





Borobudur - A Wisdom and Peace Mandala to Awaken the World

Claudia Sobrevila (USA / Venezuela)

The first time I saw the announcement for a Peace Pilgrimage to Borobudur by Lama Gangchen Rinpoche, I was struck by the deep meaning of what it said: "Borobudur is a sacred power place for self-healing, where Lord Buddha, approximately 2,500 years ago, gave the Kalachakra initiation. You will practice the 13 stages of enlightenment (bhumis) to reactivate the Shambala energy in yourself and the world." In simple terms, Kalachakra is the mandala or palace inhabited by the Kingdom of Shambala which is Heaven on Earth or the Enlightened World.

After a frustrated attempt to arrive to Borobudur for the first time in 2006, when I encountered many problems from not having an entry visa to Indonesia, to being in a flight that had to go back to Bangkok after 2 hours of flight due to bad weather conditions, I found myself in front of this enormous temple in 2012. As mentioned in the announcement, the experience was profound and allowed be to experience some of the secrets that are hidden in this sacred monument that took more than 300 years to be built.

As we go, every day, through the Borobudur mandala with a pure heart and led by Lama Gangchen Rinpoche, who is an emanation of Guru Vajradhara in this world, we are able to awaken our inner potential and through practice and strong concentration, we can, at times, when we reach the top experience ourselves as a deity, as a Buddha to benefit all sentient beings. Lama Gangchen, like many others that came from Tibet, is a real example of a human being that lives a life of strength and purity with inner peace and compassion. Experiencing Borobudur with him is like having a personal guide to the subtle realms, to being personally introduced to the many deities and wisdom beings, and to experience some interdependent phenomena and pure joy. He comes from an unbroken lineage of masters who attained realizations by manifesting themselves as a tantric deity. Lama Gangchen received his empowerments from many great masters, one of the main ones being H. H. Trijang Rinpoche. It is truly an extraordinary opportunity and it is not surprising to have seen how, year after year, Lama Gangchen continues to lead large groups to Borobudur to help them awaken their crystal pure nature, which is infinitely peaceful and blissful.

The world is in urgent need to have many people reach higher levels of consciousness, including love, joy, peace and enlightenment, to help change many of the destructive actions that mankind is taking. Of particular concern to me has been the destruction of the pure environment and of nature. The rivers and lakes, the air, the earth and oceans are being polluted with toxic substances. The forests and all major ecosystems are being cut down to use their wood and to extract minerals and oil for our consumption. Many species are being killed such as elephants and whales to use their ivory or other products for human consumption. Never before have we seen such an endangered planet. This endangers the human race too.

While my work at the World Bank gives me an opportunity to try to change some of these problems by carrying out small actions in different countries in the world, I realize more and more that we need to help people change their views, their emotions and their behaviors. If people change their emotions to positive ones, their love and respect for Nature will increase. This is simply because we are Nature, we are one with all the elements and with all the species that inhabit this beautiful planet.

Tantric Buddhism contains many techniques that allow us to change our mind from a negative state to a positive one. Over the years, I have been practicing the Ngalso Tantric Self-Healing meditation which is based on the channeled information that Lama Gangchen received in

Borobudur. Every time that I practice, I have been able to reach a relaxed state of my mind where, as a predictable outcome, I have experienced increased clarity, joy, love and intuition. With many people transforming themselves to peaceful and loving states of their mind, we could create a better world. We have to keep trying.

The peace pilgrimage in Borobudur accelerates our transformation even more rapidly. I have learned a few things during this trip that I would like to share in this talk.

Lama Gangchen has emphasized that the Mandala of Borobudur is not to be entered lightly if we really want to experience its effects. We need to purify the inner and outer elements (space, air, fire, earth and water). This is usually done with offerings of incense and reciting the Vajrasattva mantra as we circumambulate and using the mudras and mantras of the five Great Mothers. He explained that having our elements cleaned and purified before entering the mandala takes our mind away from defilements and helps us stay away from distractions so that we may receive the blessings of the wisdom beings as we enter the mandala.

The experience of pure Nature creates a better container to manifest an enlightened content. If the container is polluted and filled with negative vibrations, the result will be a mind filled with negative emotions and defilements. This continues the cycle of negative actions against the environment and Nature and then we continue to weaken ourselves. Many masters such as Jesus Christ and many others, have been known to go to Nature for extended periods of time to connect with pure energies and attain their most subtle levels of existence and high consciousness levels.

I have noticed that Lama Gangchen does a very precise work with the inner and outer subtle energies as he walks us through the Borobudur Mandala. He is like an orchestra conductor guiding all of us in a coordinated fashion through the four hours daily ritual. Last year, he mentioned that we were in Borobudur at an auspicious time according to the Tibetan calendar. It corresponds to 15 days period when Buddha made miracles. He further said that all Buddhas and Bodhisattvas were rejoicing because many people from all over the world were in Borobudur renewing their Bodhisattva vows. He further said that by repeating so many mantras around Borobudur we are sending out these sounds above Borobudur and that all the wisdom beings that receive them are happy. This reminds me when I worked with many shamans years ago, how they also awaken elemental beings (devas, fairies, etc..) by making their rituals.

Every day, after we have purified the elements as I was saying earlier, then the mandala can be created within ourselves by following the sacred walk around the walls and various levels of this magnificent Buddhist temple. The mandala is created by visualizing the five Supreme Healers or Dhyani Buddhas and their consorts according to their specific directions (north, south, east, west). Lama Gangchen instructed us that as we start climbing the stupa, we must concentrate on experiencing each of the Supreme Healers within ourselves. In Borobudur, the practice of the five Supreme Healers is much more effective because not only the energy emanating from the stones helps us, but the many enlightened figures and forms of the sculptures produce an imprint in our mind that awakens our subtle energies. I noticed that in all the panels, the sculptures of people show their hands and arms making gestures. Most of the gestures seemed positive to me and were about receiving, greeting, caring, loving, etc... None was depicting gestures of violence, aggression, stealing, killing, etc...

As we connect to the Supreme healer, we also physically face each of their direction. We walk gently through the stones, signing joyfully the mantras and making the mudras. The panels become alive and wisdom beings come out to encourage us to continue. I remember clearly one experience when I reached the west side of the 4th bhumi where Amitaba's energy is, I entered into a deep meditative concentration. I was not as skilled to feel the energies of the other Dhyani Buddhas. But, I understand that each trip and each day, the experiences are different and they all show us the layers of work that we need to transform to be able to awaken to our true nature.



I learned by walking the different levels of Borobudur, by observing the many panels encrypted with sculptures of many forms, how much of Nature is depicted with animals, trees, flowers, birds, leaves and fruits in most panels. One day, I walked only looking at the trees and their leaves and noticed what an incredible diversity of species are shown. I felt that there is a secret knowledge about plant uses for food, building, medicine and spiritual purposes that is hidden in those panels waiting to be discovered.

Nature represents the Feminine principle and the Borobudur mandala depicts the feminine everywhere. The different deities are represented in many panels with their consorts, reminding us that the path to enlightenment requires a balance of the feminine and masculine energies. In the world that we are living now, the masculine energy is dominating the way decisions are made and how we work. The Shambala Palace does contain many female elements as well as natural elements that we could copy in our societies.

What is also extraordinary about walking the Borobudur mandala in such a manner is that opposite to the mandala one can see these long stretches of green tropical forests, reminding us of our connection to this planet. Lama Caroline one time reminded us that at the moment of Buddha's enlightenment, Bhumi, the Earth Mother was present and she was the witness of Buddha's enlightenment.

When these meditative walks are repeated day after day around the Borobudur Mandala, then incredible phenomena start to manifest in the physical world. Last year, one of the photos taken by some people showed a stream of light coming from the Stupa of Borobudur to the fire puja that Lama Gangchen was conducting. Another picture showed the Borobudur mandala with a larger abundance of light than the real one coming from the lamps. This shows us that the place is becoming every time more alive with enlightened energies.

I believe that we are extremely fortunate to be able to come to Borobudur as the place is filled with enlightened energy that Lama Gangchen accesses masterfully to bring benefits to all who visit the place.







Liberation from fear by the spiritual power of Borobudur

Dr Rudolf Schneider (Switzerland)

Dearest Friends:

I am very happy to have the opportunity to talk to you because in other times nobody listened to me, sometimes also I did not speak because the greatest teachings are coming silently.

So listen or no listen - I am always happy.

When I came to Lama Gangchen, Geshe Rabten I had a lot of fear: fear of dying, especially of losing my children, of not being accepted - fears that some of you know. Nobody could really help me because I did not trust. I was happy as far and deeply insight with my family but I did not want to charge their minds more. So, I was looking for some professionals in inner science. Some friends guided me to the lamas of Tibet, who took care of my heavy problems. They touched my innermost trust and joy in dreams with initiation means in a subtle way.

For example: I liked very much driving that time, but I could not cross tunnels anymore, which we have a lot of in Switzerland. I would get panic attacks.

After the first initiation in: the power of communication given by Geshe Rabten in 1985, I lost all my fears for some months. After, the fears came back because I followed too much my nose and came into difficulties because of that, so I had to learn more. I received many initiations in all the pure feelings like freedom, peace, love, compassion, humour and more, the most from Lama Gangchen Rinpoche, which stabilised my inner world more and more.

In 1995, we received all the initiations at once within 10 minutes on the the stupa of Borobudur with Geshe Yeshe Wangchuk that time I know: there must be something!

In fact my fear was a fear of - lets call: the big nothing after death, after love, after after... I learned to enjoy that time between where nothing was to do - or in the lamas words: the time, when the mind holds nothing.

Still my thinking was very strong, but also this calmed down mostly. That looks very simple and when you are in it, it is simple; but, when you are out it can be very difficult to get in - hmm!

Then fear shows up: it cannot be that easy! I am a well educated person with big responsibilities, a family and so on.

But, our life can be more easy: please let us try it without doubt coming from our behaviour patterns from our memory, from our mentality.

Borobudur offers to all the subtle secrets echoing our innermost qualities like a huge computer, even though we may not like to call it like that - a computer built by thousands of people guided by all the wisdoms for our future too; a better place that allows us to feel that it is possible to live without a continuous self identification with harmful negative patterns " Borobudur makes things easier, even easy - why not?

Happy days, happy times, happy no times, happiness for ever unconditionally! - Buddha's most secret teaching!





Outer and inner Science

The Benefits of the Borobudur meditations on Physical Health

Elkana Waarsenburg (The Netherlands)

Since eight years Elkana Waarsenburg has been travelling with Lama Gangchen Rinpoche, Lama Michel Rinpoche, Lama Caroline and many others to holy places around the world. During these years she experienced great benefit of daily practise of dharma, like at home in the Netherlands, in Albagnano, Italy, in Tibet and at the Borobudur in Indonesia. Especially the NgalSo Tantric Self-Healing Meditation of the Five Dhyani Buddha's (five main qualities of the mind/ five wisdom practice) and the Five Great Mothers (environmental practice, based on the five elements), which is based on the Borobudur in Indonesia, have been of great benefit for herself and in her work as a family physician. At first sight modern science and western health care may seem to have nothing do with the life and teachings of Buddha Sakyamuni who lived 624 BC and whose teachings are represented here in the form of the Borobudur. Surprisingly the knowledge of inner scientist Buddha Sakyamuni and the NgalSo Self-Healing practice have much more in common with modern (outer) science than at first thought. Elkana will share shortly some thoughts about characteristics and history of Western (medical) science in relation to Buddhism (inner science), address some research done on the effect of environmental factors on physical health and will share some personal benefits of the Borobudur meditations on physical and mental health.

Short history and characteristics of inner and outer science in relation to health care and Buddhism.

The fundamentals of Western medicine were developed in the Persian/ Greek culture and written down by Hippocrates (460-377 BC). The diagnosis of sickness was based on the five elements: earth, water, wind, fire and space. Based on that the doctors prescribed treatments like diet, hygiene, exercise. During the Renaissance (14th -17th century) the emphasis was put on careful observation and experimentation. Descartes (16th century) was worried that prevailing scientific materialistic thoughts would reduce the conscious mind to something that could be manipulated and controlled. He believed that mind and spirit should be the focus of the church, leaving science to dissect the physical body. This philosophy has led to the 'Cartesian Split' which resulted in mind/body duality. Around 1700 Hume, Locke and Newton were influential in the (medical) reductionist movement: if we could reduce natural phenomena to greater simplicity, we could understand the greater whole. As a result of this reductionist approach in the 19th and 20th century diseases were seen as the result of a dysfunction of the biological system of the body. The main solution of Western medicine came to be to treating this dysfunction through surgery and (chemical) medication. This reductionist outer scientific approach of understanding the nature has provided valuable knowledge: human mankind has been to the moon, high technological developments support our daily lives in many ways and have enabled us to discover many new medications like antibiotics, transplant hearts, read the genetic code. At the end of the 20th century and the beginning of the 21st century quantum physics was founded by Einstein, Bohr, Heisenberg, Bohm. Quantum physics deals with discrete, indivisible units of energy. This new branch of outer science contains many new clues to the fundamental nature of life. As Niels Bohr said, "Anyone who is not shocked by quantum theory has not understood it." There seem to be strong parallels between Buddhism and the scientific way of receiving and understanding reality. Buddhism (inner science) that has profound knowledge of subjects such as: nature of reality, interconnectedness, emptiness, seem to resonate quite harmoniously with these latest scientific discoveries (outer science). Two seemingly different modes of perception, non-material versus material, intuitive versus rationalistic, spiritual versus scientific are in my opinion in fact two ways of understanding reality and are two sides of the same coin. ('where science and Buddhism meet').

Another very interesting recent discovery in medical science is epigenetics. It's a newly recognized second genetic code that controls the activity and programming of an organism's DNA. The assumption until recently was that the DNA itself determines what the organism is like, how it survives, and how it behaves in its environment. Due to this latest discovery of epigenetic it seems that different kinds of environmental factors influence this second genetic code of genes and DNA and by doing so influence our health. So due to certain environmental factors some genes do or do not express themselves. Environmental factors can be chemicals, medication (herbs or chemical medication), nutrition's, exercise, breathing, vibration/ sounds, emotions and consciousness! (Lipton, Chopra, Ornish, Willet) In my opinion these new insights seems a bit similar to Buddhism and NgalSo Tantric Self-Healing in relation towards physical and mental health. In NgalSo Self-Healing meditation practice we make use of mantra's (sounds), mudra's (movements/exercise), concentration, breathing techniques so to heal the body and the mind. These techniques that are used during this meditation are all different environmental factors influencing our mind and these genetic codes embedded in our 50 trillion cells that our body consists of!

Environmental factors and the influence on physical and mental health

Let's have a look at some scientific research done on these environmental factors in relation to physical and mental health. The World Cancer Research Foundation (WCRF) 2012 states that genetics account for only 5-10% causing cancer; environmental factors like unhealthy food, overweight, smoking, no-exercise contributes 90-95% of all cancer. Dr. Willet (renowned health researcher) did research on the effect of diet and examined how many common diseases can be avoided through a proper diet. This study showed that 70% of colon cancer and stroke could be avoided by a proper diet, 80% of coronary heart diseases (like cardiac high blood pressure, ischemic infarct, heart failure and blocked arteries) and up to 90% of Diabetes type II. Also Dr. Ornish, a professor of internal medicine in California, did research called 'The Lifestyle Heart Trial', in which he examined whether a more strict lifestyle could reduce significantly the amount of atherosclerosis in the heart vessels and prevent death. Most physicians did not believe that regression of atherosclerosis by life style change would ever be possible, let alone within twelve months. This study showed that 82% of the patients they measured (via cardiac blood flow) had a reversal of atherosclerosis. 14% had no change and only 4% worsened. These results got published in the Lancet, a highly respected scientific journal. This study had a big impact on the medical field. Dr. Koenig amongst others did a lot of research about the effect of praying/ spirituality on physical and mental health. Diverse epidemiological correlates were found in huge reviews and meta analysis. People who pray do have less cardiac heart diseases, exercise more, eat healthier, experience more well being, have more hope and optimism, live longer, have less complications after surgery, have less chronic diseases, have less anxiety, have less depressive symptoms, use less of alcohol/drugs and commit less suicide. Some of my own experiences with the NgalSo self-healing over the years are: feelings of less stressed, improved sleeping, less anxiety, stronger immune system (seven years on a row having no influenza although being exposed to influenza each day through meeting patients).

(Personal) Benefits of the Borobudur meditations on Physical Health

The NgalSo Tantric Self-Healing Meditation is based on the Borobudur in Indonesia. It has been developed by Lama Gangchen Rinpoche in the eighties based on Buddha's teachings. NgalSo Self-Healing is not only based on the Borobudur in Indonesia, it dates back to the time of Trulpu Lotsawa who lived in a small village in the middle of Tibet, close to Shigatse. There at Trulpu is a monument similar to the Borobudur builded approximately around 1100 AC. Nowadays due to erosion over the hundreds of years it has become a ruin, waiting for its reconstruction like the Borobudur did (it was over hundreds of years covered by ashes of volcano's and rebuild in the '70).



NgalSo Self-Healing is a condensed meditation practice containing different purification therapies of body, speech and mind, of the environment and of the five elements (water, earth, wind, fire and space) it includes breathing, gesture, sound, visualisation, colour and symbol therapies. Besides the NgalSo- Self Healing Practice there are many more meditation practices in relation to the Borobudur taught over the years by Lama Gangchen Rinpoche to his disciples.

By practising these different meditation practices at different places all over the world I have experienced many benefits from it. This vast knowledge of Buddhism that is captivated here at the Borobudur in all different forms of sculptures reflects an ocean of nectar. To taste this ocean of nectar there are different ways to do so. For example from an intellectual/ rational point of view; discovering the meaning of the Borobudur through all its different, levels, panels and stupas. Or through experiencing the meaning of the Borobudur through meditation practices. Following classes of Buddhism on the nature of reality, interconnectedness, emptiness or by practising the old ancient wisdom of love, compassion, harmony and joy through meditation like the method of Self -Healing. Every day I am experiencing an ever growing amount of benefits of the Borobudur for myself, family, friends and patients. To illustrate the healing powers of the Borobudur I will share some experiences in more detail during the lecture.







Borobudur Symbols

Geshe Thubten Kunsang (Tibet)

"This is gift in my life from Lama Gangchen because you see, I am not very famous a a good architect but Rinpoche has chosen for me to increase my accumulation of merit, because right now you see, this morning and every day, how many persons are coming here to look at this stupa and the reason we are coming here, so same as - now we are... the body is ongoing in the present so it would be hard to finish this project this if successful and in the future everyone can also join and go to their, to do your prayer or to use it. So this is the lesson [of the] Mahayana, Vajrayana tradition, so therefore I consider that Rinpoche is holding the Mahayana tradition from the East and also the founder of Western Vajrayana traditions so both in one. So for this reason I agreed and I try to do my best to work in Borobudur - so how is it of benefit?

"I will tell you a story, actually it is difficult to tell to you in my English because that is from the collected works of Lord Buddha. I will give you two examples, one is that Shariputra, in his previous life, how he became a monk and met a Shakyatupa because in his previous life he saw the statue, one statue of the Buddha, so this comment he has borne as Buddhist and also being with Shakyamuni and same as one famous Aryia, in Tibetan we call [Shindapegye].

So without motivation, as in his previous life he was an insect and it was just rounding the stupa, by the water and the wind, so he had no motivation but repeat of this karma, he became a Buddhist and also enlightened in this life. For this reason without the motivation, the circle of the temple, he became a monk and enlightened in one life.

"So, therefore, we all are here with the motivation, with praying, chanting and also meditation, so this is very beneficial. Same as which I worked for that project, so right now, who will we become in the future? So like here, so many centuries, about ten centuries everybody is coming here and looking here, so this is merit, the root of merit and for this reason I agreed and I try best to there, so I do not want to tell you all the details of the meanings and simplification of Borobudur. When we finish that project and I tried to, right now, from the stairs simplification of all the symbols and those things. So therefore I hope to share with you in a future time and right now the main point is that, same as this is one of Rinpoche's projects, similar other projects that Rinpoche is not working for himself; this is working for everybody in the world. So therefore, I would like to share and be of service for his inner project, so I hope to finish that project, so I'm not going to say any more because my English is not enough. So that much for today and, thank you very much."





Developing a peaceful mind

Bernard Gesch (England)

Rinpoche very kindly asked me to write a few words about my experiences of being a student and friend of his, to hopefully form a contribution to the celebrations at Borobudur this year. I am both honoured and delighted to do so. I hope that in some small way this will be useful.

I am employed as scientist. My research involves testing if a healthy diet can cause a reduction in antisocial and violent behaviour. To date three carefully designed studies have been conducted in prisons where the sources of food and behaviour can be closely monitored. Each study in turn has found significant reductions in antisocial and violent behaviour ranging from 26% to 61% fewer offences when the diet is improved and more studies are being conducted. This suggests that on a gross level our behaviour is affected to a remarkable degree by what we eat. Rinpoche often describes this as "peaceful eating."

The underlying point is that we interact with our environment. That mind and body are not separate. As the Buddha taught: "just as it is in the outer world, so it is in the inner world." What we eat is perhaps the simplest example to grasp because food is the part of the physical world that we need to ingest in order to function socially. Ultimately everything is interdependent, so if we use aggressive methods to produce foods and pollute our planet, these actions and their chemical consequences will also affect our minds. On the other hand, if we learn to live in harmony with our environment and ensure that everyone is properly nourished, we may create the conditions for a sustainable and more peaceful society. It is a form of chemical karma or collective need for mindfulness.

Rinpoche considers the Buddha to be the first 'scientist' because he examined profoundly every aspect of what he sensed inwardly and outwardly. This led to a state of complete understanding, which is often described as Enlightenment. If it can be accepted that everything is interdependent, it follows that the quality of that enlightened mind would similarly affect the environment that created it. This is the basis of many of Rinpoche's environmental and self-healing teachings. It is also probably why people become so attached to teachers like Rinpoche as there is something palpable about their charisma. This enhanced state of mind affects us positively, just as a better diet can affect the behaviour of violent offenders and just as various studies have shown that meditation can alter the structure of our brain. It is as the Buddha taught, that all phenomena are interrelated. As a consequence, each aspect of life has to be mindful and by achieving that the Buddha realised that ultimately everything is of the same nature.

Rinpoche has doubtless out of compassion committed himself to the unenviable task of helping many of us on the path towards a more enlightened mind. I first met him in Madrid in the early nineties. Something drew me to attend one of his conferences. I had no expectations, as I had never met a Lama before. When I met Rinpoche, he gave me a big hug and put a huge sunflower in my jacket pocket; so the formalities of introduction were easier than I was expecting. We talked for several hours in his room and he kept telling me "we should be of one mind." I had no idea how literally he meant it. Communication with him no longer seemed to need speech. If I rang him he would answer my question before it was asked. Perhaps because in the West scientists are trained to be sceptical and there was a lot of doubt on my side. This process with Rinpoche continued until eventually I accepted the evidence before me, that the mind has far more potential than conventionally recognised. Again, the Buddha taught that the mind contains the same space than the entire universe. This is the natural state of the mind, expansive and free from tension, aspects of which we often call emptiness and for which we create the obscurations to this capacity. Borobudur is doubtless inspiring and provides an environment that is conducive to allowing your mind to reach further. The challenge is to keep your mind that way!

Rinpoche was keen for practical illustrations to show mindful development that were also fun. He really liked the ancient western art of dowsing. Equipped with two wire coat hangers made into dowsing rods, we tried to show how blessing food would change its energy. Rinpoche would secretly bless one of four Satsumas and with the dowsing I would try to find the blessed one among the four. It only seemed to work if you kept your mind free of expectations. Rinpoche often would introduce unexpected changes to these tests to ensure the results were reliable. He sometimes blessed all of the fruit and watched with amusement when the dowsing rods found no difference between the fruit because they were all blessed! We tried to show how far people could make mental projections, through walls and over longer distances by timing the event to rule out chance. In Nepal the Lamas took delight in having their Monks tested with the dowsing to show how powerful their minds were. Some of the Monks looked apprehensive; I imagine it must have changed their view of coat hangers for good! We also tried more objective tests of the ability of the mind to influence our surroundings using a Geiger counter. The Geiger counter recorded radiation from an old radium painted watch. These counts should be random within a range. So we tried to see if we could alter the reading by meditation, repeating this many times. There was a small change at the time but not sufficient to convince scientists. Perhaps it could work in Borobudur!

When I first met Rinpoche I explained that I did research into violence. He reframed this and said that less violence means "peace research." He was of course right; it is a much better way to look at it. How you perceive is important. Have a peaceful pilgrimage!





Yearning for spiritual healing

Prof. Nirmala Sharma (India)

Sitting on the steps of the Borobudur with the Rinpoche, we experience the cosmic dance of energies coming from the endless corridors of time. It is an aisle of the heart which is a void in modern education. The quest of the material has broken up our lives into fragmented egos. There is a conflict between consciousness and materiality. The mechanistic approach of modern education is far removed from the 'organic' spiritual disciplines. His Holiness Gangchan Rinpoche, who has the inner experience, seeks a new vast and deep way of seeing, knowing and experiencing life. Away from the hard facts of science, the reliefs of the Gandavyuha on the Borobudur call us to experience an enlightened mind in a state of meditation. In the words of D.T. Suzuki: "The Buddha in the Gandavyuha is no more the one who is living in the world conceivable in space and time.... The Buddha of the Gandavyuha lives in a spiritual world which has its own rules (On Indian Mahayana Buddhism p.148). His Holiness Gangchan seeks a human order where "consciousness embraces the universe, so that the universe becomes the body, while the physical body becomes a manifestation of the Universal Mind" (Lama Anagarika Govinda, Foundations of Tibetan Mysticism, p.225).

"Spiritual healing", the phrase of H.H. Gangchan, reminds us of the Sutra of Bhaisajyaguru, the Buddha of Healing. Bhaisajyaguru made twelve great vows to enlighten all living beings, to give them all they may desire, to make them follow divine precepts, to cure the infirm, to provide medicines for maladies, to save those who suffer from hunger, to provide garments to those who have nothing to put on, and to make all enter the path of Bodhi or Enlightenment. The Sutra says that with the radiance of a mantra, the universe is lighted and serene happiness is attained. Likewise the mantras that we chant going up the Borobudur are the invisible and inconceivable energies to change our negative patterns. They are an upsurge of intuitive wisdom that produces spectacular remedies of undefined physical manifestations of ills. Spiritual chanting is a cleansing of the mind as well as of the body.

A human being is intrinsically a being who emanates light. There is light within him and around him. The more divine he is, the greater is his aura. The aura is infinitude of lines radiating evenly in all directions from the body. The vibrations and colours of the aura have been photographed by Indian and European scientists. Dr. Blomeyer of Germany had developed a machine for recording the effects of reciting mantras.

A ground-breaking theory has been propounded by Dr. Stuart Hameroff, Director of the Center of Consciousness Studies at the University of Arizona and British physicist Sir Roger Penrose. They hold that human souls are constructed from the very fabric of the universe. Their essence is contained inside structures called microtubules, within brain cells. At death the microtubules lose their quantum state, leave the nervous system, and enter the universe. The information within them is not destroyed but merely leaves the body to return to the cosmos. Contemporary scientific studies on consciousness are leading us to open our minds and hearts to embrace the universe with love and mutual respect. The "spiritual healing" of His Holiness Gangchan is to attune ourselves to the cultivation of a path that enriches our thoughts and actions. Wholesome concentration at a relatively low level of intensity, where all faculties are unified, is the elevation of our superconscious.

The Noble Eightfold Path is for erasing out spiritual ignorance inborn in every human being to make us capable of receiving the redeeming light. The radiations of consciousness shape the essence of all that is to become sparkling. Led by the Guru, we sense the patterns and integrate ourselves into the Way, from the manifold to the One. We regain the wonder-working possibilities of the Sunya in the very sound of the Mantras. The Mantras are modulations of Cosmic Breath that hold the key to Life and attune us to the divine worlds. They are unseen but active fragments of interior life.

His Holiness Gangchan Rinpoche invites us to the mystery of ourselves in the language of mystic sound whose roots sink into the collective conscious of wisdom and compassion. The trinity of time (past, present and future) confluence in the freedom of mystery. Away from the whirlwind of events, we go up the Borobudur, the metaphysical Sumeru, chanting mantras in soothing stillness, in the shadow of reliefs, in the murmur of prayers suddenly filling the void, and finally at the top under the azure sky to end the phantasms of the mind in the arupa (non-form) of samadhi. Here we are at the doorway of supreme fulfillment.

The "spiritual healing" of H.H. Gangchan Rinpoche is to realise life as boundless, relations to all beings as share and concern, spirit of love and compassion pervading the whole of life, a purposive progress leading to inner revolution. The message of the Rinpoche is echoed by poet Shantideva in the Bodhi-caryavatara:



May I be savior of those without one, a guide for all the lost,
A bridge, a ferry, and a ship for all who cross the water.
May I be an island for those who seek one, and a lamp for those desiring light.
May I be a bed for all who wish to rest, and a slave for all who want a slave.

May I be a wishing jewel, a magic vase, powerful mantras, and great medicine
May I become a wish-fulfilling tree, and a cow of plenty for the world...
"Till they pass from pain, may I also be the source of life
For all realms of beings to the end of space.

The development of physics is taking modern civilization to higher dimensions of human experience and the transformation of human consciousness. It is a prelude to spiritual healing where deeper values will condition Life.



Prof. Lokesh Chandra (India) Five Tathagatas and their Consorts

Buddhism is a homocentric religion as contradistinguished from theocentric religions. In theocentric religions the Creator God is above in the heavens, He is the external creativity so far as humans are concerned. In Buddhism the divine is within us, our potential inner Being that can become enlightenment or Bodhi by contemplation, either gradual or sudden. Life, nature and divine can be invoked by ritual or sakara (iconic) or by meditation or nirakara (aniconic). The emphasis has been on meditation to awaken our store consciousness (alaya-vijnana) that lies latent in all sentient beings. While modern psychology speaks of the subconscious, in Buddhism it is the potential superconscious. As life is impermanent (anitya) like other phenomena, the transcendent raises our consciousness to ever-higher levels by meditation. The forces that govern the cosmos are beyond any number, and to awaken ourselves to them the mandalas with their Olympian assembly of deities become the adamant path, or vajrayana.

Five Tathagatas

Lama Michel would like to hear my comprehension of the Five Tathagatas of the Vajradhatu-mandala. The Tathagata of the east is Aksobhya whose resolve cannot (a) be shaken (ksobhya). It is the same as the recitation vajrasattva samayam anupalaya in the beginning of the hundred-syllable mantra. It means "O Vajrasattva (adamantine being) give me strength to observe my resolve". We should not waiver or lose ourselves in mundane concerns when we sit down to meditate: we should become a-ksobhyas or resolute beings beyond vacillations or waverings. Meditation has to be a constant flow of consciousness, renewing its course all the while, like the waters of a river. The two banks of the river keep it flowing. Without the banks the water will not flow and become dirty slush. The Goddess of Learning Sarasvati means "one who has (vati) flowing (saras) eloquence". Thought is a flow, ever-renewing itself. Likewise, dynamic meditation flows within kindly energies on multiple levels. The Abhidharma-kosa defines 28 levels of meditation or dhyana-bhumi. Aksobhya is not just an icon, but the unshakeable vow of the practitioner to attain the ultimate plane. As the adamant or vajra is hard, like it our resolve has to be solid and impenetrable to garner lot of energy for the long process of dhyana. Aksobhya is the symbol of the inbuilt dedication to the superordinate goals to which we set ourselves. Aksobhya-vyuha is dedicated to Aksobhya and recounts as to how he made a vow as a Bodhisattva to study the way, vowed never to be angry or ruffled, remained steadfast over innumerable periods, finally became the Tathagata in the Abhirati paradise, and symbolizes the quintessential nature beyond all becoming.

Circumambulating we come to Ratnasambhava in the south. He is the emergence (sambhava) of the jewels (ratna) of the mind. He is samata-jnana or knowledge of the fundamental identity of things in that all are fleeting images emanate from depths. His golden color symbolizes development. Ratna beginning his name does not denote precious stones, but symbols beyond all thought. Lord Buddha, Dharma and Sangha are the three Ratnas of Buddhism. Ratnasambhava is the emergence of noble ideas of peace and compassion, wisdom and dedication. In our times when money is invading the entire social structure, and generating destructive consumerism, these negative facts of life have to be conditioned by normative "jewels" or ratnas so that our invincible resolve (Aksobhya) is dynamised by a jewelline mind iconised as Ratnasambhava and then we proceed to infinity of light or Amitabha in his Pureland of the West.

Amitabha is Infinite Light gained after an unflinching resolve and the arising of jewelline thoughts in the Aksobhya and Ratnasambhava Tathagatas. He is innate ananda, the immaculate radiance of Mahayana, the boundless light of the mind. He is the Tathagata of the Sukhavati paradise and the

guru of Avalokitesvara. He is the only Tathagata among the Five Tathagatas who incarnates in the Panchen Lamas of Tibet.

In course of circumambulation we come to Amoghasiddhi or "Unfailing Success" He is the unfaltering way to the goal we set ourselves to. He is the sure success of our meditation where we transcend the physical world we live in to the higher spheres of Being, beyond the physical realities to the higher ultimates of sunya or the creative void. Amoghasiddhi is absolute knowledge that is effective (amogha) in the realization (siddhi) of the aims of all beings according to the text Jnana-siddhi.

Finally we are with Vairocana the "Supreme Illumination" with his hands in the fist of knowledge (jnana-musti), in the gesture of supreme spiritual knowledge. Literally Vairocana means the Sun in the sky, but in meditation he is the metaphysical Light of our innermost consciousness that transcends all limitations. He is maha 'great' + vai 'universal' + rocana 'light'. He is the symbol of the radiant light of cosmic knowledge from which issue the emanations of the universe. These emanations are within us, the heaven in our hearts, the solar Sun of the skies become the spark of scintillating truth in us.

They are the Five Buddhas or better Five Tathagatas or Beings who have attained (gata) the Absolute (tatha). I have spoken of them as Tathagatas, not those who have to attain supreme enlightenment but are the cosmic principles, the unconditioned essence of the universe, in the absolute sense. The expression Five Buddhas in the context of the Vajradhatu-mandala comes from the Sino-Japanese version of the Vajradhatu-mandala. This mandala was described for the first time by Smidt in 1916 from which the expression "Five Buddhas" came into vogue.

Consorts

We come to the consorts of the Five Tathagatas. The feminine principle has been important in Buddhism. Sujata offered food in a golden bowl to Lord Buddha, the only meal in 49 days before He attained Enlightenment. One day King Prasenajit came to visit Him. A messenger whispered in the king's ear that Queen Mallika had given birth to a daughter. The king was unhappy, but Bhagavan Buddha uttered the verse:

A woman child, O lord of men, may prove

Even a better offspring than a male.

For she may grow up wise and virtuous.

Dr. I. B. Horner, Cambridge (UK) wrote that this positive attitude of the Buddha towards women "ranks as one of his greatest claims to fame as a benefactor of the human race". The women image of the feminine in Buddhism goes beyond the maternal. In Mahayana she is Prajnaparamita, and in Vajrayana they are the illusion-destroying consorts termed prajna (not sakti). The consorts of the Tathagatas are located in the heart causing the yogin's yoga.

Locana is the consort of Aksobhya, from locana 'eyes' or vision. She is the eyes divine, the eyes of transcendence. She is Lord Buddha's vision of the Middle Path, the envisionment of virtues illuminating all things, like the sun. She is the inner realization of knowledge. She represents the five eyes which lead one to inner enlightenment: wisdom-eye, dharma-eye, Buddha-eye, divine eye and physical eye. From simple biological seeing to the complex visualization of the subtle void is a long, intensive and creative journey. In Sanskrit, the root pash means 'to see' and the root drish means 'to visualize'. From pash is derived the word pashu 'animal', and from drish comes darshana 'philosophy'. In the first we have a seen presence, while in the second we visualize in thought



or contemplation of the unseen. The unseen becomes a high intensity experience of a charismatic beyond, the paragate of the mantra of the Heart Sutra: gate-gate para-gate para-sangate bodhi svaha.

Coming to the southern direction in our pradaksina, we are with Mamaki the consort of Ratnasambhava. Mamaki is the great ME of ourselves, the sense of belonging. The work Jnana-siddhi interprets her name as: "since the knowledge embodying all Buddhahood is my (mama) innermost being and my own it is known as Mamaki". She is the interpenetration of the me and knowledge.

In the west is the goddess Pandara-vasini as the consort of Amitabha. Her name means "One wearing (vasini) white (pandara) dress". It reflects a tradition of NW India where ladies wore a white dress as symbolizing purity. In India married ladies never wear pure white garments which are the drape of widows. But in the NW region of India, even married ladies had pure white garments. The goddess Pandara belongs to the west and as such she is draped in shimmering white, the supreme purity of life, free from all defilements.

Tara is the consort of Amoghasiddhi in the north. She is the active power of compassion saving (tarayati) suffering creatures. Her name means to cross over (root tar) the Ocean of Existence. Her ritual was propagated by Sridipankarajana Atisa in Tibet. Atisa's hymn on Tara has been continuously commented upon by Tibetan scholars for a millennium. Taranatha says that in a cosmic age, in the presence of Amoghasiddhi she made a vow to deliver creatures from pain and suffering. Life is a bubble, existence is an ocean without bounds, and to transcend them is the quintessence of Tara who redeems from this bubble-like existence. We invoke her as the Saviouress in the mantra: our tare tuttare ture svaha to lead us over to the yonder shore, to rescue us from the fleeting breeze of transience. It reminds me of an aria of Bach:

Mein Leben auf der Welt ist einer Schiff-fahrt gleich...

So tret ich aus dem Schiff in meine Stadt

Die ist das Himmelreich.

In the centre is Vajradhatvisvari the consort of Vajradhatu Vairocana. She transpierces the most somber darkness and destroys the ignorance and error of hearts attached to desire. She is the blooming of the moment when the innate power attains its supreme objective whereby beings can become Buddhas. She is the queen (isvari) of the absolute realm (vajradhatu).

The five elements

The five elements in yoga are: earth, water, fire, air and ether. We can pair them:

earth and ether (space, sky)

water and fire

air (prana 'breath')

Vasubandhu, in his Abhidharma-kosa, designated them as elements of:

solidity (the earth carries)

moistness (the water joins)

heat (the fire cooks)

motion (the wind expands, i.e. causes growth and motion).





He did not accept akasa (space) in his system. To him akasa represents only absence of obstacles.

The Tantras accept five elements, and they are correlated to the Five Tathagatas, differently by Subhakarasiṃha and Amoghavajra:

	Subhakarasiṃha	Amoghavajra
earth	Aksobhya	Mahavairocana
water	Amitabha	Amoghasiddhi
fire	Ratnasambhava	Ratnasambhava
wind	Amoghasiddhi	Amitabha
ether	Mahavairocana	Aksobhya

Akasagarbha symbolizes akasa 'space'. His Tibetan name is Nam.mkhahi.snying. po. Two Sutras devoted to him in the Tibetan Kanjur are: Narthang Mdo. wa. 377a-405b, and Narthang Rgyud. da. 70a-76b.

Patanjali's yoga has eight stages (yogangas), of which dharana or concentration is the sixth. Dharana is fivefold. Its practice gives command over the five elements. The five elements known in the gross and visible world are not the five in their pure condition, but a combination of them, e.g. gross ether has 50% pure ether and 12.5% each of the four. Akasa is freer than even air, just as water is freer than earth, and the air is freer than water. The elements are the result of the aggregation of the subtle elements (tanmatras) with the accretion of a material force. Their existence is dependent on the subtle elements which act as support. The original homogenous unit is akasa, the vehicle of sound. It brings into existence air (vayu) the vehicle of touch (sparsa). Further the element fire manifests and is the vehicle of form (rupa). The next evolute is water, the vehicle of flavor (rasa), and the last evolute is earth, the vehicle of odour.

To summarise, the physical elements are the creation of the physical world, they are part of existence. Meditation is to dematerialize them and to transcend them. The Abhidharmakosa of Vasubandhu has to be read for details and for akasa or space the works on yoga are crucial.

Punya

Punya will have to be accepted as a technical term in English. The etymology of the English word sin has changed over the years and the concept was not clear in the semantics of Greek and Latin. It is only in Sanskrit that sin (papa) and its positive aspect (punya) are clearly defined semantic categories. Tibetan is unique in having a separate word bsod.nams for punya.



Bodhi Tree planted

This Bodhi Tree has been planted
For the wellness and happiness of all sentient beings
By Prof. Lokesh Chandra from the Land of the Buddha
At Borobudur the infinite of infinities in Suvarnadwīpa
Envisioned by her poet-architect Gunadharmā
All hallowed by Atisa the Jowoje of Tibet
In the august presence of His Holiness Gangchen Rinpoche
Who incarnates the sages Gunadharmā and Atisa
So that coming generations can
Energize wisdom and compassion in the hide and seek of life
Contemplate the rapture of Being in the iconic
Transcendence of the Borobudur
And find the serenity of the yonder shores of Paramita
Buddham Sharabam Gacchāmi

On the auspicious occasion of its 24th annual meeting, the Lama Gangchen World Peace Foundation is dedicating this Bodhi Tree to Professor Pandit Lokesh Chandra to honor his lifelong commitment and generosity in offering his life works on Tibetan Buddhism and Mantra Wheel to shine upon this world like the sun, moon and planets bringing new awareness to the world about a culture frozen in time: the Sacred Mandala of Borobudur.

Borobudur, the 1st of March 2015



Planting of Bodhi Tree by Prof. Lokesh Chandra for the “wellness and happiness of all sentient beings...”



Lama Gangchen World Peace Foundation - LGWPF
UN ECOSOC NGO

NAMO BUDDHAYA
Borobudur Declaration 2013

To commemorate our 24th 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, 8th of March 2013
Millennium Development Goals
UNESCO Culture Preservation Campaign and World Heritage Sites







Borobudur 2013 Conference Highlights

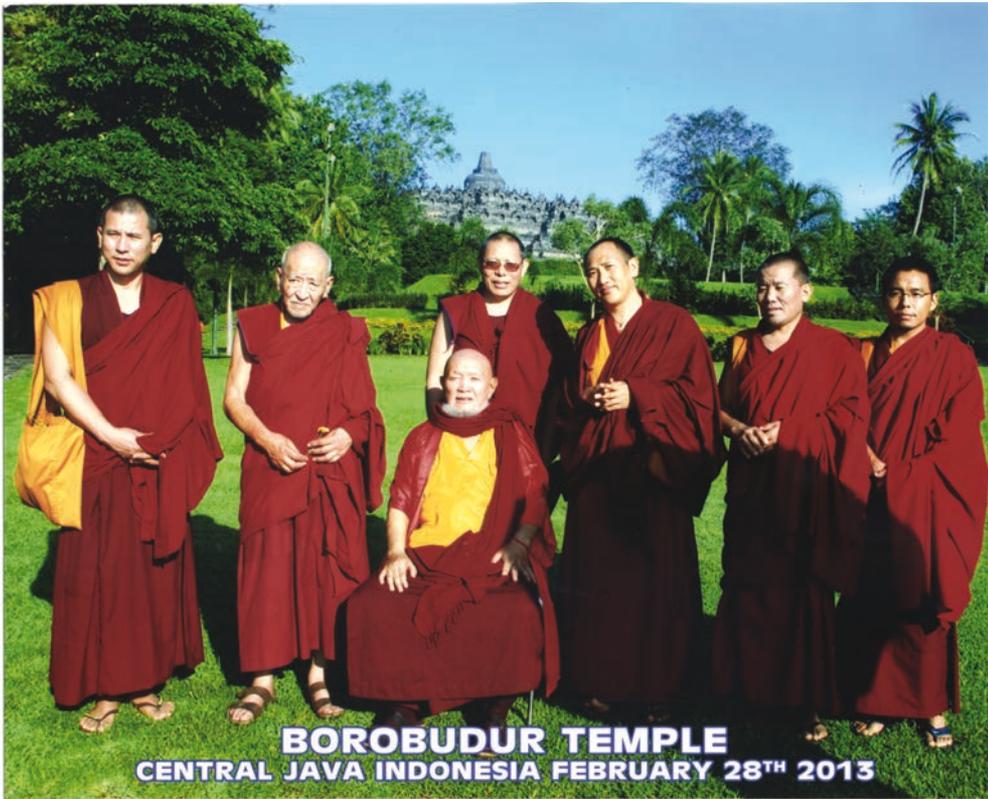




...LGWPF Young artists for Peace...











Lama Gangchen's maiden journey to the Stupa Mandala of Borobudur

It was during a damp and rainy Western winter, that Lama Gangchen proposed to a few friends to visit the magnificent stupa of Borobudur in Java. Franco, Francesco, who was a monk, Mariette, who was the secretary of Rinpoche and who was a nun, Claudio and I had the good fortune to be part of the first trip to the land which so long ago, in the seventh century, was Buddhist.

Following a safe flight to the Soekarno airport of Jakarta, we hastily took a sub-company called "Garuda Indonesia", with rather old planes! After about half an hour into the flight, we all got our tissues out to mop up the water coming out of the air conditioning vents everywhere. And moreover, before arriving at our destination, no longer water, but smoke was flowing out escaping from the same orifices.

When we finally landed on the tarmac, I was relieved to leave this dilapidated and potentially dangerous aircraft. Anyway, being with Lama Gangchen my fears were rather relative!

At that time there were only one or two major hotels in Yogyakarta, about forty kilometres from the stupa of Borobudur and none of the Guest-Houses that can be found around now.

It was late when we arrived, but Lama Gangchen still wanted to go immediately to the stupa to pay homage and make a few quick practices. At the hotel they confirmed that the stupa would be locked (it closes at 6pm in the winter) and that we would not be able to enter.

Listening only to his own faith, the Lama ordered two taxis in which we rode cheerfully. Sure enough, when we arrived everything was dark and shut. Then, suddenly a boy came up to us and said he knew the person who held the precious key. Lama Gangchen was delighted, "Not possible: possible he said laughing".

Then he asked the boy to guide us. Indeed, we were able to enter the stupa (but not do the entire circumambulation that was too long), but to make prostrations, chant mantras and do some practices for half an hour.

Then the taxis waiting for us outside took us back to the hotel in Yogyakarta, about forty kilometres away.

The next morning, we returned to the stupa and this time we went to the third level with beautiful offerings that we had brought with us.

Over the centuries, people no longer had the habit of these Buddhist practices to honour Buddha with offerings of incense, light, food etc.. but they allowed us to carry on. During those few days spent in Indonesia, we met two young Englishmen who studied there. They were delighted to meet Lama Gangchen on the stupa, who provided them with many explanations, especially on the different levels and the five Dhyani Buddhas.

Usually, when we made practices on a mandala, we had to imagine everything during the meditation. Here on the other hand, we were directly on the mandala and it was wonderful to meditate whilst climbing the different levels of the mandala itself.

¹ I was so lucky to participate in the first three pilgrimages to Borobudur with Lama Gangchen, when we were still only very few people

The bas-reliefs stones mingling with the surrounding dark gray lava stones, told the story of the significant periods of the Buddha's life and we were brought back to ancient times, to the time of Buddha Shakyamuni.

During our short stay, we went every day to the stupa not wanting to miss anything from this exceptional site. We also visited the other small temples, located near the site of Borobudur. At that time the volcano was not erupting, and so there was no danger.

We also met an American citizen in a restaurant high in the Balinese countryside. He lived in Bali for years where he was bringing American tourists. He invited Lama Gangchen Rinpoche and his group for a one-week stay in a magnificent hotel that he knew would be closed to the public at that time of year. Lama Gangchen gladly accepted the invitation for the following year before returning to Europe.



Lama Gangchen & Dominique Detchen - Mongolia Pilgrimage

Narrated by Dominique Detchen Bock Nayir (1945 - 2012)

Dominique Detchen passed away putting into practice all the Buddhist preparations she was taught. Guided by Lama Gangchen, she bid farewell to all her family and friends, put all her affairs in order and left this world peacefully with the many blessings she received from Borobudur. She wrote these words just weeks before her death. She is a truly good example for this new world of Buddhism.

² Lama Gangchen was the first to do these practices on the stupa of Borobudur, but slowly many Buddhist groups came and did the same and so the authorities established laws for the cleanup of the holy place before leaving.



Lama Michel Rinpoche, born in 1981, has been recognized by Lama Gangchen and many great lamas as a Tulku - the reincarnation of a Tibetan Buddhist Master. He has chosen to be born in Brazil not only in order to benefit the whole country and South America, but the whole of contemporary society.

Lama Gangchen visited Brazil for the first in 1987, invited by Lama Michel's parents - Bel and Daniel. From this encounter was born a strong connection with the whole family, who founded the first of many Dharma Centers under the guidance of Lama Gangchen: the 'Shi De Choe Tsog' Center.

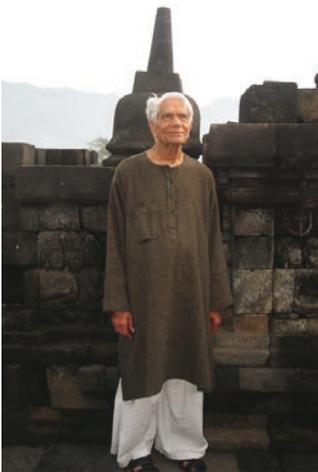
Over the years, contacts with Bel, Daniel and Lama Michel's sister Fernanda have increasingly been strengthened. Spontaneously, at the age of twelve, Lama Michel decides to leave his 'normal life' in order to engage in a monastic life in the south of India, where he presently resides.

Lama Michel has repeatedly visited sacred sites in India, Nepal, Indonesia, Cambodia, Mongolia and Tibet. During all these pilgrimages, he has had many intuitions, dreams and special visions. Lama Michel's character and his altruistic attitude began then to manifest themselves in a traditionally Buddhist way.

Great Lamas as Zopa Rinpoche, Daghiab Rinpoche and Gelek Rinpoche have confirmed that Lama Michel is the reincarnation of Drubchok Ghialwa Sandrup - a 15th century Lama from Gangchen Choepel Ling,

a monastery in Tibet, at the beginning of Lama Tsong Khapa's Ghelupa school, at the times of the first Dalai Lama. Panchen Zangpo Tashi, one of Lama Gangchen's reincarnations, founded the Gangchen Choepel Ling monastery. His successor, the second regent of the throne, was Drubchok Ghialwa Sandrup - a great yogi and master who gave various philosophical teachings.

Lama Michel is really a special young man, and many people have noticed his pure energy - which is like the energy of Maitreya, the future Buddha of Love. His Tibetan name is Chiang Chub Choepel Lobsang Nientrak - which means the 'Wise and famous Mind of enlightenment, who spreads the peace message of Dharma successfully'.



Prof. Lokesh Chandra, M.A., D.Litt.

Son of: eminent Indologist late Prof. RaghuVira

Studied at Forman Christian College, Universities of Lahore and Utrecht (Netherlands)

Publications: 576 books; and 286 articles

Travelled extensively in Asia, Europe, USA and Russia for inter-cultural relations

Languages: Hindi, Sanskrit, Pali, Avesta, Old Persian, Japanese, Chinese, Tibetan, Mongolian, Indonesian, Greek, Latin, German, French, Russian, etc. (20 languages)

Important positions held in India

Member of the Parliament of India 1974-80

Member of the Parliament of India 1980-86

Member of several committees of Parliament on Education, Official Language, Heavy Industry, Tourism and Civil Aviation, Defence, Science and Technology, etc. etc.

Jawaharlal Nehru Fellow (1974-75)

Life Trustee of the Jawaharlal Nehru Memorial Fund, once presided over by the Prime Minister of India

Vice-President, Indian Council for Cultural Relations (Ministry of External Affairs)

Advisory Committee, Encyclopaedia of Dravidian Languages

Inter-Religious Council for Peace and Understanding, presided over by the Lord Bishop of Delhi.

World Conference on Religion & Peace, Catholic Bishops Conference, New Delhi.

Member of the Indian National Commission for Cooperation with Unesco

Member of Court of the Jawaharlal Nehru University (1980-84)

Member of the Visva Bharati University, Santiniketan

Govt. nominee, Indian Historical Records Commission

Honorary Doctorate (Vidyā-Vāridhi) awarded by the Nalanda University

Chairman, Indian Council of Historical Research (1982-85)

Director, International Academy of Indian Culture, New Delhi (1963-)

Prof. Lokesh Chandra was born in 1927 at Ambala in the Haryana state of India in an illustrious family of educationists. His father Prof. Dr. RaghuVira was a scholar and thinker of world renown who made signal contributions to the understanding of Asian culture and to India's linguistic development. Under his guidance, Prof. Lokesh Chandra studied Sanskrit the classical language of India and its derivatives Pali and Prakrits, besides Classical Greek, Latin, Chinese, Japanese, Avesta of the Parsis, Old Persian and other languages of cultural importance. In 1943 he helped his father in the translation of a "Chinese Dictionary of Indian Geographical Names" which was compiled in 517 AD from Chinese literature and accounts of travellers.

Prof. Lokesh Chandra studied several Indian languages like Bengali, Uriya, Gujarati, Kannada, Tamil and Malayalam. During his university days he collaborated with his father in the scientific terminology for Indian languages in chemistry, physics, mathematics, botany, zoology and their ramifications.

His brilliant academic career culminated in a Master's degree (M.A.) in 1947 from the Punjab University at Lahore. His two years 1948 and 1949 were taken up by Vedic researches. He critically edited the Gavāmayana portion of the Vedic work Jaiminīya Brāhmaṇa with the help of newly discovered manuscripts. This Brāhmaṇa had already attracted great attention towards the end of the 19th century. European scholars had published extensive extracts but they found it impossible to edit the text as a whole. Prof. Lokesh Chandra spared no labour and time to restore this text to its original purity. In recognition of these contributions he was awarded the degree of Doctor of Literature and Philosophy by the State University of Utrecht (Netherlands) in 1950. At Utrecht, Lokesh Chandra studied Old Javanese with the leading authority, Prof. Jan Gonda.

Four years later in 1954, he completed a critical edition of the entire text of the Jaiminīya Brāhmaṇa. In the mean time he also edited the first English translation of the ṛkhyana-ṛgveda-sūtra which was left half done by the eminent Dutch Vedist W. Caland.

From 1955 to 1960 Prof. Lokesh Chandra prepared a "Tibetan-Sanskrit Dictionary" in 12+7 supplementary volumes. Twelve main volumes were reprinted by Rinsen Shoten, Kyoto (Japan). For it he has drawn upon the vast canonical literature of Tibet. Every entry is followed by exact references to texts. Terms of specialized subjects like astronomy, medicine, iconography, metrics, prosody, philosophy have also been included. It is the first comprehensive lexicographical effort to understand Tibetan literature and culture whose sway extended into the remotest inhabitations of



Higher Asia. It is unique in including more than a thousand illustrations from original xylographed iconographic manuals. It has been acclaimed throughout the academic world as a splendid work and indispensable for all scholars. The late Prof. F.D. Lessing of the University of California wrote: "I am amazed at the wealth of material you were able to get together and I am sure it will mean a gigantic step forward in the field of Sanskrit-Tibetan studies."

Prof. Lokesh Chandra has edited several volumes of Tibetan historical texts. They include a history of Samye the first monastery of Tibet, built as a great cosmogram symbolising her entry into a new cosmic order. He has brought out a study on 19 Mongolian polymaths, besides *The Golden Annals of Mongolia* by Tsawa Tamdin.

His three-volume "Materials for a History of Tibetan Literature" brings into view the vast dimensions of the intellectual life of the Land of Snows and the Mongolian steppes through the march of centuries.

Prof. Lokesh Chandra collaborated with his father Prof. RaghuVira and completed the *New Tibeto-Mongol Pantheon* in 20 volumes. It provides a wealth of information on the unexplored aspects of the iconographic art of trans-Himalayan Asia as far as the Siberian and Volga regions.

Prof. Lokesh Chandra completed a facsimile edition of the Complete Works of Bu-ston in 28 volumes in the huge format of 11½-18 inches. Bu-ston is one of the greatest representatives of Lamaist thought: there is scarcely a branch of the ancient disciplines that he did not cultivate.

Starting with an understanding of the most ancient of India's spiritual expression enshrined in the Vedic tradition, Prof. Lokesh Chandra has moved on to the interlocution between India, Tibet, Mongolia, China, Korea, Japan, South East Asia, Indonesia, and the Philippines. His edition of the 108 large volumes of the Mongolian Kanjur or Buddhist Canon was recognised as an outstanding achievement by the Hungarian Academy of Sciences, which elected him an Honorary Member of the Academy. It is after a hundred years that an Indian has been honoured to be its Academician.

At present Prof. Lokesh Chandra is the Honorary Director of the International Academy of Indian Culture which is a premier research institution for Asian cultures. Speaking at the occasion of laying the foundation-stone of the Academy, H.E. Dr. Rajendra Prasad, the first President of India, said: "I believe there are some other institutions also carrying on researches in Indology and other branches of ancient thought, but I do not think any one of them has been able to cover such a range of subjects and such a wide field as to include South-East Asia, the Middle East and Central Asia as the International Academy of Indian Culture. Seeing the importance of this work, it seems essential that the Academy should be encouraged in its work as far as possible. I hope this important work will continue and the gaps which exist today in our knowledge of ancient history and literature will be bridged by the publications of the International Academy of Indian Culture." Prof. Lokesh Chandra's interests also extend into the domain of natural sciences. He has edited the international research journal "Advancing Frontiers of Plant Sciences" (vols.1-30) which includes original work on plant morphology and physiology, systematic botany, phytopathology, economic botany, plant cytology and genetics, agronomy, horticulture, paleobotany and other domains of plant sciences.

"Prof. Lokesh Chandra has travelled widely all over Europe, Asia, and Russia. He has participated in several international conferences. He is actively continuing the work that Prof. RaghuVira has inaugurated and brilliantly pursued for many years (and which) is consequently as important as it is vast in its conception. All those who share his interest in the civilization of India and her neighbours will fervently hope that the International Academy of Indian Culture, now under the able direction of his son, will be able to proceed along on the paths mapped out by its great founder, and to bring to completion the valuable work to which he devoted so many years of fruitful labour." (Prof. D.S. Ruegg, University of Leiden).

Men over various regions of the world and over millenia of time have shared the dynamic interflow of culture. This cultural interflow vibrates to the hidden impulses that govern the breath of Life. The historic migrations and movements of ideas have had universal implications, embracing every form of human activity.

They have led to epic of ideas, the universality of the message of Wisdom and Compassion, and the serenity of the golden mean. The pain of strife and strain has become the poem of coming together. Continental influences in the domains of art and thought have given rise to the deep solitudes of literature, and the silent rapture of live sculptures in their kissed limbs. The study of the convergence and creativity of various cultures in different parts of the world has been the life-long dedication of Prof. Lokesh Chandra. His concern has been the cultural universalism of Hellas, Rome and Buddhism: all profound movements kissing the hearts of men, and leading to ever-renewing peace.

The epic of man's march over the centuries in remote grasslands, lands of ice, expanses of sand and vales of magic charm is chronicled in 576 large and learned volumes of the published work of Prof. Lokesh Chandra.

His researches make us alive to the immensity of ideas in the vastness of time, and at the same time they betoken a vibrant hope of a dynamic future in an ever-evolving time-space continuum.

The annals, texts, pantheonic scrolls, cosmographic maps of the world, annotated and evaluated by Prof. Lokesh Chandra, are laden with rich treasures of art, philosophy, science, literature and all else that sheds effulgence on ages when India's sages and savants toasted with the hordes that raced from the shores of the Amur and the Baikal to the shores of the Volga and the Caspian; the ages when the Hun, the Uigur, the Tokhar, the Scythian, the Sogdian, the Kuchean, the Agnian, the Mongol and the Manchu had paid homage to ageless wisdom, the ages when ascetics had dawned serenity into lands that lie in the lap of the Himalayas and beyond, or when their boats braved the perils of the sea to the southeastern climes.

The oeuvre of Prof. Lokesh Chandra enchants while it illumines the dark, dateless and undefined unknown.

You can get lost in travels with him into the spacious majesty of Angkor Wat, where monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain, masonry masses mingle into the fantastic flowering of the jungle. The shrines seem to have been transported by divine magic. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a naga slithers over the sensuous limbs of an apsara petrified in a seductive pose of her dance in honour of a Devaraja of lost Angkor.

The writings of Prof. Lokesh Chandra span several languages of Asia wherein he discusses with critical acumen finer points of Sanskrit, Pali, Chinese, Japanese, Mongolian, Tibetan, Indonesian, Persian, Arabic in intercultural contexts.

The work of Prof. Lokesh Chandra has revolutionised the understanding of the evolution of several countries of Asia as he has opened up unknown texts, facts and evaluations, tempting the scientific world to the light that keeps vigil on the far horizon, deep in history. The timeless toil of Prof. Lokesh Chandra transcends exigencies and circumstances into the web of abiding international understanding. He has attended several international conferences and travelled extensively in remote corners of the world in search of frozen levels of culture pulsating in the warm reality of life.

Sharing of minds is a must for a balancing of nature and the Human Imperative; lest modern man burn his hands in the fire he has kindled by allowing himself to forget who he is. Lalleshvari, the poetess of Kashmir, has spoken of the synchronicity of the rim and the axis: "From the outward



enter into the most inward part of thy being." The synchronicity of the sublime and the secular is manís hope. Prof. Lokesh Chandra hopes that the rich wisdom of all men will evoke the light and lyricism that lives on in our life.

The work of Prof. Lokesh Chandra is a passion and concretisation of a common human destiny in a shared plenitude. The East and West are not shredded fragments of continents. The destinies of the East and West are no longer closed systems. In every one of us there is an East and a West. Each person has an East, a horizon he never reaches, a beyond where the sun rises, a dimension of hope. Every human being has a dimension of the West, of maturity, where values materialise. The East and West can be harmonised in the microcosm of ourselves alone.

We are the chasm and we likewise are the bridge.

Prof. Lokesh Chandraís work is an affirmation of the vitality of dialogue. The word dialogue is Greek dialogos or piercing the logos to reach the dia-logical or trans-logical realm, allowing for the emergence of a catalyst that would break through its regional and civilizational entrapments, freeing it to function in a global matrix.



Professor Nirmala Sharma is an Art Historian and Professor of Buddhist studies at the International Academy of Indian Culture, New Delhi. She has a teaching experience of 19 years at the Post graduate level. She is working on the project of Indira Gandhi National Centre for the Arts on "Iconography of the mandalas of the Dukhang of Alchi". With two Bachelors and two Masters Degree, one in Fine Arts and the other in Ancient Indian History Culture and Archaeology, her PhD thesis is on the Ragamala paintings. She has been awarded two gold and a silver medal for best papers read at the Gujarat Itihas Parishad. She is a recipient of National fellowship in Fine Arts, Nagpur University, senior fellow of the American Institute of Indian Studies, and held the ICCR Chair as a Distinguished Professor at Shenzhen University, China. She has delivered lectures on Indian Art and Culture (Paintings, Sculptures and Monuments)

as a senior Faculty at the Academic Staff College, Gujarat University from 2001-2004. Being a member of the Association of British Scholars, she has delivered lectures at the British Library, Ahmedabad, also lectured to IFS probationers at New Delhi, School of International Studies, Nirma University, and Gujarat on several occasions, Russian Centre for Science and Culture on the Roerichs, to students of Osaka, on Indian paintings at Peking University, and at Beijing Foreign studies University on Sinology in India.. Read papers in Indonesia on the Borobudur, on the Roerichs at Moscow, on Buddhist sculptures at Budapest, on Dun huang paintings at the Dunhuang Academy, a number of lectures at the Shenzhen University, China and in several places in India. She has made educative films for Doordarshan on the monuments, step wells, Sculptures, textiles and paintings. She held a senior position as a designer of textiles and costumes in Industries with specialization on the software for the weaving looms. She has published several articles on Textiles. She is a member of Indian Art History Congress, Association of British Scholars and the Programme Advisory committee at the IGNCA. Travelled extensively: to Greece, Spain, France, Italy, Indonesia, Russia, Hungary, China, Japan, Central Asia (Silk Route), and Taiwan to attend International seminars and conduct field studies. Her books include (i) Kumarajiva: The Transcreator of Buddhist Chinese Diction; (ii) Bamiyan, Hariti and Kindred Icons, (iii) Buddhist Paintings of Dunhuang in the National Museum, New Delhi, (iv) Twin Mandalas of Vairocana in Japanese iconography, (v) Buddhism in Kashmir and (vi) Ragamala Paintings.



Lama Caroline, Dorje Kanyen Lhamo, was born in 1965 in the UK. She became Buddhist in 1986 after reading 'The Way of the White Clouds' and took Refuge with Geshe Namgyel Wangchen of Drepung. Caroline studied and did solitary retreats for five years under the guidance of Geshe Kelsang Gyatso. In 1991 met Gangchen Rinpoche, and moved to Milano, Italy, to study with him - She has also had the great fortune to receive teachings on sutra and tantra from many other (Gelugpa) Lamas.

From 1993 - to present day she is travelling extensively with Lama Gangchen and visited Borobudur for the first time in 1993. Lama Caroline together with the Lama Gangchen Peace Publications team, (Isthar Adler, Cosy Back, Ricardo Baddouh, Sharon Dawson,) compiled, edited and published the NgalSo

Gyasto Sungrab, the Collected Works of Lama Gangchen, the core teachings of the NgalSo Tradition. (his collected works on Sutra, Tantra, medicine, astrology, yoga) of NgalSo Western Buddhism.

In 2000 she was Officially recognised as a Lama by Lama Gangchen. She is a Lineage Holder of the NgalSo tradition, and became a Throne Holder in 2012.

2000 - onwards, Lama Caroline has been teaching and guiding retreats on Sutra, Tantra, Medicine, Astrology, and Trulkhor yoga at Albaganano Healing Meditation Center, Italy, and in other NgalSo Centers worldwide.

2003 - 4, she studied and received a Diploma in World Religions from the Open University, UK.

2005 - 8 Masters Degree (with merit) in Buddhist Studies from the University of Sunderland, UK - Her thesis was on 'A Tibetan Lama's Mandala Theory About Candi Borobudur Compared with Western Scholarship'

Since 2010 she studies Classical Tibetan and Sanskrit at ITAS, the Institute for Tibetan and Asian Studies at KarmaGuen, Velez Malaga, Spain.



Rogier Hoenders, is a psychiatrist and clinical instructor psychiatry, who founded and directs the center for integrative psychiatry in Groningen, the Netherlands. He is the chairman of the organising committee of the two-yearly congress integrated psychiatry and a board member of the international network for integrative mental health (INIMH). His main research is on: Integrative Psychiatry: the philosophical foundation, practical implication and effectiveness of 'Integrative Medicine' in mental health care.

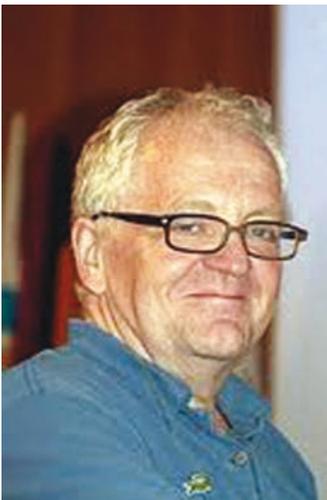


Claudia Sobrevila is Senior Biodiversity Specialist at the World Bank. A Venezuelan national, she holds a degree in biology from the Central University of Venezuela and an M.A. and a doctorate degree (PhD) in Ecology from Harvard University. During her 10 years at the World Bank, she has provided technical and project management expertise to projects in more than 15 countries mainly in Latin America on the establishment and management of Parks, building ecological corridors, ensuring that biodiversity conservation is in the agenda of governments, on the establishment of environment trust funds, and more recently on the participation of indigenous peoples in biodiversity conservation. She is a strong practitioner of participatory development.

The wide input she seeks ensures stronger ownership of the decisions by an array of interest groups and may ensure more long-lasting effects in conservation. Ms. Sobrevila has led workshops to develop best practices on the issue of the role of indigenous peoples in biodiversity conservation, on traditional knowledge of indigenous groups and on long-term innovative financing mechanisms for protected areas.

Prior to her position at the Bank, Ms. Sobrevila was Chief Ecologist at The Nature Conservancy, where she did inventories of vegetation types and park planning in more than 8 countries and developed a Manual for Rapid Ecological Assessment that is being used commonly in Latin America. She was also Senior Director for the Andean Countries at Conservation International, where she promoted the concept and development of ecological corridors, particularly in the Peru-Bolivia Amazon Lowlands, which has become a major conservation strategy in these two countries.

Ms. Sobrevila has authored several papers and reports on rapid ecological assessment, ecological guide to a park, conservation planning tools, biodiversity conservation and more recently on the role of Nature and Peace. Recently, Claudia founded a non-profit organization "EcoVillages Foundation-Peaceful people in a Healthy Environment" to support poor indigenous communities in remote villages in Tibet and in the rain forests of South and Central America.



Rudolf Schneider

Was born in Basel/ Switzerland on the 8th of January 1949.

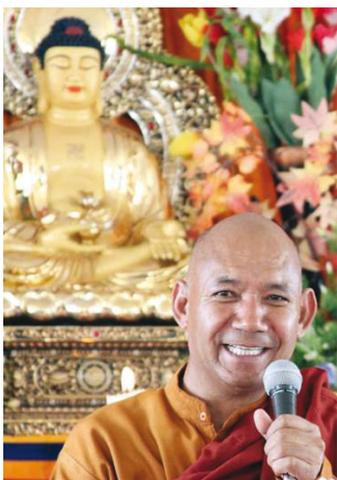
He received a formal education in a classic school, followed by Studies in medicine. Since 35 years he runs a medical office in Schinznach - Dorf as well as a medical school. He is a general practitioner with many specializations in Laser therapy, Traditional Tibetan Medicine, Homeopathy and Chinese Medicines, acupuncture.

Married to Elsbeth since 1978, they have five children - wonderful time.

Dr Schneider has been to Borobudur three times with Lama Gangchen



Elkana Waarsenburg works as a family physician in primary care in the Netherlands. In this way she provides continuing and comprehensive health care for the individual and family across all ages, genders, treating both diseases of body and mind. Her main interests are psychosomatic diseases, Integrative Medicine, end-of-life care and Tibetan Medicine and Buddhism.



Venerable Bhikkhu Sanghasena was born in the Himalayan region of Ladakh - an ancient state in the northern most part of India. He was brought up in a religious family among people, who followed the ancient Buddhist traditions and believed in peacefulness, humility and innocence as the natural way of life.

At seventeen, he joined the Indian Army where he developed a strong sense of personal discipline. 1977 was a particularly significant year in his life, for this is when he felt the inner spiritual call and decided to leave the army. He left the mountains of Ladakh behind him to become a disciple of the renowned scholar and celebrated Buddhist monk, Venerable Acharya Buddharakkhita Maha Thera, the Founder President of the Maha Bodhi Society, Bangalore, India.

Having received full ordination, Ven. Sanghasena undertook enthusiastic studies of the Dhamma and also practised various methods of Buddhist meditation.

In 1986, Venerable Sanghasena founded the Mahabodhi International Meditation Centre (MIMC) in Ladakh. Since then he has worked tirelessly to put the Buddha's teachings on loving kindness and compassion into action through multifarious charitable humanitarian services which are being carried out in the 250 acres of moon-like desert that forms the impressive backdrop to the Devachan campus at Choglamsar, Ladakh.

Venerable Sanghasena has distinguished himself as a tireless spiritual and social worker. In public recognition of his selfless service to the society, he has been presented with the "National Award for the Welfare of People with Disabilities" by the Ministry of Social Justice and Empowerment, Government of India. The Gandhi Peace Foundation, India honored him with its prestigious "World Peace Award for the Year 2004" in recognition of his work for world peace and interfaith service and inter-religious harmony.

Venerable Sanghasena has traveled extensively around the world and participated in many international conferences, seminars and workshops. He urges everyone to promote spiritual and cultural values, literacy, environmental protection, non-violence, inter-religious harmony, co-existence, global villages and world peace. He actively supports the elevation of the status of all



women, poverty stricken people and raises his voice against destructive armaments, destruction of the environment and ecology, human injustice, consumerism, economic imbalance and racism.

President, International Association for Religious Freedom, Ladakh Group, Leh, India.

Founder President, Mahabodhi International Meditation Centre (MIMC), Leh-Ladakh

Chancellor, International Association of Educators for World Peace, IAERP, Huntsville, U.S.A. for Jammu and Kashmir State Chapter, India.

Gifted men seized time and work as their opportunity.

They make them great and grand

There is nothing great in the world but man, and then there is nothing

Truly great in man but Character and Wisdom.

Virtue and Wisdom could also be compared to the eyes and the feet of a man.

Virtue is like a vehicle that brings man up to the gate of salvation,

But the actual key that opens the gate is wisdom.



Lana Yang (US, China)

Founder and CEO, US-China Business Alliance, LLC, Dharma Pharma Inc.

Main Representative to the United Nations for International Association of Educators for World Peace

Neuro-endocrinologist and pharmacologist with 35 years of biotech and pharmaceutical experience, trained with Roger Guillemin, MD/PhD (Nobel Laureate 1977 of Neurotransmitters) at the Salk Institute and with Ferid Murad, MD/PhD (Nobel Laureate 1998 of Nitric Oxide, “father of Viagra”) at Abbott Laboratories.

First generation genetic Engineer trained with pioneer molecular biologists in molecular cloning, DNA probe technology and Monoclonal Antibody diagnostics



Bernard Gesch is a Senior Research Scientist at the University of Oxford and a Fellow of the Royal Society of Arts. He has advised the World Health Organisation on how much global violence could be attributed to poor diet. In 2005 he was awarded the BBC Derek Cooper Award for the person who has done the most to highlight the importance of good food in society.



Anne Vogt is an artist for peace and art teacher in the high school of CH-Glarus.

She has been running an Inner Peace Center of LGWPF in Freudwil, Switzerland, for the past seven years.

She paints Universal Icons and performs Gift-Pin-Peace-Flag and

Peace-Flag Performances and Workshops for inner peace and world peace.

She holds exhibitions and art events in Switzerland, Italy, Germany, France, Spain, Finland, England, NY-USA, Indonesia, New Zealand, Guatemala, Brazil and Tibet/ China. In 2003 she took part in the international UNESCO

recognised Freedom-exhibition of the Swiss Alp Art which displays paintings by artists from all continents, starting in Cyprus in March 2003.



Leonardo Ceglie

My name is Leonardo and my friends call me "Duccio", I was born in Bari, Italy in '54 .

I first met Lama Gangchen in 1984 in Pomaia (Pisa, Italy) during his first visit to the TsongKhapa Institute.

I belonged to the centre community since one year and had taken refuge owing to the great kindness of the resident lama, Venerable Geshe Jampa Gyatso.

I helped in the kitchen in exchange for hospitality while I learned to meditate and practise the Buddha's teachings.

One morning Pempa the monk, one of my new Tibetan friends, who knew my passion for painting, told me about the forthcoming visit of a most famous healer from the east: Lama Gangchen Rinpoche. Pempa suggested I try to paint a small Chenrezig, the "Buddha of Compassion" and gift it to the Lama. Penpa told me I should not miss this opportunity to know this Lama and receive his teachings. I was curious to meet Lama Gangchen and was fascinated by Tibetan art, so no sooner said than done, I began.

The day of Lama Gangchen's arrival I was too moved to approach him, but the next morning I plucked up courage and presented him with my "gift".

He was in the office of the institute, very busy with a small group of Tibetan monks resolving a residence permit problem.

I unrolled my small canvas and when he looked at me I asked him if he would accept my gift. Rinpoche smiled at me and both accepted my painted and at once commissioned me to paint another.

He asked me to paint a Blue Buddha for him, the Medicine Buddha. As he was talking to me in some odd English, he pointed to a tapestry on the office wall, it was a snow lion.



He told me that size would be fine and that he would expect me in Gubbio (where he was guest of one of his western disciples), for me to deliver the finished painting. It was almost lunch time and I rushed back to the kitchen filled with immense joy! In the afternoon I went to the library to get information about the blue Buddha "Sangye MenLa" in Tibetan.

During his stay in Pomaia Lama Gangchen gave the "Open Eye Chenrezig", Lama Tsong Khapa and Vajrasattva initiations.

I went back to him several times and understood that he would be my teacher.

A few months later I travelled to Gubbio with the Blue Buddha... Rinpoche displayed satisfaction when he saw the painting and asked me at once to make another much bigger. He wanted a giant sized Blue Buddha! He explained to me how the landscape should be, about the offerings and the auspicious signs.

I went back to Pomaia and started work on it immediately.

When I returned to him with the giant Buddha, Rinpoche asked me to paint Buddha Shakyamuni (the historical Buddha) under the Bodhi tree.

He told me the offerings had to seem transparent and explained that the nectar in the Buddha's bowl, had to be white and soft, slightly pink... so, I continued to paint...and Rinpoche continued to commission me with tangkas of different deities.

After a few years he accepted my request to live with him (he had moved to Milan in the meantime), and during that time he asked me to paint the standing Buddha, under the tree of enlightenment, in the motion of blessing the world... as usual, he taught the details pertaining to the tangka and named it "World Peace Buddha".

I follow the Lama in his frequent journeys and pilgrimages, taking with me canvasses and colours, making the most of every opportunity to deepen my knowledge of the Sacred Tibetan art of painting.



I often stayed to paint in monasteries in Tibet, Nepal, India and Mongolia, places where I could learn from other Lamas and Master in art, as well as from the monks themselves who are remarkable artists, capable of realizing beautiful works of art which they usually work on in group during the preparations of traditional tantric rituals.

More journeys and painting ... in India, Nepal, Europe, Russia, Mongolia, Tibet, China, Malaysia, Indonesia, Vietnam, Thailand, Brazil ...

In 1993, Lama Gangchen began to teach "NgalSo" tantric Self Healing.

As I was working on the drawings for the "NgalSo tantric Self-Healing II" book (published by Lama Gangchen Peace Publications), I began to think about teaching people how to paint the Buddha according to "NgalSo" tantric Self Healing method. Paint the Buddha according to the Tantric Self-Healing "NgalSo" Lama Gangchen means to draw and paint your own "Mandala of Inner Peace" making it easier for us in the West's approach to the Tibetan painting and Tantra.

It begins with the purification of the five elements, drawing the mandala of Space, Air, Fire, Earth and Water ... then the lotus flowers, the seed syllables and symbols of the five families of Buddha Supreme Healers.

Having so familiar with the energy "NgalSo" then you draw the face and body of Buddha Sakiamuni, the offer of the five senses and the landscape of the Pure Land ...Tara Enlightened Feminine Energy, five Diani Buddha, the five Great Mothers, the Buddha Supreme Healers embraced with their consorts.

Since June 2000 I live in the International Village "Albagnano Healing Meditation Center" in Verbania on Lake Maggiore.



Claudio Cipullo

In 1969, aged 21, he took a break from his studies at Milan University.

His family had planned for him to join his cousin in New York once his studies completed, to work with him in the fashion jewellery business.

Claudio went East towards India-Nepal, as mother India was strongly calling him back, so he travelled there and lived one year with the Sadhus in several holy places of India.

Then, mother Nepal called him: there he connected with the Lamas and Buddhism, which better matched his own mentality.

He received the first Lam Rim teachings of the Great Pabonka Dorje Chan tradition, remaining fascinated by the depth of Tibetan Buddhism.

So he started to study the subject (Lam Rim) in a deeper way, also experimenting it by doing several experiential retreats. But, the real change in his life was the good fortune of meeting Kyabje Ling Dorje Chan and Kyabje Trijang Dorje Chan, two real living Buddha, as well as their sons Geshe Rabten Rinpoche and Gonsar Tulku.



All of them nurtured this poor confused Italian young man like a father and mother, with their love and wisdom, putting in his mental continuum such a deep imprint of the Buddha Dharma that he decided to follow them for the rest of his life.

Goodbye America!

The record of all the Great Lamas that he had the good fortune to meet and receive the nectar of their speech from is too long to mention here.

In 1983, he was just one of the monks of the Gelukpa tradition, simply a happy monk. And at that time he had the good fortune to meet in Nepal Drubwang Gangchen Rinpoche the opener of the door to Shambala and since then he follows Him in His tours around the world, to reveal the secrets of the mind with the powerful NgalSo tantric Self-Healing meditation also called Amarnath Meditation (The Meditation of the Protector of Wisdom.)

On Borobudur

Sometime ago while I was waiting for my plane in the cafeteria of Bangalore Airport, together with my Lamas we meet another Lama Rinpoche who sat down with us.

While the Lamas were speaking, all of a sudden the newly arrived Rinpoche said "O Borobudur!"

That was the first time I heard this name and it impressed me so much that I asked the Rinpoche, what "Borobudur" was.

He kindly replied that Borobudur was the map to go to Shambala; excited by the situation I again asked if it was possible to know more about that map.

"Ask your Lama he replied".

In 1983, I met the revealer of the Borobudur map, Drubwang Lama Gangchen; he unfolded the first secret map of Borobudur, in the second of His Books "Self-Healing II".

From that time, I have been in Borobudur 16 times with Drubwang Lama Gangchen and many of His followers of all nationalities.

Countless are the ways to explain how Self-Healing and Borobudur works.

A map is something that helps you to reach your destination; in the same way, Borobudur leads you to the clarity of your mind, which is wisdom.

So, the interrelation of Self-Healing applied on the Borobudur map will give the following result: if a person gets some problem on the gross, subtle, most subtle (physical, emotional, mental) level, they will, by practising the Self-Healing, liberate themselves from the problem.

Then the secret of Borobudur will be revealed to you and when you look at Borobudur you will see the reflection of the Five Dhyani Buddhas.

Since everything is a reflection of your mind, or a mental imputation, once you heal yourself from the impure mental labeling, the pure rainbow nature of reality will reveal itself and you will be in Shambala.

So practise Self-Healing and have a good time!

Inner and Outer Sciences of Borobudur

In 1841 Sir Thomas Stamford Raffles in his capacity as the British Empire's Lieutenant Governor on Java sent a survey team to investigate rumours about a great ruined sanctuary located deep within the island of Java's interior. It took two hundred men six weeks to clear away the volcanic ash, soil and vegetation that had covered the monument for centuries. Overwhelmed by the stunning discovery of Borobudur, Raffles wrote:

"The beauty and delicate execution of separate portions, the symmetry and regularity of the whole, the great number and interesting character of the statues and reliefs with which they are ornamented, excite our wonder that they were not earlier examined, sketched and described.."

In 1989 Lama Gangchen first visited Borobudur and discovered the deep meaning on the inner science level of the mandala, that, in fact it holds the key to a powerful method of transformation to develop a true peace culture, for the benefit of all beings.

Between 1989 and 2013, Lama Gangchen has brought together people from many nations as well as from diverse religious and spiritual traditions, to harmonize powerful spiritual energies.

Prayers and offering ceremonies performed 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 increase understanding, love and harmony between different nations, faiths and cultures, and to free oneself from the suffering created by worldly delusions. For many years, I have organised pilgrimages to holy places, particularly in the East, with my friends and disciples from all over the world. Together in previous years, we have visited: the sacred sites of Bodhgaya, Varanasi, Lumbini, Kushinagar, Ellora, Ajanta, Kannya Gopa, the Tibetan Gelugpa monasteries of Ganden, Drepung Tashi Lhunpo and Sera; many Kagyu, Nyingma and Sakya monasteries in South India and others in Sikkim, Nepal, Tibet, Mongolia and Pakistan (Oddiyana - Swat Valley), as well as many ancient holy places in Europe, such as in Italy and Greece. To some places, like the holy stupa of Borobudur in Indonesia, I return annually since 1989 to celebrate prayers for world peace with my friends from different countries. The voices of many different languages and cultures are united into the single sound of mantra, during the daily circumambulations of the stupa".

When I first visited Borobudur I was surprised, it reminded me of the terraced stupa mandalas of my homeland, Tibet, in Gyantse, Trophu, Jonang, and many other places. The more I visited Borobudur the more similarities I saw in it, including the iconography of my own Tibetan Buddhist tradition. For the Indonesian people, Borobudur is an archaeological monument of national importance, but we Tibetans see it as something similar to the still living Mahayana and Mantrayana traditions of Tibet, Mongolia, Nepal, Bhutan, China and Japan".

All the bas-reliefs on the sides of Candi Borobudur represent stories from sutras which are well known in Tibet as they are found in the Khagyur, the translations of the Buddhas words from Sanskrit to Tibetan, that were translated between the 8th and the 11th centuries. Lama Gangchen thinks the Indian architect of Borobudur whoever he was, (as we only have the legendary name Gunadharm, Quality of Dharma), was an incredibly intelligent man, who wanted to create harmony between all the different schools of Buddhist thought that were being practised in Java in his time, and also he most respectfully wished to create harmony with the surrounding Hindu and ancient cultures of Central Java. The first levels of Borobudur, the Mahakarmavibhanga (the Great Classification of Actions sutra) and the Lalitavisatara (the Divine Play sutra) show the way to find



personal liberation from samsara. The next galleries 3,4, and 5 show the Gandhavyuha (the Entry into the Realm of Reality) and the Bhadracari (the Vow of Samantabhadra to not enter into nirvana but work to bring enlightenment to society). These show the Mahayana path of a Bodhisattva and the idea of the pilgrim's progress of Sudhana and his 52 gurus was that all kinds of people can teach us something if we can recognise their special qualities.

His gurus included monks, nuns, sadhus, brahmins, businessmen, a banker, children, devas, housewives, prostitutes, kings, queens, professors, students, bodhisattvas and buddhas. Each one teaches Sudhana something about the nature of wisdom and compassion and then sends him on his way. This is an important message that we need to be open to learn from many people, that each one has one piece of the puzzle.



Buddhist temples and mandalas linked to Borobudur

In ancient times there were many Buddhist temples and mandalas in Indonesia and particularly in the area of Borobudur. Most of them had been completely covered by soil to protect them from volcanic eruptions and invasions.

Towards the east, before reaching Borobudur, one passes the Mendut temple, which houses a large Shakyamuni Buddha statue flanked by smaller Chenrezig and Vajrapani statues. Within one kilometre from there, is the Pavan temple. There is no statue inside this temple and it is believed that it served for fire pujas. Preparatory rituals may have been performed in these places before the adept was admitted entrance to the eastern gate of Borobudur. About nine kilometres east of Borobudur (near Montilan City) one can find the remains of the Nagwan temple amidst rice paddies, and surrounded by a very small clear stream. Originally, there were five small temples, each dedicated to one of the Five Dhyani Buddhas. Today only the headless statue of Ratnasambhava remains.

Twenty kilometres to the northeast stands the Candi Asu temple, which is devoid of any statue and believed to have been a burial temple. A complex of three similar burial temples can be visited near the river. These temples are set somewhat into the ground.

The complex is named Candi Pendem. Nearby, overlooking the river, rises a similar temple. It is believed to have served for pounding the rice and is called Lumbi temple. Visiting these awesome,

ancient ruins reveals a glimpse of the religious peace, majesty and serenity of the Buddhist Indonesia of more than one thousand years ago.

History of the Borobudur Stupa-Mandala

The Borobudur Stupa-Mandala, situated in Central Java, Indonesia, is the largest surviving tantric Buddhist mandala in the world. It was constructed out of volcanic stone in the eighth century by three generations of the Sailendra Buddhist Dynasty.

It was originally built as a temple of initiation, surrounded by monasteries, where the social and religious elite would receive initiations from teachers and guides, into the many different practices of the three 'yanas' of Buddhism - Theravada, Mahayana and Vajrayana. Some historical accounts say that the Borobudur Stupa is built on the site where Lord Buddha manifested the Kalachakra Mandala and taught the Wheel of Time Tantra to King Suchandra. It is believed that the construction of Borobudur was to cover the powerful mind essence stupa of Kalachakra, as in reality a stupa is a container for the Buddha's holy mind energy.

Thus, 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. Its location, carefully chosen near Yoga-karta (the place of Yogis), is not easily accessible and surrounded by waters and rice fields. It is said that Borobudur was built on a lotus rising from the waters, like Mt. Meru, the jewel tower in the centre of the diamond world (vajra mandala). Historically, Borobudur was built at the time of King Sailendra "Lord of the Mountains", also known as Radjra Indra; to pacify the four mighty volcanoes in the area.

The Stupa itself was built from volcanic stones, and it truly pacified the eruptions. To the people of the area it seemed a miracle and they began to believe more deeply in the blessing of the Buddha. One can still see today the active Mt Marapi in the northeast and the inactive Mt. Sumbing in the north west of Borobudur. In the VIII century, King Sailendra invited the Indian pandit, Guna Dharma Thera, to Indonesia to design this great monument. Its construction was completed over three consecutive generations.

First, by the King's son, Samanatunga, and later by his granddaughter, Pramo Darwa Vardanje. It is commonly believed that Guna Dharma supervised the building until the very end, when he finally lay to rest south of the Stupa, from where he is still guarding this glorious creation in his illusory rainbow body. The local people believe he is still among them lying across the crest of a facing mountain to keep his promise to always watch over them protectively.

The objective of the stupa-mandala was to raise the level of consciousness of those who came into contact with it, as well as to pacify the powerful volcanoes of Central Java. Encoded into the stupa-mandala is a very detailed map of human consciousness: from its grossest and most impulsive state, up through successive higher levels of purity, until it finally reaches the pinnacle of human development - full enlightenment and the awakening of a Buddha's mind. In the ninth century, due to a powerful volcanic eruption, the stupa-mandala was completely buried. This event, which also coincided with a period of intense social and religious change in Java, resulted in the stupa-mandala laying forgotten for over a thousand years. Rediscovered and excavated in the 18th century by Dutch and English colonial explorers, the crumbling mandala was declared a UNESCO World Heritage Site by the United Nations in the 1970's and renovation work was carried out with the financial and in kind support of 27 countries, namely: Australia, Belgium, Burma, Cyprus, France, Germany, Ghana, India, Iran, Iraq, Italy, Japan, Kuwait, Luxemburg, Malaysia, Mauritius, Netherlands, Nigeria, Pakistan, Philippines, Qatar, Singapore, Spain, Switzerland, Tanzania, Thailand, United Kingdom of Great Britain and Northern Ireland, at huge expense, by a team of international experts until the mid 1980's. Now, for the first time in over a thousand years,



the Borobudur stupa-mandala of personal, social and environmental transformation, is open to anyone who wishes to visit it. However, just visiting the stupa mandala as a tourist is not enough: to open its secret doors - to unlock the profound map - can guide us in our personal transformation, liberation and means to reach enlightenment.

Both, the original intention for building this stupa and much later, the united interest and efforts of many different countries to reconstruct this "Mountain of the Buddhas", clearly shows that Borobudur fulfils the function of bringing peace to this world: it is a world peace stupa. Today, Borobudur provides the most splendid proof for modern people of the tantric path revealed in Buddha Shakyamuni's teachings. Moreover, it gives the opportunity to understand and believe in the incredible kindness of Buddha, who shows such profound methods in the most degenerate kaliyuga times. Now, in this present time, H.H. the Dalai Lama, H.H. the Panchen Lama and other great lamas, mahasiddhas, teachers, yogis, tulkus and bodhisattvas are giving the great Kalachakra Initiation and are creating sand mandalas, all over the world. In this way many people can witness the richness of the tantrayana.

According to traditional accounts, the Root Tantra of Kalachakra "the Primordial Buddha", a text of 12,000 verses, was taken to Shambhala by King Suchandra and only one small section called the "Treaties on Initiations", returned to this human world. The legend goes on to say that, in the future, when the right conditions arise, the Root Tantra of Kalachakra will be openly revealed in our human world. Atisha mentioned having read this Root Tantra in Java, where he visited in the early 11th century to take Mahayana teachings from Guru Serlingpa. It is thought that the Kalachakra Tantra, from Lord Buddha's time until the 11th Century continued in Indonesia, from where the practice was then taken to India and spread widely to counter the destructive energy of foreign invaders, who were intent on destroying Buddha's teachings. It is thought that the Root Tantra - the essence of peace culture - was concealed in the stupa. Borobudur Stupa is therefore particularly important for those wishing to make a link with the Shambhala Rigden and Kingdom, as within, it secretly contains the actual Kalachakra Mandala and root text.

The Mandala

Borobudur represents a Vajrayana mandala. The design relies upon the tantric shape of the double dorje - it is a wisdom mandala. The buddhas of the five families are represented according to the Mahayana and Vajrayana traditions. Each of the buddhas faces a particular direction and shows a specific mudra. They embody the purified aspects of our five principal delusions.

As we are disturbed by the five poisons, the Five Buddhas manifest, to show us a way to attaining their pure qualities.

Entering the mandala from the eastern side (for four levels of the mandala), one first faces 92 Akshobhya Buddhas. To the south, 92 Ratnasambhava Buddhas. To the west, 92 Amitabha Buddhas. To the north, 92 Amoghasiddhi Buddhas. On the fifth level, 64 Vairochana Buddhas face out to all sides. From here one reaches the top three circles. Here 72 dharmachakra mudra Buddha statues (representing Vajrasattva or Vajradhara) are seated, inside 32 stone stupas on the first circle, 24 on the second and 16 on the third. On top, a large central stupa crowns the "Mountain of 504 Buddhas". In ancient times, this sacred mandala was to show the tantric path to the initiate.

On 2700 carved panels, Buddha's history is displayed on the walls of the five square terraces ascending to the top. This unique representation of Buddha's life helps to deepen ones faith and understanding in his true history. Vajrayana mandalas are not only created in the form of huge architectural structures, but also as paintings, sand mandalas and three-dimensional sculptures. The tradition of their creation remains unbroken, from the time of Buddha until

today. Together with monks from various monasteries Lama Gangchen created many mandalas worldwide, including a three dimensional Yamantaka mandala and the first ever sand mandala representing Borobudur. In Borobudur, a Kalachakra sand mandala was created in December 1999 dedicated to world peace in the third millennium.

The Stupa today

Today, the stupa is still not completely reconstructed. Many statues are missing and parts of the structure are incomplete. There is no place for visitors and pilgrims to make light or incense offerings near the holy site, such facilities would probably have existed on the western side of the mandala, near the bodhi tree. Within the greater compound of the stupa, the new Borobudur Taman Guest house provides peaceful, pleasant quarters to stay. From there one can observe the changing "moods" around the stupa, during all times of the day and night. Many visitors and local people have witnessed the elements around the stupa manifesting "signs".

"We need a wisdom key. The first time I saw the stupa-mandala of Borobudur, having been trained since childhood in the tantric mandala meditations of Tibetan Buddhism, I realised that the esoteric knowledge that has been preserved by countless generations of masters and disciples in Tibet, can be traced back to this ancient monument built in the heyday of the tantric tradition in Southern Asia. After deep reflection, I decided to offer to anyone who was sincerely interested, the wisdom key of my Tibetan Buddhist lineage: the NgalSo tantric Self-Healing connected to the mandala of Borobudur, and instructions on how to practise it".

In 1990, during a Vesak procession of Buddhist monks, towards the stupa, many observed the formation of a great wave-like rainbow underlined by many white clouds above the stupa. As the monks entered the holy compound, heavy rain started to pour down. Similarly, in 1990, when we lit ten thousand candles for world peace, the offering was blessed by a great shower of warm amrita. In 1993, when we first performed the Tantric Self-Healing practice at the stupa, the occasion was blessed by nectars released from the central stupa. Many Bodhi trees grow in natural harmony around the stupa. To the east where one first enters, the trees are young. To the south middle aged, and to the west and north they become more and more fully-grown, mature trees.

"At the beginning of 1994, I began to write down the Ngalso Tantric Self-Healing practice and the commentary of this practice relating to the Borobudur stupa-mandala. During this work, I experienced many auspicious signs, dreams and visions that I have understood to mean that now is the right time to offer this precious gift to humanity. I hope that you will use it well and in turn pass it on to others, to help raise the level of consciousness of human society in this time of dire need".

Since entering the new millennium, each year NgalSo tantric Self-Healing is enriched and goes to a deeper level with additional practices, such as: the Kalachakra Mandala, the Body Mandala of Heruka, Yamantaka and Vajrayogini, and the Secret Commitment Assembly of Guyusamaja.





Temple of Heaven on Earth

Albagnano Healing Meditation Center
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Filling the Central Channel of the Temple with 1'600kg of crystals





Borobudur Project: Lalitavistara Bas-Reliefs

Albagnano Healing Meditation Center
Lake Maggiore, Italy





Life as Clear Light - Vida de Clara Luz, Itapevi, Brazil



Borobudur Projects: Brazil

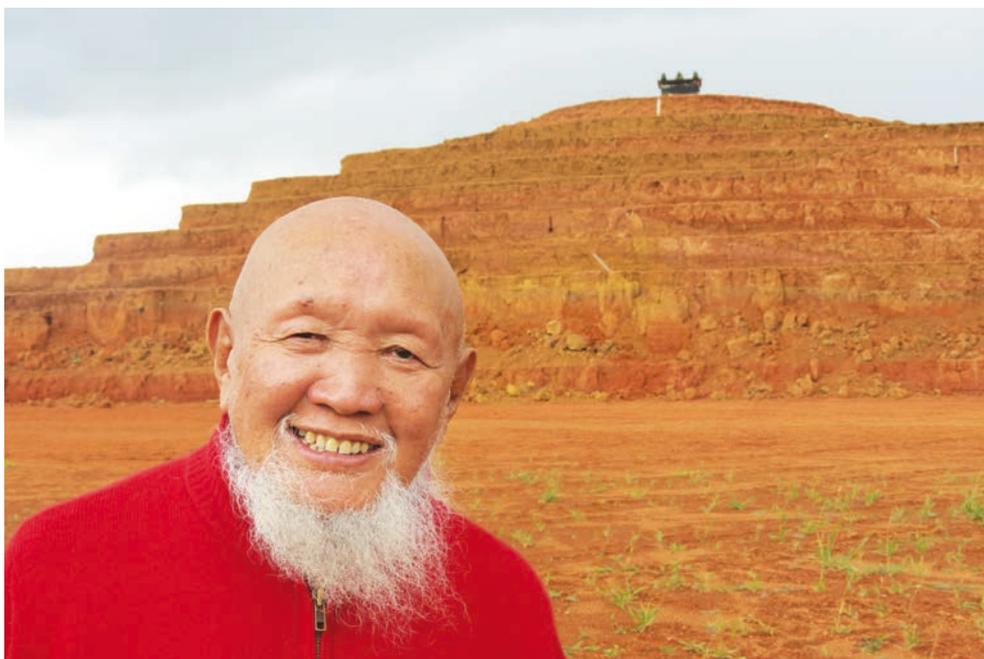


Temple of Great Love, Campos de Jordão, Brazil

The Minas Gerais "Borubudur" Stupa Mandala Project in Brazil













International Seminar at Borobudur Mangalang

Organised by

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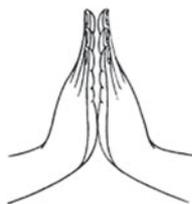
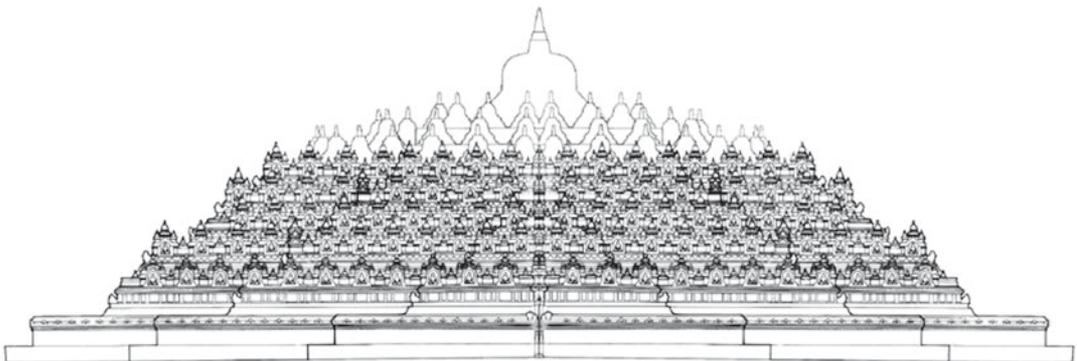
held from the 1st to the 5th of July 2008

Selected Papers

Professor Lokesh Chandra

T.Y.S. Lama Gangchen

Caroline Gammon



THE HIDDEN BASE IN THE COSMOSOPHY OF THE BOROBUDUR

Prof. Lokesh Chandra, New Delhi (India)

1. *Borobudur is the homeland of my heart.* It is the thought image and enduring symbol of Guṇadharmā, its architect according to the oral tradition of Indonesia. Guṇadharmā sleeps across the Manoreh mountain as a silhouette of the splendor of the majestic poetry of the graceful heritage of his Land. The special texture of the landscape and the monumental Sumeru are the tone and tune of his mind. He unites meaning and beauty in his symbolic virtuosity in the living and sacred mystery from which history is born. During the last three months I have been trying to unravel his concepts, his cosmosophy and his aesthetic order. During this span of time a feeling has dawned on me that 1200 years ago I should have been his disciple, participating in the conception, design and execution of the holy Sumeru. Beauty, cultural and more-than-cultural, longs within us in the infinite of unknowing. Under every deep, a lower deep opens. Guṇadharmā was a genius who harmonized philosophic, architectonic and artistic ideas, in a grand creativity of integrating several textual traditions. He was eclectic as well as synchronic in his binary paradigm of visual profundity enshrined in the aesthetics of a monumental wonder. He was following a time-honored Buddhist tradition of multiple-level teachings of a number of texts culminating in a new system.

2. *The conceptual framework* of the Borobudur has so far been interpreted in terms of three perceptions:

(i) The Borobudur was supposed to be a *stupa*. But it is a Sumeru topped by a stupa on the highest level.

(ii) Its system has been interpreted in the context of the Tridhātu: kāmadhātu, rūpadhātu and ārūpyadhātu, as found in the Abhidharma-kośa. The kāmadhātu has six planes of existence: hell, animals, ghosts (preta), asura, men (manuṣya) and gods (deva). The rūpadhātu has four dhyāna-bhūmis, while the ārūpya-dhātu is inhabited by arūpāvacara gods (Matsunaga p.55). The reliefs, the architecture of the whole sanctum, and the large 504 statues of the Buddhas bear no relation to Abhidharma. The hidden base too does not indicate that the Tridhātu system is implied in the conceptualisation of the Borobudur.

The *Tridhātu* are the *dhyāna-bhūmis*, which are the fourth sambhāra of vidarśanā in the Lalitavistara. The Borobudur is a representation of the Four Sambhāras (see para 4)

(iii) So far it was taken for granted that *single texts* were used in the illustrated reliefs. The possibility of commentaries, ritual manuals, or congeneric works to supplement the details never arose.

3. *Multiple-level paradigms.* Jan Fontein points out that “the text that guided the sculptors of Borobudur defies precise classification” (p.73). Fontein poses the question: “What it was that



2

attracted the monks of Borobudur to these texts (i.e. Gaṇḍavyūha and the Bhadracarī) for such elaborate illustration on their monument” (p.77). Fontein notes “that the text followed by the sculptors of Borobudur deviated considerably from the text that Paramārtha translated” (p.42). The text translated by Paramārtha is the Lokaprajñapti. The master sculptor of the Borobudur was choosing from different texts, as well as introducing innovations.

The monocentric approach of Western religious thought has conditioned the interpretation of the Borobudur in terms of a single source, namely, the Abhidharma system of the Tridhātu or three realms. In Buddhism, on the other hand, the idea of harmonizing various traditions or texts, was a common phenomenon. The earlier traditions were seen as steps leading to the final position that was being espoused. The need of conforming to local taboos also gave new configurations, e.g. the nine-square Vajradhātu-maṇḍala in Sino-Japanese Buddhism is due to the crucial role of nine in Chinese perceptions: the imperial palace has nine halls, the celestial sphere has nine divisions, Peking was termed ‘nine wards’ Kobo Daishi (AD 774-835) the founder of Mantrayāna (Shingon) in Japan, speaks of the Ten Stages of Spiritual Development: Confucianism, Taoism, Shinto, Brahmanism, Śrāvakayāna, Way of the Pratyekabuddhas, Madhyamaka, Yogācāra, and Avataṁsaka, culminating in Mantrayāna. It was a grand synthesis of the ‘Sea of Dharma’, as well as of existing religion and philosophy. In Indonesia itself, the Saṅgha Kamahāyānikan (SHK) presents a new classification into Mahāmārga, Paramamārga, and Mahāguhya. Mahāmārga: six pāramitās, four brahmavihāras, ten pāramitās, Five Devīs. Mahāguhya: four kinds of yoga, four bhāvanā, four āryasatya, ten pāramitās (see details in my edition of the SHK in the *Cultural Horizons of India* 4.295-434).

4. *System of Four Sambhāras*. Guṇadharmā the visualiser of the Borobudur was a thinker of the marvelous in a sweep of sacred sutras and in his images of the grandeur of form and symbol. He discovered his own essence in the symmetry of the profound and the beautiful, in the immersion of the human and divine. He created a new paradigm to integrate the multiple sutras, on the basis of the four sambhāras in Lalitavistara 35.12f: puṇya-sambhāra, jñāna-sambhāra, śamatha-sambhāra and vidarśanā-sambhāra. The visual representation of the four sambhāras can be tabulated as follows:

sambhāra	monument	reliefs of	Vairocana
↑ vidarśanā-s.	sky open stupa	none	Vajradhātu-V.
↑ śamatha-s.	latticed stupas fourth gallery second, third & fourth galleries	Lalitavistara Bhadracarī Gaṇḍavyūha	Durgatipariśodhana V.
↑ jñāna-s.	first gallery Ib, IIB first gallery Ia first & second galleries IBa, b, IIB	Avadānas Lalitavistara Jātakas	
↑ puṇya-s.	hidden base	Vairocanaḥhisambodhi-tantra Lokaprajñapti Karma-vibhaṅga	Abhisambodhi-V.

The conceptual framework of the Borobudur though based on the four sambhāras is a visual representation of various texts. They are meant to be a preparation for vidarśanā. The vidarśanā is an ascending model of the spiritual realm of Vairocana in three epiphanies: Abhisambodhi-Vairocana, Durgati-pariśodhana Vairocana, culminating in the Vajradhātu-Vairocana.

The Bodhisattva has to finish cleansing the paths with transcendental wisdom and skillful means (*prajñopāya*), has to accumulate all the preparatory material (*sambhāra*), has to equip himself with vows, and so on. He is as detached as the sky, and descends upon all objects as if upon an empty space (Suzuki 1930:227). The sambhāras are the moral provisions on a plane which surpasses the state of non-outflowings where they have hitherto remained (ib.361). The different texts on karma-vibhaṅga deal with the realization of puṇya. Jñāna is transcendental knowledge as distinct from vijñāna 'practical knowledge'. Śamatha or tranquilisation is the art of keeping the mind serene and undisturbed, while vidarśanā is meditation on the highest. Beginning with the qualitative involvement with actions in life (Karma-vibhaṅga), the sādḥaka ascends to the supramundane vibrations of vidarśanā.

The four sambhāras have been represented in a binary paradigm of two distinct categories:

- (i) reliefs, and
- (ii) the overall architecture of the Sumeru and the large statues.

The reliefs represent the first three sambhāras, and architecture the fourth and culminating vidarśanā-sambhāra.

5. *The hidden base is the puṇyasambhāra*: good and bad deeds and their effects. What is the relevance of the Karmavibhaṅga as the substratum of the Borobudur. The vices of conduct and evil actions lead to hell, while one advanced in virtue can be born in a happy place in heaven. The symbols of moral obligations became dominant in Buddhism in the Siṅgālovāda-suttanta and it is regarded as the source of Emperor Asoka's *dhamma*. Hajime Nakamura has shown the importance of this sutra in modern Burmese Buddhism (*Shakuson no Kotoba*, Tokyo 1960: 244-45). Four Chinese translations of this sutra are extant: translated by An Shih-kaio in AD 148-170 (T 16, K 656), translated by Dharmarakṣa in AD 301 (T 17, K 718), translated by Gautama Saṅghadeva in AD 397-98 (T 26, K 648) in the *Madhyamāgama* corpus, and by Buddhayaśas in AD 413 (T 1, K 647) in the *Ārghāgama*. The central position of morality for lay persons is important in the history of Buddhism. It was the first step to lead to the second level of spiritual steps leading to Bodhi. To cite from a Pali text:

"Karmas (deeds) are one's own, beings are heirs to deeds, deeds are the matrix, deeds the kin, deeds the arbiters. Deed divides beings, that is to say by lowness and excellence": thus says the Culla-kamma-vibhaṅga-sutta of the Majjhima-nikāya (Horner 1977:3:253). It is also called Subha-sutta, as it was delivered to Subha the son of Todeyya the brahmin priest of King Prasenajit. Todeyya was born as a dog in his own house and he barked at the Buddha when he was visiting Subha. The Buddha identified the dog to Subha by getting it to find a treasure he had hidden as a



4

man. The Pali passage reads: *kamma-ssakā, māṇava, sattā, kamma-dāyādā kamma-yonī kamma-bandhū kamma-ṭṭisaraṇā/ kammaṃ satte vibhajati yad idaṃ hīna-ppaṇītatāyāti*. The reliefs on the base of the Borobudur reflect this binary character of rebirths in lower (*hīna*) and higher (*ppaṇīta*) classes.

6. *Guṇadharmā* followed several texts in the hidden reliefs. His main sources seem to have been the various recensions of the *Karma-vibhaṅga*, *Lokaprajñapti*, and *Vairocanaḥisambodhi-sūtra*, for details and to enhance the visual impact.

Several Buddhist sūtras are devoted to the good and bad karmas, e.g. *Aṅguttara-nikāya* 4.427, *Daśabhūmaka* (ed. Rahder 26), *Lokaprajñapti-śāstra*, *Kāraṇa-prajñapti-śāstra* (*Cosmologie bouddhique* 1914-18: 298, 325, 347). The most popular text was the *Śuka-sūtra*, also known as *Karma-vibhaṅga*. *Śuka* is the counterpart of the Pali name *Subha* = *Śubha*. The *Śuka-sūtra* was a widely prevalent text, being translated into Chinese four times, in the third, fifth, sixth and tenth centuries. The Chinese translations are enumerated below:

(a) Anonymous translation done in 265-317 (T 78, Nj 611, K 701).

Chin. Tou-t'iao ching "Sutra spoken to Tou t'iao" Tou-t'iao is Todeyya the brahmacārin in his former birth.

(b) Translation by Guṇabhadra done during 435-443 (T 79, Nj 610, K 695)

Chin. Ying-wu ching "Sutra spoken to Śuka (parrot)".

(c) Translation by Gautama Dharmaprajñā done in 582 (T 80, Nj 739, K 805)

Chin. Yeh pao ch'a pieh ching "Sutra on the different results of karma".

(d) Translation by T'ien Hsi-tsai done in 984 (T 81, Nj 783, K 1098).

Chin. Fen pieh shan e pao ying ching "Sutra on the explanation of the results of good and bad (karmas)".

It was translated into Tibetan twice:

(e) *Karma-vibhaṅga* by Jinamitra, Dānaśīla, Munivarmā, and Ye.śes.sde (Toh. 338)

(f) *Karma-vibhaṅga nāma dharmā-grantha*, by an unknown translator.

Two other important texts dealing with good and bad karmas are:

(g) *Madhyamāgama*, sūtra 170, translated by Gautama Saṅghadeva in 397-98 (T 26, Nj 542, K 648 p.217).

(h) *Lokaprajñapti* (T 1644, Nj 1297, K 967), translated by Paramārtha in 558 or 559. He also did the first translation of the *Abhidharma-kośa*. Chin. *Li shih a-p'i-t'an lun* "Lokaprajñapti abhidharma-śāstra". *The illustrations of rebirths in hell resemble this text much more than the Karma-vibhaṅga* (Fontein p.35).

7. *Loka-prajñapti*. The recent studies of Jan Fontein prove that the sequence of the reliefs does not correspond to the Sanskrit version of the *Mahākarma-vibhaṅga*. Instead the reliefs are closer to Gautama Dharmaprajñā's version (c), while the details of certain reliefs go along with the *Loka-prajñapti*. Prof. Ryūshō Hikata correlates the following panels to the *Loka-prajñapti*: 86-89 Eight great hells.

90-92 Kukūla, Kuṇapa (90), Kṣuradhārā, Ayaḥ-śālmālī-vana (91), Asipatra-vana, Kṣāranadī (92). They are from sixteen hells (Mahāvvyutpatti nos. 4929-4944, taken from ch. 11 of the Abhidharma-kośa-śāstra).

93-96 Birth in six *durgati*: birds, animals, garuḍas, nāgas, pretas, asuras.

97-100 Birth in *sadgati*: manuṣya

101-108 Birth in *sadgati*: devas in Kāmāvacara and Rūpāvacara lokas

123-160 represent Lokaprajñapti ch. 62-71

Hikata says that there are no reliefs for ch. 23-26 and 40-58. The Loka-prajñapti seems to have been a supplementary source for details. The details of hells in reliefs 86-92 are closer to this text than to the Karma-vibhaṅga (Fontein p.35).

The six yonis of the karma system are different from the six meditational states of the Abhidharma. W.F. Stutterheim had suggested that the hidden base symbolizes the Kāmadhātu (*Studies in Indonesian Archaeology*, 1956:37). The Kāmadhātu is not a subterranean infernal abode, as would be implied by the hidden base. All the three realms are not horizontal existences in geographical areas, but are psychological states. Nichiren stresses the inner nature of these realms. “As to the question of where exactly Hell and the Buddha exist, one sutra reads that Hell exists underground and another sutra says that the Buddha is in the west. However, closer examination reveals that both exist in our five-foot body”.

“What are these realms, then? Ordered from the least to the most desirable, they are *Hell*—a condition of despair in which one is completely overwhelmed by suffering; *Hunger*— a state dominated by deluded desire that can never be satisfied, *Animality*— an *instinctual* state of fearing the strong and bullying the weak; *Anger*— a state characterized by an unrestrained competitive urge to surpass and dominate others and often a pretence of being good and wise. These four states are referred to as the Four Evil Paths because of the destructive negativity that marks them.

“Continuing, *Humanity* is a tranquil state marked by the ability to reason and make calm judgements. While fundamental to our identity as humans, this state can also represent a fragile balance that yields to one of the lower states when confronted with negative conditions. *Rapture* is a state of joy typically experienced when desire is fulfilled or suffering escaped. The worlds thus far are sometimes grouped together as the Six Lower Worlds”. (Lokesh Chandra, *Dictionary of Buddhist Iconography*, 2000:2.555)

The Rūpāvacara devas dwell in the Rūpadhātu which represents four stages of meditation or dhyāna-bhūmis. The four dhyāna-bhūmis are detailed in the Abhidharma-kośa (T vol.29 p.412). The Tridhātu are not cosmological locations in the universe. We can term them cosmological notions and practices.

After having realised the deva-yoni one becomes divinised, is one with the spiritual planes, and transcends into the realm of essences. *Devo bhūtvā devam arcayet* “having deified one may worship the divine”. The sādḥaka has shed all the vices and virtues and is now ready to undertake



6

the spiritual states, conducive to his *sādhana*. In Śaiva terminology his *śivīkaraṇa* has been completed, i.e. he is one with Śiva. The term *śivīkaraṇa* is found in Bali to the present.

By virtue of the power of meditation and ritual the *sādhaka* transcends the three realms (Tridhātu) of the Abhidharma; the realm of desires and cravings (*kāmadhātu*), the realm of phenomena (*rūpadhātu*), and the formless realm of the spirit (*ārūpyadhātu*). He is freed from all thought of matter and from the limitations of matter. These realms are states of mind in which one dwells by achieving the corresponding meditation (*The Soka Gakkai Dictionary of Buddhism* 2002:824).

The six *yonis* of the *puṇya-sambhāra* as depicted on the hidden base to represent the genre of Karma-vibhaṅga, have to be contradistinguished from the Tridhātu of the Abhidharma which are the steps leading to deification and thence to the *dhyāna-bhūmis* culminating in the Akaniṣṭha heaven of Vairocana.

8. *Vairocanābhisambodhi-tantra (VAT) and the hidden reliefs*. The 160 reliefs of the hidden base have 60 reliefs of persons sitting tied with a *yogapaṭṭa*. These 60 relate to the 60 stages of an impure mind which have to be transcended to realise the Bodhi mind (*bodhi-citta*, Mammitzsch 1991:35). Tajima (Wayman 1993:261) calls them "errant hearts". The Buddha enumerates to Vajrapāṇi the characteristic signs of these 60 hearts, and explains them one by one, e.g. "What is the heart of greed? It is that which attaches itself to tainted (impure) dharmas." The good heart improves little by little, as it is beset by sixty bad impulses which jeopardise this improvement and which should be gotten rid of (Tajima p.296). The sixty minds have been expressed sometimes by similes, e.g. dog (29) means: "joyful about things even though they are meagre" in the rendering by Hodge, or "to feel satisfied with little that is received" in the translation of Yamamoto. Some of the categories are clearly specific and may help us to identify the reliefs. The names of animals may be identified: cat 28, chameleon 47, crow 28, dog 29, *garuḍa* 30, lion 36, mouse 31, owl 37, serpent 17. Scenes of dance 33, drum 34 and song 32 can provide clues. Natural phenomena are also not difficult to be correlated to the reliefs: cloud 53, field 54, fire 44, ocean 58, pool 24, river 23, Sumeru 57, well 24. Dancing girl in relief 72 represents the 33rd mind of dance which thinks that one will cause others to be aroused by one's various accomplishments. Fontein thought that the dancing girl was added to provide diversion. The VAT has to be studied in details along with its commentaries in Tibetan and Chinese translations of Sanskrit originals and native exegesis to provide a key to the reliefs.

The following stages out of the sixty can be seen in the reliefs: stage 16 asura: relief 86, 17 serpent: 94, 22 farmer: 65, 122, 23 river: 92, 118, 24 pool: 9, 147, 25 well: 90, 28 cat: 105, 29 dog: 4, 22, 53, 86, 87, 88, 92, 30 *garuḍa*: 94, 31 mouse 65, 87, 32 song: 125, 151, 33 dance: 72, 149, 34 drum (*tūrya*): 1, 52, 35 house: 119, 36 lion: 105, 37 owl: 4, 38 crow: 12, 41, 86, 105, 118, 40 thorn: 87, 92, 43 water: 30, 90, 44 fire: 2, 88, 89, 90, 109, 110, 47 chameleon: 118, 50 poison: 14, 18, 51 noose: 9, 49, 52 shackles: 113, 53 cloud 66, 118, 56 razor: 86, 87, 91, 58 ocean: 109, 59 hole: 87.

The sixty reliefs with the yogapaṭṭa are: 9, 10, 11, 17, 18, 20, 27, 31, 32, 33, 36, 37, 39, 40, 41, 42, 43, 44, 45, 47, 50, 52, 53, 56, 59, 62, 64, 68, 69, 70, 72, 74, 94, 96, 98, 100, 101, 102, 103, 106, 111, 113, 115, 117, 124, 125, 126, 127, 130, 132, 133, 134, 136, 144, 148, 149, 150, 153, 154, 156.

The 160 hearts are obtained by multiplying the five basic defilements (*mūlakleśa*) five times by two (5×2^2). The five basic defilements are *rāga* (covetousness), *pratigha* (anger), *moha* (stupidity), *māna* (conceit) and *vicikitsā* (doubt). Thus: 5 basic defilements $\times 2^2 = 160$ defiled hearts (Tajima 1993: 284 n.351). The five basic defilements arise from nescience (*avidyā*) according to the commentary (Tajima p.285 n.351). "When the 160 kinds of the defiled mind of sentient beings are transcended, vast merits will be produced" (Yamamoto 199: 5) Wayman (1992: 43) says: "one transcends the three eons of the 160 mundane minds by arousing the supramundane mind". He has translated *kalpa* as 'eons'. *Kalpa* does not mean 'period of time', but is 'erroneous attachment' in esoteric Buddhism (see Yamamoto 199: 9, Hodge 452). The correct translation will be: "If one transcends the three errant mundane attachments (*laukikalpa*), then the supramundane heart (*lokottara-citta*) is born". (Tajima p.264, n.352 and 353 on p.285).

It seems that the hidden reliefs represent more the *citta* of the VAT, rather than the *karma* of the Karma-vibhaṅga and allied texts. Or they represent the conflation of two distinctive concepts that have been brought together into a composite visual whole.

The famous Buddhist text of Indonesia, the Saṅ Hyañ Kamahāyānikan (SHK), begins with the VAT. Fifteen stanzas of the VAT are found in the SHK (Lokesh Chandra 1995: 4.295ff).

Sino-Japanese Mantrayāna (Jap. Shingon) was founded by Śubhākaraśirṃha (637-735), Vajrabodhi (671-741), and Amoghavajra (705-774). Vajrabodhi went from India to Srilanka and thence to Śrīvijaya. There he met Amoghavajra who became his disciple. He arrived in China in 719 from Śrīvijaya. The major texts of Shingon are: VAT, Sarva-tathāgata-tattva-saṅgraha, Jāpasūtra and Nayasūtra. Stanzas from the Jāpasūtra and Nayasūtra are cited in the Saṅ Hyañ Kamahāyānikan. It is likely that the Sanskrit originals of these texts were taken from Indonesia by Vajrabodhi. The SHK is a collection of Mantrayāna texts and it has a short Saṅ Hyañ Nāgabāyusūtra in Sanskrit devoted to the Five Tathāgatas of the Vajradhātu system. The OJ text Kalpabuddha also gives the attributes of the Five Tathāgatas (F.D.K. Bosch, *Selected Studies in Indonesian Archaeology*, 1961: 131-133). Nāgabāyu in the title is a corrupt form of Nāgāhvaya, another appellation of Nāgārjuna. He is the first of the Eight Patriarchs of Shingon: Nāgārjuna, his disciple Nāgabodhi, Śubhākara-sirṃha (637-735), Vajrabodhi (671-741), Amoghavajra (705-774), I-hsing (683-727), Hui-kuo (746-805), Kobo Daishi (774-835). Shingon shows a close connection with Indonesian texts. Indonesia must have been a major centre of Mantrayāna with a vibrant academic tradition, accompanied by the splendour of architectonic grandeur. Amoghavajra taught the Vajradhātu to six chief disciples among whom was Hui-ch'ao of Silla (Korea). Hui-ch'ao had also been a disciple of Vajrabodhi. Amoghavajra had several foreign disciples such as Pien hung of Java. (Chou Yi-liang, *Tantrism in China*, *Harvard Journal of Asiatic Studies*, 1945: 8.329). Jāpasūtra is a major text of Shingon that deals with rites of maṇḍalas, performing abhiṣeka, and