

MAGAZINE FROM GADEN JANGTSE THOESAM NOBLING SCHOOL MUNDGOD

वह्य अञ्चित्र विष्य में निष्य विषय विषय

न्गवः भ्वः ग्रुटः हे भे अः नश्यः वे रः श्चेटः श्चेनः श्चा नगवः भ्वः ग्चटः हे भे अः नश्यः वे रः श्चेटः श्चेनः श्चा

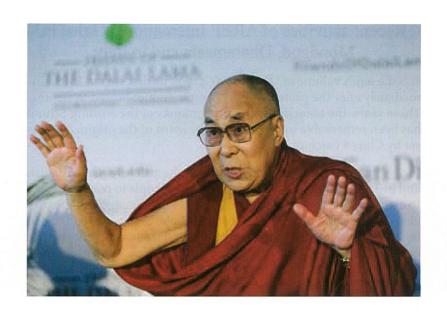
THE PLEDGE

To Free Tibet and preserve Tibetan Cultural

IN SPECIAL MEMORIES OF

our Martyrs and Heroes





A Drop of Wisdom

"We are all here on this planet, as it were, as tourists. None of us can live here forever. The longest we might live is a hundred years. So while we are here we should try to have a good heart and to make something positive and useful of our lives. Whether we live just a few years or a whole century, it would be truly regrettable and sad if we were to spend that time aggravating the problems that afflict other people, animals, and the environment. The most important things is to be a good human being".

Recent activities of AREF International Onlus in Mundgod, Dharamsala and in Italy

It is the tenth volume of 'The Quest'. It took its first step in 2009, immediately after the protest of the Olympic Games hosted in Beijing. These years, the tenacity of the young monks of the Norling School has been remarkable in maintaining the spirit of the original goal as set by Class 8 batch of 2009.

As it is known, we firstly decided to write the articles both in English and in Tibetan, not only to encourage more people to read it but also to actively contribute to preserve the Tibetan language and the precious cultural identity of the Tibetan people. Secondly, we decided to select topics and news from both the social environment and the cultural identity, in order to support the peaceful, resilient struggle of the Tibetan people, even after more than 60 years of the occupation by the People's Republic of China.

The contents of this Magazine have reported all the concrete and symbolic values embodied by the monks and animated by their deep spirituality. Therefore, this magazine combines both tradition and modernity, offering readers a wide range of news.

On top of this, both the authors and the people involved, became increasingly more able to edit the graphic design, and select very useful and updated articles regarding the Tibetan Cause. All of these has been possible thank to the continuous commitment of both teachers and students combined with the encouragement and economical support of Aref International Onlus in the spirit of the International Cooperation.

Regarding other activities that Aref International delivered in Mundgod this year, we duly maintained our support to the Gaden Jangtse Educational and Cultural Society, to the Gajang Gyalrong Monastery and to the Doeguling Tibetan Settlement, through the numerous Long Distance Support (SAD) donations to children, the elderly and monks of every age.

As Aref International Onlus President, I wish to express my deep gratitude to every person who let me realize these projects and make the project meaningful.

Namely the Doeguling Tibetan Settlement: the Representative Mr. Lhakpa Tsering, the staff members: Mr. Thinley Gyatso (Office Secretary), Mrs. Tsewang Dolkar (Office Casher), Mrs. Dicky Chodon (Sponsorship secretary and dealing staff), Mrs. Sonam Palmo (Office temporary Accountant). For the Gajang Gyalrong Monastery: Geshe Gen Tsering, Geshe Tsundu, Geshe Jigmey Gyaltsen, Ven Yeshi Lungtok, Ven Lobsang Samphel, Ven Phuntsok Sonam, Ven Lobsang Wangdue, Ven Lobsang Dhondup and the young Tenzin Gyatso. For the Gowo Khangtsen the young Gendun Norbu. For Janhchup Choeling Nunnery the young Tenzin Choetsok. For the Gaden Jangtse Thoesam Norling School the three Directors: Mr. Ngodup Tsering, Geshe Tenzin Woeser (Lubum) and Geshe Lobsang Topgyal (Tsawa), the Editorial boards Ven. Konchok Tenzin, Ven. Lobsang Kunchok, Ven. Kelsang Tashi and the students Master Rinchin Nyima, Master Tashi Dhondup and Master Passang Tsering. Last but not the least, from Gaden Jantse Education Society: Geshe Lobsang Phuntsok, Geshe Lobsang Dawa, Geshe Thupten Chophel, Geshe Gedun Gyatso, Ven. Sampa, Ven. Khenrab Woeser and the young monks on their charge: Tenzin Samphel, Tenzin Choyang, Sonam Wangdue, Sangye Wangdue and Jamiang Gonpo.

As an evidence of our permanent commitment to the Tibetan cause, I wish to describe some recent activities we launched in India, Europe and in Italy.



Together with Italia-Tithe bet Association, as we described in the ninth number. we started up a new project named "The Space of Memories" aimed to recuperate the priceless mem-

ories of the last living witnesses of a Free Tibet and making those memories available for the future generations. We are realizing the at the Jampaling Elders' Home involving also students based into the Tibetan Children Village.



Among the initiamany tives in favor of the Tibetan refugees, I would like to mention the grant for a Tibetan girl to allow her carry out her higher biennial studies in the Western Nor-

way at the Red Cross Nordic United World College (UWC). Tenzin Choedon, coming from Dharamsala, is 17 years old. She is strongly involved in the Tibetan issue and he would like to become a teacher, working also for the Tibetan Government.

In Italy we actively participated, from 16th to 21st September, to the visit of His Holiness the Dalai Lama to Palermo, Florence and Pisa, namely His public conferences: "Educazione alla Gioia", in Palermo (inspired to the "Book of Joy" written by His Holiness the Dalai Lama, Desmond Tutu and Douglas Carlton Abrams), "Festival delle Religioni", in Florence and "Mindscience of Reality" Symposium, in Pisa. During His visit the Dalai Lama was awarded some honorary citizenships, the honorary degree in "Clinical and Health Psychology" (in Pisa), the medal of the city of Palermo and the seal of Peace (in Florence)





Moreover past 10 March we participated in Geneva (Swiss) to the event "EUROPE STANDS WITH TIBET" on the occasion of the 59° Tibetan National Uprising Day 2018. Many thousands of Tibetan and west-





ern supportersgatheredthere and marched in support of Tibetan freedom.

As usual, I wish to thank all the Italian people who have sustained our efforts, beginning from Mr. Francesco Codispoti and all the other members of the board of Aref International Onlus: Geshe Gedun

Tharchin, Dr. Federico Petrozzi, Dr. Angelo Bruno Codispoti, Mrs. Evelina Sissy Violini, and Mrs. Fiorella Tosca together with all the sponsor who allow us to continue our activities in support of the Tibetan people.

Finally we would like to dedicate this number to Mr. Luigi Passarelli, our SEO copywriter, who passed away, young andsuddenly, at the beginning of this year. Our gratitude goes to Luigi for the professional work dedicated to AREF International Onlus and for his kind friendship. Our thankfulness goesalso to his family and friends who contributed sponsoring this number of the Quest Magazine.



I warmly invite anyone interested in knowing more of this incoming event, to visit the newly designed web site of the Association (www. arefinternational.org), or my page on Facebook (https://www.facebook.com/marilia.bellaterra) or the Association page on Facebook too (https://www.facebook.com/arefinter-national?ref=hl)

Marilia Bellaterra

Editorial Desk

The Quest had a humble origin. It was founded by a team of some early teens in a most unlikely way. They began it in a classroom debate on what to do something for Tibet in a most unexpected ways. They decided to launch a Magazine where students could write their thoughts about Tibet. They believed it could become a platform for students to polish their writing and also to present Tibetans and Tibet issues to the larger audience. Tibetans strongly believe that works done with noble intentions will always beget good result, no matter what may come in the course of works. It proved true with 'The Quest'. The Magazine has not just become popular with school children but has received popular readers from outsiders.

This edition proved to be a major milestone for the Team as it entered the 10th volume which is quite unbelievable then. I consider this achievement purely because of unwavering support from our readers and contributors. Less their support and inspiration, the Quest would have remained just an another classroom game.

I, therefore, take this opportunity to thank all our supporters, readers and most importantly our students and teachers for being a backbone of the Quest.

Lastly, I would like to thank Miss. Marilia for being energetic and force behind this magazine. Without her leadership and support the Quest would have died in infancy.

From the Desk

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FROM THE OFFICE DESK

The Gaden Jangtse school has always focused primarily on developing spirituality in young monks and is zealously working towards transmitting lineages, ordinations, philosophies and wisdoms accumulated and preserved for thousands of years by monastery's scholars and yogis to the young monks, without compromising the modern education. With this vision, Quest has proved highly successful in encouraging young monks in writing effectively on print media. Since the conception of the Quest, we have notice-increasing number of our monks writing on Tibetan dailies. And we consider it as one of the major achievements among many. I thank all concern subject teachers and especially to the Editorial Board for taking these job religiously. As H.H., the Dalai Lama often advises monasteries to include the modern subjects like mathematics and science along with the Buddhist philosophy and Tibetan languages and History in school and monasteries, the school has followed his words in practice and spirit.

Down The Memory Lane:

Time goes on but memory lives for ever. Gaden Jangtse Thoesam Norling School was founded in late 1969s by the initiative wishes and blessing of then Khen Rinpoche and senior monks of Gaden Jangtse monastery. Today, we have about 500 students from different parts of the Tibetan settlements in India, Tibet and Nepal. Many are also from Himalayan regions, from the north of India Ladkah to the east of India Mon region and Bhutan. Before coming to Gajang School, most of these students have never been to school either because of poverty of their parents or lack of school in their village. School feels proud of having provided the education and good life to these young students. We see lots of hopes and dreams in these young eyes.

Classes: The school has classes up to 8th standard starting stage 1.

SCHOOL BUILDING:

As time goes by, the number of student has steadily increased every year and it causes severe shortages of classrooms and teachers. The Abbot (Khen Rinpoche) and Administrators of the monastery had to accommodate the increasing number of students no matter how much the

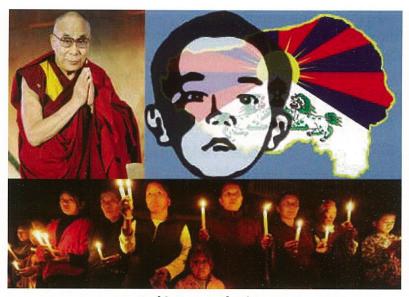
sacrifices they had to face for it. Then with the blessing of Lord Buddha and grace of H.H. the Dalai Lama some non-governmental organizations and individuals had come up to assist in building school building. Monastery, students and teachers thank all those kind hearted individuals and members of organization for this grand support.

SUBJECTS AND COURSES OFFERED IN EACH CLASS:

Besides these courses, students above class V are compulsorily required to debate with monastery monks in evening for three hours every day. Debate is a unique feature of Tibetan Buddhism and it makes studying

Stage: I and II	Most of the students are below 8 years old, the subject offered are mostly Kindergarten based: Tibetan noun books, English, Counting, Calligraphy, Drawing and Story telling.
Class: I	Tibetan Reader and Language, English Reader and Language, Science, Mathematics and Calligraphy.
Class: II	Tibetan Reader and Language, English Reader and Language, Science, Mathematics and Calligraphy.
Class: III	Tibetan Reader and Language, English, Science, Mathematics, Chinese and Calligraphy.
Class: IV	Tibetan Reader and Language, English, Science, Mathematics, Chinese and Calligraphy.
Class: V	Buddhist Logic (Beginner) and Theory Object and Its Perceiver, Tibetan Reader and Language, English, Sci- ence, Mathematics, and Calligraphy.
Class : VI	Buddhist Logic (Intermediate) and Detail Explanatory on Consciousness, Tibetan Reader and Language, English, Science, Mathematics and Computer course.
Class: VII	Buddhist Logics (Advanced), Different Tenets under Buddhism, Seventy Meanings and, Paths and Bases, Tibetan Political and Religious History, Tibetan Reader and Language, English, Science, Mathematics and Computer.
Class: VIII	The Commentary on Parmana Varati karika by Gyatshab Rinpoche, Tibetan Political and Religious History, Tibetan Reader and Language, English, Science, Mathematics and computer.

Buddhist Philosophy lively and dynamic. Art of Debating must be cultivated when one is young and school gives utmost care on students to develop this art. School has four Geshes Lharampas guiding students in understanding the surface and hidden meaning of Buddhist texts and its application in actual spiritual development. Courses offered in school are necessary foundations for better understanding the other major texts that students are going to study in main monastery after completion of schooling. All courses that offered to the student are well researched and aptly offered with view to develop investigative mind, which is required indispensably in studying Buddhist Philosophy.



Self-Immolation

The Quest team tried to gather all the details of the self-immolations by Tibetans in and outside Tibet since February 2009. We regret that the list as shown here is not a complete one as the information seldom escapes from Tibet. Tibet is cordoned off from the outside world so the information is relayed at great cost, often at the cost several lives. The Chinese authorities in Tibet have intensified measures to prevent information reaching the outside world about the self-immolations. This has been combined with a more aggressive and formalized response to the self-immolations, involving harsh sentencing and torture for those suspected of involvement, even if that is simply bearing witness. Due to this climate, it is impossible for this list to be fully comprehensive, and it is indicated on the list where circumstances of the self-immolations are not fully known. Much of this information is relied on the first hand reports from Tibetans

and Tibetan Supporters.

The self-immolation in Tibetan society started out in exile in Delhi, India, on April 27, 1998, when Pawo Thubten Ngodrup set himself on fire, consequently he died. Since then, five more Tibetans have set fire to themselves in exile.

Name: Tsekho Tugchak Date: March 7, 2018

Protest Location: Ngaba (Chinese:

Aba)

Age: Forties

Current Status: Deceased

Info: A Tibetan man in his forties, Tse-kho Tugchak, set fire himself and died

March 7 in Ngaba (Chinese: Aba), eastern Tibet, the first self-immolation in Tibet of 2018. Graphic images circulated online of Tsekho Tugchak's blackened body, lying on the ground, his arms outstretched. He was from a nomadic village in Meeruma Township in Ngaba Tibetan and Qiang Autonomous Prefecture, Sichuan, the Tibetan area of Amdo.

Name: Koenpe

Date: December 23, 2017

Protest Location: Ngaba (Chinese:

Aba)

Age: Around 30

Current Status: Deceased

Info: A young Tibetan man called Konpe set fire himself on December

23 (2017) and died in Ngaba (Chinese: Aba), close to the site of the first self-immolation in Tibet eight years ago.

Konpe, who was aged around 30, was taken away immediately by police. By the morning of December 24 he had died, according to two monks from Kirti monastery in exile in Dharamsala, India.

Name: Tenga

Date: November 26, 2017

Protest Location: : Kardze (Chinese: Ganzi), the eastern Tibetan area of

Kham

Age: Sixties

Current Status: Deceased

Info: A popular Tibetan monk in his

sixties, Tenga, who had worked as a voluntary teacher set fire himself and died in Kardze (Chinese: Ganzi), the eastern Tibetan area of Kham, on Sunday (November 26). He reportedly called for freedom for Tibet as he was burning, according to Tibetan sources.

According to Tibetan sources, armed police arrived quickly and took Tenga's body away. There has been an immediate lockdown in the area, with internet communications blocked, according to the same sources.

Name: Dhorbe

Date: November 8, 2018

Protest Location: : Ngaba County in

Amdo in eastern Tibet.

Age: 23

Current Status: Deceased

Info: A young Tibetan man, has set

himself on fire in Ngaba County in

Amdo in eastern Tibet. He died during his protest and it is not known what has happened to his remains. During

his protest he is reported to have shouted, "Long Live the Dalai Lama" and to have called for His Holiness the Dalai Lama to be allowed to return to Tibet. Dhorbe is from the Jhakor division of Choeje-Ma Township in Nagaba. Radio Free Asia quotes some monks from Kirti Monastery who have contacts in Ngaba informed them that Dhorbe's father's name is Chopa and his mother, Trinle Kyi, died a few years ago, and that he lived with his uncle. No further information is available at present because of the Chinese administration's clampdown on communications in Ngaba. Dhorbe is the 154th person to self-immolate, and the 41st in Ngaba.



Name: Drug Kho

Date: December 8, 2018

Protest Location: : Ngaba county in

eastern Tibet.

Age:

Current Status: Deceased

Info: Drug Kho, a young Tibetan man, has self-immolated in Ngaba county

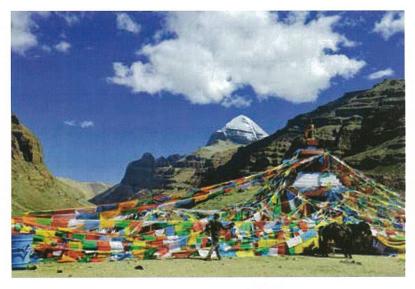
in eastern Tibet, protesting against Chinese rule in Tibet. Radio Free Asia has reported that their sources in the region are unable to discuss the event, although they have confirmed that the sad event took place. The only information available is that DrukKho is from Soruma in Ngaba and is thought to be in his 20s. It is not known whether he died during the protest or not. The Tibet Post originally reported the incident, saying DrugKho shouted slogans calling for the long life of the Dalai Lama and freedom in Tibet after setting himself alight. They have also reported a lockdown in the area.

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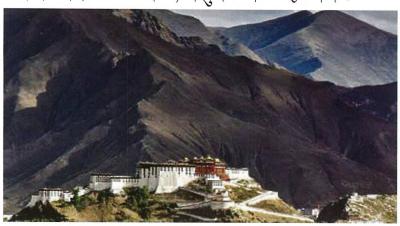
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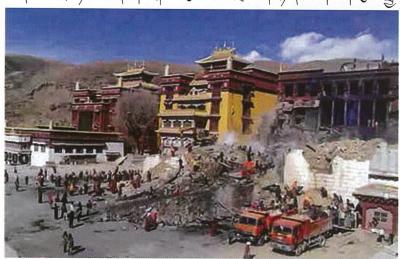
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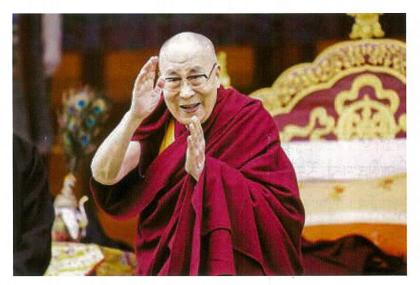
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The Inner Strengths

Don't ever mistake my silence for ignorance, my calmness for acceptance or my kindness for weakness. Compassion and tolerance are not a sign of weakness, but a sign of strength.

By Dalai Lama

Class VII Passang Tsering

Not long ago, to be precise four days ago, my Tibetan teacher Gen Kunchok Tenzin entered the class and surprisingly he said, "Today I will not take lesson. However, I am going to guide you on improving your writing skill. You write on compassion". Then he questioned us if someone asks you to write some lines on compassion, how will you begin your writing, and how will you present your views on it? He suggested us to write on our own words rather than depending on somebody else's.

We were in deep thought for some minutes then started writing. We were amazed to notice how varied our essays were when Gen Kunchok read each out. At the end, he explained essential qualities of compassion which really touched my

heart. So, on this beautiful magazine, I am eagerly willing to share his views to my readers. Hope it will help you all.

I think beautiful word like 'compassion' can make this world more beautiful and wonderful than present. Brothers and sisters, you all can realize or feel your compassion, as they are within us all the time. If you have not experienced it yet this writing is surely for you.

Let me explain what compassion actually is. If I say compassion is the source of happiness, would it be appropriate? For me, it always is. Without compassion, the world will be in dark, not because of the absence of light but because of absence of love and peace. This darkness arises from the cloud of afflictions and hatred. People will lose their faith on self and others without compassion. The basic relations in society like friendships and families will be lost in thin air. A trivial household quarrel can spark a riot. And a riot can lead to a communal war.

Love and happiness that we seek are fruits of compassion. From our daily practices we know a good seed gives a good fruit. So is compassion, for it gives happiness and harmony to both individual and society.

Recently H. H the Dalai Lama visited conference conducted by Delhi government schools to inaugurate a new curriculum on 'happiness' for schools. The ceremony was held on 2nd July. The new lesson was targeted for the students to inculcate compassion. The students' minds are impressionable if guided correctly; they can actually change the world to a better place for all.

In today's world we do not trust anybody. We live in a fear of being looted and cheated. The morally corrupt society is more dangerous than laws of jungle. The missiles sitting far away in the seas and underneath the earth are made actually to destroy

somebody's beautiful homes. What are we actually lacking? Science? Money? We have made enough, exploited resources enough and earned and saved enough. We have reached too far into the space, now it is high time to look within, to know our true self. Non-violence and peace can spring only from a beautiful heart. We need compassion so that we could be of some help to our brothers.

"..... the basic nature of humanity is compassion" said Dalai Lama.

We tend to misconstrue compassion for the weakness. This is the gravest mistake. In fact, the real strength of human lies in compassion. Many martyrs succeeded their visions by learning to love their enemies. Mahatma Gandhi, the father of India has not only won Independence of India but has won many admirers in England by successfully demonstrating the principle of ahimsa which is the expression of compassion. Physically, he was weak but brought the mighty British Empire on negotiation table by simply showing the path to non violence which is both lasting and practicable. Compassion and kindness were his weapons that destroyed millions of troops armored with firearms. On the way to his struggle he has earned respect from his own enemies and laid the new method to struggle. Many beautiful people like Nelson Mandela, Marthin Luther king Jr., Aung San Suki, Desmond Tutu, Mother Teresa, and Dalai Lama adopted his path and brought many positive results to make this earth more livable.

Our youths must remember that compassion is not just a religious discourse but is an inseparable part and parcel of our identity. Tibetans embrace the compassion in their daily life. Our strength is our culture, the culture to love all. How strong may China be, with compassion we will not only win our independence but will also win their hearts.

It is utterly stupid when Tibetans are considered as weak and

coward. The nature of respecting other forms of life is inherently in us. The violence has never been option in our culture. Ability to forgive and love ones enemy are essential for peace and happiness.

When our martyrs set themselves on fire, they simply urge Chinese government to reconsider their indiscriminate violence and religious suppression in Tibet. Tibetan martyrs never once talked about killing others. They may kill themselves but never others. Love is strongly engraved in their heart that they cannot even hate Chinese.

Oscar wilde once said "Toughness is the quality of mind nothing to do with muscles". And it indeed is. That quality of mind he refers to is COMPASSION. The strength of individual is actually how much he can love others.



Buddhism and Tibetan

By Class VIII Lubum Lobsang Tenzin

Long time ago, Buddhism disseminated into Tibet when there was freedom in Tibet. At that time, all the Tibetans were enjoying a happy and peaceful life. They believed Buddhism would always remain part of their community and prayed it to flourish in future. They placed great hope on Buddhism until a tragic situation came onto them in 1959. They were put into a tragedy and Buddhism was under danger in Tibet.

Buddhism was banned in Tibet, means the very culture and tradition of Tibetans would disappear. The culture is rooted on Compassion which is based on Buddhist philosophy. Now a days Buddhism does not flourish like it did before. Tibet lost its freedom to China. The Chinese took away not only Tibet but also their happiness and peaceful life. I always think that my people will have their heart for Buddhism. Tibetans can give their heart for freedom and Buddhism. It is known to all that more than hundred people have self-immolated for Tibet and Buddhism.

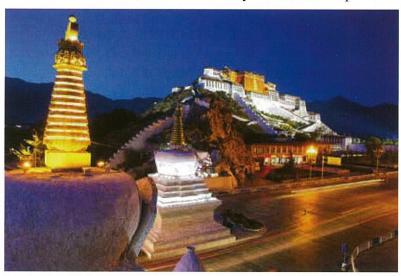
The Potala,

By Class VIII Rinchin nima

The ground underneath has worn fine grasses and it lifted my feet up as I walked on it. The surrounding was ornamented with sky reaching pine trees that attracted me all towards it. The flowers and plants have grown carelessly to spread its natural beauty and fragrance all over. Cool breeze, chirping birds and buzzing bees create delightful melodies for all. The place is no less than paradise and rightfully it is called Lhasa, Abode of Gods.

It was morning when the glorious sun was extending its radiance over the magnificent palace, the Phodrang Potala, the residence and office of Dalai Lama since the Great Fifth. I could not believe my own eyes that I was standing before the Potala. However, after seeing snow capped mountains and beautiful trees all around the palace then I realised I was standing right at the foot of the Potala Palace. I was in Lhasa, the capital of Tibet.

Just at the front of it, there were arrays of butter lamps burn-



ing silently and releasing its warm soot in the air. I could not put my eyes off these lamps as I lighted a set of 21 lamps and prayed for world peace. The Potala palace was also decorated with the chain of lamps. The beauty of lamp was more obvious in the night for it looks like dotted lines encircling the palace. Tibetans though poor but do not hesitate in offering the best for prayers and to temples. This may be the reason outsiders are surprised in seeing depth of our faith.

I wandered everywhere in the rooms and halls of Potala palace. It is actually impossible to see all the rooms and statues of Potala Palace. I also have to offer prayers and take pictures of each prayer-hall. I walked as fast as my small legs could carry me and made prayers whenever I saw statues of Buddhas. As I climbed high up, I could see the amazing city lines of Lhasa. I can't imagine what would H. H. the Dalai Lama would be doing high up on the Potala had he not escaped to India. The tears welled up in my eyes when I thought of H. H. The Dalai Lama. I regret that He has to live in exile leaving this godly abode. The Potala though looks beautiful but His absence is a reminder for all Tibetans that sacred crown of the palace is still missing.

Whole day I spent climbing up and running down like kid, as I was, and did not know when the sun set behind the horizon. I was enchanted by the Red Palace and have not yet finished my tour.

Then soon somebody called me from the back and reminded me that my time for the excursion was over. I have no choice but to leave the Palace soon.

The Potala Palace has become the center of tourist attraction for outsiders but for Tibetans it is still a pilgrim. The Palace stands there to witness the rich spirituality and culture of Tibetans.

Yak

Class V Lobsang Yarphel

High up on the roof of the world, there are many animals and most of them have warm fur to bear the cold climate. Some are very useful and helpful to people and some not. The yak is one of most useful animals for Tibetans. The nomads cannot go from one place to another without yaks. Yaks are treated with respect by nomads. Good yaks can sense danger and warn the owner before it actually comes. Yaks are used for carrying tents and other household articles. Yaks are excellent guide in heavy snowfall.

Yak fur is also used for making warm clothes and blankets. I remember wearing yak blanket under heavy snowfall and getting sweat after sometime. When temperature goes very low, the warmest cloth you can wear is from yak. The yak is one of the gentlest animals on Tibetan plateau. It is also known for its loyalty to the owner. They are always caring and loving to the owner. Even a young child can play and ride the home yak without being hurt.



Learning in School

Class VIII Tenzin Yieknyen

The school is a place where children are groomed. It teaches the meaning of life to the students. A person who goes to school will not only become educated but will know to spend his life in meaningful ways. In my culture and tradition, school is not less than a temple. In my culture, the place where knowledge is given and distributed is always worshipped. Being a student of monastic school, my school gives equal importance to spirituality and education. Students produced here become good citizens of world. My school has only 30 years of history but the services it has extended to the main monastery and societies in large is not less than public schools.

There is a common saying that not all people can grab the opportunity comes by in their lives. There are always some students who do not know the value of their school life so they waste their time and opportunity. Some lazy students even hate to go to school. For them school is a jail house. I really have sympathy for them.

For some students, schooling is hard but they know its value. They know today's hard work will bear good fruit in the future. With this knowledge they work hard. There are also some students who study hard for the welfare of others. The best students in my class take pleasure in studying the new lessons. For them learning is an exciting activity.

Whenever we talk about future, we tend to think about its uncertainty. This is a poor way of thinking. The better side is if we keep on adding knowledge in our life, future is always bright.

Start learning at school.

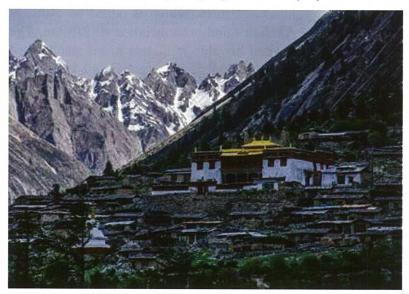
MY LANGUAGE, MY EYES

Class VIII Tashi Dhondup

The very title of my writing here must bring some grin on your face. I actually thought of other title but that would not go well with my taste. My friends even suggested some but I was adamant and stuck to it.

We see beautiful snows, crystal rain drops, lush green meadows. According to science, it is our eye organ that helps in identifying and knowing things around us. When I study optic science and eye organ, a feeling surge in me to call Tibetan language as my eyes. Dear readers, neither I am a Tibetan nor is Tibetan my mother tongue but I still compare Tibetan with eyes. Here I choose the title because Tibet is not less than my motherland. Therefore, its language belongs to me, as I am a responsible adopted son of Tibet.

Sometimes, people poetically compare their language to the eye because like eyes, language can enlighten us in knowing the things. So, for me my language is also my eyes. All those



who consider themselve a pious follower of Buddha and willing to know his teachings, must study Tibetan. The complete Teachings of Shakyamuni Buddha and His commentaries are exhaustively preserved only in Tibetan. So to understand and know Dharma, Tibetan language is indispensable.

I think I should share some historical accounts how Tibetans acquired Buddhist knowledge in their native language. The language which is quite young comparing to Sanskrit and Chinese, has successfully preserved the treasures of ancient Nalanda university.

In the early seventh century, The Emperor Songtsen Gampo, the thirty-third king of Tibet, sent many wise disciples to study in Arya Bhoomi India. In one of his venture, he sent sixteen intelligent students but only Thonmi Sambhota returned with knowledge from India. The remaining fifteen either died in harsh Indian climate or perished in dangerous land route. Thonmi Sambhota spent six years in Nalanda University. His main goal was to reform Tibetan language and to set standard grammatical rules. After many attempts, he finally founded the Tibetan grammatical rules, which is based on Sanskrit rule but with vacabularies and pronunciation of Tibetan. The King Songtsen wanted his able ministers to set standard of Tibetan language so high that it can translate all knowledges of Indian subcontinent without distorting its true meaning. He expected every Tibetan scholars to translate the Buddhism into Tibetan language. Therefore, some teaching of Buddha are exclusively found only in my language.

Later, the Thirty-seventh and Forty-first kings, extended huge support in translation works. The Emperors invited many sages and scholars from Nalanda University. The Shantrakrita, Padmasambhava and many other great scholars were invited to preach Buddhism in Tibet. They assisted or guided many translators to interpret the pure teachings of Buddha. The



scholastic works in Tibet reached its maximum height. The great translator like Lotsawa Rinchin Sangpo visited India to further his translation work.

My interest in Buddhism started when I was very young. Princ Siddharta's sacrifices and eagerness in helping others wondered me. I always wanted to know more about him. I did not know Tibetan language then. I grew older and started looking for real messages of Buddha. After my admission in this school, I instantly felt in love for this language. The more I studied Tibetan language, more I understand Buddhism.

I find my understanding in Buddhism lies in my understaning of Tibetan language. So, I am happy to have studied Tibetan which is not less than my eyes.

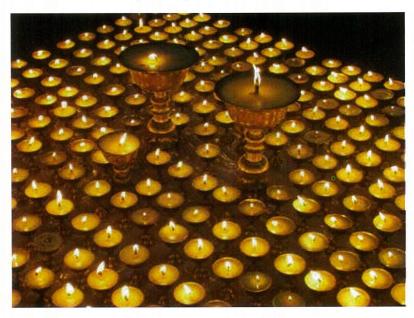
Freedom Lamp

Class VIII Tsering Dorjee

Sometime things go deep in you to strike you with questions that could stick with you for whole life. It happened with me. These questions are always running in me, and very often come on top of my pen whenever I lay my hands on the papers. I ask myself that why lamp does not endure in wind. Why cannot it resist the wind? How can it glow eternally in wind? These questions are metaphorical but the pain and tears it has caused to me are as real as anything that you can compare with.

The sustenance of any lamp to endure burning is not that different from the urge of freedom that I used to see burning in my people. Both need fuel to endure. Amazingly, everyone wish this freedom lamp resist the wind to stay on burning but rarely people come forward to extend their help the lamp.

Let me delve on my first question. It asks why our freedom



lamp does not endure in wind. Is it because there is no one to give secure hands to protect it from the violent wind? Or, is it because the wind has become so violent and ruthless?

The freedom lamp is akin to the lamp, as they need constant eyes to keep it burning. These days, people have lost their eagerness to protect it despite knowing the lamp cannot resist the wind. Often they ignore to refuel it. I have seen many brothers lost in hustle and bustle of modern rat race. Keeping their eyes and mind only for the fulfillment of one's own well being, they are going far away from their inner lamp. They also seem to believe that they do not wish for freedom.

Freeing our land must be above everything because our land is our mother. It is utterly embarrassing to give up ones mother especially when she is in need of love and care of her grown up sons and daughters. Motherland is the mother of all mothers. So leaving our freedom lamp unprotected is the reason that makes her die in the wind.

Next question is why cannot lamp resist the wind? To resist any power, first thing is one should be ready to face it no matter what it might cost. My brothers never challenge their opponent, they rather submit to it. You might think that a lamp can never defeat the wind, of course, it cannot. But a lamp in each brother can merge to become a flame. There is an old saying from our elders that with unity nothing is impossible. We should stay together to save our freedom lamp from brutal wind. Togetherness is a strength that we can use to achieve our goal. We are dispersed all over the world like water sprayed from atomizer, but our spirit and goal must be one.

My people, the challenge that lay ahead is not easy but this should not disappoint us either. We must unite each lamp burning in us. Togetherness is our energy and weapon to resist any challenge that might cause on to us by China.

My last question is how a lamp can glow eternally. A lamp is much like a baby for it needs to be protected from the wind. A spirit of never dying can secure the lamp. The lamp that glows can become our guiding star to show the path to freedom. We, therefore, need to make our inner lamp to glow only for our freedom. When I say to glow our inner lamp, I think there is nothing better than education for it can show unerring path to freedom. Our youngsters must hold on to their education because they can become the shield for our freedom lamp.

Now besides our freedom lamp, we are fortunate that we have the sun, His Holiness the 14th Dalai Lama, to guide us. His advices should be taken into our daily practices so that one day we ourselves become the guide for our youngsters. H. H. The Dalai Lama always advises us to enrich ourselves with education so that we can strengthen our lamp.

Our Sun, His Holiness considers himself a messenger of peace and for being His followers we must engage in protecting our freedom lamp in a peaceful way.

Lastly, I stop my pen here requesting my brothers to take their responsibility in protecting their freedom lamp and to live unitedly because unity is both our sword and shield to face ruthless wind.

Let us face it.



Your Holiness...

Class VIII Karma Wangchu

You were the only flower in the colorful garden that spread the fragrant of kindness even to a grumpy people.

You were the only lamp in the darkness that glows all over to show us the path to purity.

You were the only star under the darkest night that lightens our soul in the darksness by your vivid twinkles.

You were the sun of this beautiful world that everybody learns to love by seeing you.

School Update

March 1, 2018:

The school reopened after two months long winter vacation. Students and teachers attended the first day of the new academic session in great excitements.

March 10, 2018:

The school remained closed to observe the Uprising Day. Students and teachers attended the commemoration of martyrs at local Community Hall. Prayers are offered to show the solidarity.

July 7, 2018:



The most important day on calendar is H.H. the Dalai Lama's Birthday. The day is nothing less than the Losar for students. They are on the highest spirit to play the various games. The guest of honor is H. E. Shartse Khen Rinpoche, who explained the important life events of HH. the 14th Dalai Lama.

Apríl 15, 2018:

The Annual Examination began. Students shed loads of sweat to keep up with their classmates. Several candles are burnt to study in the night. Quest team extended warmest best wishes to all.

May 5, 2018:

Result Day: The day is known as the most pressing day for the students. They crossed their fingers and prayed,

sincerely and deeply for the best result. Most students did well except a few.



August 3, 2018:

The annual English and Tibetan Essay Competition are conducted from the class six to eight by Gen Konchok Tenzin and Gen Rigzin. The competition is organized to encourage the writing skills among students. The duration of writing are one and half hours.

September 5, 2018:

The day was to honor and thank teachers for having imparted their wisdom to the students. Class VII students threw Luncheon party to the teachers. The event began with a brief speech from School captain Tsering.

November 14, 2018

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