



LGWPF

Lama Gangchen World Peace Foundation

LINKS V

Towards the Self-Sustainability of the Micro and Macrocosms

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

“Borobudur 2013” Proceedings
An education for the third millennium

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

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

T.Y.S. Lama Gangchen



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Conference Proceedings

"Borobudur 2013": an education for the third millennium

T.Y.S. Lama Gangchen - World Healer

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Prologue: Prof. Dr Lokesh Chandra



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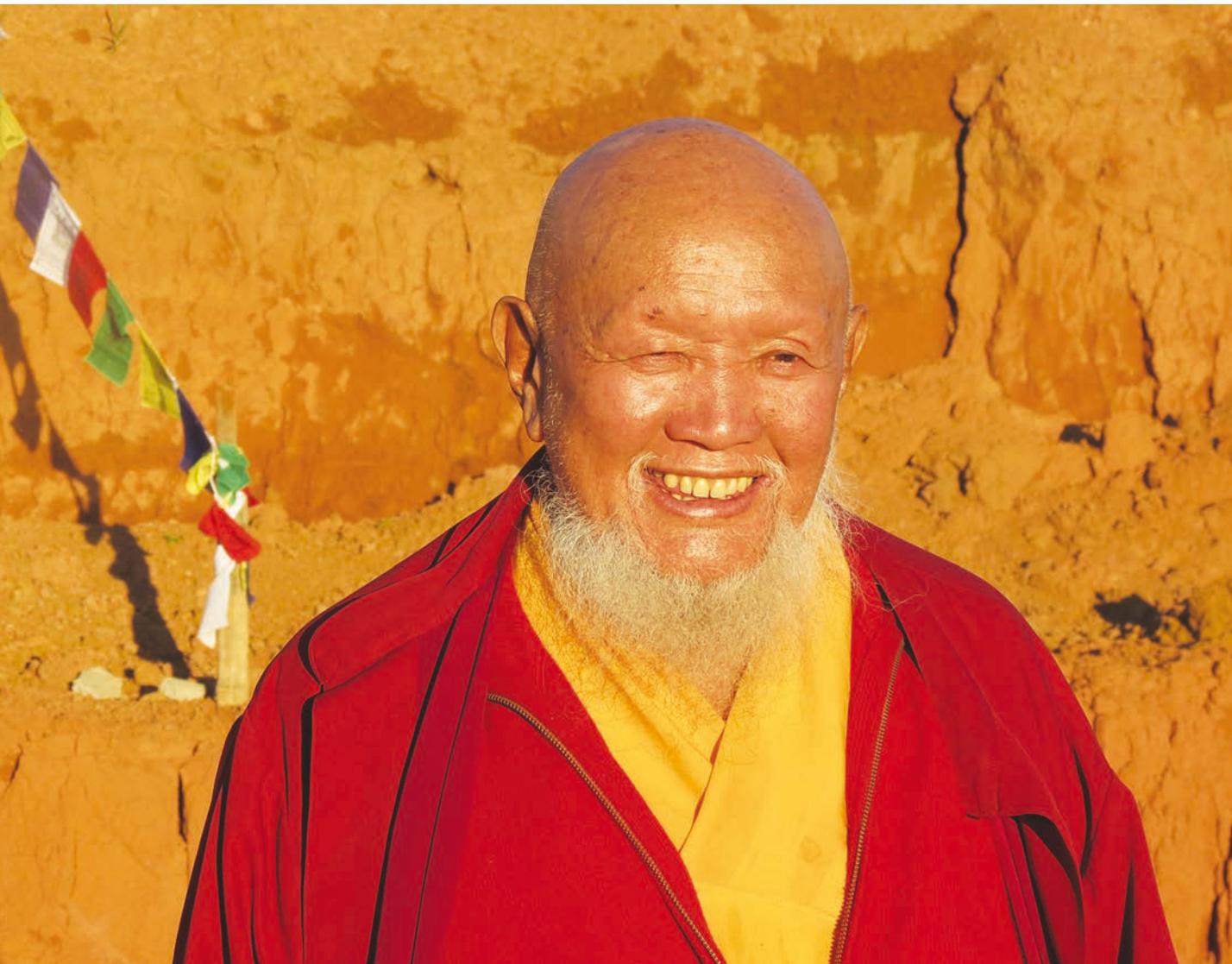
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Biography

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

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

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

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

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

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

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

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

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

Chiefly, it begins with the founding of:

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

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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

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

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous Cultures

Making peace with all cultures

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



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

... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

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

... Peace Spirituality

Transforming violent religion into non-violent religion

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

... Peace Media

Transforming violent media into non-violent media

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

website: www.lgpt.net and www.worldpeacecongress.net.

... Peace Culture

Transforming a culture of violence into a non-violent culture

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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

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

Participation in United Nations Conferences:

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

Projects include:

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



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

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

Peace with everything

Everything with peace - Please!



LGWPF

United Nations affiliated NGO in special consultation with ECOSOC

www.lgpt.net

www.worldpeacecongress.net









Introduction

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

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

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

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

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

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

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

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

INTRODUCTION

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

World Peace Bodhi Tree planted in 1994

Peace Tree 1994 - Geshe Yeshe Wangchuk 1927-1997

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

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

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

Making Peace With the Environment in the Five Continents

Our Lineage Holders

Geshe Yeshe Wangchuk

H.H. Trijang Rinpoche

The Leadership in the New Millennium

Lama Michel Rinpoche (Brazil)

Professor Yonten Gyatso (France)

Wu His Ming (Taiwan)

The Commitment and Leadership on Spiritual Economics for the New Era

Alfredo Sfeir Younis (Chile)

All the LGWPF Centers around the world

The Dammakaya Foundation (Thailand)

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

By the blessings of Borobudur now and forever

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

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

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

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

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

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





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

**International Conference
Borobudur 2013**





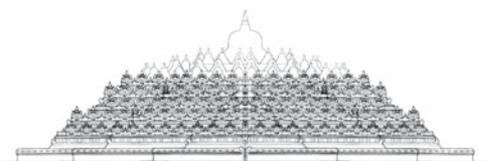


1 – 3 March 2013

Borobudur: an education for the third millennium

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

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



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



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





“BOROBUDUR 2013” PROCEEDINGS

Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrococosms





Lama Gangchen World Peace Foundation - LGWPF
UN ECOSOC NGO

NAMO BUDDHAYA
Borobudur Declaration 2013

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

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

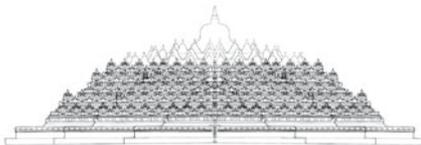
Lokesh Chandra

PROF. LOKESH CHANDRA
BOARD ADVISOR

T.Y.S. Lama Gangchen

T.Y.S. LAMA GANGCHEN
FOUNDER

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



Prologue

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

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

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

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

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

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



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

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

What I shall never know

I must make known.

Where travelers never went

Is my domain.

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

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

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

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

Speakers

Special Prayer Dedication and Blessing by Venerable Indonesian Buddhists

With the special participation of:

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

&

Specially from Dhammakaya, Thailand:

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

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

Keynote Address

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

Welcome Address

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

Prof. Pandit Lokesh Chandra (India)

Borobudur shimmers in the cadences of Gangchen Rinpoche

Lama Michel Rinpoche (Brazil)

Tibetan Buddhism experience in relation to Borobudur for modern sciences

Prof. Nirmala Sharma (India)

The tranquil splendour of meditation at Borobudur

Lama Caroline (England)

Explanation of Borobudur and how to use it in the future

Dr Rogier Hoenders (The Netherlands)

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

Claudia Sobrevila (USA)

Borobudur - A Wisdom and Peace Mandala to Awaken the World

Dr Rudolf Schneider - Lama Marpa (Switzerland)

Liberation from fear by the spiritual power of Borobudur

Ven. Sangasena (Ladakh-India)

Theravada view and his own experiences

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

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

Dr Elkana Waarsenburg (The Netherlands)

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

Lana Yang (USA-China)

My Journey with a Guru

Geshe Thubten Kunsang (Tibet)

Borobudur Symbols

Prof. Bernard Gesh (England)

Scientific experiment

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



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







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

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



Welcome Address

T.Y.S. Lama Gangchen - World Healer

Greetings and welcome to all of you here present:

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

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

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

The importance of prayer

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

Pilgrimages

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

Borobudur

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

Kalachakra

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

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

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

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

UNESCO - World Heritage Site

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

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

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





Sacred Buddha Relics from Sri Lanka





Lama Michel Rinpoche

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

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

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

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

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

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

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

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

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

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

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

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



Homage to the Perfect Guru!

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

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

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

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

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

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

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

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

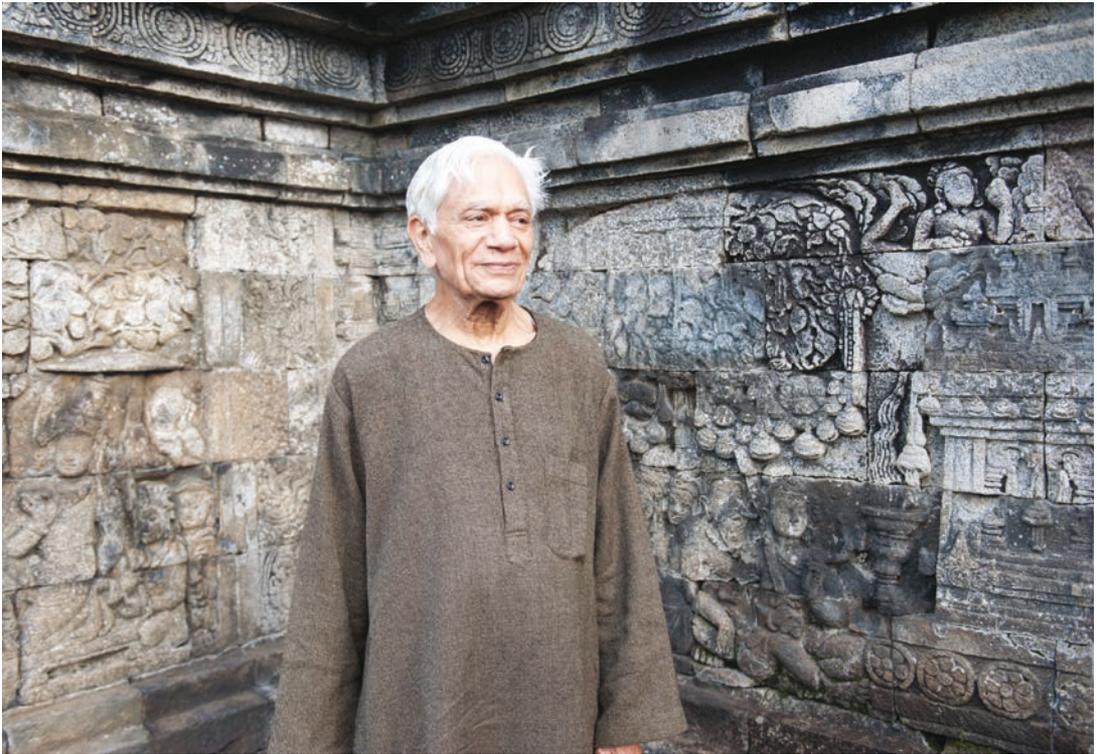
Shunyata, the emptiness of inherent existence, the deep interdependence of all phenomena. For You, with Your skilful means, illuminate our darkness and bring hope where hope has been lost. Completely unattached from Your own vision, You go beyond all barriers and cultural boundaries, showing us the Dharma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

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

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

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

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





Borobudur shimmers in the cadences of Gangchen Rinpoche

Prof. Lokesh Chandra (India)

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

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

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

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

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

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

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

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

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

"Let Buddha be my refuge."

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

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

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

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

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

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

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

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

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



Mount Merapi, Indonesia





How to understand and use Borobudur now and in the future

Lama Caroline (England)

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

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

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

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

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

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

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

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

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

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

The relationship between Borobudur and the Tibetan Kumbums

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

Borobudur as a multi- mandala.

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

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

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

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

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

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

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



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

sarvaṁ ca yujyate tasya śūnyatā yasya yujyate।

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

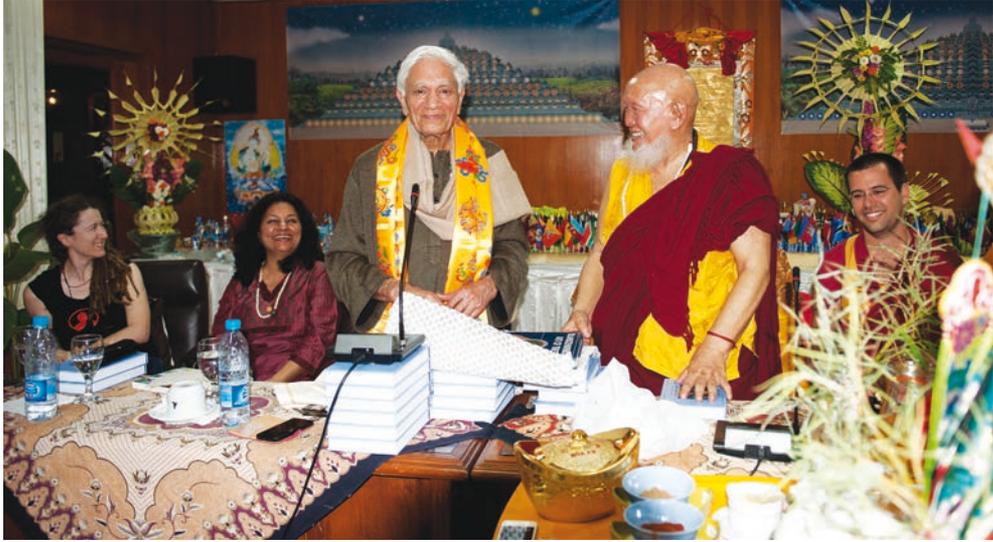
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For whom emptiness fits all becomes fitting
For whom emptiness is not fitting nothing fits. 24.14

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

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

ལྷ་སྐྱེ་ཚེ་རིང་།



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

ལྷ་སྐྱེ་ཚེ་རིང་།



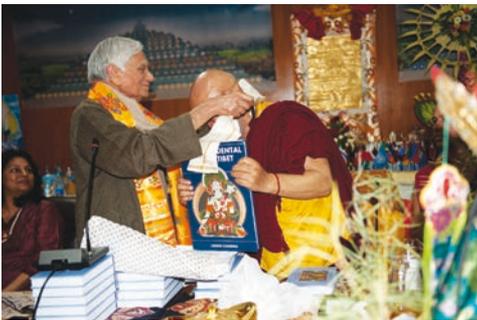
Lama Gangchen welcomes Professor Pandit Lokesh Chandra

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

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

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

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



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

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

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



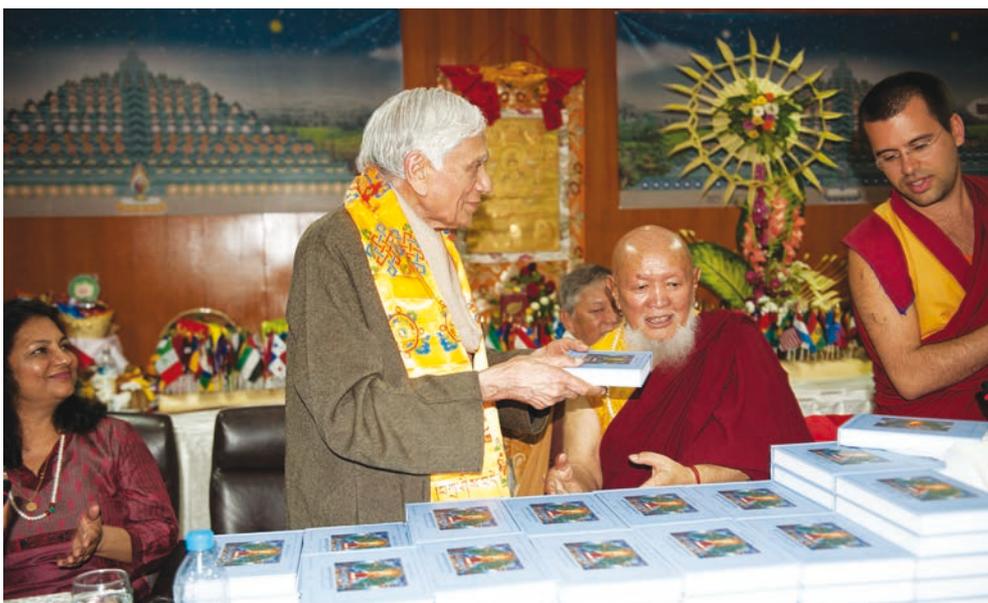
little more about him. Mr Chang who sponsors the printing and shipping of most of our books is also here; a kata for Mr Chang! *(photo)*

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

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

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

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





Professor Lokesh Chandra

Lama Gangchen Rinpoche and distinguished friends

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

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



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

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

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

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

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

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

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

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



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

Remarks following the speech of Professor Pandit Lokesh Chandra

Lama Gangchen

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

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

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

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

Lama Caroline

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

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

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

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



Prof Lokesh Chandra

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

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

Ven. Pasura - Representing Dhammakaya Abbott, Thailand

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



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

Ven. Sanghasena, Ladakh

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

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

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

Ven. Annaruddha, Sri Lanka

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

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



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

Professor Nirmala Sharma, India

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

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

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



Lama Gangchen translated by Lama Michel

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

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



Black boulder from Mount Merapi, commemorating the restoration of Borobudur in 1983, signed by President Soeharto, recognizes the contributions of the many nations, organisations and individuals that have contributed to the efforts to save Borobudur.





WATER BLESSING







United Nations Member States Flags



Opening speech

Dr Heru Budi Santoso

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

Namo Buddhaya,

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

Ladies and gentlemen,

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

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

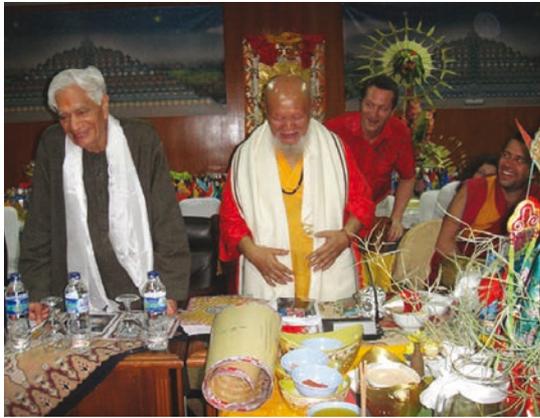
As you could see, Indonesian people were well known for our friendliness and politeness. As soon as you reach our country, we hope that we could greet you with the nicest atmosphere possible. This was originated by the Buddhism that were taught over generations by our ancestor.

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

Thank you very much, May all beings be happy.

Borobudur, March 1st 2013

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





Lama Gangchen

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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



Borobudur Life Achievement Award



Ploughing the fields of the mind

Prof. Lokesh Chandra (India)

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

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

punya-sambhara as Karma-vibhanga

jnana-sambhara as Lalitavistara, jatakas and avadanans

samatha-sambhara as Gandavyuha, culminating in the Bhadracari

vidarsana-sambhara as the Vajradhatu-mandala.

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

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

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

How could I instruct the one

Who has attained unsurpassed knowledge of scripts?

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

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

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

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

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

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



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

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

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

garuda is dana-paramita

nagavatsa or naga prince is sila-paramita

makara or dolphin is ksanti-paramita

vamana or dwarf is virya-paramita

hasti or elephant is dhyana-paramita

simha or lion is prajna-paramita.

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

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

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

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

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

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

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



The tranquil splendour of meditation at Borobudur

Prof. Nirmala Sharma (India)

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

As H.H. Gangchen Rimpoche is going to bring out a volume on the representation of the Jatakamala on the Borobudur, I have chosen to speak on the Suparaga-Jataka, which is the only Jataka in the Jatakamala that speaks of Indonesia. It was translated into Tibetan by Vidyakarasimha and ManjusriVarma in the 8th century when the Borobudur was being completed. It inspired pictorial versions as documentation of the unfailing karmic law. The Jatakas could be easily understood and visibly represented. They became a favorite theme for pictorial representation on the walls of monasteries. The Vinaya of the Mula-sarvasti-vadins enjoins that the Jatakamala be represented on the cloister walls. The Jatakas opened up a new culture for the mass of people in the entire Buddhist cosmopolis. The flavour of the Tibetan version of the Jatakamala "has a charm uniquely its own in causing to ring out at times deeply hidden layers of primitive feeling" in the words of Edna Bryner¹.

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



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

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

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

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

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



Plate 1

The lower half of this Thangka illustrates the Suparaga Jataka.

The episodes are depicted as follows:

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



Plate 2



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

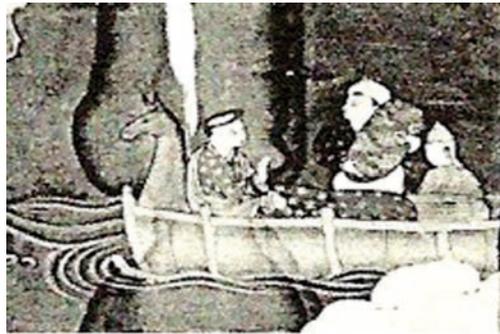


Plate 3



Plate 4

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

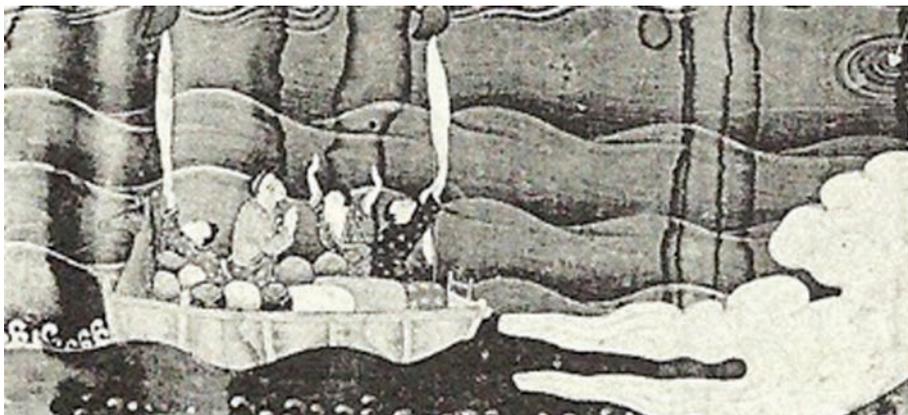


Plate 5

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

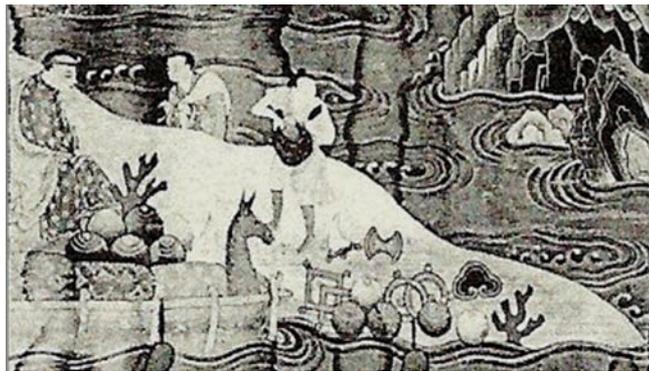


Plate 6

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

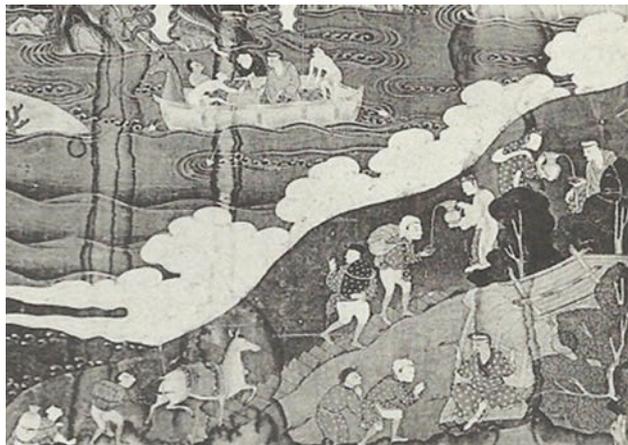


Plate 7

Plate 8: They bow to Suparaga and return.

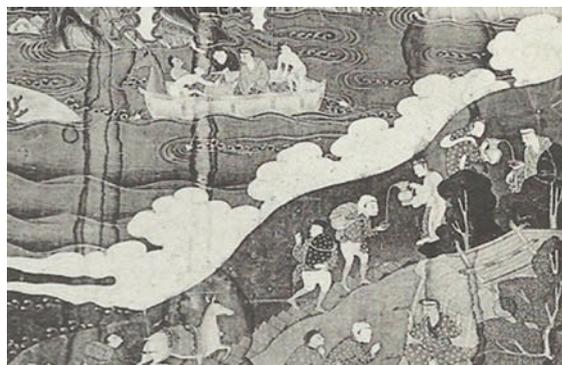


Plate 8



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

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

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

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

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

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



IBa 53

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

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



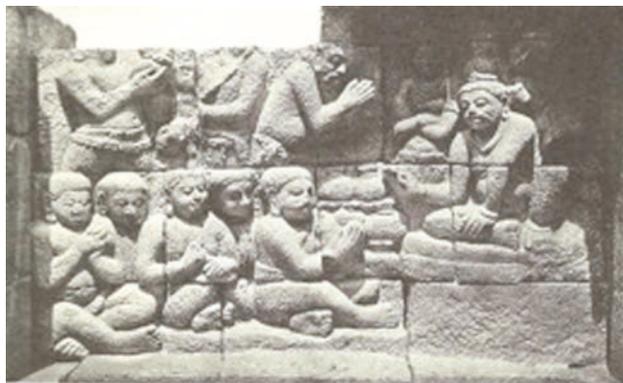
IBa 54

I may cite the Jatakamala in English translation¹ to give a feel of Aryasura's illuminating narrative. "Now the ship was returning with great ease, favored by both the current and the wind, moving like a crystal chariot of the sky gods, As the dim glow of light turned to darkness, the constellations began to appear like ornaments in the heavens, just then, at the moment when the reign of the night begins, Suparaga spoke to the merchants: "Now, traders while crossing the Sea of Reeds and each succeeding sea, you must dredge up sand and stones from the bottom, storing as much as your ship can hold, so that in the future her sides will be firm against any storm . . . not to mention the profit such auspicious gravel will bring."³

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

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

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



IBa 55



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

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

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

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

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



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Lama Caroline

[a talk accompanying a slide presentation]

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

Thank you very much."





SECURITY





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



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



Selamat Malam

Bonsoir

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

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

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

Merci bien for visiting Indonesia, bravo.

Au revoir

It was a very nice surprise for me

Trimakassi!

Vice Minister for Culture Prof. Wiendu Nuryanti:

om / svaha

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

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





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

Rogier Hoenders, psychiatrist (The Netherlands)

Background

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

New discoveries

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

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

Conflicting paradigms

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

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

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

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

Transpersonal theory

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

Spirituality and science

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

How does all of this relate to mental health?

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

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



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

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

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

First person perspective

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

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

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

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







Borobudur - A Wisdom and Peace Mandala to Awaken the World

Claudia Sobrevila (USA / Venezuela)

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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







Liberation from fear by the spiritual power of Borobudur

Dr Rudolf Schneider (Switzerland)

Dearest Friends:

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

So listen or no listen - I am always happy.

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

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

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

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

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

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

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

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

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

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





Outer and inner Science

The Benefits of the Borobudur meditations on Physical Health

Elkana Waarsenburg (The Netherlands)

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

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

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

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

Environmental factors and the influence on physical and mental health

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

(Personal) Benefits of the Borobudur meditations on Physical Health

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



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

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







Borobudur Symbols

Geshe Thubten Kunsang (Tibet)

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

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

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

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





Developing a peaceful mind

Bernard Gesch (England)

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

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

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

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

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

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

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





Yearning for spiritual healing

Prof. Nirmala Sharma (India)

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

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

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

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

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

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

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



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

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

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



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

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

Five Tathagatas

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

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

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

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

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

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

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

Consorts

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

A woman child, O lord of men, may prove

Even a better offspring than a male.

For she may grow up wise and virtuous.

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

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



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

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

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

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

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

So tret ich aus dem Schiff in meine Stadt

Die ist das Himmelreich.

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

The five elements

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

earth and ether (space, sky)

water and fire

air (prana 'breath')

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

solidity (the earth carries)

moistness (the water joins)

heat (the fire cooks)

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





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

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

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

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

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

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

Punya

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



Bodhi Tree planted

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

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

Borobudur, the 1st of March 2015



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



Lama Gangchen World Peace Foundation - LGWPF
UN ECOSOC NGO

NAMO BUDDHAYA
Borobudur Declaration 2013

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

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

Lokesh Chandra

PROF. LOKESH CHANDRA
BOARD ADVISOR

T.Y.S. Lama Gangchen

T.Y.S. LAMA GANGCHEN
FOUNDER

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







Borobudur 2013 Conference Highlights





...LGWPF Young artists for Peace...











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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Lama Gangchen & Dominique Detchen - Mongolia Pilgrimage

Narrated by Dominique Detchen Bock Nayir (1945 - 2012)

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

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



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

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

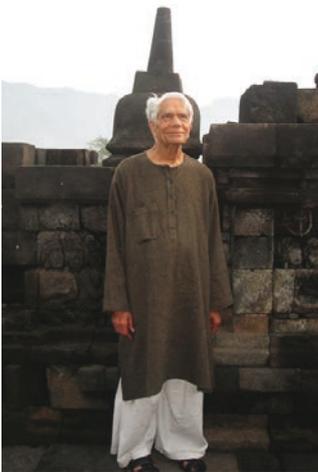
Over the years, contacts with Bel, Daniel and Lama Michel's sister Fernanda have increasingly been strengthened. Spontaneously, at the age of twelve, Lama Michel decides to leave his 'normal life' in order to engage in a monastic life in the south of India, where he presently resides.

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

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

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

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



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

Son of: eminent Indologist late Prof. RaghuVira

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

Publications: 576 books; and 286 articles

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

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

Important positions held in India

Member of the Parliament of India 1974-80

Member of the Parliament of India 1980-86

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

Jawaharlal Nehru Fellow (1974-75)

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

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

Advisory Committee, Encyclopaedia of Dravidian Languages

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

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

Member of the Indian National Commission for Cooperation with Unesco

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

Member of the Visva Bharati University, Santiniketan

Govt. nominee, Indian Historical Records Commission

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

We are the chasm and we likewise are the bridge.

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



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

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



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

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

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

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

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

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

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

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



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

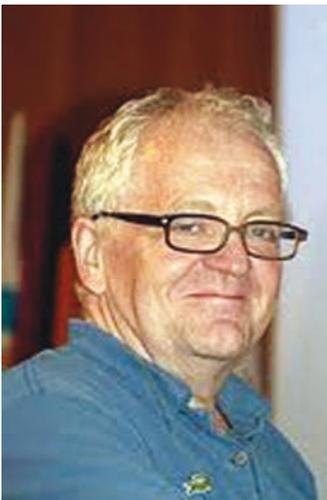


Claudia Sobrevila is Senior Biodiversity Specialist at the World Bank. A Venezuelan national, she holds a degree in biology from the Central University of Venezuela and an M.A. and a doctorate degree (PhD) in Ecology from Harvard University. During her 10 years at the World Bank, she has provided technical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

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

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

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



Rudolf Schneider

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

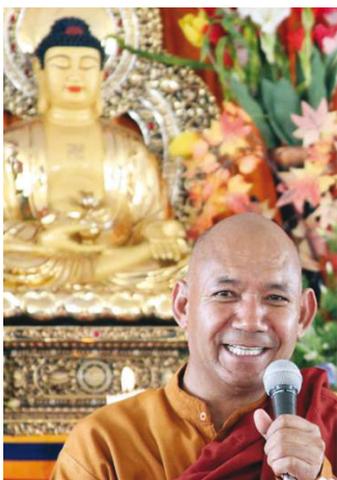
He received a formal education in a classic school, followed by Studies in medicine. Since 35 years he runs a medical office in Schinznach - Dorf as well as a medical school. He is a general practitioner with many specializations in Laser therapy, Traditional Tibetan Medicine, Homeopathy and Chinese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

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

Dr Schneider has been to Borobudur three times with Lama Gangchen



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



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

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

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

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

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

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



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

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

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

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

Gifted men seized time and work as their opportunity.

They make them great and grand

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

Truly great in man but Character and Wisdom.

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

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

But the actual key that opens the gate is wisdom.



Lana Yang (US, China)

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

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

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

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



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



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

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

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

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

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

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



Leonardo Ceglie

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



Claudio Cipullo

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

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

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

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

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

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



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

Goodbye America!

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

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

On Borobudur

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

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

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

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

"Ask your Lama he replied".

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

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

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

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

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

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

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

So practise Self-Healing and have a good time!

Inner and Outer Sciences of Borobudur

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

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

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

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

Prayers and offering ceremonies performed in holy places, endowed with powerful spiritual energy, serve to call upon the blessings of the holy beings to develop peace and global friendship in this world, for a healthy and prosperous natural environment, for the happiness and joy of all living beings, and for the development of inner peace in everyone's heart.

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

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

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



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

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



Buddhist temples and mandalas linked to Borobudur

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

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

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

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

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

History of the Borobudur Stupa-Mandala

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

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

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

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

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

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



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

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

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

The Mandala

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

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

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

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

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

The Stupa today

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

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

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

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

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





Temple of Heaven on Earth

Albagnano Healing Meditation Center
Lake Maggiore, Italy











Filling the Central Channel of the Temple with 1'600kg of crystals





Borobudur Project: Lalitavistara Bas-Reliefs

Albagnano Healing Meditation Center
Lake Maggiore, Italy





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



Borobudur Projects: Brazil

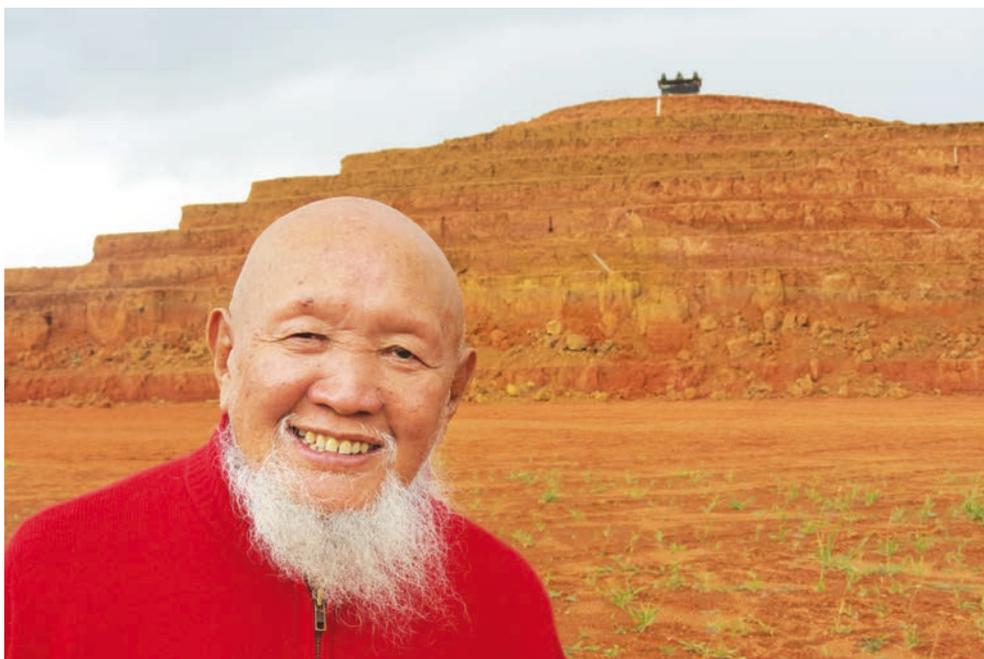


Temple of Great Love, Campos de Jordão, Brazil

The Minas Gerais "Borubudur" Stupa Mandala Project in Brazil













International Seminar at Borobudur Mangalang

Organised by

National Research and Development Centre of Archaeology - Indonesia

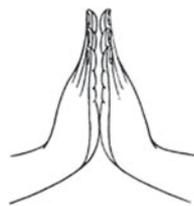
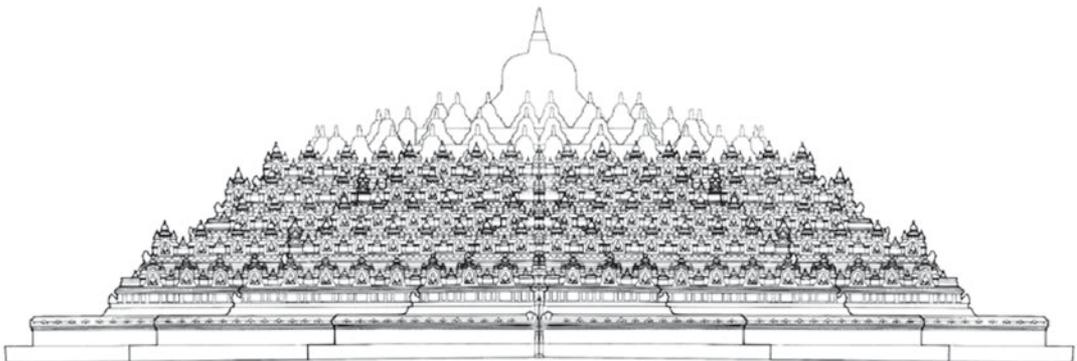
held from the 1st to the 5th of July 2008

Selected Papers

Professor Lokesh Chandra

T.Y.S. Lama Gangchen

Caroline Gammon



THE HIDDEN BASE IN THE COSMOSOPHY OF THE BOROBUDUR

Prof. Lokesh Chandra, New Delhi (India)

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

It was translated into Tibetan twice:

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

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

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

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

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

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

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

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

97-100 Birth in *sadgati*: manuṣya

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

123-160 represent Lokaprajñapti ch. 62-71

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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 (*vṛddha, 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 Avataṁsaka Sutras” (*Cultural Horizons of India* 6.32-51).

Empress Wu Tse-t'ien had the Avataṁsaka-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 Avataṁsaka written by herself in 699 she was happy to have received the prophecies of Lord Buddha. The memorial presented by the translators of the Avataṁsaka 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 Avataṁsaka sanctum. It was built during the reign of Kyōng dōk who decreed Avataṁsaka to be the State Scripture. The ruling class in Korea and then in Japan saw an analogy between the Avataṁsaka 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 Avataṁsaka 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 Vairocanā-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: sarwajñapūjā “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.

3rd - 4th centuries: Writing down of the *Guhyasamāja tantra* ¹

5th century in Indian in the Gupta period the *Mahāvairocana sōtra* becomes popular.

¹ This is based on the presumed dates of Asaṅga.



8th 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

8th-10thcenturies: Skt. *Punyapala avadānas*

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

Tib. *bSodnams kyi stobspa brjodpo*

Derge Khangyur Vol 76, TBRC 22084076.pdf

8th-10thcenturies: Tibetan translations of the *Lalitavistara sōtra*,

འཕགས་པ་རྒྱ་རྩེ་རོལ་པ་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

8th-10thcenturies: Tibetan translations of the Skt. *firyā ghandavyōha nama mahāyāna sōtra*

འཕགས་པ་རྒྱ་རྩེ་རྟོག་པོ་བཀོད་པ་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

8th-10thcenturies: 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 thamskad kyi dekho na nyid bsduspo'i mdo

Derge Kangyur Vol 84, TBRC 22084084.pdf.

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

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

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

Derge Kangyur vol 82, TBRC 22084082.pdf.

8th 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.

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

Kangyur Vol 83 TBRC 22084083.pdf

10th cent: *Klacakra tantra* Skt. *Vimla prabhanma mōlatantra nusaridva shasha sriklacakrat Tantra dzatika* translated into Tibetan, དུས་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

11th 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.



12th –15th 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་ཚེན་མེད་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། སྐྱབ་བསྐྱེལ། 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 འལ་*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. འལ་*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 སྐྱབ་བསྐྱེལ། *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 གསེས་ཀྱི་ལུ་ལོ་ལོ་ལོ་ལོ་, the ཏཱ་ལྷ་མཚན་ truths of འཇོག་པ་ལྟ་བུ་ cessation and the ལམ་ལུ་ལོ་ལོ་ལོ་ 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.

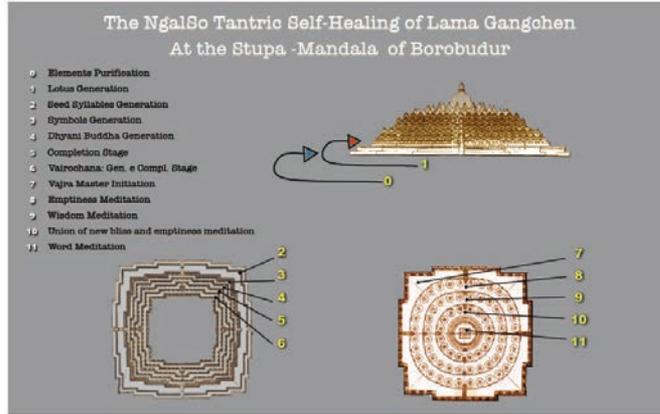
At the bottom of Borobudur we meditate to make peace with the environment- here in the park around Borobudur is such a beautiful place, and so the female images next to the 432 *tathagatas* on the square galleries of Borobudur represent that we need to take care of Mother Earth, Mother Water, Mother 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*, ་འཇིགས་པ་ལྔ་པ་ལྷན་པོ་ then as we circumambulate and ascend galleries 2,3,4 and 5 we try to develop all positive energies and minds, ་གསལ་ལྷན་པོ་. 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 ་རྒྱུད་པ་ལྷན་པོ་

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་ལྷོན་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་རྩེ་ལྷོན་པོ་རྩྭ། 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་རྩེ་ལི་བསྐྱོད་རྩེ། 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་བསྐྱོད་རྩེ་མཁྱེན། LAMA MIHKYO DORJE KHYEN



New bliss and emptiness arises purifying our hatred, our aggregate of consciousness, our hell realm and our mental problems of nervousness, anxiety, panic, mania, anger, stress, tension and hysteria.

The new bliss and emptiness heals our heart chakra and all the bile diseases related to it such as hypertension, angina, circulation and nervous system disorders, blockages of the subtle energy channels, disorders of the heart, intestines, duodenum, blood plasma, blood serum, blood valves, liver, gallbladder, rheumatoid arthritis, water retention, fevers, excessive sweating and general infections.

Breathe in

(Visualize Guru Akshobya above our crowns pouring purifying nectars on our heads. At our heart chakra is another Supreme Healer Akshobhya, blue in colour, displaying the mudra of stability and granting the water initiation by radiating lights and nectars. The new bliss and emptiness we experience is the actual Vase Water Empowerment of the Supreme Healer Akshobya)

The new bliss and emptiness grants compassion: the cool moon-like nature of mind, the dharmadhatu wisdom, the pure crystal mind and the power of stability. Supreme Healer Akshobha revitalizes our heart chakra, thymus gland and pervasive wind. Akshobha World Peace Buddha radiates blue healing lights and nectars over the east of our planet.

The keep the energy of Akshobya we have to keep an interest in the 4 samayas of: keeping a vajra keeping a bell, keeping the mudra and keeping a pure bond with the Guru.

ཨོཾ་ཨ་ཀཤོའ་མུང་། OM AH AKSHOBYA HUNG

Circumambulating The Circles of 32 and 24 Stupa-Buddhas Clockwise

ཨོཾ་མ་ཤི་པེམ་མུང་། OM MANI PEME HUM HRI

(OM compassion and wisdom HUNG)

Circumambulating The Circle of 16 Stupa-Buddhas

ཨོཾ་མཎ་སུ་ཁ་མུང་། OM MAHA SUKHA HUNG (We imagine here hugging the world and

all beings and that there are no more enemies, that everyone is close to our heart).

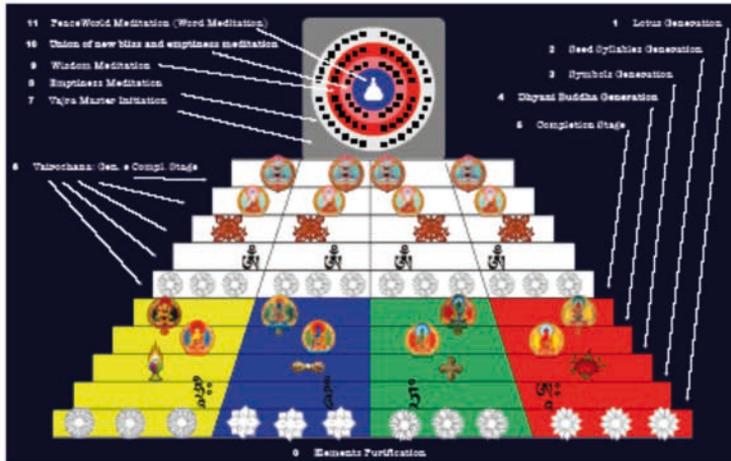
The Main Stupa

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

Anyway in conclusion, Borobudur like most Buddhist *maṇḍalas* 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 *Adhyarḥasatika 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	Amogassiddhi	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	Amogassiddhi	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	Amogassiddhi	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.

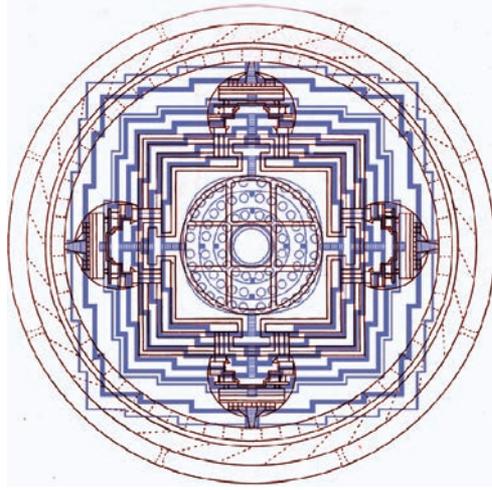
In conclusion, the galleries, circular *stupa* galleries, and the six *jinas* seem to show a pilgrims progress up through the levels of the Mahayanapath, mixed together with Mantrayana prototanic symbolism which will be examined in the next chapter.

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. (Dhargvey, *The Life of Atisha* 1982).

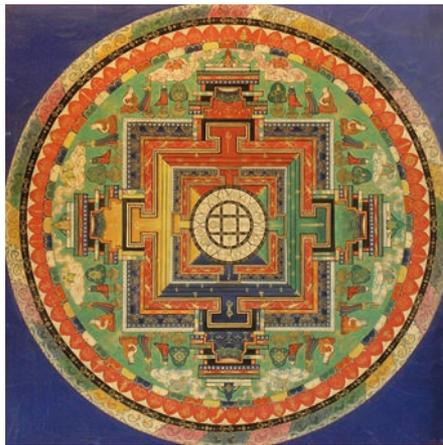
Female Figures Next To The *Jinas* on the Borobudur galleries, my photo 2008





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*



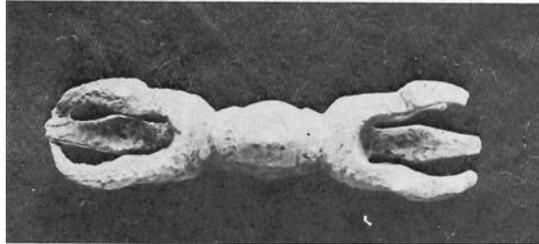
This *mandala* is very reminiscent of Borobudur, note the entrances with *vajras* in the form of *makara* heads and tongues, the various levels, the same *jīna* arrangement as Borobudur and the circle of 16 deities around the central one (Vairochana, the white colour in the centre).

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 *Varjadhatu 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 *dharmakaya* 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'gyur*s 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 Suvarnavipa, 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:

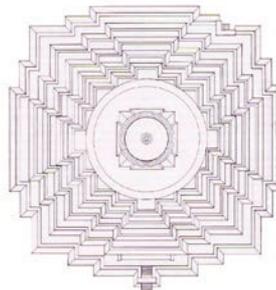
- Changspa *Stupa* Leh, Ladakh
- Tshal Gungthang, Amdo Tibet (12th century)
- Trophul *stupa* near Shigatse, Central Tibet, built by Trophul Lotsawa
- Jonang *stupa*, 14th century, near Sakya, Central Tibet, restored in the 17th century by Taranatha.
- sNarthang *stupa*, 14th century, near Shigatse, 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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NGAL SO RANG SCEN CIOTAB SANG NGA CHI GNAM LEN BOROBUDUR CHI CHIL COR CIOTEN DANG DRELWA

T.Y.S. Lama Gangchen
Tibetan Lama Healer

Ngalso Tantric Self-Healing Practice of the Borobudur Stupa-Mandala

Method to transform this world into Shambala



Lama Gangchen Peace Publications



INTRODUCTION

The Ngalso Tantric Self-Healing practice contains many different therapies to purify body, speech and mind, and to heal the inner and outer five elements and environment. These therapies include: breathing therapy, gesture therapy, sound therapy, visualisation therapy, colour therapy, opening chakras therapy, seed syllable therapy and symbol therapy. Throughout the whole practice for example, we should always try to be aware of our breathing: while exhaling we should imagine that we are expelling all our accumulated negativities and illnesses, and as we inhale we should imagine that we are collecting and bringing inside all the pure healing energy of the five elements and of the Five Supreme Healers. As we progress upwards through the different levels and directions of the mandala, we focus on different therapies and healing meditations.

Personified as our lama-healer, the Lama Action Vajra (an emanation of Guru Vajradhara in this world) guides us throughout the entire practice, and until we reach enlightenment. He guides us through the three paths of the Lam Rim, the five paths of the Mahayana and the thirteen bhumis of Tantra, until we ourselves discover the wisdom and energy of the absolute guru - Vajradhara, within our original mind and energy. At this point, our own body and mind become the true mandala of the Five Supreme Healers, and we discover for ourselves the true meaning of the stupa-mandala in front of us.

As we progress through the different levels of the stupa-mandala, in all directions around us as well as above, the buddhas, bodhisattvas, dakas, dakinis and protectors hold umbrellas, victory banners, flower garlands and auspicious signs. They sing vajra songs, perform tantric dances and play many kinds of beautiful music. They make a shower of offerings, praises, flowers and nectars in celebration of the birth of the Five Buddhas in our body mandala, on the four walls of the mandala and in the four directions of our world.

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 UTAMANSHRIYE 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 DE WADANG 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 Transcendant 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!

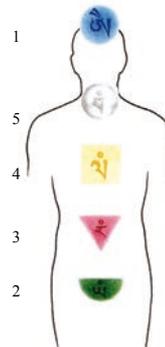
Short Vajrasattva Mantra

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.

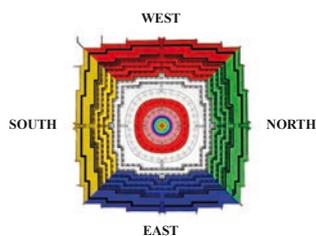
Please, bless me to stop all negativities, obscurations and interferences. Please bless me so that all my channels, chakras, winds and drops become pure containers for positive energy, that I may develop only good qualities of body, speech and mind, and quickly achieve all realisations, especially the 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

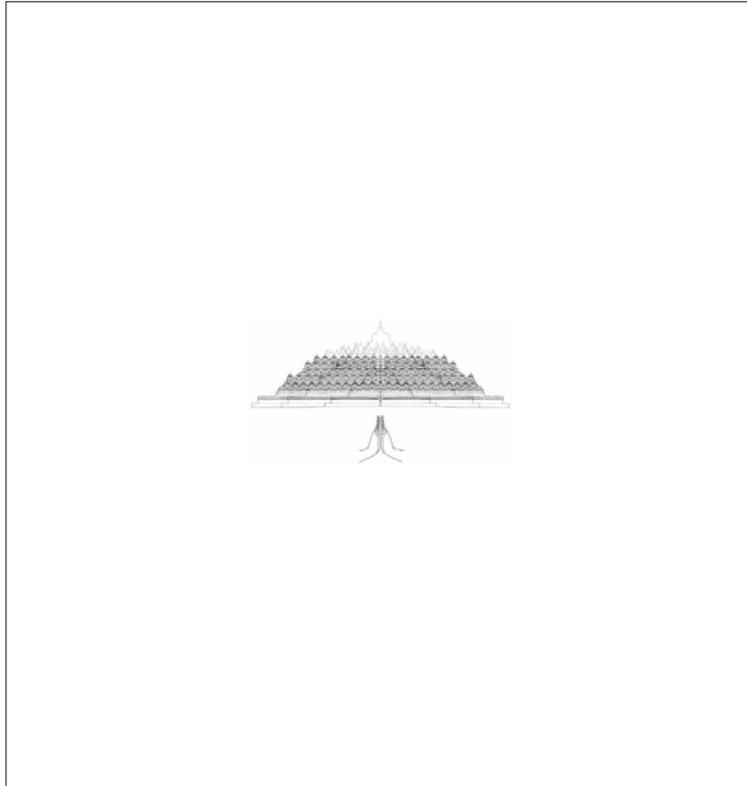
South side: Generation of the yellow 64 petalled lotus at our navel chakra, 92 yellow lotuses on the south side of the stupa-mandala and a huge yellow lotus in the south of our world.

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

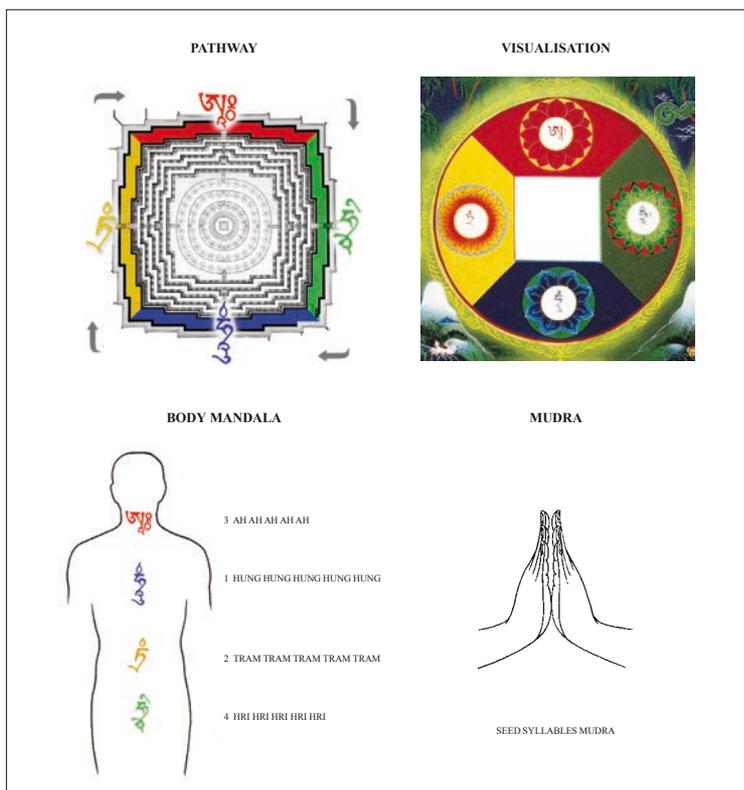
South side: the seed syllable TRAM appears in the lotus at our navel chakra, 92 TRAMs appear in the lotuses on the south side of the stupa-mandala, and one huge TRAM appears in the lotus over the southern direction of our world.

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

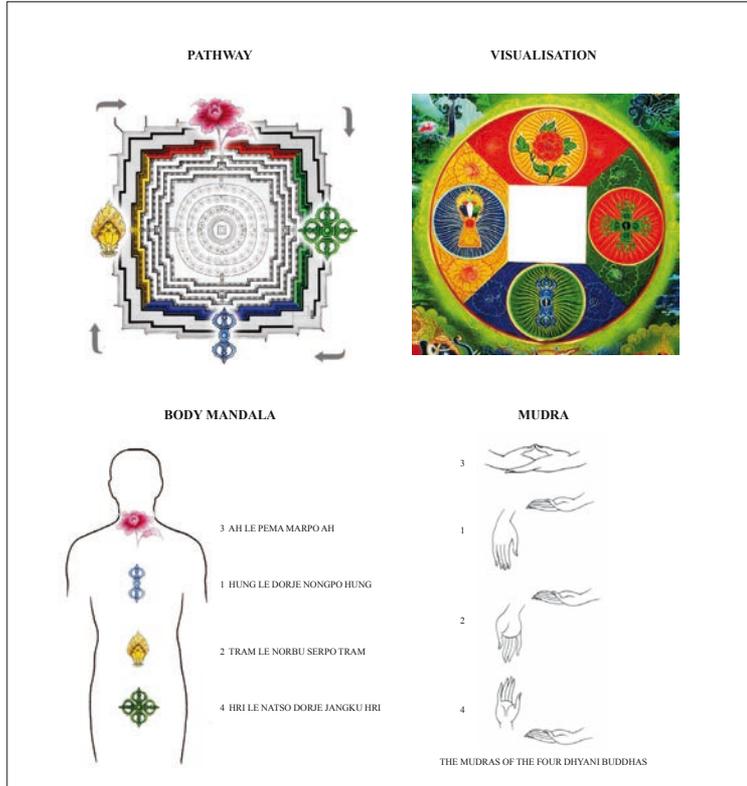
South side: as we perform the generosity mudra of Ratnasambhava, the letter TRAM in our navel chakra transforms into a yellow jewel marked by TRAM. Simultaneously 92 jewels appear in the lotuses on the south side of the stupa-mandala, and one appears in the huge yellow lotus in the south of our world.

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

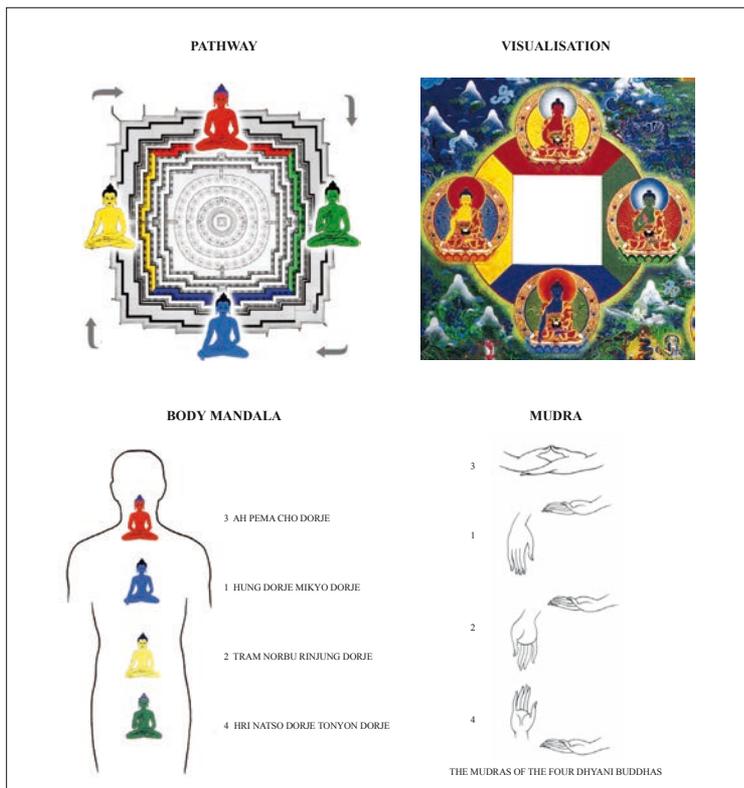
South side: as we perform the mudra of generosity, the yellow jewel at our navel chakra transforms into Supreme Healer Ratnasambhava. Simultaneously 92 Ratnasambhavas appear in the yellow lotuses on the south side of the stupa-mandala, and Ratnasambhava World Peace Buddha appears in the huge yellow lotus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

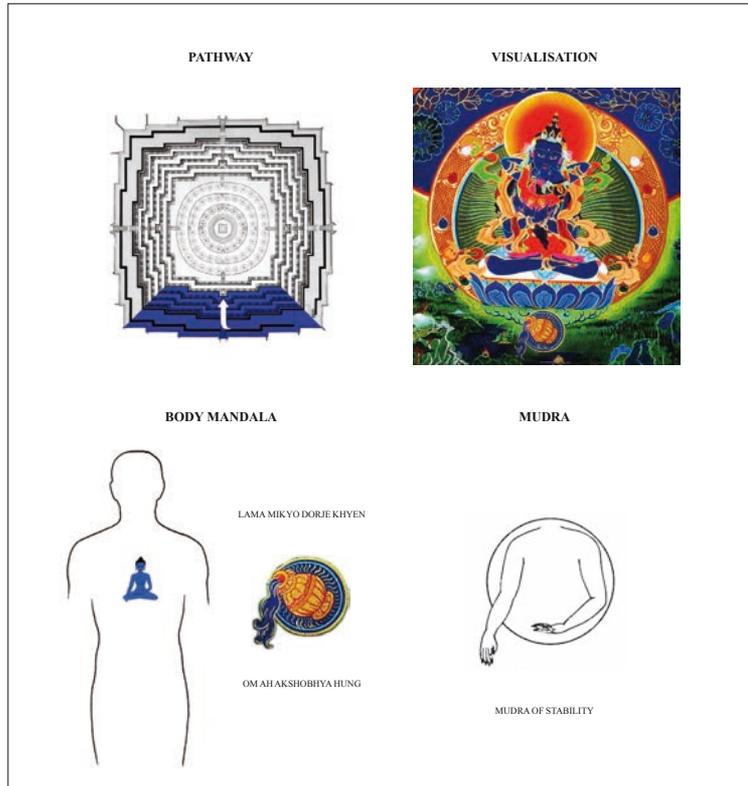
Breathe In

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

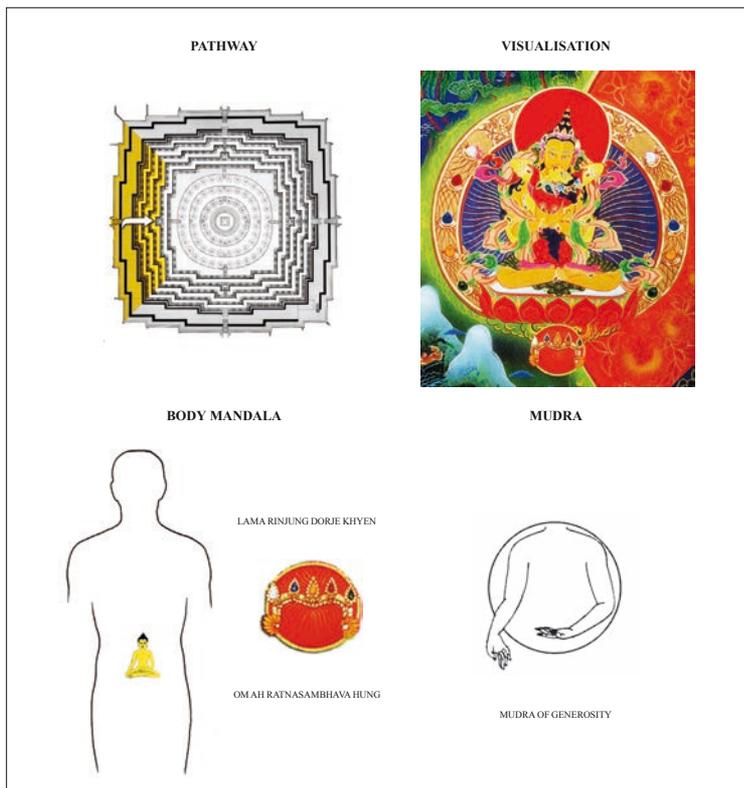
We visualise that Guru Ratnasambhava puts the crown on our heads. At our navel chakra, is another Ratnasambhava, displaying the mudra of generosity and granting the crown empowerment by radiating yellow healing lights and nectars. The new bliss and emptiness we experience is the actual Crown Empowerment.

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

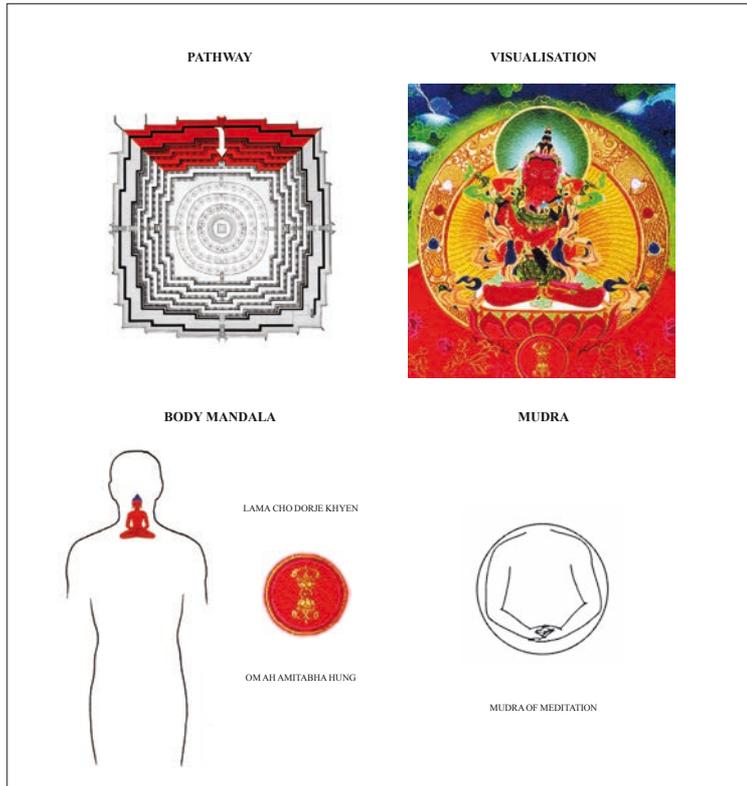
We visualise that Guru Amitabha gives us a vajra. At our throat chakra is another Supreme Healer Amitabha, displaying the mudra of meditation and granting the vajra empowerment by radiating red healing lights and nectars. The new bliss and emptiness we experience is the actual Vajra Empowerment.

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

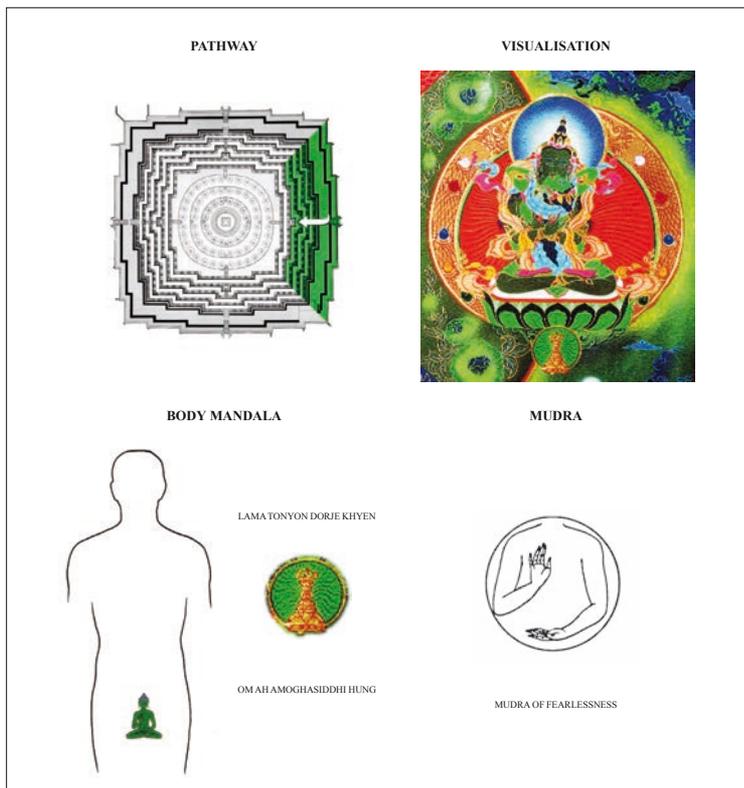
We visualise that Guru Amoghasiddhi gives us a bell. At our secret chakra is another Supreme Healer Amoghasiddhi, displaying the mudra of protection from fear and granting the bell initiation by radiating green healing lights and nectars. The new bliss and emptiness we experience is the actual Bell Empowerment.

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

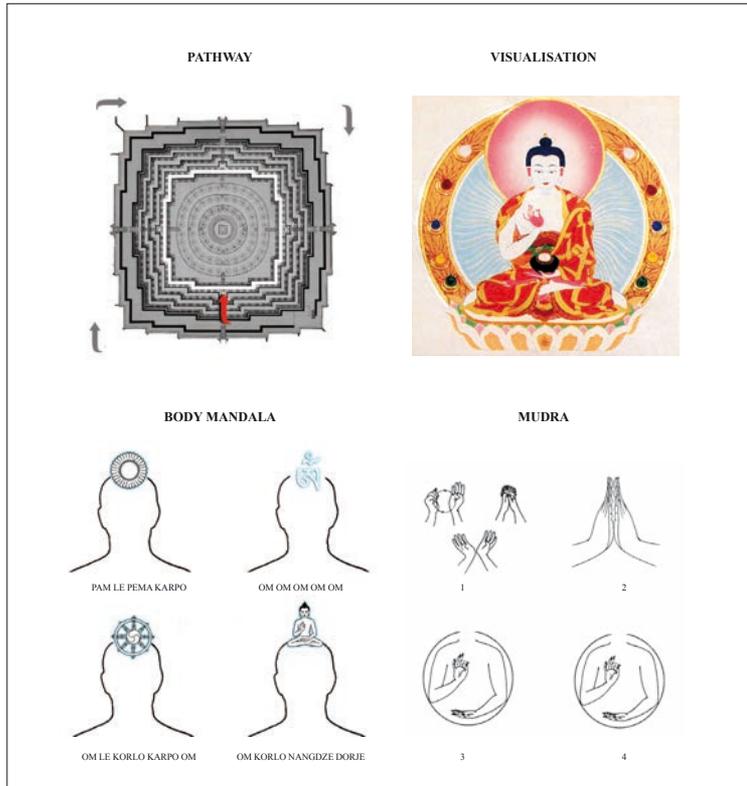
As we perform the mudra of Vairochana, the letter OM in our crown chakra transforms into a white dharma wheel marked by OM. Simultaneously 64 wheels appear in the white lotuses in the centre of the stupa-mandala, and one wheel appears in the huge white lotus in the centre of our world.

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

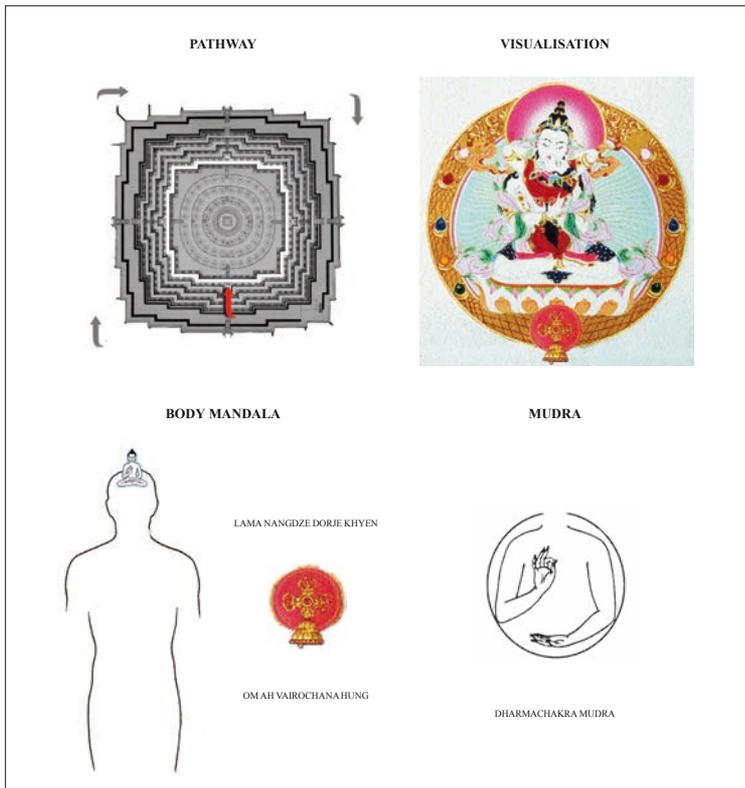
We visualise that Guru Buddha Vairochana gives us a dorje, bell and tantric name. At our crown chakra is another Vairochana, white in colour, displaying the dharmachakra (OK) mudra, and granting the name empowerment by radiating white healing lights and nectars. The new bliss and emptiness that we experience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

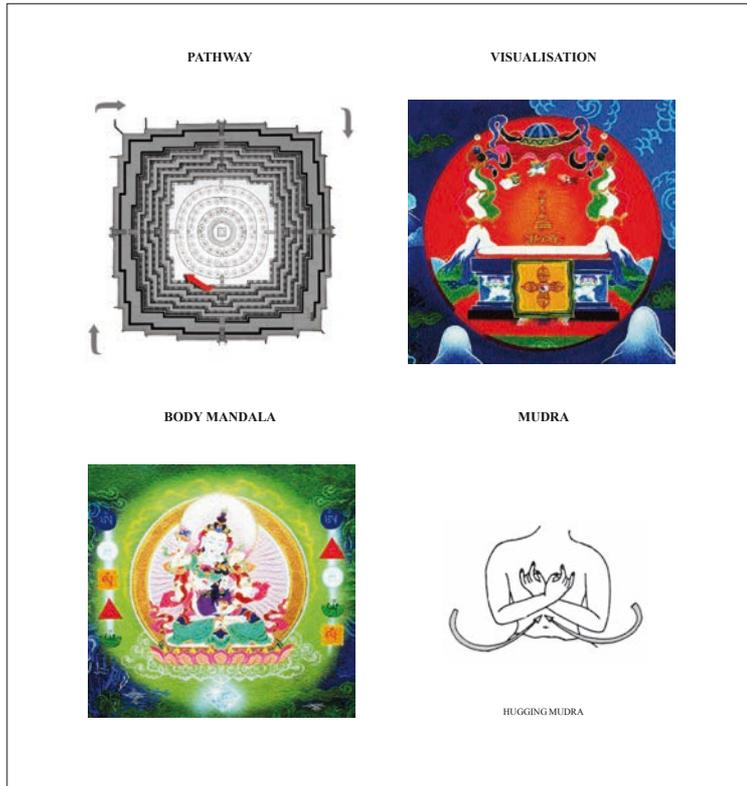
OM AH VAIROCHANA HUNG



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

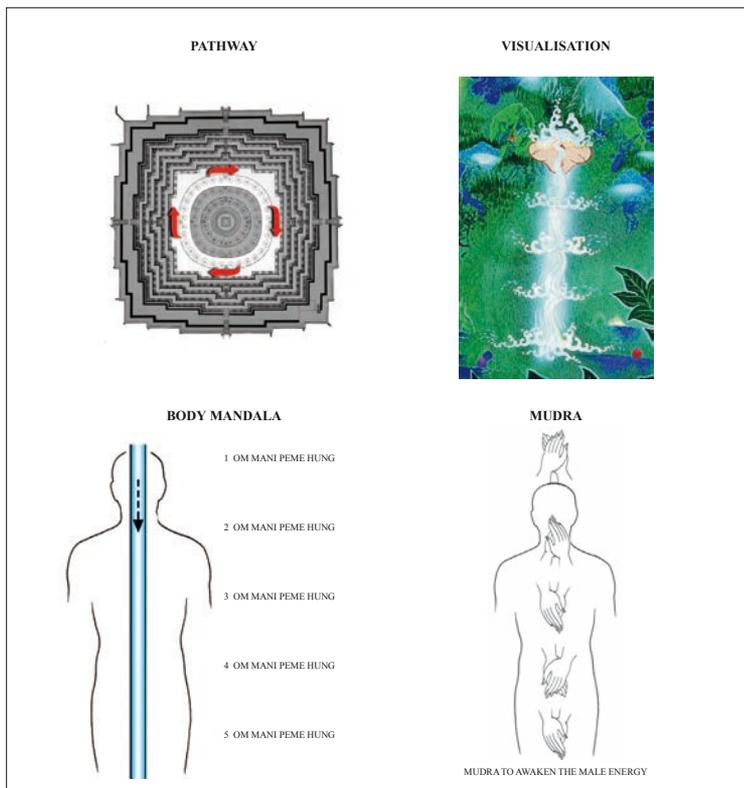
TENTH BHUMI - The Cloud of Dharma Meditation Upon Great Bliss - Awakening the Male Energy

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.

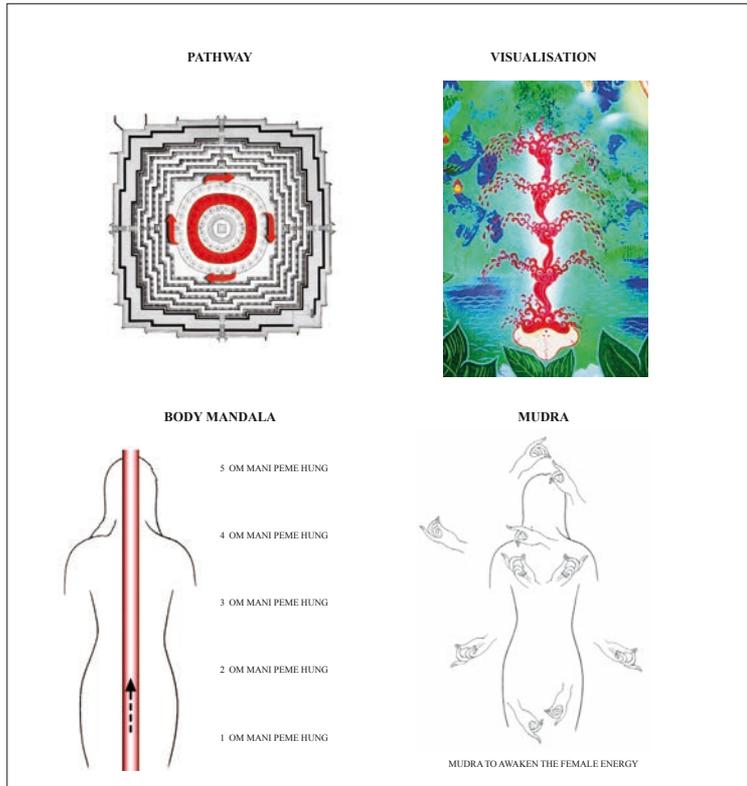
We use the mantra OM AH HUNG to bless the red bodhichitta, located at our secret chakra, and to develop the heat energy of female wisdom, peace-space and interdependence.

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

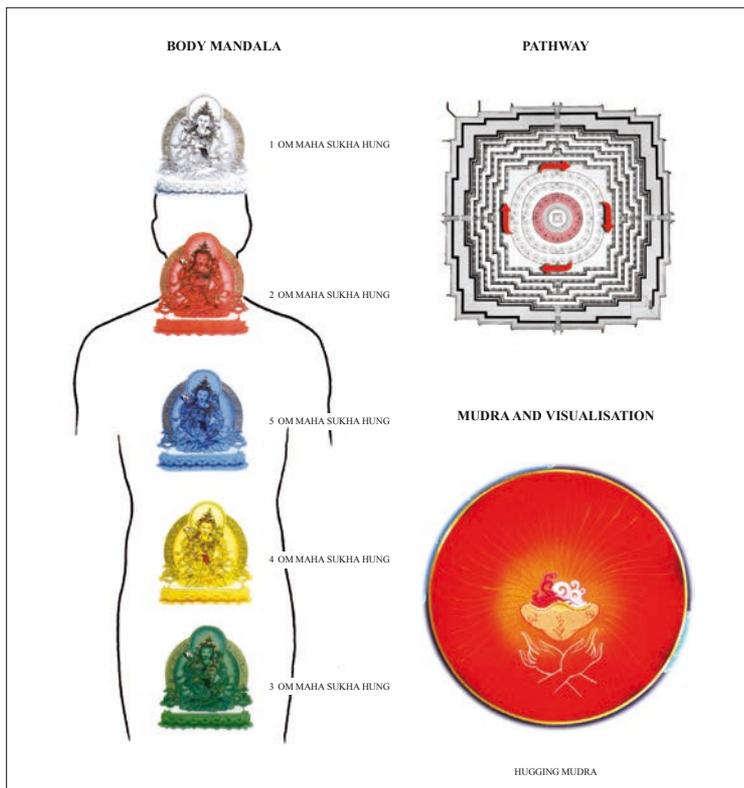
OM MAHA SUKHA HUNG

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.

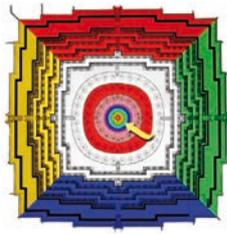


VISUALISATION



PEACE BUDDHA

PATHWAY



MUDRA

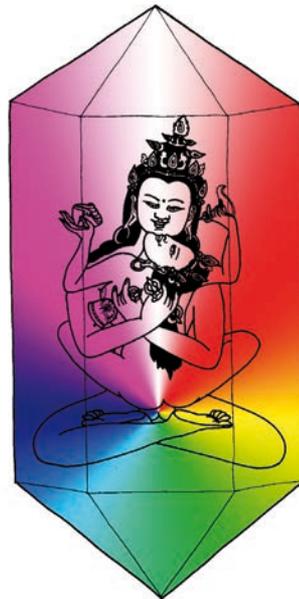
OM BISHWA SHANTHUNG



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.

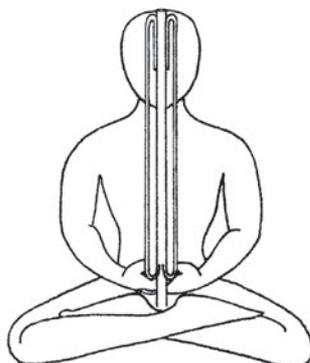
BREATHING EXERCISES

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 bhumis, 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.

Shambala: (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.

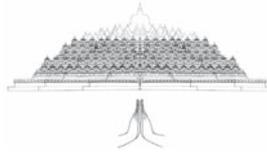
Yamantaka: (Tib. Shin-je she, jig-je) Destroyer of the lord of death. Highest yoga tantra form of Manjushri.

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 21st 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 1st 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 21st and 22nd, he took part in the "Visions for the 21st Century" symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21st 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 Prakshmani, 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 21st 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, 1st of December 1996. The Proposal was distributed on the occasion of the 1st International Holistic Medical Congress, on World AIDS Day.

31. Colombo, Sri Lanka, 29th 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 21st to the 25th 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 1st of March 1997.
35. The Friends Meeting House, London, England, on Saturday the 1st 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

CHRONOLOGICAL LIST

(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 31st 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 IAEPW, 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 21st Century", Seoul, S. Korea, 10 to 14th 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; 21st 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; 21st 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; 20th 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; 22nd and 23rd 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, 6th May 2000. Public appeal for the proposal and the UNESCO program for a Culture of Peace.
102. Albagnano Healing Meditation Center, Italy, 9th 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. Taoyuan, 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. 31st 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 61st 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 Paulo, 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 Paulo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog With the presence of the Secretary of Justice of Sao Paulo 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!



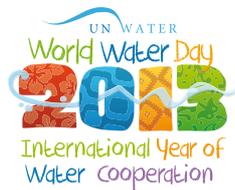
UNITED NATIONS

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 Development¹ and all its principles, Agenda 21,² the Programme for the Further Implementation of Agenda 21,³ the Johannesburg Declaration on Sustainable Development,⁴ the Plan of Implementation of the World Summit on Sustainable Development (“Johannesburg Plan of Implementation”)⁵ and the outcome document of the High-level Plenary Meeting of the General Assembly on the Millennium Development Goals⁶ and the commitments made therein,

¹ *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.

² *Ibid.*, annex II.

³ Resolution S-19/2, annex.

⁴ *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.

⁵ *Ibid.*, resolution 2, annex.

⁶ See resolution 65/1.

10-52178



Please recycle



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,⁷ 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 2010,⁸

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;⁹

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

⁷ See resolution 55/2.

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

⁹ 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 21,² the Programme for the Further Implementation of Agenda 21,³ the United Nations Millennium Declaration⁷ and the Johannesburg Plan of Implementation,⁵ 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**

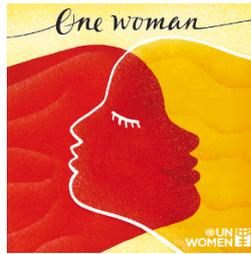
Water holds the key to sustainable development. We need it for health, food security and economic progress. Yet, each year brings new pressures. One in three people already lives in a country with moderate to high water stress, and by 2030 nearly half the global population could be facing water scarcity, 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

10-51284





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







List of United Nations Member States

A	Estonia	M	Sao Tome and Principe
Afghanistan	Ethiopia	Macedonia - The former	Saudi Arabia
Albania		Yugoslav Republic of	Senegal
Algeria	F	Madagascar	Serbia
Andorra	Fiji	Malawi	Seychelles
Angola	Finland	Malaysia	Sierra Leone
Antigua and Barbuda	France	Maldives	Singapore
Argentina		Mali	Slovakia
Armenia	G	Malta	Slovenia
Australia	Gabon	Marshall Islands	Solomon Islands
Austria	Gambia	Mauritania	Somalia
Azerbaijan	Georgia	Mauritius	South Africa
	Germany	Mexico	Spain
B	Ghana	Micronesia - Federated	Sri Lanka
Bahamas	Greece	States of	Sudan
Bahrain	Grenada	Moldova	Suriname
Bangladesh	Guatemala	Monaco	Swaziland
Barbados	Guinea	Mongolia	Sweden
Belarus	Guinea-Bissau	Montenegro	Switzerland
Belgium	Guyana	Morocco	Syrian Arab Republic
Belize		Mozambique	
Benin	H	Myanmar	
Bhutan	Haiti		T
Bolivia	Honduras	N	Tajikistan
Bosnia and Herzegovina	Hungary	Namibia	Thailand
Botswana		Nauru	Timor-Leste
Brazil	I	Nepal	Togo
Brunei Darussalam	Iceland	Netherlands	Tonga
Bulgaria	India	New Zealand	Trinidad and Tobago
Burkina Faso	Indonesia	Nicaragua	Tunisia
Burundi	Iran - Islamic Republic of	Niger	Turkey
	Iraq	Nigeria	Turkmenistan
C	Ireland	Norway	Tuvalu
Cambodia	Israel		
Cameroon	Italy	O	U
Canada		Oman	Uganda
Cape Verde	J		Ukraine
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BOOKS

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