

2023

# Jamyang Leeds Educational Centre Visits Guide for Teachers



**Founders: Lama Thubten Yeshe and Lama  
Zopa Rinpoche**

**Patron: David Lascelles, 8th Earl of  
Harewood**

FPMT

2023



## School Visits Teachers Guide

We are delighted that you have chosen to come and visit us at Jamyang Buddhist Centre Leeds. In this information pack you will find some general information about Jamyang Leeds and about Buddhism itself. There is a copy of our building risk assessment, details of the visit, questions which have been asked by other schools and a list of activities.

### **Aims of the Jamyang Education Offer**

Visits to our centre and educational events online provide an excellent stimulus for:

Increasing awareness of philosophical questions around concepts of Religion and Meaning, Science Mind and Nature, Thinking and Knowing, Identity, Living a Good Life and Justice & Responsibility in relation to Buddhism.

Building empathy by experiencing the situation of real people, places and events and so encourage an understanding of different religious perspectives.

Gaining an understanding of the lived experience of Buddhists in the local community and how this relates to a broader framework.

Reinforcing skills in the areas of asking meaningful questions, understanding others and evaluating information.

### **Links to RE in schools**

Visits or online sessions offer valuable cross-curricular dimensions but have particular relevance to the development of an understanding of believing, expressing and living in the RE framework and across the key stages. We offer activities in Discovery for Foundation Stage, in Exploring for KS1, in Connecting for both lower and upper KS2 and in Applying and Interpreting for KS3 and above. We can also offer bespoke workshops or online sessions in particular project areas.

### **Cross Curricular Links**

In addition, we can speak to you about arranging a visit or online session around a cross- curricular area or project. For instance, this may be as part of a project on Tibet in topic work, or on values and community in PSHE, perhaps it might be on local history and community or on fantastic mandalas in art or D&T. Our sessions are scaled up or down according to age and ability from 4 to post graduate. Some of our community are retired University lecturers.

### **Before the Visit**

Before you visit you will have had a conversation with our Education Visits Coordinator or another member of the community where we will have discussed your requirements, and you will have committed to a date. This pack contains the building risk assessment in relation to school visits, but you will also need to complete your own. Teachers are most welcome to visit prior to bringing their class and in fact we recommend that you do especially if you have never made a visit before. You will also find a Checklist for Visit form within this pack which you may find helps you to get the most out of your visit. Please see the website for current opening times.

### **GENERAL VISIT INFORMATION**

#### **Days**

Visits are usually offered on Tuesday but other days may be available on request.

#### **Times**

Visits last around 1 hr 15 minutes excluding time in the café or shop. They start at 10 am or 1pm.

#### **Parking**

There is plenty of parking outside the Centre. It is possible to park right outside the entrance while you disembark for safety. A ramp is available on request.

#### **Arrival**

On arrival you will be greeted by the member of staff who is leading the visit on that day. This will generally be the Educational Visits Coordinator. The students will be shown where to hang their coats, deposit luggage and any packed lunches etc. There will also be a chance for students to use the toilet. Teachers will be asked for a copy of the class register and shown the First Aid kit. You will be given fire information then a short tour of the building will begin. We will then remove our shoes and leave them near our coats and assemble in the Gomba for our talk and Q&A. Following that we will do the two activities you have chosen from your list in a designated area, then we will return to the altar area once more and end on a short secular guided meditation (we provide meditation cushions for this purpose). Students will then have the chance to have lunch if prearranged and visit the shop before leaving the Centre.

#### **Toilets**

We ask that students are accompanied to the toilet by a teacher and that only two students are allowed in each toilet gender at any one time.

#### **Cameras**

We prefer only the adults to bring cameras and to use discreetly when the class is absorbed in activities.

Video cameras are not permitted in the Centre, which also applies to filming via tablets and phones. Please ensure all staff and students are aware of this before your visit. If you are taking photos and are able to share them with us for our records or publicity then please let us know, we would be pleased to have some.

### **Lunch**

Teachers should note that our café comfortably holds up to 20-25 people and we can spread out into the reception area for larger groups.

If this has been previously agreed, students are welcome to purchase a vegan snack in the café after the session, or to bring a packed lunch which they may eat in the café. As we are a Buddhist Centre then we kindly ask that you encourage your students to please bring a vegetarian packed lunch to the site. This could form an aspect and discussion of your visit before you come.

If you are planning on bringing a packed lunch, then we also kindly request that you bring a box or refuse sack to take away your rubbish and empties. This will not be necessary for food purchased from our café.

### **Centre Shop**

Students may wish to visit the shop after the session. We sell postcards, books, dharma items, as well as some charity shop items. We respectfully ask that only three students are allowed in the shop at a time and that they are accompanied by an adult and queue up at the till.

### **Fire Procedures**

In the event of a fire, the fire alarm will sound, and the emergency services will be alerted by Front of House staff. A member of staff will guide you towards the fire exits and out to safety where the register will be taken. Please assist them by keeping your group calm and orderly.

### **Risk Assessments**

The building has been fully risk assessed and the activities under the supervision of the Education Coordinator are risk assessed and managed. The building risk assessment is attached, but all supporting activities and student management have to be risk assessed by school staff.

### **Accidents**

All accidents on site, however small, should be reported to front of house staff at the Centre and an accident form will be filled out.

### **DBS Checks**

Your Education Visits Coordinator has an enhanced DBS check.

### **General Centre Rules**

Please do not run in the Centre.

Please do not go into the offices or disturb the people at work in the Centre.

Please eat and drink in the permitted area only.

A responsible adult must accompany groups at all times for their health and safety, and accompany them in case of evacuation. Please make group leaders aware that they are responsible for the behaviour of their group.

### **Conduct and Behaviour**

Teachers are responsible at all times for the conduct and behaviour of their groups. It is not the responsibility of the Education Visits Coordinator or the Jamyang community. If a member of the group

is disrupting the visit for the rest of the group, then the teacher will be expected to deal with them. If the person from the community leading the visit has to raise their voice substantially to be heard then they will stop the session until the teacher has had chance to quieten the class.

## **THE VISIT**

### **Tibetan Names**

Choosing a suitable name can help children develop empathy. Jamyang is a Tibetan Buddhist Centre and also a name which means “gentle voice”. Before your visit assign a Tibetan name to each of your students. You can tell them what it means and get them to research the meaning of their name either before or after you come. When they visit they should wear a name label or sticker with their real first name and their Tibetan name. Early key stages might like to just assign a first name while later key stages might prefer two names. All the names are interchangeable as first and second names. Some of the names you may feel are definitely male and some are definitely female but distinctions are often not made. You know your students best and what traits suit them. It also helps lead into a discussion about taking refuge and changing your name as a Buddhist (or not) and in getting students to understand that the Centre is Tibetan.

Here is a list of Tibetan names for you to choose from, pronunciation and meaning:

Chodha	CHO-dah	Dharma spreader.
Choden	CHO-den	One who is religious.
Chodron	CHO-dron	Light of the dharma
Chophel	CHO-pel	Flowering of the dharma
Choegyal	CHO-gyel	King of dharma (male)
Choejor	CHO-jor	Spiritual wealth
Dechen	DU-CHEN	Great bliss
Dichen	dee-chen	Great delight (female)
Dorje	DORjeh	Diamond, indestructible
Dronma	dron-mah	Lantern, light (female)
Jampa	JAHM-pah	Loving kindness
Jinpa	JIN-pah	Generosity
Lhatso	le-hat-su	Heavenly lake (female)
Lobsang	LO-sahng	Noble minded.
Maya	ma-yah	Magic, illusion, Buddhas mother’s name (female)
Metog	mee-tog	Blooming flower (female)
Ngwang	NGAH-wahng	Powerful speech
Norbu	NOR-boo	Jewel
Palden	PEL-den	Glorious

Pema	PEH-mah	Lotus (female)
Phuntsok	PUN-tsok	Excellent
Rinchen	RIN-chen	Jewel of great value.
Sangye	SAHN-gye	Buddha
Sonam	so-NALM	Merit
Sumati	soo-maty	Wise mind (female)
Tashi	Tah-shee	Auspiciousness, happiness
Tenzin	TEN-zin	Holder of the teachings.
Thekchen	TEK-chen	Mahayana
Thokmay	TOK-meh	Unobstructed
Thubten	Toob-ten	The Buddhas teachings
Tinley	TRIN-leh	Enlightened activity.
Tsering	TSEH-ring	Long life
Yonten	YON-ten	Good qualities
Zopa	Zo-pa	Patience

Example: a name could be any of those above as a first name. Names that have particular associations with gender are identified but otherwise they are unisex. An example of a first AND second name could be Choegyel Tinley for a male, Pema Dechen for a girl. Or for instance Lobsang Tinley or Sonam Dechen would be unisex.

### **Talk in the Gompa**

This will be an engaging talk where children will get the chance to say what they already know about Buddhism, to talk about their Tibetan name, to learn about the three jewels of Buddhism and how that applies to the place they are in now. They will also learn about what is on the altar and what happens in the gompa.

### **Q&A session**

Students will have chosen up to ten questions that they may ask which have been pre-arranged with the centre before the visit. The teacher will choose the ten students who will ask each question in advance, and each of those students could have memorised their question or could have it written down for them, or they may go up to the teacher who has the questions written down for them to read out. They will ask the question out loud.

When the pre-arranged questions have been answered, we will have a wild card round when two students will be chosen with their hands up to ask any question they like!

### **Activities**

Teachers may choose in advance from two activities of those listed below:

**Guess the Object**

Students will divide into groups. There will be a series of objects on a table and each group must pick an object and have a discussion amongst themselves about what it is, what it is used for, or what it symbolises. Students will then feedback to the class what their group thinks they have and what their thoughts were. There will be a couple of red herring objects so look out!

**Write out a Mantra**

In this activity, you are given the chance to write out a Buddhist mantra and to learn what it means and why it is written in gold pen.

**Listen to a Buddhist Story**

For early key stages this could be a simple tale involving an animal. For later key stages it could be the story of Angulimala the murderer who became a monk with a discussion about morality, or the story of the mustard seed with a discussion about suffering.

**Make a Lotus out of tissue paper**

Learn why the lotus is a symbol to Buddhists and make one out of tissue paper.

**Mandalas**

Learn about mandalas and colour one in.

**Make a group Wheel of Life**

Learn about the Buddhist Wheel of Life. What are “hungry ghosts?”. Divide into groups of 6. Each group draws their own section then we stick them altogether to make our own wheel.

**Drawing**

Make a drawing about what you have learned as an offering to the Centre.

**Incense Sticks**

Learn about how incense sticks are used in worship and try to guess the scents of each one. Talk about how the different scents make you feel.

**Thangka**

Learn about what a Thangka is and why it is rolled up in a special way. Have a go at trying to do this yourself. (It’s harder than it looks!)

**Sort the language**

A number of words which mean the same thing, but are written in all the different languages of the different texts of Buddhism are mixed up and placed on tables. In teams sort them out into which words are Pali, which are Sanskrit, which are Tibetan and which are Japanese, then find its English counterpart.

**The Mustard Seed game**

This activity is based on the parable of the Mustard Seed and usually causes much hilarity. The students are told half of the story of the parable of the mustard seed. One student is pre-picked to be the person

searching the households and one student is pre-picked to be the Buddha. All the other students are different householders who have picked a card which tells the visitor how they will die, this is based on “Horrible Histories” to keep it light. The searcher finally comes to the house of Buddha and he is beyond death and reincarnation. Then they are told the rest of the parable having found out the answer (nobody can escape the cycle of suffering, death and rebirth).

### **Buddhist Precepts**

Precepts are promises to do things like not kill or steal. Various precepts are printed on cards and the children put them in order of how difficult they would find it to keep each promise, and why we make promises.

### **The End of the Visit**

#### **Meditation Session**

Meditation has been scientifically proven to produce feelings of calm and clarity. It has also been shown to improve concentration and focus, a good thing in the classroom!

To end the visit we finish with a guided meditation session. As with all the content and activities offered, the level of this is dialled up or down depending on the age and abilities of the students attending. KS1/Early KS2 will be taught about “Sitting still like a Frog” whereas KS3 will be taught mindfulness awareness meditation (samatha vipassana). The meditations are entirely secular and suitable for all. We provide your students with a cushion on the day to ensure they are comfortable when they do this part of the session.

It is a nice way to calm the students before they head off back to school or for lunch.

Some activities are longer than others and dependent on the size of the group and ability level we may only have time for one, or conversely, we may have time for three.

## **Questions Commonly Asked**

### **Primary**

- Do you have any special objects or words that help you in your religious practice?
- What might you have in your home to indicate that you are a Buddhist?
- In what way is the Buddhist Centre important to you?
- Do you have any daily/regular practices? Are these essential, or are they a matter of personal choice?
- Who was Buddha and why is he important to Buddhists?
- What do Buddhists understand about the afterlife?
- What do you believe about how the world began?
- Do Buddhists celebrate festivals?
- Is it easy for you to practice your faith in Britain?

### **Secondary**

- What are your daily routines?
- What types of meditation are practised?
- What occurs during a puja?



- How important is the temple for Buddhists?
- What is the importance of chanting and mantras in worship?
- Can you show us some different Buddha rupas and talk about their meaning?

## Information about Jamyang Buddhist Centre Leeds

Jamyang Buddhist Centre Leeds was founded in 1996 under the spiritual direction of [Lama Zopa Rinpoche](#). Our core aims are to promote wellbeing and meditation, in line with Buddhist principles, and to preserve the Buddhist Mahayana tradition, throughout the North of England and further afield.

As well as being an active community wellbeing hub, our centre in Holbeck, South Leeds, provides a peaceful place for meditation and a community of support for the study and practice of Buddhism and Wellbeing. We work with a number of local partners to promote wellbeing and mindfulness.

We offer weekly meditation classes, suitable for both beginners and people with meditation experience, and we run a dynamic programme of courses, talks and events. We run residential retreats three times a year and regular weekend group practice sessions, where we try to work more deeply on meditation techniques. Everyone's welcome to attend the classes and courses in our spiritual and wellbeing programmes.

We honour the work of [His Holiness the Dalai Lama](#) and we are affiliated to the Foundation for the Preservation of the Mahayana Tradition ([FPMT](#)) which is part of the Gelugpa tradition of Tibetan Buddhism.

We regularly host highly respected Buddhist teachers, both lay and ordained, from the FPMT network. As a registered charity, our aim is to make events available to anyone. While the majority of our students live in Leeds, Yorkshire and the North of England, we have students who travel to us from all over the UK. We also live stream and record events that we share on our [YouTube channel](#).

### **About Buddhism**

#### **The Buddhist Yanas**

There are three yanas or vehicles within Buddhism. The Hinayana which is Theravadan Buddhism which focusses on the very early works of the Buddha and places emphasis on self- liberation. This is mainly found in the far East. Then Mahayana Buddhism which is mainly found in Tibet and the West and expands the emphasis on liberating oneself to include all others too, it focusses on wisdom and compassion. Finally, Vajrayana Buddhism which is also known as Tantric Buddhism and focusses on using direct experiences to liberation. Teachers within the latter two traditions advocate familiarity with all three yanas.

Jamyang is a Mahayana organisation and is part of the Foundation for the Preservation of the Mahayana Tradition. Within the Mahayana Tibetan tradition, you also have 4 schools or lineages with unbroken chains of passed down teachings. These are Nyingma (founded in 8th century), Kagyu (founded in the early 11<sup>th</sup> century) Sakya (founded in 1073) and Gelug (founded in 1409). Jamyang is part of the Gelug lineage of which the Dalai Lama is the head.

There is also Zen Buddhism and Nembutsu or Pure Land Buddhism and these derive from the expansion of the Buddhas teachings into Japan and the Far East.

What all of the teachings have in common is a belief in the four noble truths, the eightfold path, karma and the possibility of liberation from karma.

## **Who was the Buddha?**

The founder of Buddhism, Siddhartha Gautama, lived from approximately 566 to 480 BCE. The son of an Indian warrior-king, Gautama enjoyed all the privileges of his wealthy caste – but it did not bring him contentment. As a young man he searched for meaning in life. After encountering the 4 sights- an old man, an ill man, a corpse and an ascetic, Gautama understood that suffering underpinned life. He left his wife and son, renounced his princely title and became a monk, exchanging worldly possessions for a spiritual search for truth.

The culmination of his search came while meditating under a tree in Bodhgaya. He finally understood how to be free from suffering and to achieve liberation and enlightenment. Following this, Gautama was known as the Buddha, meaning the “Enlightened One.” He spent the next 50 years journeying about India, helping and teaching others.

## **What is the essence of Buddha’s teaching?**

The **Four Noble Truths** are the essence of Buddha’s teachings. They are:

- the truth of suffering,
- the truth of the cause of suffering,
- the truth of the end of suffering, and
- the truth of the path that leads to the end of suffering.

Simply put, suffering exists; it has a cause; it has an end; and it has a cause to bring about its end. This emphasis on suffering does not mean that Buddhism dwells on a negative world view – it has a pragmatic perspective about the reality of what humanity faces. The concept of pleasure is accepted but needs to be recognised as fleeting and temporary. The pursuit of worldly happiness is unquenchable yet ultimately, only ageing, sickness, and death are certain.

The First Noble Truth identifies the presence of suffering.

The Second Noble Truth identifies the cause of suffering – desire and ignorance. By desire, Buddhists mean the craving for pleasure, material goods, and immortality, all of which are wants that can never be satisfied. As a result, desiring them brings suffering. By ignorance, Buddhists mean the way we don’t understand the world as it actually is. Out of ignorance, we don’t develop our capacity for concentration so our mind is left undeveloped, unable to grasp the true nature of things so greed, envy, hatred and anger develop.

The Third Noble Truth, the truth of the end of suffering, explains that there can be an end to suffering through achieving Enlightenment. Enlightenment is a transcendent state free from suffering and the worldly cycle of birth and rebirth.

The Fourth Noble truth explains the method for attaining the end of suffering which is the Noble Eightfold Path.

## **How can we end suffering?**

Through perfecting the eightfold path which is:

1. Right Understanding,
2. Right Thought,
3. Right Speech,

4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness and
8. Right Concentration.

### **What is karma?**

Karma refers to the actions of body, speech and mind that a person does during his or her lifetime. Positive actions, such as generosity, righteousness, and meditation, bring about happiness in the long run. Negative actions, such as lying, stealing or killing, bring about unhappiness in the longterm. The Buddhist interpretation of karma does not refer to preordained fate.

### **What is the cycle of rebirth?**

The role of karma can be seen in the Buddhist explanation of the cycle of rebirth. Buddhist cosmology suggests that there are six realms into which any being can be reborn – three fortunate realms, and three unfortunate realms.

The inhabitants of the three unfortunate realms – the animal realm, the hungry ghost realm and the hell realm – suffer untold suffering. Those who create favourable, positive karma will take rebirth in one of the fortunate realms: the realm of demigods, the realm of gods, and the realm of humans. Although the demigods and gods enjoy pleasures, they suffer unceasing jealousy and envy.

Despite all the many difficulties involved in being born a human, the human realm is considered the most fortunate realm of rebirth. This is because it is only with a human rebirth that Enlightenment can be achieved. Given the number of living things, to be born human is, to Buddhists, a precious and rare opportunity.

*We would appreciate your filling in a Visit feedback form as you end your visit.*

*If you have any questions or would like to book a further visit, bespoke session, online session or outreach to your place of learning then please email us on [eduvisits@jamyang.co.uk](mailto:eduvisits@jamyang.co.uk).*

*We would be happy to help.*



Clyde Works, Ingram Road, Leeds, LS11 9RQ Tel: 0113 345 2626 Email:

[eduvisits@jamyangleeds.co.uk](mailto:eduvisits@jamyangleeds.co.uk)/[smile@jamyangleeds.co.uk](mailto:smile@jamyangleeds.co.uk) Website: [www.jamyangleeds.co.uk](http://www.jamyangleeds.co.uk)

Jamyang Buddhist Centre Leeds is registered in England as a company limited by guarantee (5403805) and registered charity (1109242) Affiliated to the Foundation for the Preservation of the Mahayana Tradition ([www.fpmt.org](http://www.fpmt.org))

**Checklist Prior to Visit**

I have emailed the students' questions to the Centre one week in advance.

I have notified the Centre of my chosen activities.

I have kindly requested that any packed lunches are vegetarian and explained why.

I have assigned each student a Tibetan name

I have chosen specific students to specific roles ie reading out questions or characters in some activities.

I have packed a bin bag or box for packed lunch disposables.

I have the number of the Centre in case of delay

**Checklist after the Visit**

If I didn't have the chance to complete a feedback form on the day, I can complete one online

I have sent my donation

I am aware that I can visit again anytime or book a virtual visit or bespoke online session

**Risk assessment for a group visit to  
Jamyang Buddhist Centre Leeds**

**Checking in**

- The street door should be held open by supervising adults when they are in use by pupils.
- Please bring with you a complete list of names for your group, including staff/adults.

**Steps**

- The reception is a large area at street level and all other facilities are accessed down 3 steps. There is an aluminium ramp kept in reception for wheelchair access. All facilities are located on the ground floor except for the Meditation hall (Gompa)
- the Meditation hall (Gompa) is located on the first floor up a winding staircase located in the reception area. There is no lift available so please let us know in advance if you have pupils with mobility issues.

Pupils may only use the stairs in the company of a supervising adult.

Please also see our Access Statement, at: <https://jamyangleeds.co.uk/about-us/policies/>

**Toilets**

- All toilets are located on the ground floor. There are separate male and female toilets. There is a single unisex disabled toilet with room for a wheelchair. Pupils may use the toilets in the company of a supervising adult.

Please also see our Access Statement, at: <https://jamyangleeds.co.uk/about-us/policies/>

**Happy Yak Cafe**

- The cafe is fully staffed and serves drinks, snacks and vegan food. The cafe kitchen is out of boundaries except to staff working in the cafe.

**Yak Street Shop**

- The shop is fully staffed and sells charity goods and Dharma (Buddhist) items and books. Pupils may visit the shop in the company of a supervising adult.

**Offices**

- We rent out a number of offices to other charities. Pupils are asked to respect their working environment.

**Meditation Hall (Gompa)**

- Candles are hot: do not touch.
- Sitting on cushions on the floor may not suit those with disabilities or injuries. There are plenty of chairs to use.
- Pupils will be asked to remove their shoes on entering the gompa.

### **Staff ratios**

- Accompanying adults are responsible at all times for the conduct and well-being of the pupils.
- Please bring enough supervising adults to enable all members of the group to be supervised at all times. We normally expect this to be one adult for every 10 group members.
- For pupils with challenging behaviour we expect one member of staff for every two or three visitors, at your discretion.

### **If the fire alarm should sound**

- There are two clearly signposted fire exits and routes will be indicated on the day by your host. The meeting point after the fire alarm sounds is Ingram Road (out of the main door, on your right).
- Do not stop to collect shoes, coats or bags
- Take your register with you so you can check everyone is safe.

### **Damage and disruption**

We reserve the right to charge for damage caused to the Centre.

We're sure you'll have a wonderful time with us, but in the event of disruption to calm or safety, we do reserve the right to terminate a visit early.



Clyde Works, Ingram Road, Leeds, LS11 9RQ Tel: 0113 345 2626 Email:  
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