

Claudio Cipullo, Italy

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

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

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

He kindly replied that Borobudur was the map to go to Shambhala; 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 labelling, the pure rainbow nature of reality will reveal itself and you will be in Shambhala. So practise Self-Healing and have a good time!

I wish that everyone, at least once in their life, be able to experience the profound secret meaning of this temple of peace and healing.... with the blessing of Lama Gangchen Rinpoche!

I shall never cease to thank my guru in this and in all future lives!





Diane Williams, USA/Italy

In May 2002 I was planning journey Bali, Indonesia to attend a "PrepCom" for the United Nations World Summit on Sustainable Development for work. I mentioned this trip to Lama Gangchen and he said "when you are there go to the Borobudur Temple, it's very close..."then he paused and said: "you are going to need it." I wasn't sure why he said I would need it but soon found out. A few days later I received a devastating email from a colleague saying that sadly one of my closest friends Alexandra Meijer-Werner died in a tragic plane crash along with her boyfriend and their beloved dog. I was in a state of shock. How could this happen to someone so young, pure and vibrant? Alex was one of those people that almost seemed too angelic for this world. Everyone loved her. She was pure light. I knew then why Lama Gangchen said I would need to go to Borobudur.

In my profound sadness I arrived at the Manohara Hotel right before sundown. I walked to the Temple grounds and approached the Temple, I begin to pray for Alex and asked her to please send me a sign that she was ok. Soon after that thought, the Temple lit up with brilliant light. I knew that was Alex showing me that wherever she was she was fine. I received other signs after that as well. In that moment I knew that consciousness has no bounds and those that we love don't ever really leave us but they just transform into another form.

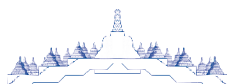
Going to Borobudur during that very difficult period was a true blessing. Even though I was there for the first time it felt like I was home in a land that was so comforting and familiar to me.

Interestingly when I was looking over my photos from that trip, there were many orbs and spirit images in white and pink...a few of them surrounding me. I showed them to Lama Gangchen and he asked to keep one.

I know that Alex was with me on that trip, as well as the spiritual guides that helped me connect to her and a previous time that was very significant to me. I have infinite gratitude to Lama Gangchen for guiding me to this magical place.

I shall never cease to thank my guru in this and in all future lives!





Dominique Nayir Detchen (1945 – 2012), France

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.

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

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.

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.

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.



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.



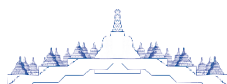
Dr Gitta Schneider, Germany

Borobodur ... was our destination for Millennium 2000 looking forward to learning more about this mysterious, space shuttle like temple. But nowhere we could find a Buddhist monk willing to guide us through its "history book chiselled in stone". Disappointed we stopped at an inn and read to our surprise on a black board "World Meeting of Buddhists".

One of these Buddhists suggested we come again next morning before sunrise to ask their lama for permission to climb up the Borobudur with him and his disciples. In the dark of 1.1.2000 we arrived again at this inn and were invited by the lama to join. Full of trepidation, shrouded in smell of incenses and strange chants, we passed stone Buddhas and reliefs, climbed small ways and stairs and finally reached the terrace right at the top with its huge stupas.

The lama sat down on the ground among them, breathtakingly wrapped in shafts of light of the beginning sunrise starting to chant and to practise a strange program. This was our first encounter with "NgalSo Tantric Self-Healing". Before our departure from home we sadly had to learn, that my mother was fatally attacked by cancer. I asked somebody of the group, whether it would not be too embarrassing to ask this strange lama for support for her, and full of compassion they opened the way to him. He listened carefully to what I asked him for, embraced me and blew some air behind my ears.

I left full of trust in his help. Next morning at the airport I accidentally met one member of the lama's group, as everybody was flying home again. My question she answered by saying that this lama is a world- famous healer without mentioning his name. The disease of my mother made its terrific progress. But, although her lungs were full of metastasis she suffered from no physical pain and had learned to manage rather well with her extremely poor breathing. She passed away at sunrise calm and reconciled with her fate, which had been rather unkind to her and started her new life: Healed on the 1.1.2001



Ilaria, Fabio & Shanti, Italy

For us, the trip to Borobudur was very important and fundamental to our spiritual journey. Many of our vajra brothers and sisters had spoken to us about the feelings and uniqueness of the experience.

The visiting of "places of power" for us has always been a means for, both the opportunity to accumulate merit and atone our negative karma and above all to receive great blessings and live this wonderful experience together with Lama Gangchen Rinpoche, Lama Michel Rinpoche and other monks and Lamas.

Visiting the stupa is also more than this. It is a sensational mix of emotions that " shakes " in a positive way; it is looking within, detaching ourselves from our so confusing and negative world in order to find refuge with our body speech and mind in a unique reality wherein peace, serenity and enthusiastic joy pervade our most profound sense of being. Our stay was fortunate because we also had the opportunity to be married and blessed by Lama Gangchen Rinpoche and Lama Michel Rinpoche. We further received the promise of blessing to conceive our daughter, that was granted to us about a month after at the Centre Albagnano (Italy).

Now ... we are three! Our daughter Shanti Pema Dechen is the fruit of our inner journey to Borobudur.

One person told us, " You will always carry Borobudur in your heart ." It has been like that! Today our heart and our mind still takes us back to those places . Today Borobudur still is and will be our refuge.



Laura Lau, Singapore

In late 2008, I was inspired to think about tantric Buddhism because I realized that it was necessary to find a safe, reliable roadmap and guidance in order to make progress on the spiritual level. Around the same time, I found myself booking tickets and hotel rooms in Borobudur for Vesak 2009 - I figured that it would be peak season and rooms would be scarce - somehow I'd find friends to come along. I forgot about it and got busy with preparing for Christmas.

Over the course of December 2008 and January 2009, I met the friend and guide who would take me to meet Lama Gangchen in Kathmandu during Losar 2009. I was overwhelmed by the serendipity of the events. Lama Gangchen Rinpoche and the precious experiences I had in Nepal more than struck a chord in my heart. I was very excited that Rinpoche had been at

Borobudur where I was already supposed to visit soon. Lama's secretary was very kind and helped me get a copy of the Borobudur practice as well as a Self-Healing book. It was just perfect because I had no teachings or road map to guide me on my meandering, freestyle meditation. I certainly was glad to have something suitable to practise at the stupa during Vesak. Lama Gangchen manifested everything I needed tailor-made for the precise situation at that time. I felt that my perspective on life was changed, and that my very material lifestyle in a fast-paced city was (as I suspected all along) had less meaning.

I looked forward to visiting Borobudur very much after visiting Kathmandu, because I felt I needed to go to the stupa to get a better understanding and ratify the insights I had received from spending time in Rinpoche's gomp. Meanwhile, I started to read Self-Healing and the Borobudur practice book. My experiences in Nepal had been a good preparation for starting something like this. Everything went smoothly, a couple of like-minded friends wanted to come with me to Borobudur, and we travelled without a hitch. I was filled with joy to see the great stupa arise majestically on the road when we arrived. It was almost Vesak 2009 and the surrounding town was filled with Buddhist visitors of all branches of Buddhism from all around Asia, with the stupa lit up at night for the festival.

My companions and I decided to visit the stupa at the earliest opportunity. I took the precious sadhana and, stumbling over the prayers in phonetic Tibetan with difficulty, slowly followed the instructions by myself - the preliminary prayers before approaching the base of the stupa, then the circumambulations, visualizations and meditations. I was so stunned by the stone carvings on the stupa, that no amount of descriptions or photography could capture. I felt the stupa itself was teaching me through the stone statues - providing the "real-time" illustrations, making the sadhana crystal clear and showing me this side is Ratnasambava and this is now Amitabha and then we turn and the practice is to Amogasiddhi, and then back to the East and Akshobya. In this way, I eventually reached the top of the stupa and was filled with wonder. Although Lama Gangchen Rinpoche was not there that time, his imprint on my first journey to Borobudur was formative. He kindly blessed me and let me take refuge at the base of Borobudur stupa a year later. I have taken every opportunity to return to Borobudur since.

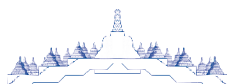
Afterwards, during every visit to Borobudur with or without Lama Gangchen, I have been blessed with spiritual experiences on or nearby the great stupa, that have helped resolve questions in everyday life, or inspired me in making decisions, or simply changed a tired and oppressed mind state into a happy, healthy and peaceful outlook. Each journey to Borobudur has been different, as every occasion has brought new vistas and perspectives - and each lesson was equally important. Although it always seems like some lessons are much harder to learn than others, trying to live the Bodhisattva lifestyle is a little easier with regular visits to Borobudur! Experiences at Borobudur can be so elating that returning to living in hardcore samsara is a little challenging.

Borobudur is a gateway to a pure land paradise that is manifesting with great energy. While this sacred channel is open, Lama Gangchen's great work brings us closer to achieving our best possible nature when we pray and practise at the stupa. I only dare say this because this has been my own experience, and I hope that whoever reads this will have the chance to learn Self-Healing, visit Borobudur and judge for themselves if I have told the truth. As Lama Gangchen says: "Inner Peace is the Most Solid Foundation for World Peace" and at Borobudur stupa, this teaching is set in stone. Long life to Lama Gangchen Rinpoche, the great lamas and all teachers!



Lelia O'Connor and Rick Peterson, USA

The journey to Borobudur with Lama Gangchen was truly a life changing experience. The sunrise meditations, teachings and Self-Healing practices inspired a profound spiritual awakening in us. The imprint on our minds of love, inner peace, compassion, interconnectedness and joy will stay with us forever. Deepest gratitude to Lama Gangchen and all the peace messengers from around the world. One person told us, " You will always carry Borobudur in your heart ." It has been like that! Today our heart and our mind still takes us back to those places . Today Borobudur still is and will be our refuge.

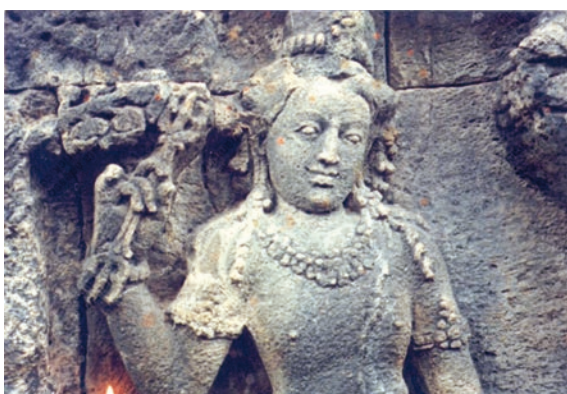


Leonardo Duccio Ceglie, Italy

It was around the year '95, '96. By that time we were already sure that the Borobudur stupa was a Vajrayana mandala. But now we wanted to find the proof so we had to look for symbols that are connected to Vajrayana Buddhism. Usually during a retreat, we went to climb the stupa long before sunrise. After finishing the practice around ten, eleven o'clock, we would come down to the hotel, have some breakfast together and then retreat in our room, have a shower and take some rest. We were usually very tired at that point.

But one day, Lama Gangchen Rinpoche called me and said: 'You go back to the stupa and look for a dorje.' 'Yes, sure', I said, 'I go back.' And I went around the galleries once again, checking for this significant Vajra symbol. Before, we already had discovered many dorjes, but they were never complete in the sense that they were part of a bas-relief, a statue or an ornament.

The most important evidence that we had found earlier is on the bottom of the stairs at the temple. Years before, when Rinpoche saw this for the first time, he already knew. On the banisters on both sides, there are two big animal heads, like water monsters. If you look at them from above, you see the shape of a part of a dorje. This is exactly how the symbol is used in a specific Vajrayana mandala.



Now Rinpoche sent me on a mission to find a full dorje. So there I was again, climbing the Borobudur, by myself, walking through the galleries, checking all the levels... It took me four or five hours. Then, finally I discovered one! A very big, complete dorje! I have never seen one like that in my life! I found it on the west side of Buddha Amithaba, in the third level, in the place where Buddha Vajrapani resides, not the wrathful Vajrapani as we usually see, but the peaceful one.

I remember well where it is because on this side, on the ground there is a huge lion that I like very much. Usually the lions at the entrances are all the same size, but there is one at the entrance of Amithaba that is much bigger.

When I came back to tell Rinpoche about my discovery, I was full of emotions and very happy for many reasons. It was not simply a dorje that I had found, but I found it at Vajrapani, which was a very auspicious and wonderful sign to me.

From that time, until today, we discovered many, many things that confirm the ultimate Vajrayana mandala. And still, every year on Borobudur, we find new things and we continue to understand more about its meaning. Since then we have convinced many important scientists about our findings. For example, nobody considered the existence of images of female Buddha's on the stupa. But we proved that it is full of female Buddhas! Then, there was supposed to be no sign of the sexual union, which represents the union of female and male energy. But we proved it. You can even find the hugging mudra depicted in the lava stone. These are all elements that are part of the highest tantra practice, which is Vajrayana Buddhism.



Lidy Haarman, The Netherlands

I have visited the Borobudur 3 times, in 2009 - 2011 - 2012.

The first time, when we were in the taxi from Yogyakarta to the Borobudur, and I saw the top of the Borobudur, a very strong warm feeling came in my heart. This feeling was even stronger when I came closer to the Borobudur, from the hotel in front. The next day we started the practise, the way around, I was deeply touched and I had a strong feeling of thankfulness.

That time, we took a little tin with some of the ashes of a very close friend, Pia. Pia was also a disciple of Lama Gangchen. Everyday, we took the tin with us when we did the practise. One day, during the Self-Healing, Rinpoche blessed the ashes, and we spread it in small quantities everywhere on the Stupa. It was so blissful and a great honour that we could do this, such a holy place, with special blessings and company. Pia felt very close to me. In 2011, we visited the Borobudur, a few months after the Mount Merapi volcano had a big eruption. What we saw was so overwhelming, such force of nature. Also seeing people helping each other, gave a warm feeling. There was a great festival, with theatre, art, music, photo's, food etc., so many things for the children to have a nice day. We met some of the people who lost everything, sleeping in small tents, we saw their houses completely covered by ashes and stones. Sometimes you can see this on the television, but now it was so close to us... This made doing the practise at Borobudur more intense.

The third time, in 2012, some couples wanted to marry at the Borobudur. Nico and I were already married for 30 years, but then Lama Gangchen also blessed our marriage at the Borobudur. We were so thankful! And everyday, doing the practice at the Borobudur, you can touch a little deeper. Visiting the Borobudur, I experienced that, I recognize in myself more inner strength, which helped me to develop more self-confidence. I want to thank for all the blessings!



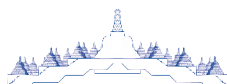
Loes Thijssen, The Netherlands

Here is one story about a precious moment I experienced during Borobudur retreat 2012. At one late afternoon, we all were outside at the parkingspace next to the gompas because that evening a fire puja was to be held. The days before, each morning we had been reciting the mantra of dependent arising many times while circambulating the grounds around Borobudur Stupa:

*Om ye dharma hetu prabhava hetun teshan tathagato hyvadat
teshan ca yo niroda evam vadi maha sramanaye soha*

As I was slanting on the parking-lot, I saw cooked sweet rice was being offered to everybody. Some people rice was brought to, some people went to get rice themselves. I also saw what happened in my mind. Thoughts were coming up saying "O nobody is bringing rice to me, poor me, I'm all alone". At that moment the mantra came to my mind: All phenomena depend on causes and conditions... I realized that if instead of these thoughts, I would be thinking "I will also be looked after..." And at that right moment, a sangha member walks up to me, offering me rice and instantly my mood shifted from feeling sorry for myself to sincere joy!

May it be of benefit to everyone who reads it. And may all you do be of benefit to all living beings!



Luigia Leropoli - Tsering Dolma, Italy

I have been on a pilgrimage to Borobudur with Lama Gangchen once, in December of 1998. Only 15 days had passed since the middle of November, when I finished a course of chemotherapy following surgery for breast cancer; yet Lama Gangchen had insisted a lot that I should participate in the Borobudur retreat of that year, even though I was very weak from the treatment.

The great trust in my spiritual teacher and the opportunity to retreat on the healing stupa prevailed over the concern of having to face a long journey with the uncertainty of health and so, I experienced something truly unique, unrepeatable.

I remember among many such, one really special moment when one morning during the retreat on the stupa, at a point where local people were working on maintenance, Lama Gangchen had taken their water hose and sprayed the disciples lightly as they walked by. When I passed him, he stopped me and told me "washed" as he covered me with water thoroughly, from head to toe reciting the mantra. At that moment I became really aware of a deep cleansing, a "karmic" wash, the certainty of healing in the mandala of Borobudur.

I am deeply grateful to Lama Gangchen, for his special vision and compassion, because, in addition to being healed, my life is always spent in accordance with the teachings of Buddha, with a deep trust in my Master, certain of his presence in this and in future lives.



Maria Rosa Bersanetti, Italy

In the course of my life I have twice accompanied to Borobudur my precious principal Master Lama Gangchen; of the two visits the most significant for me was that first one of Spring 2000.

This experience had a creative consequence... Upon my return, I undertook a project to build the main entrance of our Tek Chok Sam Ling Men Cho Ling without a building plan but simply 'instinctively' together with my husband Elio Privitera and other collaborators. We became passionate about the construction of a beautiful garden. We began by removing from the hill 60 hazelnut Trees and, over the following 3 years, constructed a stairway connecting the main entrance of the Centre in via Giuliani 15, incorporating 4 connecting walls with 2 garden terraces. Each wall embraces a series of 10 columns on which I carved the 5 Supreme Healers, Father and Mother.

The garden outlay, although not expressing the proportion and space of the mandala, nevertheless takes its inspiration from it. Now the house of the Healing Sound Centre (a registered charity) has become one of the highest tourist attractions in the area, known as a 'special castle'. The main events room of the Centre has what is known as the diamond ceiling since joiner Elio Privitera installed diamond shaped wooden inserts in all the cornices. The floor of the room displays the Wheel of Dharma and on the stairs leading to the main entrance of the Centre are mosaics in the form of the 8 Auspicious Signs. In the future I hope to realize the 5th wall of Vairochana with Usnisha crown, but whether we build it or not it is already there.



Michael Nicholson, England

For me, as for others I am sure, the results of practice at Borobudur occur at the end of the pilgrimage, after Rinpoche has departed. At these times, things can happen, mentally and spiritually... For myself, one time, I was with Lama Thubten Wangmo and we were inspired to perform Vajrayogini self-entry up near the top of the stupa. Just as we did the tsog part, there was the murmur of the sound of self-healers coming up the stupa. Within a few moments Lama Caroline arrived with a small group of self-healers and she was able to partake of the tsog and continue on to the top of the Stupa. That was a wonderful experience for me, and proof of Rinpoche's immense kindness.

On another visit to Borobudur, at the end I was so spaced out, when I got to Jakarta I found I had missed my connection. The only connection I could make would be in four days time. Thankfully, there is a wonderful hotel, just above the check-

in. This was interesting because I was able to stay here for four days... for four days I completely disappeared. No one anywhere, knew where I was and that was a terrific freedom; totally alone. During this time I had wonderful dreams. These were the most important results for me, thank you for asking...



Mili Tulku Tenzin Gyaltsen, France

I have been quite a few times to Borobudur, with Lama Gangchen Rinpoche and with some group from Australia and Malaysia. Being there with Gangchen Rinpoche gives a different perspective of the Borobudur structure. We can perceive it as just a historical monument without understanding all the meaning of this wonderful architecture like many do when they come to visit the site as a tourist, just as holidaying curious, or if we are fortunate like all those who follow this incredible being that is Lama Gangchen, to project and immerse ourselves into this 3D mandala, reconnecting with the pure energy that has been input into it. Each time I come to this holy site following the 'King of the Secret Dharma' in the magical wheel of elevation to highest degrees of mind, my understanding of the secret teachings gets deeper and deeper.

Perception goes from gross level to more subtle, understanding step by step the process of the elevation to the highest sphere of reality. It is with the kindness of this holy teacher Lama Gangchen Rinpoche that we progressively, through the teachings of Self-Healing with the five Dhyani Buddhas, together with the five great mothers, repeating constantly mantras, mudras and prayers, that we clear our mental delusions, each time discovering more and more about the true nature of our mind. Of course it does not happen at once but with effort (we have to wake up very early in the morning and go round and round for hours around the precious mandala), perseverance and practice of the knowledge that Lama Gangchen shares with us that we gradually improve ourselves. Lama Gangchen Rinpoche's vast energy linked together with the holy energy of Borobudur is a real boost to our path to enlightenment. How fortunate we are to be with such a teacher in such an environment. Surely we have created the conditions for that and we should not waste the opportunity that is given to us! This place name Borobudur has revived from sleepy hollow to full state of beam. Thank you to Lama Gangchen Rinpoche to enable this to happen.



Nani de Sampaio Barros Matarazzo, Brazil

The experience I felt going round Borobudur was like walking around a big clock, where in some moments the time stopped and I could go back to the past or ahead to the future and at the same time be in the present. I felt like getting more energy in my body the mind more clear and depending on the way I walked around the big watch, I felt my body rejuvenate becoming more young or older. When I got to the highest point, at the top, the center of the watch, I felt a great connection like being in the umbilical cord of the universe. And going down, a surrender to the universe, at the same time getting free from the umbilical cord but knowing the father and the mother of earth and heaven was there any time we need them.



Paulo Busse, Brazil



Well, this years' practice in Borobudur has changed a lot in the way I live. Firstly, my priorities have been shifting from self-gratification through profession, status, sex, food etc., to higher activities like the daily practice of NgälSo Self-Healing, which - since I arrived - I have been successfully trying to incorporate in my daily routine. And it makes a difference. I feel calmer, more open to the needs of those around me, more intelligent, in a word: I just feel "happier".

I guess the clearest effect Borobudur has had on me is that I began to pay more attention to those around me, realising how everyone alive seems to be suffering in a lot of different ways, and how the suffering of others affects me back a great deal. It made me begin to put my own suffering into perspective, and focus more on what I could do to be of help to relieve the sufferings of others.



Rebecca Sharp de Mattos, Brazil

I have been to Borobudur twice and am going again next year. I have also been to many traditional Chenrezig and Vajrayogini retreats at TBI.

The effect that retreats have on the mind and body last visibly at least for a whole year and I believe the inner transformation keeps evolving on a more subtle level even when we think the 'retreat effect' is over.

Borobudur retreats with Lama Gangchen Rimpoche. Lama Michel Rimpoche and Lama Caroline are like walking through a mandala that is building itself in the moment, the practice of Self-Healing becomes alive, multi-dimensional and most importantly it becomes an organic experience felt in the cells of the body and deep in the mind. In 2010, on my first retreat in Borobudur I had the first glimpse of the 'light' of the clear light mind and bought a crystal mala to symbolize this new experience. Ever since, my 'relationship' with my clear light mind has deepened visually and experientially, constantly. I think my first visit to Borobudur with my Gurus accelerated my progress in a way that no other retreat has. One thing that caught my attention last time, is I have never seen and felt such friendliness and good feelings coming from the surrounding nature and mountains of the area, on my last trip I was peacefully drawn to the mountains, like there were friends there. I shared this with my friend, Daniel Calmanowitz, and he said Lama Gangchen told him there are many enlightened beings who have attained the Rainbow Body living in those mountains. I could go on for ages, but in a nutshell, Borobudur with Lama Gangchen is an ocean of eternal nectar for practitioners and I feel blessed to be able to sail that precious ocean perfectly guided by Lama Gangchen, Lama Michel and Lama Caroline.



Roberta Passerini, Italy

This is the twenty second time that Lama Gangchen has been to Borobudur, the stupa mandala in Indonesia. A long time has passed since his first pilgrimage to Java in 1989 with a small following of friends.

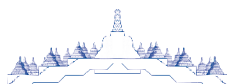
This time, in the year of his seventieth birthday, Lama Gangchen arrived with nearly two hundred friends and disciples, gathering here from all over the world; some veterans who have been dozens of times, others who entered the Borobudur mandala for the first time. The pilgrimage to Borobudur with Lama Gangchen has become a fixed appointment for many people over the years. Something in each one of these journeys will make it an unforgettable experience. During these twenty-two years, over one thousand people have benefited from the sacred and magical opportunity to practice NgalSo Tantric Self Healing within the three-dimensional mandala, an initiatory path, a

labyrinth of open air galleries completely covered in bas-reliefs that illustrate the lives of the Buddha, Bodhisattvas, Mahasiddhas, and scenes of daily life with real banquets and imaginary animals.

The stupa was built in the eighth century a.C. Over-run by luxuriant vegetation, it survived destruction after the population of Java converted to Islam around the year 1200 and was eventually discovered by a colonel of the Dutch colonial troupes in the early 1800s. Unesco has declared it a World Heritage Site. Over the years, Lama Gangchen has invited Masters and monks of the Theravada, Mahayana and Vajrayana Buddhist Traditions to pray with him in Borobudur for world peace. Monks have come from China, Tibet, India, Malaysia, Nepal, Taiwan, Singapore, Sri Lanka and Vietnam. This year a monk from the Dhammakaya Foundation in Thailand was present. Before arriving in Borobudur, Lama Gangchen took part in the Dhammakaya Foundation's suggestive ceremony of One Hundred Thousand Candles for World Peace on 17th February in Bangkok. The Foundation also invited Lama Michel to hold a short series of lessons there, an exceptional meeting between Theravada and Vajrayana traditions.

Our program is "full and secret" he says when he arrives - and he won't be disproved! But it's already morning, and like all following mornings, the alarm wakes us up at 4, because we leave at 5 on the dot. The red burning tips of incense sticks can be seen in the dark of the night, as we circumambulate the stupa and receive all the blessings that rain down like nectar from the Ocean of the Mandalas, as Rinpoche defines it. The pace of the retreat is marked by this extraordinary walk that would be impossible in hotter hours of the day, here at the equator. During the first cora, we recite the mantra of Vajrasattva, the purification of the five elements, we invoke the Five Dhyani Buddhas and the Five Great Mothers, and recite the mantra of interdependence, as we walk through the park surrounding the stupa, while the aurora and dawn lighten the sky. We have a fixed appointment with the elephants that live there. Their quiet behavior towards Lama Gangchen is so different from their irritation with the pilgrims, that it looks as if they are responding on behalf of all animals on Earth to the blessings it seems Rinpoche is giving to them.

Then we continue up to the stupa where we start NgalSo Tantric Self Healing with the first part of the Guru Puja, that we will finish at about 6 every evening. At about 10 in the morning the sun is very strong, so we go back to the hotel for breakfast and afterwards everyone is free to do their favorite things: sleeping, having massage, going for an excursion in the area, wandering round markets, going to the swimming pool... Free time until 3pm, then Lama Gangchen doesn't let us get bored! It is a wonderful feeling to enter the enormous gomba that has been set up this year, full of Geshes and monks (about twenty) and nearly two hundred practitioners, with lots of children. Apart from the daily ascent of the stupa, there was the *Rabne Chenmo* Great Ritual of Purification, with two fire pujas. During the three day ceremony to purify and heal the environment, spiritual powers are conferred on sacred objects, especially the stupa, and requests are made to enlightened beings to manifest and inhabit the objects. Many activities take place



in the afternoons: we had a preview of the video by director Titus Leber, who illustrated the multimedia project "Borobudur - Path to Enlightenment" financed by Taman Wisata Candi Borobudur, Prambanan and Ratu Boko of Indonesia, of which Lama Gangchen is Honorary Adviser.

Rinpoche took us to visit Mendut, by hiring all the horse drawn cabs in the area: a really impressive, colorful procession! This is one of the ways in which Rinpoche helps the local population and generates a beneficial economic impact of our presence on the village economy around the stupa. Of course, we didn't miss a visit to the stupa museum, too. One day was devoted to the ordination of two monks and one nun, and the Refuge ceremony requested by some disciples. The suggestive night lighting of the stupa was assured every night by pilgrims' offerings (with a special dedication to Gloria Pozzi on the fourth anniversary of her passing on 22nd February) and we took care of the twenty or so bodhi trees (figus religious) that have been planted over the years in the park gardens with dedications for peace in the natural elements of the Five Continents and to the memory of masters and friends who have passed away. Massimo and friends from Albagnano financed the reconstruction of a bridge that collapsed during the volcanic eruption of nearby Mount Merapi in November 2010. The Candle Ceremony was held at the end of the retreat as usual. It reached a record of one hundred thousand candles in the year 2000, but this year ten thousand candles were not only placed in rows, but used to create mandalas of light dedicated to world peace: a gigantic OM, the perimeter of the stupa-mandala, a Dharma Wheel, auspicious symbols and much more.

During these journeys, Rinpoche has gradually revealed the mandalas that Borobudur emanates, starting with the mandala of the Five Dhyani Buddhas, that he has taught us to practice with NgälSo Tantric Self Healing. For some years, he has been revealing many other meanings and he has introduced us to the mandalas of Guyasamaja, Chakrasambhava, Vajrayoghini, Yamantaka and Kalachakra. Don't miss the next pilgrimage into the Ocean of Mandalas - there will always be something sacred and magical to discover!



Roel van Liempd, The Netherlands

During my first visit to Borobudur, a friend who was experiencing some personal problems got the advice from Lama Gangchen to go to the foot of the Borobudur mandala after the Teachings and request blessings there. I asked my friend if I could join him and while doing so, I stood in a moment of silence at the eastern stairs in the park, outside of the fence surrounding the mandala.

When I concentrated on my request, I could clearly feel a light but pleasant pressure on my head, as if someone had placed a small plate upside down on my crown. This energetic feeling remained for as long as I decided to stay there and focus on my request.

On a different occasion during the retreat I felt the need to recite some Vajrasattva mantras due to some unpleasant experiences I had encountered with other retreat participants. Untypically for me, I managed to sit in a half lotus position for the duration of reciting one mala of the long Vajrasattva mantra with my eyes closed. When I was finished with my silent recitation, I remained in the meditation posture for a while. During this time I kept my eyes closed, yet I could feel my fellow practitioners around and in front of me as a group. Two of the other practitioners were however clearly visible to me as if I had my eyes open, yet they were closed! I could see who they were, what clothes they were wearing and recognise their facial features. At some point I decided to open my eyes and the persons were exactly where I had seen them before and matching exactly in appearance as before I had opened my eyes. It was a rather pleasant experience.



Rosanna Torella, Italy

Borobudur is something that you can not express in words - with the presence of Lama Gangchen the great stupa is activated. Here come all buddhas, dakinis, even yogis come out of their caves to do the trulkor with us.

The images on the stupa dance.
The sound of the mantras is everywhere.
The earth moves as if floating on the ocean.
Old karmic knots melt - insights arise.
Lama Gangchen takes us by the hand and one step at a time, helps us to open up our mind and heart.

Many magical moments: Last year a light appeared that enveloped all of us for an indefinite time. Clear light should be so!



**Toet de Best, The Netherlands
Holland Chair of LGIGPF (since 1996)**

Namo Guru Bye

"You need experience.... enough teachings now!"

So started in 1991 the first traveling with Lama Gangchen Rinpoche to Nepal, Tibet, China and Mongolia. He told/asked me "to write a letter to my family and friends over this particular Peace Messengers Pilgrimage", accordingly it happened.

One of the sentences in the letter was "Traveling with Lama Gangchen Rinpoche is half of the time waiting, waiting and waiting... and the other half of the time is a wonderful experience!!!"

The waiting time, transformed quite/very quickly in mantra-prayer time and the wonderful experiences with Lama Gangchen Rinpoche are never ending. As 'proved' during the second big/major traveling to Malaysia, Indonesia, Singapore and Nepal, and all other pilgrimages to sacred sites all over the world, and special what we call now 'Our Sacred and Beloved Borobudur Stupa Mandala'.

Fortunately being seventeen times, in the presence of Lama Gangchen Rinpoche, at the beloved Borobudur hereby some of my experience at the - Borobudur Stupa Mandala.

1. My first trip to Borobudur was in 1991 with Lama Gangchen Rinpoche together with seven people. Over the years the number of disciples and friends became more and more. The Millennium Night we celebrated, with special permission as the only group, on the Borobudur with 211 friends!

The first time I looked up at the Stupa Mandala I saw it, and still see it as a very great, impressive and more than beautiful sanctuary. In those days when I lifted my arm it was very painful, my whole the body was sore, heavy and acid - it may sound weird but it is true. A few years after when we did the Self-Healing mudras I did not feel more this pain as before. A blessing in itself!

We always begin by walking on the road circumambulating the entire Borobudur perimeter (some kilometres), then we climb the entrance stairs and then.... we stand in front of the Borobudur monument, beautiful in its full glory. I was deeply impressed! But, realizing that we should go upstairs, beginning at the east side, of the feet of Akshobhya.... I sighed -it came deep from inside -



oh, no!!!Lama Gangchen went with us around and inside the stupa again and again. We went in the morning and in the afternoon and next time again one morning and afternoon by that we enter the Borobudur five times, as I remember. Two night's in Yogyakarta and back to the airport. In a very short time, I believe without knowing, we received all the Borobudur deity's empowerments. Going around and in the Borobudur we did 'only' mantra's like the Vajrasattva mantra, Om Muni Muni Maha Muni Shakyamuni Soha, H.H. Trijang Guru mantra and the Nyimo delek... dedication, and we received all the holy blessings of Guru Buddha.

2. It was the next year visit to the Borobudur. One time Rinpoche and me walked up hand in hand and we saw all the beautiful mountains, the Merapi and the other volcano. On the top he said very softly as if he spoke to himself ... " We should make a meditation centre here." Immediately, I reacted, without second thoughts: "Yes... and I am going to live here." Rinpoche answered " No, no,a woman alone!" The subject was closed.

3. One or two years later in Borobudur I said " Rinpoche, even if you said that I was going to die here... now, I am happy." Tears came into my eyes. I do believe that it is still like that... If I will die tomorrow here in Borobudur, what more could I wish for....? For me there is nothing preceding the Borobudur site. This deep love has been from the first moment till now!

4. Over these 25 years, many of Lama Gangchen close disciples, friends and others, do have many different experiences which we could and did share with each other at the same time or later one verbal, with pictures, videos and memory talks. Like seeing different sacred images, as Buddhist, Taras, Snowlions and uncountable rainbows in various forms all in the clouds above and around the Borobudur.

5. One day we are sitting in the Manohara Conference room 'Our Borobudur Gompa' and Lama Gangchen was giving a explanation about the Borobudur. I looked outside the window, and exclaimed spontaneously: "Look, Manjushri in the sky..." the whole sky was coloured with beautiful 'unthinkable' images, clouds of different forms and waves of various shapes.

6. One night after wishing Lama Gangchen a good night and getting His blessing, I went to my room. But not before gazing at our beloved Borobudur and praying the last dedications for the benefit of all sentient beings. At that moment I saw the 'unthinkable' ...from the top of the Borobudur to the end of the universe...or the other way around...was a strong beam of white crystal clear light. Rinpoche and some others were called to share in this very particular phenomenon. Later on we learned, from the First Man on the Moon Astronaut Neil Armstrong, that while going around in the space he saw one beam of light coming from the earth. Back at the NASA station they discovered, based on the globe map, that the light came from Indonesia, Java most probably from the Borobudur Stupa Mandala.

7. After a 'normal' Borobudur day, we are sitting outside to dinner, Lama Gangchen -out of love and compassion - with his back to the Borobudur and we facing him and behind him the Borobudur. 'It' happened...looks like the Borobudur transformed in a Buddha head. Not believing my eyes, I closed and opened them twice and saw the same image...Buddha's head, very clearly...no doubt! Without saying anything to Rinpoche or others I looked happily, fascinated and joyful. After a while, Buddha's head moved from the left to the right side and back, not only once but many times...a miracle! Finally, I went to Lama Gangchen Rinpoche-La asking him to look that the Borobudur is a Buddha's head and it is moving unbelievable! He confirmed " Yes, this can happen..." without looking to the stupa or saying anything to the others "...not unbelievable but an unthinkable experience Toet-la. "Year after year, during the week preceding Lama Gangchen Rinpoche's arrival at Borobudur, I was there to prepare his retreat, and every evening I went alone to the feet of the entrance to the Borobudur stupa mandala. For many years, Buddha's head manifested but never again moved as it did on my first experience. Most probably, and fortunately, Buddha manifested and moved His head the first time to confirm He really exists.....!



Maria Cristina Quintili De Ruiter, Italy

Developing faith in the Buddhadharma Inner Science

It was one of the first of Lama Gangchen's pilgrimages to Candi Borobudur in the early 90's and there were few people attending. As soon as I arrived the environment appeared to my senses as a Pure Land, peaceful and blooming, the air filled with flower scent and delicious fruits to taste, another dimension of

time. The Manohara Hotel, where we all stayed, had just been completed and it looked to me like the vajra palace of the deities with its gardens and pavilions. The entire archaeological site area including the Museum, Mendut and Pawon Temples, seemed to me a huge mandala and so all that took place inside was spiritually meaningful. The first sighting of Borobudur was astonishing. I felt that the whole stupa was alive, seeing the molecules vibrating. I had actually experienced the same kind of vision when I first met Lama Gangchen. The image of his form was not sharp, but appeared naturally a little out of focus, like a mirage. That's how I saw Him and that's how I perceived Borobudur on first approach. At the very beginning I even found it a bit scary, because I could feel his inner power, impressive, magnificent and mysterious. From that time on I joined the pilgrimage for several years in that first decade and more recently after 2010.

In those early days, even to find a single publication about Borobudur was quite rare and so precious for us that, inspired by Lama Gangchen, we felt like pioneers researching together with the Lamas, such as Ven. Geshe Yeshe Wangchuk, Prof. Yonten Gyatso, Tsem Rinpoche and many others, the hidden meaning of Borobudur stupa-mandala, finding out its features and its numerological proportions compared with the Tibetan mandalas and stupas (choerten), and their similarities. Being there was a very special opportunity that influenced my whole life from that moment on.

We used to go to worship at a hidden temple, the inclined base of which was only partially rising out of the rice fields and we would pray that it might be possible to bring it back to the surface for its re-discovery and restoration for the benefit of believers, researchers and ultimately all humanity. Lama Gangchen skillfully stimulated our imaginations, igniting interest in our young minds and firing up our expectations. Little by little he disclosed the complex structure of the "Buddhist Encyclopaedia" carved in volcanic stone. He spoke of the three vehicles (Theravada, Mahayana, Vajrayana), the different levels of the square galleries, the circular terraces, the three realms, the main central stupa symbolising Buddhahood; he showed us the various Vajrayana symbols, the Bodhisattvas and scenes described on the Borobudur reliefs. In the evening he talked about the origins of Borobudur, telling us many stories of "immortal" yogis living in that area, of King Sailendra and the architect Gunadharmas. For me the most fascinating aspect of his teachings about Borobudur, was that he spoke like one who already knew almost everything about the matter whilst pretending to know little. He was like Buddha Shakyamuni who, though already enlightened, offered his life as a metaphor, taking a human rebirth and reaching enlightenment in order to teach humanity by means of his example, as is described and carved in the "Lalitavistara Mahayana Sutra".

Since 1993, Lama Gangchen taught the NgalSo Tantric Self-Healing II and progressively developed "The NgalSo Tantric Self-Healing Practice of Borobudur Stupa- Mandala - a Method to transform this world into Shambhala", later combined with the "Shing Kam Jong So" the five Great Elemental Mothers method of "Making Peace with the Environment". Gradually the whole picture became clearer. From the very beginning he underlined the following: the presence of female Buddhinis, some Sutras,



the different levels of Buddhist practice, the Five Paths and the four classes of Tantra all of which can be applied to Borobudur, together with the mandalas and practices of the main deities' (mainly Kalachakra, but also Tara Chittamani, Guyasamaya, Vajrayogini-Heruka and Yamantaka). Over the years, he invited many lamas and scholars to give us teachings, to share their feelings and insights on the more enigmatic aspects of Borobudur, its identity, true nature and its messages for humanity for all time. During the new millennium celebrations 1999-2000 the group offered one hundred thousand lighted candles and freed many doves. Zawa Tulku Rinpoche made, in record time, a Kalachakra sand mandala, which was carried to the stupa as a further offering. One of the first hypotheses of the Lamas was that the stupa was related to the Kalachakra Tantra. Year after year Lama Gangchen Tulku Rinpoche demonstrated to us that almost every teaching and every Mantrayana method can be applied to "The Ocean of Mandalas". Eventually scriptures and pictorial sources were found revealing that Borobudur was indeed built as the Maha Vairochana Mandala, as represented in the early Yogatantra tradition. The carved Sutras were revealed and identified as the: Mahakamavibhanga *, Jataka Tales **, Lalitavistara *** and Gandhavyuha ****. At that point all the pieces of the puzzle were found and matched.

Those days, following Lama Gangchen's instructions, when we were circumambulating the Stupa, we entered on to the Accumulation Path, in the Realm of Desire (Kamadhatu); while performing the stages of Self-Healing practices we accessed the paths of Preparation and Seeing. At the same time I was focusing on the inner and outer mandalas; in that way, sometimes holding Lama Gangchen's hand, thanks only to his boundless loving kindness and his deep wisdom blessings, Borobudur became a crystal vajra palace to me, where I could see the different colored sides, the lotuses, the symbols of the five families and the Buddha fields. The bas-relief figures were silently expounding their teachings simply by showing their true nature, displaying their amazing, overwhelming, captivating beauty, while the five Dhyani Buddhas guided our steps on the paths, reminding us to behave in accordance with our Bodhisattva commitments. Leaving the Form Realm (Rupadhatu) we proceeded from the Path of Intense Contemplation (or Meditation) to the first terrace, the Formless Realm (Arupadhatu), where we reached the so-called "Peak of Samsara". In the three circular terraces we visualized the Vajrayana deities, abiding in the stupas, watching over us practicing the completion stage of the Tantra.

Touching the great central stupa, which represents the Path of No More Learning, through the union of bliss and emptiness, we experienced a taste of the final attainment, the Great Enlightenment. It was a deep experience that allowed me to temporarily reach some profound levels of meditation.

...In those years I was ready to give up my mundane life and I expressed to Lama Gangchen my determination to reach enlightenment in this lifetime, even become a nun to more quickly achieve that aim. He was pleased by my firm intention and gave me some tough jobs to integrate spiritually, while following the Quick Path to Enlightenment in order to purify my negative actions accumulated over infinite lifetimes.

In 1998, I met my husband Jan in Bagni di Lucca, Italy- and we decided to spiritually marry in Borobudur, together with two other couples blessed by our Guru. At that time I found two tiny traditional Indonesian krisses in Mendut, where Atisha Dipankara Shri Gyana lived, to offer to Lama

Gangchen for that occasion, which took place on Lama Tzong Khapa day. They were unique, not longer than three centimetres, one shorter than the other, symbolising for me the union of man and wife (note: you can see them on page 227 of Seeds for Peace IV). During the marriage celebration, while Lama Gangchen was blessing the two mini-krisses in a bowl with rice and flowers, together with the wedding rings, I felt inspired to mentally express a wish: "May men and women, instead of fighting each other, use their intelligence to transform anger into love, hatred into compassion and aversion into kindness". Without sounding words I strongly wished for us and for all divided humanity to be ultimately reunited by Love. One night during my first or second stay at Borobudur I had a vivid dream: I was walking towards the temple and making prostrations at the Eastern door of the stupa, on the Buddha Akshobya side, which was where we enter into the mandala. There I saw, as if coming out of

the stupa and approaching me, a kind of magic emanation, floating in the sky before me, an old Master coming closer in the meditation crossed-leg posture. He was talking to me but I could not understand his words. (Some years later, I thought that I could possibly recognise him as the previous incarnation of H. H. Kyabje Chotrul Trijang Rinpoche, Yonzing Trijang Dorje Chang, Lama Gangchen's root guru, or Atisha himself). In the dream, the Master gave me a traditional tibetan mala, made of white pearl, red coral and blue turquoise. The following day, I decided to go down to Borobudur by myself to offer prayers and prostrations in order to pay homage to the stupa-mandala and the Holy Beings abiding there. I had my mala, which was made out of these same stones, around my neck. While performing one of my full prostrations, I found that something prevented me from getting completely back up; I had pressed the big turquoise stone which was attached to my mala into the ground. I tugged up the mala but the stone having been pressed down by my body, remained fixed in the ground. In that instant I had the insight that the Holy Pure Land of Borobudur and my Gurus had asked me for a kind of "material pledge" of my devotion. This was a good chance to make an offering! Nevertheless I found it a bit difficult to let go of that stone which had become, with my expectations, a talisman or relic for me in regard to the dream! However, a dream is just a dream. Why should I care about such a small thing? What is the value of a semiprecious stone, even if blessed by a great Master in a dream, compared to the value of the long path of the two accumulations of merits and wisdom that I chose to acquire in order to reach the ultimate state of mind, the Great Enlightenment? Then my mind was able to follow its first inclination, this was my small offering to Borobudur and the blessing already consisted in leaving the stone behind, as it naturally happened. Eventually from that action other blessings would come. And that was how it went. In the following years Lama Gangchen sent me to perform two individual retreats of mantra recitation and solitary study in Borobudur, thus bringing to pass the dream's main indication and prophecy. In my experience being initiated in this powerful stupa- mandala is a rare privilege and leaves a strong imprint truly conducive to Liberation, gradually bringing us closer to Enlightenment. Each time I think on Borobudur my faith in the "Buddha Dharma Inner Science" increases.

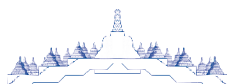
Notes:

* Observing the Laws of cause and effect, action and result, at the base of the stupa.

** The first gallery displays episodes of the Jataka Tales, an inspiring collection of stories of the previous lives of Buddha Shakyamuni.

*** The Unfolding of the Play of the Holy Life and Deeds of Buddha Shakyamuni descending from Tushita Heaven into this world.

**** Stories of the adept Sudhana meeting his Gurus.



Ana Jorda, Spain

"Borobudur" in ALBAGNANO

Facing the healing center building surrounded by pines at the end of Via Campo dell'Eva, to the left, was a narrow path bordered by trees whose branches hung low in the breeze of the summer months. It was the trail that led to the structure in the forest known as Borobudur. In the winter, when there were no leaves on the trees except for the evergreens, the large round brick building that was once a stable could be seen from the

windows of the center office. During the spring, the Borobudur structure, half hidden by bushes and pine trees, could also be seen from the beginning of the Bee-Albagnano road. Walking towards the waterfall, the view of the Borobudur temple-project was lost as one continued on the part of the road turned bridge. From there, at a distance, I would see them. The yellow butterflies that fluttered around the plants that hung over the water, incessantly opening and closing their almost transparent glowing wings before settling on a flower and being still for an instant. They were there at that same spot over the bridge at exactly the same time each year. On the bridge to the left was the cascatta, the fresh water that fell from the mountain to a clear pool below, continuing under the bridge, undulating further down between rocks, small stones, forest and ferns, until it spilled out into the wide lake's water.

To get to the temple you had to know where it was: At the end of the path in the chestnut tree forest. As shoes crunched the pine cones and crisp autumn red-orange leaves on the ground, the large, round brick structure slowly appeared through the trees at the far end of the path. Our Lama said that it was there, waiting. The round shaped structure that was to become temple, on the list of Albagnano projects, rose in an opening in the woods by a small man-made pool, il laghetto, which a few of us began and finished in the heat of August 2000. There we placed slab stones, carried in wheelbarrows from the work site at the center building, on the earth around the hole that had been dug and lined with dark plastic. There we filled the hole in the ground with the water that came through a small stream from the rock of the mountain behind Borobudur. Around it we planted shrubs, bamboo, bulbs and azaleas. Later, the pool almost finished, water lilies and three gold fish were brought in. A pair of white alabaster statues, one a male Buddha, the other Quan Yin, gifts carried over the mountains from Switzerland, sat, each on a slab of grey stone, immobile and white, facing one another at the edge of the water.

The entrance to the Borobudur structure was naked. Except for a pair of dark grey stone lions, that seemed as if they had always been sitting there, and the blue hydrangeas in pots at their feet, there was nothing outside that told of what was inside the dark, cool, shady temple-to-be. An iron gate had been loosely wired to two metal posts at each side of the entrance that had to be pushed open to get through. The stringed row of prayer flags flapped in the breeze above it, and inside, Borobudur was how it always had been here, shady and cool in the summers, and cold and damp in the winters. Once inside the temple structure, the visitor suddenly felt surrounded by the semi-darkness. As his or her eyes began to adjust, the five large volcanic stone silhouettes that sat in half circle against the inner brick wall slowly appeared more defined. The Albagnano temple, as was the Borobudur eighth century stupa in the UNESCO park on the island of Java, was home of the Five Dhyani Buddhas, also known as the Five Supreme Healers. The dakini stone relief inside the entrance to the left, a row of women with braided hair and offerings in their hands, and the statue of Chenresig, a figure in stone with perfect features that leaned on the surface of a rock within a rock, greeted the visitor. Small bunches of purple and pink wild flowers, blue beads that glistened, coins, earrings, pieces of necklaces, bracelets, thin silvery chains, had been placed on the folds of the stone figure's stone clothes. Welcoming, at peace.

Peace was what the statue was about. Peace and peace beauty. There one could stand before it and put more flowers in the fold of its arm, light a candle or incense at its feet, and say what one said to Chenresig. Next to him, continuing the cora, round clockwise prayer walk, to the right, was a smaller volcanic stone statue of the Hindu elephant god. Short glass containers with the remaining wax of burnt candles surrounded the stone ledge below.

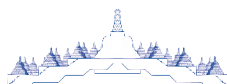
Amoghasiddhi, first Dhyani Buddha, green protector from fear Buddha doing the protection from fear mudra, rose a few feet away on a higher stone base. Green was the banner that hung above the jealousy healer, and green was the bright small Buddha head that someone had placed below the emerald cloth on a ledge. In the Albagnano structure in the forest sat the statues of the Five Supreme Healers. Behind them and the wall, was rock - the rock of the mountain. From its pores trickled water, as water did from the stone statues of the Dhyani Buddhas on the stupa of Java. More than once, our Lama, guiding the cora there, had stopped short to point to the followers. "Look! Nectar." We had then turned to see small trickles come out of the dark volcanic statues in the mid-morning heat. The natural spring water source behind the temple of Albagnano continued its non-stop trickle - a constant dripping echoing sound - some of it permeating the temple walls.

Ratnasambhava, second Dhyani Buddha, sat next in line. A yellow banner hung above the increasing power Buddha, and a small, bright yellow head appeared on the ledge below the sun cloth. The statue held a round crystal ball that someone had placed on its lap suggesting the jewel of generosity, and one could light candles or incense at Ratnasambhava's feet and continue the cora to the right towards Akshobya.

Akshobya, third Dhyani Buddha in the Albagnano temple, sat immobile, his right hand touching the earth in the manner of stability. The healer of anger, Akshobya transformed hate into compassion. The sapphire-blue banner and small indigo Buddha head were above him. People faced the statue and stopped, did the Akshobya mudra, and felt the power of gesture. Akshobya was the Buddha of the cool-moon-like nature of the pure crystal mind.

After Akshobya, on a stone similar to those where the Supreme Healers sat, a burgundy fabric covering its base, leaned a large lifelike photograph of Lama Gangchen Rinpoche taken in the gompa of his healing center in Kathmandu, Nepal. The eyes that looked straight at you, the smile on his face and the gleaming white cup that he directly handed you, whoever was before him, invited each of us to come. To come and to follow. To listen, to drink, to look, breathe, and experience. If you approached the photograph from an angle and moved to the opposite end with eyes fixed on the Lama's, his eyes would follow yours all the way until you were well out of their view. And then you would still feel them on you as you faced Amitabha, the next Supreme Healer.

Amitabha, the Buddha of meditative concentration. At certain times of year, bunches of fresh red camellias that grew in the flowering trees of the area during the last of the spring snow would be seen on the statue's lap. A ruby-red banner hung above the Dhyani Buddha, and a small, bright red Buddha head had been placed on the ledge below. Amitabha, healer of unlimited desire and attachment, giver of satisfaction, sat focused, one hand resting on the other, thumbs touching in stone poise. The last of the Supreme Healer statues in the Borobudur temple was Vairochana. Crown chakra, ignorance healer, wheel the symbol, color purity white, the mudra an O formed by the fingers, which the Lama called the 'okay, no problem, everything all right' mudra. Vairochana the peace maker, the mirror-like wisdom white Buddha of inner and outer peace. A few steps away from the statue of Vairochana, on a large stone covered by a dark red cloth, was the bell. Like the bells on the upper levels of the Indonesia stupa, the bell in the Borobudur of Albagnano had diamond shape cut-outs on its stone surface. If you were to put one of your arms through the diamond-shaped spaces, you would, just as you would through the bells on the island stupa, be able to touch a Buddha figure made of stone who lived in the bell's dark, hollow silence. To the right, against the central column that held the temple-to-be structure, was a small replica of the actual stupa in Java. Of the same volcanic rock, the replica



rose in pyramid form from its square stone base. On the four sides of the Borobudur stupa in Java, sat the statues of the Supreme Healers. Some faced north, others south, east and west. On top, was Vairochana space.

The Albagnano Borobudur temple-to-be structure was then home of ceremonies and events, among them the fire pujas. There bonfires were lit. After the fire pujas, as we stepped out of Borobudur, the fresh air seemed fresher, the sunset reds redder, the trees and the path in the woods appearing as a welcoming haven.

The Albagnano Borobudur building was also where His Holiness Trijang Rinpoche gave teachings when he visited the first time. The then nineteen-year-old lama with beautiful features and spirit to match led the procession - lamas, geshe, followers and local people - on a sunny spring morning down Via Campo dell'Eva to Borobudur. His past life student, Lama Gangchen Rinpoche, followed behind him dressed in burgundy and gold from head to toe. The white goats got up and watched quietly from their hay place as the crowd walked past down the narrow paved path. Next to His Holiness, Lama Lawang held an open, bright yellow and red umbrella, protecting the young Rinpoche from the sun. The older couple who worked the Albagnano terraces hadn't been warned, but were nevertheless there. From the ledge of their terraced lot, above the sloping path going down, they saw the procession approach and quietly stood still under the fig tree next to the pile of chopped wood. A shovel in one hand, curved knife in another, they watched the Rinpoches, lamas, geshe, followers reach the end of the path. The neighbor's little black dog trotted by at a quick pace, dodging the crowd. The crowd turned a corner, went through the gate under the pine trees and headed towards the path in the forest, past the stack of recently chopped tree trunks, sap oozing out of their center. The smell of resin filled the air. His Holiness walked by the pool, stopped to look at Quan Yin and the Buddha, and stepped through the temple threshold. Everyone followed. It was May. Inside Borobudur, it was dark and cool. His Holiness slowly approached a throne between the Amogasiddhi and Ratnasambhava statues. Hands came quickly to help. He moved lightly. Flipped his lama clothes to one side, a whip of burgundy-red, he climbed the small wooden step stool and settled on the throne. A calmness that left one in peace when looking at him made everyone who followed turn towards him. Our Rinpoche approached the throne. A smile lit up His Holiness' face. Lama Gangchen stopped, stood next to him, faced the crowd, and didn't sit. Lama Lawang closed the festive umbrella and sat on a chair next to them. The followers slowly filled Borobudur, and the folding chairs that had been brought from somewhere were occupied. People sat, looked around, settled down. Silence. Not a sound was heard. His Holiness began the prayer, "Semche Tamche Dewa Dang Dewe Giyu Dang Denpar Ghiur Chig," - May all beings have happiness and the causes of happiness... The people joined in. The prayers were recited. Limitations dissolved, compassion arose, delight permeated every pore, and continuums felt at home.

On another spontaneous occasion one spring morning, Lama showed up from somewhere and began to walk with one, then two, three, four followers, past the center office, towards the chestnut tree path with the bushes on either side, leaving Borobudur behind. Soon we were six, seven people with him. The sky that morning was a clear, deep blue. The lake water appeared brilliant, the shore more defined. Lama's burgundy figure moved through the bushes. Some of the followers pushed them aside before him so that he could get through. He then turned left, towards an area that we didn't recognize. We made a U-turn.

'Where is he going?'

A section of iron gate appeared in the midst of that part of the forest. A follower moved it to one side to let Rinpoche through. We followed, advanced a few feet. The people in front climbed over a ledge. We did the same, and found ourselves standing on a flat, round surface of light sand-coloured stone under the clear, blue sky and hot morning sun. We were on top of Borobudur. Rinpoche began to walk the 'cora' circle. We followed, walked the round roof of the temple-to-be. A hawk circled the sky above

us. There was a waiting sensation. Rinpoche stopped, sat crossed-legged on the roof's ledge, his back to the lake, and we settled on the ground before him. Rinpoche began to speak:

"One thousand families will come to live here," he said spreading his arms wide towards Albagnano and Bée. "There will be tourists. Spiritual tourists. They will come to see the statues. The temple of Borobudur." A pause. "We have to do things to the mountain." Everyone could help. Each person could move one stone. Lama proceeded to take invisible stones and put them, one by one, on the ground at his feet. We were his arms. For what he wanted to do, he needed many arms. On the Borobudur roof he continued to speak - the hawk repeatedly flying in circle above us - of moving the mountain, of the one thousand families who would eventually live here. Rinpoche began the prayer, "Sang Ghie Cho Dang Tzong Chi Chok Nam La..." and we repeated his words. We repeated the prayer on the roof of the temple-to-be, on the roof of the Borobudur of Albagnano. The Borobudur of the lake. The Borobudur lake home to the volcanic stone Buddha statues that had come in wooden containers from their first home in Java. We dedicated the prayer to Lama's Albagnano Borobudur wish on the roof of the Borobudur project. To the sparkling new temple that would be visited by thousands, to Lama's vision of the new Borobudur temple with the eight red and gold oversized columns that had been brought from Asia and were lying on the cold stone floor of the large covered place down the path. Lama's vision-wish of the Borobudur of Albagnano waited to be fulfilled.

A poem to Borobudur



Budas Bumis
 Bumis Budas
 Bumis Budas
 Budas Bumis
 Lama Loto
 Loto Lama
 Loto Lama
 Lama Loto
 Roca Rosa
 Rosa Roca
 Rosa Roca
 Roca Rosa
 Siempre Dura
 Dura Siempre
 Dura Siempre
 Siempre Dura

Borobudur is a poem within a poem within a poem. A song within a song within a song. Borobudur is a song, Borobudur is a poem.

On the island Borobudur stupa, Borobudur poems are sung.

In the chestnut woods of Albagnano, the song poems of Borobudur are being written.







Longlife Dakini Puja

Request to the Dakinis for [Our Guru The] Holy Field [of Merit] to Remain Firmly with Us

SHAR DOR JE RIG KYI KHAN DRO MA
KU DOG NGÖN MO DANG DANG DÄN
KHOR YANG NGÖN MO BUM GYI KOR
NGÖN MO BUM KOR KHYÖ LA SÖL WA DEB
SHAR GYI DAR THAG YING SU DÜ
CHIR NÄL JOR YONG KYI TONG DROG DZÖ
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the east is the dakini of the Vajra family,
Blue-colored and splendid,
Surrounded by one hundred thousand blue attendants
To you, the one hundred thousand blue attendants, I pray:
Roll the silken scarf of the east back into the expanse of reality.
In general, give your help to the practitioners and
In particular, protect the life of the glorious lamas.

LHO RIN CHEN RIG KYI KHAN DRO MA
KU DOG SER MO DANG DANG DÄN
KHOR YANG SER MO BUM GYI KOR
SER MO BUM KOR KHYÖ LA SÖL WA DEB
LHO YI DAR THAG YING SU DÜ
CHIR NÄL JOR YONG KYI TONG DROG DZÖ
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the south is the dakini of the Ratna family,
Yellow-colored and splendid,
Surrounded by one hundred thousand yellow attendants
To you, the one hundred thousand yellow attendants, I pray:
Roll the silken scarf of the south back into the expanse of reality.
In general, give your help to the practitioners and
In particular, protect the life of the glorious lamas.

NUB PÄ MA RIG KYI KHAN DRO MA
KU DOG MAR MO DANG DANG DÄN
KHOR YANG MAR MO BUM GYI KOR
MAR MO BUM KOR KHYÖ LA SÖL WA DEB
NUB KYI DAR THAG YING SU DÜ
CHIR NÄL JOR YONG KYI TONG DROG DZÖ
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the west is the dakini of the PE dma family,
Red-colored and splendid,
Surrounded by one hundred thousand red attendants
To you, the one hundred thousand red attendants, I pray:
Roll the silken scarf of the west back into the expanse of reality.
In general, give your help to the practitioners and
In particular, protect the life of the glorious lamas.

JANG LÄ KYI RIG KYI KHAN DRO MA
KU DOG JANG MO DANG DANG DÄN
KHOR YANG JANG MO BUM GYI KOR
JANG MO BUM KOR KHYÖ LA SÖL WA DEB
JANG GI DAR THAG YING SU DÜ
CHIR NÄL JOR YONG KYI TONG DROG DZÖ
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the north is the dakini of the Karma family,
Green-colored and splendid,
Surrounded by one hundred thousand green attendants
To you, the one hundred thousand green attendants, I pray:
Roll the silken scarf of the north back into the expanse of reality.
In general, give your help to the practitioners and
In particular, protect the life of the glorious lamas.

Ü BUDDHA RIG KYI KHAN DRO MA
KU DOG KAR MO DANG DANG DÄN
KHOR YANG KAR MO BUM GYI KOR
KAR MO BUM KOR KHYÖ LA SÖL WA DEB
Ü GYI DAR THAG YING SU DÜ
CHIR NÄL JOR YONG KYI TONG DROG DZÖ
GÖ PÄL DÄN LA MÄI KU TSHE SING
LA MA NAM LA SÖL WA DEB

In the center is the dakini of the Buddha family,
White-colored and splendid,
Surrounded by one hundred thousand white attendants
To you, the one hundred thousand white attendants, I pray:
Roll the silken scarf of the center back into the expanse of reality.
In general, give your help to the practitioners and
In particular, protect the life of the glorious lamas.
To all the lamas, I pray:



YAB SÄ GYU PA NAM KYI JIN GYI LOB
PÄL DÄN LA MA MI GYUR TÄN PÄI KU
TSHÄN DANG PE JÄ DÄN PÄI ZI JI CHÄN

Bestow the blessings of the father (Tsongkhapa) and sons' lineage.
Magnificent lama, with unchangeable firm body,
Radiant with the major and minor marks of the sambhogakaya:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG
LA MA MI GYUR DOR JE DÄN LA ZHUG
GYUR ME DOR JE DÄN LA ZHUG SU SÖL
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.
Please, lama, sit on the unchangeable vajra seat.
Please, remain seated on the unchangeable vajra seat.
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL
KHOR WA MA TONG BAR DU ZHUG SU SÖL
LA MA NAM LA SÖL WA DEB
YAB SÄ GYÜ PA NAM KYI JIN GYI LOB
PÄL DÄN LA MA MI GYUR TÄN PÄI SUNG
GAG ME CHÖ DRA DROG PÄI TSHANG
YANG CHÄN

Please, remain seated for the benefit of sentient beings.
Please, remain seated for the benefit of sentient beings equaling space.
Please, remain seated until samsara is emptied.
To all the lamas, I pray:
Bestow the blessings of the father and sons' lineage.
Magnificent lama, with unchangeable firm speech,
Melodiously unerring unceasing Dharma words:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG
LA MA MI GYUR DOR JE DÄN LA ZHUG
GYUR ME DOR JE DÄN LA ZHUG SU SÖL
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.
Please, lama, sit on the unchangeable vajra seat.
Please, remain seated on the unchangeable vajra seat.
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL
KHOR WA MA TONG BAR DU ZHUG SU SÖL
LA MA NAM LA SÖL WA DEB
YAB SÄ GYÜ PA NAM KYI JIN GYI LOB
PÄL DÄN LA MA MI GYUR TÄN PÄI THUG
JI TA JI NYE KHYEN PÄI THUG JE CHÄN

Please, remain seated for the benefit of sentient beings.
Please, remain seated for the benefit of sentient beings equaling space.
Please, remain seated until samsara is emptied.
To all the lamas, I pray:
Bestow the blessings of the father and sons' lineage.
Magnificent lama, with unchangeable firm mind,
Compassionate and knowing how things are and how they appear:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG
LA MA MI GYUR DOR JE DÄN LA ZHUG
GYUR ME DOR JE DÄN LA ZHUG SU SÖL
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.
Please, lama, sit on the unchangeable vajra seat.
Please, remain seated on the unchangeable vajra seat.
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL
KHOR WA MA TONG BAR DU ZHUG SU SÖL

Please, remain seated for the benefit of sentient beings.
Please, remain seated for the benefit of sentient beings equaling space.
Please, remain seated until samsara is emptied.

Offering the Vajra Seat

The person offering the double dorje steps forward into the gompā and stands waiting.

THRI DÖ NÄ DAG PA DOR JEI THRI
SÄL TONG DZIN ME DOR JEI THRI
NANG TONG ZUNG JUG DOR JEI THRI
THRI DI LÄ LHAG PA ZHÄN NA ME

THRI DI LA GONG NÄ ZHUG SU SÖL
DÄN DRI MA ME PA PÄ MÄI DÄN
MA RIG MÜN SEL NYI MÄI DÄN
RANG ZHIN Ö SÄL DA WÄI DÄN

DÄN DI LÄ LHAG PA ZHÄN NA ME
DÄN DI LA GONG NÄ ZHUG SU SÖL
TSHOG GEN DÜN DÜ PA GYA TSÖ TSO
LÄ NGÖN DU GYUR PA PA WÖI TSHOG

DÖN CHOG TU GYUR PA PA MÖI TSHOG
TSHOG DI LÄ LHAG PA ZHÄN NA ME
TSHOG DI LA GONG NÄ ZHUG SU SÖL
ZHING NAM PAR DAG PA GYÄL WÄI ZHING
JE DÜ SUM SANG GYÄ ZHUG PÄ ZHING
MA DANG KHAN DRO DU PÄI ZHING
ZHING DI LÄ LHAG PA ZHÄN NA ME
ZHING DI LA GONG NÄ ZHUG SU SÖL

KU DOR JE TA BUR ZHUG SU SÖL
SUNG TSHANG YANG TA BUR ZHUG SU SÖL
THUG NYI DA TA BUR ZHUG SU SÖL
U TSHE RI WANG TA BUR ZHUG SU SÖL

YÖN TÄN GYA TSHO TA BUR ZHUG SU SÖL
THRIN LÄ CHU WÖI GYÜN ZHIN ZHUG SU SÖL
LO ZANG DANG PÖI SANG GYÄ DOR JE CHANG
KÜN KHYAB CHI NANG SANG WÄI KUR TÄN NÄ

NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU
SÖL

Offering the Vajra Seat

The person offering the double dorje steps forward into the gompā and stands waiting.

This throne is the primordially pure vajra throne,
The vajra throne of luminosity and emptiness without grasping,
The vajra throne of the union of appearances and emptiness.
There is no throne more excellent than this.

Please remain seated on this chosen throne.
These stainless cushions - the lotus cushion,
The sun cushion that removes the darkness of ignorance,
And the moon cushion in the nature of clear light:

There are no cushions more excellent than these.
Please remain seated on these chosen cushions.
These assemblies, an ocean-like ordained assembly,
The assembly of heroes manifested from karma, and

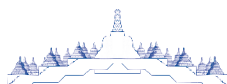
The supremely meaningful assembly of heroines:
There are no assemblies more excellent than these.
Please remain seated in this chosen assembly.
These perfectly pure realms - the realm of the Victorious Ones,
The realm where the lords, the three-time buddhas abide, and
The realm where the female spirits and dakinis gather:
There are no realms more excellent than these.
Please remain seated in these chosen realms.

*The person offering the double dorje walks forward to the throne.
The double dorje is draped over the front of the throne, brocade side out.*

Please remain with a body like a vajra.
Please remain with melodious speech.
Please remain with a mind like the sun and the moon.
Please remain with a lifespan like the powerful mountain.

Please remain like an ocean of good qualities.
Please remain with a continuous river of perfect activities.
The noble-minded one, the primordial buddha Vajradhara, all-
pervading
By manifesting outer, inner, and secret bodies,

Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.



Offering the Five Wisdoms

Wheel

ME LONG YE SHE CHEN PÖI RÖL PA LÄ
KÜN KHYAB BUDDHA RIG KYI KUR TÄN NÄ
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

Lotus

SOR TOG YE SHE CHEN PÖI RÖL PA LÄ
KÜN KHYAB PÄ MÄI RIG KYI KUR TÄN NÄ
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

Vajra

CHÖ YING YE SHE CHEN PÖI RÖL PA LÄ
KÜN KHYAB DOR JE RIG KYI KUR TÄN NÄ
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

Jewel

NYAM NYI YE SHE CHEN PÖI RÖL PA LÄ
KÜN KHYAB RIN CHEN RIG KYI KUR TÄN NÄ
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

Sword

JA DRUB YE SHE CHEN PÖI RÖL PA LÄ
KÜN KYAB THRIN LÄ RIG KYI KUR TÄN NÄ
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

CHÖ CHOG DANG PÖI SANG GYÄ KHOR
CHE LA
DRO LA CHÖ KHOR KOR CHIR SÖL TAB PÄ
LO ZANG DOR JE CHANG WANG DRUB
GYUR NÄ
DRO KÜN DREN PÄI PÄL DU DAG GYUR
CHIG

Offering the Five Wisdoms

Offer the tray of five wisdoms here. The lama's attendant takes each offering from the tray after the respective verse is recited.

Wheel

From the play of the great mirror-like wisdom,
By manifesting the all-pervasive body of the Buddha family,
Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.

Lotus

From the play of the great discriminating wisdom,
By manifesting the all-pervasive body of the PEDma family,
Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.

Vajra

From the play of the great sphere of Dharma wisdom,
By manifesting the all-pervasive body of the Vajra family,
Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.

Jewel

From the play of the great equalizing wisdom,
By manifesting the all-pervasive body of the Ratna family,
Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.

Sword

From the play of the great all-accomplishing wisdom,
By manifesting the all-pervading body of the Karma family,
Consider migratory beings with love as long as the sky endures
And turn the wheel of the outer, inner, and secret Dharma.

Having requested the primordial Buddha and his retinue
To turn the wheel of the supreme Dharma for migratory beings,
May we become like the powerful Losang-Vajradhara
And become the glorious savior of all beings.

Mandala Offering

Chant leader only recites the first verse:

GYEL WA KHYAB DAG DORJE CHANG CHEN PO DANG / NGO WO YER MA CHI PA / PAL DEN
LA MA DAM PA / YONG DZOG TEN PEI NGADAG / KYABJE LAMA GANGCHEN RINPOCHE /
LOBSANG TUBTEN TRINLEY YARPHEL / PEL ZANG PÖI / ZHEL NGA NE / TEN PA DANG DRO
WEI DÖN DU / KU TSHE KEL PA THRI THRAG NE THRI THRAG GI BAR DU / TEN PAR ZHUG WA
YÖN DU

ZHING KAM ÜL WAR GYI WO

OM VAJRA BHUMI AH HUM / WANG CHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM / CHI
CHAG RI KHOR YUG GI KOR WEI Ü SU / RII GYEL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM
BU LING / NUP BA LANG CHÖ / JANG DRA MI NYEN / LÜ DANG LÜ PHAG / NGA YAB DANG
NGA YAB ZHEN / YO DEN DANG LAM CHOG DRO / DRA MI NYEN DANG DRA MI NYEN GYI DA
/ RIN PO CHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PEI LO TOG / KHOR LO RIN
PO CHE / NOR BU RIN PO CHE / TSÜN MO RIN PO CHE / LÖN PO RIN PO CHE / LANG PO RIN
PO CHE / TA CHOG RIN PO CHE / MAG PÖN RIN PO CHE / TER CHEN PÖI BUM PA / GEGMA /
THRENGWAMA / LUMA / GARMA / METOG MA / DUGPÖ MA / NANGSEL MA / DRICHABMA /
NYIMA / DA WA / RIN PO CHEI DUG / CHOG LE NAM PAR GYEL WEI GYEN TSHEN / Ü SU LHA
DANG MI YI PEL JOR / PHÜN SUM TSHOG PA / MA TSHANG WA ME PA / TSANG ZHING YI DU
WONG WA / DI DAG DRIN CHEN TSA WA DANG GYÜ PAR CHE PEI / PAL DEN LA MA DAM PA
NAM DANG / KYE PAR DU YANG / YONG DZOG TEN PEI NGA DAG / TSHUNG ME JE TSUN LA
MA GANGCHEN RINPOCHE / LOBSANG TUBTEN TRINLEY YARPHEL / PEL ZANG PO CHOG TEN
PA DANG DRO WE DON DU / KU TSHE KAL PA THRI TRAG NE THRI TRAG GI BAR DU / TEN PAR
ZHUG PA / SOL WA DEB PA'I YON DU / ZHING KHAM BUL WAR ZHU /

THUG JE DRO WEI DÖN DU ZHE SU SÖL / ZHE NE KYANG DAG SOG DRO WA / MA GYUR NAM
KHEI THA DANG NYAM PEI / SEM CHEN THAM CHE LA / THUG TSE WA CHEN PÖ GO NE / JIN
GYI LAB TU SÖL





Brief mandala of the seven heaps

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DE GYEN PA DI
SANG GYE ZHING DU MIG TE ÜL WA YI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

Requesting to Have a Stable Life

DÜN GYI NAM KHAR SENG THRI PE DEI TENG
JE TSÜN LA MA GYE PEI DZUM KAR CHEN
DAG LO DE PEI SÖ NAM ZHING CHOG TU
TEN PA GYE CHIR KEL GYAR ZHUG SU SÖL

LO ZANG DANG PÖI SANG GYE DOR JE CHANG
KÜN KHYAB CHI NANG SANG WEI KUR TEN NE
NAM KHA JI SI DRO LA TSER GONG LA
CHI NANG SANG WEI CHÖ KHOR KOR DU SÖL
IDAM GURU RATNA MANDALAKAM
NIRYATAYAMI

Presenting the Offerings

Offering of the Body, Speech, and Mind
Receptacles

Body receptacle

The long life statue is offered now.

DÜ SUM GYEL WEI CHI ZUG LA MA JEI
DZE KU MI ZE GYEN GYI KHOR LÖ DZÖ
KHOR WA MA TONG BAR DU TEN ZHUG NE
THONG THÖ DREN PE DÖN DEN DZE DU SÖL

Speech receptacle

The long life text is offered now.

DÜ SUM GYEL WEI CHI ZUG LA MA JEI
SUNG YANG MI ZE GYEN GYI KHOR LÖ DZÖ
ZAB DANG GYA CHEI CHÖ KYI DÜ TSI YI
RI ME DRO LA PHEN DE GA TÖN TSÖL

Mind receptacle

The stupa is offered now.

DÜ SUM GYEL WEI CHI ZUG LA MA JEI
THUG SANG MI ZE GYEN GYI KHOR LÖ DZÖ
CHIN DRUG RIM NYI ZAB MÖI NEL JOR LE
NAM YANG YO ME TEN PAR ZHUG SU SÖL

Brief mandala of the seven heaps

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

Requesting to Have a Stable Life

In the sky before me, on a lion throne, lotus, and moon disk,
The venerable lama smiles with delight.
Supreme field of the merit of mind's devotion,
I beg you to abide for a hundred eons to increase the teachings.

Noble-minded One, primordial Buddha Vajradhara, all pervading:
By manifesting outer, inner, and secret bodies,
Consider migratory beings with love as long as the sky endures,
And turn the wheel of the outer, inner, and secret Dharma.

Presenting the Offerings

Offering of the Body, Speech, and Mind Receptacles

Body receptacle

The long life statue is offered now.

Precious lama, conventional form of the three-time buddhas,
Your beautiful body is a treasury of never ending ornamental wheels.
By firmly remaining until samsara is emptied,
May seeing, hearing, or remembering you become meaningful.

Speech receptacle

The long life text is offered now.

Precious lama, conventional form of the three-time buddhas,
Your melodious speech is a treasury of never ending ornamental wheels.
With the profound and extensive Dharma nectar,
Kindly bestow a festival of benefit and happiness on beings without bias.

Mind receptacle

The stupa is offered now.

Precious lama, conventional form of the three-time buddhas,
Your secret mind is a treasury of never ending ornamental wheels.
By the profound yoga of the six paramitas and two stages,
Forever unmoved, remain firmly seated.

*The dharmachakra is either offered here (without a verse), or after the
eight auspicious substances.*

Namjar

The monk's nam-jar (gelong's outer yellow robe) is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
NA ZA NAM JAR DRI ME DI PHÜL WE
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR
TEN NE
THUB TEN MI NUB GYEL TSHEN DZIN PAR
SHOG

Lagö

The monk's chö-gö (outer yellow robe) is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
NAZALA GÖ DRIME DIPHÜL WE
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR
TEN CHING
TSHUL THRIM DAG WE SA TENG KHYAB
GYUR CHIG

Thang gö

The monk's shamtab (lower robe) is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
NA ZA THANG GÖ DRI ME DI PHÜL WE
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR
TEN CHING
DE NÖ SUM GYI SHE DRUB PHEL GYUR
CHIG

Usha

The pandit's hat is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
RAB DZE SER DOG PEN SHA DI PHÜL WE
TA CHÖ TSANG MEI GYÜ PA PHEL WA DANG
GAN DEN RING LUG CHOG CHUR GYE
GYUR CHIG

Dingwa

The monk's seat cover is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
RUNG THÜN YO JE DING WA DI PHÜL WE
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR
TEN CHING
PONG WA SAM TEN CHOG CHUR GYE
GYUR CHIG

Namjar

The monk's nam-jar (gelong's outer yellow robe) is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this stainless mantle,
Keep your feet firmly and unmoving, like a swastika.
Hold the banner of victory of the Buddha's teachings without decline.

Lagö

The monk's chö-gö (outer yellow robe) is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this stainless upper robe,
Keep your feet firmly and unmoving, like a swastika.
May the earth be pervaded with pure moral conduct.

Thang gö

The monk's shamtab (lower robe) is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this stainless lower robe,
Keep your feet firmly and unmoving, like a swastika.
May the explanations and practice of the three baskets increase.

Usha

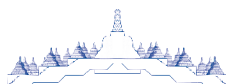
The pandit's hat is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this beautiful golden colored pandit hat,
May the lineage of pure view and conduct increase
And the Ganden tradition spread in the ten directions.

Dingwa

The monk's seat cover is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this mat, a suitable and necessary article,
Keep your feet firmly and unmoving like a swastika.
May renunciation and concentration increase in the ten directions.



Lhungze

The monk's alms bowl is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
ZA CHE KANG WEI LHUNG ZE DI PHÜL WE
ZUG KU RI WANG TA BUR TEN ZHUG NE
ZAB GYE CHÖ KYI GA TÖN TSEL DU SÖL

Karsil

The monk's staff is offered now.

GYEL KÜN CHI ZUG PAL DEN LA MA LA
JANG CHOG SO DÜN TSHÖN PEI SIL JE DI
PHÜL WE LO ZANG GYEL WEI LUNG TOG
TEN
NYING TOB CHEN PÖ MI NUB DZIN GYUR
CHIG

Gyalsi na dun

The seven precious royal objects are offered now, either altogether on a tray or separately and in the correct order

DÜ SUM GYEL WA KÜN GYI NGAG PA YI
THEG CHOG CHÖ KYI SI LA NGA GYUR PEI
GYEL SI RIN CHEN NA DÜN PHÜL WA YI
CHÖ KYI GYEL SI TAG TU TEN GYUR CHIG

Tag gye

The eight auspicious symbols are offered now, either altogether on a tray or separately and in the correct order.

KHOR LO GYEL TSHEN DUG DANG PEL WE'U
PE MA BUM ZANG SER NYA DUNG YE KHYIL
CHOG TU TRA SHI TSHEN PEI TAG GYE PO
CHOG DÜ KÜN TU GE LEG PHEL CHIR BÜL

Dze gye

GANG ZHIG REG CHING THONG THÖ DREN
PE KYANG
MI SHI KÜN SEL PHÜN TSHOG CHOG TSÖL
WEI
GYEL WE JIN GYI LAB PEI TRA SHI DZE
NAM GYE PHÜL WE GE LEG BAR GYUR
CHIG

Lhungze

The monk's alms bowl is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this begging bowl filled with eatables,
With your body staying firmly like the king of mountains,
Bestow a festival of the profound and extensive Dharma.

Karsil

The monk's staff is offered now.

Precious lama, conventional form of the three-time buddhas,
By offering you this jingling staff symbolic of the thirty-seven dharmas
of enlightenment,
May the scriptural and realized doctrine of the Victorious Losang
Be upheld with great courage and without decline.

Gyalsi na dun

The seven precious royal objects are offered now, either altogether on a tray or separately and in the correct order

They are praised by all the three-time buddhas
Who rule over the Dharma kingdom of the supreme vehicle,
By offering these seven precious articles of royalty,
May the kingdom of Dharma always remain firm.

Tag gye

The eight auspicious symbols are offered now, either altogether on a tray or separately and in the correct order.

Wheel, banner of victory, umbrella, knot,
Lotus, perfect vase, golden fishes and right-coiled conch shell;
These eight objects symbolizing supreme auspiciousness,
We offer for virtue and goodness to flourish in all directions and all
times.

Dze gye

The eight substances are offered now, either altogether on a tray or separately. If the eight substances are offered individually, they should be presented one by one in order as each of the extensive verses is recited, beginning on the next page.

Just by being touched, seen, heard or remembered,
They bestow the supreme prosperity that removes all ignorance.
By offering these eight auspicious substances, blessed by the
victorious ones,
May the supreme virtue blaze forth.

Offering the Eight Substances
(extensive verses)

Mirror

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA /
ZUG KYI IHA MO Ö A CHANG ME MELONG
CHAGTU PÜL TE / TRA SHI PAI DZE SU / JIN GYI
LAB PA DE ZHIN DU / DENG DIR YANG / PAL
DEN LAMA DAM PA / YONG DZOG TEN PAI
NGA / DONGYI LE DU TSAN NE MO TE JETSUN
LOBSANG THUBTEN TRINLEY YARPHEL / PAL
ZANGPO CHOG KYANG / ME LONG GI DZE LA
TEN NE / KU TSE KEL RYAR BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

ME LONG YE SHE GYA TSHO CHEN PO YI
YE SHE GYA TSHO CHOG TU DAG GYUR NE
NAM DAG CHÖ LA THOG ME LONG CHÖ PEI
TRA SHI DE KYANG DRUB PA DAG GYUR CHIG

Medicine

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA
/ LANG PO CHE NOR GYONG GI / GI WANG
CHAG TU PÜI TE / TRA SHI PAI DZE SU JIN
GYI LAB PA DE ZHIN DU/ DENG DIR YANG /
PAL DEN LAMA DAM PA / YONG DZOG TEN
PAI NGA / DON GYI LE DU TSAN NE MO TE
JETSUN LOBSANG THUBTEN TRINLEY
YARPHEL / PAL ZANGPO CHOG KYANG / GI
WANG GI DZE LA TEN NE / KU TSE KEL RYAR
BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

GHI HANG DUG SUM JOM PA NE KYI MEN
MEN CHOG CHÖ NYI RAB TU TOG GYUR TE
NYÖN MONG ZUG DU ME PAR GYUR PA YI
TRA SHI DE KYANG DUG NGEL DAG GYUR
CHIG

Offering the Eight Substances (extensive verses)

The indented verses are only chanted by the person offering the substances.

If the person offering is a lama or geshe, these will be chanted in Tibetan.

Mirror

Recited by the principal supplicant:

In the past, the form goddess Hochangma offered a mirror to the hand
of the Destroyer Qualified Gone Beyond One. Today here, we also
offer a mirror to the one pervading hundreds of types of buddhas,
the Savior of the Wheel, who for us is kinder than all the three time
buddhas. Form holding the complete teachings of the Buddha, the
teacher of all, known by the holy name of Lama Gangchen Rinpoche,
due to offering this substance, the mirror, for the teaching of all
sentient beings, may your life be prolonged for hundreds of eons.

This mirror-like wisdom, a great ocean,

Transforms into a supreme ocean of wisdom.

By the auspiciousness of freely enjoying the completely pure Dharma,
May obscurations be purified.

Medicine

Recited by the principal supplicant:

In the past, the elephant Norkyong offered medicine to the hand of the
Destroyer Qualified Gone Beyond One. Today here, we also offer to the
one pervading hundreds of types of buddhas, the Savior of the Wheel,
who for us is kinder than all the three time
buddhas. Form holding the complete teachings of the Buddha, the
teacher of all, known by the holy name of Lama Gangchen Rinpoche,
due to offering this substance, the medicine, for the teaching of all
sentient beings, may your life be prolonged for hundreds of eons.

Ghiwang is the medicine that removes the disease of the three
poisons.

With the supreme medicine of realizing the essence of reality,

The pain of delusions disappears.

By this auspiciousness, may suffering be pacified.



Curd

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA /
ZHING PAI BU MO LEG KYE ME ZHO CHAG
TU PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB
PA DE ZHIN DU/ DENG DIR YANG / PAL DEN
LAMA DAM PA / YONG DZOG TEN PAI NGA
/ DON GYI LE DU TSAN NE MO TE JETSUN
LOBSANG THUBTEN TRINLEY YARPHEL /
PAL ZANGPO CHOG KYANG / SHOI DZE LA
TEN NE / KU TSE KEL RYAR BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

ZHO NI KÜN GYI NYING POR GYUR PA TE
NYING PO NAM DAG YE SHE CHOG TOG NE
YÖN TEN KÜN GYI YING SU GYUR PA YI
TRA SHI DE KYANG DUG SUM ZHI GYUR CHIG

Durva grass

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA /
TSA TSONG GI KYE Ü TRA SHI KYI / TSA DUR
WA CHAG TU PÜI TE / TRA SHI PAI DZE SU
JIN GYI LAB PA DE ZHIN DU/ DENG DIR YANG
/ PAL DEN LAMA DAM PA / YONG DZOG TEN
PAI NGA / DON GYI LE DU TSAN NE MO TE
JETSUN LOBSANG THUBTEN TRINLEY
YARPHEL / PAL ZANGPO CHOG KYANG /
DUR WAI DZE LA TEN NE / KU TSE KEL RYAR
BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

DUR VE TSHE NI PEL BAR JE PA TE
DOR JE SEM PEI TSHE NI RAB DRUB NE
NYÖN MONG KYE SHI GYÜN CHE GYUR PA YI
TRA SHI DE NI TSHE YANG PHEL GYUR CHIG

Curd

Recited by the principal supplicant:

In the past, the farm girl, Lekayma offered curd to the hand of the
Destroyer Qualified Gone Beyond One. Today here, we also offer to the
one pervading hundreds of types of buddhas, the Savior of the Wheel,
who for us is kinder than all the three time buddhas. Form holding
the complete teachings of the Buddha, the teacher of all, known by
the holy name of Lama Gangchen Rinpoche, due to offering this
substance, the curd, for the teaching of all sentient beings, may your
life be prolonged for hundreds of eons.

Curd is the essence of everything.

By realizing the supreme wisdom of the pure essence,

It becomes an expanse of all virtuous qualities.

By this auspiciousness, may the three poisons be pacified.

Durva grass

Recited by the principal supplicant:

In the past, the merchant Tashi offered durva grass to the hand of the
Destroyer Qualified Gone Beyond One. Today here, we also offer to the
one pervading hundreds of types of buddhas, the Savior of the Wheel,
who for us is kinder than all the three time buddhas. Form holding the
complete teachings of the Buddha, the teacher of all, by the holy name
of Lama Gangchen Rinpoche, due to offering this substance, the durva
grass, for the teaching of all sentient beings, may your life be prolonged
for hundreds of eons.

Durva grass increases the lifespan.

By fully attaining the life of Vajrasattva,

The continuity of delusions, birth, and death, is severed.

By this auspiciousness, may the lifespan increase.

Bilwa fruit

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA
/ IHA TSANG PE SHING TOG BIL WA CHAG
TU PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB
PA DE ZHIN DU/ DENG DIR YANG / PAL DEN
LAMA DAM PA / YONG DZOG TEN PAI NGA
/ DON GYI LE DU TSAN NE MO TE JETSUN
LOBSANG THUBTEN TRINLEY YARPHEL /
PAL ZANGPO CHOG KYANG / BILWAI DZE
LA TEN NE / KU TSE KEL RYAR BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

BIL WA GYU KYEN DRE BUR CHE PEI CHÖ
JIG TEN JIG TEN DE PEI TRÖ PA KÜN
JANG CHUB NYING POCHOG TU DAG GYUR PEI
TRA SHI DE KYANG DÖN KÜN DRIB GYUR CHIG

Bilwa fruit

Recited by the principal supplicant:

In the past, the Brahmin offered bilva fruit to the hand of the Destroyer
Qualified Gone Beyond One. Today here, we also offer to the one
pervading hundreds of types of buddhas, the Savior of the Wheel, who
for us is kinder than all the
three time buddhas. Form holding the complete teachings of
the Buddha, the teacher of all, known by the holy name of Lama
Gangchen Rinpoche, due to offering this substance, the bilva fruit,
for the teaching of all sentient beings, may your life be prolonged for
hundreds of eons.

Bilwa is the fruit of causes and condions.

By the auspiciousness of all worldly and unworldly activities

Becoming pure as the supreme essence of enlightenment,

May all objectives be accomplished.

Right-turning conch shell

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA /
LHAI WANG PO GYA JIN GYI / DUNG KAR YE
SU KHYIL WA CHAG TU PÜI TE / TRA SHI PAI
DZE SU JIN GYI LAB PA DE ZHIN DU/ DENG DIR
YANG / PAL DEN LAMA DAM PA / YONG DZOG
TEN PAI NGA / DON GYI LE DU TSAN NE MO
TE JETSUN LOBSANG THUBTEN TRINLEY
YARPHEL / PAL ZANGPO CHOG KYANG /
DUNG KAR GYI DZE LA TEN NE / KU TSE KEL
RYAR BAR DU/

Now the whole assembly recites:

SING PAR GYUR CIG/

DUNG NI CHÖ KYI DRA NAM DROG PEI
TSHÜL
YE SHE GYA TSHO NYI DU DAG GYUR TE
CHÖ NAM MA NOR YONG SU TÖN PA YI
TRA SHI DE KYANG TSHIG LA WANG THOB
SHOG

Right-turning conch shell

Recited by the principal supplicant:

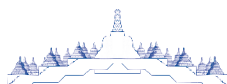
In the past, the deva Indra offered a right turning conch to the hand of
the Destroyer Qualified Gone Beyond One. Today here, we also offer to
the one pervading hundred types of buddhas, the Savior of the Wheel,
who for us is kinder than all the three time buddhas. Form holding the
complete teachings of the Buddha,
the teacher of all, known by the holy name of Lama Gangchen
Rinpoche, due to offering this substance, the right turning conch,
for the teaching of all sentient beings, may your life be prolonged for
hundreds of eons.

The conch shell conveys all the sounds of Dharma.

By transforming them it into an ocean of wisdom,

It shows all phenomena completely and without fault.

By this auspiciousness, may mastery over words be attained.



Sindura

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA
/ DRAM ZE KAR GYAL GYI / II TRI CHAG TU
PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB PA
DE ZHIN DU/ DENG DIR YANG / PAL DEN
LAMA DAM PA / YONG DZOG TEN PAI NGA
/ DON GYI LE DU TSAN NE MO TE JETSUN
LOBSANG THUBTEN TRINLEY YARPHEL /
PAL ZANGPO CHOG KYANG / LI TRI DZE LA
TEN NE / KU TSE KEL RYAR BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

LI THRI MAR PO WANG GI RANG ZHIN TE
CHÖ NAM MA NOR WANG DU DÜ NE
KYANG
CHÖ KYI GYEL DI TAG TU TEN GYUR PEI
TRA SHI DE KYANG KHYE SI TEN GYUR
CHIG

Mustard seeds

Recited by the principal supplicant:

NGÖN CHOMDEN DE SHAKYA TUBPA LA
/ SANG NGAG DANG RIG NGAG KYI DAG
PO / PEL CHAG NA DORJE DRUB PAI DZE
YUNG KAR CHAG TU PÜI TE / TRA SHI PAI
DZE SU JIN GYI LAB PA DE ZHIN DU/ DENG
DIR YANG / PAL DEN LAMA DAM PA / YONG
DZOG TEN PAI NGA / DON GYI LE DU TSAN
NE MO TE JETSUN LOBSANG THUBTEN
TRINLEY YARPHEL / PAL ZANGPO CHOG
KYANG / YUNG KAR GYI DZE LA TEN NE /
KU TSE KEL RYAR BAR DU /

Now the whole assembly recites:

SING PAR GYUR CIG/

YUNG KAR DOR JEI RIG TE THAM CHE DU
GEG NAM MA LÜ JOM PAR JE PA YI
THU TOB YÖN TEN PHÜN SUM TSHOG
GYUR PEI
TRA SHI DE KYANG GEG NAM ZHI WAR
SHOG

Sindura

Recited by the principal supplicant:

In the past, the Brahmin KargyEl offered sindura powder to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the sindura powder, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

The natural quality of red sindura is power.

By controlling all phenomena without fault,

By the auspiciousness of the Dharma kingdom becoming for ever stable,

May your kingdom also become stable.

Mustard seeds

Recited by the principal supplicant:

In the past, Vajrapani offered mustard seeds to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the mustard seeds, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Mustard seed belongs to the vajra family;

It destroys each and every obstacle.

By the auspiciousness of becoming perfect in power, strength, and qualities,

May all hindrances be pacified.



༄། །ལྷ་མོ་དབྱངས་ཅན་མའི་བསྟོན་པ་བཞུགས་སོ། །

yang-chen me tö-pa shugs so

Homage to Sarasvati

Omaggio a Sarasvati

by Lama Tsong Khapa

དེས་ན་ཇི་བཙུན་ལྷ་མ་ཐུགས་ཇི་ཅན། །

de ne jet tsun lama tu je chen

Venerable and compassionate guru, I ask for Your blessings

Venerabili e compassionevoli guru, chiedo le Vostre benedizioni

ལྷ་འཛིན་དཀར་པོ་སྟོན་ཐང་ང་བ་ཅན། །

chu-dzin kar-po log-threng dra-wa chen

Like a lightning adorned cloud beautifying the sky

Come una nuvola adorna di fulmini che abbellisce il cielo

མཁའ་ཡི་མཛེས་བྱེད་འདྲ་བའི་ཡིད་འཕྲོག་མ། །

kha-yi dze-je dra-we yi-throg ma

Captivating beauty, [you] enchant my mind.

Con la tua bellezza accattivante, incanti la mia mente

བྷི་ཟའི་ན་ཆུང་དབྱས་ན་འཛོ་སྟེན་མཁན། །

dri-ze na-chung ü-na jo-geg khen

At the center of a celestial gathering of youthful musicians

Al centro di un'assemblea di giovani musicisti celestiali

རིང་ནས་བརྗེ་བའི་ལྷ་མོ་ད་ཆུང་བྱོན། ། (x2)

ring-ne tse-we lha-mo da-tshur jong (x2)

Compassionate goddess, come here now!

Divinità compassionevole, vieni qui adesso!



ཨོ་ཨྲ་གུ་བུ་བླ་མ་བུ་སེད་རྩེ་མི། མྲི། མྲི།
om ah guru buddha sarasvati siddhi hrим hrim

ཨོ་ཨྲ་གུ་བུ་བླ་མ་མཆོག་ཤི་སྒྲི་རྩེ་མི། མྲི། མྲི།
om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་རྩེ་བཅུན་ལྷ་མ་བྱུགས་རྩེ་ཅན། །
de ne je tsun lama tug je chen
Venerable and compassionate guru, I ask for Your blessings
Venerabili e compassionevoli guru, chiedo le Vostre benedizioni

པ་རྒྱའི་བཞིན་ལ་གཡོ་ལྷན་བྱང་བའི་མིག །
pe-me zhin-la yo-den bung-we mig
Those alluring honeybee eyes in that lotus face
Con occhi incantevoli simili a quelli delle api da miele sul tuo volto di loto

མཐོན་མཐེང་རལ་བའི་ཚེ་ན་འོད་དཀར་ཅན། །
thong-thing ral-pe tse-na ö-kar chen
That long dark blue hair, shining with white light.
Con quei lunghi capelli blu scuro dai riflessi di luce bianca

རོལ་སྒྲེག་གར་གྱིས་འགྱིང་བའི་དབྱངས་ཅན་མ། །
rol-geg gar-gyi gying-pe yang-chen ma
There before me, in a pose of seductive dance
Sei qui davanti a me, in una seducente movenza di danza

ད་དྲུང་བདག་ལ་ངག་གི་དབང་ལྷུག་སྟོལ། ། (x2)
da-dung dag-la ngag-gi wang-jhug tsol (x2)
Grant me, Sarasvati, your power of speech
Concedimi, Sarasvati, il tuo potere della parola

ཨོ་ཨྲ་གུ་བུ་བླ་མ་བུ་སེད་རྩེ་མི། མྲི། མྲི།
om ah guru buddha sarasvati siddhi hrим hrim

ཨོ་ཨྲ་གུ་བུ་བླ་མ་མཆོག་ཤི་སྒྲི་རྩེ་མི། མྲི། མྲི།
om ah guru buddha manjusri siddhi dhi dhi



དེས་ན་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །
de ne je tsun lama tug je chen
Venerable and compassionate guru, I ask for Your blessings
Venerabili e compassionevoli guru, chiedo le Vostre benedizioni

རོལ་ཅེད་གར་གྱི་ཉམས་ལྡན་རི་དྲགས་མིག །
rol-tse gar-gyi nyam-den ri-dag mig
Those beautiful playful doe like eyes
Con quei magnifici e giocosi occhi da cerbiatta

མིག་གིས་ལྷ་བས་མི་ངོམས་ཡིད་འཕྲོག་མ། །
mig-gi ta-we mi-ngom yi-throg ma
I gaze insatiably upon you, seducer of my mind
Ti guardo senza posa, seduttrice della mia mente

མ་ལྷར་བཅེ་བ་ཁྱོད་ཀྱིས་བདག་གི་ངག །
ma-tar tse-wa khyo-kyi dag-gi nga
Powerful goddess of speech with a mother's compassion
Potente divinità della parola con la compassione di una madre

ངག་དབང་ལྷ་མོ་ཉིད་དང་མཚུངས་པར་མཛོད། །(x2)
ngag-wang lha-mo nyi-dang tshung-par dzo (x2)
Make our speech as one.
Fa' che la nostra parola diventi di una sola natura

ཨོྲཱ་ཀུ་བྱ་བུ་བླ་མ་བུ་སིད་རྟེ་མྱོ། མྱོ། མྱོ།
om ah guru buddha sarasvati siddhi hrим hrim

ཨོྲཱ་ཀུ་བྱ་བུ་བླ་མ་ལྷ་མི་སྟེ་མྱོ། མྱོ། མྱོ།
om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །
de ne je tsun lama tug je chen
Venerable and compassionate guru, I ask for Your blessings
Venerabili e compassionevoli guru, chiedo le Vostre benedizioni



Lama Gangchen Peace Publications



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 Gavāmāyana 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-śrauta-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 Asia, 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 ācāryas had dawned serenity into lands that lie in the lap of the Himalayas and beyond, or when their boats braved the perils of the sea to the southeastern climes.

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

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

man's 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.

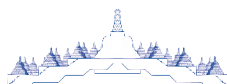
We are the chasm and we likewise are the bridge.

Prof. Lokesh Chandra's 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 Borobudhur 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.



Bernard Gesch is a retired Research Scientist 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.



Daniel Calmanovitz

Electronic Engineer graduated at Escola Politécnica da USP - Brazil.

Presides the Advisory Board of the Centro de Dharma da Paz - temple for practice and study of Tibetan Buddhism in São Paulo, founded in 1988, and is the President Director of Fundação Lama Gangchen para a Cultura de Paz, created in 2006.

Disciple of H.E. Lama Gangchen Rinpoche and Buddhist practitioner since 1987, was ordained monk in February 2011, at the holy stupa of Borobudur, Indonesia. He coordinates and is instructor of courses, retreats and meditation practices and Buddhist philosophy, as well as peace culture education programs.

Participates in teachings and retreats with Lama Gangchen in Brazil and around the world, and accompanied him on many pilgrimages to Buddhist holy sites in India, Tibet, Nepal, Indonesia, Myanmar, and others; he had also the opportunity to participate in retreats and teachings with other renowned Lamas.

Father of Fernanda and Lama Michel Rinpoche, whom he accompanied during the first two years of stay at Sera Me monastery in southern India.

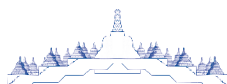
Represents the FLGCP in inter-religious meetings as well as other related activities.



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.

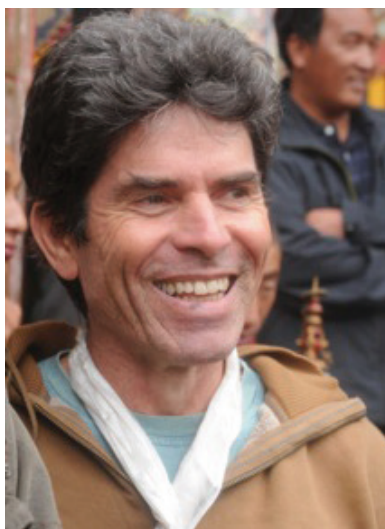
Ms. Sobrevila has authored several papers and reports on rapid ecological assessment, ecological guide to a park, conservation planning tools, biodiversity conservation and more recently on the role of Nature and Peace. Recently, Claudia founded a non-profit organization "EcoVillages Foundation- Peaceful 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.



Bel Cesar is a Brazilian psychologist who has integrated Tibetan Buddhism into her work since 1990. She is a disciple of Lama Gangchen and Lama Michel who is also her son. She treats traumatic stress using the SE - Somatic Experiencing Method and EMDR (Eye Movement and Desensitisation and Reprocessing). Since 1991 she has work with terminal patients. She organised Lama Gangchen's first trip to Brazil in 1987 and for 16 years was President of the Centro de Dharma da Paz (Centre of Peace Dharma).

Together with her husband Peter Webb she has worked, since 2004, on developing Eco-psychology activities at the Sitio Vida de Clara Luz in Itapevi, Sao Paulo.

She has been a regular contributor on Buddhist psychology to the website www.somostodosum.com since 2002. She worked on the "I Lung Ten Oracle" book and is author of: "Viagem Interior ao Tibete", "Morrer não se Improvisa", "O Livro das Emoções", "Mania de Sofrer" and "O Sutil desequilíbrio do Estresse", all published by Editoria Gaia. She is on the Board of Fundação Lama Gangchen para a Cultura de Paz (www.flgculturadepaz.org.br)



Peter Webb was born in Australia and he lives in Brazil since 1984.

He has been Bel Cesar's life companion since 2002, when he became a disciple of Lama Gangchen Rinpoche. Together, Peter and Bel work with Eco-psychology.

Today Peter will give us a short talk about Nature and the elements and how they affect us in the environment.

He will also talk to us about a book that he is in the process of writing - which Lama Gangchen Rinpoche has asked him to write about How Plants are Born.



Lama Dechen (Lobsang Chöma) was born in Berlin, Germany in 1953. She studied economy and arts.

She also studied both classical and modern dance, specially the Indian drama dance Kathak.

She is the president of the Harald Ochner, Gelong Losang Kyabchok, Anila Losang Gamo - Charitable Trust, and the Spiritual Director (Abbess) of the Buddhist Monastic School Ganden Tashi Choeling (GTC) and centres (about 15).

She further performs the duties of Art director and choreographer of the United Peace Artists.

Education:

1960-1972 Highschool Economist Degree - Academy of Design and Arts Classical Dance and Indian Drama Trainings

1993 - Education Programm TTP of Buddhist Philosophy and Science/Kadam/Gelugpa tradition/England (NKT)/Correspondence classes

2000 - Education Programm Asians Classics Institute/USA

Translator and Book author of Buddhist Philosophy/and Study programmes

Ordination:

1993 - Novice-Ordination Gelug order

2002- Tashi Lhunpo Monastery (Tibet)

2005 - Dagom Labrang/Nepal/Abbot: H.H. Dagom Rinpoche gave her Name and special title: Losang Chöma (Mother of Dharma)

Rootmaster:

H.H. Mahasiddha Lama Gangchen Rinpoche

Ordinationmaster: H.H. Dagom Rinpoche (+ 2007)

Spiritual Activities and certifications:

1994 - 2000 Resident Teacher in Germany (NKT)

2000 - 2002 Resident Teacher Dharmakaya eV Germany

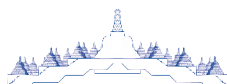
2003 - Spiritual Director Ganden Tashi Chöling e.C.

2002 - 2004 NGO United Nations UN/UNICEF/UNESCO/Geneva

2003 - Outstanding Intellectual of this century Award in the field of Religion und Peace-education/ Cambridge Institute/UK

2006 Tsongkhapa Award/Dehli/India

Authentic spiritual Meditation master of the Ganden Lineage(Gelug).



Swami Nityamuktananda Saraswati - PhD; M.Ed; MA; DAD; Dip.theol; Dip.Ed

Swami Nityamuktananda Saraswati (Dr. Christa-Maria Herrmann), German by birth, naturalized British, lives in the far west of Cornwall, where she conducts meditation retreats in a private retreat center. Although she originally studied Theology her university studies soon expanded to Education, Psychology, Philosophy and Art and Design (Ceramics). Different teaching jobs (in colleges and universities) in various countries followed. At the center of her studies (as well as her teaching) was always the subject of 'Self-awareness'.

Extensive travel and life in Asia (Australia and America) awakened her interest in Eastern Philosophy (Taoism and Zen) and led to the Zen-arts of Raku (as a potter she exhibited worldwide) and Shiatsu (one of several complementary medicines she studied and practiced). Deep involvement in Meditation, the practice of Sattipahana (mindfulness) and Ngai So and other Tibetan Buddhist practices finally led her to Yoga and Vedanta. She worked with several great spiritual Masters among them Zen-Masters, great Siddhas, the Tibetan Lama and Tulku T.Y.S. Lama Gangchen, the great Yogi Swami Maheshananda and H.H. Swami Anubhavananda (Acharya of Vedanta) and finally M.M. (Mahamadeleshwara) Swami Veda Bharati, disciple of Swami Rama of the Himalayas.

In 1997 she completed her Doctorate in Eco-philosophy on the subjects of the Mahabhutas (Five Great Elements) and has since contributed worldwide to conferences and workshops especially in two areas: 'the Five Elements' and Yoga Philosophy in its widest sense. These include international congresses for World Peace (UN) and complementary Medicine as well as new ethics. Presently she teaches mainly on topics relating to Yoga philosophy (incl. Meditation) and "The Five Elements" in many countries from Spain to New Zealand, from Germany to Mexico; from Singapore and Australia to Ireland and that, in independent programs of Yoga Teacher Training as well as within the Himalayan Tradition.

She has been teaching for many years in Kaivalyadhama, Yoga Research Institute, Lonavla/India as well as SRS (Swami Rama Sadhaka Grama).

In 1997 she was awarded a 'World-Peace Prize' for contributions to World Peace by the Lama Gangchen World Peace Foundation (LGPWF/ NGO of UN).

She took samnyasa (becoming a yogic monk) in 2003 from Swami Anubhavananda and confirmed her vows in the traditional Vedic ceremony with Swami Veda Bharati in the Himalayan Tradition in 2007.

She is the author of several books (an easy to read commentary on the Yoga Sutras and the Guru Gita; and an encyclopaedic book on the Five Elements.) She writes continuously articles on Swami Vedas Website and her own.



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

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 flags 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 1996, she took part in the Habitat II United Nations Conference in Istanbul, Turkey as part of the LGWPF Peace Messengers group for Non Formal Education.

In 2003, she took part in the international UNESCO recognised Freedom-exhibition of the Swiss Alp Art displaying paintings by artists from all continents, starting in Cyprus in March 2003.

In 2005, she is awarded with her postgraduate art didactic Diploma from Bern University (for teacher formation).

In 2009, she is a speaker at the 'Roots of Javanese Culture' event where she exhibits a 'Good Wishes for the World Flag installation' painted by local Children; She presents her paper on 'Peace-Education through Art-Didactic of Borobudur-Mandala in the presence of Indonesia's Minister of Interior, Immams and honoured guests.

In 2011, she participates in the UNESCO Trauma healing event by painting 'Good Wishes for the World Flags' displayed between the trees of Lumbini-park Borobudur, Java-Indonesia.

In February of the same year, together with Yasmina Satiavaty (Director of this permanent project), they founded 'Help in Borobudur' to support children and elderly persons in the Borobudur area. Anne is the education art Director. Then in November, she also took part in Jumoio ' Good Wishes for the World' Trauma healing with the provisional primary-school with Yasmina Satiavaty.

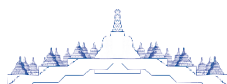
From the 15th of September till the 16th of October 2012, she held an Exhibition entitled: 'Borobudur oder der andere Ort' in Freudwil, Switzerland, for 'Help in Borobudur' fundraising.

For the occasion, on the 27th of September, a delegation from the Indonesian Embassy in Switzerland visited the exhibition together with the Embassy's first secretary Mrs Octavia Maludin.

In 2013, she was a speaker at the Annual International LGWPF Congress in Borobudur, held from the 1st to the 3rd of March: Presentation of 'Peace education through art didactic of the Borobudur-Mandala'. Together with conference participants, they made a TsaTsa clay work workshop and 'Good Wishes for the World Flags' painted by children of local orphanage and village-kids, with the participation of Yasmina Satiavati. A flag from the children as well as a tsa tsa were given to each Congress participant.







Lama Gangchen World Peace Media

Objective

Under the inspiring guidance of Lama Gangchen and the generous sponsorship of my best friend in high school Mr Felix Chen, I am fortunate to participate in the peace media projects with a series of art production. In the last few years, the following DVDs have been made:

Pilgrimage to Holy Land

Dharma and Heritage

World Congress 2003

Life as a Clear Light

Buddha's Relics in Brazil

Lama Gangchen's Vision of World Peace

These productions capture not only the valuable teachings by Lama Gangchen in different parts of the world but more significantly, his philosophical vision and actions in promoting world peace. As Lama Gangchen's work involves a wide spectrum of activities crossing different continents in the past two decades, therefore, the numerous documentaries will have to be arranged in due course. It is my honour to be appointed to fulfill this important task; and it is my pleasure today to formally announce the establishment of "Lama Gangchen World Peace Media", once again following the great guidance of Lama Gangchen with generous support by Mr Felix Chen.

This organization will continue to promote the vision of Lama Gangchen to achieve world peace as well as to recollect his past contributions in a more systematic way. It is our plan to start with the release of the above-mentioned DVDs from the second half of the year through multiple channels. Furthermore, we will build global websites in coordination with associated multi-media organizations as an effective means to disseminate the blessings from the teachings of Lama Gangchen.

Our entire team feels that we are so fortunate to participate in setting up the long expected "Lama Gangchen World Peace Media". We believe under his great leadership, we will be able to build a new dynamic team in the world of media. It is our goal to work together with the related groups with concerted efforts in order to make our utmost contributions to our master and to world peace.

I would like to end my speech with the quotation of Lama Gangchen:

Inner Peace is the most Solid Foundation for World Peace

Inner Peace, World Peace, Now and Forever

By the Power of the Truth

By all Human Being's Attention

By all Holy Being's Blessing

Let me pray that world peace will be disseminated to every corner of the world.





Claudia Proushan, Brazil and Suny Kuo, USA

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Making request to Guru by Name-mantra

By Trijang Rinpoche

*You are glorious and auspicious of having a
supreme and noble awareness.
Your activities for the doctrine of great Muni increase
like a waxing moon.
Your deeds are suitable to the minds of the
transmigrators.
At the feet of you glorious guru I make request.*

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

*My Venerable compassionate Lama,
please, with compassion look upon me who am
miserable.
Please show your good and happy face to me.
Please grant me a relief through your verbal assurance.*

*As I am making request to you from my single pointed heart,
please stay in the center of my blissful chakra and
bless me to accomplish spontaneously all objects
of wish that I think of, without obstacles.*

*As I am making the two accumulations and confess the sin and downfalls,
please stay in the spherical space above and
please bless me to complete the two great accumulations
and to eliminate the natural and formulated downfall.*

*Until that I attain enlightenment, stay well day and night
always
at the pistil of lotus in the center of my heart and
pacify all the conditions which oppose the achievement of
enlightenment
bless me to accomplish easily all the favorable conditions.*

*Guide my mind toward the dharma,
Pacify my evil non-dharmic thoughts and actions.
Bless me to accomplish spontaneously, without effort
all the objects of wish concordant to dharma.*

*In brief, from now in all my future lives and
in all the periods of this and future lives and the
intermediate state
I have no lama other than you on whom my hope is set.
I request you to look at me with your compassionate eyes.*

*May we who are miserably without guide and refuge,
have the good fortune to experience that the Venerable
Lama pays full attention to us with his compassion and
that we never be separated from the light of his body
and speech.*

*May I not be separated from correct gurus in all
my lives and enjoy the glory of dharma.
May I thoroughly complete the qualities of grounds and
paths
and quickly attain the state of Vajradhara.*

This prayer has been expressed in this manner, because Gyalwa Goe Tshangpa said:

*One could meditate so much on generation stage,
but nothing surpasses the contemplation on Lama.
One could recite so much,
but nothing surpasses the requesting-prayer to him.
If one constantly makes request to him
it is sure that one will have experience his presence without separation.
Therefore, the foundation of all happiness and goodness is to make requesting prayer to him.*

*May the venerable guru live long.
May his positive activities develop in the ten directions.
May the lamp of the doctrine of Losag Dragpa dispell
the darkness of three realms and remain forever.*







On the occasion of the inauguration of Gaden Khachoe Shing Monastery by His Holiness Trijang Choektrul Rinpoche (Bloomington, Indiana-USA, October 2014)



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.

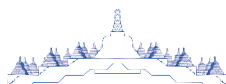
Although some countries have an official religion, in general religions ignore national borders and co-exist within countries and local communities. "Religions must not identify themselves with political, economic or social powers so as to remain free to work for justice and peace". *

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.

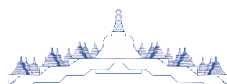
"I would like to be very clear, that although I am the initiator of this proposal, as it is gradually realized and the Spiritual Forum is created both locally, nationally and internationally, that is under the auspices of the United Nations General Assembly, I personally have no wish to be in the forefront 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 Laureat 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 Hammerskjold 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 Campbell, 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 Prabhash 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 Luxembourg; 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 Hammarskjöld 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

(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.

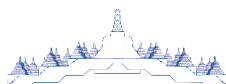
54. House of Lords, London, England, on the 17th of June 1998. Lama Gangchen was invited to speak about and present the work of the Spiritual Forum for World Peace to the seminar on "Policy, Ethics and Values" organised by the International Institute of Peace Studies and Global Philosophy, hosted by 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 IAEWP, August 3rd to the 7th 1998. The Proposal was warmly received as a contribution towards the development of international peace education for a culture of Peace.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

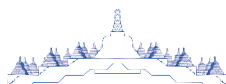
90. Comiso, Ragusa, Italy; November 1999; at the former Nato base transformed into a refugee camp for 10.000 Kosovans. On the occasion of the 10th International Peace Education Congress with the Lama Gangchen World Peace Foundation as a representative of spirituality in education.

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.

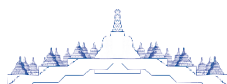
93. Milan, Italy; 15th of January 2000. Discussion with the Representative of "Documentation for Religions" organization, Milan, as to the prospects of the proposal and possible collaboration in Italy.

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. Franciscan 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

- 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. Vishwa 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 IAEWP, 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. Secrtary 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.

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 Bento 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 IAEWP 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.



2014 International Year of Family Farming



2014 International Year of Crystallography

United Nations

A/RES/66/222



General Assembly

Distr.: General
28 March 2012Sixty-sixth session
Agenda item 25**Resolution adopted by the General Assembly on 22 December 2011***[on the report of the Second Committee (A/66/446)]***66/222. International Year of Family Farming, 2014***The General Assembly,**Recalling* resolution 16/2011 adopted on 2 July 2011 by the Conference of the Food and Agriculture Organization of the United Nations at its thirty-seventh session,¹*Recalling also* General Assembly resolution 65/178 of 20 December 2010 on agriculture development and food security,*Noting* the Declaration of the World Summit on Food Security,² adopted on 18 November 2009, expressing, inter alia, support for the special needs of smallholder farmers, many of whom are women,*Recalling* 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,*Affirming* that family farming and smallholder farming are an important basis for sustainable food production aimed at achieving food security,*Recognizing* the important contribution that family farming and smallholder farming can play in providing food security and eradicating poverty in the attainment of the internationally agreed development goals, including the Millennium Development Goals,

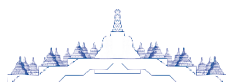
1. *Decides* to declare 2014 the International Year of Family Farming;
2. *Invites* the Food and Agriculture Organization of the United Nations, mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to facilitate the implementation of the International Year of Family Farming, in collaboration with Governments, the United Nations Development

¹ See Food and Agriculture Organization of the United Nations, *Report of the Conference of FAO, Thirty-seventh Session, Rome, 25 June–2 July 2011* (C 2011/REP).² Food and Agriculture Organization of the United Nations, document WSFS 2009/2.

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A/RES/66/222

Programme, the International Fund for Agricultural Development, the Consultative Group on International Agricultural Research and other relevant organizations of the United Nations system, as well as relevant non-governmental organizations, also invites the Food and Agriculture Organization of the United Nations to keep the General Assembly informed of progress made in this regard, and stresses that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the implementing agency should be met from voluntary contributions;

3. *Encourages* Member States to undertake activities within their respective national development programmes in support of the International Year of Family Farming.

*91st plenary meeting
22 December 2011*

United Nations

A/RES/66/284

**General Assembly**Distr.: General
12 July 2012Sixty-sixth session
Agenda item 14**Resolution adopted by the General Assembly on 3 July 2012***[without reference to a Main Committee (A/66/L.51 and Add.1)]***66/284. International Year of Crystallography***The General Assembly,*

Recalling 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,

Recognizing that humankind's understanding of the material nature of our world is grounded, in particular, in our knowledge of crystallography,

Stressing that education about and the application of crystallography are critical in addressing challenges such as diseases and environmental problems, by providing protein and small molecule structures suited for drug design essential for medicine and public health, as well as solutions for plant and soil contamination,

Considering that the impact of crystallography is present everywhere in our daily lives, in modern drug development, nanotechnology and biotechnology, and underpins the development of all new materials, from toothpaste to aeroplane components,

Considering also the significance of the scientific achievements of crystallography, as illustrated by twenty-three Nobel Prizes awarded in the area, and that crystallography is still fertile ground for new and promising fundamental research,

Considering further that 2014 marks the centenary of the beginning of modern crystallography and its identification as the most powerful tool for structure determination of matter,

Being aware that 2014 provides an opportunity to promote international collaboration as part of the sixty-fifth anniversary of the founding of the International Union of Crystallography,

Noting the broader welcome by the crystallographic community worldwide of the idea of 2014 being designated as the International Year of Crystallography,

Recognizing the leading role of the International Union of Crystallography, an adhering body of the International Council for Science, in coordinating and

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A/RES/66/284

promoting crystallographic activities at the international, regional and national levels around the world,

1. *Decides* to proclaim 2014 the International Year of Crystallography;
2. *Invites* the United Nations Educational, Scientific and Cultural Organization, mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to facilitate implementation of the International Year of Crystallography, in collaboration with Governments, the International Union of Crystallography and its associated organizations throughout the world, relevant organizations of the United Nations system, the International Council for Science, as well as other relevant non-governmental organizations, also invites the United Nations Educational, Scientific and Cultural Organization to keep the General Assembly informed of progress made in this regard, and stresses that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the lead agency should be met from voluntary contributions, including from the private sector;
3. *Encourages* all Member States, the United Nations system and all other actors to take advantage of the International Year of Crystallography to promote actions at all levels aimed at increasing awareness among the public of the importance of crystallography and promoting widespread access to new knowledge and to crystallography activities.

*121st plenary meeting
3 July 2012*

United Nations

A/RES/65/5



General Assembly

Distr.: General
23 November 2010Sixty-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".

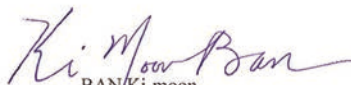
At a time when the world is faced with many simultaneous problems – security, environmental, humanitarian and economic – enhanced tolerance and understanding are fundamental for a resilient and vibrant international society. There is an imperative need, therefore, to further reaffirm and develop harmonious 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 actively promotes peace and harmonious engagement between the world's spiritual traditions and religions. We celebrate each 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.





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.

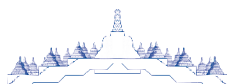
To those women we say: the United Nations stands with you. As Secretary-General, I insist that the welfare of all victims of sexual violence in conflict must be at the forefront of our activities. And I instruct my senior advisors to make our response to sexual violence a priority in all of our peace-making, 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



Lama Gangchen Peace Messages

A happy mind is the most economic way of life

Always try to have a comfortable mind

Always try to have a relaxed mind

Breathe to relax your mind

Buddhism gives us courage in life, because it is a method for inner growth

Deal with your problems in a positive way

Delusions are our biggest enemies and not those who deluded us

Detachment means to be more at ease and less worried

Develop the compassion that you have inside

Develop your inner smile

Do not get attached to or reject anything, then everything will become clear

Do not be afraid to take responsibility for your own happiness

Do not deny suffering, try to recognize it

Do not let anger dominate you

Do not try to change your life, change your attitude towards life

Effort without perseverance is futile

Emptiness is full of bliss

Everything that is not offered is lost

Everything becomes easy if you have inner peace and mental space

Fear complicates every thing

Generosity gives meaning to life

Give happiness, only with happiness

Hope is a strong medicine for the body and mind

How to eliminate anger? By not letting your body, speech and mind become uncontrolled

Identify yourself with the solution and not with the problem

If we give a positive direction to our mind, people will come to us like friends to help us

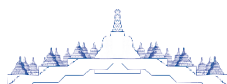
If we wish to continue to experience happiness, we should continue to great positive causes

If you cannot benefit others at least try not to harm them

In order to help someone, it is necessary for that person to want to be helped

In the Absolute we are only one mind, one mental continuum

Inner blockages make you aggressive and create difficulties
Inner peace is the best company you can have
Inner peace is the best investment you can make
It is not enough to be nice with people, we need to benefit them
It is possible to liberate yourself from fear
Keep your mind beautiful in every moment
Learn how to use fully your mental space
Make a commitment to not mix your mind with negativity
Move towards the future with trust
Obtaining inner peace is easy if you accept everything with patience
Once you have solved a problem, do not forget to say "bye bye" to it
Patience is the best virtue, there fore nothing is ever wasted
Pay attention to what you do but remain relaxed
Peace and bliss now and for ever
Peace and compassion is always I fashion
Peace with every thing every thing with peace
Positive experiences are needed in order to repeat them
Problems are not problems if you treat them as small difficulties
Problems Face them or you will be destroyed by them
Protect your mind with pray
Regenerate the true values of friendship and faith in others
Rejoicing is an investment in witch nobody can harm us
Renunciation means not to be under the influence of the object of renunciation
Respect your level of growth each and every day
Space is emptiness
The antidote to attachment is having a mind that is satisfied for itself
The darkness of negative thoughts can be illuminated by inner light
The most divine thing you can hope for, is to realize equanimity
The right moment changes every thing
The spiritual path is based on research and not blind faith



The worse suffering is the attachment to suffering
Thinking about Impermanence creates energy to meditate
Thinking about Impermanence is to think about the precious opportunity of being a live
Through meditation you can heal yourself and others
To control the mind means to observe it, not to block it
To deal with problems directly is a precious opportunity to solve them
To have a relaxed mind is beneficial both for your self and for others
To make people laugh is also a way to accumulate merit
To meditate is to start to do something really useful in our lives
Transform aggressive looks into looks of love
Transform violent gestures into peaceful gestures
Transform your mind into an indestructible diamond
True beauty is that of the mind
True education teaches you how to overcome fear
True freedom is the liberation from mental defects
Union is the inseparable energy
Use your five senses peacefully
We should always put our trust in the state of self-confidence
What the mind accepts does not hurt
When you meditate you really do something useful for your life
With inner peace you attract good fortune and live happily
With the blessings of the holy beings, nothing is impossible
You are the only one responsible for your happiness
You can choose to be happy and peaceful or sad and angry
You can learn on every obstacle which made you fall, in order to stand up again
You can only obtain inner peace by cultivating it every day
You need to know how to give but also how to receive
Your health is in your own hands
Your inner strength is your most powerful protection
Your mind needs space

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

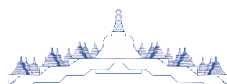
1 World AIDS Day
2 International Day for the Abolition of Slavery
3 International Day of Disabled Persons
5 International Volunteer Day for Economic and Social Development
7 International Civil Aviation Day
9 International Anti-Corruption Day
10 Human Rights Day
11 International Mountain Day
18 International 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
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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
Central African Republic	Jamaica	P	United Arab Emirates
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Chile	Jordan	Palau	Britain and Northern Ireland
China - People's Republic of		Panama	United Republic of
Colombia	K	Papua New Guinea	Tanzania
Comoros	Kazakhstan	Paraguay	United States of America
Congo	Kenya	Peru	Uruguay
Costa Rica	Kiribati	Philippines	Uzbekistan
Côte d'Ivoire	Korea - Democratic People's	Poland	
Croatia	Republic of	Portugal	V
Cuba	Kuwait		Vanuatu
Cyprus	Kyrgyzstan	Q	Venezuela
Czech Republic		Qatar	Vietnam
	L		
D	Lao People's Democratic	R	Y
Denmark	Republic	Romania	Yemen
Djibouti	Latvia	Russian Federation	
Dominica	Lebanon	Rwanda	Z
Dominican Republic	Lesotho		Zambia
	Liberia	S	Zimbabwe
E	Libyan Arab Jamahiriya	Saint Kitts and Nevis	
Ecuador	Liechtenstein	Saint Lucia	
Egypt	Lithuania	Saint Vincent and the	
El Salvador	Luxembourg	Grenadines	
Equatorial Guinea		Samoa	
Eritrea		San Marino	

List of Lama Gangchen's Publications

BOOKS

NGALSO SELF-HEALING I

How to relax body, speech and mind - Advice from a Tibetan Lama Healer - LGPP 1991, Italian, English, Portuguese, Spanish, French, Dutch

NGALSO SELF-HEALING II - Tantric Self-Healing for body and mind. A method for inner and world peace that connects this world to Shambala.

LGPP 1993, English, Italian, Portuguese, Spanish, German

NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

LGPP 1994, English, Portuguese, Spanish

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume I - LGPP 1996, English, Italian

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume II - LGPP 1996 English, Italian, French, Dutch

NGALSO SELF-HEALING ORACLE

108 Messages for individual and universal harmony

LGPP 1996, English, Italian

SHING KAM JONG SO - MAKING PEACE WITH THE ENVIRONMENT

The feminine energy and the regeneration of the outer and inner environment according to a Buddhist tantric view

LGPP 1996, English, Italian

THE ART OF NON FORMAL EDUCATION FOR BETTER LIVING

A Solution to Create Inner and Outer Peace in the Cities of Tomorrow

LGPP 1996

PEACE CULTURE

A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent Education - LGPP 1997

WORLD HEALER

The Life Story of T.Y.S. Lama Gangchen

LGPP 1997 Written by Dr Natalia D. Bolsokhoyeva & Isthar Dotterer-Adler

TO CREATE A PEACEFUL MEDIA ENVIRONMENT

A Compilation of "Peace Times" Editorials

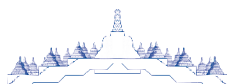
Published by the UNITED NATIONS SOCIETY OF WRITERS

Swan Books, New York 1998

A SOLUTION FOR THE THIRD MILLENNIUM

A Proposal for a United Nations Spiritual Forum for World Peace

Report 1995 - 1999 - LGPP 1999



GREAT WHEEL VAJRAPANI - NGALSO SELF-HEALING PRACTICE

A Panacea for a peaceful mind

LGPP 2004, English, Italian

CRAZY WISDOM ORACLE - 108 Messages for a happier life - LGPP 2004, English, Italian

MEDICINA SPIRITUALE

Autoguarigione Tantrica NgalSo per il Corpo, la Parola e la Mente

Tecniche Nuove 2005, Italian

VISIONI DI SAGGEZZA

Le Risposte di un Maestro Tibetano per una Vita Migliore

Life Solutions Wisdom 2005, Italian

SUNGRAB NGALSO GYATSO COLLECTED WORK

125 volumes - LGPP 2009, English

A RAINBOW OF HEALING NECTARS

NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the

Traditional Tibetan Healing System- LGPP 2010, English, Italian

PRECIOUS GARLAND OF LONG LIFE PRAYERS

A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku

Rinpoche - Lord of Mahasiddhas

LGPP 2011, English, Italian

CHOOSE PEACE - A gift of Wisdom for a less expensive life

LGPP 2013, English, Italian, Portuguese, Spanish

GANGCHEN - A spiritual heritage LGWPF 2013

LINKS SERIES

LINKS I - "Verbania 2003" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2003, English-Italian

LINKS II - "Verbania 2004" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2004, English-Italian

LINKS III - "Verbania 2005" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2005, English-Italian-Chinese

LINKS IV - "Verbania 2006" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2006, English-Italian-Chinese

LINKS V - "Borobudur 2013" World Congress - An Education for the Third Millennium

LINKS VI - "Borobudur 2014" World Congress - An Education for the Third Millennium

SEEDS FOR PEACE SERIES

SEEDS FOR PEACE

T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West

LGPP 07-07-07, Lama Gangchen's birthday

SEEDS FOR PEACE II - HEALING ATLAS

Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer

LGPP 07-07-08, Lama Gangchen's birthday

SEEDS FOR PEACE III - HEALING ATLAS

Mapping the world healing footsteps of T.Y.S. Lama Gangchen - Tibetan Healer

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SEEDS FOR PEACE IV - Homage to Borobudur: Ocean of Mandalas

Pilgrimages to the Stupa Mandala of Borobudur

LGPP 07-07-11, Lama Gangchen's birthday

SEEDS FOR PEACE V - The Lalitavistara Mahayana Sutra

LGPP 07-07-12, Lama Gangchen's birthday

PEACE TIMES

Good News for the World - Newspaper

Trimestrial newspaper, LGPP English, Italian

PEACE TIMES N°1 - Peace Messengers here is your voice, October 1996

PEACE TIMES N°2 - Overcome fear, Peace will triumph, January 1997

PEACE TIMES N°3 - Choose non violence, April 1997

PEACE TIMES N°4 - Cheers to Non Formal education, July 1997

PEACE TIMES N°5 - New solutions for the planet, October 1997

PEACE TIMES N°6 - Peace and Money, January 1998

PEACE TIMES N°7 - Choose peace sports, April 1998

PEACE TIMES N° 8 - On holiday with peace, July 1998

PEACE TIMES N° 9 - On behalf of the animals, October 1998

PEACE TIMES N° 10 - Religions Uniting for Peace, January 1999

PEACE TIMES N° 11 - Never too late to live in peace, April 1999

PEACE TIMES N° 12 - Peace at last, July 1999

PEACE TIMES N° 13 - The challenge of the third Millennium, October 1999

PEACE TIMES N° 14 - Welcome to the year of the dragon, January 2000

PEACE TIMES N° 15 - Emergency Water, Gold of the third Millennium, April 2000

PEACE TIMES N° 16 - Welcome to the roof of the world, July 2000

PEACE TIMES N° 17 - Solutions for the Future Generations, November 2000

PEACE TIMES N° 18 - Peace is Possible, December 2001

PEACE TIMES N° 19 - Gangchen, Tibet - Where miracles happen

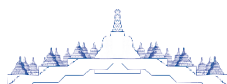
PEACE TIMES N° 20 - Peace Environment, July 2008

BOOKLETS AND MEDITATION MANUALS

SELF-HEALING COMMENTARY - LGPP 1999, English, Italian

LORD OF HEROES - Ngagso Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue

- LGPP 1996, English, Italian



SEMSO - Making Peace with the Aura
LGPP 1996, English, Italian, Spanish

ZHING KHAM JONG II - Making Peace with the Amazon
LGPP 1996, English

NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF BOROBUDUR - Practice to transform this world into Shambala
LGPP 1997, English, Italian, Dutch

CRYSTAL MASSAGE - Method to create the pure body and the pure light energy and nectar by invoking the Secret assembly of Guyusamaja
LGPP 1998, English, Italian

TARA CHITTAMANI - NgalSo Tantric Self-Healing Practice, a method to heal outer, inner and secret fears
LGPP 2000, English, Italian

SKY DANCE OF GREAT BLISS - NgalSo Tantric Self-Healing Practice of the eleven yogas of the outer, inner and secret body mandala of venerable Vajrayogini
LGPP 2000, English, Italian

NGALSO MAHAYANA SELF-HEALING - A method to gain the realizations of the eight bodhisattvas with the practice of the great vehicle for enlightenment
LGPP 2000, English, Italian

BLACK MANJUSHRI - NgalSo Tantric Self-Healing Practice - LGPP 2000 English, Italian

POWA - NgalSo Tantric Self-Healing Practice - A heartfelt leap of faith - LGPP 2003, English, Italian

FIVE YAMANTAKA - NgalSo Tantric Self-Healing Practice - LGPP 2003, English, Italian

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SITATAPATRA - NgalSo Tantric Self-Healing Practice of the white umbrella deity - LGPP 2003, English, Italian

WHITE ZAMBALA AND THE FOUR DAKINIS - NgalSo Tantric Self-Healing Practice - A waterfall of precious arya jewels
LGPP 2003, English, Italian

CHOD - NgalSo Tantric Self-Healing Practice for the fortunate ones from the direct lineage of Gangchen LGPP 2004, English, Italian

SINGAMUKA - NgalSo Tantric Self-Healing Practice of the lion head wisdom dakini
LGPP 2004, English, Italian

MANJUSHRI and SARASVATI - NgalSo Tantric Self-Healing Practice - meditation with the blessings of the wisdom Buddha and his consort, the protectresse of the arts and music, in connection with the holy mountains of Wutaishan - LGPP 2005, English, Italian

PALDEN LAMO - Protectress of the NgalSo Tantric Self-Healing Lineage
LGPP 2005, English, Italian

SEVEN MEDICINE BUDDHAS
NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars
LGPP 2005, English, Italian

GURU PUJA - According to the western Buddhist lineage of T.Y.S. Lama Gangchen
LGPP 2005, English, Italian, Portuguese, Spanish, Chinese, German, Dutch

PRAYERS FOR PEACE MESSENGERS
According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism
LGPP 2006 English, Italian

THE GLORIOUS WHEEL OF PEACE TIMES - NgalSo Tantric Self-Healing Practice and Kalachakra
meditation to create the pure crystal energy body, light and nectar, realising inner peace and
connect this world to Shambala
LGPP 2006 English, Italian

NGALSO CHAWANG REIKI I
Hands on healing method according to Buddha Shakyamuni's lineage
LGPP 2006, English, Italian

SEVEN EYES WHITE TARA SADHANA - NgalSo Tantric Self-Healing Practice
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KURUKULLA - NgalSo Tantric Self-Healing Practice, meditation and recitation of the lotus dakini -
LGPP 2007, English, Italian

CHINNIMASTRA - NgalSo Tantric Self-Healing Practice - LGPP 2008, English, Italian

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LGPP 2009, English, Italian

FEAST OF COMPASSION - NgalSo Tantric Self-Healing collection of Chenrezig practices
LGPP 2009, English, Italian

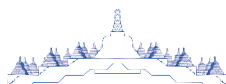
NGALSO QUICK PATH OF HERUKA FIVE DEITIES - NgalSo Tantric Self-Healing Practice
LGPP 2010, English, Italian

PRACTICE OF USHNISHAVIJAYA - NgalSo Tantric Self-Healing Practice of the victorious crown
ornament over negative karma - LGPP 2010, English, Italian

THE SUN AND MOON KISSING - NgalSo secret meditation and recitation of White Heruka for a
long, healthy and meaningful life - LGPP 2011, English, Italian

NGALSO CHAWANG REIKI II
Hands on healing method according to Buddha Tara's lineage - LGPP 2012, English, Italian

MAITRIPAS DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder
LGPP 2013, English, Italian



LAMA GANGCHEN UNITED PEACE VOICES
Music Publishing and Record Labels

AUDIO CASSETTES:

1994 Ngalso Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

1996 Tara, la Donna Illuminata

1996 Songs for Lama Gangchen

1999 Self Healing for Childrens

CD:

1996 Self Healing Tara

1999 Shide

2000 Self Healing Chenrezig

2001 Inner and World Peace Protector puja; Prayer for World Peace; White Tara Sadhana (Italian and Portuguese); The Children of Tashi Lhunpo Monastery

2002 Zamling Shide

2003 Guru Puja

2004 Prayers from Tashi Lhunpo School

2005 Ngalso Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2006 Ngalso Tantric Self Healing I & II

2006 Teachings of Dharma (Lama Michel Rinpoche, Italian)

2007 Words of Buddha; Sacred Prayers; Songs by Lama Drubchen Rinpoche

2008 21 Tara Prayer

2010 Crystal Massage of Guyasamaja

2012 The Precious Garland of Long Life; Sound of Peace; Guru Puja - Lama Michel Rinpoche; Chawang Ngalso Reiki I (English, Italian); Kalachakra Festival Song

2013 Vajra Points of Vajrayogini; Vajra Points of Heruka Chakrasamvara; Self Healing World Peace Protector

2014 Kalachakra - The Glorious Wheel of Peace Time;

DVD:

2007 Ngalso Tantric Self-Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2009 Self-healing for the environment (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2014 Tantric Self-Healing Method of Guhyasamaja Vajra Vegavan Body Mandala; Tantric Self-Healing of the Vajrayogini Body Mandala; Kalachakra - The Glorious Wheel of Peace Time; Vajra Points of Heruka Chakrasamvara; Crystal Massage of Guhyasamaja.

DIGITAL PRODUCTS AVAILABLE ONLINE:

2013 Karma Mandala

2013 Yoga Samaya Tara

2014 The 12 Links of Interdependence (Lama Michel Rinpoche - Buddhist Philosophy Teachings)

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Fronteiras - RJ

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Abre os Olhos - RJ

Centro de Dharma Vida de Solução -
Petrópolis - RJ

Centro Budista Mandala de
Guhyasamaja - Santos - SP

Associação de Proteção Ambiental
Itamambuca - Ubatuba - SP

Grupo de Autocura de Alto Paraíso -
Alto Paraíso - Goiás

Grupo de Autocura de Campos do
Jordao - SP

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- SP

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Gangchen, near Shigatse Tibet -
China

Ne Tag Chuk School
Sakya District, near Shigatse Tibet-
China

NgalSo Self-Healing Meditation
Group
Wutai San, China

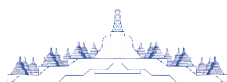
NgalSo Self-Healing Meditators
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Puto San, China

Sera Mey Tsangpa Kamtsen Sera
Monastery
Lhasa, Tibet, China

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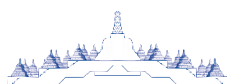
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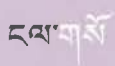
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