



homa. “It is the only text where the ceremony of abhiṣeka is treated in detail” (Chou Yi-liang p.281 n.47). It was translated by Vajrabodhi (T 866) who had studied it under Nāgabodhi a disciple of Nāgārjuna. It is cited frequently in the SHK. Six statues of the early 10th century pertaining to the maṇḍala of Vajrasattva of the Nayasūtra were found in Surocolo in 1976 (Jan Fontein, *The Sculpture of Indonesia*, 1990: 224-226). The Nayasūtra is recited thrice every day in Japan in the morning, at noon and in the evening. It is a daily recitation in the Shingon temples. The Mantrayāna practices of Indonesia seem to have influenced the developments in East Asia, as evidenced by the close parallels between the SHK and Borobudur and the living denomination of Shingon. Mantrayāna did not have erotic elements and hence the chaste iconography of the Borobudur. The Borobudur is a sanctum of Mantrayāna with the aniconic presence of Vairocana on three levels: on the hidden base, in the latticed stupas, and in the overall configuration of the sanctum.

9. *Durgati-pariśodhana Vairocana*. The 72 images of the Buddhas in the latticed stupas represent the removal of the 72 saṃskṛta dharmas. A verse in the Lalitavistara 195.12 says: *dṛṣṭi-jālam uddharī saṃskṛtātaḥ* “Those will have removed the net of wrong views from the conditional (state of existence)”. The number of 72 and the lattice (*jāla*) evoke association with the 72 latticed stupas. The word *saṃskṛta* is applied to samādhi and the like by the imperfect teacher Rudraka in Lalitavistara 244.2: *saṃskṛtānām sāśravānām... dhyāna-samādhi-samāpatīnām* (Edgerton 1953: 543a). W.E. Soothill and L. Hodous. *A Dictionary of Chinese Buddhist Terms* (1937: 421a) interpret the Chinese term for *saṃskṛta* as “active, phenomenal, causally produced, characterized by birth, existence, change and death”. To obviate these phenomenal states was the way of the Bodhisattva. It is no wonder that Guṇadharmā adopted this concept. He was steeped in the Lalitavistara which had a profound impact on his vision and its visual representation. The Buddhas in the latticed stupas are in the dharmacakra-mudrā, which pertains to Mahāvairocana (Niṣpanna-yogāvalī, maṇḍala 22 on p.66f) of the Sarva-durgati-pariśodhana-tantra for the ‘elimination of all evil destinies’. Lack of any depiction of nirvāṇa on the Borobudur (Fontein p.78) confirms that the Lalitavistara, which concludes with the Enlightenment of Lord Buddha instead of his nirvāṇa, was a ‘guiding text’ for the sanctum. The Sumeru topped by an open stupa, the mudrās of the Four Buddhas of the Directions, and the total of 504 Buddhas—all relate to the Vajradhātu, as I have shown in my earlier writings.

10. *Vajradhātu-Vairocana* sits in a kūṭagāra on Mount Sumeru located in a sanctified space according to the Niṣpanna-yogāvalī (p.44: *vajradhātu-maṇḍale vajrapañjar-odare ... sumerūpari kūṭagāram / tasya madhye śiṃhopari ... bhagavān Vairocanaḥ*). The architecture of the Borobudur is a terraced Sumeru with four entrances in the four directions. The Karangtjēnah Inscription of Śaka 746 (= 26th May 824 AD according to Damais) refers to it as *uttuṅga-śailastha-śūro* in line 2, and as *meru* in line 23. The statues of maṇḍalas have been found in the hamlet of Surocolo. Surocolo means the ‘Mountain of the Gods’. It is a synonym of Sumeru.

The Borobudur was topped by a stupa which was open when discovered. The opening was large enough for persons to enter this kūtāgāra for worship. The first rays of the rising sun must have touched the Vairocana enshrined in the open kūtāgāra, unfortunately closed in the reconstruction by Van Erp and now by the Unesco. Prof. Rolf A. Stein has clearly pointed out that the open stupa represents the vajradhātu-maṇḍala (*L'Annuaire du College de France* 76.530). The Thousand Buddhas (504×2) are directional Buddhas well-known in the Vajradhātu-maṇḍala in Japan as the East Buddha, South Buddha, West Buddha and North Buddha.

The Tridhātu (Kāma-, Rūpa-, and Ārūpya-) or Three Realms have thirtytwo meditative states. They are detailed in my *Cultural Horizons of India* 7: 235-237).

- 1-4 Four unhappy states (*durgati*)
- 5-11 Seven happy states (*sugati*)
- 12-28 Rūpadhātu: first dhyāna (12-14), second dhyāna (15-17), third dhyāna (18-20), fourth dhyāna (21-28)
- 29-32 Ārūpyadhātu: fifth to eighth dhyāna.

The first eleven states are the inner nature of meditational stages, which has been explained earlier in para 7. The Tridhātu was not to be and is *not* represented iconically at the Borobudur as has been interpreted thus far. The VAT 2.23 says: "My Dharma is fully enlightened. It arises from the sky." The sky was the locus of meditation, and the Tridhātu was envisioned in the dhyānas.

11. *The Kayumwungan stone inscription* of the Śailendra King Samaratuṅga dated 746 Śaka (=824 AD) refers to the main image of the Borobudur as *uttuṅga-śaila-stha-śūrah* 'Śūra on the uttuṅga-śaila'. The king pays obeisance to this image with a devoted mind. Śūra 'Hero' refers to Vairocana as Śākyasiṃha (Lion of the Śākyas) and not as Śākyamuni (Sage of the Śākyas). The Niṣpannayogāvalī (p.66) calls Vairocana as Śākyasiṃha: *Śrī-śākyasiṃho bhagavān mahāvairocanaḥ*. *Uttuṅga-śaila* refers to the Borobudur as the Sumeru. The word *uttuṅga* or *tuṅga* 'exalted' occurs in the imperial names of Indonesia, and the lofty Sumeru of the Borobudur is the might and glory of the Śailendra kings. The last stanza 15 refers to Meru being replete with statues (*samākrānta-mūrtiś ca meruḥ*). The present tense of *praṇamati* 'salutes' shows that King Samaratuṅga was the benefactor. The inscription refers to the mighty prowess (st. 7) of the King who vanquished many rulers. He had a most beloved daughter, endowed with royal qualities and virtues, feminine grace, and compassionate ... She was a paragon of beauty, and her name Prāmodavardhanī was indicative of her exceptional qualities as one who ever bestows joy. She constructed a temple (*jinālaya* in st. 8, *mandira* in st.11, *jinamandira* in st.13) in the village wherein she sanctified (*prātiṣṭhipat*) the images of her late husband (*śrī-ghananātha*) and of her father-in-law (*ārya*, st.11). This temple rivalled the glory of the Veṅuvana monastery built by King Bimbisāra as an offering to Śākyamuni Buddha. It was a major centre of the activities of Lord Buddha. The final stanza 15 prays that this monastery (*vihāra*) endure so long as the devas reside on Meru. The temple was to commemorate the deceased husband and father-in-law of the Princess,



and a monastery was established to spread the noble Dharma. The two represented the two sambhāras: the temple was to accumulate merit by religious rites (*puṇya-sambhāra*), and the monastery with young and old (*vr̥ddha, taruṇa* in st.13) monks was to spread knowledge of the Dharma (*jñāna-sambhāra*). St.3 actually points out the promotion of the two sambhāras (*mahājñāna-puṇya-prasūti*). The sanctum and monastery were constructed out of devotion (*bhakti*, st.3) and affection (*prītyā*) so that the noble Dharma can be the prime medicine for worldly ailments (st.2). The next stanza 3 reiterates the endless sorrows afflicting the world. The following st.4 speaks of the mighty compassion (*karuṇām ... garīyasīm*) that will accrue to afflicted beings who follow the way of the Buddha. The inscription seems to point out that a new temple as well as a monastery with outstanding scholars was established to help the faithful devotees as well as those dedicated to higher learning. It was done in the sacred precincts of the Borobudur, to find solace against personal loss of the Princess as well as to make it a centre of academic excellence.

12. *Borobudur as a symbol of the nation state of Indonesia.* The preponderance of the reliefs of the Gaṇḍavyūha and the clear implication of Vairocana ‘The Great Sun’ on three levels, invites an astounding comparison with the Nara Daibutsu or Colossus of Roshana (Skt. Rocana) dedicated in 752 by Emperor Shomu of Japan. In 743 Emperor Shomu issued a rescript ordering the construction of the colossus of Rocana, 16 metres in height, at the Todaiji monastery in his attempt to unify the nation in its awareness of power, as an “apt symbol of the emperor as the controlling head of the state” (Kobayashi 1975:22). It was to consolidate the sovereignty of the nation in a harmony of the emperor and his people on the deeper spiritual levels: “sagely within, kingly without.” It was a Grand National Temple.

Rocana is the supreme deity or *abhyucca-deva* of the Gaṇḍavyūha 443.9 whose colossi were an overpowering visual presence in any sanctum. The Northern Wei dynasty ruled China from 386 to 550. They were the T’o-pa tribe, one of the ‘Five Barbarians’ (Yang Hsüan-chih, *A Record of Buddhist Monasteries in Lo-yang*, 1984:113 n.288). They captured the old capital Loyang in 440 and became the most powerful state in East Asia, and ruled the whole of North China. They received tribute missions even from India (Wolfram Eberhard, *A History of China*, 1955:152). To legitimise their rule the Wei emperors commissioned T’an-yao to excavate the Yün-kang caves near the capital, with a colossus of Rocana in five caves for the benefit of the first five emperors: T’ai-tsu 386-408, T’ai-tsung 409-423, Shih-tsu 424-452, Kung-tsung, Kao-tsung 452-465. The statues were to the bodily proportions of the emperors. The colossi of Yün-kang were a new phenomenon that took Chinese literati by surprise and gave a solid legitimation to the Northern Wei as a highly advanced culture.

The colossi of Yün-kang are reminiscent of Bamiyan in conception and execution. Kekaya, who collaborated with T’an-yao in planning the caves was from the NW. and he must have borne glowing accounts of the Bamiyan colossi, so that T’an-yao was inspired to recreate them on Chinese soil, true to his name ‘Gau-tama’s (T’an) glory (yao)’. The colossi of Bamiyan represent

the Abhyucca-deva of the Gaṇḍavyūha as I have shown in “Buddhist colossi and the Avataṃsaka Sutras” (*Cultural Horizons of India* 6.32-51).

Empress Wu Tse-t'ien had the Avataṃsaka-sutras translated anew by Śikṣānanda in 695-699. A special envoy was sent to Khotan for the Sanskrit text and she took part in the translation. It was to offset the Confucian standpoint that there can be no empress. In the preface to the Avataṃsaka written by herself in 699 she was happy to have received the prophecies of Lord Buddha. The memorial presented by the translators of the Avataṃsaka sutra on the completion of the translation, on the 5th November 699, the Concept of Wu Chao Cakravartin and Bodhisattva was confirmed. The signatories to the memorial included I-tsing who had recently returned from India, Bodhiruci, and monk Cintāmaṇi from Kashmir who belonged to the kṣatriya caste. The specific mention of his kṣatriya caste was to parallel the Confucian mandarins.

The Sokkuram Cave in Korea is also an Avataṃsaka sanctum. It was built during the reign of Kyōng dōk who decreed Avataṃsaka to be the State Scripture. The ruling class in Korea and then in Japan saw an analogy between the Avataṃsaka and the State. Sokkuram defends the Eastern Sea.

Likewise, to the Śailendra kings Borobudur must have been an (i) act of faith or ritual, (ii) a grand olympus for meditation, (iii) an outstanding seat of learning, as well as (iv) the sanctification and legitimation of the state, in the person of the king as the keeper of the value system. The political dimension of the Borobudur can be seen in the conflation of the Avataṃsaka with the three manifestations of Vairocana in the covered base, in the latticed stupas, and in the open stupa at the top. Both Rocana and Vairocana mean ‘Sun’. Buddha is the only founder of a religion who is of royal blood. Aśvaghōṣa in the very first stanza of the Buddhacarita 1.1 says: “there was a king of the unconquerable Śākya, Śuddhodana by name, of the race of Ikṣvāku and the peer of Ikṣvāku in might” (E.H. Johnston, *The Buddhacarita*, Part II p.1). Thus Buddha belonged to the Solar Dynasty (*sūrya-varṣa*) of the Ikṣvākus whose most distinguished descendant was Lord Rāma of the Rāmāyaṇa.

Śākyamuni became Amitābha ‘Transcendent Sun’ (*amit-ābha*). His mount is a peacock. The Peacock Throne of Iran recalls the association of Amitābha with impirium.

The hidden base of the Borobudur incorporates the 60 and 160 minds of the Vairocana-bhisambodhi-tantra in its 160 reliefs with 60 persons tied with a yogapaṭṭa. The latticed stupas have 72 statues of Durgati-pariśodhana Vairocana in the dharmacakra-mudrā. The entire monument enshrines various elements of Vajradhātu-Vairocana, who holds a cakra in his Sarvavid manifestation (Clark 1937: 2.114). The cakra represents a cakravartin, a universal emperor. The other name of Vajradhātu-Vairocana is Ekākṣara Cakravartin. Amoghavajra (705-774) wrote a manual for invoking Ekākṣara Uṣṇīṣa-cakravartī (T.19.322). A polychrome wooden statue, 75.6cm high of the 12th century, can be seen at the Chusonji monastery (Fukuyama 1976:28 pl.22 in color). We may make a special note that Amoghavajra was in Java: the vast Buddhist ecumene was in constant interaction and Java stood above all at that time with its most magnificent monuments of Mantrayāna. The rites of Sarvavid continued down to the 14th century. The Nāgarakṛtāgama



describes the final śrāddha ceremony of the Rājapatnī in 1362, and says (64.3) that the worship of Sarvajña was conducted by Buddhist monks versed in the tantras and in drawing maṇḍalas. This passage has not been understood in its precise connotation either by Th. Pigeaud, or by Zoetmulder (*OJ.-English Dictionary* p.1700: sarvajñapūjā “worship of the Omniscient?”). Sarvajña is a synonym of Sarvavid Vairocana who holds the cakra of a cakravartin. The Kayumwuñan Inscription of the Śailendra King Samaratuṅga speaks of the *uttuṅga-śailastha-Śūra* which points to Śūra (=Vairocana) as being seated on the lofty *Śaila* ‘mount’ of the Borobudur. The word *Śaila* is highly significant in that it refers to the Śailendras. The lofty *Śaila* of the Borobudur was a symbol of the vast impirium of the Śailendras and was a national monument representing the political might, economic affluence and intellectual glory of the Indonesian state in the 8-9th centuries. We have a similar instance of the Guge kingdom which erected the Tabo monastery as a “lamp of the kingdom” in the 10-11th century. The main temple of Tabo has the paintings of Lalitavistara and Gaṇḍavyūha, and the Vajradhātu-maṇḍala in three-dimensional statues.

There was always a close nexus between the Gaṇḍavyūha and Mantrayāna. When Kobo Daishi was to leave for Japan after having completed the study and practice of Mantrayāna teachings, his Indian teacher Prājña gave him Sanskrit manuscripts and Chinese translations of the Avataṁsaka-sūtra (Gaṇḍavyūha), and Saṭ-pāramitā-sūtra, as well as other Sanskrit manuscripts for the well-being of the people (Hakeda 1972: 149). Rocana in Buddhahadra’s Chinese translation of the Avataṁsaka done in AD 422 becomes Vairocana in the Chinese version of Śikṣānanda completed in AD 699. The term Rocana occurs again in Prājña’s rendering of the Gaṇḍavyūha done in 798.

The Avataṁsaka-sūtras were composed in the NW of India, and the earliest Chinese translation of an Avataṁsaka text is the Ramyaka-sūtra (Chinese: Lo-mo-chia ching, T 294) translated by Āryasthira in 388-407 (K 102). It is the Gaṇḍavyūha. It is so termed as arose in Ramyaka which is the modern Lamghan Valley of Afghanistan. The Tocharians were present in this area. Tocharian is an Italo-Celtic language. Its images of royal power were naturally influenced by the Western Classical models. The most famous colossus was the bronze statue of the Sun-God Helios, 105 feet high, made from melted down weapons of a defeated enemy. It stood astride the entrance to the harbour of Rhodes till AD 653, when it was destroyed by the Arabs and the broken up metal totalled 900 camel loads. The Greater Colossus of Bamiyau, 175 feet high, surpassed all by being thirty times life-size (5.83×30 = 175 ft.) Thus Rocana of the Gaṇḍavyūha and Vairocana translated in Sino-Japanese as Dainichi “Great Sun” represent the Solar Dynasty, the Śailendras in the case of Indonesia.

*Conclusion.* (i). We have taken Guṇadharmā as one who conceived and concretised the Sumeru and reliefs of the Borobudur in the harmony of several Buddhist texts.

(ii). He was following the Buddhist tradition of a multiple-level development, culminating in the sutra espoused.

(iii). The hidden base is the substratum, as karma is the foundation of all spiritual attainments:

(i) The common level offers to the householder the hope of a better future life in heaven due to good karmas, in place of nirvāṇa offered to the monastic order. The ritual of worshipping gods was replaced by moral ethics.

(ii) The second level are the steps leading to Bodhi.

(iv). The main source of Guṇadharmā for the hidden base was the version of the Karma-vibhaṅga now extant only in its Chinese translation by Gautama Dharmaprajña (T 80). He supplemented it by other texts.

(v). Hitherto the identification of the entire complex of the Borobudur has been according to the Tridhātu system of the Abhidharma. It does not accord with the various components of the Borobudur.

(vi). Guṇadharmā has followed the quaternary system of the *four sambhāras* of the Lalitavistara. The hidden base represents the ethics that ensues from good karmas. It is the puṇya-sambhāra. The reliefs of the jātakas and life of Lord Buddha are the steps leading to Bodhi. They are the jñāna-sambhāra. The 54 kalyāṇamitras of the Gaṇḍavyūha are the dimension of śamathasambhāra. The Sumeru or architectural structure and the 504 sculptures of the Buddhas relate to Vajradhātu-Vairocana. They are the vidarśanā-sambhāra.

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**T.Y.S. Lama Gangchen Rimpoche, Discovering the Meaning of Candi Borobudur'.**



My name is T.Y.S. Lama Gangchen Rimpoche, I am a Tibetan Lama healer from Gangchen near Shigatse, Tibet-China. I am the head of the Lama Gangchen World Peace Foundation, an NGO that is part of ECOSOC (Economic and Social Council of the United Nations). Our main goals are international friendship, development of Himalayan Culture, and promoting a Spiritual Forum at the United Nations to allow the voices of wisdom of the world's spiritual leaders of all traditions to be heard in issues such as the environment, development and so on.

Since 1991 I have visited Candi Borobudur 19 times together with many international friends. At first when I came here we were only a few, maybe 10 people but as the years went on the group grew until in 2000, when we celebrated the millenium here in Borobudur we were around 250 people and stayed for around a month. Each time we came we were very pleased to stay in the Manohara hotel and each time we came for the purpose of discovering the meaning of Borobudur a little more. The first time I came to Borobudur the Manohara was not yet built so we slept in Jogjakarta.

When I first came to Candi Borobudur I was surprised, it reminded me of the terraced *stupa ma~alas* of my homeland, Tibet, in Gyantse, Trulpul, Jonang, and many other places. The more I visited Borobudur the more similarities I saw in it, from the iconography of my own Tibetan Buddhist tradition. For the Indonesian people,

Borobudur is an archeological monument of national importance, but we Tibetans see it as something similar to the still living Mahayana and Mantrayana traditions of Tibet, Mongolia, Nepal, China, and Japan. All the bas-reliefs on the sides of Candi Borobudur represent stories from *sōtras* which are well known in Tibet as they are found in the Khagyur, the Translations of the Buddhas Words from Sankrit to Tibetan, that were translated between the 8th and the 11th centuries.

I think the Indian architect of Borobudur whoever he was, we only have the legendary name Gunadharma, Quality of Dharma, was an incredibly intelligent man, he wanted to create harmony between all the different schools of Buddhist thought that were being practiced in Java in his time, and also he wanted to create harmony with the surrounding Hindu Culture of Central Java. The first levels of Borobudur, the *Mahakarmavibhanga* (the *Great Classification of Actions Sōtra*) and the *Lalitavisatara* (the *Divine Play Sōtra*) 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 nirvāṇa 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, *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- that's an important message, that we need to be open to learn from many people, that each one has one piece of the puzzle- a bit like at this congress really.

Anyway for the many scholars and professors and curators, here are where the references to the *sōtras* and *tantras* that are related to Candi Borobudur are found within the Derge Edition of the Tibetan Khagyur. This is available from the Tibetan Buddhist Resource Centre on the internet if you are interested. Here I have compiled a list of the relevant texts and the approximate times they are believed to have been written down in Sanskrit and then translated into Tibetan and where you can read them.

3<sup>rd</sup> - 4<sup>th</sup> centuries: Writing down of the *Guhyasamāja tantra* <sup>1</sup>

5<sup>th</sup> century in Indian in the Gupta period the *Mahāvairocana sōtra* becomes popular.

<sup>1</sup> This is based on the presumed dates of Asaṅga.



8<sup>th</sup> century: Vajravarmaṇ of Srivijaya writes the *Sarvadurgatiparisodhana* (*Purification of All Evil Destinies* commentary).

Avadānas Skt. *Purnapramukha avadānas Yataka*,

གང་པོ་ལ་སོགས་པའི་རྟོགས་པ་བརྗོད་པ་བརྒྱ་པ།

Tib. *Gang pol sogs pa'. rtagspa brjadpa brga.pa*

Derge Khangyur Vol 75, TBRC 22084075.pdf

8<sup>th</sup>-10<sup>th</sup>centuries: Skt. *Punyapala avadānas*

བསོད་ནམས་ཀྱི་སྟོབས་ཀྱི་རྟོགས་པ་བརྗོད་པ།

Tib. *bSodnams kyi stobspa brjodpo*

Derge Khangyur Vol 76, TBRC 22084076.pdf

8<sup>th</sup>-10<sup>th</sup>centuries: Tibetan translations of the *Lalitavistara sōtra*,

འཕགས་པ་རྒྱ་རྒྱུ་ལོ་ལ་ཞེས་བྱ་བ་ཐེག་པ་རྗེན་པའི་མདོ།

Tib. *'Phagpa rgya cher rolpa shes bja pa thegpa chenpo mdo* by Jinamitra, Danashila,

Munivarma and Yeshe-sDe. Derge *Kangyur* volume 46 TBRC 22084046.pdf

8<sup>th</sup>-10<sup>th</sup>centuries: Tibetan translations of the Skt. *firyā ghandavyōha nama mahāyāna sōtra*

འཕགས་པ་རྒྱ་རྒྱུ་ལོ་ལ་ཞེས་བྱ་བ་ཐེག་པ་རྗེན་པའི་མདོ།

Tib. *'Phagspa rgyan stugpo bkodpa shes bjawa thegpa chenpo mdo*

Derge kangyur, vol.50, TBRC 22084050.pdf

8<sup>th</sup>-10<sup>th</sup>centuries: Tibetan translation of Skt., *Sarwa tathāgata tattvasamgraha nama mahāyāna sōtra*

དེ་བཞིན་བཤེགས་པ་ཐམས་ཅད་ཀྱི་དེ་ལོ་ན་ཉིད་བསྟུས་པ་ཞེས་བྱ་བ་ཐེག་པ་རྗེན་པའི་མདོ།

*Deshin ga shegsa thamscad kyi dekho na nyid bsduṣpo'i mdo*

Derge Kangyur Vol 84, TBRC 22084084.pdf.

Mid 8<sup>th</sup> century: *Sarvavid mahāvairocana sōtra* translated into Tibetan: *Kunrig nampar nangdze lha sum chuso dun kyilkhör* (*37 Deity Maṅgala of all the Great Vairocana*)

*Families*), This *yogatantra* is an important practice in Tashilhunpo monastery, Central Tibet (near Gyantse).

8<sup>th</sup> century- 10<sup>th</sup> century, the Father Tantras, like Skt. *Guhyasamaja tantra* are translated into Tibetan, *dPal yeshes rdorje kunlas bsduspa* གསང་བ་འདུས་པ།

Derge Kangyur vol 82, TBRC 22084082.pdf.

8<sup>th</sup> cent: Mother Tantras, like the Skt. *Cakrasvara tantra* are translated into Tibetan. བདེ་ཚེན་འཁོར་ལ།

*dPal khrag 'thungmngon par 'bjungbshes bjawa* Derge Kangyur Vol 79 TBRC 22084079.pdf.

8<sup>th</sup> century: Union Tantras like the Skt. *Vajrabhairava tantra, Arya nilambardhar vajrapa'irudra bitriwitanata nama.* བསལ་རྫོང་འཛིགས་བྱིས། are translated into Tibetan Derge

Kangyur Vol 83 TBRC 22084083.pdf

10<sup>th</sup> cent: *Klacakra tantra Skt.Vimla prabhanma mōlatantra nusaridva shasha sriklacakratantra dzatika* translated into Tibetan, ཏུས་ཀྱི་འཁོར་ལོ།

*bsDuspa'rgyud kyi rgyal po dus kyil khor lo' 'grol bshad tsa'wai rgyud kyi rjas su'jugpa stong phragpa cu nyispa dri medpa' od ses bja'wa.* Derge Khangyur Vol 102, TBRC 22084102.pdf

11<sup>th</sup> century: AtiŸa a famous Indian pandita, studies at the Srivijaya monastery, Sumatra for 12 years before traveling to VikramaŸila, Bengal and onto Tibet. His Guru, Suvarnadvipa (man from Sumatra) who was very famous for both his wisdom and deep compassion composed the

མངོན་རྟོགས་བྱུང། *Abhisamayalamkara* commentary which AtiŸa translated into Tibetan as

རྟོག་གི་སྒྲུང་བ།

*rtog ge snang ba, Illuminating the Reasonings.* This is in the *Tangyur*. He founds the *Sarma* or New Wave of Tibetan Buddhism.



12<sup>th</sup> –15<sup>th</sup> centuries the construction of eight *sku'bum* terraced *stōpas* in Western and Central Tibet with similar plans to Borobudur.

As you can see all the major *yoga* and *annutarayogatantras* except *klacakra* were in existence at the time the Sailendras were constructing Borobudur. It is my firm opinion that upon Borobudur it is possible to meditate on any *mañāla* of any of the 4 *tantras*

བྱ་རྒྱུད་ཀྱི་ཐེག་པ། སྤྱོད་རྒྱུད་ཀྱི་ཐེག་པ། རྣལ་འབྱོར་རྒྱུད་ཀྱི་ཐེག་པ། རྣལ་འབྱོར་ཆེན་པོའི་ཐེག་པ།

(*kriya, carya, yoga and annutarayoga tantras*) and that it was a place of initiation and royal ritual, as well as showing the bodhisattvas progression through the 5 mahāyāna grounds and ten *bhumis*. The first Tibetan to come to Borobudur as far as anyone knows was Gendun Choepel in the 1940s- he said he thought it looked like the Dhanyakosha Stōpa (Tibetan Palden Drepung) where according to our Buddhist history the Buddha taught the *Klacakra tantra*.

My friend and collaborator Lama Caroline explained at the congress some of my ideas about how Borobudur has the geometrical dimensions and symbolism of a *mantrayana mañāla* so I would like in this article to concentrate on the *mahakarmavibhanga*.

To return to the lowest gallery the now hidden *mahakarmavibhanga*, to me this looks very similar to the Tibetan *sipai korlo* or what is known as the Wheel of Life to modern society- its a picture of the six realms of becoming, the six psychological realms that we all experience in our lives, desire, hatred, ignorance, pride, jealousy and monotony. These are represented symbolically as the upper realms of humans, and *devas* who are experiencing happiness as the result of the ripening of good karmic actions, and three lower realms, animals, like *garudas* and *nagas*, and hell beings. If we look at the *mahakarmavibhanga* bas-reliefs we can see a great deal of images which represent the causes necessary to create a rebirth or let's say to make the mind reflect reality in a way that is similar to a human, *asura* or *deva*. Anyway most people in their lives experience all these different states- again and again, so don't think this is somewhere else, all this is inside of us, here and now in this life.

We may feel this is a lot of ancient cultural mythology, but actually it is referring to archetypes of psychological states that we and other beings, (like animals), experience from when we are born until we die. The human state refers to the experience we all have of facing ageing, sickness, death, of feeling lonely, of our pleasure's fading or

turning into their opposite, with never being satisfied or having enough, basically the human condition that everyone all over the world has to come to terms with.

The *deva* state (Sanskrit, Shining One) is how we feel when we are rich successful, young, handsome and enjoying our lives- kind of like how celebrities and movie stars feel- everything is great until they start to go out of fashion, then when they become just like everyone else for them its terrible, a great shock, they can't adjust pschologically. The animal realm is the experience of being exploited, the *preta* or 'departed' realm is a state of deep frustration and dissastisfaction, and the *narak* or hell is the experience of profound mental and physical pain.

Anyway the first two thirds of the hidden base are showing how specific causes produce specific effects and the last third shows how from one cause come many effects, just as from one apple seed later come many different apples.

*Karma* actually is a word that most people don't understand. In the buddhist sense it simple means action, in a scientific kind of way. Whatever we do produces a result, a reaction even if it doesn't always appear immediately. These days people think *karma* means no solution. What it really means is that everything is making side effects, so we need to know how to create positive mental , physical, emotional and environmental side effects.

For example whenever we move our hand the shadow is there, whenever we touch something we leave our fingerprints- our subconscious mind is like that, everything we think or say or do leaves an imprint in our mind, and gradually we develop habitual ways of seeing the world based on our personal experiences. To give a modern example, its like our mind is a hard disc that is constantly recording everything we experience, and then various emotions cause various programes to run that colour the way we see the way we see the world, in either a positive or a negative way depending on us.

The *mahakarmavibhanga* is showing clearly that some actions are too expensive, like killing, violence, depriving others of resources, lying, pride, sexual misconduct, imprisoning others, speaking maliciously, - it's kind of like when we use our mobile phones, some places are much more expensive to call than others, but if out of ignorance we don't know- then sooner or later when the bill comes we get a huge shock! On the hidden base you can see just how expensive certain actions are, like basrelief 5, if you kill you will die young, if you fish you will be boiled in hell (basrelief 109) etc, but basrelief 10 shows that if you take care of animals you will be happy, rich and respected. All these positive and negative results of actions are clearly described in the Indian



Buddhist texts, like for example like the text written by the Indian teacher Kamalashila who wrote the *Bhavanakrama* or *Stages of Meditation*, or *Gomrim* in Tibetan. བསྐྱོན་པའི་རིམ་

པ།

He was involved in a debate at Samye monastery in the 8th century to determine which type of Buddhism the Tibetans should follow. He debated with a Chinese Chan master, and Kamalashila won the debate, and from then onwards the Tibetans followed the Indian tradition of Mahayana and Mantrayana Buddhism , just as many Indonesians did between the 7th up to the 15th centuries.

The *Mahakarmavibhanga* show more positive results than negative- it shows how to create the things that most people in the world are interested in, longlife, health, material enjoyment, happiness, many friends, wisdom and all the good things in life. It shows that these are the result of taking care of the lives and health of others, of practising material generosity to the poor, the aged, the sick and spiritual people of all traditions.

Basrelief 10 shows that if we protect others from harm we will be happy and respected.



The Buddha was a real historical person who was born in what is now Southern Nepal about 2500 years ago. He was a very intelligent person, and in the *Mahakarmavibhanga* he is actually replying to various people's questions. At the time of the Buddha most people were like nowadays trying to achieve worldly happiness and success, a few wished to die well and go to heaven, and a minority wished to achieve liberation or *moksha*. So actually the *Mahakarmavibhanga* is talking to the majority of people,

ordinary people with normal aspirations. Many people, even scholars misunderstand the concept of renunciation, thinking it means they have to give up their comfortable lifestyles, not understanding that the only thing they have to give up is suffering, violence and the dependently arising cause and conditions of those.

The Buddha never used to preach to anyone, he just used to reply to peoples' questions when they asked him something. Basreliefs 4 and 5 is challenging one Indian philosophical conception that if you perform various sacrifices you will achieve a longlife- it's saying the opposite that if you kill you will have a short life- the Buddha was very against animal sacrifice and its thought that the adoption of vegetarianism in India was partly due to the Buddha's influence.

Mahakarmavibhanga 4



Mahakarmavibhanga 5





Actually my opinion is that one reason why the *Mahakarmavibhanga* was covered up is that people in ancient Java are not so different from modern people, nobody likes to be told what to do. If you say to someone you are wrong, most of the time they never accept, and probably the *Mahakarmavibhanga* bas-reliefs were started at the time of King Raja Indra Sailendra, but when his son became king, maybe he didn't like the images. Maybe he thought they were too much and decided to cover them up. My other thoughts about what is nowadays called the 'Mus Blockage' being added to create the correct geometrical dimensions to form a *mantrayana yoga tantra mañāla* you can see in Lama Caroline's article.

ངལ་གསོ། *Ngalso*.Relaxation.

The Buddha's first teachings in Sarnath, were the four ṛya truths of suffering and the causes of suffering, origin of suffering , cessation of suffering and the path to freedom.

འཕགས་པའི་བདེན་པ་བཞི། སྐྱབས་སྐྱེལ། ཀུན་འགྲུང། འགོག་པ། ལམ།

This is represented on Gallery 2 on *lalitavistara* panel 120.



The Tibetan word *Ngalso* literally means relaxation and we can divide it into two syllable རྩལ་*Ngal* and *So*. The syllable *Ngal* represents the first two ṛyan truths, the truth of suffering and the causes of suffering, and the truth of the origins of suffering, karma and delusions. རྩལ་*Ngal* represents that now we ourselves, society and the environment are very tired, sick, and polluted. I think that the *Mahakarmavibhanga* represents this first level སྐྱབས་སྐྱེལ། *du.ngel*, pain and suffering of the body and mind,

due to creating negative dependently arising causes and conditions out of ignorance. Even if some of the bas-reliefs are showing the results of good actions, they are still contaminated worldly actions and all beings in *samsara* are subject to different kinds of pain, changable suffering where what is initially pleasant becomes unpleasant after a while, and pervasive suffering. All this is due to not understanding how cause and effects and interdependence are related.

I think that galleries 2,3,4, 5 and up to the main stupa of Borobudur represents the གཤམ་གྱི་ལུ་ལོ་ལོ་ལོ་ལོ་, the ཏཱ་ལྷ་ཏཱ་ truths of འཇོག་པ། cessation and the ལམ། path that by creating the right dependently arising causes and conditions in a scientific manner it is possible to purify ourselves and recover the pure nature of our mind, a positive society and a pureland.

The Basreliefs of Borobudur are showing all kinds of incredible useful things for example (IV.70) is showing the sun and moon, how we need to be aware of the changing seasons and try to balance the sun and moon energies- a very useful message now we need to deal with climatic change. Many bas-reliefs are showing how to create a non – violent peace culture .

*Lalitavistara* 49 is showing that we need non-violence in all aspects of our lives, eg. Non-violent sports and entertainments. *Lalitavistara* 42 and 43 show the Buddha’s engagement and marriage - the fire in this bas-relief is the sacred fire in a Hindu marriage ceremony. We need peace culture together with this world, together with our families, but separate from pain and suffering.

*Karmavibhanga* 18 we need to take care of the sick





and 19...



*karmavibhanga* 32 we need to take care of the aged



*karmavibhanga* 98, how to hold meetings, how to create a pure democracy



*karmavibhanga* 139 how we can live together happily with many people



*karmavibhanga* 105 how we can live alone with spiritual company.





One last thing, maybe many of you are curious to know what I am doing here on Borobudur each morning with my international friends- well as we go up the *candi* we are meditating on the different levels of a *yoga tantra* or *mahaanuttarayoga tantra* meditations- Borobudur is wonderful, its design fits with the levels of most Indo-Tibetan mantrayana and vajrayana meditations.

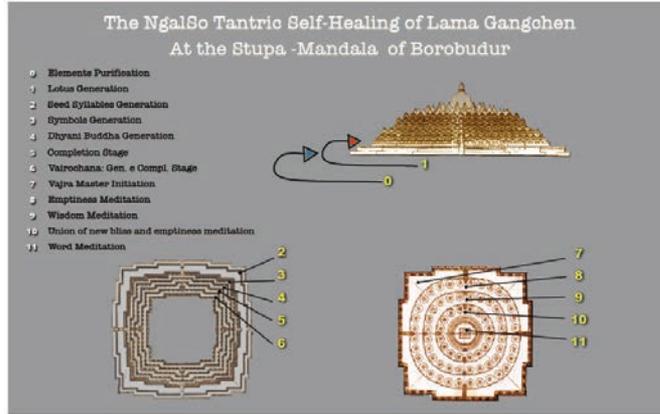
At the bottom of Borobudur we meditate to make peace with the environment- here in the park around Borobudur is such a beautiful place, and so the female images next to the 432 *tathagatas* on the square galleries of Borobudur represent that we need to take care of Mother Earth, Mother Water, Mother Fire, Mother Wind and Mother Space.

At the level of the Mahakarmavibhanga we imagine breathing out and purifying all the suffering of the six realms of *samsara*, ་འཇོག་པ་ལྟོག་པ་ then as we circumambulate and ascend galleries 2,3,4 and 5 we try to develop all positive energies and minds, ་གསོ་ལྟོག་པ་. Also the basreliefs on these galleries show the same thing.

The main point in Indo-Tibetan mantrayana is purifying one's five aggregates (one's body and mind) and transforming one's five principal mental energies of ignorance, hatred, desire, pride and fear into five pure minds of wisdom, stability, equanimity, discrimination and the ability to accomplish whatever project one wishes. These are represented by the five *tathagatas*, Vairocana, Aksobhya, Ratnasambhava, Amitabha and Amogasiddhi. This is *yoga*, an inner scientific view and method for human development. Here are some examples of what we meditate on – with positive thinking, *mudras*, *mantras*, *pranyama* and so on we try to heal our bodies and minds and imagine that world peace is increasing everywhere.

The relationships of the body and mind listed below are mainly taken from the Tibetan medical *tantras* or ་རྒྱུ་བཞི།

*gyushi* which is basically very similar to Ayurveda- why I put that is to show the positive side effects of meditation on one's health, something that very many people are interested in, as nowadays people are too tired, too stressed and need some way to recover their energy.



East Side *Mahakarmavibhanga* level, 92 blue lotuses open on Borobudur and in our hearts

པཎ་ལེ་པདྨ་ཀོང་པོ། PAM LE PADMA NGONPO

East Side 1st Gallery (*Lalitavistara*), 92 *bija* (seed) letter HUNGs arise in the lotuses on Borobudur and in our hearts

ཧུང། HUNG.

East Side 2nd Gallery, 92 Vajras arise from the *bija* HUNG in the lotuses on Borobudur and in our hearts

ཧུང་ལས་རྡོ་རྗེ་སྐྱེན་པོ་རྗེ། HUNG LE DORJE NGONPO HUNG

East Side 3rd Gallery, 92 Tathagata Aksobhyas Arises from the Vajras in the lotuses on Borobudur and in our hearts

ཧུང་རྡོ་རྗེ་མི་བསྐྱེད་རྡོ་རྗེ། HUNG DORJE MIKHYO DORJE

**East Side 4th Gallery, Water Empowerment Of Tathagata Aksobhya**

We visualize all our negativities of body, speech and mind, in particular our anger, leaving our body in the form of dark smoke and dirt as we breathe out and perform the garuda and purification mudras.

ལམ་མི་བསྐྱེད་རྡོ་རྗེ་མཁྱེན། LAMA MIKHYO DORJE KHYEN



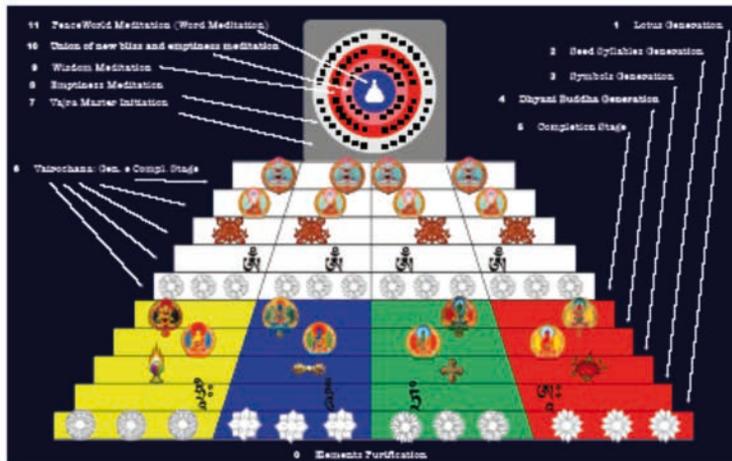
The Main Stupa

ཨོཾ་ཨཱི་ཨཱུ་ཤི་ཨཱོ་ཧཱུྃ། OM BHISHA SANTI HUNG (OM World Peace HUNG)

Anyway in conclusion, Borobudur like most Buddhist *mañjals* is based on a crossed *vajras*, and represents new bliss and emptiness or method and wisdom. The *stupas* at the top are like bells and also the diamond perforations of the rings of the 32 and 24 stupas represents the diamond way or *vajrayana*. Anyway if anyone is interested to know more about these things or would like to know how we meditate on Tantric Self Healing related to Candi Borobudur, myself and my group usually come to visit Chandi Borobudur once a year in either February or March, depending on the date of the Tibetan *losar* or New Year. So if anyone would like to join us for research purposes, you are welcome.

**Lama Gangchen's Conception of How Borobudur Corresponds To The 13 *tantric bhumis* and the Stages of A Yoga Tantra and Anuttarayogatantra initiation.**

(The five white bands at the top of this image symbolise circumambulating the 5th gallery 5 times before starting to circumambulate the circles of 32, 24 and 16 *stupas*.)



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A Short Exploration of T.Y.S Lama Gangchen's theories about the meaning of the Sacred Geometry and *Mandala* symbolism of Candi Borobudur in the light of academic scholarship on the subject.

**Abstract**

This is an exploration of the recent *tantric* Borobudur theories of T.Y.S Lama Gangchen Rinpoche, and to a lesser degree, Professor Yonten Gyatso and Geshe Yeshe Wangchuk, comparing them with the ideas of Krom, Bernet Kempers, De Casperis, Wayman, etc. Lama Gangchen is a graduate of Tashilhunpo monastery, Tibet and Varanasi Sanskrit University.

The late Geshe Yonten Gyatso was a professor of Tibetan studies at the Sorbonne, Paris and the late Geshe Yeshe Wangchuk was the head of Sera-Me monastic college, Tibet. I travelled to Borobudur with all three of them several times. This dissertation explores the sacred geometry and architectural symbolism of Borobudur, and concludes that Borobudur was initially built to represent the *mahayana* path, but was altered during construction to represent a *yogatantra mandala*.

It looks at the possible continuation of Javanese Mantrayana into Tibetan Buddhism and if Atisha could have brought the terraced *stupa* design to Tibet, resulting in a series of *sku'bums*, (100,000 Buddha monuments). It concludes that Borobudur is similar to a *sku'bum*. Borobudur is a forerunner of Tibetan *yogatantra* and most probably represents the *Sarvavid Maha Vairochana Mandala* (Tib. *kunrig namparnagdzedkyil'khor*) which is practiced in Tashilhunpo monastery, Tibet, the monastery that Lama Gangchen studied in.

**Introduction**

Lama Gangchen's theories are the result of his 19 trips to Borobudur, plus his study of the bKa'gyur, bsTan'gyur and the Van Erp photographic study. Most of the information in this dissertation about his ideas are based on personal communications between 1993-2008. In summary his ideas are:

1. Borobudur is the apogee of Central Javan Buddhist culture – and combines elements from Sarvastivada, Mahayana and Mantrayana, as well as astrology and sacred architecture. It shows the path to both the ordained and the laity. The Sravakayana - Mahayana aspect and the *mantrayana* aspects of Borobudur are equally important, one does not supercede the other.
2. The 5 galleries show the 5 Mahayanapaths (*marga*).
3. The *Karmavibhanga*, *Jatakas*, *Avadanas* and *Lalitavistara* bas-reliefs show a pilgrim's progress to personal liberation, *nirva'na*, and the *Gayatri Uha* and *Bhadracari* bas-reliefs, the stages of the path of a Mahayanabodhisattva.
4. During the construction of Borobudur which took 3 generations, there was a change in thought and the *Mahakarmavibhanga* level was covered up to create a *mantrayana mandala*.
5. The 432 Buddhas statues on the sides are in the East, Akshobhya, South Ratnasambhava, West Amitabhha, North Amoghasiddhi, and on the fifth terrace Vairochana.
6. Sitting next to each one of these Buddhas is a female consort - as in a *yogatantra mandala*.

7. Borobudur does not correspond exactly to any known *mandala* as it is a generic *mandala* upon which one can impute and practice any *yoga* or *mahanuttarayogatantra* practice.

8. The main *stupa* represents enlightenment and Vajrasattva.

9. Atisha the founder of the bKa'gdamspa tradition, spent 12 years studying in Sumatra (Srivijaya) with Dharmakirti. His teaching contains elements from both India and Sumatra. There are several similar monuments to Borobudur in Tibet such as the Gyantse sku'bum. He may have brought the terraced *stupa* concept to Tibet.

#### 1a. The hidden base of Borobudur

It was covered up by 12,750 cubic meters of stone, perhaps for structural reasons, as the original monument was showing signs of subsidence (Soekmono 1976:18). It rains torrentially in Borobudur for 6 months of the year. The monument had to be completely rebuilt and restored by UNESCO between 1968-1991 to stop it from collapsing.

H. Parmentier, the French architectural archaeologist suggested that the builders wanted to erect one huge central *stupa*, but because of structural problems they had to change the design to 3 rings of *stupas*, and build the galleries as buttress walls, and so Borobudur took its present form. (1976:39)

Stutterheim suggested the enlarged foot represented a *cakravala* (the ring of mountains) around the base of Mt. Meru (Moens 1950:25) - but this can't be right as there are 7 rings of mountains around Mt. Meru in Buddhist cosmology, not one, as can be seen from the *Superaga jataka*, (bas reliefs 53-55, first gallery balustrade upper level) - and in Pali *Jataka* 463, no.14 in the *Jatakamala* of firya'Ura.

Moens (1950:25) suggested the Sailendras changed their ideas during construction, and so the extended base was built to hide the *Karmavibha'ga* reliefs - and to create a *cankrama* (processional walkway) for the Sailendra 'Bharabuddha' monarchs. *Lalitavistara* bas-relief 100, first gallery, shows the Buddha after enlightenment, walking across the 1000 million worlds and then returns to the *bodhima'ra* (Krom 1974: 111). But one could go and come back from Mendut 3km. in the East if one wanted to make a *cankrama* without putting 12000 meters of stone around the *Candi*. Best reason people don't like suffering and pain so cover we like no more suff but not cause.

Lama Gangchen suggested that there was a philosophical change of heart between two generations of Sailendras and they altered the plan to also represent a *mandala*. As he is unable to read any Western languages, his ideas are his own, based on his interpretation of his Tibetan tradition and meditaton tradition.

#### 1b. The symbolic meaning of the galleries and terraces

Lama Gangchen says the 5 terraces represent the 5 Mahayanapaths of preparation, accumulation, seeing, meditation and no-more learning and the 5 terraces and the extended base represent the 6 *bodhiwattva* perfections. He says the extended base is the first *bbumi* and *bodhiwattva* perfection, galleries V is the perfection of wisdom, the 3 rings of *stupas* represent the 7, 8th and 9th *bbumis* and the central *stupa* represents enlightenment, the 10th *bbumi*. The square galleries represent the path while one has not seen reality directly, and the circular galleries, represent a *maha firya's* transcendental experience. Lama Gangchen, in 1993 said Borobudur's *cupola*, *barmika* and spire of the central *stupa*, represent the 11th, 12th, and 13th *tantric bodhiwattva-bbumis*.



### 1c. Who are the 6 Buddhas of Borobudur?

A comparison of the images from the Van Erp survey and the *Iconography of Nepalese Buddhism*, shows the similarity of the Buddhas in the East with Akshobhya, South with Ratnasambhava, West with Amitabha, and those in the North with Amoghasiddhi. This was first suggested by Humbolt in 1836 and is the general scholastic opinion. The identity of the 64 Buddhas on the 5th gallery, and the 72 *stupa* Buddhas is more mysterious. They show respectively the *vitarka mudra* and what is considered to be a variation of the *dharmacakra mudra*.

Toganoo Shoun in 1930 suggested the following identification after studying the Chinese commentaries on the proto-tantric *Maha Vairochana sUtra* and *Adhyardhasatika prajñāparamita*. Professor van Lohuizen de Leeuw independently had the same idea in 1965. (G&W 1981:6) Their conclusion was:

East	South	West	North	Centre	72 stupas	Central Buddha
Akshobhya	Ratnasambava	Amitabha	Amogasiddhi	Samantabhadra-Vajradhara	Vairochana 72 Stupas = 72 Dharmas	Akshobhya Vajrasattva

Soekmono (1976:8 and 37) thought the 5 *dhyanī* Buddhas were emanations of the fidi-Buddha represented by the large central *stupa*. In *yogatantra*, the 5 *dhyanī* (Skt.) or concentration Buddhas represent the qualities of a Buddha. The fidi-Buddha is the primordial Buddha of the Indian Tathagatarbha schools and later the Tibetan Nyingmapa and Jonangpa (*Kalacakra* based) schools.

	East	South	West	North	Zenith	72 stupas
<i>Dhyanī</i> Buddha	Akshobhya	Ratnasambava	Amitabha	Amogasiddhi	Vairochana	Vairochana
<i>Boḍhisattva</i>	Vajrapani	Visvapani	Avalokita	Ratnapani	Samantabhadra	
<i>Manuṣī</i> Buddha	Kanakamuni	Maitreya	Sakyamuni	Kaysapa	Krakuchchanda	

Toganoo Shoun (Snodgrass1992:131 and 141)said that the Borobudur Buddhas are the 5 *jīnas* of a *Vajradātu mandala*, i.e. the 5 *jīnas* with Vairochana in the centre as in image 74.

Lama Gangchen like Soekmono (personal communication) said that the 5 'Supreme Healers' (*jīnas*) of Borobudur are the Buddhas of a *yogatantra mandala*.

East	South	West	North	Centre	72 stupas
Akshobhya	Ratnasambava	Amitabha	Amogasiddhi	Vairochana	Vairochana

I think that Humbolt, Shoun and Lama Gangchen are correct and that the Buddhas of Borobudur are the *pancatathagatas* plus a transcendent Vairochana.

### 1d. The unfinished Buddha statue

In 1842, Hartman the Dutch Administrator of the Kedu plain found in the relic chamber of the main *stupa* what is now called the 'unfinished Buddha statue', whose authenticity and meaning is still being debated. Soekmono (1976:38) said it couldn't represent the fidi-Buddha as it is imperfect (unlike the fidi-Buddha) so it shouldn't be there. Gangchen and Gyatso (1993) agree with Soekmono's interpretation. Govinda (1976:70) said it represented the fidi-Buddha emerging from *śhunyata*, in a similar way that the fidi-Buddha Vajradhara is at the top of the Gyantse sku'bum. (See Section 3f.). Lama Gangchen thinks that originally if there was an fidi-Buddha statue in the main *stupa* it would have been made of gold and this was probably stolen long ago. Hartman found a large hole in the side of the main *stupa*. If we look at the rest of the

Borobudur images, there is no way an incomplete and damaged statue would have been used to represent enlightenment or the fidi-Buddha. It was placed there by non-Buddhists. The texts in the *bsTan-gyur* on how to fill *stupas* say that only the finest and highest quality images and materials can be placed inside.

**1e. What do the 3 circles of *stupas* represent?**

Govinda (1976:70) suggested the climb up through the galleries represented the 60 stages of spiritual development as one progresses up through the desire, form and formless realms with their 15 world planes and 30 classes of beings. He said Tibetan style *stupas*, the Gyantse *sku'bum*, and Borobudur are all symbolically similar. He thought the rings of 32, 24 and 16 *stupas* represented multiples of the noble eightfold path (4x8, 3x8 and 2x8) and that the central *stupa* represented the fidi-Buddha.

Snodgrass (1992:147) suggested that the 72 Buddhas represent the 72 aspects of Vairochana in the material world. In the *Vajradhatu mandala*, Akshobhya is in the centre, representing mental consciousness, so Akshobhya and the 72 Vairochanas represent the nonduality of mind and phenomenon and are the body of the fidi-Buddha Samantabhadra-Vajrasattva. He also said (1992:148) there are 72 *stupas* because the fidi-Buddha has 37 aspects of total knowledge, represented by the 37 deities of the *vajradhatu mandala*. 37 can be divided into 36 (the Buddha's qualities) and 1, the Self Nature Body of the Buddha. The 36 qualities have both a subjective aspect and an objective aspect, which makes 72 (36 x2). However, this doesn't explain the 1/16/24/32 arrangement of the upper *stupas*.

Lama Gangchen, Professor Yonten Gyatso and Geshe Yeshe Wangchuk suggested that the 3 circles of 32, 24 and 16 *stupas* could represent the practices of 32 deity *Gubyasamaja*, *Chakrasamvara* (24 holy places) and 17 deity *Vajrabhairava* (represented by the 16 *stupas* plus the central *stupa*), the 3 main *tantric sadhanas* performed within their own dGelugpa tradition. *Gubyasamaja* is a father *tantra*, *Chakrasamvara* a mother *tantra* and *Vajrabhairava* a union or non-dual *tantra* combining aspects of both the father and mother *tantras*. At the present, little historical data is available about the origin of these *tantras*, although *Gubyasamaja* is thought to have appeared the earliest, approximately around 350 CE, *Chakrasamvara* approximately 750 CE, and *Vajrabhairava* in the middle of the 8th century.

Whether these *tantras* were known to the builders of Borobudur is another matter.

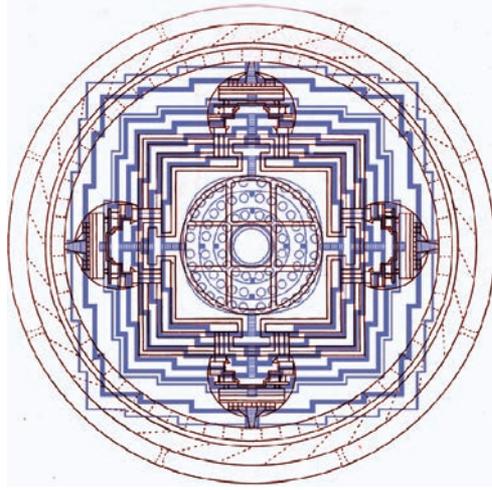
In conclusion, the galleries, circular *stupa* galleries, and the six *jinas* seem to show a pilgrims progress up through the levels of the Mahayanapath, mixed together with Mantrayana prototanic symbolism which will be examined in the next chapter.

**2a. Does Borobudur have the geometry of a *Mandala* ?**

The Borobudur *mandala* theory has been propounded by Stutterheim (1929), Toganoo Shoun (1930), Rowland (1953), Govinda (1976), Wayman (1986), Lama Gangchen, Gyatso and Wangchuk (1993).



Comparison of the plans of the *Vajrabhairava Mandala* and Borobudur.  
(Idea from Geshe Yeshe Wangchuk)



Tibetan lamas are trained in *mandala* construction. In 1993 Geshe Yeshe Wangchuk, some monks and I used a ball of string, some wooden pegs and chalk, the same way sand *mandalas* are drawn, to see if Borobudur had similar proportions to a *Vajrabhairava mandala*. It did! Across the doors are 4 units and across the *candi* (to the edge of the Mus Blockage) is 108, just as in the Tibetan tradition. In image 35 you can see the results. I think this is pretty conclusive proof that Borobudur is a *mandala*. But what kind is it?

Wayman thought that Borobudur's design was an indigenous Javanese idea based on Vajravarma's five ways of classifying *mandalas*. (G&W1981:146-7). Snodgrass (1992:126) suggested that the *stupas* on the roofs of *Candis* Pawon, Sewu, Mendut and Kalosan are also arranged in *mandala* patterns. He says (1992:129) that *mandalas* are not exclusively *tantric*. Lama Gangchen disagrees with him saying that in Pagan, Burma and Sri Lanka where there are *mandala* type terraced *stupas*, Mantrayana was originally present alongside the Theravada, and was responsible for these monuments, but it died out in these regions.

## 2b. Does Borobudur have the architectural details of a *Mandala* ?

### Stairways and Doorways

The main entrance of Borobudur is the East side as the 120 *Lalitavistara* bas-reliefs start on the left of the East door and turn clockwise around the monument, finishing to its right. This is a common feature of all Buddhist monuments and is not exclusively *tantric*. In *tantric mandalas* the world axis is symbolized by a double *vajra*. The stairways and banisters in the four directions going up into the Borobudur represent the 4 ends of the *vajras*. The banisters are decorated with *makara* heads with open mouths and long curling tongues. A *makara* is a mythological sea monster, and the prongs of five pointed *vajras* are made of *makara* heads and tongues. Lama Gangchen observed that these could be seen on the stairways leading up into Borobudur. These can also be seen on image below of the *Sarvavidmaba Vairochana mandala* which in my opinion, based on the evidence in this dissertation is very probably what the second generation of Sailendra's intended Borobudur to represent.

Ballustrades in the form of *Makara* Tongues [My photo 2008].



**2c. Is Borobudur a *Yogatantra Mandala* ?**

Snodgrass and Togano Shoun (Snodgrass 1982:141) suggested there is a similarity between Borobudur and a *yogatantra mandala*, so let's assess their claim.

The *Sang hyang kamabayanikan mantrayana*, 42 Sanskrit verses translated into old Javanese, and the only surviving example of a Javanese *yogatantra* text, was identified by de Jong as mainly consisting of 22 verses of the *MahaVairocana-bhisambodhi tantra* and 17 verses (in a different order) of the *Sriparamadya tantra* (P120) (Weinberger 2003:131). There are two different versions of this *tantra* in the *bKa'gyur*, the P119/Toh 487 and P120/ Toh 488 (Dalai 2005:37 note b.) Boeles, Moens, Potts, Klokke, Mus said the earliest sections of the *SHKM* are from the 10th century and are the earliest known or surviving Javanese *tantric* text. Comparing it against dGelug *yogatantra* initiations, in seems to be an incomplete text with only the *vajra* master initiation, the final part of a *yogatantra* initiation. While the *SHKM* is later than Borobudur, it shows that *yogatantras* were practised in Indonesia, thus supporting Lama Gangchen's statements that his tradition contains similar [*yoga*]*tantra* practices to those of Javanese Buddhism. The 77th song of the Javanese *nagarakrtagama* manuscript from 1365 CE also says that 'Budur' was a sanctuary of a Buddhist Vajradhara sect. (Soekmono 1976:13) Rinchen Sangbo, the 'Great Translator', was one of the only two survivors of the 21 youths sent by the Tibetan King Yeshe Ö to Kashmir to learn Sanskrit and bring Buddhist texts. He returned to Tibet with the *Sriparamadya tantra*, and told the king about Atisha, who invited the *pandita* to Tibet. (Dhargyevy, *The Life of Atisha* 1982).

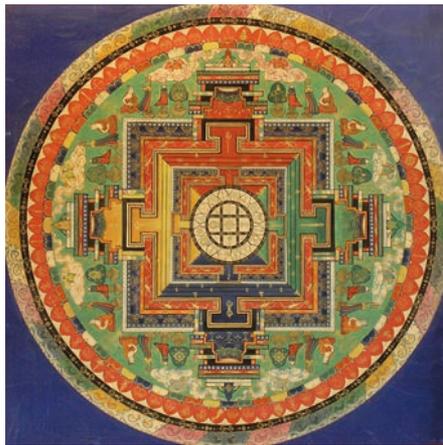
Female Figures Next To The *Jinas* on the Borobudur galleries, my photo 2008





One fact which strangely seems to have been ignored by almost every scholar who has worked on Borobudur is that next to each of the 108 Conqueror Buddha (*jīna*) on each side of the *candi* is a smaller female counterpart. Whether it is a Buddha, bodhisattva or offering goddess is difficult to say for sure. De Casparis says (G&W 1981:50) that the *SHKM* 62a says 'yogishvara will not find lord Buddha unless he finds the Buddha's embodiment in the 4 goddesses.' But that iconographically there is nothing to suggest 4 element goddesses on Borobudur. This shows that one only sees what one wants to! Lama Gangchen says these are female Buddha *yogatantra* consorts. In image 43 you can see these female figures. If they were in union, Borobudur would be a *mahaanuttarayogatantra mandala*.

*Sarvaviḍ MabaVairochana Mandala* Tib. *Kunrig namparnagḍze ḍkyil'khor*



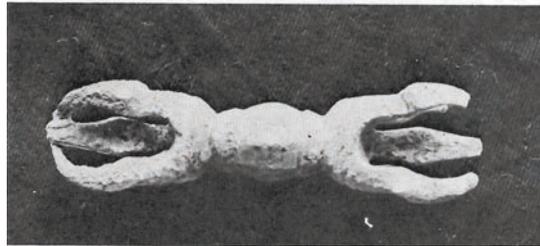
This *mandala* is very reminiscent of Borobudur, note the entrances with *vajras* in the form of *makara* heads and tongues, the various levels, the same *jīna* arrangement as Borobudur and the circle of 16 deities around the central one (Vairochana, the white colour in the centre).

In his thesis summary, Weinberger says that the *Manifest Enlightenment of Vairochana* was created around 630-640 CE and was retroactively classified as tantric. Mature Indian *tantra* started with the composition of the *Compendium of Principles* in the last quarter of the 7th century. This was the first text with a *mandala* with Vairochana in the centre and the other 4 *jīnas* in the cardinal directions. It says that /akyamuni attained enlightenment by realizing the 5 manifest enlightenments of the 5 *jīnas*. Weinberger says (2003:201) that this is a *vajrabatu* or *vajra element mandala*. In East Asia *yogatantra* remained the principal form of *tantra*, whereas in India [and Tibet], over time the *yogatantras* were displaced by the *mabayoga* and *yogini tantras*. Borobudur seems to reflect the earlier understanding of *tantra*.

Beer (1999:153) says that in *yogatantra*, when Vairochana is one the five Buddhas he has the *dharmacakra mudra*, (representing the teaching of the four noble truths), but when he appears as the fidi-Buddha he shows the *bodhyaḡni mudra* of the Lord of the five families, (representing the five Buddha-wisdoms). Thus, although other Buddhas can have the *dharmacakra mudra*, all the facts show that the *stupa* Buddhas could be Vairochana's – which is also Gangchen's identification.

In 1974 during the UNESCO restoration, a 1.9cm bronze five-pointed *vajra* was unearthed at Borobudur. Other *vajras*, dated from the 9th –10th centuries have been found in Central Java such as the 26cm. *vajra* now in the National Museum of Jakarta.

Bronze *Vajra* Discovered Near Borobudur. (Kempers, 1976:18)



If not a single *vajra* had been found then one might start to agree with De Casparis and Klokke who don't think that Borobudur has any *tantric* elements (G&W1981:50). The Borobudur *vajra* indicates that at the very least, pre-Vajrayana *tantric* practitioners visited Borobudur after its construction. Keeping a *vajra* is one of the four commitments (*samayas*) of Buddha Ak'obhya. Perhaps the Borobudur *vajra* was lost by a *yogin* on pilgrimage. Most of the *vajras* represented on Borobudur are what are known as wrathful *vajras*, probably descended from the lightning rod held by the Hindu *deva* Indra.

#### 2d. Is Borobudur A *Mandala* Related to the *Tantras* used in Shingon Buddhism?

Snodgrass, Toganoo Shoun and Lokesh Chandra suggested that Borobudur might be a *Vajradhatu yogatantra mandala* (Snodgrass 1992: 141), of the same type used in Shingon.

Could something like Chen-yen, Chinese *tantric* Buddhism, and the basis of Shingon, have been practiced in 8th-9th century Java? In the 7th and 8th centuries, after the Northern land route across Central Asia became too dangerous, Indian Buddhist missionaries like I-ching and Vajrabodhi, went to China along the Southern sea-route, blown by the monsoon winds and stopping off in Sumatra. (Rambach (1979:7) Vajrabodhi ordained at Nalanda in India in 681. As an adult, he traveled to Sri Lanka where he met his disciple Amoghavajra. They traveled together to Sumatra and then China, bringing with them the *MahaVairochana sUtra*. (1979:20) Vajrabodhi came to be looked on as the fifth patriarch of Shingon, and Amogavajra the sixth. Lancaster suggests (1981:195) that the *tantric* section of the 7th century Chinese canon is the best place to reconstruct Javanese *tantric* Buddhism.

By 759CE the practice of the *MahaVairochana sUtra* was established in Japan (1979:14). The second half of the eighth century was the heyday of both Nalanda, and of esoteric Buddhism in China. (1979:20).

Indian, Chinese and Javanese *tantrism* in this period was right-handed (where sexual imagery is only indicated via symbolism), whereas the later Tibetan tradition was influenced by left handed *tantra* from Vikrama Īla monastery in Bengal, and also by Shaktism and so had overt sexual imagery (1979:22). Rambach points out (1979:36) that to the South of Kyoto is 5 tiered Daigo-ji pagoda, built in 951 which contains *Garbhadhatu* and *Varjadhātu mandalas*. These were first brought to Japan by Kukai in 806 and represent the relative and absolute manifestations of MahaVairochana. There is a similarity between the *Garbhadhatu mandala* and Borobudur. Wayman (1981:149) noted that while Vajravarman's explanations of the 5 types of *mandalas* are different from the explanations of Indo-Tibetan Buddhism, but they are similar to those of Shingon Buddhism. According to him, Vajravarman's receptacle *mandala* of Mt. Meru



and the fruition *mandala* of the *dharmacakya* are *Vajradhatu mandalas*, whereas the fruition *mandala* of the *sambhogakaya* is a *Garbhadhatu mandala* (1981:149)  
Albert le Bonheur suggested that the 5th level Buddhas in the *vitarka mudra* could be Vairochana and those in the *stupas* with the *dharmacakra mudra* could be MahaVairochana- who is often identified with the fidi-Buddha. (G&W 1981:6) I think this is a reasonable suggestion. The *mudras* of the Borobudur Buddhas and those of the 2 Shingon *mandalas* are not identical, but there are strong similarities- perhaps with continual recopying the *mudras* were slightly altered over time?

#### **Conclusion, is Borobudur a Yogatantra Mandala?**

There are numerous indications that it could be. Wayman said that the arrangement of Ak'obhya, Ratnasambhava, Amitabha and Amoghasiddhi in the four cardinal directions, and Vairochana in the centre, shows that Borobudur is a *yogatantra mandala* and I would tend to agree with him.

Klokke (chapter XIV, *IIEAS Yearbook*1995) disagrees with the Borobudur *mandala* theory as no known *yoga* or highest *yogatantra mandala* has circles of 32, 24 and 16 deities around the central figure. I checked through all known Tibetan and Shingon *mandalas* to be sure, and she's right. However Borobudur could be a composite Mahayana and *yogatantra mandala*. She also points out that no *mandala* has 6 or possibly 7 *jinās*- this is not true, *kalacakra* has 6 *jinās* and the 7th unfinished Buddha is possibly inauthentic. I think Indian *yogatantras* like the *Sarvavid mahaVairochana tantra* were taken by missionaries to Java, China and then onto Japan, so there is a definite link between Borobudur and the Shingon *mandalas*.

#### **3a. Did the Tibetan Lamas know about Borobudur before 1959?**

The Tibetans since the 8th century had access via their *bKa'gyurs* to the *sUtras* represented on Borobudur and the *yogatantras*, and since the 9th-10th century onwards to the *mabaanuttarayogatantras*. Tsultrim Kelsang Khangkar's, *History of Buddhism in India* shows that the lamas know the history of Indian *yogatantra* in the 7th to 10th centuries. Tibetan historical knowledge about Java is limited to the travels of Atisha (982-1054) (*Life of Atisha*, Dargyey page 1) to neighboring Sumatra (Srivijaya) in the 11th century. The young scholars that were sent to India to study Buddhism and Sanskrit between the 8th and 11th centuries got as far as Nalanda, where in 860 a hostel for Srivijayan *bhik'us* was inaugurated, so tales of Borobudur and Javanese Buddhism may have possibly reached Tibet.

#### **3b. Atisha's travels to Srivijaya and Tibet**

From *The Life of Atisha* by Geshe Ngawang Dhargyey p5

“At that time, the most famous master holding the complete teachings on how to develop bodhichitta was Dharmamati, the Sublime Teacher from Suvarnavdipa, the Golden Isle. Thus, with a group of 125 learned bhikshus, Atisha set off on a ship of merchants bound for the Golden Isle, modern Sumatra.

Meanwhile, this Sublime Teacher from the Golden Isle had heard of the arrival from India of the learned scholar and his mendicant companions on their spiritual quest. He assembled his own community of bhikshus for the welcome and when Atisha arrived, they performed together many formal ceremonies auspicious for the future. He also presented Atisha with a Buddha statue and predicted that one day he would tame the minds of the people of the northern Land of Snow.

Atisha stayed in the Golden Isle for twelve years, avidly training with this master. First, he studied A Filigree of Realizations (*mNgon-rtogs rgyan*, Skt.*Abhisamayalamkara*) the Triumphant Maitreya's guideline instructions for fathoming the Omniscient One's Sutras of Far-reaching Discriminating Awareness

(*Sher-phyin-gyi-mdo*, Skt. *Prajnaparamita Sutra*). He then gradually received the full teachings on extensive behavior from the lineage of Maitreya and Asanga, as well as those of the special lineage on exchanging selfishness for concern with others, which the bodhisattva Shantideva, a spiritual son of the Triumphant, had received directly from the ennobling, impeccable *Manjushri* himself. After Atisha gained, through these methods, a full-realization of a bodhichitta aim, he returned to India at the age of forty-five and resided thereafter mostly at the sequestered monastic university of Vikramashila.”

Atisha who according to the above account studied the Mahayanain Srivijaya, not *tantra*, established a Golden Isle (Ser-ling) temple at Tholing, Ngari, Western Tibet (*The Dromton Itinerary* by Dromtonpa (1005-1064), translated by Helmut Eimer in 1974). However since his youth he was an accomplished *tantric yogin*. As Balaputra, the last builder of Borobudur became the ruler of Srivijaya in 832 (Hall 1985:111) the last year Atisha was there (Dhargey, he ordained as a monk aged 21 in 1008CE), so it is possible that Atisha heard about Borobudur, and so it's architectural ideas could have been taken to Tibet by him and have later influenced the building of the Gyantse and the other sku'bums. Indeed Ngari, Gyantse, Trophul and Shigatse are all in the region of Western Central Tibet that Atisha visited although all these date from after his death. *Lhabab stupa* means 'the descent from heaven *stupa*' commemorating the return of the Buddha from Tu'ita, where he had been teaching *dbarma* to his mother. Note the 4 stairways going up into the central *cupola* and 5 levels reminiscent of Borobudur. The *stupa* before reconstruction can be seen at Govinda 1976:2.

Wayman suggests that Vajravarma's commentary to the *Sarvadurgatiparisodhana tantra* in the Peking *baTan-'gyur* translated by Rinchen Zangpo was probably studied by Atisha in Srivijaya and then introduced into Tibet by him (11 Wayman, G&W 1981:154). (See Section 1d. above). Wayman notes that the quotations and explanations are very different from other *yogatantra* commentaries in the Indo-Tibetan tradition and concludes it must have been composed in Srivijaya, not India.

B.R.Chatterji, in his article 'Jo Atisha in Serling and Tholing' (*Bulletin of Tibetology* vol3 no.3 p21) says that in the 11th century at Srivijayapura, Malaya, Acharya Dharmakirti composed a commentary on the *Abhisamayala'kara*, which was translated into Tibetan by Jo Atisha. He mentions the existence of an 11th century Tibetan manuscript with a picture of Dipa°kara (Atisha) in Yavadvipa which meant both Sumatra and Java.

### 3f. A Comparison between Borobudur and Gyantse sku'bum

I visited the Gyantse sku'bum together with Lama Gangchen in 1994, 2000, and 2001. The sku'bum (100,000 Buddhas) or *Tib. bdebar gobegspa'i choosku'i mchodrtan mtshong grol chenmo bkraishiya* "The Auspicious Great Stupa of the Dharmakaya which liberates Merely By Seeing it", and the surrounding dpal'khor-chosde, the Glorious Blissful *Dharma Mandala* were built between 1427 -1439 by Rabtan Kunzang, the Prince of Gyantse.

### Where Did Its Design Come From?

In India, big terrace *stupas* were constructed at Nalanda, Paharpur, and Antichak from the end of the Gupta period (5th century) and throughout the Pala period. There are several other large terrace *stupas* in Asia.

- Gandhara/Taxila in the Swat Valley, Pakistan (2nd-5th centuries).
- Rawak *stupa*, near the Turfan Oasis, Central Asia.
- Syrkup *stupa* near Turfan is similar to the Gyantse sku'bum.
- Boudanath *stupa* Katmandu, Nepal



Bu-ston, the founder of Jonang school, and the greatest Tibetan expert on *Kalacakra*, visited Gyantse in 1357 after having constructed a similar sku'bum in Western Tibet. (See Image 67.) The Gyantse sku'bum was designed in 1436 by Vanaratna of Svayambhu in Nepal, a great *kalacakra* scholar (ReLB 1993:26-28).

From the 13th century onwards several big terraced *stupas* were built in Greater Tibet:

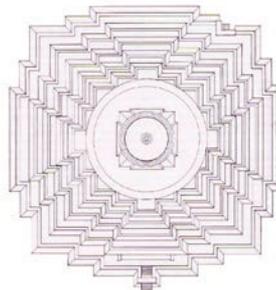
- Changspa *Stupa* Leh, Ladakh
- Tshal Gungthang, Amdo Tibet (12th century)
- Trophul *stupa* near Shigatse, Central Tibet, built by Trophul Lotsawa
- Jonang *stupa*, 14th century, near Sakya, Central Tibet, restored in the 17th century by Taranatha.
- sNarthang *stupa*, 14th century, near Shigatse, destroyed in the Cultural Revolution
- Gyantse sku'bum, 15th century, Central Tibet (1993:36).
- rGyang Bummoche, 15th century /akya, Central Tibet.
- mThong-grol chenmo of bJamspa gling, built after 1472, Central Tibet. (1993:39).

Perhaps the Tibetans, having heard about the great *stupas* of India, were trying to create something similar in their homeland? Or perhaps AtiYa brought the plan from Yavadvipa? All these sku'bums are considered to be *kalacakra stupas* by the Tibetans, in which the 5 levels represent the body, speech and mind, wisdom and great bliss *mandalas*.

Gyantse sku'bum, Tiziana Ciasullo 2003



Gyantse General Plan, Ricca e Lo Bue (1993:40)



As one can see the ground plan is practically identical to Borobudur. Snodgrass, Tucci, Govinda, Lama Gangchen, and Professor Yonten Gyatso have noted the similarity between the plans of Borobudur and the Gyantse sku'bum in Western Tibet. Their plans are similar but their elevations are different. The sku'bum has 5 levels and a central *barmika* that you can walk up through which corresponds to a statement from the *SHKM*. Snodgrass thought that was the original design of Borobudur before structural considerations got in the way (Snodgrass 1992:148) and forced a redesign of the top with the 3 circular galleries and a crowning *stupa* replacing a huge central *stupa* with a *Vajradhatu mandala* inside. He said (1992:145) that according to Shoun the arrangement of images at Borobudur is similar to the Tibetan and Nepalese *ñiḍi-Buḍḍha stupas* which are *Vajradhatu mandalas* focused on Samantabhadra-Vajrasattva e.g. Gyantse sku'bum — except that the sku'bum is not a *Vajradhatu mandala* but a composite *mandala* representing all 4 classes of *tantra*, and in which the *Vajradhatu mandalas* are on the 3rd level.

sKu'bum first story (ReLB 1993:48-51) - *caryatantras* with a *kriyatantra mahaVairochanabbisambodhi, mandala* in one chapel.

sKu'bum second story - mainly *caryatantras*

sKu'bum third story (ReLB 1993:49) – root (*Sarvatatbagatatattvasamgraha*)

and explanatory *yogatantras* in which Vairochana emanates the other 4 *jinas* who are in chapels in the four directions (like Borobudur).

Spire upper chapel - the topmost chapel is dedicated to the fidi-Buddha Vajradhara and the masters of the *Kalachakra* lineage, not as Snodgrass suggests (1992:149) to Samantabhadra-Vajrasattva.

The badly damaged Trulphul sku'bum near Shigatse is the one most similar to Borobudur as one circumambulates it on the outside, not the inside. He says (personal communication) that the *sku'bum* and Borobudur are later and earlier branches of the same (Indian) source, and that Atisha while in Sumatra may have come into contact with Javanese *tantric* ideas. Perhaps the schools of Tibetan Buddhism closer to the *yogatantra* represented by Borobudur are the earlier Kadampa, Nyingmapa and the defunct Jonangpa (Kalacakra) schools. The dGelug tradition does not agree with the idea of the *tathagatagarbha* for example, but they do practice *yogatantras*.

Lama Gangchen's ideas are debatable within his dGelugpa lineage, as the dGelugpa hierarchy are conservative, following strictly the ideas of their monastic predecessors, and do not generally value spiritual innovation. However some masters, like Geshe Lobsang Tendar, who was considered the greatest expert on *tantra* of his generation supported Lama Gangchen's innovation.

Based on the evidence presented above, I think that Borobudur was originally built to represent the Mahayana path but was remodelled during construction to be a *yogatantra mandala* and may perhaps also function as a generic mandala upon which many meditation systems can be imputed.

My opinion is that Borobudur was constructed in two phases:

Phase one of the construction had 10 levels, the (now) hidden base, 5 galleries and 3 rings of *stupas* around the central one. I think the builders wanted to symbolize the 5 Mahayanapaths and the 10 *bodhisattva-bhumis*. At this stage Borobudur was around 100 m across (10x 10). Perhaps originally the 32, 24 and 16 *stupas* represented the *Lotus sUtra* as Mus suggested.

Phase 2 - during the second generation of building, *yogatantra* arrived in Java and King Samaratunga and his architects modified the design to fit the 108-unit scheme of a *yogatantra*



*mandala*. This may have coincided with the need to reinforce the monument structurally, or the bas-reliefs of the *Mabakarmavibhaḡa* level may have been covered as the new king didn't like them. As a result Borobudur now has a diameter of 123m. or 108 proportional units. I think this modification is why Borobudur is so hard to interpret as it is a mix of symbolism from different Buddhist traditions.

In conclusion I think that Lama Gangchen's theories add weight to the ideas of Stutterheim, Wayman, Govinda, Shoun, Snodgrass, and Long about Borobudur being a *yogatantra mandala*, and its similarity with the *sku'bums* and fidi-Buddha *stupas* of Tibet and are worth adding to the collection of Borobudur theories presently available. I think the *mandala* closest to Borobudur is the *Sarvaviḡ mahaVairochana mandala*. The earlier traditions of *yogatantras* of Tibetan Buddhism, the Chinese Chen-Yen and Japanese Shingon schools also seem to have strong links with Borobudur.

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**PRELIMINARY PRACTICES**

*We complete the preliminary practices, in the grounds of one of the nearby hotels or if this is not possible on the asphalt road, before entering the outer circuit of the mandala.*

**Prostration to the Stupa-Mandala**

OM NAMO MANJUSHRIYE (crown)  
 NAMO SUSHRIYE (throat)  
 NAMO UTAMANSRIYE Soha (heart) (x3)

I pay respect to the glorious Three Jewels: the Buddha, the Dharma and the Sangha.

**Taking Refuge**

NAMO GURU BYE  
 NAMO BUDDHAYA  
 NAMO DHARMAYA  
 NAMO SANGHAYA  
 NAMO TRI RATNAYA (x3)

I take refuge in the Guru,  
 I take refuge in the Buddha,  
 I take refuge in the Dharma,  
 I take refuge in the Sangha,  
 I take refuge in the Three Jewels.

**Going for Refuge and Generating Bodhichitta**

SANG GYE CHO DANG TSO G KYI CHOG NAM LA  
 JANG CHUB BAR DU DAG NI KYAB SU CHI  
 DAG GHI JIN SOG GYI PAI SO NAM KYI  
 DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG

I and all sentient beings, until we achieve enlightenment,  
 go for refuge to Buddha, Dharma and Sangha.  
 Through the virtues I collect by giving and other perfections,  
 may I become a Buddha for the benefit of all beings.

**The Seven Limitless Meditations**

SEMCHEN TAMCHE DEWA DANG DEWAI GYUE DANG DENPAR GYUR CHIK  
 SEMCHEN TAMCHEN DUNGAL DANG DUNGAL GYI GYUE DANG DRELWAR GYUR CHIK  
 SEMCHEN TAMCHEN DUNGAL MEPAI DEWA DANG MIN DRELWAR GYUR CHIK  
 SEMCHEN TAMCHEN NYERING CHAK DANG NYI DANG DRELWAI TANG NYOM LA NEPAR GYUR CHIK  
 SEMCHEN TAMCHE LU SEM GYIDUNGAL SO SHING TRAIYUN LU SEM DEWADANG DENPAR GYUR CHIK  
 SEMCHEN TAMCHE NGALSO THOPCHING CHINANG NOGCHU KORYUK DANGSHING  
 TSANGMAR NE GYUR CHIK  
 SEMCHEN THAMCHE DANG ZAMBULING GI KYE DRO THADAG CHYI NANG GHI SHIDE  
 DHUEKUN DHAN PAR GYUR CHIK

**Limitless Love:** May all beings have happiness and its causes.

**Limitless Compassion:** May all beings be free from suffering and its causes.

**Limitless Joy:** May all beings never be separated from the great happiness that is beyond all misery.

**Limitless Equanimity:** May all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.

**Limitless Health:** May all beings recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever.

**Limitless Ecological Regeneration:** May all beings relax in a pure and healthy outer and inner environment now and forever.

**Limitless Peace:** May all beings enjoy inner and world peace now and forever.

**Purification of the Site and Transformation of the Offerings**

TAMCHE DU NI SA SHI TAK  
 SEKMA LASOK MEPA DANG  
 LAKTIL TRANYAM BENDURIAI  
 RANG SHIN GYAMPOR NE GYUR CHIK  
 LHA DANG MI YE CHO PAI DZE  
 NGOE SU SHAM DANG YI KYI TRUL  
 KUSANG CHOETRIN LANE ME  
 NAMKHAI KANG KUN KHYAB GYUR CHIK

May the earth become pure without roughness or thorns,  
 even like the palm of a child's hand and smooth like lapis lazuli.  
 May the real and imagined offerings of gods and humans,  
 as well as the clouds of supreme offerings of Bodhisattva  
 Samantabhadra pervade the entire expanse of limitless space.



#### **Offering Mantra**

OM NAMO BAGAWATE BENZE SARA PRAMARDANA TATHAGATHAYA ARHATE  
SAMYAK SAM BUDDHAYA TAYATHA OM BENZE BENZE MAHA BENZE MAHA TETSA  
BENZE MAHA VIDDAH BENZE MAHA BODHICITTA BENZE MAHA BODHI MANDOPA  
SAMKARMANA BENZE SARWA KARMA AWARANA BHIKSHO DANA BENZE SOHA

KUN CHOG SUM GYI DEMA DANG  
SANGYE DANG JANGCHUB SEMPA  
TAMCHE KYI JIN GYI LAB DANG  
TSOK NYI YONGSU DZOKPAI DATHANG CHENPO DANG CHOE KYI  
YING NAMPAR DAKCHING SAM GYI MI KHABPAI TOB KYI  
DESHIN NYI DU GYUR CHIK

By the truth power of the three jewels and the blessings of all the buddhas and bodhisattvas, as well as by the great strength generated by the two accumulations and the power of the pure and inconceivable dharmadhatu, may these offerings become real.

#### **Invocation**

MALU SEMCHEN KUNGYI GONGYUR CHING  
DUDE PUNGCHA MIZA JOMDZA LHA  
NGONAM MALU YANGDAK KYEN GYUR PAI  
CHAMDAN KORCHA NADIR SHEK SU SOL

Protector of all beings without exception, endless subduer of demonic beings and energies, deity, perfect knower of all things. Bhagavan and attendants, please come here.

#### **Seven Limbs**

GOSUM GUPAI GONA CHAKSAL LO  
NGOSHAM YITRUL CHOPA MALU BUL  
TOKME NASAK DIKTUNG TAMCHA SHAK  
KEYPAK GEWA NAM LA CHI YI RANG  
KORWA MATONG BARDU LEKZHUK NA  
DROLA CHOKYI KORLO KORWA DANG  
DAKZHAN GENAM JANGCHUP CHENPOR NGO

With body, speech and mind I prostrate. I offer real and visualised offerings.  
I confess all my destructive actions, amassed since beginningless time.  
I rejoice in the virtues of ordinary and high beings.  
Please remain until samsara is emptied, turning the wheel of dharma teachings for migrators.  
The positive energies of myself and others I dedicate to great enlightenment.

#### **Mandala Offering**

SAZHI POKYI JUKSHING METOK TRAM  
RIRAP LINGZHI NYIDA GYANPA DI  
SANGYE ZHINGDU MIKTE BULWAR GYI  
DROKUN NAMDAK ZHINGLA CHOPAR SHOK  
IDAM GURU RATNA MANDALA KHAM NIRYATAYAMI  
This ground anointed with perfume, strewn with flowers,  
adorned with Mount Meru, four continents, sun and moon,  
I offer in visualisation as a pureland of the buddhas.  
May all sentient beings thus enjoy this pureland.

#### **Prayer to Request the Blessing of the Lineage Guru, Trijang Dorje Chang**

LOSANG GYELWA KUNG GYI YESHE NI  
CHIG TU TRIME GYLATEN ZENPE TZO  
RABJAM KYILKOR GYATSO TRODU GON  
DRINCHEN LAME SHAB LA SOL WA DEB

Kind Lama, principal holder of the stainless victorious dharma;  
Lord, emanating and re-absorbing an ocean of infinite mandalas, at your feet I pray.

#### **Guru Mantra**

OM AH GURU VAJRA DARA SUMATI GYANA SHASANA DHARA  
SAMUDARA SHRI BHADRA SARWA SIDDHI HUNG HUNG (X3)

#### **Prayer of Request to Lama Tsongkhapa**

MIG MAY TSE WAY TER CHEN CHEN RE ZIG  
DRI MAY KYEN PAY WANG PO JAM PEL YANG  
DU PUNG MALU JOM TSE SANG WAI DANG  
GANG CHEN KAY PAY TSUNG GYAN TSON KHAPA  
LO ZANG DRAG PAY SHAB LA SOL WA DEB

Avalokiteshvara, great treasure of objectless compassion, Manjushri, master of flawless wisdom, Vajrapani, destroyer of the demon armies, Tsongkhapa, crown jewel of the snowland's sages, Losang Drakpa, I make requests at your feet.

**Request to Become One Nature with the Guru**

PA KHYO KYI KU DANG DAG GI LU  
PA KHYO KYI SUNG DANG DAG GYI NGAG  
PA KHYO KYI TUG DANG DAG GYI YI  
DON YER ME CHIG TU JIN GYI LOB (x3)

This limited body of mine and your holy body my father, this normal speech of mine and your pure speech my father, this suffering, unpeaceful mind of mine and your great, fully peaceful mind my father. Through your blessing may your three holy, pure energies become unified with mine.

**SELF-GENERATION AS VAJRASATTVA THROUGH THE THREE TRANSFORMATIONS**

**Transforming Death into the Path of the Truth Body**

The world and all beings melt into light and dissolve into me. My body gradually melts into light and from above and below dissolves into my heart chakra. Then my heart chakra disappears and I experience the clear light of absolute space.

OM SWABHAVA SHUDDHA SARVA DHARMA SWABHAVA SHUDDHO HAM  
All things are the nature of absolute space and so am I.  
I am the Truth Body

**Transforming the Intermediate State into the Path of the Enjoyment Body**

Out of absolute space, in an instant, my mind transforms into a beam of white pure crystal light.  
I am the Enjoyment Body.

**Transforming Rebirth into the Path of the Emanation Body**

From the beam of light, I appear in the pure crystal light body of Vajrasattva. I am the Emanation Body. Inside my body I have a thick straight and powerful central channel with two very thin and weak right and left channels coiled around it. I have five chakras at the level of my crown, throat, heart, navel and sexual region.

**Purification of the Five Principal Delusions According to the Yamantaka (Destroyer of Death) Tantra**

NA PHAT  
We throw out all the ignorance from our crown chakra in the form of a stupid man.  
HUNG HUNG  
A white crystal holding the essence of Vairochana's wisdom appears at our crown chakra.

DA PHAT  
We throw out all the attachment from our throat chakra in the form of a lustful elephant.  
DZIM DZIM  
A red crystal holding the essence of Amitabha's wisdom appears at our throat chakra.

GO PHAT  
We throw out all the anger from our heart chakra in the form of a stubborn cow.  
DRUM DRUM  
A blue crystal holding the essence of Akshobhya's wisdom appears at our heart chakra.

KU PHAT  
We throw out all the miserliness from our navel chakra in the form of a guard dog.  
AM AM  
A yellow crystal holding the essence of Ratnasambhava's wisdom appears at our navel chakra.

HA PHAT  
We throw out all the jealousy from our secret chakra in the form of a race horse.  
KHAM KHAM  
A green crystal holding the essence of Amoghasiddhi's wisdom appears at our secret chakra.

**Simultaneous Purification of the Five Delusions**

NA PHAT HUNG HUNG  
DA PHAT DZIM DZIM  
GO PHAT DRUM DRUM  
KU PHAT AM AM  
HA PHAT KHAM KHAM



### Purification of the Five Elements According to the Yamantaka Tantra

#### MU PHAT

We throw out all the pollution of our space element from our crown chakra in the image of urine.  
BAM BAM  
A mirror holding the pure energy of the Great Space Mother appears at our crown chakra.

#### RA PHAT

We throw out all the pollution of our water element from our throat chakra in the image of blood.  
MAM MAM  
A vase holding the pure energy of the Great Water Mother appears at our throat chakra.

#### BI PHAT

We throw out all the pollution of our earth element from our heart chakra in the image of excrement.  
LAM LAM  
A crystal holding the pure energy of the Great Earth Mother appears at our heart chakra.

#### SHU PHAT

We throw out all the pollution of our fire element from our navel chakra in the image of semen.  
PAM PAM  
A flame holding the pure energy of the Great Fire Mother appears at our navel chakra.

#### MA PHAT

We throw out all the pollution of our wind element from our secret chakra in the image of marrow.  
TAM TAM  
A fan holding the pure energy of the Great Wind Mother appears at our secret chakra.

### Simultaneous Purification of the Five Elements

MU PHAT BAM BAM

RA PHAT MAM MAM

BI PHAT LAM LAM

SHU PHAT PAM PAM

MA PHAT TAM TAM

### APPROACHING THE MANDALA

*We complete the following practices as we circumambulate in a clockwise direction the outer circuit - the asphalt road - of the stupa-mandala.*

#### Vajrasattva Mantra

OM VAJRASATTVA SAMAYA / MANU PALAYA / VAJRASATTVA TENO PA TISHTA DRIDHO  
ME BAWA / SUTO KAYO ME BAWA / SUPO KAYO ME BAWA / ANURAKTO ME BAWA /  
SARWA SIDDHI ME PRAYATSA / SARVA KARMA SUTSA ME / TSIT TAM SHRIYAM KURU  
HUNG / HA HA HA HA HO BHAGAVAN / SARWA TATHAGATA VAJRA MAME MUTSA / VAJRA  
BAWA MAHA SAMAYA SATTVA AH HUNG PHET

Om body, speech and mind of all the buddhas / with a pure crystal nature / fulfil your commitment / to take care of me / Vajrasattva be near to me / be my stable nature / be pleased with my nature / be pleased with my nature / be extremely pleased with my nature / grant me all the attainments / grant me all the siddhis / give me mental power / and the wisdoms of the Five Supreme Healers / Lord / Endowed Transcendent Destroyers / I am indestructible pure crystal too / so do not give up on me / I have the vajra nature / of the great commitment being / the union of great bliss and emptiness!

#### Short Vajrasattva Mantra

OM VAJRASATTVA AH HUNG PHET!

#### Purification of the Five Elements

According to the gross elemental system related to our five chakras.

EH HO SHUDDE SHUDDE SOHA

Purification of the space element at our crown chakra.

YAM HO SHUDDE SHUDDE SOHA

Purification of the wind element at our secret chakra.

RAM HO SHUDDE SHUDDE SOHA

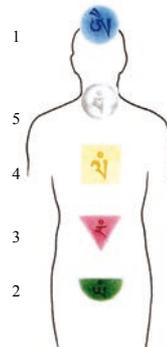
Purification of the fire element at our navel chakra.

LAM HO SHUDDE SHUDDE SOHA

Purification of the earth element at our heart chakra.

BAM HO SHUDDE SHUDDE SOHA

Purification of the water element at our throat chakra.



**Simultaneous Purification of the Five Elements**

EH YAM RAM LAM BAM SHUDDE SHUDDE SOHA

**Mantra of Spiritual Company, Self-Healing and Self-Protection to Attain Inner Peace**

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA  
Capacity, Capacity, Great Capacity of the Capable One of the Shakyas.

**Mantra of Dependent Arising**

*In Sanskrit*

OM YE DHARMA HETU PRABHAVA  
HETUN TESHAN TATHAGATO  
HYVADAT TESHAN CA YO NIRODHA  
EVAM VADI MAHA SRAMANAYE SOHA

*In Tibetan*

OM CHO NAM TAMCHE GYU LE JONG  
TE GU DE SHIN SHEG PAI SUNG  
GU LA GO PA KAI YING BAR  
GYE JONG CHENPO DE KYE SUNG  
GYE JONG CHENPO JIN GHI LOB  
GYE JONG CHENPO NGO DRUP TSOL  
GYE JONG CHENPO TRA SHI SHOK

OM, all phenomena are dependent on causes and conditions. We know this because the Tathagata, the truth telling great ascetic said "what does not depend on causes and conditions does not exist" SOHA



**Request to Enter the Stupa-Mandala**

*At the bottom of the great steps, on the east side of the stupa-mandala, we ask the permission of Guru Vajradhara to enter the Vajrayana mandala and practise NgalSo Tantric Self-Healing.*

PLEASE, OH GREAT PROTECTOR, KINDLY LEAD ME  
INTO THE CITY OF GREAT PEACE AND LIBERATION.

**Calling the Guru Requesting His Permission to Practise the Tantric Exercises, Mantras and Mudras to Achieve Powerful Self-Healing Realisations**

LO CHOG SANGPOI PEL GYUR TRASHI PA  
THUB CHEN TEN PE TRINLE YAR NGO DA  
PHEL CHE DRO LOR TSAM PE DZE PA CHEN  
PEL DEN LAMA SHAB LA SOL WA DEB

Glorious auspiciousness of the supreme virtuous mind, divine action of the Buddha's teaching beneficial like a waxing moon. Acting exactly in accordance with the mental capacity of living beings for their development and maturation, at the feet of this glorious Guru I request:

**Guru Mantra**

OM AH GURU VAJRADHARA SUMATI MUNI  
SHASANA KARMA UHTA VARDANAYE SHRI  
BADHRA VAR SAMANIYA SARWA SIDDHI  
HUNG HUNG

May you grant us the mundane and extraordinary siddhis of Lama Vajradhara, the noble mind of the Buddha's doctrine, which increases the activity of the noble glorious ones.





**Requesting Guru Buddha's Blessings to Deeply Self-Heal our Five Chakras**

OM AH GURU BUDDHA SIDDHI HUNG

**Taking the Refuge and Bodhisattva Vows**

To the Buddha, Dharma and Sangha I go for refuge,  
through the practice of generosity and other perfections  
may I become a Buddha for the benefit of all.

**Taking the Tantric Vows**

All buddhas and bodhisattvas, please listen to me.  
I who am called Mikyo Dorje / Rinjung Dorje / Cho Dorje / Tonyon Dorje / Nangdze Dorje  
(say your tantric name)  
from now until I attain enlightenment,  
shall develop the great heart of bodhichitta,  
just as all the buddhas of the three times  
have done to ensure their enlightenment.

I will uphold all the general and specific vows and commitments  
of the Five Buddha Families, without exception.  
I will deliver those not yet delivered,  
liberate those not yet liberated,  
give breath to those unable to breathe  
and lead all beings to the state beyond sorrow. (x3)

**Meditation on Lam Rim - Stages of the Path to Enlightenment**

*The following prayers are completed at the bottom of the stairs, and correspond to climbing the steps,  
which take us up the hill to the grassy base of the stupa-mandala.*

**Request to Receive the Blessings of all the Gurus, Yidams, Buddhas, Bodhisattvas, Heroes, Dakinis  
and Dharma Protectors, to Grant Swift Attainment of Sutra and Tantra Realisations**

GURU VAJRADHARA KHYEN

Please my precious Lama Healer, bless me to develop friendship, faith and respect for You, the root of  
all attainments. Bless me to quickly realise the preciousness of my human life, impermanence, death  
and transformation, the sufferings of the lower states of consciousness, refuge in the three jewels, how  
to live according to the laws of karma, the suffering of the higher realms, renunciation - the wish to  
gain liberation from samsara, how to practise the three higher trainings, generating equanimity, love  
and compassion, equalising and exchanging self with others, superior intention and bodhichitta, how  
to practise the six perfections and live a bodhisattva's lifestyle, tranquil abiding, superior seeing, the  
profound view of the middle way, becoming a person suitable to practise Secret Mantra, keeping the  
vows and commitments purely, generation stage and the completion stage realisations of clear light,  
illusory body and union.

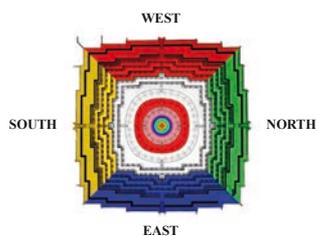
Please, bless me to stop all negativities, obscurations and interferences. Please bless me so that all my  
channels, chakras, winds and drops become pure containers for positive energy, that I may develop  
only good qualities of body, speech and mind, and quickly achieve all realisations, especially the pure  
crystal psycho-physical energies of the Five Supreme Healers. Thus, even right now in this present  
life, may I become exactly like You enlightened Lama Healer.

OM AH GURU BUDDHA SUTRA TANTRA  
BHUMI PATRA VAR SAMANAYA SARWA  
SIDDHI ATI KYANA ATI KITI SOHA

OM, Guru Buddha, please grant me all the realisations of the stages of the path of sutra and tantra, and  
all the relative and absolute attainments. Please bless me, and help me to transform my energy!

We should pause and meditate. Visualise lights and nectars flowing down bestowing transformative  
blessings and granting all realisations of the stages of the path of sutra and tantra.

ALL THE STAGES OF THE PRACTICE



GENERATION STAGE PRACTICE

*Lama Action Vajra leads us, hand in hand, up the steps to the grassy mound upon which the stone structure of the stupa stands, this is the first level. In front of us we can see five levels of the stupa, on which there are carved stone Buddha images. The first level is carved with representations of the confusion and suffering of the human condition which unfortunately, due to structural alterations in the ninth century, are now covered. As we ascend the first four levels, we complete the generation stage practices of the Four Supreme Healers who are represented on the four sides of the mandala: Akshobhya in the east, Ratnasambhava in the south, Amitabha in the west and Amoghasiddhi in the north. On the fifth level of the stupa, we perform the empowerments of the Four Supreme Healers in their respective directions. On the sixth level, on all four sides, are representations of Supreme Healer Vairochana and here we do both the generation and completion stages. As Vairochana is in the highest and most central position, He is the Lord of the mandala.*

**Loosening the Channel Knots Constricting our Four Chakras and Generating the Four Lotuses**  
*We circumambulate the stupa-mandala in a clockwise direction and meditate on creating the Buddha Garden.*

**PAM LE PEMA NONGPO**

East side: Generation of the blue 8 petalled lotus at our heart chakra, 92 blue lotuses on the east side of the stupa-mandala and a huge blue lotus in the east of our world.

**PAM LE PEMA SERPO**

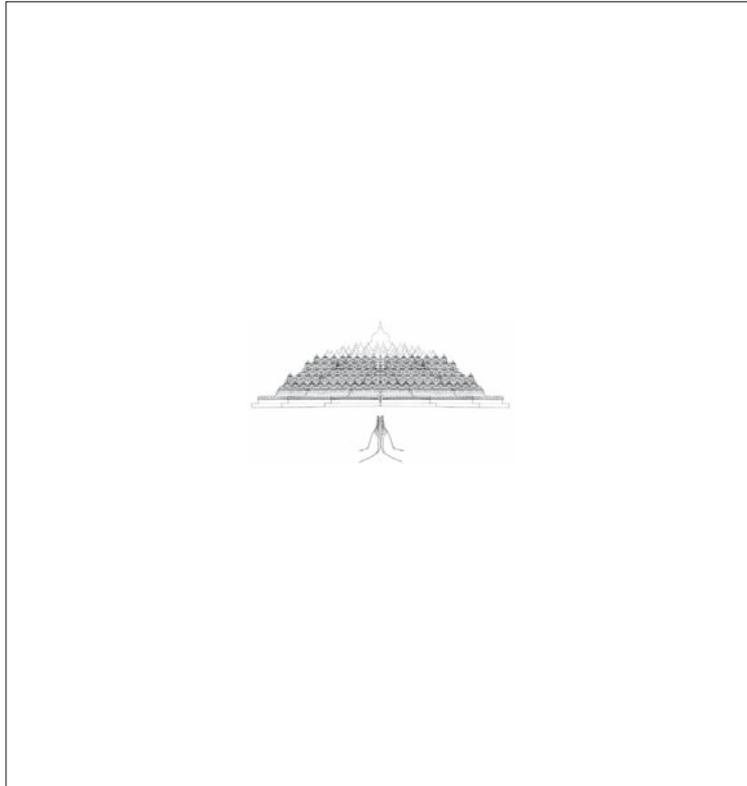
South side: Generation of the yellow 64 petalled lotus at our navel chakra, 92 yellow lotuses on the south side of the stupa-mandala and a huge yellow lotus in the south of our world.

**PAM LE PEMA MARPO**

West side: Generation of the red 16 petalled lotus at our throat chakra, 92 red lotuses on the west side of the stupa-mandala and a huge red lotus in the west of our world.

**PAM LE PEMA JANGKU**

North side: Generation of the green 32 petalled lotus at our secret chakra, 92 green lotuses on the north side of the stupa-mandala and a huge green lotus in the north of our world.



**FIRST BHUMI - The Very Joyful**

**Our Four Crystal-Like Life Essences Transform Into the Seed Syllables of the Four Supreme Healers**  
Lama Action Vajra leads us hand in hand up to the second level, and we circumambulate the stupa-mandala in a clockwise direction as we generate the seed syllables of the Supreme Healers inside the lotuses.

HUNG HUNG HUNG HUNG HUNG

East side: the seed syllable HUNG appears in the lotus at our heart chakra, 92 HUNGS appear in the lotuses on the east side of the stupa-mandala, and one huge HUNG appears in the lotus over the eastern direction of our world.

TRAM TRAM TRAM TRAM TRAM

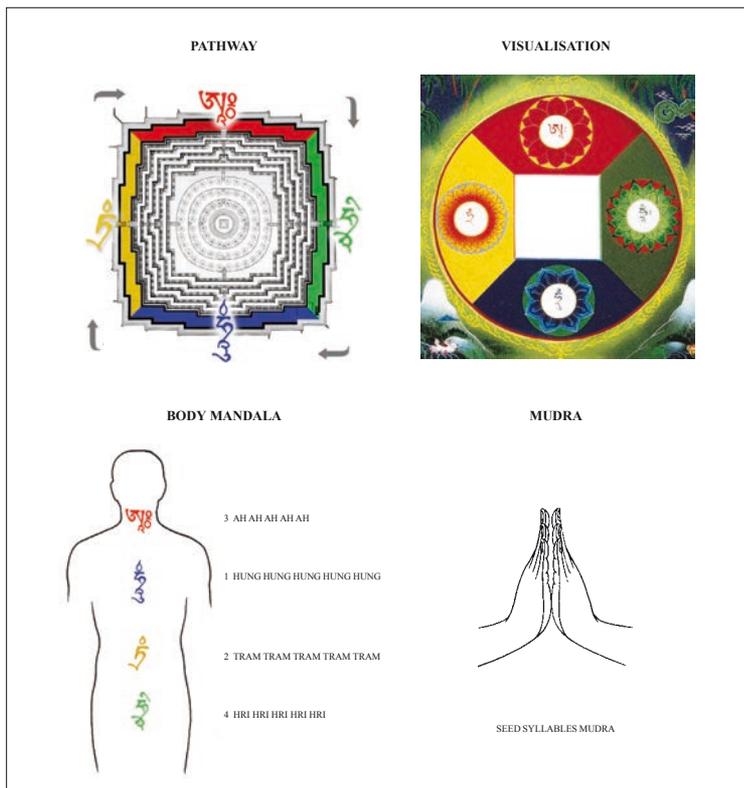
South side: the seed syllable TRAM appears in the lotus at our navel chakra, 92 TRAMs appear in the lotuses on the south side of the stupa-mandala, and one huge TRAM appears in the lotus over the southern direction of our world.

AH AH AH AH AH

West side: the seed syllable AH appears in the lotus at our throat chakra, 92 AHs appear in the lotuses on the west side of the stupa-mandala, and one huge AH appears in the lotus over the western direction of our world.

HRI HRI HRI HRI HRI

North side: the seed syllable HRI appears in the lotus at our secret chakra, 92 HRIs appear in the lotuses on the north side of the stupa-mandala, and one huge HRI appears in the lotus over the northern direction of our world.



**SECOND BHUMI - The Stainless**

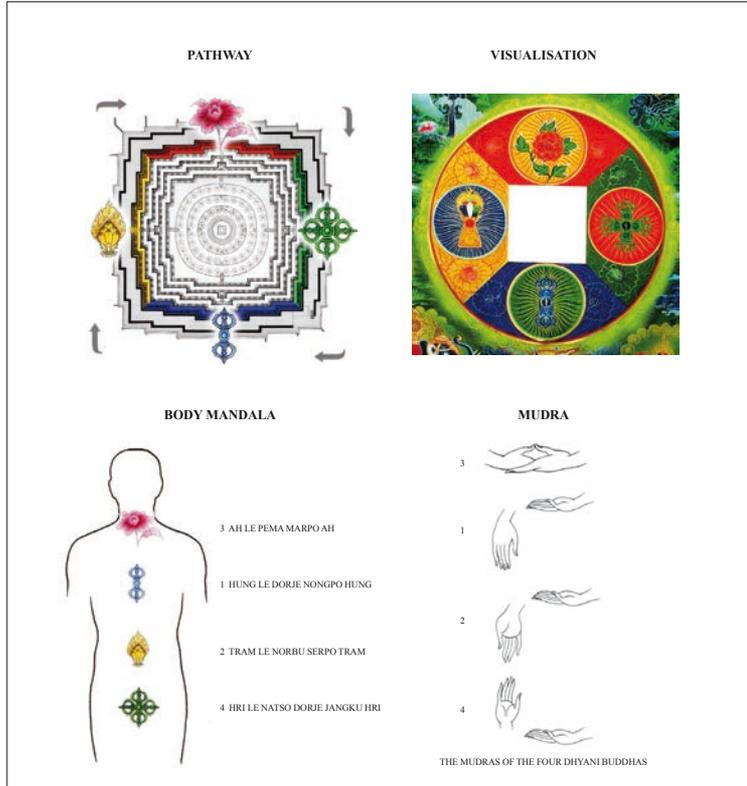
**The Seed Syllables of the Four Supreme Healers Transform Into Their Symbols**  
 Lama Action Vajra leads us hand in hand up to the third level, and we circumambulate the stupa-mandala in a clockwise direction as we transform the seed syllables of the Supreme Healers into their symbols.

**HUNG LE DORJE NONGPO HUNG**  
 East side: as we perform the stability mudra of Akshobhya, the letter HUNG in our heart chakra transforms into a blue dorje marked by HUNG. Simultaneously 92 dorjes appear in the lotuses on the east side of the stupa-mandala, and one appears in the huge blue lotus in the east of our world.

**TRAM LE NORBU SERPO TRAM**  
 South side: as we perform the generosity mudra of Ratnasambhava, the letter TRAM in our navel chakra transforms into a yellow jewel marked by TRAM. Simultaneously 92 jewels appear in the lotuses on the south side of the stupa-mandala, and one appears in the huge yellow lotus in the south of our world.

**AH LE PEMA MARPO AH**  
 West side: as we perform the meditation mudra of Amitabha, the letter AH in our throat chakra transforms into a red lotus marked by AH. Simultaneously 92 lotuses appear in the lotuses on the west side of the stupa-mandala, and one appears in the huge red lotus in the west of our world.

**HRI LE NATSO DORJE JANGKU HRI**  
 North side: as we perform the mudra of fearlessness of Amoghasiddhi, the letter HRI in our secret chakra transforms into a multi-coloured double dorje marked by HRI. Simultaneously 92 double dorjes appear in the lotuses on the north side of the stupa-mandala, and one appears in the huge green lotus in the north of our world.



### THIRD BHUMI - The Luminous

#### From the Symbols Arise the Four Supreme Healers

*Lama Action Vajra leads us hand in hand up to the fourth level, and we circumambulate the stupa-mandala in a clockwise direction as we transform the symbols into the Supreme Healers.*

#### HUNG DORJE MIKYO DORJE

East side: as we perform the mudra of stability, the blue dorje at our heart chakra transforms into Supreme Healer Akshobhya. Simultaneously 92 Akshobhyas appear in the blue lotuses on the east side of the stupa-mandala, and Akshobhya World Peace Buddha appears in the huge blue lotus in the east of our world.

#### TRAM NORBU RINJUNG DORJE

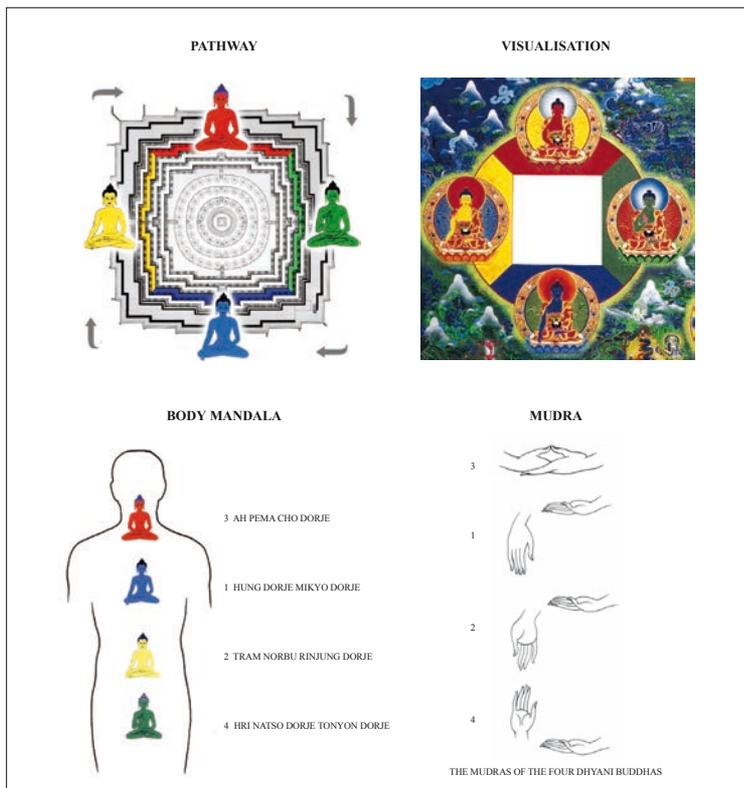
South side: as we perform the mudra of generosity, the yellow jewel at our navel chakra transforms into Supreme Healer Ratnasambhava. Simultaneously 92 Ratnasambhavas appear in the yellow lotuses on the south side of the stupa-mandala, and Ratnasambhava World Peace Buddha appears in the huge yellow lotus in the south of our world.

#### AH PEMA CHO DORJE

West side: as we perform the mudra of meditation, the red lotus at our throat chakra transforms into Supreme Healer Amitabha. Simultaneously 92 Amitabhas appear in the red lotuses on the west side of the stupa-mandala, and Amitabha World Peace Buddha appears in the huge red lotus in the west of our world.

#### HRI NATSO DORJE TONYON DORJE

North side: as we perform the mudra of fearlessness, the multi-coloured double dorje at our secret chakra transforms into Supreme Healer Amoghasiddhi. Simultaneously 92 Amoghasiddhis appear in the green lotuses on the north side of the stupa-mandala, and Amoghasiddhi World Peace Buddha appears in the huge green lotus in the north of our world.



### COMPLETION STAGE

*Now we start the Completion Stage practice during which we receive the vase, secret, wisdom consort and word initiations. Lama Action Vajra leads us hand in hand up to the fifth level and we circumambulate the stupa-mandala in a clockwise direction. We pause on each of the four sides and receive one of the vase initiations.*

#### FOURTH BHUMI - The Radiant

**East Side: Vase Initiation  
Water Empowerment of Supreme Healer Akshobhya**

LAMA MIKHYO DORJE KHYEN

##### Breathe Out

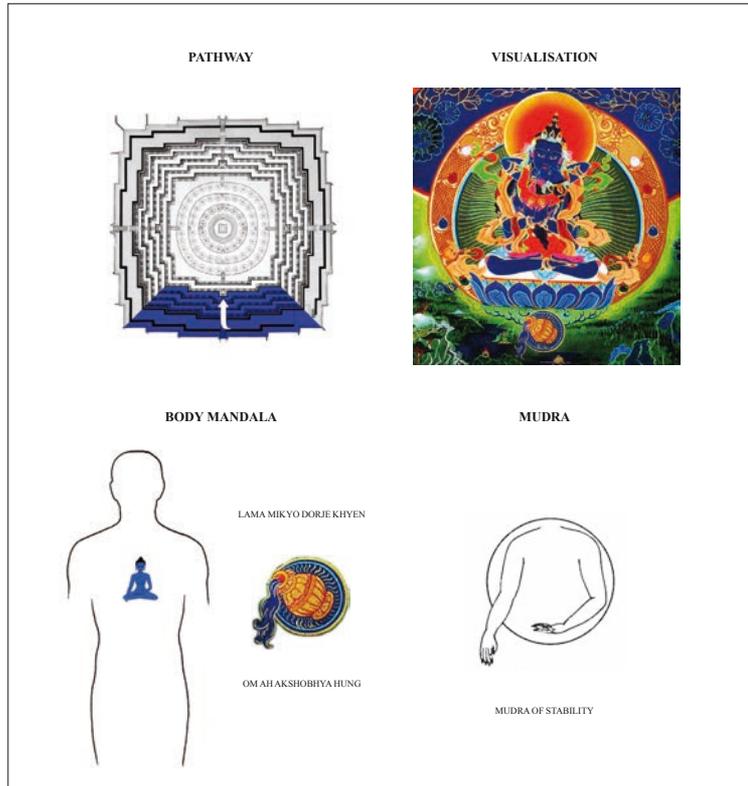
As we breathe out and perform the mudras, we visualise all our negativities of body, speech and mind: in particular our anger, leaving our body in the form of dark blue snakes, dark smoke and dirt. New bliss and emptiness arise: purifying our hatred, the aggregate of consciousness, the hell realm and mental problems of nervousness, anxiety, panic, mania, anger, stress, tension and hysteria. It heals our heart chakra and all the bile diseases related to it, such as: hypertension, angina, circulatory diseases, disorders of the heart, liver, gallbladder, intestines, duodenum, blood plasma, serum and blood valves, fevers, excessive sweating and general infections, nervous system disorders, blockages of the subtle energy channels, rheumatoid arthritis and water retention.

##### Breathe In

We visualise Guru Akshobhya above our crown pouring purifying nectars on our heads. At our heart chakra is another Akshobhya, displaying the mudra of stability and granting the water empowerment by radiating blue healing lights and nectars. The new bliss and emptiness we experience is the actual Vase Water Empowerment. New bliss and emptiness grants: compassion, the cool moon-like nature of mind, dharmadatu wisdom, the pure crystal mind and the power of stability. It revitalises our heart chakra, thymus gland and pervasive wind.

Akshobhya World Peace Buddha radiates blue healing lights and nectars over the east of our planet. To link to the energy of Akshobhya we should keep: a vajra to remind us of bliss, a bell to remind us of emptiness, a mudra to remind us that we are Vajrasattva and a pure bond with our lama healer.

OM AH AKSHOBHYA HUNG



**South Side: Vase Initiation  
Crown Empowerment of Supreme Healer Ratnasambhava**

LAMA RINJUNG DORJE KHYEN

Breathe Out

As we breathe out and perform the mudras, we visualise all our negativities of body, speech and mind: in particular our pride and miserliness, leaving our body in the form of dirty yellow horses, dark smoke and dirt.

New bliss and emptiness arise: purifying our pride and miserliness, the aggregate of feeling, the preta realm and excessive materialism. It heals our navel chakra and all phlegm and bile diseases related to it, such as: sicknesses of the stomach, spleen, kidneys, bladder, skin, joints, water retention, general infections, tumors and blockages without inflammation.

Breathe In

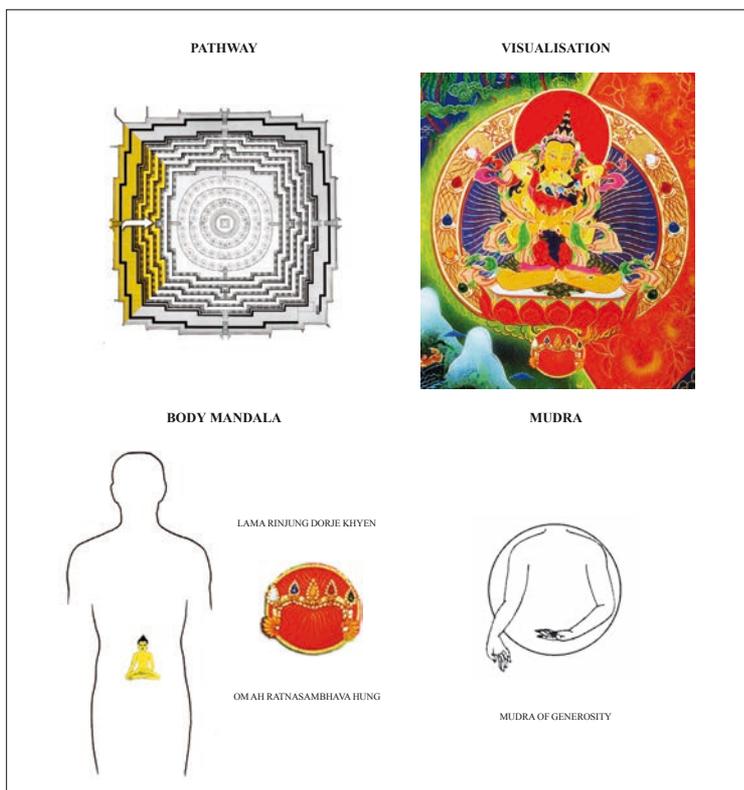
We visualise that Guru Ratnasambhava puts the crown on our heads. At our navel chakra, is another Ratnasambhava, displaying the mudra of generosity and granting the crown empowerment by radiating yellow healing lights and nectars. The new bliss and emptiness we experience is the actual Crown Empowerment.

New bliss and emptiness grants humility, generosity, the wisdom of equanimity, pure qualities and the power of growth. It revitalises our navel chakra, equally abiding wind and stimulates our tummo fire, body temperature and digestive power.

Ratnasambhava World Peace Buddha radiates yellow healing lights and nectars over the south of our planet.

To link to the energy of Ratnasambhava we should: give materially, give dharma, give protection and give love.

OM AH RATNASAMBHAVA HUNG



**West Side: Vase Initiation  
Vajra Empowerment of Supreme Healer Amitabha**

LAMA CHO DORJE KHYEN

**Breathe Out**

As we breathe out and perform the mudras, we visualise all our negativities of body, speech and mind: in particular our unlimited attachment, leaving our body in the form of dirty red hens, dark smoke and dirt.

New bliss and emptiness arise: purifying our unlimited desire, the aggregate of discrimination, the human realm, our nervousness, impatience, intolerance and memory disorders. It heals our throat chakra and all bile disorders related to it, such as: sicknesses of the liver, gallbladder, blood, intestines, duodenum, lungs, colon and circulatory system; disorders of the thyroid gland, throat, tongue, mouth, nose and speech, fevers, general infections and general inflammations.

**Breathe In**

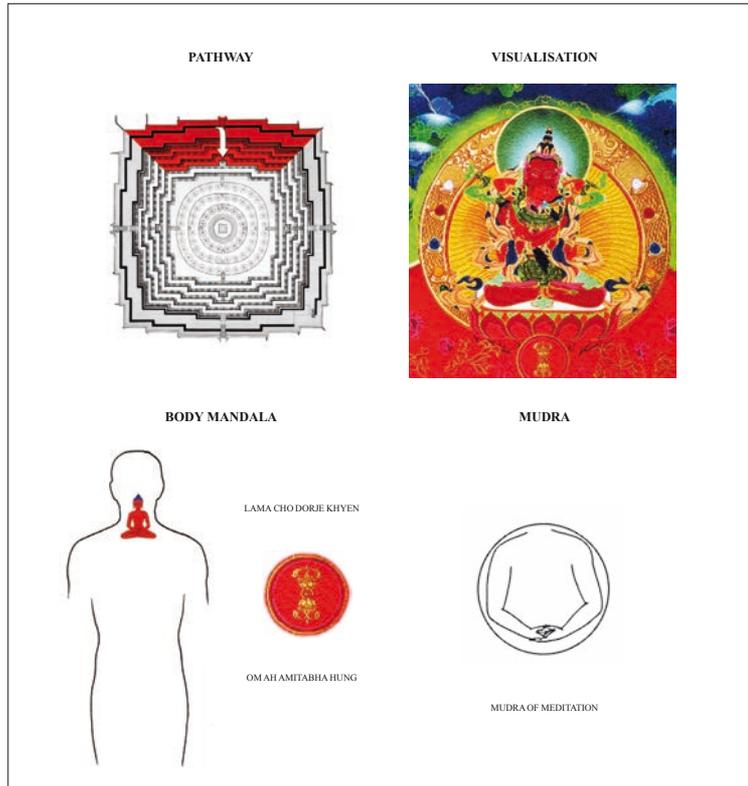
We visualise that Guru Amitabha gives us a vajra. At our throat chakra is another Supreme Healer Amitabha, displaying the mudra of meditation and granting the vajra empowerment by radiating red healing lights and nectars. The new bliss and emptiness we experience is the actual Vajra Empowerment.

New bliss and emptiness grants contentment and satisfaction, the wisdom of discriminating awareness, pure and powerful speech and the power to control ourselves and inner and outer conditions. It revitalises our upward moving wind and throat chakra.

Amitabha World Peace Buddha radiates red healing lights and nectars over the west of our planet.

The link to the energy of Amitabha we should: keep an interest in studying, gaining the experience of, and teaching the sutras and the outer and inner tantras.

OM AH AMITABHA HUNG



**North Side: Vase Initiation  
Bell Empowerment of Supreme Healer Amoghasiddhi**

LAMA TONYON DORJE KHYEN

Breathe Out

As we breathe out and perform the mudras, we visualise all our negativities of body, speech and mind: in particular our jealousy and fear, leaving our body in the form of dark green garudas, dark smoke and dirt.

New bliss and emptiness arise: purifying our jealousy, fear and competitiveness, the aggregate of compositional factors, the asura realm. It heals our secret chakra and all wind diseases related to it, such as: sicknesses of the kidneys, bladder, sexual organs, sexual difficulties and disfunction, sterility, menstrual problems, constipation, water retention, knee pains, sciatica, spondilitis and general infections.

Breathe In

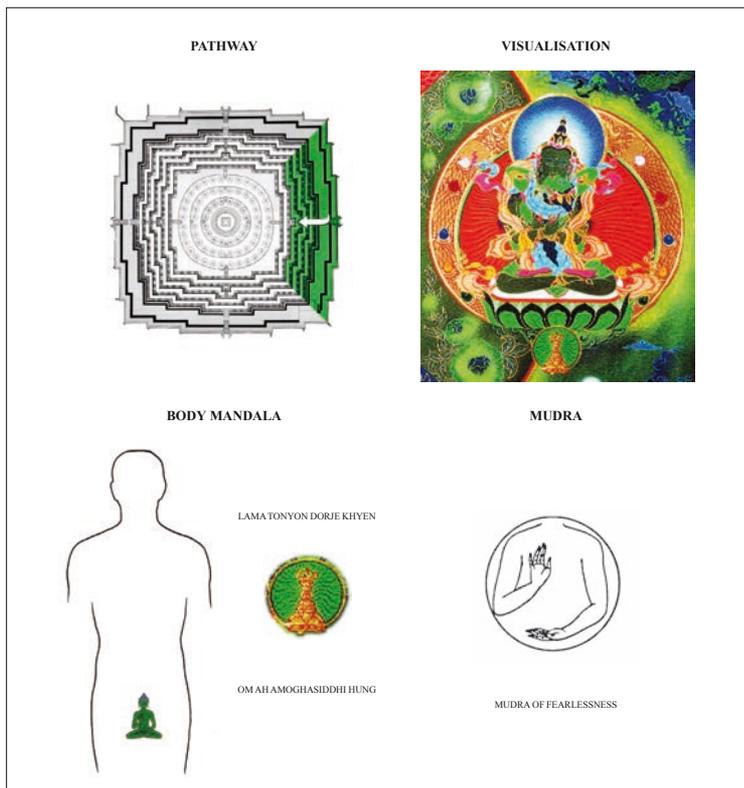
We visualise that Guru Amoghasiddhi gives us a bell. At our secret chakra is another Supreme Healer Amoghasiddhi, displaying the mudra of protection from fear and granting the bell initiation by radiating green healing lights and nectars. The new bliss and emptiness we experience is the actual Bell Empowerment.

New bliss and emptiness grants rejoicing, the all accomplishing wisdom, enlightened action and the power of strong and forceful actions. It revitalises our downward moving wind and secret chakra and increases, purifies and transforms our sexual energy.

Amoghasiddhi World Peace Buddha radiates green healing lights and nectars over the north of our planet.

To link to the energy of Amoghasiddhi we should: make outer, inner and secret offerings and keep the energetic commitments of all Five Supreme Healers.

OM AH AMOGHASIDDHI HUNG



#### The Generation and Completion Stages of Supreme Healer Vairochana

*Lama Action Vajra leads us hand in hand up to the sixth level of the stupa-mandala where there are 64 Vairochana statues arranged on all sides of the mandala. On this level, we perform both the generation and completion stages of the Supreme Healer Vairochana as we progress through five more bhumis.*

##### FIFTH BHUMI - The Difficult to Overcome

Generation Stage: Loosening the Channel Knot Constricting our Crown Chakra and Generating the Lotus. We can either make one entire circumambulation of the sixth level of the mandala, or complete this bhumi on the east side.

##### PAM LE PEMA KARPO

Generation of the white 32 petalled lotus at our crown chakra, 64 white lotuses in the centre of the stupa-mandala and a huge white lotus over the centre of our world.

##### SIXTH BHUMI - The Approaching

Generation Stage: The Crystal-Like Life Essence of the Crown Chakra Transforms into the Seed Syllable of Buddha Vairochana. We can either make one entire circumambulation of the sixth level of the mandala, or complete this bhumi on the south side.

##### OM OM OM OM OM

The seed syllable OM appears in the lotus at our crown, 64 OMs appear in the lotuses in the centre of the stupa-mandala, and one huge OM appears in the lotus over the central continent.

##### SEVENTH BHUMI - Gone Afar

Generation Stage: The Seed Syllable of Supreme Healer Vairochana Transforms into the Symbol. We can either make one entire circumambulation of the sixth level of the mandala, or complete this bhumi on the west side.

##### OM LE KORLO KARPO OM

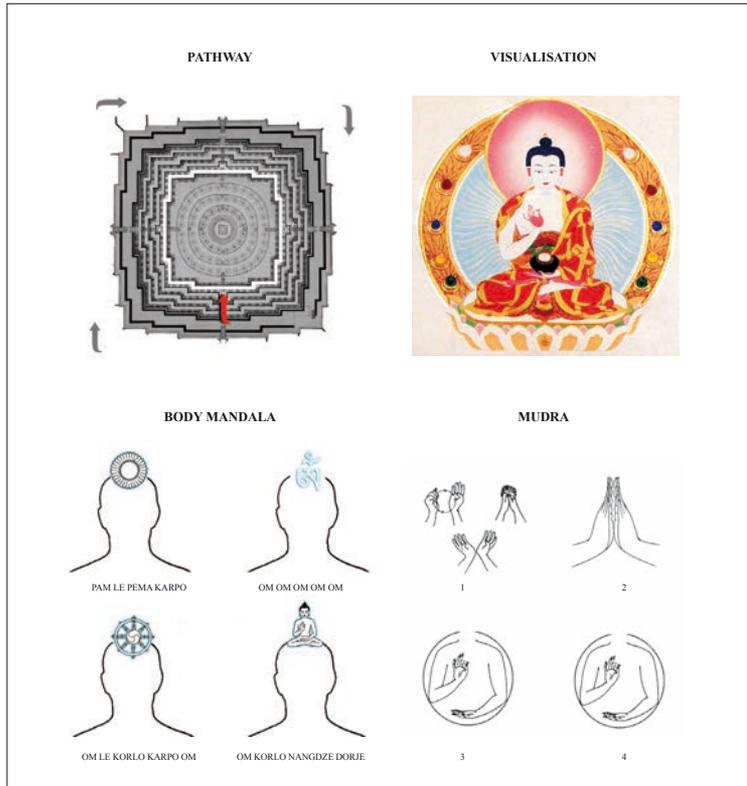
As we perform the mudra of Vairochana, the letter OM in our crown chakra transforms into a white dharma wheel marked by OM. Simultaneously 64 wheels appear in the white lotuses in the centre of the stupa-mandala, and one wheel appears in the huge white lotus in the centre of our world.

##### EIGHTH BHUMI - The Immovable

Generation Stage: From the Symbol Arises Supreme Healer Vairochana. We can either make one entire circumambulation of the sixth level of the mandala, or complete this bhumi on the north side.

##### OM KORLO NANGDZE DORJE

As we perform the OK mudra, the white dharma wheel at our crown chakra transforms into Supreme Healer Vairochana. Simultaneously 64 Vairochanas appear in the white lotuses in the centre of the stupa-mandala, and Vairochana World Peace Buddha appears in the huge white lotus in the centre of our world.



**NINTH BHUMI - The Highly Intelligent**

**Completion Stage: Vase Initiation**

**Name Empowerment of Supreme Healer Vairochana**

*We make one entire circumambulation of the sixth level of the stupa-mandala.*

LAMA NANGDZE DORJE KHYEN

**Breathe Out**

As we breathe out and perform the mudras, we visualise all our negativities of body, speech and mind: in particular our ignorance, leaving our body in the form of black pigs, dark smoke and dirt.

New bliss and emptiness arise, purifying our ignorance, aggregate of form, animal realm, mental confusion, stupidity, closed-mindedness, lack of acceptance, and cultural and social blockages. It heals our crown chakra and all the phlegm diseases related to it, such as: sicknesses of the brain, kidneys, seminal vesicle, skin, blood, digestive system, flesh and bone marrow, infertility, cold natured diseases and general infections.

**Breathe In**

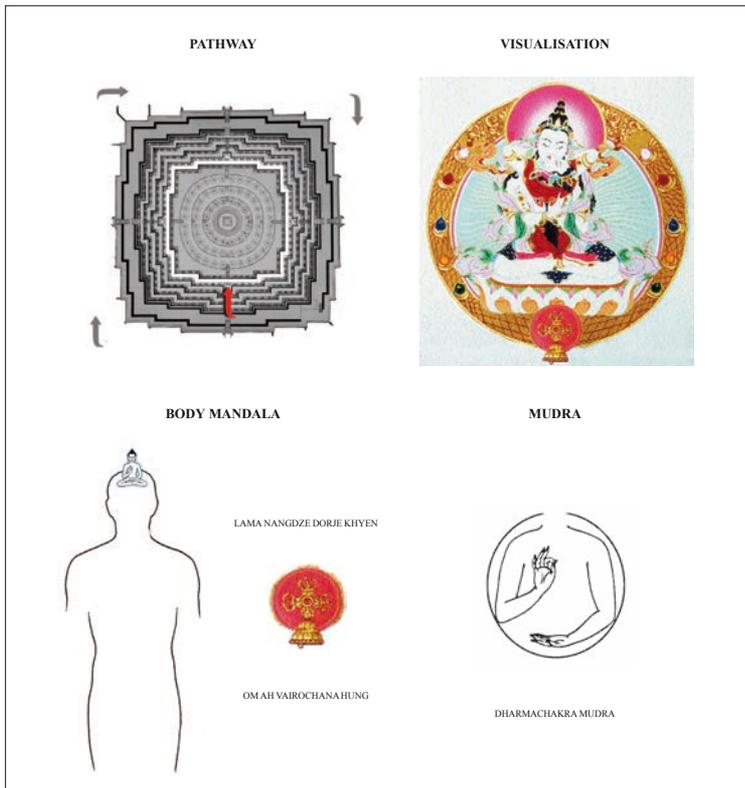
We visualise that Guru Buddha Vairochana gives us a dorje, bell and tantric name. At our crown chakra is another Vairochana, white in colour, displaying the dharmachakra (OK) mudra, and granting the name empowerment by radiating white healing lights and nectars. The new bliss and emptiness that we experience is the actual nature of the Name Empowerment.

New bliss and emptiness grants intelligence, the mirror-like wisdom, the pure crystal body and the power of pacification. It revitalises our life-sustaining wind, our crown chakra and extends our lifespan and vitality

Vairochana World Peace Buddha radiates white healing lights and nectars over the centre of our planet.

To link to the energy of Vairochana, we should: take refuge in Buddha, take refuge in Dharma, take refuge in Sangha, avoid all negative actions, accumulate positive actions and benefit others.

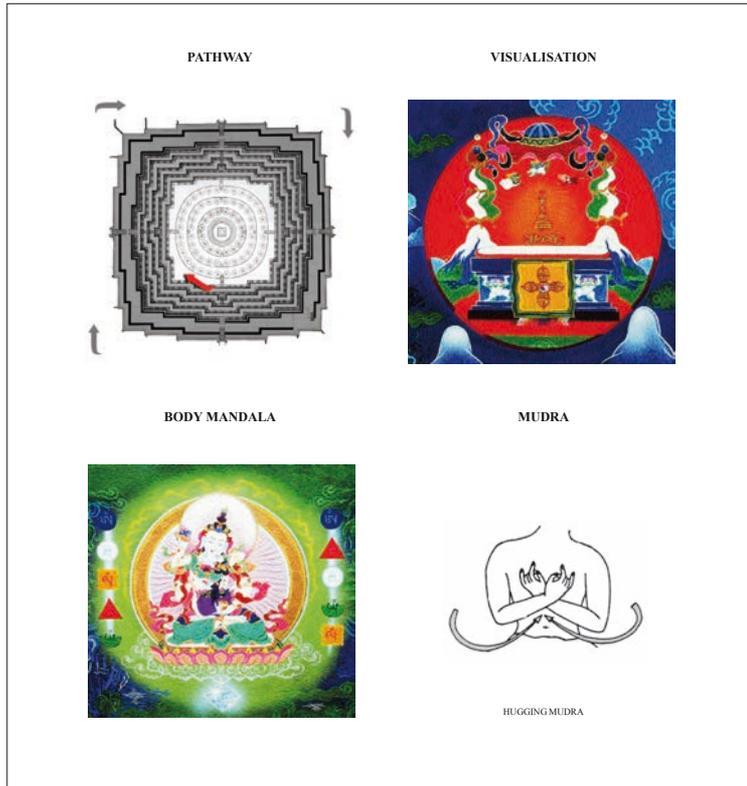
OM AH VAIROCHANA HUNG



**CONCLUDING VASE INITIATION - THE VAJRA MASTER EMPOWERMENT**

Lama Action Vajra leads us, hand in hand, as we climb up to the great platform, seventh level of the stupa-mandala. We walk from the eastern entrance, in a clockwise direction, until we reach the first corner. Here we meditate on being enthroned as a Vajra Master. This is the final Vase Initiation, which simultaneously purifies all our principal delusions, transforms our five aggregates, manifests the mahamudra wisdom of bliss and emptiness and the exalted wisdoms of the Five Supreme Healers. We achieve the supreme attainment - the possibility of great enlightenment.

With this initiation, given through the power of meditative concentration, the Guru Vajramaster gives recognition to the disciple as a potential Self-Healing teacher and master. In the form of Vajrasattva in union with his peace consort, the new Vajramaster is enthroned under the auspicious umbrella and performs the hugging mudra with dorje and bell, surrounded by dakas and dakinis rejoicing and celebrating. The unification of dorje and bell symbolises and causes the mahamudra union of new bliss and emptiness. This is the real Vajramaster Empowerment.



#### SECRET INITIATION

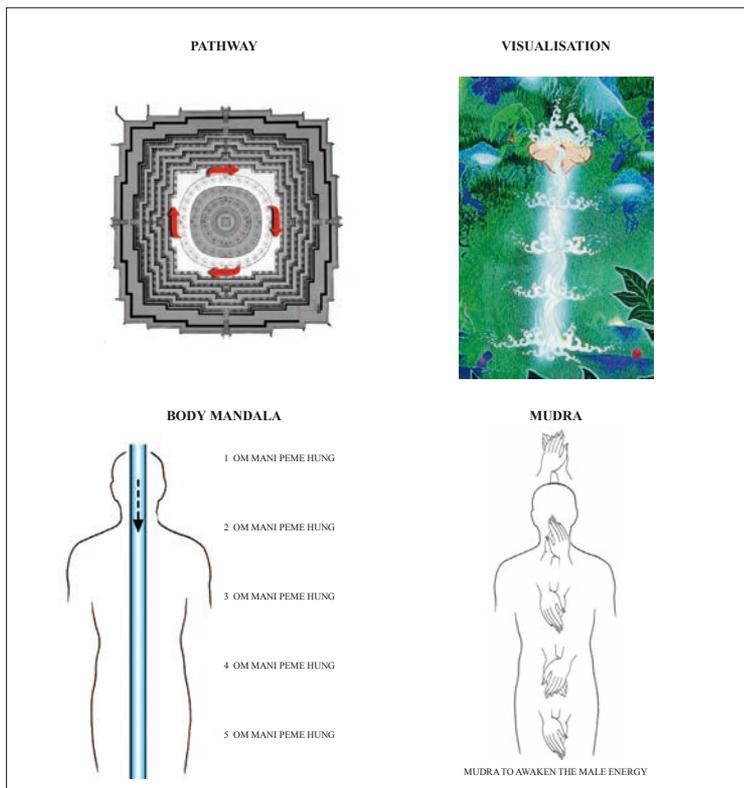
##### **TENTH BHUMI - The Cloud of Dharma Meditation Upon Great Bliss - Awakening the Male Energy**

*Starting from the south-eastern corner of the great platform (seventh level of the stupa-mandala), Lama Action Vajra leads us as we circumambulate the circle of 32 stupas in a clockwise direction. These stupas symbolise the Father Tantras, such as Guhyasamaja, which develop the energy of the illusory body.*

We prepare ourselves to receive the Secret Initiation by visualising ourselves to be a pure crystal being - Vajrasattva, sitting on a throne in union with our wisdom consort. We use the mantra OM AH HUNG to bless the white bodhichitta in our crown chakra and to awaken and develop the method energy of great bliss.

We clap our hands in front of our five chakras, beginning at the crown and working down, while we repeat the mantra OM MANI PEME HUNG. We visualise our male energy, in the form of white nectar, melting and descending the central channel from the top of our head, filling us with the feeling of bliss, until it reaches our secret chakra. We experience the four joys. During this self-recognition therapy we meditate with joy upon the mahamudra union of bliss and peace-space: principally bliss.

OM MANI PEME HUNG HRI



**ELEVENTH BHUMI - The Uncomparable  
Meditation Upon Wisdom - Awakening the Female Energy**

*Lama Action Vajra leads us, hand in hand, up to the eighth level and we circumambulate the circle of 24 stupas in a clockwise direction. These stupas symbolise the Mother Tantras, such as Heruka, Vajrayogini and Cittamani Tara, which emphasise the development of our very subtle clear light mind.*

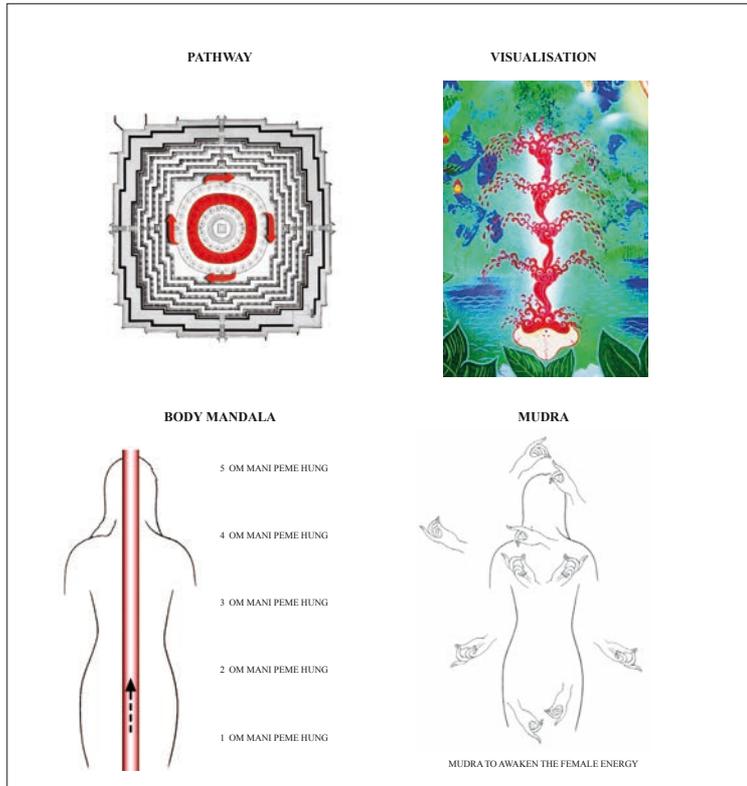
We use the mantra OM AH HUNG to bless the red bodhichitta, located at our secret chakra, and to develop the heat energy of female wisdom, peace-space and interdependence.

We snap our fingers in front of the five chakras, beginning at the secret chakra and working up, starting with our left hand while reciting the mantra OM MANI PEME HUNG. This opens the doors of our central channel and develops our tummo fire and the pure essence of our female bodhichitta. We visualise our essential female energy in the form of a drop of red fire and nectar rising up through our central channel to the top of our head, filling us with wisdom.

We remember the emptiness of all phenomena. Meditating with bliss upon the union of wisdom and bliss; principally wisdom. As a result, we experience the four joys in reverse and the absolute space of our bodies, minds and all phenomena.

OM MANI PEME HUNG HRI

The two parts of the secret initiation purify the four non virtuous actions of our speech, our breath and inner energy winds, the ordinary appearance and conception of our speech, cleanses us to achieve Vajra Speech, empowers us to meditate on the conventional Illusory Body and sows the seed to achieve a resultant Enjoyment Body, the Sambhogakaya.



### WISDOM CONSORT INITIATION

#### TWELFTH BHUMI - Possessing Exalted Awareness

#### Ngalso Self-Healing Meditation Upon the Union of Great Bliss and Emptiness

*Lama Action Vajra leads us hand in hand up to the circle of 16 stupas, ninth level of the stupa-mandala. These stupas symbolise the Union of Father and Mother Tantra, such as Yamantaka, which equally develop the illusory body and clear light. We circumambulate the stupas in a clockwise direction.*

We are in the aspect of Vajrasattva Yab/Yum.

OM MAHA SUKHA HUNG causes the absorption of the energy winds and drops into the central channel on the gross, subtle and very subtle levels. We need to experience the four Vajra positions (of channels, winds, drops, and mahamudra union) directly. On the gross level, the two consorts are embracing; on the subtle level, their energy winds, chakras and drops are mixing; and on the very subtle level, two minds are meeting and producing the mahamudra union of great bliss and emptiness.

#### Mahasukha Absorption of Vairochana Yab/Yum at the Crown Chakra

OM MAHA SUKHA HUNG

We visualise, from our head region, thousands of dharma wheels absorbing into Vairochana and his consort at our crown chakra. Vairochana and his consort then melt into light and absorb into space and their energy moves down our central channel.

#### Mahasukha Absorption of Amitabha Yab/Yum at the Throat Chakra

OM MAHA SUKHA HUNG

We visualise, from our mouth, throat and upper chest region, thousands of red lotuses absorbing into Amitabha and his consort at our throat chakra. Amitabha and his consort then melt into light and absorb into space and their energy moves down our central channel.

#### Mahasukha Absorption of Amoghasiddhi Yab/Yum at the Secret Chakra

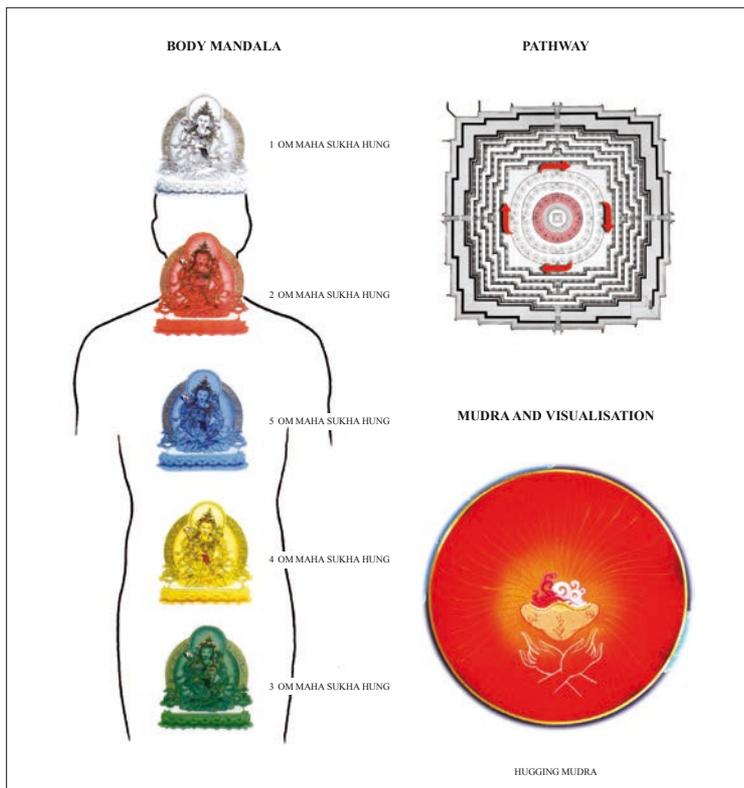
OM MAHA SUKHA HUNG

We visualise, from our leg, sexual organ, anus and kidney regions, thousands of green double dorjes absorbing into Amoghasiddhi and his consort at our secret chakra. Amoghasiddhi and his consort then melt into light and absorb into space and their energy moves up our central channel.

#### Mahasukha Absorption of Ratnasambhava Yab/Yum at the Navel Chakra

OM MAHA SUKHA HUNG

We visualise, from our digestive system, stomach, spleen, intestine, liver and gallbladder regions, thousands of yellow jewels absorbing into Ratnasambhava and his consort at our navel chakra. Ratnasambhava and his consort then melt into light and absorb into space and their energy moves up our central channel.



**Mahasukha Absorption of Akshobhya Yab/Yum at the Heart Chakra**

OM MAHA SUKHA HUNG

We visualise, from our whole body, thousands of blue dorjes absorbing into Akshobhya and his consort at our heart chakra. Akshobhya and his consort then melt into light and absorb into space.

This gathers all our upper and lower winds into the indestructible drop at the heart. It causes our subtle five elemental energies to dissolve, and the white drop at the crown and the red drop at the secret chakra to meet at our heart, waking up our mind of clear light. With our original mind, we meditate on the emptiness of all phenomena. This is the true path to enlightenment. When our delusions are pacified there are no more enemies. The wisdom consort empowerment purifies the three non-virtuous actions of mind, the mental pollution that prevents us from experiencing all phenomena as inseparable bliss and emptiness, cleanses us for the vajra mind, empowers us to experience the clear light, sows the seed to achieve the resultant wisdom truth body, the dharmakaya.

**WORD INITIATION INTO THE MANDALA OF ABSOLUTE BODHICHITTA**

**THIRTEENTH BHUMI - Vajradhara**

*Lama Action Vajra leads us hand in hand up to the mother stupa, the tenth and highest level of the stupa-mandala, the symbol of enlightenment which we touch with our hands and crown. The powerful new bliss and emptiness experience which is beyond words, is the actual nature of the Word Initiation.*

OM BHISHWA SHANTI HUM

- By the power of the truth, peace and bliss forever. (English)
- Per il potere della verità, pace e gioia ora e sempre. (Italian)
- Par le pouvoir de la vérité, paix et joie pour toujours. (French)
- Pelo poder da verdade, paz e alegria agora e sempre. (Portuguese)
- Por el poder de la verdad, paz y felicidad por siempre. (Spanish)
- Durch die kraft der wahrheit, friede und freude für immer. (German)
- Door de kracht van de waarheid, vrede en vreugde voor altijd. (Dutch)
- Yi tsen li teu lilyang yang yuein heuping si leu. (Chinese)
- Cheeri sila praudi mir yi blashantwa navechna. (Russian)
- Mae tin dinami tis alithias, irini kae hara ghia panda. (Greek)
- Uni tordu urdi et taiwan arjandia urde. (Mongolian)

The word initiation purifies all non-virtuous actions created by our body, speech and mind together, empowers us to experience the learner's union, sows the seed to attain the resultant union body of Vajradhara, the state of the seven pure kisses and the pure nature truth body.

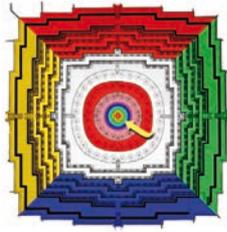


VISUALISATION



PEACE BUDDHA

PATHWAY



MUDRA

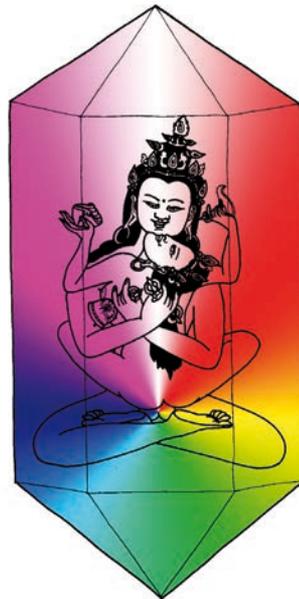
OM BISHWA SHANTHUNG



MUDRA OF INNER AND WORLD PEACE

ACHIEVING THE STATE OF VAJRADHARA AT THE GREAT MOTHER STUPA

From clear light we arise in a beam of blue light in the subtle form of Guru Buddha Vajradhara in union with our peace consort.



**CONCLUDING THE PRACTICE**

**Short Six Session Guru Yoga**

LAMA KUN CHOK SUM LA KYAB SU CHI  
RANG NGI L HAR SEL DOR DIL SUNG NE CHOE  
DO NGAK CHOE SUNG NYE CHOE THA DAK DOM  
GUE CHOE KUN DU JIN SHIE DRO DON GED

To the guru and the three jewels I go for refuge. Visualising myself as the deity, holding vajra and bell, I uphold all the dharmas of sutra and tantra, restrain from all misconduct, gather all virtuous dharmas, and with the four givings, benefit migrators.

**Shambala Dedication**

DOR NA DI TSUN NAM KAR GE WAI TSOK  
JI NYE SAK PA DE YI GYUR DU DAK  
NORBU BANG DZO SHAMBALA GYUR NE  
LAME LAM GYI RIMPA TARCHIN SHOK

By the collection of the white virtues I have gathered here, may this world become Shambala, the treasury of jewels, and may we all complete the stages of the path and highest yoga tantra.

**Receiving the Special Auspicious Blessing of the Three Jewels**

NYIMO DELEK TSEN DELEK  
NYIME GUNG YANG DELEK SHIN  
NYINTSEN TAKTU DELEK PE  
KON CHOK SUM GYI JIN GYI LOB  
KON CHOK SUM GYI NGOE DRUP TSOL  
KON CHOK SUM GYI TRA SHI SHOK

At dawn or dusk, at night or midday, may the three jewels grant us their blessings. May they help us to achieve all realisations and sprinkle the path of our life with various signs of auspiciousness.

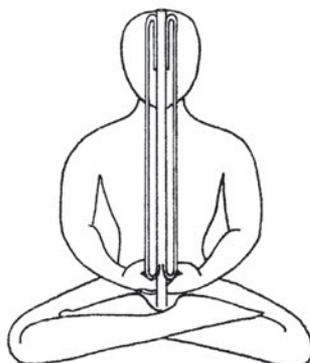
**BREATHING EXERCISES**

**Method for Purifying Inner Interferences and Creating Equilibrium**

OM (breathing in)  
AH (holding)  
HUNG (breathing out)  
PHET (expelling all negativities)

**Vase Breathing for Long Life**

OM (breathing in)  
HUNG (holding)  
AH (breathing out)





## DEDICATION PRAYERS

We should dedicate all the energy collected during the Tantric Self-Healing practice to inner and world peace.

### Long Life Prayer

DU MIN CHIWAI TSENMA THONGWA NA  
DE YI MO LA MIKYO DORJE KU  
SEL WAR THOGNE CHI DAK PEL CHOMTE  
CHIME RIGZIN NYURDU THOBBAR SHOK

If foreseeing signs of untimely death, may I, by a clear vision of Mikyo Dorje, the immovable vajra, defeat the lord of death and rapidly obtain the siddhi of immortality.

### Dedication for the Long Life of our Root Guru

SHIDE DE PON KU TSE RABTEN CHIN  
NAMKAR TRINLE CHOG CHUR GYE PA DAN  
LOBSANG TENPE DRON ME SA SUM GYI  
DRO WE MUN SEL TAC TU NE GYUR CHIK

May the great peace captain have a long life. May the enlightened activities be fully displayed in the ten directions and may the brightness of the inner and world peace teachings of Lama Tsongkhapa, continuously disperse the cloud of darkness covering the beings of the three realms.

### Dedication for the Long Life of His Holiness the Dalai Lama

GANG RI RAWE KORWAI SHING KHAM DIR  
PEN DANG DEWA MALUE GYUNGWAI NE  
CHENREZIG WANG TENZIN GYATSO YI  
SHAPE SITHAI BARDU TEN GYUR CHIK

In this holy land surrounded by snow mountains, you are the source of all benefit and happiness. May your lotus feet, O powerful Chenrezig, Tenzin Gyatso, remain in this world until the end of existence.

### Accumulation of Merit

KYE WA KUNTU SHIDE TEPON DANG  
DREL ME CHO MEN PEL LA LONG CHO CHING  
SA DANG LAM GYI YONTEN RABZOG NE  
SHIDE CHENPO GOPANG NYUR TOB SHOG

Through all my lives may I not be separated from the great peace captain and so enjoy the splendour of dharma medicine.

Perfecting the virtues of the paths and bhūmis, may I quickly obtain the realisation of great peace.

### Peace Dedication

SHIDE SEMCHOK RINPOCHE  
MA KYE PA NAM KYE GYUR CHIK  
KYEPA NYAMKA MEPA YANG  
GON NE GON TU PEL WAR SHOK

May the precious, peaceful, happy and healthy mind which is not yet born, arise and grow. May that which is born have no decline and increase forever more.

GE WA DI YI NYUR DU DAG  
SHIDE CHENPO DRUP GYUR NE  
DRO WA CHIK CHANG MALU PA  
DE YI SA LA GOEPAR SHOK

By this merit, having quickly attained the state of Vajradhara, may I establish every sentient being, without a single exception, to this state.

### Receiving the Special Auspicious Blessing of the Three Jewels

NYIMO DELEK TSEN DELEK  
NYIME GUNG YANG DELEK SHIN  
NYINTSEN TAKTU DELEK PE  
KON CHOK SUM GYI JIN GYI LOB  
KON CHOK SUM GYI NGOE DRUP TSOL  
KON CHOK SUM GYI TRA SHI SHOK

At dawn or dusk, at night or midday, may the three jewels grant us their blessings. May they help us to achieve all realisations and sprinkle the path of our life with various signs of auspiciousness.

**EXTENSIVE MEDITATION OF SUPREME HEALER AKSHOBHYA**

**East Side: Water Initiation of Akshobhya Supreme Healer of the Heart Chakra**

Please, Lama Mikyo Dorje Khyen  
(pause)

Please, Lama Healer Shakyamuni Akshobhya, All Knowing One, You who are the king of the Vajra Buddha Family, Supreme Healer and specialist in stabilising our minds.

In this kaliyuga time, when the beings of this samsaric world have lost their inner peace and whose minds are greatly disturbed: tormented by countless dangerous physical sicknesses, famine, war, pollution and natural disasters. You who are the only healer and supreme protector, what I am doing, I really do not know, so please reveal the right path to me.

With your love and compassion please cut my attachment to samsara and bless me to develop complete renunciation.

Please cut my self-cherishing attitude and bless me to develop pure bodhichitta.

Please cut my ignorance and wrong views and bless me to develop the perfect view of the middle way.

Please cut my clinging to ordinary appearances and conceptions and bless me to develop divine pride and clear appearances.

Please cut my impure energy winds and bless me to develop isolated speech and mind, the illusory body, clear light and union.

Please, by your tantric power and mantra vibration, quickly protect and heal me. Help me to develop my Vajrayana Self-Healing power so I may help and heal many beings.

Breathe out

Please, Lama Healer Akshobhya, with your special qualities, heal all sicknesses related to my heart chakra, such as the mental problems of nervousness and anxiety, panic, mania and anger, stress, tension and hysteria, and the physical bile diseases of heart disease, hypertension, angina, circulatory and nervous disorders, blockage of the subtle channels, disorders of the liver, gallbladder, intestine, duodenum, jaundice, hepatitis, rheumatoid arthritis and disorders of the blood plasma, serum, blood valves, water retention, excessive sweating and general infections.

Please tame the wild lion of my anger and repair my unstable, fighting mind, polluted by anger. Following my anger is too expensive, so please help me to cancel my debt or at least help me to economise and develop my cool and peaceful moon-like original mind nature.

Please, Akshobhya Supreme Healer, during these degenerate times of the kaliyuga, I have to endure the sufferings of the hell realms, which in previous ages remained in the external world. For many

years, I have created the causes and conditions and now I am suffering like a hell being, from heat and cold, and other painful mental and physical experiences. Please liberate me from my personal samsara and grant me blessings that I may benefit others.

Please, purify my negative mind, my broken mental promises and commitments.

Please heal my damaged aggregate of the five sensory and mental consciousnesses.

Please, repair my heart computer damaged by the pollution of negative information and the computer virus of mistaken thinking.

Please, bless me to transform my bad habit of constantly showing different faces and gestures to others, and help me to change my filthy blue and red face of anger into the beautiful, luminous face of compassion.

Breathe in

Please, Lama Healer, revitalise the love in my heart and stabilise my determination to be a healer.

Recharge my physical atoms, cells and circulatory system and revitalise my thymus gland and heart chakra.

Revitalise my pervasive wind and release the subtle energies locked into my joints, so I can gather my life energy into my heart chakra.

Bless me to experience the clear light of bliss and progress through the thirteen tantric bhumis up to enlightenment.

Revitalise the indestructible drop at my heart chakra which extends my lifespan and vitality. Give me the ability to recognise the clear light of sleep.

Grant me all the Buddha's pure crystal mind energy.

Help me to manifest the exalted wisdom of the dharmadhatu which sees the absolute within our relative daily world.

Grant me the power to accomplish the stabilising attainments of Akshobhya and the Vajra Buddha Family.

Bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

To achieve the healing realisations of Akshobhya, I must keep an interest in the four samaya commitments of:

1. Keeping a vajra to remind me of great bliss
2. Keeping a bell to remind me of emptiness
3. Keeping the mudra, to develop an egoless self-identity as well as practising yoga with a real or imaginary consort
4. Keeping a good relationship with the Lama-Healer

Please, Guru Shakyamuni Akshobhya Healer, All Knowing One, bless me to be able to accomplish all this.

OM AH AKSHOBHYA HUNG

(Pause for meditation, do not rush)



### EXTENSIVE MEDITATION OF SUPREME HEALER RATNASAMBHAVA

#### South Side: Crown Initiation of Ratnasambhava Supreme Healer of the Navel Chakra

Please, Lama Rinjung Dorje Khyen  
(pause)

Please, Lama Healer Shakyamuni Ratnasambhava, All Knowing One, You who are the king of the Jewel Buddha Family, Supreme Healer and specialist in healing our negative feelings.

In this kaliyuga time, when the beings of this samsaric world have lost their inner peace and whose minds are greatly disturbed: tormented by countless dangerous physical sicknesses, famine, war, pollution and natural disasters. You who are the only healer and supreme protector, what I am doing, I really do not know, so please reveal the right path to me.

With your love and compassion, please cut my attachment to samsara and bless me to develop complete renunciation.

Please cut my self-cherishing attitude and bless me to develop pure bodhichitta.

Please cut my ignorance and wrong views and bless me to develop the perfect view of the middle way. Please cut my clinging to ordinary appearances and conceptions and bless me to develop divine pride and clear appearances.

Please cut my impure energy winds and bless me to develop isolated speech and mind, the illusory body, clear light and union.

Please, by your tantric power and mantra vibration, quickly protect and heal me. Help me to develop my Vajrayana Self-Healing power so I may help and heal many beings.

Breathe out

Please, Lama Healer Ratnasambhava, with your special qualities, heal all sicknesses related to my navel chakra, especially combined bile and phlegm diseases of the stomach, kidneys, bladder, spleen, skin, joints, general infections, water retention, tumours and blockages without inflammation.

Please, tame the wild stallion of my pride and miserliness and repair my unstable fighting mind, polluted by pride. Following my pride and miserliness is too expensive. Please help me to cancel my debt or at least help me to economise and develop my qualities of generosity, simplicity and humbleness.

Please, Ratnasambhava Supreme Healer, during these degenerate times of the kaliyuga, I have to endure the sufferings of the preta realm, which in previous ages remained in the external world. For many years, I have created the causes and conditions and now I am suffering like a preta, from terrible

hunger and thirst, inner blockages, great fear and paranoia. Please liberate me from my personal samsara and grant me blessings that I may benefit others.

Please, purify my negative and degenerated qualities, broken quality samaya and damaged feelings.

Please, purify and heal my aggregate of feeling.

Please, repair my navel computer damaged by negative information and the computer virus of miserliness and pride.

Please, help me to transform my bad habit of showing different faces and gestures to others. In particular, help me to change my sullied yellow face of miserliness and pride into the beautiful, shining face of generosity and humbleness.

Breathe in

Please Lama Healer, revitalise my generosity and personal qualities as a healer.

Please recharge my physical atoms, cells and digestive system and help me to heal and harmonise my imbalanced solar plexus and navel chakra.

Revitalise my equally-abiding wind and develop my tummo power of inner fire.

Revitalise the drops in my navel chakra.

Grant me all the Buddha's pure crystal qualities.

Please, help me to manifest the exalted wisdom of equality whereby all things are the same one taste in emptiness.

Grant me the power to accomplish the increasing attainments of Ratnasambhava and the Jewel Buddha Family.

Please, bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

To achieve the healing realisations of Ratnasambhava, I must keep an interest in the four samayas or personal commitments of:

- 1) Giving material assistance
- 2) Giving dharma and positive information
- 3) Giving protection from suffering and danger
- 4) Giving love

Please, Guru Shakyamuni Ratnasambhava Healer, All Knowing One,  
bless me to be able to accomplish all this.

OM AH RATNASAMBHAVA HUNG  
(Pause for meditation, do not rush)

**EXTENSIVE MEDITATION OF SUPREME HEALER AMITABHA**

**West Side: Vajra Initiation of Amitabha Supreme Healer of the Throat Chakra**

Please, Lama Cho Dorje Khyen  
(pause)

Please, Lama Healer Shakyamuni Amitabha, All Knowing One, You who are the king of the Lotus Buddha Family, Supreme Healer and specialist in healing unclear discrimination.

In this kaliyuga time, when the beings of this samsaric world have lost inner peace and whose minds are greatly disturbed: tormented by countless dangerous physical sicknesses, famine, war, pollution and natural disasters. You, who are the only healer and supreme protector, what I am doing, I really do not know, so please reveal the right path to me.

With your love and compassion, please cut my attachment to samsara and bless me to develop complete renunciation.

Please, cut my self-cherishing attitude and bless me to develop pure bodhichitta.

Please, cut my ignorance and wrong views and bless me to develop the perfect view of the middle way.

Please cut my clinging to ordinary appearances and conceptions and bless me to develop divine pride and clear appearance.

Please, cut my impure energy winds and bless me to develop isolated speech and mind, the illusory body, clear light and union.

Please, by your tantric power and mantra vibration, quickly protect and heal me. Help me to develop my Vajrayana Self-Healing power so I may help and heal many beings.

Breathe out

Please, Lama Healer Amitabha, with your special qualities, heal all mental sicknesses related to my throat chakra, such as nervousness, impatience, intolerance, memory disorders and the physical bile diseases of my liver, gallbladder, blood, intestines, duodenum, lungs, colon, circulation, thyroid, throat, tongue, mouth and nose, fevers, general infections and inflammations.

Please, tame the wild peacock of my attachment and purify the suffering of my unlimited desire, craving, dissatisfaction and attachment to material things, people, places, pleasant experiences and thoughts. Following my unlimited attachment is too expensive. Please cancel my debt or at least help me to economise and develop contentment and satisfaction.

Please, Amitabha Supreme Healer, during these degenerate times of the kaliyuga, I have to endure the suffering of the ordinary human world. For many years I have created these causes and conditions and now I am experiencing all the sufferings of being born, ageing, falling ill and dying. I am full of unquenchable material and emotional desires and so full of suffering. However much I have is never enough! Please liberate me from my personal samsara and grant me blessings that I may benefit others.

Please, purify my speech negativities and broken speech samaya.

Please heal my damaged aggregate of discrimination and purify my unclear perceptions.

Please, repair my voice computer damaged by the pollution of negative information and the computer virus of speech negativity.

Please, bless me to transform my bad habit of constantly showing different faces and gestures to others.

Help me to change my red, lustful face of attachment into the beautiful radiating face of contentment.

Breathe in

Please, Lama Healer, revitalise my energy of contentment and my communication skills.

Please recharge my physical atoms, cells, respiratory and speech systems and revitalise my upward moving wind.

Please, help me to heal and harmonise my imbalanced thyroid and parathyroid glands and throat chakra.

Revitalise the drops at my throat chakra and help me to remain lucid and focused during my dreams.

Please give me the ability to transform my dream body into the pure astral body called the illusory body.

Grant me all the Buddha's pure crystal speech energy.

Help me to manifest the exalted wisdom of discriminating awareness.

Grant me the power to control myself and inner and outer conditions.

Bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

To achieve the healing realisations of Amitabha, I must keep an interest in the study and inner experience of:

1. The Vinaya and Mahayana sutras
2. The action and performance classes of secret mantra
3. The yoga and higher yoga classes of secret mantra

Please Guru Shakyamuni Amitabha Healer, All Knowing One,  
bless me to be able to accomplish all this.

OM AH AMITABHA HUNG

(Pause for meditation, do not rush)



### EXTENSIVE MEDITATION OF SUPREME HEALER AMOGHASIDDHI

#### North Side: Bell Initiation of Amoghasiddhi Supreme Healer of the Secret Chakra

Please, Lama Tonyon Dorje Khyen  
(Pause)

Please, Lama Healer Shakyamuni Amoghasiddhi, All Knowing One, You who are the king of the Karma Buddha Family, Supreme Healer and specialist in healing all negative karmic forces, fear and jealousy.

In this kaliyuga time, when the beings of this samsaric world have lost their inner peace and whose minds are greatly disturbed: tormented by countless dangerous physical sicknesses, famine, war, pollution and natural disasters. You who are the only healer and supreme protector, what I am doing I really do not know, so please reveal the right path to me.

With your love and compassion, please cut my attachment to samsara and bless me to develop complete renunciation.

Please, cut my self-cherishing attitude and bless me to develop pure bodhichitta.

Please, cut my ignorance and wrong views and bless me to develop the perfect view of the middle way.

Please, cut my clinging to ordinary appearances and conceptions, and bless me to develop divine pride and clear appearance.

Please, cut my impure energy winds and bless me to develop isolated speech and mind, the illusory body, clear light and union.

Please, by your particular tantric power and mantra vibration, quickly protect and heal me. Help me to develop my Vajrayana Self-Healing power so I may help and heal many beings.

Breathe out

Please Lama Healer Amoghasiddhi, with your special qualities, heal all sicknesses related to my secret chakra, the wind diseases of my kidneys, bladder, sexual organs, sexual difficulties, menstrual problems, excessive ejaculation, impotency and frigidity, constipation, water retention, knee pains, sciatica, vertebral problems, spondylitis, and general infections.

Please, tame the vicious garuda of my jealousy and repair my unstable, fighting mind. Following my jealousy is too expensive, please help me to cancel my debt or at least to economise and develop the quality of rejoicing in all moments of my daily life.

Please, Amoghasiddhi Supreme Healer, during these degenerate times of the kaliyuga, I have to endure the sufferings of the asura realm, which in previous ages remained in the external world. For many years, I have created the causes and conditions and now I am suffering from continuous envy, fighting and warfare. Please liberate me from my personal samsara and grant me blessings that I may benefit others.

Please, purify my negative actions and broken action samaya.

Please heal my damaged aggregate of compositional factors.

Repair my reproductive computer damaged by the pollution of negative information and the computer viruses of jealousy, impure actions and fear.

Bless me to transform my bad habit of constantly showing different faces and gestures to others. In particular, help me to change my tarnished green and red face of jealousy into the luminous, bright face of rejoicing.

Breathe in

Please, Lama Healer, revitalise my energy so I may find solutions and act in wise and integrated way. Recharge my physical atoms, cells, reproductive and excretory systems and revitalise my downward moving wind.

Help to harmonise and heal my imbalanced adrenal glands and secret chakra.

Revitalise the drops in my secret chakra and help me to retain and reverse them.

Grant me all the Buddha's pure crystal actions, spiritual courage and fearlessness.

Help me to manifest the all-accomplishing and wish-fulfilling exalted wisdom.

Grant me the power to accomplish wrathful actions of Amoghasiddhi and the Karma Buddha family.

Bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

To achieve the healing realisations of Amoghasiddhi, I must keep an interest in the two samaya commitments of:

1. Making as many outer, inner, secret and absolute space offerings as possible
2. Upholding all the commitments of the Five Supreme Healers

Please, Guru Shakyamuni Amoghasiddhi Healer, All Knowing One,  
bless me to be able to accomplish all this.

OM AH AMOGHASIDDHI HUNG  
(Pause for meditation, do not rush)

**EXTENSIVE MEDITATION OF SUPREME HEALER VAIROCHANA**

**Centre: Name Initiation of Vairochana Supreme Healer of the Crown Chakra**

Please, Lama Nangdze Dorje Khyen  
(Pause)

Please, Lama Healer Shakyamuni Vairochana, All Knowing One, You who are the King of the Wheel Buddha Family, Supreme Healer and specialist in healing all physical forms.

In this kaliyuga time, when the beings of this samsaric world have lost their inner peace and whose minds are greatly disturbed: tormented by countless dangerous physical sicknesses, famine, war, pollution and natural disasters. You who are the only healer and supreme protector, what I am doing I really do not know, so please reveal the right path to me.

With your love and compassion, please cut my attachment to samsara and bless me to develop complete renunciation.

Please, cut my self-cherishing attitude and bless me to develop pure bodhichitta.

Please, cut my ignorance and wrong views and bless me to develop the perfect view of the middle way.

Please, cut my clinging to ordinary appearances and conceptions and bless me to develop divine pride and clear appearance.

Please, cut my impure energy winds and bless me to develop isolated speech and mind, the illusory body, clear light and union.

Please, by your tantric power and mantra vibration, quickly protect and heal me. Help me to develop my Vajrayana Self-Healing power so I may help and heal many beings.

Breathe out

Please Lama Healer Vairochana, with your special qualities, heal all mental sicknesses related to my crown chakra, such as mental confusion, stupidity, closed mindedness, dullness, craziness and subtle wind disturbances and the physical phlegm diseases, such as: gland and lymphatic problems, lung, kidney and blood diseases, seminal vesicle disease, infertility and skin disorders, problems of indigestion, flesh and bone marrow disorders, brain disease and general infections.

Please, tame the elephant of my ignorance and purify the sufferings of closed-mindedness, dullness and ignorance. Following my ignorance is too expensive, so please help me to cancel my debt or at least to economise and develop intelligence.

Please, Vairochana Supreme Healer, during these degenerate times of the kaliyuga, I have to endure the sufferings of the animal realm, which in previous ages remained in the external world. For many years, I have created the causes and conditions and now I am full of stupidity, used and exploited by others. Please liberate me from my personal samsara and grant me blessings that I may benefit others.

Please, purify my body negativities, broken body samaya and the physical damage to my body .

Please, heal my damaged aggregate of form.

Please, Lama Healer, repair my body wisdom computer damaged by the pollution of negative information as well as by the mental and physical computer viruses of ignorance and mistaken actions, thoughts and words.

Please, bless me to transform my bad habit of constantly showing different faces and gestures to others. In particular, help me to change my stained white face of ignorance into the clear, peaceful face of wisdom.

Breathe in

Please, Lama Healer, recharge my physical atoms, cells and spiritual wisdom.

Revitalise my pituitary and hypothalamus glands, crown chakra and life sustaining wind.

Revitalise the white drops at my crown chakra and help me to have a pure mind during my normal waking state.

Grant me all the Buddha's pure crystal body energy.

Help me to manifest the exalted mirror-like wisdom and grant me the power of Vairochana and the Wheel Buddha Family to develop inner and world peace.

Bless me to become a Peace Messenger for all sentient beings and take responsibility for their development.

To achieve the healing realisations of Vairochana, I must keep an interest in the samaya commitments of:

1. Taking refuge in the Buddha, the possibility of my own enlightenment
2. Taking refuge in the dharma, especially my own realisations of wisdom and compassion
3. Taking refuge in the sangha and becoming spiritual company for others
4. Refraining from destructive actions
5. Practising positive actions
6. Doing anything that benefits others

Please Guru Shakyamuni Vairochana Healer, All Knowing One,  
bless me to be able to accomplish all this.

OM AH VAIROCHANA HUNG



**THE IVY OF IMMORTALITY'S NECTAR  
LONG LIFE PRAYER OF LAMA GANGCHEN**

Dance of the young autumn moon of all the conqueror Buddha's activities. Spring-time in the eastern buddha fields garden manifest joy with its ivy of immortality's nectar. As Lady Arya Tara liberating beings migrating through samsara giving instant protection. As Yishin Korlo, wishfulfilling wheel, a treasury bestowing long life supreme.

In previous lives appearing as Zangpo Tashi, the auspicious one, splendour of the noble intellect supreme, now rising as the waxing moon activities of the great sage's teachings Lobsang Thubten Trinley Yarpel. Acting exactly in accordance with the mental capacity of beings for their development and maturation. To the feet of the glorious and splendid lama, I offer my prayer requests.

Quintessence of the Buddha's profound intention, beyond imagination and positive in every respect. Towards the increase of this waxing moon of the activities by this holder of the learning and practice in the heart of the Gendenpa teachings. Towards our master Lobsang Thubten Trinley Yarpel, this pure being supreme who can stand any rival. May this shapten prayer for his enduring presence among us be effective.

That vast ocean: the literary sources with the teachings of the sages of Tibet. In the boat of constant faith and perseverance, he crossed in a most excellent way. To this spiritual friend and master, this captain guide supreme who gained command over the jewel treasure of the meanings profound. This shapten prayer for his enduring presence among us I offer.

Within the enclosure of impeccability, as a Daharika mango garden of absolutely pure training in moral discipline whereby to raise beings like children. He knows how to radiate out towards the horizons in every direction the perfume of benefitting others. To this great heroic being this shapten for his enduring presence among us I offer.

Precious zi-stone ablaze with a thousand lights of his practising the three masteries of a sage: explaining, debating and composing. He brings about the dissolving of the obstructions, those of all emotional afflictions in the minds of beings and the further spreading of the Pundarika garden with one hundred white lotuses. Those of the fine Genden teachings. To this lamp of light for the world, this shapten I offer whereby to ensure his enduring presence among us.

Guarding mother supreme, connected throughout his cycle of previous births, the garland of his previous lives glorious queen, Palden Lhamo Magzorma with the weapons of war. You, and the other protectors, may you at all times perform the four kinds of activities, as desired and without hesitation be of kind assistance in guarding and protecting.

Manjushri, as the solitary hero Vajra Bhairava and enemy of time, Red Yamari. In your dance act under the haughty form of wrathful power, Jampal Pawo, the heroic Manjushri. From you, presiding lord supreme over the powerful protectors, I request: please act to achieve through prayer, what is desired.

**CHI ME DUTSI TRI SHING**

GYAL KUN THRINLE TON DA HON NU GAR  
CHI ME DUTSI THRI SHING DON GAY CHI  
DRO DROL NYUR KYOB ARYA TARE MA  
YI SHIN KHOR LOE TSE YI CHOK JIN DZOE

LO CHOK ZANG POI PAL GYUR TRA SHI PA  
THUB CHEN TEN PAI TRIN LEY YAR NGOI DA  
PHEL GYE TEN PAI TSAM PAI DZE PA CHEN  
PAL DEN LA MAI SHAB LA SOL WA DEB

LO DE KUN ZANG THUB GONG ZAB MOI CHUE  
GE DEN TEN PAI NYING PO SHE DRUP KYI  
DZIN PAI THRIN LEY YAR DA PEL WA LA  
DREN DZOE DAM PAI KYE CHOK SHAB TEN SHOK

PHAG BOE KHE PAI SHE SHUNG GYA TSO CHE  
GUE TAG TSON PAI DRU YI LEG GAL TE  
ZAB DON NOR BU DZOE LA WANG JOR PAI  
SHE NYEN DE PON CHOK TU SHAB TEN SHOK

PAK YOE RA WA TEN POR KYE SING PAI  
NAM DAK LAB THRIM SA HA KA RAI JON  
SHEN PEN TRI ZANG CHOK KYI KHOR YUK TU  
TRO KHE SEM PA CHEN POR CHAB TEN SHOK

KHE TSUL SUM GYI OE TONG BAR WAI ZI  
DRO LOI KUN MONG MUN PA ZIG CHE CHING  
GE DEN LUG ZANG PE KAR DAB GYAI THSEL  
GYE CHE SI PAI DRON MER CHAB TEN SHOK

KYE THRENG KUN TU DREL WAI SUNG MA CHOK  
PAL DEN MAK ZOR GYAL MO LA SOK PE  
THRIN LE NAM SHI YI SEM DRUP PA DANG  
SUNG SHOK YEL ME TAK TU TROK DZOE CHIG





Clear light: (Skt. Prabhasvarana, Tib. Oe-sel) The innermost crystal mind which, when functioning, perceives everything as clear, empty and like limitless space.

Daka / Dakini: (Tib. Pa-wo, Pa-mo) Hero or heroine, who helps us to develop our full human potential.

Dharma: (Tib. Choe) Spiritual medicine that heals the sufferings of body and mind, it also refers to Buddha's teachings and the inner realisations we achieve.

Dharmakaya: (Tib. Choe-kyi-ku) Truth body of a buddha.

Dhyani Buddhas: In the Self-Healing practice we use the Five Dhyani Buddhas, also called the Five Supreme Healers. Akshobhya: The Unshakeable One. Emanation of the Buddha's aggregate of consciousness; the embodiment of the pure crystal mind. Amitabha: The Illuminating One. Emanation of the Buddha's aggregate of discrimination; the embodiment of pure crystal speech. Amoghasiddhi: The Infallible Realisation. Emanation of the Buddha's aggregate of compositional factors; the embodiment of pure crystal actions. Ratnasambhava: Wish Fulfilling Jewel. Emanation of the Buddha's aggregate of feelings; embodiment of pure crystal qualities. Vairochana: The One that Makes Visible all Forms. Emanation of the Buddha's aggregate of form; the embodiment of the enlightened energies of inner and world peace.

Dorje: Adamantine sceptre. Symbol of indestructible bliss and emptiness. Implement used during tantric practice to remind us of the male energy.

Drops: (Skt. Bindhumtilaka, Tib. Thig-le) The purified subtle essences of our male and female sexual hormones which form the basis of our subtle body.

Elements: (Skt. Bhuta, Tib. Jung-wa) The outer and inner five elements of space, wind, fire, water and earth are the material basis of all phenomena.

Emptiness: (Skt. Shunyata, Tib. Tong-pa-nyi) Lack of inherent existence - the ultimate nature of all phenomena.

Enlightenment: (Skt. Bodhi, Tib. Jang-chub) Complete liberation and victory over all faults on the gross, subtle and very subtle levels.

Garuda: A mythological bird, similar to an eagle, which when born from the egg is fully developed.

Guhyasamaja: (Tib. Sang-wa dhu-pa) Highest yoga tantra form of Vajrapani.

Guru: (Tib. Lama) Spiritual master. Anyone who teaches us correct methods to overcome our suffering and perfect our body, speech, mind, qualities and actions.

Illusory Body: (Skt. Maya, Tib. Gyu-lue) The transformation of our very subtle body into a pure astral body. The illusory body can function independently of our gross body and when it is purified, it becomes the form body of buddha.

Initiation: (Skt. Phala, Tib. Wang) A passport to enter the Kingdom of Enlightenment and the permission to travel there by a tantric path.

Kalachakra: (Due-chor) Wheel of time. A highest yoga tantra relating the macrocosm and microcosm.

Lama: see Guru

Lineage: Energetic transmissions of teachings from teachers to disciples.

Mahamudra Union: (Tib. chag-gya chen-po) The great seal. In tantra this term refers to the union of bliss and emptiness.

Mandala: (Tib. Khil-cor) The pure environment in which a tantric buddha lives. Used during tantric initiations to guide the mind into a pure state.

Manjushri: (Tib. Jam-pal-nyang) The embodiment of enlightened wisdom.

Mantra: (Tib. Ngag) Mind protection. Protects the mind from ordinary energy, conceptions and appearances.

Mara: (Tib. Dhue) Demon. Any thing or being which interferes with our spiritual development.

Migrators: (Skt. Jagati, Tib. Dro-wa) Any living being experiencing the uncontrolled suffering of death, intermediate state and rebirth.

Mudra: (Tib. Chag-gya) Powerful ritual hand gestures which direct our inner energy.

Refuge: (Skt. Sharana, Tib. Kyab) Faith in the three jewels' power to protect us, and offer a deep and lasting solution to all our problems.

Sailendra (King) : Builder of the Borobudur stupa-mandala.

Samsara: (Tib. Khorwa) Cyclic existence. The endless uncontrolled wheel of death, bardo and rebirth.

Sangha: (Tib. Ge-dun): Spiritual company: one of the three jewels in which we take refuge. The best spiritual company are tulku, bodhisattvas and arhats. Four or more fully ordained monks are also considered sangha, as are lay people with bodhisattva or tantric vows.

Shambhala: (Tib. De-jung-dzin) The pureland of outer and inner world peace which exists on a higher astral plane, only people with pure perception can see it directly.

Siddhi: Mental and physical powers of two types, attained through meditation and other spiritual practices: worldly powers possessed by ordinary beings; supreme powers possessed only by Buddha.

Supreme Healers: See Dhyani Buddhas

Sutra: (Tib. Dho) Shakyamuni Buddha's public teachings on the methods to achieve inner peace and enlightenment for the benefit of all.

Tantra: (Tib. Gyue) Special energy transformation practices for body, speech and mind revealed by Buddha in his secret or esoteric aspect as Vajradhara.

Tantric Vows: Promises taken in front of the guru and holy beings committing us to attaining enlightenment as quickly as possible for the benefit of all beings.

Three Jewels: (Skt. Triratna, Tib. Kon-chog sum) We take refuge in the three jewels: Buddha, the fully enlightened one; dharma, the teachings; Sangha, spiritual company.

Tummo: (Skt. Candala) Psychic fire. The inner fire energy of our body, located at the navel chakra, usually used to digest food and maintain body temperature. In yogic meditation we can use it to purify the subtle body.

Vajra: See dorje

Vajradhara: (Tib. Dor-je chang) Secret manifestation of Shakyamuni Buddha as an enjoyment body with consort, in order to teach tantra.

Vajrapani: (Tib. Chag-na dor-je) The embodiment of spiritual power.

Vajrasattva: (Tib. Dor-je sem-pa) All Buddha's bliss and emptiness, manifesting to show its purification power.

Yab/Yum: (Skt. Pitra) Father and mother, the divine couple in sexual union.

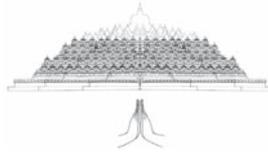
Yamantaka: (Tib. Shin-je she, jig-je) Destroyer of the lord of death. Highest yoga tantra form of Manjushri.

Yana: (Skt term) Spiritual path

Yidam: (Skt. Istadevata) Tantric meditational buddha, such as Heruka.



*Inner Peace is the most solid  
foundation for World Peace*



*Inner peace and world peace  
now and forever  
by all the human beings' attention and  
all the holy beings' blessings*









## UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

**“Inner peace is the most solid foundation for world peace”**

All religions and spiritual movements promote the spiritual development of their members and look, in one way or another, for the building of inner peace. Religions have sometimes caused wars or at least have been used by social and political leaders to justify wars and different forms of violence and oppression.

At the same time nevertheless, religions and spiritual movements have significantly contributed towards the development of a culture of peace and have fostered world peace by promoting values such as mutual respect, solidarity, compassion and social justice.

The United Nations is the main political forum for world peace. Peacemaking and peacekeeping are its core functions. Nevertheless there is not appropriate room in that forum for the religions and spiritual movements to be represented and to be actively involved in building world peace.

Although some countries have an official religion, in general religions ignore national borders and co-exist within countries and local communities. “Religions must not identify themselves with political, economic or social powers so as to remain free to work for justice and peace”. \*

The Governments of the United Nations Member States cannot represent religions and spiritual movements. It is time to give them official recognition within the United Nations and to create for them an appropriate forum within the United Nations environment to hear their voices and actively associate them in the noble task of building world peace.

Concepts and Objectives To fulfil this need we propose the creation of a United Nations Spiritual Forum for World Peace under the General Assembly. The spiritual forum would be a permanent space for the leaders and representatives of all major and minor religions and spiritual movements for dialogue and concertation, as well as a bridge with the political forum. The spiritual forum concept assumes both diversity and commonalities among religions and spiritual movements. The forum will not entail the creation of a new multi religious philosophical doctrine or the ironing out of cultural religious diversity, but would be based on the holders of each religious tradition and identity, finding out in the dialogue common values, views and goals for concerted action in the search for inner and world peace, with full respect for the right of every group to cultivate, practise and teach its own doctrine.

In this spirit, the spiritual forum is expected to provide the space and channels for facilitating a better knowledge and understanding of the beliefs, ethical codes, organisation and practices of each other, a basic condition for mutual respect; to interchange ideas and work out common views from a spiritual perspective on the major problems and challenges faced by mankind, such as poverty eradication, population growth and protection of the environment; and identify specific areas for concerted action in the promotion of peace.

The spiritual forum will also offer an official channel to the spiritual leaders to speak with one single voice to the political leaders with regard to world peace and to relate to the specialised



agencies and funding agencies of the UN system which are responsible for promoting social, economic and environmental development. In order to fulfill its mission, the spiritual forum at international level should be complemented by spiritual forums created at national and local levels that will promote inter-religious dialogue and concerted action for inner and social peace in the communities. Without the active involvement of local communities the spiritual forum would remain only as one more superstructure. Complementary outcomes

The effective operation of the spiritual forum at all levels can be expected to:

1. Re-energize all religions and spiritual movements by enabling their voices to remain relevant to the billions of citizens of this planet now and in the future. 2. Offer new ideas and re-package old ideas in the field of education for peace; and last, but not least 3. Contribute to solve religious conflicts that are now hindering the development of world peace.

Inner Peace and World Peace Now and Forever By all the Holy Beings' Blessings

\* From the Declaration of the UNESCO Conference on "the Contribution by Religions to the Culture of Peace", Barcelona, Spain December 12-18 1994.

"I would like to be very clear, that although I am the initiator of this proposal, as it is gradually realized and the Spiritual Forum is created both locally, nationally and internationally, that is under the auspices of the United Nations General Assembly, I personally have no wish to be in the forefront of this assembly. My wish is to stay in the background, serving the Spiritual Forum in whichever way I am able, but leaving the leadership to those better qualified to develop this Spiritual United Nations to its fullest potential for the benefit of all humanity. There are four key points to consider about the Spiritual Forum:

- The Spiritual Forum concept implies working for development of Spiritual Forums for World Peace in our local communities, in our countries and at international level.
- Participants of the Spiritual Forum must respect the rights of every other spiritual group or religion to cultivate, practise and teach its own doctrine.
- That we, the participants of the Spiritual Forum, will respectfully try to understand and be sympathetic to other beliefs, ethical codes, organizations and practices with the aim of sharing and exchanging ideas about how to solve global problems such as war, poverty and environmental degradation.
- That we will work together harmoniously to identify specific areas for concerted action in the promotion of inner and world peace.

The Spiritual Forum does not entail the creation of a new religious or spiritual doctrine or the loss of cultural-religious diversity; it shall be based on the holders of each religious tradition presenting their own system and philosophy at its best, in an open spirit whilst collaborating with other traditions, to find new perspectives and solutions for the many urgent problems now facing humanity. It is important in the 21<sup>st</sup> century, both for the development and success of the global village and environment, that religions accept each other and come to some agreement on major issues such as population studies, economy, environment, peace making, and so on.

Religions must work together because the harmony of the collective human spirit is the heart of all religions and is beyond any singular religion. The proposal aims to create continuously functioning Spiritual Forums for World Peace at both the international (United Nations), national and local levels. I hope that you will now collectively accept the proposal as your own and present it to the United Nations, the main international organ in the creation of world peace. Religious and spiritual traditions can make an important contribution towards the development of world peace and so we should collectively request the United Nations to allow this forum to be realised as soon as possible."

## A Chronological List of National and International Presentations of a United Nations Spiritual Forum for World Peace

1. Santiago, Chile, 8th of June 1995 at ECLAC, (the Latin American Headquarters of the United Nations Economic Commission). T.Y.S. Lama Gangchen presented his proposal for a United Nations Spiritual Forum for World Peace to an audience of 150 United Nations officials and special guests.
2. Dorset England, June 15th to 19th 1995. First Solstice World Peace Prayers in Stonehenge's Inner Circle Temple and Festival of Healing with Lama Gangchen at Gaunts House. Historical event held at Stonehenge, which marked the re-opening of this sacred site to the ancient pagan traditions.
3. Ulan Baator, Mongolia on the 7th of August 1995 at the Peace Committee. Organized by J. Choinkhor, Deputy Foreign Minister and President of the Mongolian National Commission for UNESCO and attended by: Dr. G. Lubsantsern, Secretary General of the Asian Buddhist Conference for Peace; B. Wangchindorj, former Foreign Minister of Mongolia; Sheringdeva, former Deputy Prime Minister; and several important representatives of monasteries and peace organisations.
4. Kathmandu, Nepal on the 1<sup>st</sup> of September 1995 at the Russian Cultural Centre. Attended by: Chief Guest, the Rt. Hon. Beni Bahadur Karki, Chairman, National Council; HMG of Nepal. Guests: four members of Raj Sabha Standing Committee; three former Ministers; six representatives of associations and organisations, and seven representatives of societies.
5. Munich, Germany, at Haus International, 15th to the 17th of September 1995.
6. Montignac - Dordogne, France at the Salle des Fêtes, 14th of October 1995. The annual Forum was attended by over 1,500 people among whom Anne and Daniel Meurois-Givaudan; Emile Moatti, vice-president of the "Fraternité d'Abraham" and member of the administration of the "World Conference on Religion and Peace" for France; as well as various religious representatives and scientists. Lama Gangchen presented the Proposal and gave a lecture on the importance of Inner Peace Education. A portrait gallery was dedicated to great spiritual personalities of various religions, such as Christianity, Buddhism, Islam, Judaism and Bahai. Each participant received a copy of the Proposal by Lama Gangchen personally.
7. Perugia, Italy, 20th to the 24th of September 1995. Commemoration Celebration of the 50th Anniversary Celebrations of the United Nations, and Peace Walk from Perugia to Assisi. Lama Gangchen presented the Proposal to the Assembly of the UN representatives and participated in the Peace Walk, attended by representatives of over 175 different countries, including important personalities, such as Betty William, Nobel Peace Laureate in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.
8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama Gangchen attended an NGO briefing held at the Dag Hammarskjold Auditorium on the 19th of October, followed by a prayer which he held outside the United Nations Meditation Hall with a small delegation. On this occasion Lama Gangchen talked to and personally handed out the Proposal to all present. On the 21<sup>st</sup> and 22nd, he took part in the "Visions for the 21<sup>st</sup> Century" symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21<sup>st</sup> of October, at the Cathedral of St John the Divine, attended by: Rev. James Parks Morton, Dean, Cathedral of St John the Divine and President: Temple of Understanding; Dr Karan Singh, Chair: Temple of Understanding; Ambassador Douglas Roche, Chair: UN 50th Anniversary Committee, Canada, and Advisor to the Holy See Mission to the UN; President Oscar Arias, Nobel Peace Prize; and many spiritual leaders and representatives of the various religious denominations. Lama Gangchen talked to and personally handed out the Proposal to everyone present at the symposium. He took part in the Inter religious Procession in the Cathedral as the representative for Tibetan Buddhism. On this occasion Lama Gangchen twice offered a dedication to World Peace with a prayer and a song. Sunday the 22nd of October, at the St Vartan Armenian Cathedral Auditorium, attended by Rev. Khajag Barsamian Primate, Diocese of the Armenian Church in North America; Rev. Kyotaro Deguchi, leader Oomoto (Japan) delegation; Sir Sigmund Sternberg, Chair: International Council of Christians and Jews, London UK; Preminder N. Jain (Bawa), Vice Chair of NGOs at the United Nations & UN Representative International Mahavir Jain Mission; Rev. Dr Joan Campbel, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.
9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce



Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.

10. Chicago, USA 19th & 20th of November 1995: The Council for a Parliament of the World's Religions and the Millennium Institute at North Shore Congregation Israel. Lama Gangchen presented the Proposal and took part in the Millennium Moment Roundtable, making a gift of the "United Nations Spiritual Forum for World Peace" proposal to the Projects 2000 for the Third Millennium. The two day meeting was hosted by Rabbi Herbert Bronstein and chaired by Rabbi Herman Schaalman, Rabbi Emeritus, Congregation Emanuel, Chicago, and by P.N. Bawa Jain, vice-Chair, NGO Committee, United Nations. The roundtable was attended by about one hundred persons, including Dr Daniel Gomez-Ibanez, Executive Director, 1993 Parliament of the World's Religions, Director, International Committee for the Peace Council; Dr Howard Sulkin, President, Spertus Institute of Judaica, Chicago, Chair, Board of Trustees, CPWR; Dr Hamid Hai, Chair, International Inter-religious Committee, CPWR; Dr Gerald O. Barney, President, Millennium Institute; Dr Shahid Ahter, M.D., Chair, Indianapolis Interfaith Council; Sr Jayanti, Director, International Centre, Brahma Kumaris World Spiritual University.

11. New York, USA: Interfaith Affairs Department, United Nations. Meeting with Rabbi Leon Klenicki, Director, Interfaith Affairs Department, United Nations, the Anti-Defamation League.

12. Delhi, India 10 to 13th of January 1996: 4th International World Environment Congress - Eco-Philosophy Summit held at the India International Centre. Lama Gangchen presented the Proposal to a large and extremely receptive audience of ministers, governors, spiritual masters and special guests, such as Sri K.L. Sharma, Vice Pres. BJP; Swami Om Pooran; Dr Prabhaskar Singh; Alan Kay, Commissioner, Global Commission to Fund the United Nations; Dr Karan Singh, Chair, Temple of Understanding; Dr Ramjee Singh, Director, Gandhian Institute of Studies; Dr Wilfred Menezes Mesquita, Minister for Environment, Goa.

13. Gobind Sadan, Godaipur, Delhi, India. Lama Gangchen presented the Proposal to Dr. Paulos Mar Gregorios, President, Inter Religious Federation for World Peace and to Baba Virsa Singh, founder of Gobind Sadan during an afternoon tea gathering between the three spiritual masters and some close disciples; to Rajyogini Dadi Prakashmani, Brahma Kumaris.

14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen presented the Proposal and the project was discussed with a very positive response.

15. Delhi, India: Italian Embassy, on the 16th of January 1996. Short reception and presentation of the Proposal.

16. New York, USA: United Nations, on the 21<sup>st</sup> of March 1996. Lama Gangchen guided the Spring Equinox meditation for World Peace and presented the Proposal.

17. Amsterdam, Holland, May 1996. Proposal presented on the occasion of the founding of Lama Gangchen's Dutch association.

18. Madrid, Spain, May 1996. On the occasion of the Lama Gangchen World Peace Foundation's 5th International Congress. A local forum was established, under the direction of Prof. Asdrubal Salsamendi, United Nation.

19. HABITAT II - City Summit, Istanbul, Turkey, 3rd to 14th June 1996. Lama Gangchen World Peace Foundation - UN NGO accredited participant. Proposal offered to the UN Secretary General Boutros Boutros Ghali during their formal introduction on the 4th of June 1996. Presentation and workshop: NGO Conferences on the 5th, 6th and 8th of June. Proposal further presented to: Mayor of Jerusalem Teddy Kollek; Members of the Wisdom Keepers; Prince Alfred of Luxemburg; Dr Hans Peter Durr, advisor to UN Secretary General, to name but a few.

20. Paris, France - 22-23 June 1996. Inter-Religious Congress "Unité n'est pas l'uniformité". Lama Gangchen and the Foundation were represented by Geshe Ngawang Sherab.

21. Westminster - London, England, the 26th of June 1996. On the occasion of a private meeting and discussion with the Bishop of London, Richard Chartres.

22. Rome, Italy, the 27th of June 1996. On the occasion of a private reception with Rabbi Elio Toaff, President of the Italian Jewish Community.

23. Sao Paulo, Brazil, 2nd Ecological Ecumenical Meeting at Hebraica Club on the 16th July 1996. Attended by Rabbi Michel Leipziger of Lar Golda Meir; Fabio Feldman, Environmental Secretary for Sao Paulo; Roberto Smeraldi, Friends of the Earth International; José Mario Brasiliense Carneiro of the Congregation Emmanuel; Mr Pierre Weil of the Peace University; Luciana Ferraz of the Brahma Kumaris; Father Jose Bizon of the Casa da Reconciliação; Kaká Werá Jecupé, indigenous people's representative.

24. Santiago Chile, 29th to the 30th July 1996. Creation and inauguration of a local Spiritual Forum for World Peace, on the 29th July 1996, convening monthly. Coordinated by Geraldo Gonzales Cortes of the UN Population Agency, the forum is composed of:- Rabbi Esteban Vegahazzi and his wife, Anna; Mario Sañartu, Jesuit priest; Mr Figueroa,

Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.

25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbyterian; Pastor Juan Gatinoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.

26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.

27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.

28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.

29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.

30. Lahore - Pakistan, 1<sup>st</sup> of December 1996. The Proposal was distributed on the occasion of the 1<sup>st</sup> International Holistic Medical Congress, on World AIDS Day.

31. Colombo, Sri Lanka, 29<sup>th</sup> of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.

32. New Delhi, India, from the 21<sup>st</sup> to the 25<sup>th</sup> of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.



33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.
34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1<sup>st</sup> of March 1997.
35. The Friends Meeting House, London, England, on Saturday the 1<sup>st</sup> of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.
36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.
37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.
38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.
39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.
40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village"- the Proposal was presented to the Mayor of Bagni di Lucca.
41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.
42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.
43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.
44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjod Meditation hall.
45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".
46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria

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(Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative), Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistian Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.

47. Presidential Palace, Santiago, Chile, on the 10th of October 1997. Presented to Minister J.J. Brunner, Secretary General of the Chilean Government, during a private meeting, who subsequently brought the proposal to the attention of His Excellency the President of Chile.

48. Local Forum, Santiago, Chile, on the 12th of October 1997. Twenty-seven representatives of religious/spiritual organisations were present. Several projects have been initiated by the local forum, such as: the proposal for a peace television for Chile; the introduction of non-formal education into the existing educational system; and bringing the importance of the local spiritual forum to the attention of the Chilean Government.

49. UNIC, Buenos Aires, Argentina, on the 14th of October 1997. The second reunion for the United Nations Spiritual Forum for World Peace Proposal organized by the L.G.W.P.F. was chaired by Mr Angel Escudero de Paz, Director of UNIC-Argentina and Uruguay, in the presence of Lama Gangchen and representatives of Brahma Kumari; Orden Sufi Nagshlandi; Temple Chong Kuan (Buddhist); Jewish Community; Community of studies of the first Nations of America (Indigenous People); "Grupo de Contactos Alejandria" Humanistic Movement; Centro Sri Sathya, NGO Sanitaria (Spain).

50. Caracas, Venezuela, on the 29th of October 1997. Lama Gangchen was invited by the Catedra UNESCO for a Peace Culture' to present the Proposal during an inter-religious meeting at the Peace Monument to inaugurate the activities in preparation of the inter-religious and inter-cultural conference which is to be held in Caracas in April 1998.

51. Himalayan Healing Centre in Kathmandu, Nepal, from the 26th to the 28th of February 1998. On the occasion of the second International Congress on Alternative Medicines and Non-Formal Education, organised by the L.G.W.P.F. - in honour of Nepal's Year for Tourism 098 - with the high patronage of the Ministry for Tourism and Civil Aviation and the Baneshwor Lions Club, Nepal.

52. Caracas, Venezuela, Regional Inter-religious and Inter-Cultural Conference, 19th to 23rd of April 1998. Organized by UNESCO Chair - Planeta Libre for United Religions Initiative (URI), with the participation of 65 representatives from 17 different faiths and religious organizations

53. Gaunts House, England, Interfaith Conversations, 18th to the 23rd of June 1998. The five day event centered around panel discussions as well as prayers and meditations for World Peace. A Flag and peace pole ceremony with the World Peace Prayer Society (WPPS) was held with the participation of Sister Jayanti (Brahma Kumaris), Mrs Rabia Joyce Purcell (Commonwealth Parliament Ass.), Rabbi Cliff Cohen, Swami Saradananda, Rt Rev Christopher Budd (Bishop of Plymouth), Tii Antonio Chiriap (Shaman from the indigenous Shuar community of Pikiur in the Ecuadorian Amazon), Indarajit Singh (Hon Director of the Sikh organisations in UK and rep. at UN Assoc. Religious Advisory Council), Jehangir Sarosh (Zoroastrian co-chairman of the World Conference of Religions for Peace), Rev. Mother Catarina Boyer OSB (Catholic). A special world peace and prayer ceremony was held at Stonehenge to celebrate the summer solstice.

54. House of Lords, London, England, on the 17th of June 1998. Lama Gangchen was invited to speak about and present the work of the Spiritual Forum for World Peace to the seminar on "Policy, Ethics and Values" organised by the International Institute of Peace Studies and Global Philosophy, hosted by Lord McNair.

55. Belem, Brazil, Municipal Town Hall, on July 22nd 1998. Lama Gangchen was personally received by the Mayor of the City, Mr Edmilson Brito Rodrigues, who is very much interested in the project and in a collaboration of the city of Belem with the L.G.W.P.F. for a project on religious tolerance, peace and environmental awareness to be launched by the end of this year. The first public meeting in Belem was attended by approx. 200 participants from various faiths, peace organizations, environmentalist groups, indigenous people's representatives and religious institutions.

56. Rio de Janeiro, Brazil, SESCE conference hall, July 25th 1998. The meeting was organised in collaboration with ISER and URI (United Religions Initiative). The opening speech was delivered by the United Nations Representative, Dr Aurilio Ruiz Minagorre, who was very appreciative and supportive of this initiative. Representatives of various indigenous tribes from the Amazon, of more than 12 religious faiths and various peace initiatives actively participated.

57. Brasilia, Brazil, July 29th 1998. In Brasilia Lama Gangchen had private meetings with the Secretary for Human Rights at the Ministry of Justice, Dr Jose Gregori, and with the Governor of the Federal District, Cristovam Buarque, who warmly welcomed all his peace projects and requested him to extend his activities to Brasilia.

58. Florianopolis, Brazil, at the State Bank of the State of St Catarina, July 31<sup>st</sup> 1998. The third local forum meeting



was held with the participation of 14 religious representatives, environmental associations and the non-violence movement; 150 people participated in the public meeting.

59. Sao Paulo, Brazil, at the Hebraica, August 2nd 1998. The fourth annual meeting for the Spiritual Forum for World Peace was held at the Hebraica in Sao Paulo dedicated to the 50th anniversary of the Universal Declaration of Human Rights. The organizational meeting was attended by 60 members of 18 different faiths.

60. Sao Paulo, 9th World Congress of IAEWP, August 3rd to the 7th 1998. The Proposal was warmly received as a contribution towards the development of international peace education for a culture of Peace.

61. Sao Paulo, Legion of Goodwill, Rio de Janeiro August 8th 1998. Lama Gangchen was invited to the annual celebrations of LGW, attended by over 1500 people. The president of this international UN affiliated NGO, Jose Piava Netto, offered support and active collaboration in the Proposal.

62. Santiago, Chile, ECLAC, August 11th 1998. Lama Gangchen had a private meeting with the Executive Secretary of ECLAC, Dr Jose Antonio Ocampo for discussing future potential for the realization of the proposal.

63. Santiago, Chile, August, 14th 1998. Private meeting with the Bishop of Santiago, Francisco Javier Errazuriz, to discuss the Proposal.

64. Santiago, Chile, August 15th 1998. Lama Gangchen attended the eighteenth meeting of the local spiritual forum in which specific projects for a Chilean Peace Television, peace education projects etc. were concluded.

65. Olinda, Brasil, Society of Artists and Workers, on the 17th and 18th of August 1998. Meeting with the Abbot of the Benedictine Monastery of Olinda, and the Mayor of Olinda.

66. Paris, France, UNESCO, on the 23rd of September 1998. Lama Gangchen met with UNESCO's Director General, Federico Mayor-Zaragoza and presented him with the Proposal.

67. London, England, House of Lords, on the 28th of September 1998. Lama Gangchen was invited back to a special meeting of the forum on "Policy, Ethics and Values" which saw the launch of the All Party Parliamentary Group for Peace and Reconciliation and the launch in the United Kingdom of a local chapter of the Spiritual Forum for World Peace, working in association with the International Institute of Peace Studies and Global Philosophy and the Multifaith and Multicultural Mediation Service.

68. Monastery of Saint Giovanni, Parma; and Monastery of Saint Anselmo, Rome, Italy, on the 3rd and 6th of October 1998. During a Hindu-Christian interfaith conference "People of Peace in a World of War", Lama Gangchen presented the Proposal and took part in a panel discussion.

69. Vatican, Rome, on the 7th of October 1998. Lama Gangchen personally presented the Proposal to H.H. Pope John Paul II.

70. New York, USA; 4th of November 1998. An original copy of the Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was presented to Mr Alfredo Sfeir-Younis, Special Representative of the World Bank to the United Nations.

71. United Nations, New York, USA, November 5th 1998. A Solution for the Third Millennium - a "Golden Book" of the Proposal for the creation of a permanent spiritual forum for world peace at the United Nations translated into nine languages, with a full report of its activities from 1995 -1998, was presented to the Assistant Secretary General of the United Nations, Mrs Sorensen, for the Secretary General Mr Kofi Annan.

72. United Nations, New York November 18th 1998. On the occasion of the Unveiling of a lifesize elephant sculpture gifted to the United Nations by three elephant countries, namely: Kenya, Namibia and Nepal, received by Secretary General, a peace Sand mandala featuring traditional religious and spiritual symbols for global peace and harmony, as emphasised in the "United Nations Spiritual Forum for World Peace". Was presented to the United Nations, and received by Mrs Sorensen for the Secretary General.

73. National Council of Churches in Australia, Sidney, Australia, 25th of November 1998. This first meeting for the proposal of a United Nations Spiritual Forum for World Peace in Australia, was attended by some fifty religious leaders, representatives of peace organizations, as well as indigenous and environmental care organizations; namely: Bishops of the Armenian Church, Quakers, Bahai, Marthamine Church and United Churches of Australia; the Buddhist Council and the Buddhist Federation of Australia; Muslim Women's Association; Director of the National Council of Churches of Australia; World Council of Churches, and so forth.

74. World Buddhist Hindu Solidarity Foundation, Kathmandu, Nepal, 10th of March 1999.

75. Residence of H.E. The Right Honorable Prime Minister of Nepal, Kathmandu, Nepal, 11th of March 1999. During a meeting with His Excellency the Prime Minister of the Kingdom of Nepal, Mr G.P. Koirala and thirty Ministers and Members of Parliament, Lama Gangchen presented the Prime Minister with the Millennium Peace Award, and discussed the proposal.

76. Rotary Club of Colli Briantei, Italy, on the 16th of March 1999. Inter-religious dialogue with representatives of Islamic, Catholic, Jewish, Buddhist traditions.

77. United Nations Earth Day Celebrations, New York, USA; 20th of March 1999. On the occasion of the ringing of

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the Peace Bell by Lama Gangchen, the proposal was presented to the Canadian and Iranian Ambassadors to the United Nations.

78. Lions Club, Asti, Italy; 15th of April 1999. "Cultures, Races and Minority Religions" panel discussion to encourage inter-religious dialogue and awareness among cultures, during which the proposal was presented and received unanimous support as a positive solution.

79. Abbey of Chiaravalle, Italy; April 1999. Christian-Buddhist ecumenical dialogue organised by the Abbott of the ancient Cisterian Monastery of Chiaravalle and a group of Buddhist monks, representing Lama Gangchen, during which the proposal was presented.

80. Unesco Headquarters, Paris, France; 22nd to 24th of April 1999. The proposal was presented as part of a symposium organised by the International Association of Educators for World Peace and the Council on Human Rights and Religious Freedom under the heading "Mutual Respect and Cultural Dialogue for Peace".

81. Loano, Italy; 24th of April 1999. The proposal was presented to the Mayors of Francheville and Loano, Archbishop Monsignor Giuseppe Pittau, on the occasion of the twinning of the two cities. Lama Gangchen was the guest of honour and received Honorary Citizenship in gratitude for his dedicated efforts for peace and reconciliation worldwide.

82. Crespi Japanese Bonsai, Parabiago, Italy; 25th of April 1999. "Meetings between East and West" conference, during which the prospects of the proposal were discussed by Lama Gangchen and Monsignor Francesco Fumagalli.

83. Université Libre des Sciences de l'Homme, Paris, France; May 1999. Public presentation of the proposal to the university board in Madrid, Spain.

84. The Hague, Holland; 11th to 15th of May 1999. Public presentation of the proposal during the "Hague Appeal for Peace" conference. The proposal was further personally presented to HRH Queen Noor of Jordan and Jose Ramos Horta, Nobel for Peace. A special Interfaith meeting of prayer and meditation was held at the historical synagogue of the Hague, organised by Rabbi Awraham Soendorp, President of the United Nations of Youth Foundation and P.N. Bawa Jain, Director of the Interfaith Centre of New York, USA, with participants from Buddhist, Catholic, Hindu, Jain, Jewish, Brahma Kumari and Sufi traditions.

85. Crans Montana Forum, Switzerland; 24th to 27th of June 1999. 10th international anniversary meeting, which included a special section dedicated to the "Holy Year 2000" during which the proposal was discussed, including the participation of Mr Shimon Shetreet, Hebrew University of Jerusalem; Rector dalil Boubakeur, Institute of the Mosque, Paris, France; Monsignor Richard Mathes, Charge of the Holy See in Jerusalem. The Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was given to all participants to the Forum.

86. NGO Conference on the "Role of NGOs in the 21<sup>st</sup> Century", Seoul, S. Korea, 10 to 14<sup>th</sup> of October, 1999. Presentation of a workshop on the creation of Spiritual Forum with the participation of Korean, Theravadan and Mahayana buddhism, Christian, Jewish, Hindu, Islam and Brahma Kumaris representatives as well as a group representing youth. Full support for the project was received by H.S. Shah Sufi M.N. Alam, President, World Spiritual Assembly.

87. Tiberis, Israele, October 1999.

88. Rotary Club, Milan, Italy, October 1999. Interreligious Round Table discussion centred on the Spiritual Forum theme, chaired by Monsignor Fumagalli.

89. United Nations Headquarters, New York, USA; 21<sup>st</sup> of October 1999. "The Spiritual work of the United Nations: Building a planetary consciousness" discussion on the evolution of the proposal's effective implementation. Keynote presentations were made by Alfredo Sfeir-Younis, World Bank Special Representative to the UN; Rev. Deborah Moldow, Executive Director, World Peace Prayer Society; Luciano Meira, Executive Director, Legion of Goodwill; Dr Nina Meyerhof, Children of the Earth.

90. Comiso, Ragusa, Italy; November 1999; at the former Nato base transformed into a refugee camp for 10.000 Kosovans. On the occasion of the 10th International Peace Education Congress with the Lama Gangchen World Peace Foundation as a representative of spirituality in education.

91. Millennium Celebrations at Borobudur Stupa, Indonesia; December 31 - Space Training 1999. Lighting of 100.000 peace candles and peace prayers dedicated to the success of a Spiritual Forum at the United Nations in the new millennium, with the participations of international organisations.

92. Lions Club, Milan, Italy; on the 10th of January 2000. Round Table discussion on inter-religious dialogue, with the participation of Don A. Casolo Diagoni; Father Fantini, Russian Orthodox Church; Lama Gangchen, Western Tibetan Buddhism; Alu Schuetz, Islamic Union Community; Li Fiano, President, Hebraic Community of Milan. The proposal was well received and seen as a truly positive solution.

93. Milan, Italy; 15th of January 2000. Discussion with the Representative of "Documentation for Religions" organization, Milan, as to the prospects of the proposal and possible collaboration in Italy.

94. Graz City Hall, Austria; 30th of January 2000. Meeting with Alfred Stingl, Mayor of the City; a dedicated



- promoter of local interfaith dialogue, has built several temples of different religious traditions in the city.
95. Kathmandu, Nepal, 12th to 13 February 2000. LGWPF Fourth International Congress on Alternative Medicines, Non-Formal Education and the proposal for the creation of a UNSFWP. Prospects for the development of the proposal were discussed by several representatives of different organizations, such as: Prof Charles Mercieca, President, International Association of Educators for World Peace, USA; Phakk Boosoong, Dhammakaya Foundation, Thailand; Dr Nina Meyerhof, Children of the Earth, USA; Cristina Arismendy, UNFPA, India; Prof. B.R. Thapa, Nepal Institute of United Nations and UNESCO, and others; as well as members of the Nepalese Government and the Royal Committee.
96. Dhammakaya Foundation, Thailand; 21<sup>st</sup> of February 2000. Special meeting with the Venerable Abbot and Vice-Abbot of Dhammakaya Foundation with Ben Shalom, Jubillennium; to give active collaboration for the support of the proposal.
97. United Nations, Vienna, Austria; 20<sup>th</sup> of March 2000. The proposal was presented to participants and members of the press, on the occasion of the ringing of the Peace Bell, as well as to Austrian Airlines on the occasion of the presentation of the "Peace Messenger 2000" Award to the airline company by the Lama Gangchen World Peace Foundation.
98. Dhammakaya Foundation, Thailand; 22<sup>nd</sup> and 23<sup>rd</sup> of April 2000. Earth Day Celebrations and Inauguration of the Dhammakaya Cetiya, with over 200.000 Buddhist participants. A special "International Buddhist Forum" meeting was held for the support of the UNSFWP, joined by Buddhist representatives of all main schools of Buddhism from over ten nations.
99. Riccione, Italy 1st May 2000. Italian Yoga Federation, "Science and Spirituality towards the third millennium". UNSPFWP panel discussion, Father Maximilian Mizzi, Intern. Francescan Center for Inter-religious Dialogue, Assisi; Swami Veda Bharati, India, Geshe Phende Tibet, Dr Marco Margnelli, Italy.
100. UNSPFWP Madrid, Spain, 4th May 2000. Mr Javier Solis, Ambassador of Costa Rica in Spain, accepts the position of Honorary President of the Spanish Forum in support of the proposal.
101. 9th Annual LGWPF Congress, Madrid, Spain, 6<sup>th</sup> May 2000. Public appeal for the proposal and the UNESCO program for a Culture of Peace.
102. Albagnano Healing Meditation Center, Italy, 9<sup>th</sup> May 2000. Prayer for the realization of such a forum for the benefit of World Peace by representatives from Thailand, Taiwan and Tibet/ China of the three major schools of Buddhism. Theravada, Mahayana, and Vajrayana.
103. Vesak Celebration, Florence, Italy, 27/28 May 2000. Organized by the Italian Buddhist Union (UBI), the proposal was presented to participants.
104. Albagnano Meditation Centre, Italy, 3rd June 2000. Prayer for the realization of such a forum for the benefit of World Peace by H.H. Trijang Rinpoche, H.E. Gonsar Rinpoche, Rabten Rinpoche, Mr Alfredo Sfeir-Younis, and over 200 participants.
105. Presentation to Hon. Marco Zacchera, Chamber of Deputies, Verbania, Italy, 12th June 2000.
106. IAEWP World Congress, London, England, 14-18 June 2000. UNSPFWP was discussed as an important contribution to World Peace during the opening celebrations on June 14th.
107. State of the World Forum, 9th September 2000, New York, USA. Special section of the three day Forum is dedicated to the discussion on the realization of the proposal: "Making the World Spiritual Forum a Reality: a road map for Action".
108. Rotary Club, Beijing, China, meeting at Kempinski Hotel, 12th September 2000. The proposal was presented the Club members and diplomats.
109. "Religions for Peace in the Spirit of Assisi", Appeal for Peace to the City of Milan, 24th of October 2000. Organized by the Center for Documentation of Religions, Cardinal Martini, Rabbi Serat from Paris, Lama Denis from France and Shah S. Represented the panel discussion, all different religious representatives of Milan constituted the peace appeal, signed in public and handed over to the Mayor of Milan. The proposal was presented to representatives of different faiths.
110. World Conference for Religions and Peace, Milan, Italy, 25th October 2000. Held a meeting opening the possibility for creating an office in Milan. The proposal was presented to the representatives.
111. International Federation of Human Rights, National Congress, Caserta, 27/28 October 2000. The proposal received great interest from a large audience.
112. Chung Hua, Taiwan, 8th November 2000. Second meeting with the Mayor of the City, who expressed great interest in the proposal.
113. Chiayi, Taiwan, 9th Nov 2000. Public Peace Culture event during which the Mayor of the City received the proposal and together with Lama Gangchen light a peace light for World Peace.
114. Taichung, Taiwan, 11th Nov 2000. Public Peace Culture event in the stadium, attended by all major

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- government officials of the city, including the Mayor of the City. The proposal was read in public.
115. Taipei, Taiwan. Private meetings with Party spokesman and members, who showed great interest in the UNSPFWP and some of whom joined.
116. Kaushung, Taiwan. Private meeting and Public Peace Culture event, 16th Nov. 2000, on both occasions the Mayor of the city and City council members expressed great support for the proposal as contribution towards world peace.
117. Tauyuan, Taiwan, City Council Meeting, 17th November 2000. City Council Members warmly welcomed the initiative.
118. Paris, UNESCO, France. Conference on "Unity in Diversity", celebrating the 25th anniversary of the European Buddhist Union, organized in collaboration with the United Religions Initiative, 18/19 November 2000.
119. Madrid, Spain, First International Conference for a Culture of Peace, 11-13 December 2000.
120. Sao Paulo, Brazil, 11th January 2001. UNSPFWP meeting with over 40 representatives of different faiths, discussing further development of the project in Brazil.
121. United Nations, ECLAC, Santiago Chile, 23rd January 2001. Five year commemoration meeting held in the same hall where it was first launched on June 8th 1995. The meeting was chaired by Jose Antonio Ocampo, Executive Secretary of CEPAL, Heins Petrus, Alfredo Sfeir-Younis representative of the World Bank to the United Nations in Geneva; Gerardo Gonzales, Project Director, Lama Gangchen and representatives of different faiths.
122. Dhammakaya Foundation UN-NGO, Thailand, 9th February 2001. Lama Gangchen and Alfredo Sfeir-Younis meeting with Ven. Abbot and representatives of DKF for future collaboration on the proposal.
123. 5th International Congress "The Role of Spirituality in the New Millennium", Kathmandu, Nepal, 25th February 2001. Presentation of the Proposal.
124. Lumbini Development Trust, Lumbini, Nepal, 28th February 2001. Presentation of the Proposal for collaboration.
125. International Interfaith Center, Oxford, UK, 16-18 March 2001. More than seventy people from about 50 organizations gathered mainly focusing on the issues of inter-ethnic and inter-religious conflicts, the proposal was presented and considered.
126. World Citizen Assembly 2001, Grand Hotel, Taipei, Taiwan, 30 March - 3 April, 2001. International meeting of United Nations NGO, Cultural Celebration and ringing and signing of the Peace Bell at the Taipei Stadium.
127. Presidential Palace in Taipei, Taiwan, 3rd April 2001. Given to Vice President of Taiwan.
128. Beijing, China, 24 August 2001. Read spiritual forum proposal with Lama Nyompa and Chaulin Monk.
129. Conference on Spirituality in Tourism, Assisi, Italy, 13-17 October 2001. In the footsteps of St. Francis.
130. World Peace Praying Association, Taipei, Taiwan, 17 November 2001. First Annual Conference towards the creation of a Spiritual Forum for World Peace at the United Nations, Charles Mercieca.
131. Villadossola, Italy, 24th January 2002. Inter-religious forum on "Different roads towards the path of Peace".
132. World Social Forum, Porto Alegre, Brazil, from 30th January to 5th February 2002. 51,300 special guests from every corner of the world to attend the World Social Forum, LGWPF participated in Panel on Inter-religious dialogue presenting the Proposal.
133. Vishva Shanti Vihar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.
134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAERP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.
135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.
136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31<sup>st</sup> World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.
137. Albagnano, Italy 3 May & Tashi Delek Space, Milan, Italy, 4th May 2003. Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN. Presentation of the proposal to a large gathering of different Buddhist representatives, Ambassadors, and other religious representatives.
138. Verbania-Pallanza, Italy 16-18 May 2003. 13th World Congress of the International Association of Educators for World Peace.
139. SESC Pompeia, Sao Paulo, Brazil, 19th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the



International recognition of the Day of Vesak by the UN.

140. United Nations, ECLAC, Santiago, Chile, 26th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.

141. Presented to H.E. The Ambassador of Royal Kingdom of Thailand, Santiago, Chile 30th June 2003.

142. Athens, Greece, 22nd July 2003. Event for Culture, Education and Environmental Protection in collaboration with the Hellenic Academy of Science and Research.

143. Brazil, Petropolis, Crystal Palace, 8th October, 2003. Rotary Club of Imperial City.

144. Milan, Italy, 13th November 2003. Associazione Etica e Comunicazione.

145. Chateau de Bossey, Geneva, Switzerland, 8th to 12th May 2004 Workshop. Volunteers for a new Partnership Committee, which will steer the project in its coming stages; they had links to 6 world religions and 6 international interfaith organizations, including the LGWPF. They are in the process of drafting a new collective proposal aimed towards the creation of a spiritual forum for world peace at the United Nations.

146. Villa Giulia-Pallanza, Verbania, Italy 28th to 30th of May 2004. On the occasion of the Second World Congress "Verbania 2004" on Integrated Traditional Medicines for Better Health.

147. Quito, Ecuador, 11 September 2004, City Museum. On the occasion of the exhibition of the sacred Buddha relics.

148. Caracas, Venezuela, Central University of Caracas, Botanic Garden, 18 September 2004. On the occasion of the exhibition of the sacred Buddha relics.

149. Caracas, Venezuela, University of Simon Bolivar, 21 September 2004. On the occasion of the exhibition of the sacred Buddha relics.

150. Porto Seguro, Brazil, 6 October 2004.

151. Vientienne, Laos, 7 March 2005. At the Wat Ongtu Mahavihar the proposal was presented to the Ven High Priest of Laos.

152. Hanoi, Vietnam, 10 March 2005. At the Buddhist Society of Vietnam the proposal was presented and discussed with the president Ven. Hoa Thien Pho Tue.

153. Chateau de Bossey, Geneva, Switzerland, 2 to 5th May 2005. Second Partnership Committee Meeting.

154. Milan, Italy, 6th of May 2005. Inter-religious meeting held on the occasion of the Buddhist Festival of Vesak.

155. III World Congress "Verbania 2005": Peace Environment for Your Health, June 3rd -5th 2005, Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy. Speaking about Lama Gangchen's proposal during the Congress, H.E. Hernan Escudero Martinez, Ambassador of Ecuador to the United Nations in Geneva, Switzerland, Chairman of the Executive Committee of the programme of United Nations High Commissioner for Refugees (UNHCR), and Vice-president of the 61<sup>st</sup> session of the Committee of Human Rights on behalf of GRULAC (Latin America and Pacific Regional Group), has pledged his support to bring the proposal to the General Assembly for consideration together with other United Nations Member States.

156. Mongolia, Ulan Bator, 28.9.2005. Lama Gangchen was invited to conduct the inaugural prayer ceremony for a 17m high Buddha statue donated to the country by Guru Deva Rinpoche. The Ceremony was presided over by H.E. the Prime Minister Elbegdorj and H.E. The Environment Minister of Mongolia Barsbold.

157. Varese, Italy, Rotary Club, 9 January 2006.

158. Kathmandu Nepal, Feb. 2006. Meeting with H.E. The Minister of Finance Mr. Roop Jyoti, at his Ministry office.

159. Milan, Italy, 21 March 2006. Participation in the founding of the inter-religious association, Religions in Milan.

160. Hang Zhou, China, 12-16 April 2006. Participation in the "First World Buddhism Forum" that promoted "a harmonious world beginning in the mind", just as the proposal promotes "inner peace is the most solid foundation for world peace". I was a rich occasion to share the proposal with several prominent participants, such as Mr. Ye Xiao Wen, Minister for Religious Affairs and others.

161. Tortona, Italy, 29 April 2006 Tortona Religione: Verso una civiltà dell'amore. Inter-religious Conference, Religion towards a world of Love. Roundtable with: Don Giovanni D'Ercole Italian Gen. Secrtray of the Vactican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)

162. IV World Congress "Verbania 2006" Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.

163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations

164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.

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165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of an inter-religious event in Hong Kong.
  166. Milan, Italy, 27 Oct. 2006. Meeting Mr. Romiti, the president of the Italia-China Association.
  167. Sao Paulo, Brazil, Government of the State of Sao Paulo, Secretary of Justice and Defense of the citizens. 16 November 2006. Meeting with Evana Beiguelman Kramer discussing about the common aims and mutual collaborations with regards to the initiative of the secretariat to set up an inter-religious forum for a culture of peace and the freedom of belief in Sao Paulo and about the proposal.
  168. Formal Partnership Committee meeting at Chateau de Bossey towards the creation of a permanent spiritual forum for world peace at the UN, Geneva, Switzerland May 2007
  169. UN Vesak, Bangkok, Thailand 2007.
  170. Xian Dialogue, China, 10-11 October 2007, HRH Prince Carlos de Bourbon de Parme, Former Prime Minister Ruud Lubbers.
  171. Guayaquil, Ecuador, Clima Latino, Mayor of Guayaquil Jaime Nebot, Osvaldo Canzani, IPCC Nobel Prize Laureate 2007, 15 October 2007.
  172. Quito, Ecuador, at Clima Latino, President of Ecuador, Rafael Correa, and also the Vice President Mr. Lenin Moreno 17 October 2007.
  173. Rio de Janeiro, Brazil, at San Benton on 29 November 2007, private meeting with San Clemente, Seniro Abbot of the oldest church of Brazil.
  174. Chateau de Bossey, Geneva-Switzerland January 2008. Interreligious consultation to develop a consensual proposal for a United Nations "Decade for Interreligious Dialogue and Cooperation for Peace", which brought together representatives of all major interreligious organisations worldwide as well as Member State representatives and ambassadors, organised by the Partnership Committee.
  174. Vesak Celebrations with the exhibition of the Holy Buddha relics from Sri Lanka in Milan, Torino and Belvedere Langhe, Italy.
  175. Hanoi Vietnam 13-17 May 2008, United Nations Vesak Day Celebrations.
  176. Kuala Lumpur Malaysia, 18th International IAERP congress Oct. 28-31 2008.
  177. Feb 2009 President of the Republic of Nepal, H.E. Dr. Ram Jaran Yadav.
  178. The Hague, Holland 18-19 March 2009, "Cultural Diversity as catalyst for citizenship, creativity and communication, organized by the Foundation China-Europe Dialogue & Exchange for Sustainable Development.
  179. II World Buddhist Forum hosted at the Lingshan Buddha Palace in Wuxi, China and Taipei, Taiwan 26 March to 2 April 2009.
  180. Vesak Milan, 5 May 2009.
  181. Brazil Sao Paolo, Private Reception on 26 November 2009 with Maria da Silva, Minister for Environment and many honorable guests
  182. Italy, Monza, Teatrino di Corte di Villa Reale, 6 May 2010 Interreligious conference "In Search for meaning: Environment and Ethics: different religious approaches and juxtapositions?" organized by Centro di Etica Ambientale in collaboration with the Region of Lombardy.
  183. Vesak Milano with inter-religious prayer, KLG, May 2010
  184. Nepal Kathmandu 4 March 2011 Presented to H.E. Ambassador of Bangladesh in Nepal. Mr. Neem Chandra Bhowmik On the occasion of receiving the Atisha Gold Medal Peace Award from Ven. Suddhananda Mahathero presented in Dhaka on occasion of the inauguration of a large Standing Buddha Statue on Feb 23. 2011
  185. Sao Paolo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog With the presence of the Secretary of Justice of Sao Paolo Mrs. Eloisa Arruda and 34 representatives of different faiths and 108 participants dedicating for victims of the Fukushima Nuclear disaster and for a resolution towards abandoning Nuclear Power
  186. Vesak Kunpen Lama Gangchen, 12 May 2011 Inter-religious Prayers dedicated for World Peace, Milan, Italy
  187. Vesak 2012 - Inter-religious Prayers dedicated for World Peace, Albagnano Healing Meditation Centre, Italy
- Lama Gangchen hopes that the Proposal for a Permanent United Nations Spiritual Forum for World Peace can be a solution both for now and towards creating a culture of peace in the third millennium!



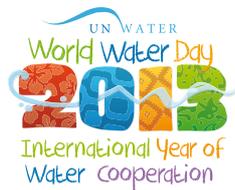
## UNITED NATIONS

In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International Organisation to draw up the United Nations Charter. The organisation officially came into existence on the 24th of October 1945, when the Charter has been ratified by China, France, the Soviet Union, the United Kingdom, the United States and a majority of other signatories. United Nations Day is celebrated on the 24th of October.

UN Days, Weeks and Years - International Days and Weeks Since the early days of the United Nations system, the UN has established a set of Days and Weeks (as listed below), Years and Decades to help focus the world on the issues in which the UN has an interest and commitment. The UN calls on Member States and other organizations to mark these days in ways which reflect their priorities.

Sometimes the promotion of a specific day is led by a specific UN agency or programme, for example the World Health Organization (WHO) leads World Health Day and World No-Tobacco Day, UN Educational Scientific and Cultural Organization (UNESCO) leads World Water Day and International Literacy Day, UN Environment Programme (UNEP) leads World Environment Day etc.

Some UN agencies also have their own international days (e.g. WHO's World TB Day and UNESCO's World Philosophy Day), established and promoted by the agency but not designated by the UN General Assembly for the full UN system. While equivalent in purpose, the following list does not include agency-specified days.



### International Year of Water Cooperation

The fulfilment of basic human needs, our environment, socio-economic development and poverty reduction are all heavily dependent on water.

Good management of water is especially challenging due to some of its unique characteristics: it is unevenly distributed in time and space, the hydrological cycle is highly complex and perturbations have multiple effects. Rapid urbanization, pollution and climate change threaten the resource while demands for water are increasing in order to satisfy the needs of a growing world population, now at over seven billion people, for food production, energy, industrial and domestic uses. Water is a shared resource and its management needs to take into account a wide variety of conflicting interests. This provides opportunities for cooperation among users.

In designating 2013 as the UN International Year of Water Cooperation, the UNGA recognizes that cooperation is essential to strike a balance between the different needs and priorities and share this precious resource equitably, using water as an instrument of peace. Promoting water cooperation implies an interdisciplinary approach bringing in cultural, educational and scientific factors, as well as religious, ethical, social, political, legal, institutional and economic dimensions.

United Nations

A/RES/65/154



## General Assembly

Distr.: General  
11 February 2011

**Sixty-fifth session**  
Agenda item 20 (a)

### Resolution adopted by the General Assembly

[on the report of the Second Committee (A/65/436/Add.1)]

#### 65/154. International Year of Water Cooperation, 2013

*The General Assembly,*

*Recalling* its resolution 47/193 of 22 December 1992 on the observance of World Day for Water, its resolution 55/196 of 20 December 2000, by which it proclaimed 2003 the International Year of Freshwater, its resolution 58/217 of 23 December 2003, by which it proclaimed the International Decade for Action, “Water for Life”, 2005–2015, to commence on World Water Day, 22 March 2005, its resolution 59/228 of 22 December 2004, its resolution 61/192 of 20 December 2006, by which it proclaimed 2008 the International Year of Sanitation, and its resolution 64/198 of 21 December 2009 on the midterm comprehensive review of the implementation of the Decade,

*Recalling also* Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries and General Assembly resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006 on the proclamation of international years,

*Recalling further* the Rio Declaration on Environment and Development<sup>1</sup> and all its principles, Agenda 21,<sup>2</sup> the Programme for the Further Implementation of Agenda 21,<sup>3</sup> the Johannesburg Declaration on Sustainable Development,<sup>4</sup> the Plan of Implementation of the World Summit on Sustainable Development (“Johannesburg Plan of Implementation”)<sup>5</sup> and the outcome document of the High-level Plenary Meeting of the General Assembly on the Millennium Development Goals<sup>6</sup> and the commitments made therein,

<sup>1</sup> *Report of the United Nations Conference on Environment and Development, Rio de Janeiro, 3–14 June 1992*, vol. I, *Resolutions Adopted by the Conference* (United Nations publication, Sales No. E.93.I.8 and corrigendum), resolution 1, annex I.

<sup>2</sup> *Ibid.*, annex II.

<sup>3</sup> Resolution S-19/2, annex.

<sup>4</sup> *Report of the World Summit on Sustainable Development, Johannesburg, South Africa, 26 August–4 September 2002* (United Nations publication, Sales No. E.03.II.A.1 and corrigendum), chap. I, resolution 1, annex.

<sup>5</sup> *Ibid.*, resolution 2, annex.

<sup>6</sup> See resolution 65/1.

10-52178



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A/RES/65/154

*Emphasizing* that water is critical for sustainable development, including environmental integrity and the eradication of poverty and hunger, and is indispensable for human health and well-being and central to achieving the Millennium Development Goals,

*Reaffirming* the internationally agreed development goals on water and sanitation, including those contained in the United Nations Millennium Declaration,<sup>7</sup> and determined to achieve the goal to halve, by 2015, the proportion of people who are unable to reach or afford safe drinking water, and the goals set out in the Johannesburg Plan of Implementation to halve the proportion of people without access to basic sanitation and to develop integrated water resources management and water efficiency plans by 2005, with support to developing countries,

*Recalling* its resolution 64/292 of 28 July 2010 on the human right to water and sanitation,

*Recalling also* Human Rights Council resolution 15/9 of 30 September 2010,<sup>8</sup>

*Welcoming* the outcome and the work of the Commission on Sustainable Development at its twelfth, thirteenth, sixteenth and seventeenth sessions on the issues of water and sanitation,

*Noting* the interactive dialogue of the sixty-fourth session of the General Assembly on the implementation of the Decade, convened on 22 March 2010, World Water Day,

*Noting also* the work of the High-level International Conference on the Midterm Comprehensive Review of the Implementation of the International Decade for Action, "Water for Life", 2005–2015, held in Dushanbe on 8 and 9 June 2010,

*Noting further* the holding of the fifth World Water Forum in Istanbul, Turkey, from 16 to 22 March 2009, and noting that the sixth World Water Forum will be held in Marseille, France, in March 2012,

*Remaining concerned* by the slow and uneven progress in achieving the goal of halving the proportion of the population without sustainable access to safe drinking water and basic sanitation, while global climate change and other challenges seriously affect water quantity and quality, and in this regard recognizing the crucial role that the International Year of Water Cooperation could play, inter alia, in strengthening dialogue and cooperation at all levels, as appropriate, and its important contribution to the Decade,

1. *Takes note* of the report of the Secretary-General on the midterm comprehensive review of the implementation of the International Decade for Action, "Water for Life", 2005–2015;<sup>9</sup>

2. *Decides* to declare 2013 the International Year of Water Cooperation;

3. *Invites* the Secretary-General, in cooperation with UN-Water, and mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to take appropriate steps to organize the activities of the Year and to

<sup>7</sup> See resolution 55/2.

<sup>8</sup> See *Official Records of the General Assembly, Sixty-fifth Session, Supplement No. 53A (A/65/53/Add.1)*, chap. II.

<sup>9</sup> A/65/297.

A/RES/65/154

develop necessary proposals on activities at all levels to support Member States in the implementation of the Year;

4. *Encourages* all Member States, the United Nations system and all other actors to take advantage of the Year to promote actions at all levels, including through international cooperation, as appropriate, aimed at the achievement of the internationally agreed water-related goals contained in Agenda 21,<sup>2</sup> the Programme for the Further Implementation of Agenda 21,<sup>3</sup> the United Nations Millennium Declaration<sup>7</sup> and the Johannesburg Plan of Implementation,<sup>5</sup> as well as to increase awareness of their importance;

5. *Requests* the Secretary-General to report to the General Assembly at its sixty-ninth session on the implementation of the present resolution.

*69th plenary meeting  
20 December 2010*



#### Press Release

Embargo: 8 am GMT, Friday 22 March 2013

### **World Water Day 2013 – Cooperation for peace, prosperity and sustainable development**

*The fulfillment of basic human needs, the environment, socio-economic development and poverty reduction are all dependent on water. Cooperating around this precious resource is key for security, poverty eradication, social equity and gender equality.*

"Water is central to the well-being of people and the planet," Secretary-General Ban Ki-moon said in his video message for the International Year of Water Cooperation 2013. "We must work together to protect and carefully manage this fragile, finite resource."

Every action involving water management and use requires effective cooperation between multiple actors, whether at the local or the international scale. In recognition of this reality, the United Nations General Assembly declared 2013 to be the International Year of Water Cooperation, following a proposal from a group of Member States led by Tajikistan. World Water Day, celebrated on 22 March, is dedicated to the same theme this year. UNESCO, in collaboration with UNECE and UN DESA, is leading activities for both the Year and the Day on behalf of UN-Water.

Today, over 780 million people do not have access to improved sources of drinking water and 2.5 billion people are without improved sanitation. Population growth associated with changing consumption patterns, especially in cities, is driving an increase in water demand. Our lifestyles are more water-hungry. With the world population expected to grow from a little over 7 billion today to 8 billion by 2025, water withdrawals should increase by 50 percent in developing countries and by 18 percent in developed countries. Water for irrigation and food production constitutes one of the greatest pressures on freshwater resources.

An estimated 148 states share a basin with one or several countries, which is a potential source of conflict, as actions upstream have impacts on downstream countries. The Danube, for example, is shared by 19 countries, and the Nile River by 11. Water over-extraction, diversion, pollution, scarcity and the neglect of existing agreements are often at the roots of water tensions.

"Governments must commit to finding inclusive and cooperative solutions to water challenges," said Ms Irina Bokova in her messages on the occasion of World Water Day. "For this, we must take decisions that involve all relevant actors, from investors to users," she continued.

A new UN-Water analytical brief on water security released today on the occasion of World Water Day underlines that numerous examples from across the globe demonstrate that shared waters provide opportunities for cooperation across nations and support political dialogue on broader issues such as regional economic integration, environmental conservation, and sustainable development.

Cooperation mechanisms can vary in terms of decision-making structures, levels of participation, and rules and regulations, but the principle remains the same: when water resources are cooperatively shared and managed, peace, prosperity and sustainable development are more likely to be achieved. Cooperation can help overcome inequity and prevent conflicts, and thus contribute to poverty eradication, socio-economic development and improve living conditions and educational chances, especially of women and children.

Once again, UN-Water has awarded two projects that contribute to the fulfilment of international commitments made on water and water-related issues this year. The UN-Water "Water for Life" Best Practices Award was given to a project implemented in the city of Kumamoto in Japan for the conservation of groundwater resources and to the "Safe Water and Sanitation for All" initiative in the Republic of Moldova, aimed at improving coverage in rural areas of the country.

The Rio+20 outcome document identifies water as a key area for achieving sustainable development. "The International Year of Water Cooperation is in fact providing excellent opportunities for engagement and dialogue in the UN System and among Member States on all water-related issues in the context of the Rio+20 outcomes and moving towards 2015," said Mr Michel Jarraud in his keynote at the World Water Day celebrations in The Hague, The Netherlands.

World Water Day and the International Year of Water Cooperation certainly give us the opportunity to reflect on the benefits of cooperation and promote increased cooperation at all levels for the management and use of water resources as a way to achieve sustainable development.

#### **Notes to Editors**

- World Water Day

World Water Day is held annually on 22 March as a means of focusing attention on the importance of freshwater and advocating for the sustainable management of freshwater resources. An international day to celebrate freshwater was recommended at the 1992 United Nations Conference on Environment and Development (UNCED). The UNGA responded by designating 22 March 1993 as the first World Water Day. Each year, UN-Water selects a theme to highlight a specific aspect of freshwater and one or several members of UN-Water are then responsible to coordinate related activities.



- World Water Day celebrations in The Hague and New York, 22 March 2013

Official celebrations of World Water Day will be hosted by the Government of The Netherlands in The Hague on 22 March. The programme of the day includes inspirational speeches, presentations, panel and thematic discussions as well as a series of public events. It will be preceded on 21 March by a Multi-stakeholder Dialogue on Water organized by the Dutch Government to address water in the future development framework. A High-Level Interactive Dialogue will also take place on the occasion of the 67th session of the UNGA at the UN Headquarters in New York on 22 March. Happening in the context of current discussions on the post-2015 development framework and the process of developing a set of SDGs, the main objective of the event is to identify and discuss water-related challenges and key areas which in the future will require stronger political support and international cooperation.

- UN-Water

UN-Water is the UN inter-agency mechanism for all issues related to water and sanitation. It was formally established in 2003 by the United Nations High Level Committee on Programmes and is the result of a long history of close collaboration among UN agencies. It was created to add value to UN initiatives by fostering greater cooperation and information sharing among existing UN agencies and outside partners. Today, UN-Water comprises 31 members of the UN system and 27 international partners.

- UN-Water “Water for Life” Best Practices Award

The Award is given annually in two categories, “best water management practices” and “best participatory, communication, awareness-raising and education practices” to projects or programmes achieving particularly effective results in the field of water management or in raising awareness of water issues. This year’s edition focuses on water cooperation.

Secretary-General Ban Ki-moon

**LATEST STATEMENTS****New York, 22 March 2013 - Secretary-General's message on World Water Day**

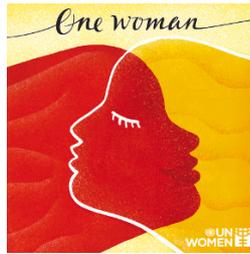
Water holds the key to sustainable development. We need it for health, food security and economic progress. Yet, each year brings new pressures. One in three people already lives in a country with moderate to high water stress, and by 2030 nearly half the global population could be facing water scarcity, with demand outstripping supply by 40 per cent. Competition is growing among farmers and herders; industry and agriculture; town and country; upstream and downstream; and across borders. Climate change and the needs of populations growing in size and prosperity mean we must work together to protect and manage this fragile, finite resource.

This is the International Year of Water Cooperation, and World Water Day 2013 is dedicated to highlighting the joint efforts necessary to ensuring a fair share for people and planet. The United Nations system, through UN-Water and its 30 UN members and 25 international partners, is fostering collaboration from the global level to the grassroots. For example, the UN Development Programme's Shared Waters Partnership is supporting political agreement on shared waters, such as in the Nile Basin. UNESCO is supporting the equitable management of transboundary water resources to avoid conflict, while the UN Economic Commission for Europe's Convention on the Protection and Use of Transboundary Watercourses and International Lakes will soon be available to all UN Member States. I urge countries outside the UNECE region to join the Convention and further develop it.

Agriculture is by far the largest user of freshwater, and there is growing urgency to reconcile its demands with the needs of domestic and industrial uses, especially energy production. Climate change also presents a growing threat to agricultural productivity and food security. My Zero Hunger Challenge promotes sustainable agriculture by sharing best practices and harnessing the most appropriate technologies so small farmers and industrial giants alike can get more crop per drop.

No message on water should pass without mentioning sanitation. While the Millennium Development Goal target for providing access to improved water sources has been reached, we are woefully short on sanitation. Some 2.5 billion people lack access to the dignity and health afforded by access to a toilet and protection from untreated waste. We count the cost in lives -- 4,500 young children a day -- and economic productivity. Yet we know that every dollar spent on sanitation can bring a five-fold return. That is why the Deputy Secretary-General has this week launched a global call to action to accelerate work towards the MDG on sanitation. Investment in sanitation is a down-payment on a sustainable future.

There are little more than 1,000 days left before the MDG deadline, but with renewed effort we can finish the job started at the beginning of the Millennium. But 2015 is not a finishing line, merely a milestone in a long and challenging journey. As we develop the post-2015 development agenda, our aim is to eradicate extreme poverty and hunger, and to create an equitable world of opportunity for all. To do that, we need to give equal consideration to the environmental dimension of sustainable development. We cannot prosper without clean, plentiful freshwater. On this World Water Day, I appeal for heightened cooperation. Water is a common resource. Let us use it more intelligently and waste less so all get a fair share.



A promise is a promise:

Time for action to end violence against women.

"There is one universal truth, applicable to all countries, cultures and communities: violence against women is never acceptable, never excusable, never tolerable." *Secretary-General Ban Ki-moon*

#### Secretary-General's Message

As we commemorate International Women's Day, we must look back on a year of shocking crimes of violence against women and girls and ask ourselves how to usher in a better future.

One young woman was gang-raped to death. Another committed suicide out of a sense of shame that should have attached to the perpetrators. Young teens were shot at close range for daring to seek an education.

These atrocities, which rightly sparked global outrage, were part of a much larger problem that pervades virtually every society and every realm of life. Look around at the women you are with. Think of those you cherish in your families and your communities. And understand that there is a statistical likelihood that many of them have suffered violence in their lifetime. Even more have comforted a sister or friend, sharing their grief and anger following an attack.

This year on International Women's Day, we convert our outrage into action. We declare that we will prosecute crimes against women - and never allow women to be subjected to punishments for the abuses they have suffered. We renew our pledge to combat this global health menace wherever it may lurk - in homes and businesses, in war zones and placid countries, and in the minds of people who allow violence to continue.

We also make a special promise to women in conflict situations, where sexual violence too often becomes a tool of war aimed at humiliating the enemy by destroying their dignity.

To those women we say: the United Nations stands with you. As Secretary-General, I insist that the welfare of all victims of sexual violence in conflict must be at the forefront of our activities. And I instruct my senior advisors to make our response to sexual violence a priority in all of our peace-making, peacekeeping and peacebuilding activities.

The United Nations system is advancing our UNiTE to End Violence against Women campaign, which is based on the simple but powerful premise that all women and girls have a fundamental human right to live free of violence. This week in New York, at the Commission on the Status of Women, the world is holding the largest-ever UN assembly on ending violence against women. We will make the most of this gathering - and we keep pressing for progress long after it concludes.

I welcome the many governments, groups and individuals who have contributed to this campaign. I urge everyone to join our effort. Whether you lend your funds to a cause or your voice to an outcry, you can be part of our global push to end this injustice and provide women and girls with the security, safety and freedom they deserve.

Ban Ki-moon



United Nations

A/RES/65/5



## General Assembly

Distr.: General  
23 November 2010

Sixty-fifth session  
Agenda item 15

### Resolution adopted by the General Assembly

[without reference to a Main Committee (A/65/L.5 and Add.1)]

#### 65/5. World Interfaith Harmony Week

*The General Assembly,*

*Recalling* its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

*Recognizing* the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

*Recalling with appreciation* various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative "A Common Word",

*Recognizing* that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;

2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;

3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one's neighbour or on love of the good and love of one's neighbour, each according to their own religious traditions or convictions;

4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

34th plenary meeting  
20 October 2010

Please recycle

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THE SECRETARY-GENERAL

20 January 2011

Excellencies and Friends,

I wish to draw your attention to a decision taken recently by the General Assembly, which I believe has a unique, historical and unprecedented potential to promote the healing of interfaith tensions in the world. These tensions themselves constitute one of the world's greatest challenges.

On 20 October 2010, the General Assembly adopted by consensus resolution A/65/5 entitled "World Interfaith Harmony Week". The initiative is based on the inclusive yet spiritually essential foundation of "Love of God and the Neighbour and Love of Good and the Neighbour".

At a time when the world is faced with many simultaneous problems – security, environmental, humanitarian and economic – enhanced tolerance and understanding are fundamental for a resilient and vibrant international society. There is an imperative need, therefore, to further reaffirm and develop harmonious cooperation between the world's different faiths and religions.

The resolution "encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during the first week of February" – proclaimed the World Interfaith Harmony Week – "based on Love of God and Love of Neighbour or on Love of the Good and Love of one's Neighbour, each according to their own traditions and convictions".

I lend my full support to this call and we, at the United Nations, are proud to be the platform for its launch. The Hashemite Kingdom of Jordan and His Majesty King Abdullah II Bin Al-Hussein are owed a great debt of gratitude and thanks for their continuing efforts to advance and sustain the promotion of interreligious harmony and world peace.

Finally, while recognizing the call of the General Assembly to be entirely voluntary, my hope is that it will, nonetheless, find the broadest possible observance among Member States of the United Nations.

Yours sincerely,

  
BAN Ki-moon



## World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

I rejoice in the ever increasing number of meetings organised between the members of different spiritual traditions because I am convinced that interreligious dialogue can offer peace to each and every individual, as well as to the entire world. I also consider it particularly important that, in this day and age, organisations such as the United Nations and UNESCO are opening their doors to spiritual leaders. I am so pleased that the 65th session of the United Nations General Assembly unanimously adopted a resolution initiated by H.M. King Abdullah II of Jordan for World Interfaith Harmony Week which is annually observed during the first week in February.

What a blessing that this Week will actively promote peace and harmonious engagement between the world's spiritual traditions and religions. We celebrated the first occurrence of the World Interfaith Harmony week at the stupa mandala of Borobudur, offerings lights and incense with prayers dedicated to the United Nations and all Member States. I sincerely hope that peace will emerge as the new «fashion» in this millennium, followed and desired by everyone! Many years ago, I left my monastery and the social status reserved in the east for reincarnated spiritual leaders to live in the west. I travel continuously propagating a message of inner peace, self-healing and environmental care. My principal spiritual practice is, in fact, based upon the development of inner peace. I have no knowledge or particular interest in politics; my only wish is to somehow contribute to the creation world peace. We are now in the era of kaliyuga, the age of the five degenerations. The inner worlds of both people and the planet are restless and angry; the elements of the container (the earth) and of the contents (living beings) are seriously imbalanced and polluted. In these times, negative emotions and mistaken viewpoints are prevalent, death arrives all too easily and the global situation is fragile and dangerous.

Throughout history, various secular educational systems have been developed which, in some ways, have proved to be inadequate or difficult to enact. There also exist already many peace structures and systems, which are wonderful, but unfortunately these alone are not sufficient to satisfy all the needs of living beings. For this very reason today, at the beginning of the third millennium, it is necessary for religious leaders to seriously assume responsibility for the future of humanity and the planet by uniting to resolve the innumerable problems which torment the XXI century. It is their responsibility, and that of every practitioner, to build a solid foundation that makes inner peace education available to all.

All spiritual traditions and religions are rich in educational methods to develop inner peace which, however, have no weight in our modern society. To rediscover these ancient peace teachings religious leaders have to present them in a new updated package - adapted to the mentality of the new generations. The development of inner peace is a fundamental necessity of human



beings, like food, clothes, shelter... I am certain that the spiritual traditions can save humanity and contribute to the creation of world peace, by putting at the disposition of the planetary community their precious educational methods, after they are repackaged to adequately fulfil the needs of present day lifestyle.

Spiritual traditions can and should make constructive contributions to the harmonious organisation of this world, until the planet is a liveable place for all beings. The super accelerated changes that have deeply affected global society have induced a great number of people to search for peace, health and happiness in the wrong directions. It is the duty of religious leaders to show to them the correct path. They have to work together on areas of common interest, without losing their cultural and philosophical doctrine, to make available all the ideas of their spiritual tradition.

I believe that peace is the wish and objective of everyone - the essence of every religious tradition and the desire of all holy beings. I pray that the World Peace Buddha, Omniscient God, all the divinities and enlightened beings will help us to preserve our ancient inner science techniques, because peace education is the best opportunity we have to attain health and happiness for our children and the future generations of the third millennium.



## United Nations International days and weeks

### JANUARY

27 International Day of Commemoration in memory of the victims of the Holocaust

### FEBRUARY

First Week World Interfaith Harmony Week  
4 World Cancer Day (WHO)  
20 World Day of Social Justice  
21 International Mother Language Day

### MARCH

8 International Women's Day  
21 International Day for the Elimination of Racial Discrimination  
21 World Poetry Day (UNESCO)  
21-28 Week of Solidarity with the Peoples Struggling against Racism and Racial Discrimination  
22 World Water Day  
23 World Meteorological Day

### APRIL

4 International Day for Mine Awareness and Assistance in Mine Action  
7 World Health Day  
22 International Mother Earth Day  
23 World Book and Copyright Day  
23-29 UN Global Road Safety Week  
26 World Intellectual Property Day (WIPO)  
28 World Day for Safety and Health at Work (ILO)  
Last week Global Action Week on Education (UNICEF)  
Full Moon Day Global Observance of the Day of Vesak

### MAY

3 World Press Freedom Day  
9-10 World Migratory Bird Day (UNEP)  
15 International Day of Families  
17 World Information Society Day  
21 World Day for Cultural Diversity for Dialogue and Development

22 International Day for Biological Diversity  
25-June 1 Week of Solidarity with the Peoples of Non-Self-Governing Territories  
29 International Day of United Nations Peacekeepers  
31 World No-Tobacco Day

### JUNE

4 International Day of Innocent Children Victims of Aggression  
5 World Environment Day  
8 World Oceans Day  
12 World Day against Child Labour  
14 World Blood Donor Day  
17 World Day to Combat Desertification and Drought  
20 World Refugee Day  
23 United Nations Public Service Day  
26 International Day Against Drug Abuse and Illicit Trafficking and International Day in Support of Victims of Torture

### JULY

First Saturday International Day of Cooperatives  
11 World Population Day

### AUGUST

1-7 World Breastfeeding Week (WHO)  
9 International Day of the World's Indigenous People  
12 International Youth Day  
23 International Day for the Remembrance of the Slave Trade and its Abolition

### SEPTEMBER

8 International Literacy Day  
10 World Suicide Prevention Day (WHO)  
15 International Day of Democracy  
16 International Day for the Preservation of the Ozone Layer  
21 International Day of Peace  
27 World Tourism Day (WTO)  
28 World Heart Day (WTO)  
During last Week World Maritime Day



## OCTOBER

First Monday World Habitat Day  
1 International Day for Older Persons  
2 International Day of Non-Violence  
4-10 World Space Week  
5 World Teacher's Day  
Second Wednesday International Day for Natural Disaster Reduction  
9 World Post Day  
10 World Mental Health Day  
Second Thursday World Sight Day (WHO)  
15 International Day of Rural Women  
16 World Food Day  
17 International Day for the Eradication of Poverty  
24 United Nations Day and  
24 World Development Information Day  
24-30 Disarmament Week  
27 World Day for Audio-Visual Heritage (UNESCO)

## NOVEMBER

6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict  
10 World Science Day for Peace and Development (UNESCO)  
14 World Diabetes Day

16 International Day for Tolerance  
Third Thursday World Philosophy Day (UNESCO)  
Third Sunday World Day of Remembrance for Road Traffic Victims  
20 Universal Children's Day, and  
20 Africa Industrialization Day  
21 World Television Day  
25 International Day for the Elimination of Violence against Women  
29 International Day of Solidarity with the Palestinian People

## DECEMBER

1 World AIDS Day  
2 International Day for the Abolition of Slavery  
3 International Day of Disabled Persons  
5 International Volunteer Day for Economic and Social Development  
7 International Civil Aviation Day  
9 International Anti-Corruption Day  
10 Human Rights Day  
11 International Mountain Day  
18 International Migrants Day  
19 United Nations Day for South-South Cooperation  
20 International Human Solidarity Day



### United Nations Millennium Development Goals







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## List of Lama Gangchen's Publications

### BOOKS

1. NGALSO SELF-HEALING I How to relax body, speech and mind - Advice from a Tibetan Lama Healer - LGPP 1991, Italian, English, Portuguese, Spanish, French, Dutch
2. NGALSO SELF-HEALING II - Tantric Self-Healing for body and mind. A method for inner and world peace that connects this world to Shambala. LGPP 1993, English, Italian, Portuguese, Spanish, German
3. NGALSO SELF-HEALING III Volume I - Guide to the Good Thought Supermarket LGPP 1994, English, Portuguese, Spanish
4. CLEAR MOONLIGHT MESSENGER OF WORLD PEACE Volume I - LGPP 1996, English, Italian
5. CLEAR MOONLIGHT MESSENGER OF WORLD PEACE Volume II - LGPP 1996 English, Italian, French, Dutch
6. NGALSO SELF-HEALING ORACLE  
108 Messages for individual and universal harmony LGPP 1996, English, Italian
7. SHING KAM JONG SO - MAKING PEACE WITH THE ENVIRONMENT  
The feminine energy and the regeneration of the outer and inner environment according to a Buddhist tantric view LGPP 1996, English, Italian
8. THE ART OF NON FORMAL EDUCATION FOR BETTER LIVING A Solution to Create Inner and Outer Peace in the Cities of Tomorrow LGPP 1996
9. PEACE CULTURE A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent Education - LGPP 1997
10. WORLD HEALER  
The Life Story of T.Y.S. Lama Gangchen  
LGPP 1997 Written by Dr Natalia D. Bolsokhoyeva & Isthara Dotterer-Adler
11. TO CREATE A PEACEFUL MEDIA ENVIRONMENT A Compilation of "Peace Times"  
Editorials Published by the UNITED NATIONS SOCIETY OF WRITERS  
Swan Books, New York 1998
12. A SOLUTION FOR THE THIRD MILLENNIUM A Proposal for a United Nations Spiritual Forum for World Peace Report 1995 - 1999 - LGPP 1999
13. GREAT WHEEL VAJRAPANI - NGALSO SELF-HEALING PRACTICE A Panacea for a peaceful mind LGPP 2004, English, Italian
14. CRAZY WISDOM ORACLE - 108 Messages for a happier life - LGPP 2004, English, Italian
15. MEDICINA SPIRITUALE Autoguarigione Tantrica Ngalo per il Corpo, la Parola e la Mente Tecniche Nuove 2005, Italian



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16. VISIONI DI SAGGEZZA Le Risposte di un Maestro Tibetano per una Vita Migliore Life Solutions Wisdom 2005, Italian

17. SUNGRAB NGALSO GYATSO COLLECTED WORK  
125 volumes LGPP 2009, English

18. A RAINBOW OF HEALING NECTARS  
NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the Traditional Tibetan Healing System- LGPP 2010, English, Italian

19. PRECIOUS GARLAND OF LONG LIFE PRAYERS A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku Rinpoche - Lord of Mahasiddhas LGPP 2011, English, Italian

### **LINKS SERIES**

20. LINKS I - "Verbania 2003" World Congress  
Towards the Self-Sustainability of the Micro and Macrocosms LGPP 2003, English-Italian

21. LINKS II - "Verbania 2004" World Congress  
Towards the Self-Sustainability of the Micro and Macrocosms LGPP 2004, English-Italian

22. LINKS III - "Verbania 2005" World Congress  
Towards the Self-Sustainability of the Micro and Macrocosms LGPP 2005, English-Italian-Chinese

23. LINKS IV - "Verbania 2006" World Congress  
Towards the Self-Sustainability of the Micro and Macrocosms LGPP 2006, English-Italian-Chinese

24. LINKS IV - "Verbania 2006" World Congress  
Towards the Self-Sustainability of the Micro and Macrocosms LGPP 2006, English-Italian-Chinese

25. LINKS V - "Borobudur 2013" World Congress  
An Education for the Third Millennium

### **SEEDS FOR PEACE SERIES**

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T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West LGPP 07-07-07, Lama Gangchen's birthday

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LGPP 07-07-12, Lama Gangchen's birthday

**PEACE TIMES**

**Good News for the World - Newspaper Trimestrial newspaper, LGPP English, Italian**

31. PEACE TIMES N°1 - Peace Messengers here is your voice, October 1996
32. PEACE TIMES N°2 - Overcome fear, Peace will triumph, January 1997
33. PEACE TIMES N°3 - Choose non violence, April 1997
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35. PEACE TIMES N°5 - New solutions for the planet, October 1997
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49. PEACE TIMES N° 19 - Gangchen, Tibet - Where miracles happen
50. PEACE TIMES N° 20 - Peace Environment, July 2008

**BOOKLETS AND MEDITATION MANUALS**

51. SELF-HEALING COMMENTARY - LGPP 1999, English, Italian
52. LORD OF HEROES - NgalSo Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue - LGPP 1996, English, Italian
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  71. SEVEN MEDICINE BUDDHAS NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars LGPP 2005, English, Italian
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long, healthy and meaningful life  
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Hands on healing method according to Buddha Tara's lineage  
LGPP 2012, English, Italian

85. MAITRIPA'S DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder  
LGPP 2013, English, Italian

#### **LAMA GANGCHEN UNITED PEACE VOICES**

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Chines, Tibetan, Spanish, Vietnamese, Russian and Greek)

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1996 Songs for Lama Gangchen

1999 Self Healing for Childrens

##### **CD:**

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2000 Self Healing Chenrezig

2001 Inner and World Peace Protector puja

2001 Prayer for World Peace

2001 White Tara Sadhana (Italian and Portuguese)

2001 The Children of Tashi Lhunpo Monastery

2002 "Zamling Shide

2003 Guru Puja

2004 Prayers from Tashi Lhunpo School



2005 Ngalso Tantric Self Healing I & II (Italian, Portuguese, German, English, France, Dutch, Chines, Tibetan, Spanish, Vietnamese, Russian and Greek)

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2007 Sacred Prayers

2006 Teachings of Dharma (Lama Michel Rinpoche, Italian)

2007 Songs by Lama Drubchen Rinpoche

2008 21 Tara Prayer

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2009 Self Healing Tara (new edition)

2010 Crystal Massage of Guyasamaja

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2012 The Precious Garland of Long Life

2012 Sound of Peace

2012 Guru Puja - Lama Michel Rinpoche

2012 Chawang Ngalso Reiki I (English, Italian)

2012 Kalachakra Festival Song

2013 Vajra Points of Vajrayogini

2013 Vajra Points of Heruka Chakrasamvara

2013 Self Healing World Peace Protector

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