



LGWPF

Lama Gangchen World Peace Foundation

# LINKS V

*Towards the Self-Sustainability of the Micro and Macrocosms*

To uphold the humanitarian aims of the United Nations,  
Unesco, Unicef and related agencies

“Borobudur 2013” Proceedings  
An education for the third millennium

International Conference,  
Manohara Conference Hall, Borobudur, Java, Indonesia  
held from the 1st to the 3rd of March 2013

*“The United Nations is the expression of the world countries’ renunciation of war:  
The Nations collective root commitment to world peace”*

T.Y.S. Lama Gangchen





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Conference Proceedings

"Borobudur 2013": an education for the third millennium

T.Y.S. Lama Gangchen - World Healer

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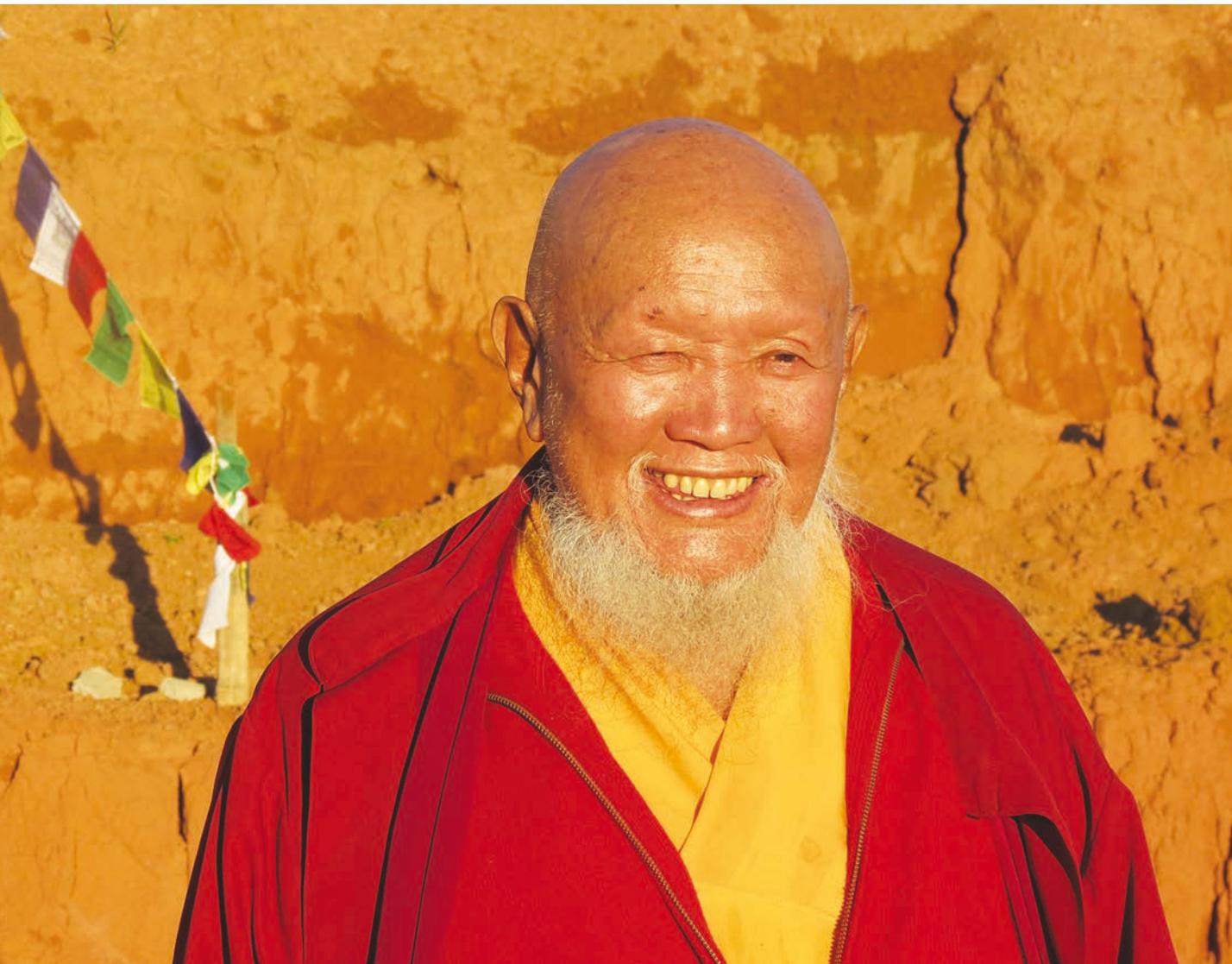
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## Biography

T.Y.S. Lama Gangchen Tulku Rinpoche - Tibetan Lama Healer is born on the 7th of July 1941, in the village of Drak-jug. His father was Dawa Phuntshog and his mother Pachok. They name him Wangdu Gyelpo. Drak-Jug is situated approximately fifty kilometres from Shigatse, the second largest city in Tibet, and only about twelve kilometres from Gangchen monastery. The monastery, in the Dagla mountains, stands about forty kilometres from Shigatse. He is recognized at an early age to be a reincarnate lama healer and is enthroned at Gangchen Choepeling monastery at the age of five. When he reaches the age of twelve he receives the "Kachen" degree that is usually conferred after twenty years of study. Between the ages of thirteen and eighteen, he studies medicine, astrology, meditation and philosophy in two of the major monastic universities of Tibet: Sera and Tashi Lhunpo. He also studies in Gangchen Gompa, Trophu Gompa, and Neytsong monastery.

In 1963 he goes into exile to India where he continues his studies for the next seven years at Varanasi Sanskrit University (Bishwa Vhidhyana) in Benares. In 1970 he receives the Geshe Rigram diploma from Sera Monastic University situated in South India.

After his graduation, he works as a lama healer amid the Tibetan communities in Nepal, India and Sikkim, during which time he saves the lives of many people and is named private physician to the Royal family.

In 1982, Lama Gangchen visits Europe for the first time and has since become a resident and Italian citizen for almost ten years. In the same year he also establishes his first European centre: Karuna Choetsok in Lesbos, Greece, where he is known to have planted a bodhi tree in the "Buddha Garden", and in the centre of which he consecrates what is to become the first of a long line of World Peace Buddha statues, thangkas and images.

Since 1982 he has been travelling extensively - to over 50 countries around the world, both healing and teaching non-formal education and the inner sciences. He becomes affectionately known as the "Lama Marco Polo".

During these years he has been leading many pilgrimages to some of the most important holy places of the Buddhist tradition, in Bangladesh, Bhutan, Cambodia, China, India, Indonesia, Laos, Mongolia, Myanmar, Nepal, Pakistan, Sri Lanka, Thailand, and so forth, guiding large groups of friends and disciples from all over the world, the majority of whom report many physical and mental benefits from the experience.

In addition to these pilgrimages to Buddhist holy places, Lama Gangchen visits many holy sites in Europe, including that of Assisi, Italy the home of Saint Francis; the ancient temples of Delphi and Athens in Greece. In England he visits the sites of Stonehenge and Avebury as well as visiting many Western Buddhist centres and temples. During all these pilgrimages he meets with many high Lamas, throughout both the East and the West.

In 1988 he opens his first residential dharma centre outside of Asia: "Shide Choe Tsok" Peace Dharma Centre in Saõ Paulo, Brazil. At present he has 85 Inner Peace Education Centres worldwide.

Since coming to the West in 1982, and later becoming both a resident in Italy and eventually an Italian citizen, Lama Gangchen's activities have taken on an ever-increasing worldwide scope towards the achievement of World Peace.

Chiefly, it begins with the founding of:

The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989. Here Lama Gangchen has initiated the first extensive

programmes of Himalayan medical and astrological studies for western students. Also concerned with the preservation of the Himalayan culture, the centre holds courses in buddhist philosophy, thangka painting and other arts. Lama Gangchen has invited many groups of Tibetan monks to Europe such as the Ganden Shartse monks, the Sera-Mey monks, the Nyalam Phengyeling monks and the Segyupa monks to make sand mandalas and perform sacred Cham dances; all of their activities are dedicated to world peace.

The Lama Gangchen World Peace Foundation (L.G.W.P.F.) - United Nations Affiliated NGO in special consultation with the Economic and Social Council of the United Nations (ECOSOC), founded in 1992 and registered with the Spanish Government in November 1993.

Organisation aims:

The organisation is actively committed to the development of a culture of peace and better living for world peace by cooperating in the humanitarian fields of health, education, the environment, spirituality and preservation of indigenous cultures, engaged in voluntary service in support of the United Nations programmes devoted to helping developing countries towards self-sustainability; thus creating worldwide peace links in numerous fields of activities.

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

Kunpen Lama Gangchen Institute, Italy • Himalayan Healing Centre, Nepal • Sakya district (Tashi Lhunpo etc.) 5 Dispensaries and centre for the disabled, Tibet, China • Albagnano Healing Meditation Centre and Medicine Buddha Centre, Italy • Kiurok Tsokchun Help In Action, Italy, Nepal • Yearly International Alternative Medicine congresses in Sri Lanka (Open International University for Complementary Medicines, Colombo, Sri Lanka) • Annual international congresses on natural medicines and non-formal education in Nepal, Mongolia, China, Spain, Italy (LGWPF) • Demo Gonsar Rinpoche Yushu Didur District Dispensary, Amdo- Tibet, China.

... Education

Transforming a violent society into a non-violent society

International Association of Educators for World Peace • Global Open University, India & Italy • LGWPF Study centres worldwide • Yearly World Congresses on Lake Maggiore, Northern Italy, in Support the United Nations Millennium Development Goals and Decade of Education for Sustainable Development.

... Environment

Making peace with the environment

Gangchen and Nge water, reforestation and agronomical irrigation projects, Tibet, China • Ladak water, reforestation and agronomical irrigation projects in collaboration with Ven. Bhikkhu Sanghasena of the Mahabodhi International Meditation Centre, Leh, Ladakh • Agricultural development, Italy • AACHAA - Associação de Artes Curativas Himalaia-Amazônia-Andes • Peace Environment Education: Inter-dependence between inner and outer environments • Animal liberation and promotion of vegetarianism.

... Indigenous Cultures

Making peace with all cultures

Revitalization of rural and alpine cultures, Italy • Supporting the preservation of indigenous cultures and traditions worldwide, such as: in the Amazon, Argentina, Venezuela, Australia (aborigines), Taiwan (aborigines), Tibet, Ladak, Sikkim • AACHAA - Associação de Artes Curativas Himalaia-Amazônia- Andes • Support British Druids: Lama Gangchen played a key role in the



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reopening of Stonehenge to the Druids and received a special recognition from the Council of British Druid Orders in 1998.

... Ancient Healing Arts

Transforming violent art into non-violent art

Re-printing of ancient texts • International Mandala constructions, Cham Dances and cultural performances • Peace Art Studio for thangka painting, Italy • Maitreya statues, tsatsas and so forth to increment peace energy worldwide • Wood-carving and traditional handicrafts.

... Peace Sound

Transforming violent sounds into non-violent sounds

United Peace Voices • Healing performances with monks • Healing Songs.

... Peace Spirituality

Transforming violent religion into non-violent religion

Promoting the creation of a permanent Spiritual Forum for World Peace at the United Nations at local, national and international levels • Inter-religious reference library and database, Wisdom Planetarium© congress hall, Italy • Pilgrimages to Borobudur, Indonesia; Lumbini, Nepal; Tibet, China; Swat and Uddyana, Pakistan; Vietnam; Mongolia; Sri Lanka; Thailand, Malaysia, Bangladesh; Cambodia, Birmania, India • Worldwide meditation centres.

... Peace Media

Transforming violent media into non-violent media

Peace Times news for the world • Lama Gangchen Peace Publications • Son de Paz magazine, Spain • Radio Atlanta, Italy and HBC94fm, Nepal • Lama Gangchen World Peace Media, Hong Kong • Tashi Delek Magazine, Brazil • Tempo de Paz, Rio de Janeiro, Brazil • LungTa Newspaper, Brazil • Tendrel Net of Interdependence Movie Project, Brazil • Words of Peace, UK • Rejoice News, Italy • La Gazette de la Paix, France • Great Collection of Quintessence of 10 Tibetan Sciences • Panchen Zangpo Tashi collected Works • Lama Gangchen Peace Times

website: [www.lgpt.net](http://www.lgpt.net) and [www.worldpeacecongress.net](http://www.worldpeacecongress.net).

... Peace Culture

Transforming a culture of violence into a non-violent culture

Non-Formal education projects • Cultural project to develop a Wisdom Planetarium© based on the sacred mandala of Borobudur; peace library and peace culture museum, Italy • Lama Gangchen World Peace Service Association for social assistance and development.

... Peace Fauna

Making peace with animals

Peace Sculpture of a life-sized bronze cast elephant placed at United Nations Headquarters, USA • Annual "freeing of animals" ceremony, Malaysia.

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

in collaboration with different NGOs worldwide, such as: International Association of Educators for World Peace-USA, United Nations affiliated NGO; Medicina Alternativa-Sri Lanka; Lumbini Development Trust-Nepal; Lumbinbi Interactiv Research "Hida Budhe Jate" Cast the Sleeping Elephant Trust-USA; World Peace Prayer Society-Japan, United Nations affiliated NGO; Earth Society Foundation-USA; Dammakaya Foundation-Thailand, United Nations affiliated NGO; China Society for Promotion of the Guangcai Programme-China, United Nations affiliated NGO; China Association for the Preservation of Tibetan Culture; Projeto Saude e Alegria Indigenous NGOs-Brazil; Wu Tai San World Buddhist Foundation, China-NGO; Children of the Earth-USA, United Nations affiliated NGO; a founding Member of CONGO Committee on Spirituality, Values and Global Concerns at the United Nations in Geneva and New York; and so forth.

Conferences dedicated to International United Nations years and decades include:

Annual conferences on Non-Formal Education and Alternative Medicines: February in Kathmandu, Nepal - May in Madrid, Spain and, in Italy, yearly World Congresses towards the self-sustainability of the micro and macrocosms to uphold the humanitarian aims of the United Nations, Unesco, Unicef and related agencies.

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002: International Year of Mountains and eco-tourism; 2003: International Year of Freshwater and Literacy Decade: Education for all; 2004: International Decade of the World's Indigenous People (1995-2004) and Literacy Decade: Education for all; 2005: UN Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals, dedicated to the 60th anniversary of the United Nations; 2006: International Year of Deserts and Desertification, Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals; 2008: International Year of Planet Earth and International Year of the Potato; 2009: International Year of Human Rights Learning; 2010: International Year of Rapprochement of Cultures; 2011: International Year of Forests; 2012: International Year of Cooperatives; 2013: International Year of Water Cooperation.

Participation in United Nations Conferences:

- Yearly United Nations NGO Conference, New York, USA, since 1995.
- Habitat II, Istanbul, Turkey, 1996.
- ICC Conference, FAO-Rome, 1998.
- The Hague, Holland, 1999.
- NGO Conference, Seoul, South Korea, 1999.
- Millennium Forum, United Nations, New York, USA, 2000.
- Special Social Summit Session, United Nations, Geneva, Switzerland 2000.
- Yearly Human Rights Commission, Geneva, Switzerland, since 1999.

Projects include:

- Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); international congress in Beijing, China to promote natural medicines (WHO programs and "Health for All...").
- Water project in Tibet, China in support of UNEP fresh water campaign.
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP Trees for Life.
- Children programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world.



- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World's Indigenous people, to help preserve their environmental, cultural and spiritual traditions.
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour.
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy and heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsored bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a "tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature".
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, initiated by Lama Gangchen in June 1995, at the United Nations' ECLAC in Santiago, Chile.
- World tour of the memorial stupa of the United Nations International recognition of the Day of Vesak, containing the sacred relics of the Buddha (donated by Thailand, Myanmar and Sri Lanka). As a supporter and sponsor, the LGWPF took part in and organized exhibitions in Switzerland, Italy, Austria, Tanzania, Kenya, Chile, China, Mongolia, Brazil, Venezuela, Argentina, Ecuador, Nepal, before returning it to the United Nations in September 2004, where the memorial stupa is on permanent display.
- Founding Member of the Steering Committee and the Coalition promoting the initiative for the launch of a United Nations International Decade for Interreligious Dialogue and Cooperation for Peace, an idea which was first proposed in March 2006, in the framework of the project "Towards the creation of a permanent Spiritual Forum for world peace at the United Nations", which had been launched two years earlier, by an international group of volunteers belonging to different religious/spiritual traditions and linked to several interfaith organisations. That group - labelled as the Partnership Committee - prepared and circulated a draft proposal, starting a process of consensus building together with DESA of the United Nations requesting all Member States for their views on such a resolution to be voted on by the United Nations General Assembly during their 66th session.

"Inner Peace is the Most Solid Foundation for World Peace"

Peace with everything

Everything with peace - Please!



**LGWPF**

United Nations affiliated NGO in special consultation with ECOSOC

[www.lgpt.net](http://www.lgpt.net)

[www.worldpeacecongress.net](http://www.worldpeacecongress.net)









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## Introduction

The world famous UNESCO world heritage site of Borobudur, which is the largest surviving tantric Buddhist mandala in the world is also known as Dharanikota in Sanskrit and Palden Drepung in Tibetan and was built in the 8th Century. According to Mahayana Buddhist tradition, the profound purpose of building this sacred stupa mandala was to serve as a means to help elevate the spiritual potential of those who come into contact with it.

Lama Gangchen first visited the sacred stupa mandala of Borobudur in 1989, with a small group of Peace Messengers. Since then He has brought over 1'000 pilgrims to Borobudur, both disciples deeply faithful to Borobudur as well as representatives of different East/West spiritual faiths and Buddhist traditions including Theravada, Mahayana and Vajrayana representatives, such as the Dhammakaya group from Thailand, monks from China, Tibet, India, Malaysia, Nepal, Taiwan, Singapore, Sri Lanka and Vietnam: holding large prayer ceremonies for inner and world peace.

Each year light and incense offerings are made for inner and world peace, having so far lit over 300'000 candles. He also regularly performs special "Borobudur Sacred Stupa Mandala" marriage ceremonies. Animals are liberated each year and Lama Gangchen also at times helps people to a new life.

In the year 2000, special Millennium celebrations were held with over 200 international participants lighting 100'000 candles and liberating white doves in a symbol of peace. A kalachakra sand mandala was made and offered to Borobudur, and great prayer dedications with the collaboration of several organisations took place over several days, together with a Flag Ceremony dedicated to all United Nations Member States for world peace in the third millennium. We perform this flag ceremony annually in Borobudur as well as in other parts of the world. As of this year we also celebrate the annual United Nations International Interfaith Harmony Week, held the first week of February.

Over the years, the Lama Gangchen World Peace Foundation has planted more than 20 Bodhi trees on the grounds of Borobudur, both in memory of lineage holders, masters, teachers, friends and disciples from all around the world, as well as planting trees dedicated to making peace with the environment in the five continents.

Moreover, Lama Gangchen was invited to ring the Peace Bell at the nearby Mendut Vihara Buddhist monastery together with the resident monks.

On the 15<sup>th</sup> of April 2010, Lama Gangchen accepted to become an Honorary Member of the Advisory Board of the interactive multimedia project "Borobudur-Path to Enlightenment", of Taman Wisata Candi Borobudur, Prambanan and Ratu Boko of Indonesia.

The Lama Gangchen World Peace Foundation made a donation towards the construction of a meditation hall, which will provide a space for pilgrims to make offerings and hold prayers. Lama Gangchen's advice was sought during the initial stages of development. The Foundation also regularly supports the local community financially by addressing urgent needs (such as the rebuilding of a collapsed bridge in February 2011), supporting local businesses and Borobudur development projects, in support of UNESCO's commitment to preserve World Heritage Sites.

## INTRODUCTION

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Peace trees planted by the Lama Gangchen World Peace Foundation dedicated to:

World Peace Bodhi Tree planted in 1994

Peace Tree 1994 - Geshe Yeshe Wangchuk 1927-1997

May the precious buddhist teachings of Dammakaya Foundation remain now and forever 10  
December 2000

Millennium Environment Peace Trees dedicated to the Five Continents: Africa, Asia, Europe  
Australia, America

World Peace Through Inner Peace: 14 Bodhi Trees dedicated to:

Making Peace With the Environment in the Five Continents

Our Lineage Holders

Geshe Yeshe Wangchuk

H.H. Trijang Rinpoche

The Leadership in the New Millennium

Lama Michel Rinpoche (Brazil)

Professor Yonten Gyatso (France)

Wu His Ming (Taiwan)

The Commitment and Leadership on Spiritual Economics for the New Era

Alfredo Sfeir Younis (Chile)

All the LGWPF Centers around the world

The Dammakaya Foundation (Thailand)

Long life and lasting success to our Lama Gangchen Rinpoche for the fulfillment of all His wishes

By the blessings of Borobudur now and forever

Guiding international groups into the Borobudur Mandala since 1989 - Borobudur 8 February 2002  
- World Peace

On the occasion of the foundation of the "Borobudur Research Centre" January 2005 in  
collaboration with the people of Borobudur, UNESCO, the Indonesian Government and Manohara  
toward a peaceful resolution and establishment of cultural and spiritual relations, nationally and  
internationally

Peace Tree 2007 Gloria Pozzi - 24-6-1957 - 20-2-2007

Demo Gonsar Rinpoche (Tibetan Master) and Dagon Rinpoche (Tibetan Master) - March 2007

Long Life Tree to Lama Gangchen and to Lama Michel, Lama Caroline and all friends and  
followers 25th of February 2008

Peace Tree dedicated to Hans Janitschek - President of the United Nations Society of Writers -  
February 2008

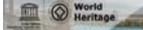
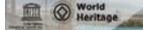


**Lama Gangchen World Peace Foundation**  
United Nations Affiliated Non Governmental Organisation in Special Consultation with ECOSOC

**International Conference  
Borobudur 2013**

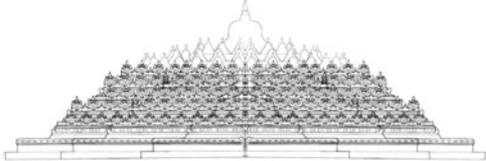


**1 – 3 March 2013**

**Borobudur: an education for the third millennium**

The blessing of Borobudur to all life forms &  
the inner and outer environment for world peace  
Particularly focusing on opening the meaning of the Hidden Base of Borobudur as well as  
the generally hidden true meaning of Borobudur for a new education bringing ancient  
cultures to the forefront in a modern scientific way.

Special Presentation of "Seeds for Peace V - The Lalitavistara Mahayana Sutra"



In support of the United Nations Millennium Development Goals  
In support of UNESCO's Culture Preservation Campaign and in support of World Heritage Sites

**Inner Peace is the Most Solid Foundation for World Peace**  
*T.Y.S. Lama Gangchen - World Healer*





## “BOROBUDUR 2013” PROCEEDINGS

### Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrococosms





Lama Gangchen World Peace Foundation - LGWPF  
UN ECOSOC NGO

**NAMO BUDDHAYA**  
**Borobudur Declaration 2013**

To commemorate our 24<sup>th</sup> meeting in Borobudur:  
Education for the third millennium particularly focusing on opening  
the meaning of the Hidden Base of Borobudur as well as the generally  
hidden true meaning of Borobudur.

We the people, who meet here annually, coming from some 60 countries since  
1989, members of the LGWPF, declare Borobudur a most significant and powerful  
Healing place for a new profound inner education bringing ancient cultures  
to the forefront in a modern scientific way.

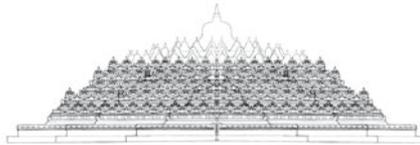
*Lokesh Chandra*

PROF. LOKESH CHANDRA  
BOARD ADVISOR

*T.Y.S. Lama Gangchen*

T.Y.S. LAMA GANGCHEN  
FOUNDER

Dedicated to the stability of Mother Earth  
United Nations International Women's Day, 8<sup>th</sup> of March 2013  
Millennium Development Goals  
UNESCO Culture Preservation Campaign and World Heritage Sites



## Prologue

The Holiness Gangchen Rinpoche and the Stepping Stones to the Mind  
Prof. Lokesh Chandra, New Delhi

My friend Prof. Nirmala Sharma and myself joined the cavalcade of His Holiness Gangchen Rinpoche in March 2013 as he led around two hundred young and old devotees, men and women from twenty-six countries to the vast Dharmadhatu that the Borobudur is. In the morning calm of 1 March 2013 the sun arose greeting us from a deep within our hearts. His Holiness held my hands and in the calm emptiness of no thought the many problems that have strangled perceptions of the Borobudur suddenly resolved into a structured vision of its philosophical paradigms. This disembodied poetics of a trans-logical spontaneity reminded me of the integrative model being documented at the Laboratory for Affective Neurosciences at the University of Wisconsin that Buddhist meditation can change our physiology. Researchers at the Mindful Awareness Research

Centre at the University of California, Los Angeles have found that there is a positive relation between therapy and meditation or mindfulness, and we can resculpt our neural pathways, stimulating the growth of areas that are crucial to mental health. Half a century of ceaseless striving to find a cogent interpretation of the Borobudur became a sudden incandescence of moments as if its creator Gunadharma was revealing the secrets of the search of Bodhi across the Borobudur. The puny known was lighted up by the vast unknown in the temors of the infmity of consCiousness. The answer had surfaced from the depth of the unconscious of time. The wonder-worker was the magic touch of His Holiness Gangchen. Gangchen (written Gans.can in Tibetan) means the Himalayas, the inexhaustible source of awareness as well as the energy to put it into action. His Holiness Gangchen is that mysterious essence of these snow-clad peaks. He awakens self-organising systems where parts come together and create their own grassroot system.

His Holiness Lama Gangchan is an incarnation of the snowy abodes of the sages, who is devoting his energies to renew the streams that have strayed in the desert of dogmas and to bring to us the melodies of the lute-strings that must have once exalted human prayers at the Borobudur a millennium ago. The mind of His Holiness is lofty like the Himalayas and he brings to life the great meaning of Sumeru that the Borobudur is, with its staircases on four sides and five rising galleries. As the cosmic ocean of clouds bathe the skies in the morning, Borobudur showers its blessings among flowers blossoming in worship and frres of homa alight to burn the darkness of our hearts. For a thousand years, Borobudur has awaited the descent of Guru Gangchan to fill world's life with light and with a kiss of the eternal. Tears of time had filled the destiny of Borobudur for centuries, and now His Holiness Gang chan has heard the yearning voice of the Borobudur and he sparkles it with the music of prayers. Borobudur says to him: I am thine. He says to Borobudur: a myriad candles to you, smiles of our devotion, and your footprints are in our hearts. Gangchan Rinpoche has made the immortality of the fame of Borobudur the living immortality of its life. Borobudur will live and make us ineffable in adoration.

His Holiness Gangchan Rinpoche is the catalyst of an emerging world order of many centres, as he sanctifies the Borobudur on many continents as a rebirth of human values. Prof. David L. Miller says: "Thinking monotheistically about the deepest matters of the heart and spirit cannot put man in touch with life".

We have to be both human and divine, in many ways, with our minds becoming more like the expanding universe. As a river is bounded by banks so that it can flow, so have our minds to be embanked by values of continuity and change, unhampered by dogmas.



Modern man has to learn to forego accumulation in his vast pilgrimage to a humane future, and not just human. We have to chart a map of the road leading to spiritual and physical development, in a union of the human, natural and divine, where these creative elements meet in a quintessence rising above them.

His Holiness Gangchan Rinpoche's spiritual healing is a creative reflection in our spiritual destiny, in the spontaneity of the fountains of the mind, where nobility makes Joy not an attribute of the spirit but its essential nature. Our century demands open structures of thought, spirituality, and nature harmonizing in the beauty of life, in the immensity of the cosmos that envelops us in its divine embrace, and in the open spaces of the unknown:

What I shall never know

I must make known.

Where travelers never went

Is my domain.

The humanists of the Renaissance were against the belittling of human life and asserted its intrinsic value. The basic mind-ground of Realization is the greatness of human potentialities, the faring in the Grand of the universes.

Realization is the ineffable serenity of Becoming, of which no predicate is possible. His Holiness Gangchan Rinpoche leads us to the luminous vision in quest of the sublime as we chant Sanskrit and Tibetan mantras, The word man-tra is from the root man 'to meditate'. These mantras are the inner sky of consciousness ever rising higher. They are the paradigm of Transcendence, where each person is unique, who chooses, thinks and contemplates. Existence rises into transcendence. Man becomes man-in-the-universe, "crossing the limiting barriers of the individual, to become more than man" (Tagore ). It is the ennobling of humans.

In Tibet, there are empty spaces, primeval forests with no walls or boundaries, constant interface with the varying aspects of the vast life of nature and no absolute isolation. This gives rise to enlarging consciousness by growing into the surrounds, and harmony between man and nature. It is sunyata as "openness", "non-substantiality", "relativity". Desires and fears, you and me exist and evolve in interrelationship. The enrichment of religious diversity can be assured only in the deepest awareness of existence, in an over brimming potential of "openness",

In a passage of the Buddhist Agamas, tiny leaves are hidden symbols and in the symbols is the shade of pan-human values. In his meditation Siddhartha "looked up at a pippa/a leaf imprinted against the blue sky, its tail blowing back and forth as if calling him. Looking deeply at the leaf, he saw clearly the presence of the sun and stars. Without the sun, without light and warmth, the leaf could not exist. He also saw in the leaf the presence of clouds - without clouds there could be no rain, and without rain the leaf could not be. He saw the earth, time, space, and mind - all were present in the leaf. In fact, at that very moment, the entire universe existed in the leaf. The reality of the leaf was a wondrous miracle". Just as the whole of life and nature are linked up in a seamless web, Human life is peace with nature, peace between humans, and peace within ourselves. Human Solidarity will drink her dreams from ecological peace, social peace and spiritual peace, in a where with a Who. This Who is our Venerable Gangchan Rinpoche, whose "go-with-me" is a journey to our spiritual home, so that we do not walk home to discover ourselves homeless. He is the depth of the profound so essential against the wild night of the negation of values.

## Speakers

### Special Prayer Dedication and Blessing by Venerable Indonesian Buddhists

With the special participation of:

Mr Sayit - Pembimas Buddha Kanwil Kementrian Agama Propinsi Jawa Tengah  
Mr Sapardi - Director, Sriwijaya State Buddhist College  
Mr Gimin - Lecturer, Sriwijaya State Buddhist College  
Mr Jonnyadi - Chairman, Dhammakaya Meditation Centre of Indonesia  
Ms Dwiana - Secretary, Dhammakaya Meditation Centre of Indonesia

&

Specially from Dhammakaya, Thailand:

Ven. Pasura - Representative of Most Venerable Vice Abbott, Dhammakaya, Thailand  
Ms Chutima - Representative, Dhammakaya Foundation, Thailand  
Prayers and Welcome speech by T.Y.S. Lama Gangchen (Himalaya)  
The inner scientist peace message linking to modern science

### T.Y.S. Lama Gangchen - World Healer (Italy)

*Keynote Address*

**Dr Mohammad Nuh**, Minister for Education and Culture, Indonesia  
**Prof. Wiendu Nuryanti**, Vice Minister for Culture, Indonesia

*Welcome Address*

**Dr Heru Budi Santoso**, Director  
Buddhist and Educational Affairs, Indonesian Ministry of Religious Affairs

### Prof. Pandit Lokesh Chandra (India)

Borobudur shimmers in the cadences of Gangchen Rinpoche

### Lama Michel Rinpoche (Brazil)

Tibetan Buddhism experience in relation to Borobudur for modern sciences

### Prof. Nirmala Sharma (India)

The tranquil splendour of meditation at Borobudur

### Lama Caroline (England)

Explanation of Borobudur and how to use it in the future

### Dr Rogier Hoenders (The Netherlands)

What does Borobudur have to offer to a modern evidence based world

### Claudia Sobrevila (USA)

Borobudur - A Wisdom and Peace Mandala to Awaken the World

### Dr Rudolf Schneider - Lama Marpa (Switzerland)

Liberation from fear by the spiritual power of Borobudur

### Ven. Sangasena (Ladakh-India)

Theravada view and his own experiences

**Ven. Pasura** - Representative of Most Venerable Vice Abbott, Dhammakaya (Thailand)

### Ven. Annaruddha / Zurich Buddhist Viha r(Sri Lanka)

### Dr Elkana Waarsenburg (The Netherlands)

Outer and Inner Science: The benefits of the Borobudur meditations on Physical Health

### Lana Yang (USA-China)

My Journey with a Guru

### Geshe Thubten Kunsang (Tibet)

Borobudur Symbols

### Prof. Bernard Gesh (England)

Scientific experiment

**Anna Vogt** (Switzerland) and **Leonardo Ceglie** (Italy)



We celebrate the 30<sup>th</sup> anniversary of the rebuilding of the Stupa Mandala of Borobudur, in commemoration of the Visit of President Soekarno on the 23<sup>rd</sup> of February 1983, Birthday of the Great Sage Atisha, together with Professor Lokesh Chandra who came to Borobudur in 1967 for the first time and made a special request that Borobudur Stupa be renovated under the auspices of UNESCO, who subsequently recognised Borobudur to be a World Heritage site







**Homage To The Great And Enlightened Masters Who Planted The Seeds Of Love And  
Compassion In The West In This New Era**

Requesting the blessing of Borobudur for all sentient beings & for healthy inner and outer environments and for world peace. And a request for blessings to reveal hidden meanings of Borobudur, to bring ancient cultures to the forefront in a modern scientific way



## Welcome Address

T.Y.S. Lama Gangchen - World Healer

Greetings and welcome to all of you here present:

Firstly we pay homage to the compassionate Buddha Shakyamuni, founder of inner science over 2500 years ago.

Today I am particularly happy and delighted to introduce to you my "wise elder brother" Professor Pandit Lokesh Chandra, here with us to share some of his limitless knowledge about Borobudur. I am also delighted to welcome Professor Nirmala Sharma who, since many years, works and collaborates with Professor Lokesh Chandra. Welcome to you both and welcome to all our learned speakers and friends. On behalf of the Buddhist community I would like to thank Professor Lokesh Chandra for his great and lifelong work of promoting Buddhism by republishing the Kangyur and Tangyur in both Tibetan and Mongolian as well as many important works on Buddhist art, mandalas, dictionaries, the sungbums (collected works) of great masters such as Buton Rinchen Drup and many others. When I was studying at Varanasi Sanskrit University in the 1960s we had a couple of books by Professor Lokesh Chandra and nowadays most universities who study Indology, Tibetan and Buddhist Studies have many of his books at the core of their collections. There really is no one else who has had a comparable influence on several generations of western Buddhist scholars.

Principally on this occasion I would like to pay respect to the late Professor Raghu Vira, Lokesh Chandra's father, for all his great works. We would like to offer to Professor Lokesh Chandra a lifetime achievement award on behalf of myself and all the members of the Lama Gangchen World Peace Foundation - we wish you long-life, good health and we hope to continue to be able to meet with you and the members of your family and academic team, both now and in the future.

### **The importance of prayer**

Prayers and offering ceremonies in holy places endowed with powerful spiritual energy, serve to call upon the blessings of the holy beings to develop peace and global friendship in this world: for a healthy and prosperous natural environment, for the happiness and joy of all living beings, and for the development of inner peace in everyone's heart. The prayers are dedicated to increasing understanding, love and harmony between different nations, faiths and cultures, and to free ourselves from the suffering created by worldly delusions.

### **Pilgrimages**

For many years I have organised pilgrimages to holy places, particularly in the East, for my friends and disciples from all over the world. In previous years, we have visited together the sacred sites of Bodhgaya, Varanasi, Lumbini, Kushinagar, Ellora and Ajanta Caves, Kannya Gopa, Amarnat Danakot, the Tibetan Gelugpa monasteries of Ganden, Drepung, Tashi Lhumpo and Sera, many Kagyu, Nyingma and Sakya monasteries in South India and others in Sikkim, Nepal, Tibet and Mongolia, as well as many ancient holy places in Europe, such as in Italy and Greece.

### **Borobudur**

To some places, like the holy mandala of Borobudur, I return annually since 1989, to celebrate prayers for world peace with my friends from some 60 countries around the world. The voices of different languages and cultures are united into the single sound of mantra during our daily circumambulations and meditation practices on the mandala.

## Kalachakra

I believe as a Tibetan Lama Healer, that the Borobudur stupa is built on one of the sites where Lord Buddha manifested the Kalachakra mandala and taught the Wheel of Time Tantra to King Suchandra. I also believe that the construction of Borobudur was built to cover the powerful mind essence stupa of Kalachakra, as in reality, a stupa is a container for the Buddha's holy mind energy.

Borobudur is unique in this world; not only for its size and splendour, but equally for its historic significance as a "living" testimony of Mahayana and Vajrayana Buddhist practice. Moreover, generally speaking the real deep meaning of all of Borobudur has remained hidden as each and every gesture on each sculpture has a profound meaning.

In 1993, when we first performed the NgalSo tantric Self-Healing practice on the stupa mandala, the occasion was blessed by a very auspicious sign: Nectars gushed from the top of the stupa.

In the time we spend together at this conference with our eminent guests, let us share our knowledge of Borobudur and deepen our understanding of the hidden meanings of this Stupa, to preserve the teachings encompassed in this mandala, and further share in modern scientific ways the teachings of Buddhadharma towards a new education bringing ancient cultures to the forefront.

## UNESCO - World Heritage Site

I would like to thank UNESCO for declaring Borobudur a World Heritage Site and for the constant care and work in repairing and keeping the Borobudur mandala in good condition.

I would also like to give our special thanks to our annual temporary home the Manohara Hotel for their constant care and kindness each year. We are always made to feel incredibly welcome and the facilities are better each year. Thank you to all the staff and management.

We pray for a very long and healthy life to Ven Professor Lokesh Chandra and Nirmala Sharma, for all our Lineage Holders, Masters, Sangharajas, Lamas, Geshes, sangha and sponsors. May all wishes and precious activities be fulfilled for the sake of countless beings and for the golden lineage of Master Je Tsongkhapa. I very much look forward to hearing all the distinguished guests ideas and contributions at this small meeting of spiritual friends.





Sacred Buddha Relics from Sri Lanka





## Lama Michel Rinpoche

"I strongly believe that when connections exist, sooner or later they manifest in one way or in another. And, I was just thinking, actually [pause] sorry, this is very important to me, very important [overcome with emotion, *applause*]. We have received many precious things from our Guru [pause, drying tears]. I am actually crying out of joy and being Brazilian, it is also normal to show our emotions! [*laughter*]

We have received so many precious things from our Guru [Lama Gangchen Rinpoche] that it is impossible to quantify or make a list of them; it would be endless. But from everything we have received, I think one of the most precious is making the essence of our Vajrayana practice accessible to us through the practice of [Ngalso Tantric] Self-Healing.

Last year I was in Tibet [with the abbot of the monastery of Tashi Lunpo] studying Lama Tsong Khapa's NgaRim Chenmo and two years before I studied the commentary on Guyhasamaja, also by Lama Tsong Khapa and so on. These texts show just how profound, vast and complicated tantra is. The more I encounter, the more I study, the more I see how precious and rare what Rinpoche has transmitted to us is. Frankly speaking, I do not know if most of you are able to understand the preciousness of it all. So, where is this [transmission] coming from?

Personally, I have always believed that Rinpoche is indeed the reincarnation of Gunadharma, [the original architect of the Borobudur temple here in Indonesia], but it is not something for us merely to say and talk about here and there; it is something that has a very profound meaning. So somehow today, what our great Pandita Professor Lokesh Chandra did was to reveal a secret for which I am very grateful. I am also extremely grateful to our Professor for highlighting the importance of opening [the wisdom of] Borobudur, which is not only the precious understanding of how to practice, how to use the mandala but it is also realizing that the actual meaning of Borobudur all lies within the practice of Self-Healing, within the essence of the five Dhyani Buddhas and so on, within that which we do every day as our main practice.

As most of us know the practice of Self-Healing is possible because Rinpoche [developed it and] has transmitted it to us. To my great fortune, I have met many great masters in this life with many different qualities. One quality that I have seen only in Rinpoche is the ability (as it is said to be one of the qualities of a Buddha) to adapt the teachings perfectly according to the capacity and the mentality of each and every disciple, without losing its essence. This also requires great courage since it is not easy to take all the different traditional sadhanas, adapt them to the modern way of living and thinking without losing the nature, without losing the essence of the practice.

When Rinpoche first started teaching Self-Healing, it seemed to me as if he were playing with children, 'Oh sing this, do that.' Actually, if he would have told us how profound and vast his teachings are, most of us would have said, 'Okay, that's too much for me!' So he has always treated us in an extremely gentle manner, in the tradition of 'Guruyana' as the Professor was just saying. Rinpoche is like a father, a mother who, even though we are so ignorant, walks hand in hand with us so much patience, truly helping us everyday. Rinpoche, out of his great kindness to us [pause] really adapts to our mentality, to the need and capacity of each and every one of us. What is very important for me today here is what our Professor has said about opening a door, recalling some things that have touched my heart.

In the same way that Self-Healing came to be, many important practices, for example the practice of Tara Chittamani, have come to us through visions of great masters. Traditionally, these practices always come from two lineages, one we call [in Tibetan] rin gyur and the other nying gyur. Rin gyur is the 'long lineage': the uninterrupted lineage from master to disciple, traceable from our Guru until Buddha Shakaymuni. Nying gyur, which is the 'nearby lineage' is when one great master has

special visions during his meditation and shares them with his disciples. We have the venerable from Dhammakaya [Foundation, Thailand] here with us and if I am not wrong, the Dhammakaya's great master Chandra also developed the meditation on Dhammakaya, which is the core practice of the Dhammakaya [Foundation's] monasteries and so on, based on visions he experienced in his meditation. So we see that the Theravada tradition is exactly the same: the long lineage, which goes until Buddha and we have the example of the most venerable Chandra who had visions in meditation and shared them with his disciples. It is not something related exclusively to Tibetan Buddhism; it is present in all traditions.

There were always great masters who, once they kept their tradition purely, following from master to disciple until Buddha Shakyamuni, also were able to have visions of Buddhas and other phenomena showing them aspects of the practice. When Rinpoche came to Borobudur he had such visions that showed him the practice of Self-Healing. Once when I was talking to him he told me that even he does not know how he created it [*laughter*] because it is not an intellectual, conceptual process and that is what makes it so precious. Rinpoche is not someone that simply went to Borobudur, took all the commentaries on tantra and tried to make a short version of everything thinking technically - it was not done in that way. Rather, it is based on great experience, realizations, visions and the blessings of his own Guru and the Buddhas through whom the practice of Self-Healing actually came about. Along with Rinpoche's high realizations, the one necessary condition, the element that made this possible was Borobudur. That is why it is one of our most precious places of pilgrimage. Rinpoche says, 'I don't give many commitments but one commitment to my disciples is to come to Borobudur at least once in a lifetime.'

So I made the connection today and I am extremely grateful to you Professor Lokesh Chandra because you were the one who actually originally made the request for the rebuilding of Borobudur and without such a request, most probably Borobudur would not be here. And we would not have Self-Healing. [*laughter*]

Thanks to this very complex interdependence of this world, the fact is that out of your great request, your vision, it was possible to bring Borobudur back to life. But Borobudur into life is not only bringing it into life from the point of view of understanding technically how it works. We are bringing it back to life at our temple in Italy, which is called 'Borobudur.' It is named so not only because there are statues inside that come from artists of Borobudur. It's because we think the real meaning of Borobudur is meditation with the five Dhyani Buddhas and so on. This is what Rinpoche has brought to life for us, for which there are no words to express our gratitude. And I feel similar gratitude to Professor Lokesh Chandra because now, after this time shared together, I understand much better how deep this connection is. If it was not, once again let me repeat myself, if it was not for your request, probably we would not be here today. Most probably Borobudur would not exist as it exists; it would be forgotten somehow and at the same time, most probably for us we would not have had the special opportunity of Rinpoche having these very precious visions and giving us the practice of Self-Healing, which is one of the most precious things we have ever received. So we are infinitely grateful. [*applause*]

I would like to conclude by making a special request to Rinpoche to have a long life. Surely we know that what Rinpoche has given us is enough to practice for hundreds of lives and meeting Rinpoche for just one day in our life would give us the dharma in order to be able to practice a whole lifetime. But this is not a reason why he shouldn't be with us every day, because everyday we have something to learn. We are also very infantile, so we need guidance. For many of us it's not enough to listen to something once; we need to listen to it again and again and again. So out of our own ignorance and awareness of how infantile we actually are, we need persistence. That's why also we request your very long life in order to continue to guide us and show us the path with the great love, wisdom and patience that you have always done. Please continue to do that for us. That's very, very important and so we make this request." [*applause and prayers*]



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## Homage to the Perfect Guru!

From the depth of my heart, I bow down to Your lotus feet  
Free from any form of attachment, I offer You my body, speech and mind.

For an incalculable long time, which we are unable to comprehend, You have dedicated Yourself tirelessly, without ever losing faith, in showing us the way to leave this interminable cycle of samsara. Through Your compassion and our good fortune, our paths have crossed and You have brought us the nectar of the Buddha's teachings from the far away land of Tibet. You have taken us by the hand as a father who shows the way to his lost children. With great love and wisdom, throughout every day of our lives, You guide us with equanimity, taking care of each and everyone in accordance with our capacities and needs.

In Your every day actions I see the perfection of morality, in this there is not a shadow of that which can bear suffering: the Bodhisattva's morality of tirelessly dedicating oneself for the benefit of the infantile beings who think only upon this life and continue within the cycle of suffering.

Concentration is a quality that I much admire and that is missing within us more and more. Without ever losing the deep and ample comprehension of every situation, You show us how to maintain clarity of mind at each moment, even during the roughest hours.

Several times I thought certain things were a certain way. But, with Your gentleness, You have shown me another aspect of reality, opening my mind to new horizons.

All is empty!  
Nothing exists by itself!  
All phenomena are interdependent!

I see just how much my horizons are still small as I look at Your unseen vast and deep wisdom which, simply and humbly transmits to us! It is impossible to quantify all that we have received until today through Your grand generosity. I ask in the most candid way that You continue to offer us Your Dharma treasures.

If we had the dedication and effort that You demonstrate to us in the Dharma and the spiritual path, we would not be submerged in the troubles of this life, struggling with our ignorance. Via deep understanding and experience of Buddha's teachings, after having listened, understood, meditated and realised them, You have transmitted them with perfect clarity and perfection, as if Buddha Shakyamuni were present.

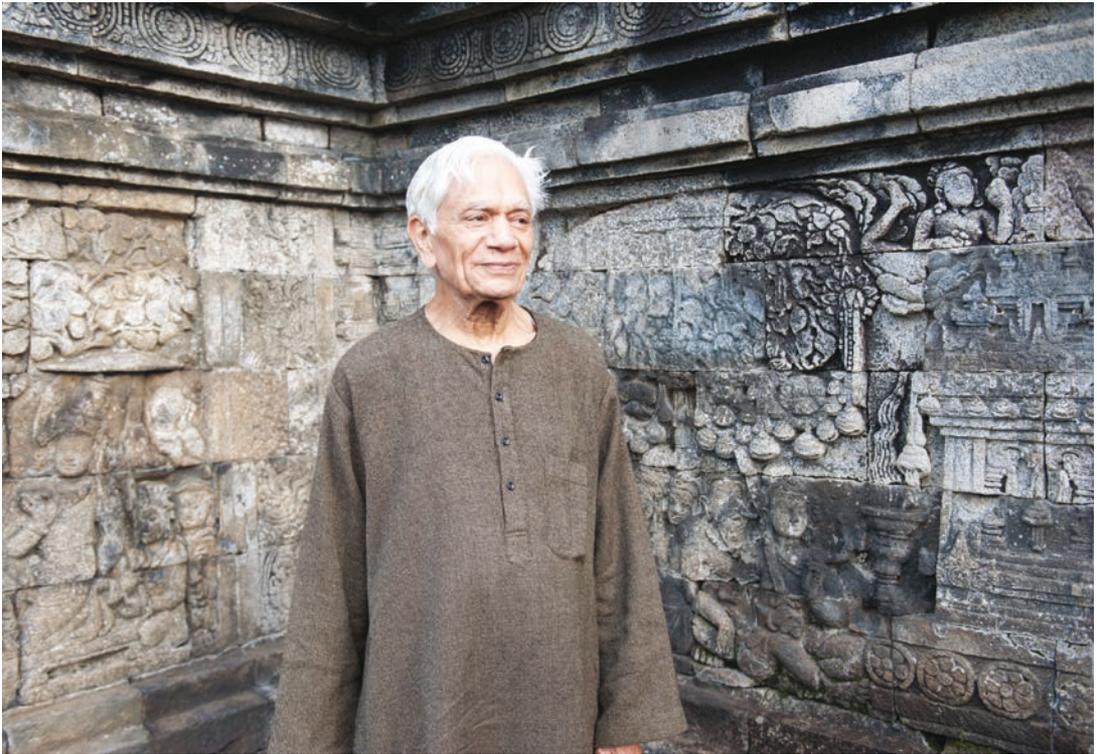
Shunyata, the emptiness of inherent existence, the deep interdependence of all phenomena. For You, with Your skilful means, illuminate our darkness and bring hope where hope has been lost. Completely unattached from Your own vision, You go beyond all barriers and cultural boundaries, showing us the Dharma in its pure essence and adapting it to its most adequate form.

Always respecting the limits of each person and loving us with all our defects, You have never lost hope in any of us. Please continue to take care of us with Your hook of compassion, until samsara ends!

I thank You deeply for showing us that peace is not an illusion or utopia, but something we can realise internally. There are no words to express my gratitude for all that we receive from your great wisdom, love and generosity.

In the name of all Your friends and disciples here I pray that Your life may be very long! May Your lotus feet always come back and bless this world and may the nectar of Your words always touch our hearts!

Namo Guru Bye! Sarwa Mangalam!  
May all be auspicious!





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## Borobudur shimmers in the cadences of Gangchen Rinpoche

Prof. Lokesh Chandra (India)

His Holiness Lama Gangchen is an incarnation of the snow-clad abodes of the sages, who is devoting his energies to renew the streams that have strayed in the desert of dogmas and to bring to us the melodies of the lute-strings that must have once exalted human prayers at the Borobudur a millennium ago. The mind of His Holiness lofty like the Himalayas brings to life the great meaning of Sumeru that the Borobudur is, with its staircases on four sides and five terraces. As the cosmic, ocean of clouds bathe the skies in the morning, Borobudur showers its blessings among flowers blossoming in worship and fires of homa alight to burn the darkness of our hearts. For a thousand years, Borobudur has awaited the descent of Guru Gangchen to fill world's life with light and with a kiss of the eternal. Tears of time had filled the destiny of Borobudur for centuries, and now His Holiness Gangchen has heard the yearning voice of the Borobudur and he sparkles it with the music of prayers. Borobudur says to him: I am thine. He says to Borobudur: a myriad candles to you, smiles of our devotion, and your footprints are in our hearts. Dear Gangchen Rinpoche has made the immortality of the fame of Borobudur the living immortality of its life. Borobudur will live and make us ineffable in adoration.

Borobudur was constructed in the eighth century as an iconic structure to guide the contemplation of the devout. Born from silence and unfolding into the serenity of the yonder shore, it expresses the glory of awareness and creativity, the smile of plastic forms as well as travels of thoughts beyond intellection. Though rediscovered almost 200 years ago, it nonetheless remains seated in its enigmatic depth, engulfed in vaporous illusions, waiting for Gangchen Rinpoche to find the simplicity of its truth to cultivate the way to weed out error. Vibrations of the mind of its creator Gunadharma shimmer, across time and silence, in the monument seen and visualisations unseen. They are like water and waves: different yet identical in essence. The numerical symbolism of the Borobudur correlates the cyclical movements of the Sun and Moon, the two eyes of the heavens. The Sun suddenly appearing out of the volcano Merapi empowers the Borobudur and us with its radiant energy in poetic imagery. This magic moment echoes the experiences of a Shailendra monarch who commissioned the construction of the sanctum and the inspiration that made the poet architect to envision this Buddhist wonder.

The role of the Sun as the overflowing bounty of the Divine (bhargo devasya) is enshrined in the deep silence of the Borobudur as Vairocana of the "Diamond Realm" (vajradhatu). Vairocana means "Sun". The Vajradhatu is immense and in us it is as deep as the ocean. It is not only the seductive structure that dazzles the eyes, but also the inspiration that thinks itself in us and wears our consciousness. Meditative energies flow throughout the architectonics of Borobudur.

I have long believed that Borobudur is a Sumeru, the foundation for the mandala of Vajradhatu-Vairocana, which must have been located in a kutagara (identified as a stupa by earlier writers) situated on the topmost level of the monument. The kutagara originally had been open as can be seen in the photographs taken before the reconstruction by Van Erp. The first rays of the rising Sun illuminate the top of the monument today, and in ancient times they would have touched the urna of the main statue of Vairocana that was enshrined at the top of the open kutagara (which unfortunately was closed during the reconstruction by Van Erp). As Professor Rolf A. Stein has pointed out in *L'Annuaire du College de France* (76.530), the open dhatugarbha not only symbolizes the State of Buddhahood realized but also represents the Vajradhatu-mandala. The Thousand Buddhas on the levels of Borobudur are therefore the directional Buddhas well known in the Japanese ritual of the Vajradhatu-mandala as the East Buddha, South Buddha, West Buddha and North Buddha. The two remaining Buddhas in vitarka and dharmacakra mudras are not

Vairocana as such, but are rather variant complements to arrive at the figure of 504 (84 x 6), which the pilgrim doubles up, once on the way up and again on the way down, to make the auspicious number of 1008 (504 x 2). The deities of the mandala should have been made of gold as the palladium of the State and must have been carried away when the Borobudur was abandoned.

Like the Net of Indra, the Borobudur is an extensive universe in which many mirrors reflect one another: the multiplied and re-multiplied reflections within generate the infinity of infinities. The questions posed or solutions offered stir discussion. As one sutra says, "Walking along the Way, they should wish that all beings tread the pure realm of reality, their minds without obstruction."

This rapture of Being within the transcendence of form is charmingly evoked in the inimitable poem of the Nobel Laureate Rabindranath Tagore.

The sun shone on a far-way morning, while the forest murmured its hymn of praise to light; and the hills, veiled in vapour, dimly glimmered like an earth's dream in purple.

The king sat alone in the coconut grove, his eyes drowned in a vision, his heart exultant with the rapturous hope of spreading the chant of adoration along the unending path of time:

"Let Buddha be my refuge."

His words found utterance in the deathless speech of delight, in an ecstasy of forms.

The island took it upon her heart; her hill raised it to the sky.

After an age, the morning Sun daily illuminated its great meaning.

While the harvester was sown and reaped in the nearby fields by the stream, and life, with its chequered light, made pictured shadows on its epochs of changing screen, the prayer, once uttered in the quiet green of an ancient morning, ever rose in the midst of the hide-and-seek of tumultuous time: "Let Buddha be my refuge."

The King at the end of his days, is merged in the shadow of a nameless night among the unremembered, leaving his salutation in an imperishable rhythm of stone which ever cries: "Let Buddha be my refuge."

Generations of pilgrims came on the quest of an immortal voice for their worship; and this sculptured hymn, in a grand symphony of gestures, took up their lowly names and uttered for them: "Let Buddha be my refuge."

The spirit of those words has been muffled in mist in this mocking age of unbelief, and the curious crowds gather here to gloat in the gluttony of an irreverent sight.

Man today has no peace – his heart arid with pride. He clamors for an ever-increasing speed in a fury of chase for objects that ceaselessly run, but never reach a meaning.

And now is the time when he must come groping at last to the sacred silence, which stands still in the midst of surging centuries of noise, till he feels assured that in an immeasurable love dwells the final meaning of Freedom, whose prayer is: "Let Buddha be my refuge."



Mount Merapi, Indonesia





## How to understand and use Borobudur now and in the future

Lama Caroline (England)

Hello to everyone. First I would like to say how happy I am to be here and participate in this conference owing to the kindness of my root teacher Lama Gangchen Rinpoche. Also i would like to welcome and pay respect to our distinguished academic guests, especially Professors Lokesh Chandra and Nirmala Sharma.

Many years ago in the early 1990s when I first got to know Lama Gangchen, we would often go to Nepal and stay in his Labrang to do retreats and go on spiritual pilgrimages. When we went out around Kathmandu it was invariably to go and visit the numerous temples and stupas of the Kathmandu valley. Every time we went to a stupa Lama Gangchen Rinpoche would guide us around it singing the mantras of the 5 elements and the 5 Dhyani buddhas -it is for this behaviour in Kathmandu he was given the nickname the 'singing lama' by the Tibetan community. At that time I did not understand why Lama Gangchen sang mantras in this way and what was the significance.

When Rinpoche first visited Borobudur with Mr Kok, and saw all the Dhyani Buddhas depicted on the stupa, it was all the ideas Lama Gangchen has held within his precious mind, crystallised into a massive three-dimensional mandala. Also he recognised that Borobudur has the same shape, that of a mandala, as the great stupas of Nepal and the kumbums of Tibet. From that moment onwards, when he came back to Italy with his ideas for Self-Healing two on a single sheet of paper the NgalSo tradition began to emerge.

Lama Gangchen Rinpoche has been brought up since his infancy in the Tibetan tantric tradition with initiation rituals and meditations on the four classes of tantra, action, performance, yoga and highest yoga tantras - many of which go back directly to the time of the Indian siddhas. The Tibetan tradition has a strong emphasis on the practice of the highest yoga tantras. When He went to Borobudur Lama Gangchen Rinpoche immediately began to see the Stupa as a 'multi-mandala', upon which it was possible to practise everything in the buddhist tradition- the theravada, mahayana and vajrayana practices, and all four classes of tantra.

In the past 250 years or so, since the 'rediscovery' of Borobudur by the British and Dutch colonialists there have been numerous attempts by master archeologists, scholars and academics, to interpret Borobudur and what it actually represents. I did my MA thesis on this in 2008 and I think that Van Erp, Soekomo, Moens, Krom, Kern, Jan Fontein, Wayman and Long, have all made valuable contributions.

However, I think that Professor Lokesh Chandra's ideas are the most clear and accurate- and I am not saying this in order to flatter him. At the time I did my MA, I did not have access to his articles but I actually reached a similar conclusion about Borobudur mostly closely corresponding to a yoga tantra mandala based on the historical and archeological materials available.

In 2008, I attended a conference in Borobudur 'Uncovering the Meaning of the Hidden Base of Candi Borobudur' in order to represent Lama Gangchen Rinpoche and his ideas as he was unable to participate personally. The congress was attended by Professor Chandra who, at the time, stated to the gathered academics that, if one really wanted to know the meaning of Borobudur, one should look at the Tibetan tradition where the ideas represented by Borobudur were still being practiced.

So for us gathered here now in Borobudur, we would very much like to exchange ideas with Professors Lokesh Chandra and Sharma Nirmala as well as all the other distinguished guests gathered here to try and 'lets say' make some kind of definitive overview of Borobudur from both the apogee of the academic studies of Buddhism represented by Professor Chandra and the apogee of the spiritual and experiential realisation of the four classes of Tantra represented by Lama Gangchen Rinpoche.

Basically I think for most points we are in agreement, how Borobudur can represent the five theravada paths and three realms, how it can represent the 5 mahayana paths and 10 bodhisattva bhumis, and how it can be seen as a representation of the action, performance, and yoga tantras and mandalas.

We would very much like to hear about the professors' ideas in detail and also from our side Lama Gangchen Rinpoche will be sharing his views and I will also be representing them via three presentations on;

The relationship between Borobudur and the Tibetan Kumbums

Borobudur and the highest yoga tantra practice of NaglSo Self-Healing

Borobudur as a multi- mandala.

We are quite aware of all the academic views that highest yoga tantra did not exist in Java in the 8th and 9th centuries, that Borobudur represents the yoga tantras and the chittamatra (merely mind) world view and so on.

However, who is to say that since there are only very fragmentary textual evidence of how Borobudur was used that Lama Gangchen's views are not also correct? I myself, and many other friends together have witnessed, 'lets say' the spiritual reawakening of this monument over the past 20 years after 1000 years of slumber. It is a bit like Lama Gangchen has the ability to 'part the veil' between the worlds and I have personally witnessed with him in Borobudur, always during his NgalSo tantric Self-Healing rituals, auspicious signs such as white nectars oozing out of the highest most stupa, many strange and magnificent signs in the sky and the emanation of crystal ringsel (relics).

We rejoice in Professor's Chandra's views; his studies offer great insight and explanations of the details of this mandala, that we would never have contemplated or reached, and his ideas feed into our own. Lama Gangchen feels, as a tantric adept and Healer, that it is also possible to see and use Borobudur as a mandala of all four tantras, not three. In Buddhist madhyamika philosophy we say that, as long as there is a suitable basis of imputation and a mind imputing the name or concept, then in this way things arise and function dependently.

For example, in Tibetan buddhist texts, we often cite the example of a deva, a preta and a human looking at the same object, for the deva it is nectar, for the preta pus and blood and for the human fresh water - who is right? From their own points of view all are right as each one perceives reality based on their own actions, karma and mental imprints. All are right and non are wrong.

I would like to conclude for now with a quotation from the most beloved of Mahayana Philosophers, Arya Nagarjuna, who said:

I wish all the venerable guests present long life, health and success in all their activities.

Thank you all very much and I really look forward to hearing everyone's ideas in the next few days.



सर्वं च यज्युते तस्य शून्यता यज्युते ।  
सर्वं न यज्युते तस्य शून्यं यस्य न यज्युते ॥ २४.१४।

sarvaṁ ca yujyate tasya śūnyatā yasya yujyate।

sarvaṁ na yujyate tasya śūnyaṁ yasya na yujyate||14||

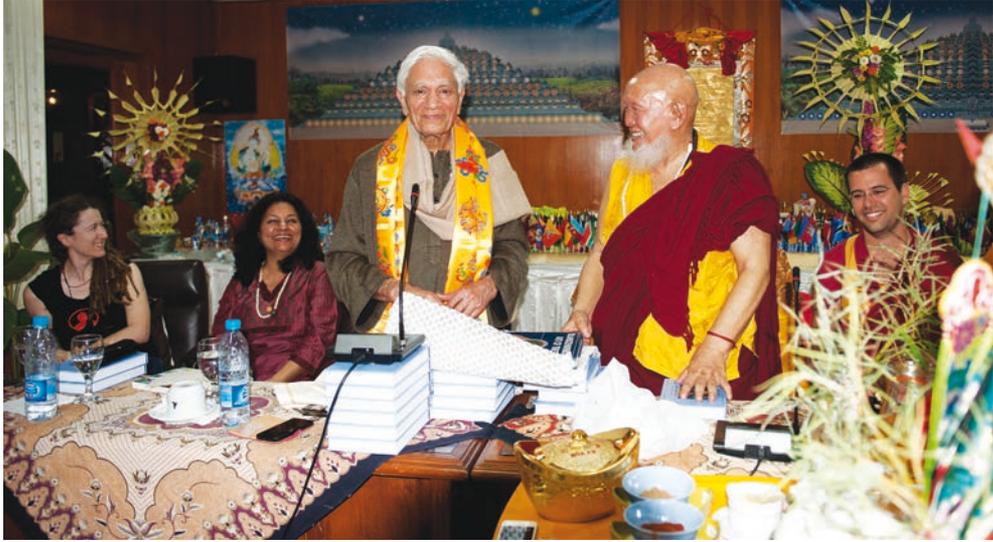
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For whom emptiness fits all becomes fitting  
For whom emptiness is not fitting nothing fits. 24.14

I wish all the venerable guests present long life, health and success in all their activities.

Thank you all very much and I really look forward to hearing everyone's ideas in the next few days.

# ལྷ་སྐྱེ་ཚེ་རིང་།



Borobudur Long Life Blessing ལྷ་སྐྱེ་ཚེ་རིང་། Prof. Lokesh Chandra

# ལྷ་སྐྱེ་ཚེ་རིང་།



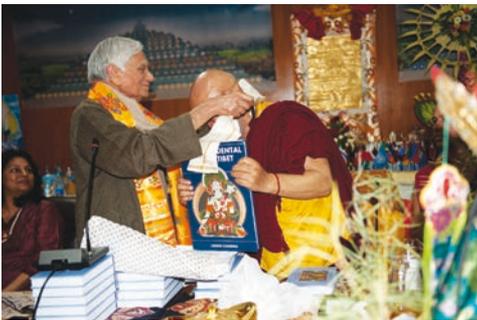
## Lama Gangchen welcomes Professor Pandit Lokesh Chandra

“So today as we gather here in an excellent place, such as the holy temple of Borobudur, with an excellent dharma with all the three yantras, from the Theravada, the Mahayana and the Vajrayana all represented and gathered together here today. At the same time, an excellent assembly of practitioners, followers of the Buddha dharma from different parts of the world, from countries that have been following Buddhism for many, many centuries, to many countries that are very new to Buddhism also. We have come from many different parts of the world, gathering here all together, with faith, respect, dedication. [This is a] very special occasion, with all these excellent conditions, we would like especially to welcome and to give our heartfelt thanks for the presence of the most well known and great pandita, the great professor, Lokesh Chandra.

So in the Tibetan tradition we always offer a kata, so this kata is offered in the name of all of us.”

“Since I was living in India, in the 1960's, 1970's and 1980's, since that time I heard very often about Professor Lokesh Chandra but never had the opportunity to meet him. Only a few years ago, a conference was held here at Manohara, about the hidden base of Borobudur; I was invited but was unable to attend personally, so Lama Caroline came here and represented me. On that occasion Professor Lokesh Chandra was also here, so that is the first time there was a direct contact and we came to know each other better. Since then we have made this contact stronger and we are extremely happy with the presence of Professor Lokesh Chandra here today.

Because we have some days together, I do not want to make it very long now, the essence is that we need to take this opportunity and request Professor Lokesh Chandra to give his precious advice and to share his knowledge with us; this is the most important because the old lines of history must be passed to the new generations and we should not let it be lost in-between. This is very important for us to listen, for us to receive.



I would like to give a sign of gratitude to Professor Nirjala Sharma who is here with us also and for helping so much these days, for being here with us with all her knowledge and kindness and especially we would like to give our heartfelt gratitude to thank her for the great dedication she has shown in helping and serving Professor Lokesh Chandra.

Professor Lokesh Chandra has a long time connection with Borobudur also. Previous to the reconstruction of the Stupa, there was already a proposal from the Professor personally. I do not know the details exactly, maybe he can tell us later?

Anyhow, we will also be giving everyone here our latest Seeds for Peace V book called the Lalitavistara, which is based on the bas-reliefs of Borobudur where it tells the life of Buddha, putting together each bas-relief with the part of the sutra of the life of Buddha Lalitavistara into the Tibetan version, the sutra of the version in English, so there is also in this book the foreword by Professor Lokesh Chandra and there is a very short biography also, so everyone can know a



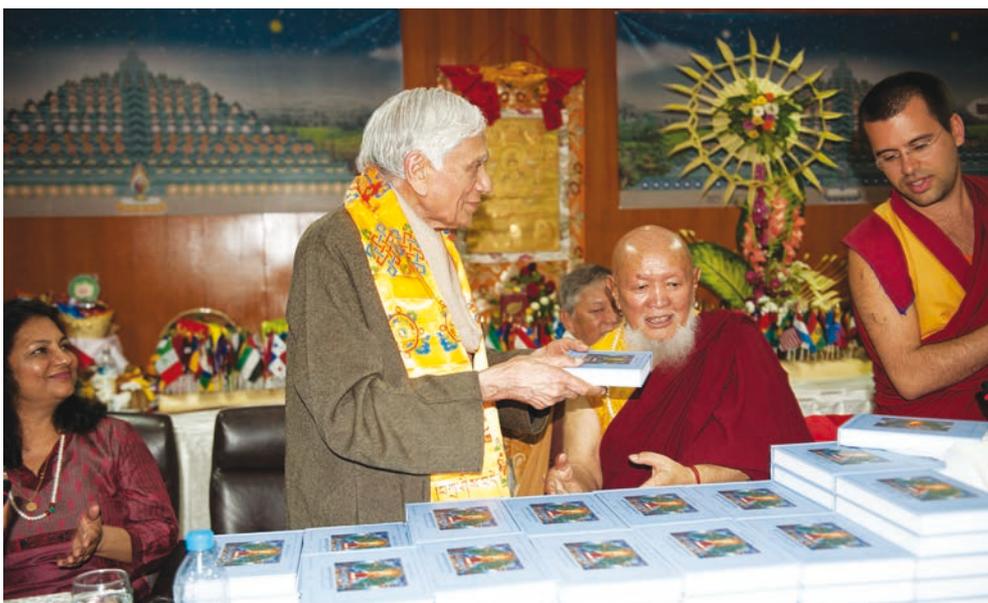
little more about him. Mr Chang who sponsors the printing and shipping of most of our books is also here; a kata for Mr Chang! *(photo)*

Last but not least, I would like to welcome and thank the presence of all the monks who have come here from Nepal, India, Switzerland and Italy and so on and also all our friends and disciples coming from more than twenty countries, as we are gathered here this time, so really I am very happy that you are all here with us and I welcome everyone to Borobudur.

I would like also to remember and make a special praise to the Manohara hotel where we are because for more than twenty years we have been coming here they have been receiving us and let us do anything we wanted, like fire pujas; being friendly and supportive in any manner we have made a request for. The first time I came here the Manohara was not ready, so I slept in another place; they were building it at the time, but since the second time we always stayed here, they always made us very welcome and did everything possible to make us comfortable and to fulfil all of our requests.

I would like to take this opportunity also to make a request to Professor Lokesh Chandra, actually an invitation which is that, to come to Europe, and grace us with his presence in Italy where we have our Borobudur temple of Heaven on Earth - the meaning is the same as Borobudur but Borobudur is 'open' from the outside; in Italy we need to make a place 'closed' [indoors] because European people cannot practise the dharma if they are not comfortable; in a comfortable place where to sit and meditate and practise and pray and so on. So therefore we have a 'closed' place, very comfortable which we call Borobudur; it has the same meaning and essence as Borobudur: the Temple of Heaven on Earth, with one hundred and eight mandalas on the ceiling, the life of Buddha and all the different representations of the buddhas of the lineage and so on, on the walls, so we would like specially to make a heartfelt invitation to Professor Lokesh Chandra.

So, because of all of this and much more actually, it is very important for Professor Lokesh Chandra to have a very long life and be very healthy, so this is our wish, our prayers and also in symbolising this we are offering to Professor one thankha of White Tara, Namgyelma and Amitayus for long life.





## Professor Lokesh Chandra

Lama Gangchen Rinpoche and distinguished friends

I am extremely happy to come here after thirty-seven years. This is my sixth time to be in Borobudur. The first time I came here it was crumbling: it was so dangerous that I was warned not to go up. Despite the warning by a dear friend Prof. Ida Bagus Mantra, who was the Director-General of Culture in Indonesia, later the Governor of Bali, then Ambassador of Indonesia to India, I ventured to climb up. I went up to the summit of the Borobudur, for without ascending the summit my visit would be in vain. I realized that the Borobudur had to be restored in a scientific way. It has lasted for twelve hundred years and we have to give it another thousand years of life.

The International Congress of Orientalists was held at Michigan. Three thousand scholars from all over the world had assembled there. I was a member of the German delegation. The Minister for Education and Culture of India was present. I requested the Minister that India move a resolution to restore the Borobudur as three thousand scholars had assembled from all parts of the world, representing not only Sanskrit, not only Buddhism but Turkish, Arabic, Persian, and all the other classical languages of the Orient. He said: 'No we cannot do it, Borobudur does not fall into our territory' I persisted, went to about fifty friends, campaigning about twenty hours a day to convince them of the urgency of the restoration. It was a grand success and at the plenary session about two hundred scholars stood up to say that Borobudur has to be restored. [Claps] Fortunately, there was a high delegation from UNESCO. They saw the enthusiasm of the international academia and decided that something had to be done. In the evening when we sat down for dinner, the Minister said: 'This is all your mischief!' I told him: 'Sir, I'm not a member of the Indian delegation. I am a member of the German delegation and this suggestion has come from a member of the German delegation. The Germans have been a leading light in the study of Buddhism, of India and of many other cultures of the world.' Finally the restoration was taken up by the UNESCO. Indonesian historians and archaeologists were all the time coming to me in gratitude. The Borobudur has been restored beautifully and firmly for some centuries.



Bernet Kempers has done an authoritative book on the art of Indonesia. He says that the silhouette of the architect of the Borobudur Gunadharmā (*photo*) is enshrined on Mount Merapi, the mountain of fire. Meru is mountain and api is fire. Meru is the supreme mountain of the spirit, to which humans ascend. Api is not only the earthly fire, but also the fire of the inner spirit. He kindled the spiritual fire and lies there in eternal sleep. I asked "Gunadharmā when will you come down to the Buddha-land? Borobudur has been restored". I came many times, but Gunadharmā did not

descend from the mountain. Suddenly his incarnation Gangchen Rinpoche appears. I am happy that prayers to Gunadharmā have not been in vain. His incarnation is with us. We sit beside his incarnation who is going to create other Borobudurs. The Borobudur is a complex mandala and one of the most sacred sanctum of the Buddhist world. Poet Rabindranath Tagore wrote one of his finest poems on the Borobudur. Lama Gangchen Rinpoche has done a poetic miracle in giving new life to the Borobudur, and creating its incarnations in other lands.

People ask 'What is the use?' I say: we don't work for usefulness, we work for uselessness. We work for something that is deep in our hearts, in our consciousness. Poetry or epics are man's earliest expression of the ascension of the language. They are above utility. We don't read poetry for profit, but for pleasure. Ananda cannot be attained by monetary affluence. It comes from within and spiritual bliss is even more esoteric.

About a century after the construction of the Borobudur a king of Suvarnavdipa constructed a monastery at Nalanda, where Indonesian monks came to study Buddhism and at the same time to copy rare texts. It reflected the spirit of the Sailendra monarchs, for whom rare texts and beautiful reliefs had to be reproduced and made widely known to enrich human consciousness. After another hundred years Atisha came to Indonesia. Why did he choose to come to Indonesia to study? He must have met Indonesian monks at Nalanda. He studied here, returned to India, and then travelled to Tibet. There is some karmic connection between Tibet and Borobudur. Gangchen Rinpoche's deep interest in Borobudur—more so the construction of a new Borobudur in Europe—has a karmic relation.

I have been trying to have the first cave of Ajanta constructed in Delhi. I spoke to many rich people, for whom money is no consideration, but the idea has not touched their hearts. Perhaps they have no hearts, only pockets (*laughter*). Gangchen Rinpoche is here; he has no bulging pockets but he has a big heart. [*applause*]. He has the grand idea of creating a Borobudur in Europe. Indonesia was present somewhere in Tibetan consciousness. Atisha studied here, not only with Dharmakirti the Buddhist master, but also with the king of the Golden Island. Five books by this king have been translated into Tibetan and are part of the Tibetan Kangyur. Gangchen Rinpoche symbolises both. He is a master of spirituality, a great intellectual, as well as a builder.

Gangchen is an interesting name. Gangchen means the Himalayas, the Snow Mountains. India always looked upon them as the abode of gods. The greatest poet of India Kalidasa speaks of the Himalayas as the soul of the gods. Like his name, Gangchen embodies the divine spirit. This divinity of spirit is expressed in his beautiful publications on the Borobudur. The reliefs of the Borobudur are not accessible in print in a useable size. The text is simple in the editions done under the guidance of the Rinpoche, and Tibetan is also cited. It represents the spirit of Tibet, Indonesia, India, and is the embodiment of the lofty Himalayas in the form of Tibetan language.

I have the deepest respect for His Holiness Gangchen Rinpoche, because he has done what I thought could never be done. I thought Borobudur would remain a monument of silence. In Sanskrit, the word for silence is mauna, from the word muni as in the mantra Om Muni Muni MahaMuni Shakyamunaye svaha. A muni is silent but he is dynamism. Culture has to become evocative in perception. Gangchen Rinpoche is a muni in his response to the call of Gunadharma. He also incarnates Atisha of the Himalayas as his name implies. He is the soul of the gods: only a soul of the gods can create the Borobudur in Europe. It will not be a replica, but it will have the essence of the Borobudur. It will be a new Borobudur created in the ambience of Gunadharma, of Atisha and of Gangchen Rinpoche. In admiration, may I donate to His Holiness Gangchen Rinpoche, hundred and one volumes of the Narthang Kangyur [*clapping and outpouring of joy*]. Kangyur means the words of Lord Buddha himself. The words of Lord Buddha are in a Tibetan garb. Some of the texts are available in Sanskrit, but most of them have been lost; and only Tibetan versions are extant. Back home, I will get them bound to send them to you [*clapping and appreciation*].

May I present this book entitled Transcendental Art of Tibet. The Rinpoche has given me a beautiful thangka. He has given this golden thangka, for we are in the Golden Isles. This scroll is spiritual gold as well as material gold. May I offer this book to you Rinpoche... [*applause*]. I would also like to make a small present to Lama Michel, because he is such a great interpreter. Gangchen Rinpoche says that he is his teacher from former lives. A teacher is crucial because Tibetan Buddhism is not simply Vajrayana but also Guruyana, where the guru is very important. Without the guru, who will lead us onto the Path.. Just as we need light to walk in the darkness of the night, so we need a guru to walk in the darkness of life itself so that we see Light. The guru is a symbol of empowerment in the Buddhist tradition. When I met Lama Caroline, I was happy that she is describing all the reliefs of the Borobudur in simple English and comparing their Tibetan texts. In culmination a Borobudur is being constructed in Italy with stones from Borobudur, hallowed by centuries of meditation. [*applause*].



*His Holiness reminds me of the words of I-tsing:  
Following in the footprints of sages of a hundred past generations  
I sow the beautiful seed for thousands of years to come*

## Remarks following the speech of Professor Pandit Lokesh Chandra

### Lama Gangchen

"So there is also one other aspect that I would like to share with the Professor: it is that not only in Italy are we building this temple to dedicate the meaning of Borobudur; in Brazil also and the families that have offered this place are all here in Borobudur.

First, we have got there this round space, big - I think they are on eight hundred square metres; inside we invite the five Dhyani Buddhas to come here from Borobudur and the five Great Mothers and the replica of the Borobudur stupa mandala and everything there, we put glass around we got to do the retreat and prayers there, we painted on the floor the whole Borobudur mandala, same as Borobudur.

Also then, two years ago we were here together and I had the dream of building a real size replica of Borobudur. We were talking together and said 'Okay, maybe we start making a half-size replica' and so we start building it in Brazil, one half-size replica of Borobudur and now we have already put the inner part of the prayers and the 'sunshug' inside and it is filled up. Normally in Tibet they put also little bit of the five precious materials and stones and most of that with incense in there and we filled everything with the texts, we put all the sunshug texts inside, then there are also the five Dhyani Buddha statues coming here from Borobudur and so on. Then we filled it up with semi-precious stones; twenty-four tons of stones inside! Because it is very big, 1 metre 30 by 1 metre 30 by 9 metres high, so it is the central channel of the stupa. Around this now is being built the earth part, which is almost ready, and the all the terraces and we went today our statue maker and they are finishing to make all the statues and the panels; all the statues to send there from here. Its not one 128 metres like Borobudur; it is 64 metres wide. So it has also been made there; tomorrow we will show you the pictures.

So the essence is, the reason why I say this is that is important for all of us to pray so that it may be finished with success, without interferences, for the benefit of all; so, it is important also for us to make our prayers.

### Lama Caroline

"I'd just like to say a very few words, very short.

"I'd like to continue in some way what Lama Michel was saying. Over the past, say, twenty-five years, based on Lama Gangchen coming to Borobudur, we've been making his collected works. His works [comprise] the Self-Healing, the integration of the Tibetan system, the sutra, tantra, medicine and astrology. I'd just like to say really on behalf of all of us, how very grateful we are that you've come, to meet with us, to give us your advice and blessings.

"Maybe many of you don't know but really, I tell you truly, Professor Lokesh Chandra is the most eminent Buddhist scholar of our times. I'm saying this because I did an M.A. in Buddhist studies and of all the hundreds of scholars that exist, really, he is the greatest living one. So we are really so lucky that you have kindly taken this time to come and visit, we really appreciate it. In our tradition we value both scholarship and experience.

"Lama Michel was just talking about the lineage of experience lets say, of vision. What we would like is your blessing of the 'lineage of scholarship'. For us its so important that you come; please do have a long life, continue to guide us, to bless us and you also Professor Nirmala Sharma, both of you please continue with us and help us. May you have a long life now, a very long life, at least one hundred years with good health and in the next life also, be with us and continue to guide us.



**Prof Lokesh Chandra**

"Golden Tara will be with me, so the life will be good!"

"For now I'd just like to say this: Thank you very much both of you for coming to be with us."

**Ven. Pasura - Representing Dhammakaya Abbott, Thailand**

"May I say very few words? His Holiness Lama Gangchen has been visiting the Dhammakaya temple for the last ten years every single year. And every time my advice about the master I feel, I will be carrying with me for the rest of my life. My Master's big bother. So when I look at him I also look at myself, how I look at my own master. And say that even to find one person who can inspire others to practise the Buddha's dharma until widespread peace in the world, which is very rare to find. Lama Gangchen is one and that is precious and we are fortunate to be here now, a chance to even listen to the teachings, he will transmit to all of us, so I will request you to stay very, very long and continue to be the brother with my master.



from left: Ven. Pasura (Thailand), Ven. Sanghasena (Ladakh), Ven. Anuruddha (Sri Lanka)

**Ven. Sanghasena, Ladakh**

"Most respected Rinpoche, Lama Michel, other venerables, Assura and friends from Dhammakaya, venerable from Shri Lhanka, Professor Lokesh Chandra, Professor Nirmala Sharma and all the venerables and all the brothers and sisters coming from so many parts of this world, to this holy place once again, it is a great pleasure and honour and joy for me to have a chance to come again and to meet all of you. Actually it is beyond words to express the joy and happiness I am experiencing here and usually the talks which remain confined to the head but when Lama Gangchen Rinpoche and Lama Michel Rinpoche brought our head to the heart level, touched our hearts so much and when the tears come from the eyes, that means really coming from the heart. And there is nothing, greater, stronger, higher, more precious than the heart. Heart is the soul, biggest and the most important thing, if no heart; no life. Perhaps we can live without head, but without heart we cannot live. Heart is always in the present moment, head sometimes goes to past, future also. Also, Professor Lokesh Chandra enlightened us so much with the significant

importance, the history, the symbol of the -- how important it is for all of us for all the secrets and of truth and love and peace - this Borobudur stupa. So I myself feel very fortunate to [connect] with such a great spiritual master like Lama Gangchen Rinpoche and I would also like to repeat other speakers, because I also in this short life I came in contact with many spiritual masters of different traditions, of different religions but, it is really rare to find a spiritual master like Lama Gangchen Rinpoche and coming closer and meeting with Rinpoche for me is like really like meeting with the spiritual father, dharma father, rather than this or that master and disciple. So every time I get chance to speak, I don't miss to say this. Let me repeat this again, even if you get bored. It is wonderful to see Lama Gangchen Rinpoche, just to be with him is something special and touch our hearts. And to understand dharma, sometimes we need more feelings, presence, than words, no? So I am really deeply grateful to Rinpoche for this great work and also Rinpoche's heart is so open, so wide, so compassionate towards all; there's no sectarian such things, you know here. How his love and compassion brought so many people here from all parts of the world, representing the whole Buddhist tradition. Here we have Mahayana, Vajrayana, Theravada, so in the Buddhist world Tibet as country, Tibetan Buddhism as Buddhist teachings - very, very important, as you all know, and in Theravada Thailand, so important to this country; Sri Lanka, so important. I will not [need to] mention other Mahayana countries. So here we have all the most important Buddhist traditions with us together - Mahayana, Vajrayana, Theravada from Thailand, Sri Lanka and from INDIA the birthplace of Buddhism! [audience appreciation]. So it is so wonderful, it is really beyond all expression to see so many beautiful people from all over the world, come here to remind all of us of the importance of the teachings for our lives also to see and pray and meditate at this holy place, Borobudur for inspiration. Borobudur is no less important than other Buddhist holy places like Boudha, Bodhgaya, Sarnath, Kushinagar and Lumbini, but somehow, Borobudur's importance was forgotten or neglected, it is also one of the wonders of the world, isn't it, one of the seven wonders of the world; Borobudur is one! I do not know of any others, spiritual master or Buddhist teacher who has given so much importance, so much time and energy to revitalise or to restore the glory of the Borobudur stupa here. I believe Rinpoche is the only one who has given so much time and energy to restore the glory of this great Borobudur stupa. So well, I will not take much time, once again I express my great joy, my love, my friendship to all of you, I wish you all a wonderful, wonderful spiritually elevating, enlightened time here, so if you cannot become enlightened in a place like this, in such an atmosphere, then I don't know. [laughter]

I wish all of you to go back to your respective places, some sagatagami, some anagami, some bodhisattva impossible all this, enlightenment... thank you."

**Ven. Annaruddha, Sri Lanka**

First of all I would like to pay my gratitude and gratefulness to Lama Gangchen. He tried to invite me several times, to come and attend this pilgrimage to Borobudur. This year I could have the visa and could attend. Now I found out why he invited me so many times to come and see what we are doing here.

We were in Brasil, we went to the land where they are building a Borobudur stupa mandala and made a blessing for the Borobudur temple. So, then when I came here I found out what was really the Lama's healing in practice and the teaching based on this Borobudur temple and the Five Dhyani Buddhas as well, so then I touched the meaning of this practice, so that I again like to pay my gratitude for inviting and motivating this relation more meaningfully. The first time we came to know the venerable Lama Gangchen in 2003 with the Holy Buddha Relics (gifted to the United Nations) exhibition in Geneva. After that, so we have a good relationship, every year we meet, we travel together, so always it makes more, everyday we learn new things, so we are very happy with this relationship as Theravadan monks and in other traditions we know each other very well and so we are working to bring the Buddha's teaching closer to the people and that is benefit their inner peace. So, then I would like to wish a long life, good health, so then, more and more energy and healthy, fulfil all these good wishes and to all your followers who have touched the meaning



of the teachings and put into practice, benefit as our venerable says as you are already in the path ... in different levels, so may you all be peaceful and happy attain nirvana. Everybody say 'Sahdu' wishing for long life and good health.

**Professor Nirmala Sharma, India**

I just want to say to this experience here, with Lama Gangchen. In Bangkok also, we met for the first time and though we have been corresponding for such a very long time. My first meeting with Lama Gangchen in Bangkok, it was amazing, it was eleven o'clock at night and we reached at eleven o'clock and we were sure everyone would be asleep, no one awake but Lama Gangchen was there, waiting for me and all of the disciples accompanying him were so lively, so chirpy, so many smiles; what wonders he has done to everybody. I felt so surprised to see, everybody had all happiness on them, I could do nothing but go back to my room and jot down notes, I wrote a page on Lama Gangchen and all. Everybody craves for happiness, right? And I did see this kind of happiness on so many people's faces, like here also - there is not a face here that has depression on. Everybody has smiles; the meeting here is so important in Borobudur, every year that's happening. We all crave for happiness and we achieve that here. How important it is to be happy and Lama Gangchen does it wonderfully; he does it wonderfully. How, without knowing he's blessing us, how he knows our inner heart without saying it. That is not just a lama I'm sure. *[applause]*

Just being around him he knows what is happening, just being silent there and he knows it, right? *[applause]* Just being around him, you know what is happening; you just be silent there and he knows it, right? He knows what is the pain in you before you have spoken to him. And the matter of meditation, the chanting, to revive Buddhism all over the world is a very important thing that is happening. But this reviving Buddhism is not in itself, you see, to invite younger generations, into chanting, into meditation. You know taking off all their pains and making them really happy, I've seen all in these two days; everyone comes and shares - everybody has problems in this world, everybody has problems and how wonderfully Lama Gangchen does it for them, right? He does so many things in this meeting, right? that happens once a year and I'm sure everybody looks forward to this. It is not just that you come here, you chant, you know, make friends and go away, but there is so much happening inside.

And I am a scholar of Buddhism for a very long time and I am working on mandalas and what attracted me to be here is Lama Gangchen's invitation first of all. A very interesting invitation. And secondly, I was also attracted because I am working on mandalas for a long time, three years and I wanted to see the meditative part of it. Going around Borobudur and chanting, it has done wonders for me and I know what he is going to do in the rest of the days because I am here till the end, right? So I know, I can foresee what is going to happen to me. Lama Gangchen is really great and all of you should remind your friends what wonders he does and, everybody should come and have this feeling inside them - what is it is. So, I think it is very necessary that everybody comes here once. Secondly, you know, it is not just meditating - the publications that he has brought out; they are very simple, simple that everyone can follow, like Lama Michel's says that he's made it so simple; it very complicated so you put the books aside, so you put the texts aside, but I have seen the publications and I know; it attracts you to read more and more...you feel like reading more and more of it, it doesn't distract you at all. The publications are made very simple, so that people who follow it can chant and then when you chant, you lighten yourself, don't you think? So, this is very important to have his publications also. I won't say much, but I want to say that everybody should come here and have this feeling; it is so wonderful a feeling and I thank Lama Gangchen for all, for what he's doing; just great. I have no words and, like Lama Michel would have said; its right, that everything... you have to feel it, you don't have to seize. With closed eyes we can feel what is happening here. I wish a very long life for Lama Gangchen; of course I will be making my presentation tomorrow, but let us all wish him a very, very long life and a healthy one." *[applause]*



Lama Gangchen translated by Lama Michel

"So, tomorrow morning, we all go to the stupa at five o'clock, so wake-up at least four-thirty to be at the stupa at five to do the practice, as today. So tomorrow is actually the main day of the Rabne Chenmo with the great ceremony of consecration. During the ceremony as you see here on this table, there are many vases, inside each vase there are at least five substances, precious substances. Then there are many other substances around also, in each one of these pots there are five substances, which are all precious substances and what we do is basically inviting all the buddhas, it is like washing the body, like today, you know? People these days put a lot of oil and massage, those types of things, similar to that, we dedicate to all the buddhas and making offering to the buddhas and then visualise that from that, the water that comes out of the body with the substances, they go out in all the directions and going to all sentient beings all over the world, eliminating their suffering and sickness, purifying the places, the land, the environment and so on, bringing blessings to all the places. Tomorrow is the main day of the Rabne Chenmo, so as today, we will go to the stupa and then the monks will come down earlier in order to make practice here because there is a lot to meditate and recite, also. Then after that, tomorrow afternoon at three o'clock we will start with the conference. After the conference, we will still have the conclusion of tomorrow's Rabne Chenmo prayers and also tomorrow there is a fire puja, increasing fire puja and we also need to find the space somewhere to make candle light offerings. Every evening we are turning on the lights, to make light offering to Borobudur, so the beautiful light that you see on, actually we are paying for it; we offer it. So its not something they turn on everyday normally. Until now there have been people that have been offering it, so if anybody would like to offer, you would be very welcome. Like last year, there were many groups of people, five people together offering or a group from one country or something can join together to offer one day to put the light - if there are many sponsors we can make the offering for the whole night; normally we take it to eleven or something like that.

So also, Rinpoche says, I know very well that for western people, sleep is very precious. *[laughter]* Sorry to say, its very difficult to wake-up early in the morning, its quite a sacrifice somehow, but because I say, 'Okay, we wake-up four-thirty, we go to the stupa to make our practice at five' everybody is doing it, so. Normally everyone says, 'Rinpoche says okay, then we do'. This is the real guru yoga. Rinpoche says 'We do'; so this is guru yoga. So in this way sure, we go early in the morning, we do our practise and in this way really I'm sure we accumulate a lot of merits, by doing it with pure motivation and doing our practice in this way."







WATER BLESSING







United Nations Member States Flags



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## Opening speech

Dr Heru Budi Santoso

Director General of Buddhist Education & Affairs. Ministry of Religion, Republic of Indonesia.

Namo Buddhaya,

To Most Venerable Lama Gangchen Rinpoche, Ven. Pasura, all Sangha and all delegations for Lama Gangchen World Peace Foundation, first of all let's pay homage to Triple Gem, to all Bodhisatta that by the power of our merits, we could be together in this noble assembly. Second, we would like to say Welcome and we deeply appreciate the visit of monks and representatives from several countries to Borobudur, to study the impact of Borobudur to the growth of human beings.

Ladies and gentlemen,

In this joyful opportunity, we proudly announced that in Indonesia have been developed 14 Buddhist College, 2 of them is state Buddhist college and the other is private college. The 2 State Buddhist College are Sriwijaya in Tangerang-Banten and Raden Wijaya in Wonogiri, Central Java. My father was also Vajrayana Monk, so I'm very close in heart with the Vajrayana Tradition. The former temple where my father stayed as a monk now has become the Raden Wijaya State Buddhist College. The name Sriwijaya is based on the Sriwijaya Era, the biggest Buddhist Kingdom in Indonesia more than 500 years ago. And the name Raden Wijaya is taken from the Founder of Majapahit Kingdom, another big Buddhist Kingdom in the past. By taking those names as our State Buddhist College, we hope that we could bear Buddhist scholars that address the needs of the Buddhist community are increasingly developed and developing countries on the one hand and was able to master the science, technology, and culture to build a civilization that has a noble character running Pancasila as the foundation of Buddhist morality .

In the non-formal education has evolved in the form of the establishment of Buddhist Dharmasekhha and Buddhist Sunday school in different areas, that will be able to accommodate Buddhist youth to be more independent in the mastery of advanced science and technology also have a higher maturity as social attitudes have been educated in the institution of Buddha Dharma Buddhist education. Through this meeting we hope that civilization depicted in the reliefs of Borobudur able to inspire the development of human civilization and preservation of the environment and culture that respects the noble values that ensure the continuity of human life and the preservation of life on Earth. Buddha Dharma inspires positive impact on human civilization and put great value on ethical culture and respect the value of human life. Buddha dharma has provided the foundation for the nation's morality in the form of social etiquette, courtesy, respect for fellow human beings and a sense of responsibility to the environment, which in turn reinforced by solid moral ethic of national unity.

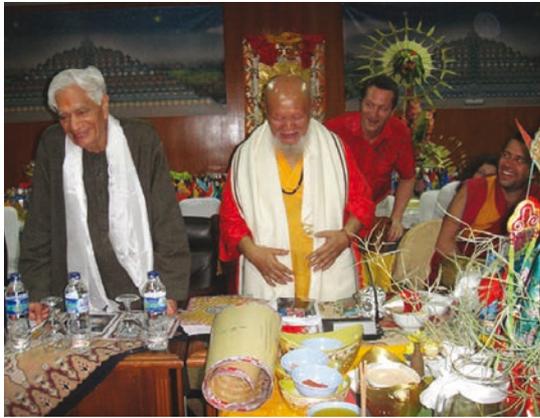
As you could see, Indonesian people were well known for our friendliness and politeness. As soon as you reach our country, we hope that we could greet you with the nicest atmosphere possible. This was originated by the Buddhism that were taught over generations by our ancestor.

On behalf of Indonesian Government, I would like to convey gratitude and highest appreciation to Lama Gangchen World Peace Foundation-LGWPF. Hopefully this meeting will provide progress together towards human civilization in the world. We hope this meeting will be upgraded in the form of cooperation for the advancement of education and the development of Buddhist Dharma human civilization. We also wait for upcoming invitations from Lama Gangchen, so we could participate in the great deeds that you're doing for Buddhism not only in Indonesia but world-wide.

Thank you very much, May all beings be happy.

Borobudur, March 1<sup>st</sup> 2013

On behalf of Mr. Joko Wuryanto - Director General of Buddhist Affairs under the Ministry of Religion, Republic of Indonesia





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## Lama Gangchen

Today we find ourselves at this excellent place in Indonesia, Survanadipa and in particular at Borobudur, which we also call in Tibetan, Palden Drepung, Danakosh and Shri Danakosh, Palden Drepung, Bumi Sambara, at this very holy place, the ocean of mandalas we find ourselves here today, which is a very special, a very holy place. It is not just a holy place because of the temple, but, if we look back into the culture, if we look back into the time, for a very long time after when Buddhism had come here, not only Buddhism but also Hinduism, for a very long time they were both very prominent and strongly developing here in this whole area. Especially here at Borobudur, Buddhism has always been very strong for a very long time and at the same time not only was it being transmitted and taught and so on, but also during this period many great practitioners were present at the same time. For centuries Buddhism was here and they were all, especially the Mahayana tradition of Buddhism and within the Mahayana tradition of Buddhism, special, from the Vajrayana, that is why also there has been the creation of such a great mandala, as the mandala of Borobudur.

Also at that time there were many traditions kept alive, for example making fire ceremonies, fire pujas and so on. During all this time, it wasn't just a live tradition with a lot of faith and so on, but also there were many great practitioners who lived here who practised, who had great realisations as they were here. So we believe, that until today many of them who reached the Illusory Body, are still with a subtle body, living in the forests, in the mountains around this area, with a rainbow body. They are still living in this area. Even from the local people there are stories of people, they say that [there are] old people sometimes you can see them, sometimes you cannot see them; they have different kinds of stories also here. If we look at the people who are living here, all these people, they are extremely nice and gentle, so very polite, very soft - the local culture and the people and this I see also as the fact of having come from generation to generation, but in their past generations coming from these great practitioners of the Buddha dharma; in this sense also, even today we still have the result in this very soft, gentle, good culture that we have here today now.

In this very holy place, where Buddhism has been practiced perfectly for such a long time, we meet again today with this excellent assembly; especially today here we have the most eminent Professor Lokesh Chandra of whom I am extremely happy of his presence here with us today and then I am extremely happy also with the presence of the Venerable Pasura and especially coming also on the behalf of the most Venerable Lhunpo Tata from the Dhammakaya to whom I pay my respects and also, even though in Dhammakaya they are all very, very busy they have come out of love towards me, they have come here at this time, so I am very grateful for that. Also at the same time here, we have all the many other geshes and lamas and I am also specially happy for the presence together here of Professor Nirmala Sharma, who is also here together with us and not only that, last but not least, the presence of so many people coming from so many different parts of the world. We gather here today from Asia, sure, but not only from different countries of Asia, we have people here from many different countries of the West also, not only the East but also from the West.

This is something very special because we are not gathering here because we came here for tourism or for something like that, or only for our own enjoyment, but also we come here out of our own faith, in order to practise Buddhism, which is not only a faith based on cultural aspects; most of the people come here from West, non were born Buddhist, rather it was a choice that was made out of experience and knowledge. This is also something very special that you came from so far away with a pure motivation, with a pure dedication; this is something very rare, very precious and we are here today, all together writing new lines in history; it is something new what we are doing and this is something very precious that we must recognise at this precious occasion.

I would like specially also to remember the all the people from the Manohara hotel. They are always so kind to us and they always receive us with so much generosity and also especially, I would like to remember all the secretaries and everyone working hard to make everything possible here, for us also. Specially, I would like to remember the fact that we have all the monks from the Tibetan Buddhist tradition here together with us, from different monasteries; from Tomo Geshe Rinpoche's monastery in Darjeeling; from Serpom monastery, (which is a monastery in south India, about 600 monks), from Shar Ganden, another monastery in south India (something like 800 monks there); then we have monks coming from Italy, living together with Lama Gangchen in Italy; then we have monks from Sedgyu monastery of Nepal; from Phelgyeling monastery also in Nepal. We have all of them here with us; I am very happy. A warm 'welcome' to each and everyone.

I would also like to say that I am extremely happy with the presence of the representative of the Indonesian Ministry for Religious Affairs of the representatives of Buddhism in Indonesia; this really makes me very happy and I especially rejoice and welcome.

"So welcome to everyone!" *[clapping]*

I would like today to introduce to you the most venerable, respected Professor Lokesh Chandra, but actually if we start, if we need to tell about all his great deeds and tell about his life, it is even more than a whole volume; so many great things that were done, in all his years. Everyone also has received within the papers of the Congress, there is a short biography; the long one is like a long book with so many great things that were done. Very shortly, I just like to remember that since I was living in India, in the 1960's and 1970's, I always had heard so much about Professor Lokesh Chandra, of his great deeds, specially on Tibetan Buddhism, but not only in relation to Tibetan Buddhism, I really meant, studying, writing and keeping alive old traditions and so on, but not only of Tibetan Buddhism, helping everywhere where a tradition was weak and about to be lost, with needs of revival and so on. In Japan, in Mongolia, in Tibet, in India, in so many ways. If we look from a Buddhist point of view we could say that his deeds are really the deeds of the son of a Victorious [One] a Bodhisattva. So this is something which we are really very grateful of which we all need to deeply rejoice but the most important thing for us here today is to listen to his precious words, to learn by his [presence] here today; this is one of the main reasons why we are gathered here today, so it is very important for us to learn from him. At the same time, to request and make our prayers for his long life, because that is why we have distributed to everyone images of White Tara which symbolises long life, we are offering the thangka, the painting of long life to Professor Lokesh Chandra also. When we talk about long life, nowadays many people may think, 'Oh, long life; that means you know, long life, many years, no one taking care of us, with a lot of suffering and so many things'. So this is seen very often. When we speak about a long life, it means a long life being meaningful. If we are able to realise many things, if we are able to be of benefit to others, if we are able to live, keeping our mind in a peaceful state, with a healthy body and being able to write history, to make a difference for humanity; sure there is the need of long life. So for that reason, we make our prayers and requests also for the very long life of Professor Lokesh Chandra.

I requested Professor Lokesh Chandra to be an advisor on the board of the Lama Gangchen World Peace Foundation, which he has accepted and for which we are extremely grateful." *[claps]*

You know the reason why it is so important when we talk about a long life to live, to make history in the sense, because in these days where we live, you know, man was able even to go to the moon, but what had they brought back from the moon, maybe some special type of stone or something, or some dust or anything like that, but they have not really brought down anything that brings more happiness for everyone on this earth. They have not really brought anything that brings peace and happiness for people. So no any new idea or anything new to bring happiness and peace for everyone. Instead, you know, there are even new 'warriors' and things and materials will come or this or that new fears coming to many people, but anyhow, the important thing is that these days there are many great developments of technology and so on, but really when we need



to look in order to find peace and happiness, where do we need to look for it? We must look in the ancient cultures, in the ancient wisdom. Because the modern wisdom is being taught with high technology and so on, we can see very clearly, is not enough to make us, to bring us peace and happiness for everyone. We must look in the ancient culture, in the ancient wisdom, so from all the ancient wisdom, Buddhism is one of the most important of all the ancient wisdoms that we still have today. So based on that, it is very important to have people that have the knowledge, the understanding, that can bring it back to us, into life and make it accessible to all of us, in order for us to reach and be in touch with this precious wisdom that will help us to reach a state of peace and happiness which is the main goal of everyone, it does not matter where or whom.

I was remembering that last year we were here with our friend Professor Titus Leber, who was here and he was making this great work of Borobudur, of presenting Borobudur to the world through a multi-media presentation and so on, of which I am one of the Advisors on the board of this project, called the 'Enlightenment Project of Borobudur' and last year Professor Titus Leber made a presentation where he was showing, reminding us that the first time they went to the moon, the astronauts saw a specific beam of light coming out of the earth, somewhere. They were checking, where this beam of light was coming from and when checking, they saw it was in Asia, Indonesia, and when going more into the details to understand where actually this beam of light was coming from, it was coming from Borobudur. We need to remember, he was sharing this with us last year. So this is also something important for us to remember.

When we remember the great Buddha Shakyamuni who lived around 2550 years ago, Buddha Shakyamuni, if he were to be alive today, most probably more than the creator of a new religion, he would be seen as a great scientist, who could give great means for us to reach happiness. Actually, when we look upon Buddhism, even it is very clear, talking about interdependence, following logic in a very clear way without dogmas. So Buddha was really an inner scientist and even as we know today, scientists have a lot of interest in Buddhism and as Buddhists we can meet together with scientists and discuss very clearly, without any difficulty. Even we have more to say than them when we talk on the subject of the mind, specifically. So, in this sense Buddha really was an inner scientist. What we mean by that also, is the fact that we are gathered here together, most of us we are following Buddhism, but do we need to follow with a 'blind faith' or do we need to follow on a cultural basis; no. We are here because, based on our own experience, based on our own knowledge and on reasoning. So we need to be able just to make clear that what we are practising, what we are following at the same time is something which we can be proud of, in the sense that we do not need to be afraid. You know, these days, religion is very often seen as something people are a little bit shy of or something somehow not widely accepted by different people. They [might say] you must follow logic, you must follow science and so on. Actually Buddhism is perfectly in harmony with all of that. So it must be clear for us that the reason why we follow these teachings, the reason why we put it into practice as Buddhists, is based on our knowledge, understanding, logic and experience; and this is the path that we should follow in this way."

When we talk about any religion, sometimes we may think that it is mixed somehow with culture, this is true, you know, everywhere where we go, every tradition is also mixed together with the local culture; this is normal anywhere we may go. For example, if we look inside Buddhism the way the image of Buddha is represented. In each culture, each place it is slightly different according to the culture of the place itself where it is being developed, so from this point of view, we don't need to worry that much about our tradition mixing with culture or changing and adapting to culture and so on. This is something that has always happened through the centuries and like this will continue to go at the same time also. What is very important at the same time is for all of us to have a very open attitude towards all religions, to have a deep respect towards each and every tradition of all religions, that is also very important, that is why also I have the intention, I have worked so very hard for the creation of a permanent Spiritual Forum within the United Nations, with a very open mind of respect for all traditions, all religions. It is very important for us to listen to

understand in order to see what can we take to benefit our own mind. How can we use whatever knowledge we may acquire, independently from whom it comes; how can I adapt this to my life and first of all to see if it is of benefit or not; if yes, how can I put it into practice, how can I bring it to myself. So this is very important. With this open attitude, with a clear mind and an open heart, I invite everyone to listen carefully to the precious words of Professor Lokesh Chandra.

Also you know, from whom we have just met yesterday and from this experience I have had until now, normally when we say 'Oh! a Professor is coming' you know we have an expectation of a professor, something very technical and so on. But when I met the professor, I was really very touched by every word that he had said until now, every action, the way of doing, really of benefit for people, really in a beneficial way. So I am extremely touched and happy by his presence and I request everyone, so please, to listen with an open mind and an open heart.



Borobudur Life Achievement Award



## Ploughing the fields of the mind

Prof. Lokesh Chandra (India)

The modern descendants of the Sailendras have resurrected the Borobudur perfectly and the light that once shone here, and had gone out for centuries, has been renewed by His Holiness Gangchen Rinpoche over the years. The Borobudur is a confluence of Indonesia, India and Tibet. Its tradition was continued by the Sailendra monarch Balaputra-deva who requested the Pala king Devapala to have a monastery constructed at Nalanda, for the increase of spiritual merit and glory of his parents, in the middle of the ninth century. Atisa must have met learned and devout monks from Indonesia at this monastery and decided to study under the great teacher Dharmakirti of Indonesia. Just as there are around a thousand Sanskrit manuscripts in Tibet belonging to the period from the 8th to the 13th century, Indonesia has also preserved Buddhist and other manuscripts of the 15th century and of earlier centuries in three caves. These caves are worshipped by the local village people as part of customary adat. Dr. Andrea Acri came to see me some months back, and spoke of the Merapi-Merbabu collection of palm-leaf manuscripts. These are precious treasures which may shed new light on the Borobudur. The Buddhist College being set up near the Borobudur can become an important alma mater of international dimensions in the years to come. Buddhist scholars researching in this College will be able to discover caves where manuscripts were hid when the classical traditions of Indonesia were under attack and in elimination.

His Holiness Gangchen Rinpoche has inaugurated a series of works on the reliefs of the Borobudur. The first one to appear describes representations of the Lalitavistara. Glancing through its Sanskrit text, the passage on p.35.12 struck me as a paradigm to explain the binary system of the Borobudur, namely its visual and transcendental aspects. The Lalitavistara speaks of the punya-sambhara, jnana-sambhara, samatha-sambhara, and vidarsana-sambhara. These four sambharas have been represented in the reliefs:

punya-sambhara as Karma-vibhanga

jnana-sambhara as Lalitavistara, jatakas and avadanans

samatha-sambhara as Gandavyuha, culminating in the Bhadracari

vidarsana-sambhara as the Vajradhatu-mandala.

The earlier attempts to link the reliefs to the three dhatus of kama, rupa and arupya have been found to be untenable in recent years. These three dhatus are dhyana-bhumi's or ever-ascending levels of meditation and culminate in the Akanistha heaven of Vajradhatu-Vairocana. In a drawing of Keilhauer based on the Ladakhi tradition, these three dhatus are clearly outside and over the topmost kutagara pavilion in which the Vajradhatu-mandala is placed.

The sky is the locus of meditation and the tridhatu are envisioned in the dhyana-bhumis. The Mahavairocana-abhisambodhi-sutra 2.23 says: "My Dharma is fully enlightened. It arises from the sky". Every time His Holiness holds my hands, vibrations awaken new perceptions of what I see on the Borobudur. Herebelow is the drawing of the Sumeru as the abode of the mandala of Vajradhatu-Vairocana and the 32 dhyana-bhumis of the Tridhatu in the open skies:

The spiritual planes of Buddhism in the sparks of ecumenism are the choicest gift of the sutras. All that sleeps in time lives as the source of inner riches. In the living fire of incarnate minds it becomes a wholesome spectrum of human expression. The images of the Borobudur which have been passion thorns of a century of scholarship, become breathing embers of life, substantiated by tradition. The Lalitavistara points out that child Siddhartha went to school and asked his teacher Visvamitra: "master, which of the sixty-four scripts will you teach me", and he names them. The teacher recites verses:

How could I instruct the one

Who has attained unsurpassed knowledge of scripts?

When His Holiness Gangchen asks members of the congregation to say their prayers in Italian, French, German, Spanish, Portuguese, Chinese and other languages, he inherits the feeling of the Lalitavistara. The Buddhist spirit of compassion is born of the autonomy of so many languages and their aesthetics. Respect of every individual expression is a valorization of life, the honey of existence.

The researches in para-psychology, photography of the vibrations of individuals from different domains, have given a new vision of a micronic unseen universe. It is super-powerful, pervades both life and non-life. The meditational universes in their essential nothingness are both human and cosmic, and purify the world by making it divine. Sitting on the Borobudur or gazing at it, its vibrations become pulsations of depths. As Tibetan tradition has interpreted Buddhism in deep profundity, as a Tibetan Gangchen Rinpoche radiates transcendence, and revitalizes the imagery of the Borobudur to carry healing wherever is pain in a world of whirlwinds.

His Holiness Gangchen Rinpoche's "spiritual healing" is a practical manifestation of Amitayus who is placed in the abstract plane and represents 'Eternal Life' (amit-ayus). He is the rebirth in us of inner luster and joy washed in eternity. Tibet has Opame 'Amitabha or Infinite Light' and Tsepame 'Amitayus or Infinite Life' Light and life constitute spiritual healing. In 1950 while studying in Europe I met Prof. Jacques Bacot who had led an expedition to Tibet to secure Tibetan books, thangkas and mandalas, which are now preserved in the Musee Guimet, Paris. Prof. Baeot asked me: "Why does a deity like Amitayus hold leaves in a vessel". I explained that the divine and nature are one in Buddhism. Lord Buddha gained Enlightenment (Bodhi) under a tree and the tree came to be known as the Bodhi tree. Amitayus is the deity of long life which should be without any affliction to be worthwhile. The leaves and flowers in the amrita-kalasa or vessel of ambrosia are of the asoka tree. Asoka means "without sorrow", sans souci, like the Sans Souci Palaces of Versailles. Amitayus is long life without cares. He is an apotheosis of the healing aspect. Spiritual healing averts causes of misery and mental defilements. As the sun ripens corn and fruits of the soil, so do the Buddhas implant bodhic essence in all beings. Recitation of mantras, awakening of the mind by learning, and meditation is to feel the divine within us. They are the miracle of spiritual healing.

Human life moves in the freedom of the technosphere and the psychosphere. To remain whole the harmony of these two poles is a must. The current emphasis on the technosphere, aggressively supported by a billionaire market economy, is minimising the depth of our being. The duality of the psychological verities was distinguished by Jung as animus and anima. Animus is the human disposition to organize and make projects and anima is the human inclination to imagine and dream.

The anima or psychosphere is the exploration of our deep-seated world of reflection, kissing the joy of the transcendent and retrieving the heart's light.

Gangchen Rinpoche has created his major centre in the natural charm of a Albagnano in Italy. There seems to be a metaphoric connection of Italy and Tibet, both countries of expressive energies of Dharma. It reminds me of Prof. Giuseppe Tucci who travelled to Tibet a number of times, collected xylographs and painted scrolls, and wrote on them. He located the tombs of the Tibetan emperors, wrote on the history, art, philosophy, ritual and other cultural aspects of Tibet in a language of great feeling, intimate comprehension of realia and the profound and direct knowledge of India to assess the cultural manifestations of Tibet. Prof. Tucci "was gripped by the ineffable fascination of this land [Tibet] in which the life of the spirit seems almost more-profound and intense" (Secrets of Tibet p.17). Likewise Gangchen Rinpoche has been drawn to Italy where he senses the quintessence of the psychic world of the Tibetan cosmos. In his Italian groups, he is recreating the mystic exaltations which bestow the absolute on the meditator, as young Italians and others from different parts of Europe recite mantras in unison with cosmic currents. In his montane surroundings are



the tranquility and serenity for reflection. Here is a sanctuary of Dharma energized by Gangchen Rinpoche with such zeal that it recalls the later diffusion of Dharma by Rinchensangpo. Here begin dreams of youth seeking experiences and visions in all their fullness and diversity.

Gangchen Rinpoche's attachment to the Borobudur brings back the memory of the Italian master Prof. Tucci who was advising the Uneseo on its restoration. One fine morning, I saw the silhouette of Prof. Tucci walking into my rather long study. No forewarning or appointment and I felt that I was imagining him. In a few seconds he was at my study table, seated on the chair opposite. He was in a hurry and would point out that he has no time. Every now and then he would get up from the chair and start walking. He had come to discuss the architecture and symbolism of the Borobudur. He said: "I know that you have arrived at a new interpretation of the reliefs and their interrelationship to each other over the ascending galleries". We discussed the Borobudur from its philosophical moorings to finding out more mundane categories of missing stones, and locating those scattered around. From thought to anastylis, the discussion meandered from archaeology to xylographs which I was bringing out from my library. Just as the Italian professor had contributed his vast learning and archaeological experience to the restoration of the Borobudur, new Gangchen Rinpoche an Incarnate from Italy, has devoted over two decades to refresh the Borobudur with sanctity, his devotees circumambulating the five terraces while reciting mantras. Gangchen Rinpoche once again brings smiles to Borobudur, and the stream of consciousness that flows there from is becoming the sheen of two new Borobudurs coming up in Italy and Brazil. He is re-energizing frozen sleep to resounding action, or as Dionysius has said: "The arcane beauties of the Divine, sweet above men's ken, appear only spiritually to persons spiritual". The subtle vibrations of the Borobudur are being restored in glory and splendour in the West, like the Western Pureland of Amitabha, the Buddha of Infinite Light.

On the morning of 28 February 2013 I sat on the eastern stairs of the Borobudur, with Gangchen Rinpoche holding my hand so that I do not fall down. But I had fallen deep into doubts about the scattered stone statues of lions whose place could not be assigned. When the Borobudur was being restored, I could visit the gigantic operation in action. Mr. Khandelwal who was juxtaposing the stray stones in the monument could not locate the lions: "What have these lions to do with Buddhism?" I had no answer for thirty-eight years. Suddenly the vibrations of the hands of Gangchen Rinpoche flashed across my mind solutions of several questions. I suddenly realized that the lions, dolphins, elephant tusks etc designed on the eastern entrance were symbols of the six paramitas. In 1963 the MaharajKumar of Sikkim, which was then a kingdom, came to present his book on the eight great Buddhist philosophers entitled Rgyan.drug mchog.gnis. He describes the five animals and a dwarf on the throne of Sakyamuni from top to bottom:

garuda is dana-paramita

nagavatsa or naga prince is sila-paramita

makara or dolphin is ksanti-paramita

vamana or dwarf is virya-paramita

hasti or elephant is dhyana-paramita

simha or lion is prajna-paramita.

I saw the same symbolism in a Japanese iconographic scroll of the 12th century. The encoding of the paramitas on the entrance stairs is our ascent to them. They are virtues to be perfected by a bodhisattva. Literally param-ita means 'gone beyond, that which has reached the yonder shore, namely, the transcendental'. It is a journey from beneficence both material and spiritual (dana-p.) to the realization of supreme wisdom (prajna-paramita).

Sitting on these stairs of paramitas, thinking of the colourful Buddhist statues and scrolls of antiquity, it dawned on me that in their heyday the 504 statues of the Buddhas, as well as the bas reliefs on the walls and balustrades must have been plastered over and coloured. The dizzying metaphysics of the texts they configured was to convey to the masses as well as to teach the monks the primeval luminous consciousness that transcended the space-time world. Bereft of their evocative colours they come alive in the chanting of mantras by the followers of Gangchen Rinpoche. They are murtis or manifestation of the amurta or unmanifest. These icons are offspring of the untrammelled inspiration of the aniconic. They are divine visions to aid contemplation. Though their charm of lively coloring has gone, the vibrations of centuries enrich them with ecstatic evocation. The Buddhas are seated in stupas with spires. Stupa means a crown in the Rigveda as well as in the Greek word stupos. Their spires must have been gilded when the Sailendra monarchs ruled the waves and trans-national trade made Indonesia the Isles of Gold or Suvarnadvipa in reality. That material affluence was invested with 'life' by translating it into spiritual eyes, by consecrating the ephemeral by the eternal. My mind was swamped with ideas, as the golden mind of Gangchen Rinpoche was transmitting silent exegesis of the mysterious system of the Borobudur on the sacred soil of the Golden Isles.

Half an hour of the morning of the last day of February 2013 became a final analysis of the conflation of several texts in the reliefs of a main sutra. The main text of the Karma-vibhanga was supplemented by the Mahavairocana-abhisambodhi-sutra and the Loka-prajnapiti of the Avatamsaka tradition. The identification of scenes according to a single text could not be established incontrovertibly. While based on a primary text, the depictions had to be supplemented by similar texts for details that could be illustrated. For example, the depiction of the avadana of Sudhana and Manohara follows the Divyavadana, but certain details are from the Pali version. Gunadhama used either the Pali text or a Sanskrit version close to it. In the Divyavadana and Avadanakalpalata (AK) Sudhana has to recognize Manohara out of 1000 (or 500 in Ak) kinnaris. It was impossible to represent so many kinnaris in the relief. In Pali, Sudhana recognizes Manohara out of seven kinnaris with the help of Sakka who comes down in person and creates a golden fly which hovers around the head of Manohara. On the Borobudur relief the arrival of Sakka is denoted by a standard which appears nowhere else among the twenty reliefs. Relief Ib5 depicting this scene shows only seven kinnaris as in the Pali.

I have written 70 pages of today's experience on the verity of the Borobudur and shed light on ticklish problems of a century of hard toil by several minds. Just as the Borobudur is a symbol of the deep within, so has been my envisionment of the philosophical systems as the end product of a personal quest of half a century, in continuation of a long line of distinguished masters on whose shoulders I stand.

Gangchen Rinpoche's contemplation of Being and appearance, of the Eternal and the temporal, has become the gleam of light across continents. Con-templ-ation is a noun derived from temple, in which the physical structure ascends into visualization, in which the external becomes the most internal. Contemplation is "expansion" of consciousness, as is inherent in the word temple whose root is ten 'to extend'. The meditative energies that flow from the hands of Gangchen Rinpoche are the esoteric insight that flows into the architectonics of the Borobudur.

An anonymous Tibetan folk-song urges us to show homage to sacred books of Dharma, and not to let the strolling book-sellers go away disappointed.

When dawn rises in the eastern quarter  
In the sluggishness of awakening,  
Tomorrow, the sellers of books of the Holy Doctrine will come out.  
Each of you should buy a book of the Doctrine.  
Rinpoche, be assured, the lotus flower (padma) of Dharma (mani) will shine forever in our hearts.  
Om mani-padme hum.



## The tranquil splendour of meditation at Borobudur

Prof. Nirmala Sharma (India)

His Holiness Lama Gangchen Rimpoche represents the summits of the Bodhicitta, which the Himalayas (Gangchen) are in the words of the great poet Kalidasa. Kalidasa says that the Himalayas are the soul of the gods (devata-atma), and this sprawling mountain range is the omphalos of the earth, flanked by the oceans in the east and the west. Oceans represent immensity and depth of wisdom as is well known in the Mongolian epithet of the Dalai Lamas conferred on the third incarnation by the Mongol King. Dalai means 'ocean' in Mongolian. H.H. Gangchen has crossed the ocean of the mind and like Jovoje Atisa, he has come to the Golden Isles to give a new lease of life to Borobudur.

As H.H. Gangchen Rimpoche is going to bring out a volume on the representation of the Jatakamala on the Borobudur, I have chosen to speak on the Suparaga-Jataka, which is the only Jataka in the Jatakamala that speaks of Indonesia. It was translated into Tibetan by Vidyakara-simha and ManjusriVarma in the 8<sup>th</sup> century when the Borobudur was being completed. It inspired pictorial versions as documentation of the unfailing karmic law. The Jatakas could be easily understood and visibly represented. They became a favorite theme for pictorial representation on the walls of monasteries. The Vinaya of the Mula-sarvasti-vadins enjoins that the Jatakamala be represented on the cloister walls. The Jatakas opened up a new culture for the mass of people in the entire Buddhist cosmopolis. The flavour of the Tibetan version of the Jatakamala "has a charm uniquely its own in causing to ring out at times deeply hidden layers of primitive feeling" in the words of Edna Bryner<sup>1</sup>.

The Suparaga Jataka narrates the life of Bodhisattva Suparaga, an experienced steersman, who excelled in navigation, rain-bringing by truth, stopping oncoming flames, and other mishaps. This Jataka opens with a verse:



When one dwells in the Dharma  
The truth is enough to dispel destruction.  
What more can one say of the good  
That comes from observing the Dharma

The merchants are on a voyage to Suvarnadvipa or Indonesia. So are we here, not for jewels of merchandise, but for the jewels of profound teachings. As the merchants were being steered across the high seas, so here are we being taken to the yonder shores of Paramita, beyond the samsaric oceans towards the insight of the Enlightened One, by the Bodhisattva Gangchen Rimpoche. Reflection on the Jatakas is an opportunity to observe the operation of karma, to shape our moral choices by attitudes and actions conducive to inner joy, concern for others to break the cycle of thoughtless actions so that deep transformation becomes possible. Gangchen Rimpoche provides us this unique opportunity to open our eyes to karma, to inculcate discipline and develop insight in the umbrage of the sacred Borobudur.

A short resume of the story. The Bodhisattva Suparaga was an experienced navigator who arrived safely on the destined shore, as his name implies: su 'well'+ para 'other shore'+ ga 'reach'. Even in his old age traders beseeched him to navigate. Merchants came from Bharukaccha (mod. Bharuch)

begging him to conduct their ship to Suvarnavdipa or Indonesia. Having gone a long way, they met a fierce storm, strange aquatic animals, terrifying vadavamukha where destruction threatened them. Suparaga turned back the ship by an "Act of Truth". Suparaga advised them to draw up sand and stones from every sea they passed through. Having turned around, ultimately they reached their homeport of Bharukaccha, where they found the ship full of jewels instead of sand and stones.

The Tibetan Thangka in the City Art Museum of St. Louis in the U.S.A. illustrates this Jataka.



Plate 1

The lower half of this Thangka illustrates the Suparaga Jataka.

The episodes are depicted as follows:

Plate 2: The Merchants approach Suparaga to help them to navigate the Ship to Suvarnavdipa.



Plate 2



Plates 3& 4: Suparaga consents and they are in the Sea on their journey

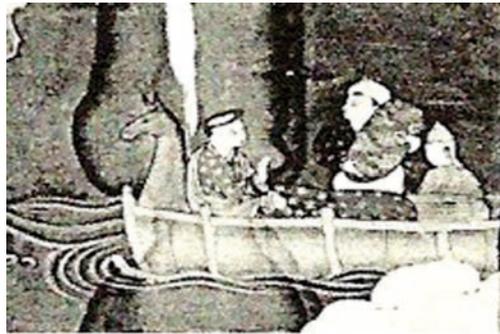


Plate 3



Plate 4

Plate 5: They meet a fierce storm in the sea and are seen raising hands in fear while Suparaga prays with folded hands. The storm is depicted white in colour and with an open mouth near the ship. The division created in the picture by the image of the storm helps in narrating another episode.

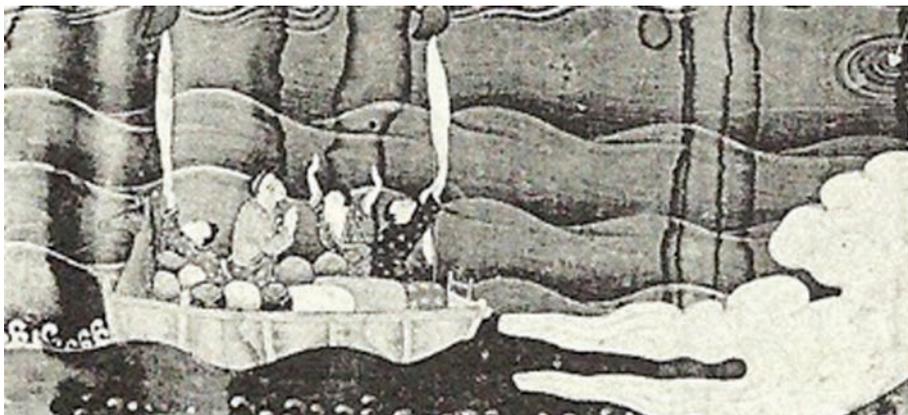


Plate 5

Plate 6: They have returned back with treasures, have anchored their ship and are downloading the goods.

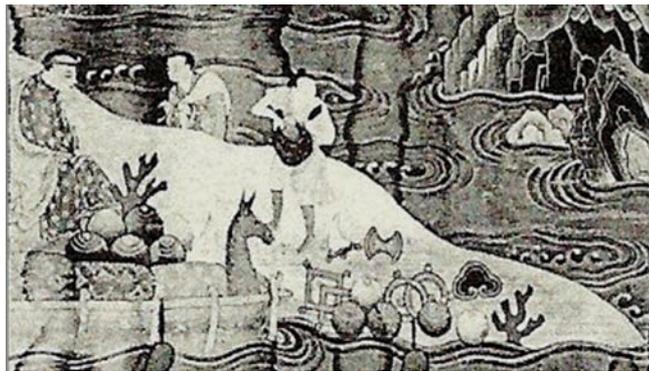


Plate 6

Plate 7: They all climb up the shore and are greeted and offered water to drink.

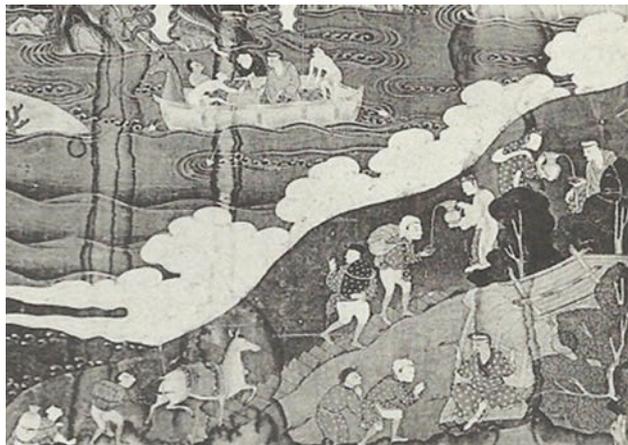


Plate 7

Plate 8: They bow to Suparaga and return.

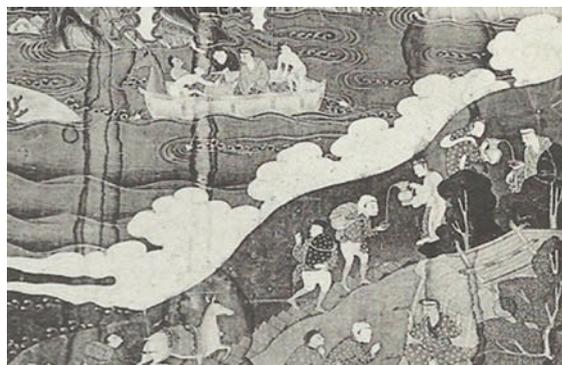


Plate 8



The depiction of the horse is very interesting, seated always in front of the ship, which also conveys the spectator the direction of its heading. In the beginning it appears like the structure of the design of the ship, but when all reach the shore and climb up the land, the horse is also seen returning along with the others.

Like Bodhisattva Suparaga, Gangchen Rimpoche is a navigator of the oceanic mind, whose presence brings good fortune, and we return home enriched with jeweline minds. The Tibetan super-mantra *Om mani-padme hum* expresses this ascension from the stones to the adamantine essence:

**OM** is the path and experience of universality.  
**MANI** is the jeweline luminosity of the immortal mind.  
**PADME** is it's unfolding within the depths of the  
    Lotus-centre of awakened consciousness.  
**HUM** is the ecstasy of breaking through bonds and horizons.

"I invoke the patha and experience of universality, so that the jeweline luminosity of my immortal mind be unfolded within the depths of the lotus-centre of my awakened consciousness and I be wafted by the ecstasy of breaking through all the bonds and horizons."<sup>2</sup>

The Borobudur illustrates three high points of the Suparaga Jataka in reliefs

IBa 53, 54 and 55 on the lower register of the balustrade of the first gallery. The three reliefs represent the crucial moments of beginning, middle and end. They represent the *adi-madhya-antakalyana* (*thog.ma bar dan mthar dge.ba*) of the Avadana kalpalata 46.3 of Ksemendra. Relief IBa 53 is the first and shows the merchants persuading Suparaga to navigate their ship to the Golden Isles of Indonesia. Suparaga is standing on the left and the merchants are coming from the right. The merchants are kneeling and carrying gifts to beseech him. Suparaga looks young and not old as in the Jatakamala and he is pointing out his objections.



IBa 53

The second relief IBa 54 is the voyage and shows the ship at sea, a sailor furling the sails, and in the forecastle Suparaga is standing with a water jug with a spout for a ceremony to have a safe voyage to save the merchants from the sea monster disporting just in front of the vessel. To the right a ferocious sea-monster is opening its horrifying jaws. The storm spoken of the Jatakamala is suggested by the cloud in the top left corner. The 'jaws of the mare' is depicted as the actual jaws of

the monster. Hornell mentions that the forecandle was the consecrated part of a ship even in the 1920's where ceremonies took place to ward off moments of the greatest danger.



IBa 54

I may cite the Jatakamala in English translation<sup>1</sup> to give a feel of Aryasura's illuminating narrative. "Now the ship was returning with great ease, favored by both the current and the wind, moving like a crystal chariot of the sky gods, As the dim glow of light turned to darkness, the constellations began to appear like ornaments in the heavens, just then, at the moment when the reign of the night begins, Suparaga spoke to the merchants: "Now, traders while crossing the Sea of Reeds and each succeeding sea, you must dredge up sand and stones from the bottom, storing as much as your ship can hold, so that in the future her sides will be firm against any storm . . . not to mention the profit such auspicious gravel will bring."<sup>3</sup>

"The gods, out of affection and veneration for Suparaga, showed the merchants where to cast their nets, and the merchants loaded their ship with what they thought was sand and stones. But when they reached their port at daybreak, they found their ship filled with treasure --silver, gold, sapphire, and beryl. And having at last arrived in their own country, they were filled with joy and praised their savior."

The third relief IBa 55 is thanksgiving on return. Suparaga sits on a dias to the right, accompanied by the two ladies; He is well dressed with a headgear to denote his noble rank. Next to him are sacks and pots laid one above the other with treasures from the voyage. To the left are grateful merchants with precious cargo in folded hands. Suparaga is delivering the concluding discourse:

"When one dwells in the Dharma, even speaking the truth is sufficient to dispel calamity. What better demonstration of the good results of practicing the Dharma? Considering this, strive to practice! This story also shows the great advantage of having virtuous friends attain happiness."



IBa 55



With the store of meritorious actions amassed in many precious lives Lord Sakyamuni has bequeathed the Dharma for our benefit. The Borobudur reliefs narrate the Jatakas or pre-incarnations of the Buddha Sakhyamuni to blend the spiritual and worldly qualities harmoniously, to inspire us to follow the teachings with deep respect and close attention. H.H Gangchen Rimpoche brings us to this supreme creation of Gunadharmas twelve hundred years ago, to uplift our awareness, to transform our being, to reflect on the quality of our lives and to open our hearts to wisdom and compassion, to prajna and karuna.

Gunadharmas the architect of the Borobudur lies in silhouette on Mount Menoreh as the dharmakaya; the sanctum leads us on to its higher terraces and to higher spheres of spiritual life and H.H. Gangchen Lama the nirmanakaya to indrajala of the symbols of supreme reality via meditations, to translate psychological experiences into spiritual realizations. H.H. Gangchen is the Guru and in the words of the great yogini Siddharajni:

Whatever is spoken or heard is an echo of the inexpressible.

This primordially pure awareness  
Abides in reality from the beginning.  
When that is shown [by the guru] and one recognizes it,  
One realizes the sphere of ultimate reality.<sup>4</sup>

Here we sit down to visualize the metaphysical insights of the Jatakas, Avadanas, Gandavyuha and Bhadracari that scale the peaks of meditative attainment.



#### References

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2. Raghu Vira, *Tibet: a souvenir*, New Delhi, 1960, p.iii.
3. *Jatakamala: The Marvelous Companion: Life stories of the Buddha* by Aryasura, Oakland CA, Dharma Publishing, p.136.
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## Lama Caroline

*[a talk accompanying a slide presentation]*

"Good evening everybody. I think I'm in really a difficult position to follow the wonderful speeches of Rinpoche and the two professors. Therefore I'm going to invoke the gurus, the buddhas and all the protectors to inspire me.

First of all I would like to praise the King of Siddhas: Lama Gangchen and the King of Scholars: Professor Lokesh Chandra. I think for me personally, these two gentlemen, represent the height of the two traditions of realisation and scholarship. This Congress has been such a beautiful experience, the fact that we have been able to bring together these two wings of the Buddhist tradition. Both these sources of information are so important. For many of us we have spent many years with our guru, so we know very well the importance of experience. Now we're very honoured to have this opportunity to receive the blessings of the lineage of academia and scholarship. We need this aspect, as we are from the Gelugpa tradition, the tradition of Lama Tsong Khapa. Lama Michel was talking before about the development of modern Buddhism and we need these two wings together to make Buddhism develop in the world. Therefore, I request the blessing of the King of Siddhas and the King of Scholars.

What I'd like to do tonight, is to represent some of the ideas of Lama Gangchen, my teacher, as well as wear an academic hat. There are two different points of view: one is the ethical approach, from the academic scholarly point of view based on what's known textually, historically and so on; the other is the Lineage of Experience, which Lama Gangchen represents, a lineage of inner experience, of vision and of meditation. Both these two lineages are offering us very interesting and profound sources of information.

A few years ago, when I came here to a Congress I presented Lama Gangchen's ideas about Borobudur as a mandala. As you can see here on the projector is the Borobudur plan and superimposed over it is a mandala; in this case it's the Yamantaka Mandala. Actually, you can superimpose any mandala of any of the four classes of tantra - any mandala fits geometrically well with Borobudur. Over the past one hundred and fifty years, many scholars have searched for a key to Borobudur and there have been all kinds of incredible theories. From the academic point of view, Borobudur most probably represents a mandala of the yoga tantra class, for various reasons which I will quickly explain. Lama Gangchen has always, from his spiritual experience point of view, said that this actually represents a mandala of all the four classes of tantra: Kria, Charia, Yoga and Anuttarayogatantra.

You can see here this mandala base is a double vajra and here are the gateways into the Borobudur mandala. When I first came here with Lama Gangchen, I had no idea about the meaning of Borobudur. But Lama Gangchen has gradually explained to myself and many other people over the years the meaning of Borobudur as a mandala and how to use it. It's very nice this time to hear Professor Lokesh Chandra saying, what we have been thinking ourselves, that Rinpoche is the reincarnation of Gunadharmā; this is something we have been thinking for a long time and I'll explain why later. For example, here are the gateways of Borobudur, Professor Lokesh Chandra gave a very nice explanation about the lions, the makara and the elephant as representing the Six Perfections. Lama Gangchen, from his point of view, also gave us the explanation that they could be the points of a vajra, the double vajra base of a mandala. If you look at the vajra symbol, the points are actually these makara tongues - it's making exactly the shape of the metal vajras we use in the tantric rituals. On this plan that I showed previously, the doorways are showing this double vajra, which in the Tibetan tantric rituals of the different classes of Kria, Charia, Yoga and Anuttarayogatantra you have to walk up through in order to enter the mandala. On either

side of the male buddhas, the 504 male [buddhas] - on the sides there are 432 buddhas; east side is Akshobhya, south side is Ratnasambhava, west side is Amitabha and north side is Amogasiddhi. On each side of the niches where the male buddhas are there is a female buddha. We can say from an academic point of view, this is showing clearly that this is a yoga tantra mandala, because that's how it is represented: a male and female buddha sat next to each other. We are familiar with the northern tradition, coming from North India, from Vikramshila and so on, but Professor Chandra said something very nice to me today. He said that actually, Borobudur is showing the aquagee of Javan Buddhism from the 7th and 8th centuries. Then afterwards, in India [Buddhism] finished during the 10th, 11th and 12th centuries, but the Mahayana, the Mantrayana (what we call the Vajrayana) continued in the northern part of the world. Professor Chandra was actually saying that Tibetan Buddhism continued to develop these ideas from the 7th century - it was not a static thing - and it continued developing. We can say the female buddhas, on each side, represent a yoga tantra mandala.

Generally, in academia, this mandala here, which is the Sarwavidya Vairochana mandala or in Tibetan the Kunriga Nampa Nandze mandala is, more or less, what Borobudur is considered to be. Lama Gangchen is the head of Gangchen Monastery - a branch of Tashi Lhunpo Monastery - in western Tibet, and this tantra is still practiced in these monasteries to this day. A few years ago, because we were so interested in this, when Lama Michel went to Tibet, Rinpoche asked him to record the monks doing the actual practice. Lama Michel made a DVD of the abbot doing this practice. From an academic point of view, this is the closest fit. However Lama Gangchen's idea is that it's not just this one mandala, but that it is a multi-mandala; all mandalas can be practiced on Borobudur, including the core practices of our Gelugpa tradition, such as Guhyasamaja, Chakrasamvara, Yamantaka, Kalachakra and so on.

This was found during the reconstruction, it's a Javanese vajra, so you can see, they were definitely practising tantra here.

Lama Gangchen, since he first visited Indonesia, has always felt that Borobudur represents the height of south-east Asian Mantrayana Buddhism and that it's like an earlier representation of his own tradition, the Tibetan Buddhist tradition. Many of the practices he's been doing since childhood can be seen within the Borobudur stupa mandala. He also feels very strongly that since Jowa Atisha visited Indonesia, Survanadipa in the 11th century, that the Tibetan terraced stupas, the Kumbums of Nepal and Tibet, could possibly be something brought by Atisha. I would like to examine Rinpoche's ideas a little bit more.

Rinpoche has always told us that from his point of view, that Borobudur is the apogee of Central Java's Buddhist culture and it combines elements from the Theravadan and possibly the Sarvāstivāda, the Mahayana and the Mantrayana traditions as well as from astrology and many kinds of sacred geometry and architecture. It shows the paths to enlightenment for both the ordained and lay community. Borobudur is a very beautiful monument, all three yantras are represented within it and all are equally honoured, so if we want we can see it as a completely Theravadan monument; a completely Mahayana monument and so on; it is also a Mantrayana/Vajrayana monument. For example, if we look at the sides of Borobudur there are five main galleries or levels. These can be seen as a representation of the five main paths of either the Theravada or Mahayana tradition; or if we count in another way there are ten levels, which obviously represent the ten paramitas, the ten bhūmis of the Mahayana path; or we can even count thirteen levels, which from the Vajrayana point of view could represent the thirteen bhūmis of the Tantric path. Lama Gangchen Rinpoche also thinks that the Kamavibhanga, the Jitakas, the Avadanas and the Lalitavistara, the Gandavyuha and the Vajrakāriya bas-reliefs are showing us the path of progression of a Mahayana bodhisattva. The bas-reliefs are extremely fascinating and Lama Gangchen Rinpoche has for many years wanted to publish a series of books on them; he has already made the first one on the Lalitavistara.



There are so many interesting things from the Mahayana sutras represented, for example, in the Gandavyuha sutra, all the 54 gurus were both ordained and lay people, men and women; this is actually a very important Mahayana teaching as it clearly represents the essence of the Mahayana. Hopefully all Rinpoche's books, with the blessings and help of the two professors, of which we are deeply grateful, will be published in order to bring to the public the essence of the ideas of these great Mahayana sutras. Professor Chandra was saying that Lama Gangchen Rinpoche's work is bringing Borobudur back to life; Borobudur was sleeping, it was covered by volcanic ash, it was abandoned... So now let us bring all these ideas back into a modern world, in a way that we can use and be of benefit to transform our society.

Another very important idea of Rinpoche is that Borobudur represents a multi-mandala. For me it is kind of like a big rubik's cube that can be configured in almost any way you want by making click, click click. Over the years, we have used Borobudur to do Self-Healing practices, Kria tantra, initiations and practices, we've done Charia tantra, Yoga tantra and Anatarayogatantra; we have done almost everything, because it is possible to do everything in Borobudur. It really is a great multi-mandala.

We can safely conclude that Borobudur has the architectural details that represent a mandala, because of the doorways, of its geometry and so on. When we came here in the 90's, Rinpoche together with his teacher Geshe Yeshe Wangchuck, Professor Yonten Gyatso and some Tibetan monks actually measured Borobudur with a piece of string - we use GPS and all sorts nowadays but they used a long piece of string - from which they worked out the geometry of Borobudur and concluded that it did in fact fit with the 108 unit system of a mandala. Lama Gangchen noticed on his first visit to Borobudur, in 1989, a similarity between Borobudur and the kumbums of Tibet and he views it as a forerunner of aspects of his own Tibetan Buddhist tradition.

Here, in this slide, is Jowo Atisha who we know visited Java, Indonesia in the 11th century. He came here to study with Dharmakirti, a renowned Buddhist teacher. Borobudur was constructed in the 8th century, but there is evidence that despite the explosion of Mt Merapi in the year 1006AD, that Buddhism continued in some form until around the 14th or 15th century. It is definitely possible that Atisha came here, in fact his relics or part of his relics have been brought from Bangladesh to the Mendut temple recently; so this is definitely the common opinion - also of the Indonesian people. His relics are enshrined about 3 kilometres away from here.

Now on the screen you can see the first stupa that Jowo Atisha built in Faling, Tibet on his return from Indonesia. He was in Indonesia for 13 years, then travelled back to India and was invited to Tibet. One of the first things he did in Tibet was construct this monument, the great stupa of Faling, the Descent from Heaven stupa. We can see here some architectural similarities in the design.

Maybe we are curious where the design of Borobudur come from. In India, there were many forerunners of the Borobudur stupa mandala. In the past, at the end of the Gupta period, in the 5th century, there were many big terraced stupas, such as in Nalanda, in Pavapoor, in Anitchak and so on. Throughout the Gupta and the Pala periods, which were the golden age of Indian Buddhism, these great terraced stupas were constructed in India. As the Indian Buddhist culture spread throughout Asia, they also constructed in Gandhara which is in the Swat valley in Pakistan and there are also the Ryat stupa near the Turfan oasis in Central Asia, the Circup stupa near Turpan/Turfan, and of course there are the Boudanath and Swayambou stupas in Kathmandu. In Tibet there are various similar terraced stupas, such as the famous Gyantse Kumbum, the Jonang Kumbum and the Truphul Kumbum to name but some. Perhaps the Tibetans, having heard about the great stupa mandalas of India, were trying to create something similar in their homeland or perhaps Jowo Atisha drew up the designs [and took them] from Java to Tibet.

This image is the Kadam Tigle mandala, a practice that Jowo Atisha brought, which is a stepped terraced mandala with stupas around. One thing I found very interesting about what Professor Chandra was saying, was that before Borobudur was restored in the 1970's, he actually saw 108 small stupas around Borobudur which have not been restored. Lama Gangchen has always said there should be these 108 stupas and in his temple of Heaven on Earth, our Borobudur in Italy, he is actually building 108 stupas around. I found it very meaningful that Professor Chandra shared that information with us.

Now on the screen is the Truphu kumbum in Western Tibet. It was built by a person called Jampa Phel Trulphu Lotsawa, who was a Khagyu teacher from the 11th century, and also a previous incarnation of our teacher Lama Gangchen. Trulphu Lotsawa, as Professor Chandra and Lama Michel were saying, was famous as [one of] the great lotsawas who brought the Sanskrit Buddhist tradition from India to Tibet by dedicating their lives to translating texts from Sanskrit to Tibetan. Truphu Lotsawa, together with three Indian Panditas, translated about two hundred Sanskrit Buddhist texts. He also built (it is now destroyed) the Truphu Kumbum which was a similar kind of monument to Borobudur with five levels and then three circular galleries above, which in the ancient times, you could circumambulate.

Another of Lama Gangchen's ideas, that he has been sharing with us over the years, is that Borobudur in some ways represents a Kalachakra mandala. I know that from an academic point of view this is a somewhat controversial idea, because there are various ideas about where the Kalachakra was taught, but all the kumbums in Tibet, these stupas which are similar to the Borobudur, are actually Kalachakra stupas. In Tibet, the great Kalachakra tradition was called the Jonangpa tradition, which flourished until around the 17th century. Now, it's still going on, but in a much smaller way than before. One of the great masters of the Jonangpa tradition, Dolpopa, went on pilgrimage to Tsang in Central Tibet in order to make homage to the Jowo Buddha, the main Buddha of the Jokhang temple in Lhasa. On the way back he passed through Truphu, because he wanted to visit the great Maitreya statue that Truphu Lotsawa had constructed there and also to visit Truphu Kumbum in order to make mon.lam wishing prayers for the success of his work and tradition. He saw the stupa and prayed that in the future he would be able to build the same thing, but bigger! Later on in his life, after the passing away of his teacher, he was actually able to do that. He built the great Jonang Kumbum in Western Tibet, that you can now see on the screen, and which is definitely a Kalachakra stupa and is definitely modelled on the Truphu Kumbum. Around the base you can see it has got the same, like a yantra, like Borobudur; then there are the different levels. As Lama Gangchen was saying: these days, here in Borobudur we can go outside, it's a warm country, but in Tibet or in Europe we need to go inside - so this kumbum you can go inside. Truphu Kumbum was like Borobudur, you go around on the outside for circumambulation. Anyway, Dolpopa, who was a very famous master in Tibetan philosophical history said: 'After I passed my monastic examinations, I saw Truphu Lotsawa's Kumbum, his stupa, and I made many prayers with the force of intense faith and I saw many quotations in many sutras and tantras about how to complete the accumulation of merit and wisdom and how this could be done if you construct a perfectly proportioned stupa mandala'. He wished to construct a stupa in order to bring liberation to those beings who were unable to study, who just by seeing this kind of monument could receive blessings which would plant the seed for liberation in their mind. During the construction, they had many visions of the actual Kalachakra pure-land and of the mandala, and the model for this is the Truphu Kumbum.

Yesterday Professor Chandra was honouring Lama Gangchen, saying that he thought he was the successive incarnation of Gunadhama, the architect of Borobudur. We can see actually that Gunadhama has been quite busy over the centuries! Nowadays, he is in Italy and Brazil, here, there and everywhere making Borobudurs. I jokingly said to Rinpoche: 'Oh, now you're making Borobudur, again!' referring to his life here in Borobudur. He said: 'Oh no, not again, actually third time!'



Of all these kumbums, Gyantse is the most famous one, this is recognised as a multi-mandala of the four classes of tantra, Kria, Charya, Yoga and Anuttarayoga tantra and on the top is the Kalachakra temple.

What I did on this slide is superimpose the Kalachakra mandala over the Borobudur multi-mandala; all mandalas are fitting very well with Borobudur. (see 2008 article by Lama Caroline)

This is Gyantse Kumbum, you can see it again, the same plan. You can see through the geometry that there's definitely some kind of continuity between the Tibetan kumbums and the tradition that was represented here in Java, which is Indian Buddhism. I think Rinpoche has always been looking for the Indian roots of his tradition, in other lives he was an Indian siddha and a Sri Lankan siddha. Maybe, from a strictly rigorous academic point of view, we still need to find some more information, but I think we are getting there. I hope in time we can put all the pieces of the jigsaw together by taking all these interesting ideas from the academic tradition and from the lineage of experience and linking them together. It's like the Mahayana, you need two wings to fly and I think we need the two wings of scholarship and realisation for Buddhism to grow up in the West, in the modern world.

To conclude, I would really like to request again for all of us, the blessings of the King of Siddhas and the King of Scholars. Please bless all of us, so we can develop Buddhism in the modern world. Please share with us your wisdom and your blessings so that - as Lama Michel was saying, now we are just baby-buddhists, baby-bodhisattvas - we can grow up! Please help us, by sharing with us your knowledge and your realisations, so that we can gradually become teenage bodhisattvas, adult bodhisattvas and then finally real bodhisattvas!

Thank you very much."





**SECURITY**





from left: Vice Minister for Culture Prof. Wiendu Nuryanti, Dr Mohammad Nuh, Minister for Education and Culture of Indonesia with Lama Gangchen



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## Keynote address by Dr Mohammad Nuh, Minister for Education and Culture of Indonesia



Selamat Malam

Bonsoir

First of all, on behalf of the Ministry of Education and Culture I would like to thank you very much, all of you to learn, to emphasize about religion, about Borobudur, about Buddhism and Peace in the world. I know all of you come from all over the world. From the Asian countries, from Europe, from Brazil, Chile, Italia, India, Chinese, France, The Netherlands, Germany, America, Switzerland, etc.

Thank you, thank you very much to all of you. I hope very sincerely, that all of you and Your Excellency can stay in Borobudur very peacefully. We love peace as your peace message. What we think about the necessity, the importance of a peaceful world, a world with peace needs to be developed. A world without peace is like in the hell. But all of us, with all our strong will, we could stay in paradise.

So thank you very much, thank you very much all of you.

Merci bien for visiting Indonesia, bravo.

Au revoir

It was a very nice surprise for me

Trimakassi!

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Vice Minister for Culture Prof. Wiendu Nuryanti:

om / svaha

"On behalf of the ministry of Ministry of Education and Culture, I would like to say thank you very much for all of you to learn, to emphasise about the religion, about the Borobudur, about the Buddhists and peace in the world. So I know all of you come from all over the world, from the Asian countries, from Europe, of course Sampre (?), Brazillia, Italia, China, India, so thank you very, very much for all of you and I hope all of you, your Excellency could stay in Borobudur with the very peaceful and we love about the peaceful as your medicines at, what we kind, what we think about the necessary, the necessity, the importance of the peaceful. World without peaceful is like in the hell. World without peaceful like is the hell. But all of us, strongly willing, we could stay in the paradise. *[applause]*

"So thank you very much, thank you very much, for all of you. *[applause]*





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## What does Borobudur have to offer to a modern evidence based world?

Rogier Hoenders, psychiatrist (The Netherlands)

### Background

The leading philosophy of Western science has been monistic materialism. Its origin can be traced back to Newton and Descartes. Life, consciousness, and intelligence are seen as more or less accidental side-products of material processes. This is well illustrated by a recent bestseller book "we are our brains" (Swaab, 2010). In a universe understood this way, there is little room for spirituality. The existence of God, the idea that there are invisible dimensions of reality inhabited by nonmaterial beings, the possibility of survival of consciousness after death, and the concept of reincarnation and karma have been relegated to fairy tales and handbooks of psychiatry. From a psychiatric perspective, to take such things seriously means to be ignorant, unfamiliar with the discoveries of science, superstitious, and subject to primitive magical thinking. If the belief in God or Goddess occurs in intelligent persons, it is seen as an indication that they have not come to terms with the infantile images of their parents as omnipotent beings that they had created in their infancy and childhood. And direct experiences of spiritual realities are considered manifestations of serious mental diseases such as psychoses (Grof, 2012)

### New discoveries

But in the last decennia a lot of discoveries in science shake the very foundation of this rather limited materialistic worldview. There is, for instance, a lot of evidence from epidemiological studies that practising religion / spirituality is strongly related to better psychical and mental health. And when disease does occur, recovery is enhanced by it (Koenig, 2004; 2012). But as strong this evidence is, these are correlations, not causal effects. To prove causal relationships we need intervention studies such as randomised clinical trials (RCT's). These have been conducted on praying and other healing interventions and some results are stunning (Olshansky & Dossey, 2003; Achterberg et al, 2005), but not all studies are positive, and most replication studies have failed to confirm earlier results.

Other scientists have found evidence for paranormal phenomena (Sheldrake, Radin, Mayer), life after death (Grof, van Lommel), consciousness being free from time and space, operating far beyond the brain (Dossey, Grof), interconnectedness between all living beings (McTaggart, Radin) and effects of healing and prayer even from a far distance (Koenig, Benor, Byrd). These premature findings are not scientific facts, but still challenge the fundamental assumptions of the materialistic worldview. They seem to validate to some extent some of the main metaphysical assumptions of the vitalistic world view, of the Eastern spiritual philosophies, and even certain beliefs of native cultures (such as the belief in a spiritual/energetic force (Qi, Ki, prana) that flows through the universe, the earth and living beings).

### Conflicting paradigms

This challenging of worldviews is a dangerous enterprise. Most scientists who dared to do so have been criticized, laughed at or even expelled from the academic world. Some of them, such as Rupert Sheldrake, now operate outside mainstream science.

Why do those scientists meet so much antagonism? I think the main reason is "conflicting paradigms" (Hoenders et al, 2008). We all have attachment to our worldview. When it gets challenged, strong emotions arise. But as Westerners we need to remember that there are (and have been) many other cultures with complete different worldviews from our own on this planet. For instance the Eastern view which includes reincarnation and effects of prayer and other 'paranormal

phenomena'. Even more, when looking closer, it seems that most other (native) cultures (Aboriginals, Indians, Celts, Maya's, Inca's, Shamanists) had similar ideas.

Why would our Western worldview be better than these vitalistic worldviews? Some argue that because of an ever continuing progress in science, modern cultures are by definition better than the traditional ones. But is that really true? How can we know? Wouldn't it make more sense that all cultures and healing traditions hold one piece of life's puzzle? That all spiritual and healing traditions have something to offer?

### **Transpersonal theory**

Ken Wilber has proposed this last thought in a convincing and coherent manner in his 'integral model', using the 1st, 2nd and 3rd person perspective (Wilber, 2000). Western science almost exclusively adopts the 3rd person perspective. It aims to research the outer world in a systematic controlled way. The first person perspective as a valid scientific method is much more acknowledged in the Eastern traditions than in the West. This perspective uses a systematic controlled way to research the inner world. This line of thought has been expanded and refined to a coherent body of knowledge called transpersonal theory. Transpersonal theory and the before mentioned scientists state that science and spirituality are not opponents; they represent two approaches (1st and 3rd perspective) to existence, which are complementary, not competitive. Science primarily studies phenomena in the material world, the realm of the measurable and weighable, while spirituality and true religion draw their inspiration from experiential knowledge of the aspect of the world that Jungians refer to as "imaginal" also called "holotropic states of consciousness" -- the altered states in which experiences surface that are very similar to those that inspired the great religions of the world (Grof, 2012).

### **Spirituality and science**

Spirituality is a very important and natural dimension of the human psyche, and the spiritual quest is a legitimate and fully justified human endeavor. A deep mystical experience tends to dissolve the boundaries between religions and reveals deep connections between them, while dogmatism of organized religions tends to emphasize differences between various creeds and engenders antagonism and hostility. The dogmas of organized religions are generally in fundamental conflict with science, when science uses the (3rd person) mechanistic-materialistic model. However, the situation is very different in regard to authentic mysticism based on inner spiritual experiences (1st person). The great mystical traditions have amassed extensive knowledge about human consciousness and the spiritual realms in a way that is similar to the method that scientists use in acquiring knowledge about the material world. It involves a methodology for inducing transpersonal experiences, systematic collection of data, and intersubjective validation. Spiritual experiences, like any other aspect of reality, can be subjected to careful open-minded research and studied scientifically (Grof, 2012).

### **How does all of this relate to mental health?**

As mentioned before, spirituality is clearly linked to better physical and mental health. It also helps to: promote a positive worldview, make sense of difficulty, give purpose and meaning, discourage maladaptive coping, enhance social support, release need for control, increase positive emotions like forgiveness, thankfulness and hope and buffer against distress by strong spiritual experiences (like ego loss and experience of union with others, world or cosmos (Kohls & Walach, 2007).

In the last 20 years there has been an explosion of research on the effects of spiritual practice. There is now research on meditation (effects on brain function, blood pressure, immune system, optimal performance), mindfulness (on stress, mood, and other psychiatric disorders), yoga (physical and mental health), breathing, visualization, mantras, positive psychology, and so on.



### How does this relate to Borobudur and NgalSo Tantric Self-Healing?

NgalSo Tantric Self-Healing is an integrated meditation practice that combines many different methods some of which are now being validated by science as effective methods to increase health and prevent or even treat mental and physical disorders.

Candi Borobudur is a timeless monument that was built between the 7th and 9th century by Gunadharma. It represents all teachings of Buddha in an exceptional way. It has so many different ways of showing the spiritual path and of teaching methods of both sutra and tantra that it is rightfully called an "ocean of mandalas".

### First person perspective

On a personal level, I have been interested in how the mind works since I can remember. The search for answers brought me into contact with Tibetan Medicine and Buddhism. The Tibetan system of healing and spirituality seems to me the most complete, deep and integrated of all.

I find it difficult to find words that capture completely the whole array of feelings, memories and inspiration that Borobudur and Lama Gangchen's teachings have given me. This is my fifth pilgrimage to Borobudur and I have been practicing Self-Healing now for almost 9 years. During this time I have experienced an ever increasing feeling of inspiration, energy, meaning and happiness. It has brought healing and health to my family, friends and patients.

So, what does Borobudur have to offer to a modern evidence based world?

An integrated holistic model of spirituality, the essence of human consciousness and its potential and a vast and profound source of deep meaning, healing and inspiration to increase health and happiness.

