notes: Tibetans regard Lamas(Buddhist masters and reincarnated ones) as semi-divine beings and the Labrang monastery has many masters and reincarnated lamas.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is it a cenotaph:

– Yes

Notes: Many temples accommodate cenotaphs of Buddhist Lamas along with other Buddhist statues. Labrang monastery has cenotaphs of the reincarnation of the Jamyang Sheba, the monastery's founder, and many others.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Does it commemorate a family/clan/group:

– No

Notes: The monastery will not commemorate either clan, family, or group. But each reincarnated Jamyang Sheba strongly associates the sanctuary with his family. However, the next reincarnation would be born into a completely new family once Jamyang Sheba died. And

then, the family of the previous reincarnation lost their strong association.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the place used for the worship of non-divine ancestors:

– No

Notes: They don't worship non-divine ancestors. Monks in the monastery pray for their past lamas and exceptional teachers, who they consider semi-divine and whole divine beings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes

Notes: Yes, primarily political powers and governments built the monastery, but the ordinary people also had a significant role in this. Common people sponsored many smaller structures and statues in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Specify

– Other [specify]: The First Jamyang Sheba established the monastery with the help of local leader Junang and his tribes. Still, gradually, the monastery was further built by lamas and their adherents. And in 2021, the local government said that they spent 4 billion Chinese money to renovate and repair the monastic structures.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Were the Structures built by specific groups of people:

– No

Notes: The structures in Labrang monastery were built by lamas, leaders and laypeople. Each temple and hall often have a patron or a group of patrons to build them.

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– No

Notes: Recently, it seems the local government also plays a role in monastery rebuilding projects.

Was the place thought to have originated as the result of divine intervention:

– No

Notes: The history of the Labrang monastery doesn't record the direct intervention of the divine as the original force to build the monastery. However, it was said that the First Jamyang Sheba, the monastery's founder, received divine prophecies to establish the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Notes: The biography of the Jamyang Sheba says that this monastery was primarily created to spread/promote Buddhism in the eastern parts of Tibet.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the place created as the result of an event:

– No

Notes: The Junang tribe leaders requested the Jamyang Sheba to establish a monastery in Amdo for many years. In addition, the Jamyang Sheba received divine prophecies. So, the monastery was established.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the creation of the place sponsored by an external financial/material donation:

– Yes

Notes: Yes, this place was built mainly on donations received and the savings of the founder himself.

Specific to this answer:

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Is this sponsor of the same religious group/tradition as the main usage of the place:

– Yes

Notes: When the monastery was established in 1710, Junang tribe leaders were the main sponsors.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the establishment of the place motivated by:

– Other [specify]: It was inspired by the vision of spreading Buddhism to Amdo area.

Notes: It was inspired by the repeated request of Junnang tribe leaders.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Was the place built specifically for housing scriptures/sacred texts:

– No

Notes: The monastery has libraries and temples that accommodate millions of woodblock prints, books and manuscripts but the structures are not only for that reason. There are many other purposes such as worshipping and praying and so on.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

– Yes

Notes: The monastery has many temples, assembly halls, stupas, and residential houses.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are any of the structures attached to or associated with a landscape feature:

– No

Notes: The location of the monastery was chosen due to its auspicious landscapes, but the structures are not associated with the landscape.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are any of the structures attached to other structures:

– No

Notes: Structures in the monastery stand independently and are not attached to others.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is there a hierarchy among the structures:

– Yes

Notes: The main assembly halls are more important than the smaller temples. Even among small temples, hierarchy is based on the importance of the statues they accommodate. For instance, the Golden Temple (gSer gdung lha khang) is essential for having body relics of the

previous Jamyang Shebas.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– No

Notes: This monastery was started to build in 1710 and continued for the following centuries, but it was built mainly by local people and with local resources. The architecture is typical of Tibetan monastic features, not monumental architecture.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

Notes: Like many other monasteries in Tibet at the time, most parts of the structures in this monastery were made out of natural materials such as earth, clay, sand, stone, wood and so on.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Earth

– Yes

Notes: Earth is used to build the bases and walls of structures.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: The local environment is rich in this material.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Sand

– Yes

Notes: This is used to cover the roofs of temples and courtyards of the assembly halls.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: although there is no ocean or lakes near by, one can find sand on the riverbank of Sangchu(bsang chu).

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Clay

– Yes

Notes: This is used to furnish the walls of structures. Sometimes, this is used to make religious sculptures, which are kept in temples for worship.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: local has a rich source of clay made from different soils.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Plaster

– No

Notes: Historically, plaster was not recorded as the building material of the monastery. However, plasters have recently been used to furnish the floor of assembly hall courtyards and debate areas.

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Region: Tibet (Tufan) - 669 CE

↳ Wood

– Yes

Notes: Wood is used to build ceilings, roofs, pillars and floors of the temples in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: The mountains in front of the monastery are covered with trees, which they often use to build temples.

Specific to this answer:

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↳ Grass

– Yes

Notes: Dry grass often mixes with other materials, such as clay, to build religious sculptures and to furnish the walls of temples.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: There are extensive pastures close to the monastery. Many monastery's lay sponsors are nomads who can offer grass upon demand.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Stone

– Yes

Notes: Stone is used to building the base of structures, especially for the more prominent temples, to save them from natural soil erosion. In this monastery, the walls of several assembly halls were entirely built with stones.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: The rocky mountains are close to the monastery, which they often use to build temples.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: water

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the structure/feature made out of human-made materials

– Yes [specify]: Many statues and stupas were made of human-made jewellery such as Iron, silver, gold and so on.

Notes: Recently, materials made of plastics and electricity also played a role in shaping the structure.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Decoration

Is decoration present:

– Yes

Notes: Decoration is an essential part of structures, including temporary and permanent decorations. For instance, seasonal decoration of structures for religious ceremonies.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is decoration part of the building (permanent):

– Yes

Notes: Some decorations are permanent such as the golden roof, and others are not, such as the religious canopy, which uses on special occasions.

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Region: Tibet (Tufan) - 669 CE

↳ On the outside:

– Yes

Notes: The decoration is everywhere such as the roof and walls and stairs and so on.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ On the inside:

– Yes

Notes: The decoration is also everywhere inside the temples, such as ceilings, floors, pillars and tables for religious articles.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

– Yes

Notes: There are movable and unmovable decorations. For instance, special Thangkhass made of clothes are often seasonal and transferable, and the golden roofs of temples are permanent and immovable.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– Yes

Notes: Some decorations are figures of divines, lamas, and so on drawn on clothes called Thangkas; others are sculptures made of clay.

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Region: Tibet (Tufan) - 669 CE

↳ Are there gods depicted:

– Yes

Notes: Many gods and goddesses are depicted either in the form of draw or sculptures.

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Region: Tibet (Tufan) - 669 CE

↳ Are there other supernatural beings depicted:

– Yes

Notes: Local deities and protector deities are also depicted.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there humans depicted:

– Yes

Notes: Lamas and some scholar-monks are depicted, but religious followers regard them as divine beings, not ordinary humans.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there animals depicted:

– Yes

Notes: For instance, the Four Friends (animals) which is the symbol of unity.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there animal-human hybrids depicted:

– Yes

Notes: For example, there are some tantric deities, such as bull-headed Yamāntaka and horse-headed Hayagriva.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is the decoration non-figural:

– Yes

Notes: Some decorations are non-figural such as religious symbols, a Victory banner, eight auspicious banners, Dharma chakra and so on.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is it geometric/abstract

– Yes

Notes: The decorations are geometric, such as golden roofs of temples, Thangkas in temples, and banners.

↳ Floral motifs

– Yes

Notes: Many structures in the monastery have floral motifs as decoration, especially the lotus because it symbolises purity, spiritual awakening and faithfulness in Buddhism.

↳ Is it writing/caligraphy

– Yes

Notes: Writing Mantras in Sanskrit and Tibetan languages is a big part of the decoration in this monastery.

↳ Other [Specify]

– Other [specify]: Other decorations such as wall paintings, things made of silk fabrics and among others.

↳ Is the decoration hidden or restricted from view:

– No

Notes: The decorations are always open to the public.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there statues present:

– Yes

Notes: One of the most essential components of the monastic structure is the statue. There are many statues in different forms and figures made of different materials.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Cult statues:

– Yes

Notes: The statues of religious protectors are more or less like cults. However, monks in this monastery do not worship them like cults. These cults are less important than other divine statues like Buddha and Buddhist masters.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Statues of gods/supernatural beings:

– Yes

Notes: In this monastery, there are many statues of gods/supernatural beings such as Buddha, Yamantaka, Green Tara and many others.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Statues of humans:

– Yes

Notes: The statues of previous Lamas and religious masters are also kept there. However, lamas and masters are born as humans but regarded as divine or semi-divine.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other [Specify]

–Other [specify]: Statues of animals such as lion, which often symbolise auspicious things.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

Notes: There are a few but not many. These sculptures are curved on wood.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Reliefs representing the god(s) worshipped at the place:

– Yes

Notes: Some reliefs do represent gods, which are worshipped, and others are not.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Reliefs representing mythological narratives:

– No

Notes: Not in this monastery that I am aware of, but this does in other places.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Reliefs representing human/historical narratives:

– No

Notes: Not that I am aware of.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Other [Specify]

–Other [specify]: Stories of Buddha and other divine beings

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are there paintings present:

– Yes

Notes: Many paintings are drawn on walls, ceilings, clothes and so on. Painting is one of the essential religious visual objects in this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are they panel paintings [movable]:

– Yes

Notes: There are such paintings in every significant temple.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they wall paintings:

– Yes

Notes: Some are wall paintings, and others are drawn on cloth and wood.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Type

– Other [specify]: Tibetan traditional Painting although which has many internal different styles.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Paintings representing the gods worshipped at the place:

– Yes

Notes: Apart from the flowery and geometrical paintings on the pillars and ceilings, all paintings are deities and divine images which are worshipped.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Paintings representing mythological narratives:

– Yes

Notes: For example, Budha's life story paintings represent mythological narratives.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Paintings representing human/historical narratives:

– Yes

Notes: For sample, the paintings of Tibetan emperors.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other [Specify]

– Other [specify]: Stories of Buddhas and other divine beings

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there mosaics present:

– No

Notes: I am not aware of it. Usually, Tibetan monasteries do not have mosaics.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there inscriptions as part of the decoration:

– Yes

Notes: The inscriptions are written in Tibetan and Sanskrit languages.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the inscriptions ornamental:

– Yes

Notes: The inscriptions are ornamental and also have religious significance.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the inscriptions informative/declarative
[e.g. historical narratives, calendars, donor lists etc...]

– Yes

Notes: Most inscriptions are religious quotes and verses.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the inscription a formal dedication:

– Yes

Notes: Many inscriptions are formal dedications, but not all.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other [Specify]

– Other [specify]: Religious quotes and verses.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Other type of decoration:

– Yes [specify]: Roof structures, pavements, flags and prayer wheels.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Iconography

Are there distinct features in the places iconography:

– Yes

Notes: Buddhist iconographies have unique features because they are drawn based on religious treaties.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Eyes (stylized or not)

– Yes

Notes: Most deities have stylised eyes, such as wrathful, peaceful and empowered eyes.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Supernatural beings (zoomorphic)

– Yes

Notes: Not an utter animal form, but there are deities with bull-headed Yamataka and horse-headed Hayagriva.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Supernatural beings (geomorphic)

– No

Notes: I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Supernatural beings (anthropomorphic)

– Yes

Notes: For example, the statues of many lamas.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Supernatural beings (abstract)**

– No

Notes: No that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Portrayals of afterlife**

– Yes

Notes: example, many lamas and monk-scholars.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)**

– No

Notes: I am not aware of any such things.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Humans**

– No

Notes: For example, Buddhist lamas and monk scholars.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Supernatural narratives**

– Yes

Notes: Yes, the life story of Buddha's magic performances.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Human narratives**

– No

Notes: Not that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Other [Specify]

– Other [specify]: there are groups of iconographies dedicated to one purpose, e.g., life stories of the Buddha

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:

– No

Notes: There is no tomb for general people, but many bodily remains (sometimes whole-body) of religious masters and reincarnated lamas are being preserved in stupas or cenotaphs, which are kept in the temples.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is this a place for the worship of the dead:

– No

Notes: However, the followers do worship their dead Buddhist masters and reincarnated lamas.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is this a place for treatment of the corpse:

– No

Notes: But there is a place not far from the monastery where monks perform sky burial for the corpse of fellow dead monks.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– No

Notes: No there are not co-sacrifices.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are grave goods present:

– No

Notes: Not that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are formal burials present:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ As cenotaphs:

– Yes

Notes: But they perform burials only for lamas and masters, but the performance style is cremation.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In cemetery:

– No

Notes: But, the remains of Lamas are preserved in the stupas.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Family tomb/crypt:

– No

Notes: Not such things are possible.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Domestic context:

Interred beneath floors of house, or in areas of domestic activity

– No

Notes: Not under beneath like other traditions, some cremated remains of Lamas are preserved

in stupas which are kept in the temple.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: sometime body remains of special lamas are transferred to other monasteries for special purposes.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Supernatural Beings

Is a supreme high god is present:

– Yes

Notes: Buddhism is not monotheistic. So, there are many supreme high gods.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they anthropomorphic:

– Yes

Notes: For example, Lamas and monk scholars.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they sky deity:

– No

Notes: Apart from the paintings/statues of sky deities, there are no sky deities.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they chthonic (underworld)

– Yes

Notes: There are paintings of Samsara (Six realms of rebirth and existence), of which some deities are chthonic.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they fused with king/kingship role (king = high god)

– No

Notes: Usually, the king/kingship doesn't play many roles in Tibetan Buddhism.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

– Yes

Notes: Tibetan royal emperors are always being portrayed as emanations of the super high beings

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they kin relation to elites:

– Yes

Notes: some lamas are born into elite families.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they other type of loyalty or connection to elites:

– Yes

Notes: if you became a lama (supreme being), elites naturally close to you.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they unquestionably good:

– No

Notes: some are but most are not unquestionably good.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they other:

– Other [specify]: Special case: One can become a divine being through practice and meditation.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Does the supreme high god communicate with the living at this place:

– Yes

Notes: They use different channels to communicate with living beings here, such as dreams.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In waking, everyday life:

– Yes

Notes: some Lamas receive divine vision in awake daily.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In dreams:

– Yes

Notes: To predict the future/solve complex questions, Lamas often ask divines through dreams.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In trance possession:

– Yes

Notes: Some monks specialised in performing such rituals on special occasions to predict major monastery issues.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Through divination practices:

– Yes

Notes: some monks do that as well but it is not well-known.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Only through religious specialists:

– No

Notes: Religious specialists play a vital role but they are the only ones who have communication with gods

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Only through monarch:

– No

Notes: There is no monarch in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: Communicate through omens and signs, which is also popular in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are previously human spirits present:

– Yes

Notes: According to the oral, many spirits wander in the monastery seeking religious help.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Human spirits can be seen:

– No

Notes: However, some monks who have exceptional vision can see them. This kind of eyes are called ghost eyes ('dra mig).

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Human spirits can be physically felt:

– No

Notes: Not heard of any claim that they can feel spirits.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Do human spirits communicate with the living at this place:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ In waking, everyday life:

– Yes

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ In dreams:

– Yes

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ In trance possession:

– Yes

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ Through divination practices:

– Yes

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ Only through religious specialists:

– No

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ Only through monarch:

– No

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

↳ Other

–Other [specify]: Communicate through omens and signs

Specific to this answer:
Region: Tibet (Tufan) - 669 CE

Are nonhuman supernatural beings present:

– No

Notes: Not that I am not aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Do nonhuman spirits communicate with the living at this place:

– No

Notes: Not that I am aware of.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are mixed human-divine beings present:

– No

Notes: Not that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Do mixed human-divine beings communicate with the living at this place:

– No

Notes: Not that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is the supernatural being/high god present in the form of a cult statue(s):

– Yes

Notes: supernatural beings often transcended into the human body and then they communicated with humans.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is the cult statue visible:

– Yes

Notes: Most are visible, except very few.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is the cult statue hidden:

– Yes

Notes: Some cult statues are hidden for various religious reasons.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Supernatural Interactions

Is supernatural monitoring present:

– Yes

Notes: Tradition believes that supernatural beings consistently monitor the present.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural monitoring of norm adherence:

– Yes

Notes: Adherents firmly believe that supernatural beings monitor them. In this monastery, there are written records where adherents are monitored and guided by supernatural beings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural beings care about or expect offerings:

– Yes

Notes: Yes, religious followers believe supernatural beings expect regular offerings. Otherwise, they will be angered.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Libations:

– Yes [specify]: Alcohol is the main offering to not all deities but protector deities.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Offerings of food:

– Yes [specify]: No specific food, all kind of foods are offered.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Animal sacrifice:

– No

Notes: No, they strictly don't perform such rituals.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Human sacrifice:**

– No

Notes: No, never had a history of such performances.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Sacred objects:**

– Yes [specify]: Any sacred object such as Khatak and incense.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Daily life objects:**

– Yes [specify]: food, clothes and any other offerings

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Other:**

– Other [specify]: They also expect pray and imaginary offerings through meditation, which is the highest level of offering..

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Supernatural beings care about sex:**

– No

Notes: Only very few temples of protective deities such as Palden Lhamo do not allow females to enter the temple.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ **Supernatural beings care about or expect proper ritual observance:**

– Yes

Notes: Religious followers believe supernatural beings, especially the deities expect you to do proper ritual observance. But, this is not the case to Buddha and other enlightened beings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural beings care about or expect performance of rituals:

– Yes

Notes: Religious followers believe supernatural beings, especially the deities expect you to do ritual performance. However, this is not the case to Buddha and other enlightened Buddhist beings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural beings care about or expect maintenance of the place:

– Yes

Notes: This is not clear in ritual texts but , in common sense, this is important to maintain the places of supernatural beings such as temples. People believe that this good for one's karmic merits.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural beings care about or expect personal hygiene:

– Yes

Notes: They may not term this as hygiene, but cleanness is very important for offerings

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Supernatural beings care about honoring oaths:

– Yes

Notes: In the tradition of this monastery, this is very important issue to honour the oath if one make promise in front of super natural beings/ statues.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other:

–Other [specify]: Supernatural beings care the welfare of the adherents(do both award and punish accordingly).

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Do visitors communicate with the gods or supernatural beings:

– Yes

Notes: visitors sometimes receive communication from gods or super natural beings through different channels such as dream.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Do visitors communicate with gods:

– Yes

Notes: This is not the case to all visitors, it often depends on the ability of visitors and their connection to the god(deities).

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Do visitors communicate with other supernatural beings:

– Yes

Notes: This is not the case to all visitors, it often depends on the ability of visitors and their connection to the super natural beings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– No

Notes: This monastery does not perform sacrifices. This is strictly forbidden.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are there self-sacrifices present:

– No

Notes: This monastery does not perform self-sacrifices. This is strictly forbidden.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are material offerings present:

– Yes

Notes: In this monastery, materials offering is popular culture among the adherents.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are material offerings mandatory:

– No

Notes: Material-offering is not mandatory, but people normally don't visit monastery without offerings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are material offerings composed of valuable objects:

– Yes

Notes: It is not mandatory to offer valuable objects but sometimes religious followers offer valuable objects.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are material offerings composed of daily-life objects:

– Yes

Notes: some are composed of daily-life objects such as barley(Tsampa), butter, tea and others. On other times, offerings are not daily-life objects such as expensive jewelleries.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are material offerings interred at this place (in caches):

– Yes

Notes: This depends on the manager of temple. Traditionally, temple managers use the offerings they received to restore the temples and assembly-halls.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: One can also make offer with anything such as water and flower, whatever you can get from the nature or whatever you have.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is attendance to worship/sacrifice mandatory:

– Yes

Notes: For monks, it is mandatory to attend worship/praying assemblies in monastic halls.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



By all the community

– Yes

Notes: Mostly it is mandatory but it sometimes depends on the importance of the worship. However, the monks who have special duties and high Lamas are exceptional.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



By specific individuals

– Yes [specify]: sometimes, the worship-gathering is only for certain college members of the monastery because the monastery has several different colleges. In this circumstance, only the member of this specific college have to attend, but not all others.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is maintenance of the place performed:

– Yes

Notes: Both monks and lay sponsors perform the annual maintenance of the monastic temples and halls. However, if the problems/ damages are technical, then, the monastery hires local professionals to repair and maintain the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is it required:

– Yes

Notes: Maintenance and periodic restoration are required for all structures in the monastery

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is there cleansing (for the maintenance):

– Yes

Notes: Monks clean the temples on daily basis under the guidance of temple managers.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there periodic repairs/reconstructions:

– Yes

Notes: Normally they do perform periodic repairs/reconstructions at the end of lunar calendar year and make it finish before the new year.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is the maintenance performed by permanent staff:

– No

Notes: There are no permanent staff in the monastery. All managers are appointed for several years, and they need to initiate the maintenance and restoration. For technical issues, they hire local professionals.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: Sometimes, instead of maintenance, some sponsors enlarge the temples and halls or make it more beautiful.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Pilgrimage and Festivals

Are pilgrimages present:

– Yes

Notes: This is important part of activities among the lay monastic sponsors. In this way, they accumulate religious merits.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ How strict is pilgrimage:

– optional (common)

Notes: Pilgrimage is not strict. If the monastery opens for the public you can visit any time.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are pilgrimages the main reason for construction/establishment of the place:

– No

Notes: The main reason is for monks who live in the monastery but pilgrimage comes along with this main reason.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are pilgrimages to this place associated with significant life events:

– Yes

Notes: For lay sponsors, monastery and monastic ritual activities play important role in their lives. So, they often visit monastery for various reasons.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Birth

– Yes

Notes: When baby was born, parents often take baby to the monastery to get a name for the baby from a lama.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Transition to adulthood

– No

Notes: Not that I am aware of it.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Death

– Yes

Notes: Unlike other funereal rituals, the dead body bring to the monastery and several other monasteries to perform funeral rituals. Then, the body is taken to the mountains and perform sky burial.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: Adherents visit monastery for various reasons such as praying for one's luck and for having a better life in the future or next life.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Does pilgrimage to this place involve following established routes (roads):

– Yes

Notes: In the past, there are many routes but they traditional roads. Tibetan nomads and farmers still use these routes. However, now they mortar ways directly connected to this monastery from both northern and southern sides of the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are these routes maintained together with the place:

– Yes

Notes: Traditionally the roads near by the monastery were maintained and repaired by the local inhabitants. The roads inside the monastic boundary were maintained by the monks. However, now the main roads are maintained and controlled by the local Chinese authorities.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is this place a venue for feasting:

– Yes

Notes: During the time of praying-gathering, the monks are fed by sponsors with high quality food. Especially, during the time of Monlam(smon lam) Festival, there are massive feasts for the monks. However, they do not feed lay people in large number.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is feasting connected to the worship/sacrifices performed at this place:

– Yes

Notes: Feasts are often served after the ritual worship performance.

↳ Is feasting sponsored by the same entity that built/maintains the place:

– No

Notes: Whoever sponsor the worship-gathering, they also need to sponsor the feasting as well. Because all major monastic gatherings need to have feast at the end of their ritual performance.

↳ Does feasting occur in a specific location within the place:

– Yes [specify]: Feasting normally occurs in major assembly halls of the monastery.

Are festivals present:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Frequency of festivals

– specify: Several major and minor festivals in a year, which are normally at a fixed day and month in every year. However, sometimes, there are special occasions observed for various reasons. For example, a high level lama is recognised or enthroned in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Do all members of the society participate in the festival(s):

– All members

Notes: All monks participate in the festivals along with the adherents of the monastery-lay people.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are festivals a defining element in the construction/decoration of the place:

– Yes

Notes: Yes, decoration of the place/places is important part of festivals. According to the specific festival, monastic temples and halls are decorated differently.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Requires special maintenance/cleansing of the place:

– Yes

Notes: Large number of monks, appointed by the monastic managers, do clean and maintain the place.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Requires new construction/decoration of the place:

– Yes

Notes: Each festival has its own way of decoration. Often, the old objects are replaced by new ones before the festival. Beside, add more decorations according to the

festival.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Requires maintenance/replacement of cult statue(s):

– Yes

Notes: Like other Tibetan monasteries, this monastery don't replace the statue of deities(cults). But, maintenance is necessary from time to time.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ On average, how many participants gather at this place:

– number: 10000 to 20000

Notes: The Labrang monastery has 2000 permanent monks and 500 to 800 visiting monks. In Addition, lay religious followers take part in major festivals.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is feasting part of the festival(s):

– Yes

Notes: Every festival has feasting for monks. However, sometimes, there are feasting services without festival as well.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is food consumption limited to certain members of the population:

– Religious professionals

Notes: The food is served only to the monks but not all participants of the festival.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Divination and Healing

Is divination present:

– Yes

Notes: Monks and lamas perform many kind of divinations upon the request.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Divination by examination of the extra:

Animals remains, internal organs, answer this question and subsequent question once for each species

– No

Notes: Not such tradition is observed here.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Divination through human communication:

– Yes

Notes: This is one of the main traditions of divination in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is a human being the vehicle for the oracle:

– Yes

Notes: Deities enter into the body of monks and perform divination.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is a human being the interpreter of the oracle:

– Yes

Notes: The monk who possessed by the deity is medium through which the deity speak. However, often there is another person who understand the deity and write down the his statement. So, this monk is regarded as interpreter of the oracle.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the oracle interpreters of a specified sex/gender:

– No

Notes: In this monastery, only monks interprets the statements of oracle. However, in other parts of Tibet, there are both male and female interpreters.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the oracle interpreters of a specified ethnicity:

– No

Notes: In this monastery, 99.99% monks are Tibetans. So, I am not aware of any specific ethnicity here.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the oracle interpreters of a specified class:

– No

Notes: All are monks. No any other class.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is sex-deprivation required:

– No

Notes: Theoretically, this is not mandatory for interpreters but all monks are celibate in this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are intoxicants required:

– No

Notes: Theoretically, this is not mandatory for interpreters but all monks are intoxicants in this monastery by Buddhist law.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Physical ordeal required:

– No

Notes: Not for this performance. However, the monks who play as the medium of oracles will experience physical ordeal after the performance.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Divination through animal-behavior:

– No

Notes: Not such performances are observed in this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Divination through non-living material:

– Other [specify in comments]

Notes: Not such performances are observed in this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: They perform divination by using dices and also observing dreams.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is healing present/practiced at this place:

– Yes

Notes: In this monastery, there is a medical college founded in 1784 by the Second Jamyang Sheyba. This college perform all kind of healings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Incubation

– No

Notes: Since this is a Tibetan traditional medical practice, they don't do incubation.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Healing magic

– Yes

Notes: Along with Tibetan medicine, these monks also perform ritual magics to heal the patients.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Cleansing

– Yes

Notes: They do cleanse patients's internal body by giving them some herbal medical drinks.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Offerings of models of body parts:

– No

Notes: I am not aware of sculptures of human body parts. The college have many Thangkha paintings showing the parts of human body.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Expiation

– I don't know

Notes: Not I am aware of this.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

–Other [specify]: Giving medical consultancy, treatment and medicine.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

Notes: Ritual is very important part of this monastic activities. They major and minor ritual activities throughout the years and all monks have to attend this ritual performance gatherings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Do large-scale rituals take place:

– Yes

Notes: There are large scale ritual such as Monlam Festival in the beginning of each year and Nine-day Evil-taming ritual at the end of each year. Thousands of monks take part in this rituals along with lay religious followers.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Do small-scale rituals take place:

– Yes

Notes: Each college of the monastery has their own seasonal ritual gatherings, which smaller than the main rituals. Example, Tantric college has four main rituals in a year occur in each

season of the year.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ On average how many participants are present in large-scale rituals:

– specify: 1500-2000 monks and many thousands of lay religious followers.

Notes: For monks, the numbers are more or less certain. However, for the lay people, the number is different in each year.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ How often do these rituals take place:

– specify: Large scale-rituals occur three times in year but small rituals happens often.

Notes: In addition, there are also daily ritual gatherings in the monastic assembly hall.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there orthodoxy checks:

– Yes

Notes: During the important rituals, discipline masters apply strict rule to check the attendant of monks.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there orthopraxy checks:

– Yes

Notes: During the important rituals, the discipline masters check your ethical behaviour and religious performance, but not impose punishments.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there synchronic practices:

– Yes

Notes: This is a very important part of ritual praying training. Monks are specialised in ritual often trained to do synchronic practice.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there intoxicants used during the ritual:

– Yes

Notes: During the rituals, intoxicants are not allowed to use, which is important for the effectiveness of the ritual.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

Notes: There are many religious specialists in the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Present full time

– Yes

Notes: In Tibetan language, religious specialists called as Geshe(dge bshes), who stay in the monastery full time and teach other monks. Labrang is specially popular for this activity.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Present part time

– Yes

Notes: The monks in the monastery are full time. However, under special circumstance, sometimes, monastery invites outside scholars/specialist to the monastery for teaching. They are present in the monastery temporarily.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the religious specialists of specific sex/gender:

– Yes

Notes: In this monastery, it is all monks. So, specialists are also monks. However, general there are both male and female religious specialist in many Tibetan monasteries.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the religious specialists of specific ethnicity:

– No

Notes: Since 99.99% monks in this monastery is Tibetan. The specialists are also Tibetans. Otherwise, there is no ethnicity mandatory.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the religious specialists of specific class/cast:

– No

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are religious specialists dedicated to the place for life:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the religious specialists stratified in a hierarchical system:

– Yes

Notes: Two important factors play roles: 1) the order of taking Vinaya vows and 2) the credibility of Buddhist scholarship.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is access within the space segregated by this hierarchy:

– No

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Does this place incorporate a living space for religious specialists:

– Yes

Notes: This monastery incorporate a living space for religious specialists with respect and honour. So, religious specialists from other places want to move to this place.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Is this place used for the training of religious specialists:

– Yes

Notes: This monastery is popular for this activity. So, along with the monks from this monastery, thousands of monks from other monasteries also come to this monastery to get religious scholarship training.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Notes: There are a team of managers for each colleges who are responsible to maintain their temples and assembly hall. Overall, there are also a monastic managing team made of monks, who oversee the maintenance of the monastic structures.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes

Notes: The symbolic head of the monastery is the reincarnation of the Jamyang Sheba whose first incarnation founded the monastery in 1710. Under him, there are four golden throne-holder lamas (titles received from central Tibet), who also have reincarnations. Under them is a team of monk-managers (phyag mdzod, gnyer ba), from 5 to 10 members, appointed by high lamas, who exercises the actual power of the monastery and look after all monastic functions. This team of monks usually serve the monastery for 5, but many are repeatedly appointed to this position. On the other side, there are two discipline masters and their two assistants who look after the monks' daily activities and check their behaviour and attendance. This team of discipline masters serves in this position only for a year, and the next one needed to be appointed. Besides, each college has its own team of managers and discipline masters.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Is a bureaucracy present permanently:

– Yes

Notes: The symbolic head lama and four golden throne holders' positions are permanent. They

are in this power position for their lifetime. However, the monk managers are changed/replaced from time to time. This applies to all other monks who serve in various places in the monastery. The structure of bureaucracy is not change unless there is huge events occurred.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is a bureaucracy present on a temporary or seasonal basis:

– Yes

Notes: The staff members are monks working temporarily without salary, but the main lamas of the monastery have permanent positions.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Does this place control economic resources (land, goods, tools):

– Yes

Notes: Before 1959, this monastery had its own land and control the economy of many other places. Nowadays, the monastery controls only the income and expenditure of the monastery. And the local Chinese authorities have power to control economy of the monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is this control the primary supporting income of this place:

– Yes

Notes: Until 1959, the monastery had total control of its economy, but now the local Chinese government has the power to control the monastery and its economic situation.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Does this place lease out land:

– No

Notes: They do until 1959, but not anymore. The local Chinese government plays the role.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Does this place lease out tools:

– No

Notes: Not that I am aware of.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Public Works

Does this place serve as a location for services to the community:

– Yes

Notes: Before China occupied Tibet in 1959, like many other monasteries, this monastery acted as the centre of civic functions and performed legal justice. Nowadays, this monastery does not perform any of these functions.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Place for the practice of justice (trials, executions, etc.):

– No

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Notes: This monastery is popular for secular studies, including poetry, grammar, history, astrology and medicine and thousands of such writings are stored.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

Are there scriptures associated with this place:

– Yes

Notes: Many of scriptures authored by monk-scholars from this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE



Are they written:

– Yes

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they written at this place:

– Yes

Notes: The monastery also publish many scripture through woodblock printing method. The monastery has its own publication house.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are they oral:

– Yes

Notes: Most scriptures are written first and then monks memorised the scriptures. I am not aware pure oral tradition without scripture in this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Is there a story associated with the origin and/or construction of this place:

– Yes

Notes: There are many biographies and autobiographies of lamas and scholars who often explain the story of this monastery. Especially there are books specifically about the story of this monastery. The most famous work is "The story of the Labrang monastery: Large Drum of Gods" authored by lama Palming Pandit. Nowadays, there are many such books authored by monks from this monastery.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are there religious specialists in charge of interpreting the scriptures:

– Yes

Notes: Religious specialists are leading in charge of interpreting the scriptures. They have the final authority to define the meaning of complex religious texts. However, this is not necessarily accepted by all fellow monks. Sometimes, two religious specialists in the monastery have two different definitions.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Are the scriptures part of the building/place:

– Yes

Notes: Not all, but many scripture preserved in the temple and halls are part of the buildings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Attached to the structures as decoration:

– Yes

Notes: The scriptures in the temples often became a decoration of the place, although this is made that way intentionally. Old woodblock scriptures are an essential part of the buildings.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Housed within the place/structure:

– Yes

Notes: The scriptures produced by woodblock prints are kept inside the buildings. However, short scriptures are written on rocks, often held outside the building.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ As dedicatory inscription(s):

– Yes

Notes: There are many scriptures related to this category. Temples and halls are vast libraries holding many different kinds of scriptures.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

↳ Other

– Other [specify]: These monastic temples accommodate religious scriptures and secular scripture such as medicine, astrology, poetry, history, and so on.

Specific to this answer:

Region: Tibet (Tufan) - 669 CE

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