

ཞི་བདེའི་ས་བོན་དེབ་བཞི་པ།

T.Y.S. Lama Gangchen

# **Seeds for Peace IV**

## **Homage to Borobudur: Ocean of Mandalas**

གྲི་དཔལ་ཡོན་དགྱིལ་ལའོར་རྒྱ་མཚོའི་འབྱུང་ཁུངས།

གྲི་རྩ་བྱ་ཀ་ཏ་ཀའམ་དཔལ་ལྷན་འབྲས་སྤྲུངས།

སྟོ་རོ་སྟོ་དུང།





# Seeds for Peace IV

## Homage to Borobudur - Ocean of Mandalas

T.Y.S. Lama Gangchen - Tibetan Healer  
Pilgrimages to the Stupa Mandala of Borobudur





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Compiled and written by Isthari D.-Adler



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*Foreword ...*





༄༅། བདག་ཅག་གི་སྟོན་པ་སངས་རྒྱལ་བཙུག་པོ་ལྟ་བུ་འདས་དེ་ཉིད་ཀྱིས་གདུལ་བྱའི་དབང་པོའི་རིམ་པ་  
 དང་མཚམས་པར་མདོ་སྔགས་ཀྱི་ཐབ་ཚེས་ཇི་སྟེད་ཅིག་པཀའ་བསྟུལ་བ་རྣམས་དེར་འཆར་བྱ་མ་སོ་  
 སོས། སྐབས་བབ་སློབ་མའི་དོ་དང་བསྟན་ནས་ཐབས་སྟེ་ཚོགས་པའི་སྟོན་ས། ཐོགས་མེད་ནས་རང་  
 ཆས་སུ་ཡོད་པའི་རང་རྒྱུད་བག་ཆགས་ངན་པ་ཞི་ནས། རང་གཞན་ཀུན་ལ་སྟན་པའི་ཞི་བདེ་བྱང་རྒྱུ་  
 ཀྱི་སྟོན་པ་མཚོགས་ལ་འབྲིང་བར་མཛད་བཞིན་པ་ལགས་ན། ད་ལམ་གྱི་ཕྱག་དེབ་འདིས་ཀྱང་བསྟན་  
 འཛིན་གྱི་སྟེ་ལུ་སྟྱི་དང་། ལྷག་པར་ཐུབ་དབང་གངས་ཅན་རིན་པོ་ཆེ་མཚོགས་གི་བསྟན་འགྲོར་སྟན་པའི་  
 སྟེ་ཆེ་དང་། མཛད་འཕྲིན་གོང་དུ་འཕེལ་བ། ལྷན་པར་དེབ་འདི་གཟིགས་པའི་རྒྱུད་ལ་ཞི་བདེའི་ས་བོན་  
 ལྷན་པར་ཅན་བསྟན་པའི་སྟོན་འདུན་དང་བཅས་། ཨ་རི་ནས་ཁྱི་བྱང་སྐུ་ལ་མིང་བ་བསྟན་འཛིན་སྟོ་  
 བཟང་ལེ་ཤེས་རྒྱ་མཚོས། ཕྱི་ལོ་ ༡༠༡༡ ལྷ་ ༤ ཚེས་ ༣ དགོང་མོ་སྟོན་པའོ། །



## Foreword to Seeds for Peace IV by H. H. Kyabje Trijang Chocktrul Rinpoche

*Lord Shakyamuni Buddha taught an infinite amount of profound sutra and tantra dharma teachings, according to the disciples different mental capacities.*

*Each and every Lama in our time transmits the dharma, in their own way according to the perspective of their disciples.*

*In order to pacify their unwholesome tendencies existing intrinsically in their mental continuum since beginningless time.*

*As they guide us toward a supreme conduct of peace, happiness and enlightenment, beneficial to all of us, to ourselves and others.*

*I, with my prayer, wish that with this present book, conditions may arise for the long life of the doctrine-holders in general, and especially may Gangchen Rinpoche, the lord of mahasiddhas, have a long life, and may their activities which benefit the doctrine of Buddha and sentient beings increase.*

*With a virtuous wish, I Tenzin Lozang Yeshe Gyatso, who holds the name of the reincarnation of Trijang Rinpoche, wrote this foreword on the 3rd of June 2011.*











## Preface by Dr Titus Leber

### **Flowers, flowers, many flowers!**

Countless are those who have ascended the Borobudur in awe, even though their excitement did not transcend the amazement which any of the wonders of the Ancient world is able to trigger in us by its sheer grandiosity.

But have these visitors assimilated the mysterious smiles of those stone figures who reflect the encounter with the divine? Those smiles, which are never the same, as sun , moon or clouds pass above them, relentlessly plunging them into an ever changing expression of beatitude?

Have they perceived those subtle vibrations which emanate from this monument and grasped a glimpse of the spiritual healing forces engraved in its endless sequence of bas-reliefs?

Have they even come close to catch a glance of the profound wisdom encoded along those galleries in guise of a subtle instruction to ascend to higher levels of consciousness?

If there is anybody capable to decode those powerful energies which are inherent to Borobudur, to make them resonate and to subtly convey them in such a manner that they do not only touch the intellect but also the heart of those who have eyes to see, ears to hear and the readiness to be profoundly healed, it is Lama Gangchen!

Year after year he has practiced doing this, bringing his followers all the way to distant Indonesia and leading them like a good father or a loving mother, often quite literally by their hand, as a happily chanting group as many times around the temple as it is prescribed by the ancient scriptures, a total of ten times, paying respect to the five cosmic Buddhas which ornate the sides and the top of the sanctuary. Lama has thus developed a way to convey the ancient message of wisdom and compassion hidden in the temple in such an effortless manner, as if it was the most self-evident thing on earth, and I would like to relate a personal experience which I made to this regard:

Being involved in a large scale project aiming at bringing the Borobudur to cyberspace by translating its message into the language of modern interactive multimedia- as a matter of fact our forefathers who built the Borobudur some 1200 years ago had very well understood that some subtle spiritual concepts can be much better conveyed through images than by words - I met Lama Gangchen´s followers some time ago. This first encounter did not occur without a certain critical reservation, which, however, after meeting with the Lama himself, gave soon way to a sense of deep gratitude for being blessed to encounter such a “good friend”, as the ancient scriptures call a man of such profound wisdom who has the capacity to guide you. As Lama Gangchen had the kindness to accept to contribute his insights on the healing powers of the Borobudur to our project “Borobudur - Paths to Enlightenment”, we got a chance to work several days closely together. When we were done, the Lama gave me a long questioning look and asked me, how I would manage to bring all those stones alive, and how I intended to visualize this. Then, with his eyes lightening up as from an ecstatic inner vision, he told me with a soft voice: “Flowers, many, many flowers, flowers of all colors! Many flowers!”

This message sank into my inner being, like a seed which enters the ground, without at first being able to properly understand it to the full extent of its meaning, and it took a full year before I was able to fully grasp what the great sage had conveyed to me:

The entire Borobudur consists of an almost endless sequence of stone carvings which translate a specific selection of ancient sacred Buddhist texts into the visual language of their bas-reliefs: the Lalitavistara, depicting the life of Buddha Sakyamuni, the Gandavyuha, taking us along with the youth



Sudhana to 53 teachers which lead him on his way to enlightenment, a selection of the Jataka Tales, visualizing the path of compassion which led the Buddha from reincarnation to reincarnation on his path to ultimate deliverance, all together far more than 15.000 figures which follow the play of light and shadow as if they were part of an immense Wayang presentation, the Lalitavistara, the big cosmic play in which we all participate. Among all this visual abundance, who would be even willing to pay increased awareness to the wealth of stone-carved flowers which frame those bas-reliefs, and which find their continuation within the carved flora of the panels, depicting each botanic species of the surrounding tropical landscape with such precision that even a thousand years after they were carved we can easily identify each species?

And yet! How much more do these stone carved flowers signify than pure ornaments or offerings! Are they not the manifestation of the quintessence of the “Flower-Ornament Sutra”, which has inhaled its own spirit to the Borobudur! Is it not this very “Avatamsaka Sutra”, one of the grandest wisdom books of humanity, which has inspired with its endless enumeration of all conceivable and unconceivable Buddha worlds the very structure of the Borobudur temple which in itself is the architectural and sculpted expression of the praise for the divine within ourselves conveyed by this sutra? It is this very essence of the Borobudur which is brought back to life year after year, when Lama Gangchen comes and guides us along the temple, and I would like to take this opportunity of Lama Gangchen’s 70th birthday to put some of these flowers at his feet and to ornate him with a flower garland to thank him for his loving guidance in the name of all those he has enlightened!

*Dr Titus Leber*

*Multiple award winning writer/director Dr Titus Leber, Ph.D, who is currently working on a major interactive multimedia project on the Borobudur Temple, native from Austria, a graduate of the American Film Institute, a Research Fellow at MIT’s Center for Advanced Visual Studies and Member of the European Cultural Parliament had several of his classical music films selected by the Cannes Film Festival; next to a monumental interactive biography of W.A. Mozart, he conceived and produced large scale cultural projects for the Louvre Museum in Paris, the City of Vienna, and about the life of Louis Pasteur.*

*His most recent four year project about the life and teachings of Lord Buddha was produced under Royal Patronage of the court of Thailand. Dr Leber, chairman of the International Advisory board of the Borobudur, is currently producing a large interactive multimedia encyclopedia on “Borobudur - Paths to Enlightenment” and has recently published the book “Lalitavistara - The Buddha’s life as narrated on the Borobudur”.*

















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

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

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

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

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



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



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



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



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



World Peace Bodhi Tree planted in 1994



Peace Tree 1994 - Geshe Yeshe Wangchuk 1927-1997



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



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



World Peace Through Inner Peace: 14 Bodhi Trees dedicated to

Making Peace With the Environment in the Five Continents

Our Lineage Holders

Geshe Yeshe Wangchuk

H.H. Trijang Rinpoche

The Leadership in the New Millennium

Lama Michel Rinpoche (Brazil)

Professor Yonten Gyatso (France)

Wu His Ming (Taiwan)

The Commitment and Leadership on Spiritual Economics for the New Era

Alfredo Sfeir Younis (Chile)

All the LGWPF Centers around the world

The Dammakaya Foundation (Thailand)

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

By the blessings of Borobudur now and forever





- ✦ Guiding international groups into the Borobudur Mandala since 1989 - Borobodur 8 February 2002 - World Peace
- ✦ On the occasion of the foundation of the “Borobudur Research Centre” January 2005 in collaboration with the people of Borobudur, UNESCO, the Indonesian Government and Manohara toward a peaceful resolution and establishment of cultural and spiritual relations, nationally and internationally
- ✦ Peace Tree 2007 Gloria Pozzi - 24-6-1957/20-2-2007
- ✦ Demo Gonsar Rimpoche (Tibetan Master) and Dagon Rimpoche (Tibetan Master) - March 2007
- ✦ Long Life Tree to Lama Gangchen and to Lama Michel, Lama Caroline and all friends and followers 25th of February 2008
- ✦ Peace Tree dedicated to Hans Janitschek - President of the United Nations Society of Writers - February 2008









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

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

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

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

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

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



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

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

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

Chiefly, it begins with the founding of:

The **Kunpen Lama Gangchen Institute** for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989. Here Lama Gangchen has initiated the first extensive programmes of Himalayan medical and astrological studies for western students. Also concerned with the preservation of the Himalayan culture, the centre holds courses in buddhist philosophy, thangkha painting and other arts. Lama Gangchen has invited many groups of Tibetan monks to Europe such as the Ganden Shartse monks, the Sera-Mey monks, the Nyalam Phengyeling monks and the Segyupa monks to make sand mandalas and perform sacred Cham dances; all of their activities are dedicated to world peace.

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

#### **Organisation aims:**

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





## Peace Links ...

... Health

### **Transforming violent medicine into non-violent medicine**

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

... Education

### **Transforming a violent society into a non-violent society**

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

... Environment

### **Making peace with the environment**

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

... Indigenous Cultures

### **Making peace with all cultures**

Revitalization of rural and alpine cultures, Italy • Supporting the preservation of indigenous cultures and traditions worldwide, such as: in the Amazon, Argentina, Venezuela, Australia (aborigines), Taiwan (aborigines), Tibet, Ladak, Sikkim • AACHAA - Associação de Artes Curativas Himalaia-Amazônia- Andes • Support British Druids: Lama Gangchen played a key role in the reopening of Stonehenge to the Druids and received a special recognition from the Council of British Druid Orders in 1998.



... Ancient Healing Arts

**Transforming violent art into non-violent art**

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

... Peace Sound

**Transforming violent sounds into non-violent sounds**

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

... Peace Spirituality

**Transforming violent religion into non-violent religion**

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

... Peace Media

**Transforming violent media into non-violent media**

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

... Peace Culture

**Transforming a culture of violence into a non-violent culture**

Non-Formal education projects • Cultural project to develop a Wisdom Planetarium© based on the sacred mandala of Borobudur;



peace library and peace culture museum, Italy • Lama Gangchen World Peace Service Association for social assistance and development.

... Peace Fauna

**Making peace with animals**

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

... Peace Economy

**Transforming violent business into non-violent business**

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

**Transforming violent moments into non-violent moments**

... Peace Sciences

**Making peace with science and religion**

... Peace Sports

**Transforming violent sports into non-violent sports**

... Inner Peace

**Transforming violent minds into non-violent minds**

in collaboration with different NGOs worldwide, such as: International Association of Educators for World Peace-USA, United Nations affiliated NGO; Medicina Alternativa-Sri lanka; Lumbini Development Trust-Nepal; Lumbini Interactiv Research “Hida Budhe Jate” Cast the Sleeping Elephant Trust-USA; World Peace Prayer Society-Japan, United Nations affiliated NGO; Earth Society Foundation-USA; Dammakaya Foundation-Thailand, United Nations affiliated NGO; China Society for Promotion of the Guangcai



Programme-China, United Nations affiliated NGO; China Association for the Preservation of Tibetan Culture; Projeto Saude e Alegria Indigenous NGOs-Brazil; Wu Tai San World Buddhist Foundation, China-NGO; Children of the Earth-USA, United Nations affiliated NGO; a founding Member of CONGO Committee on Spirituality, Values and Global Concerns at the United Nations in Geneva and New York; and so forth.

### **Conferences dedicated to International United Nations years and decades include:**

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

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

### **Participation in United Nations Conferences:**

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



### Projects include:

- Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); international congress in Beijing, China to promote natural medicines (WHO programs and “Health for All…”).
- Water project in Tibet, China in support of UNEP fresh water campaign.
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP Trees for Life.
- Children programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world.
- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World’s Indigenous people, to help preserve their environmental, cultural and spiritual traditions.
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour.
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy and heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsored bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a “tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature”.
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, initiated by Lama Gangchen in June 1995, at the United Nations’ ECLAC in Santiago, Chile.
- World tour of the memorial stupa of the United Nations International recognition of the Day of Vesak, containing the sacred relics of the Buddha (donated by Thailand, Myanmar and Sri Lanka). As a supporter and sponsor, the LGWPF took part in and organized exhibitions in Switzerland, Italy, Austria, Tanzania, Kenya, Chile, China, Mongolia, Brazil, Venezuela, Argentina, Ecuador, Nepal, before returning it to the United Nations in September 2004, where the memorial stupa is on permanent display.
- Founding Member of the Steering Committee and the Coalition promoting the initiative for the launch of a **United Nations International Decade for Interreligious Dialogue and Cooperation for Peace**, an idea which was first proposed in March 2006, in the framework of the project “Towards the creation of a permanent Spiritual Forum for world peace at the United Nations”, which had been launched two years earlier, by an international group of volunteers belonging to different religious/spiritual traditions and linked to several interfaith organisations. That group – labelled as the Partnership Committee - prepared and circulated a draft proposal, starting a process of consensus building together with DESA of the United Nations requesting all Member States for their views on such a resolution to be voted on by the United Nations General Assembly during their 66th session.



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Everything with peace - Please!



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





*The Inner and Outer Sciences of Borobudur ...*









In 1841 Sir Thomas Stamford Raffles in his capacity as the British Empire's Lieutenant Governor on Java sent a survey team to investigate rumours about a great ruined sanctuary located deep within the island of Java's interior. It took two hundred men six weeks to clear away the volcanic ash, soil and vegetation that had covered the monument for centuries. Overwhelmed by the stunning discovery of Borodudur, Raffles wrote: *"The beauty and delicate execution of separate portions, the symmetry and regularity of the whole, the great number and interesting character of the statues and reliefs with which they are ornamented, excite our wonder that they were not earlier examined, sketched and described..."*

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



Between 1989 and 2011, Lama Gangchen has brought together people from many nations as well as from diverse religious and spiritual traditions, to harmonize powerful spiritual energies. Prayers and offering ceremonies performed in holy places, endowed with powerful spiritual energy, serve to call upon the blessings of the holy beings to develop peace and global friendship in this world, for a healthy and prosperous natural environment, for the happiness and joy of all living beings, and for the development of inner peace in everyone's heart.

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



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



*Sarnath, India*



*Gyantse, Tibet - China*



*Trophu, Tibet - China*



*Trophu, Tibet - China*



*Bodhgaya, India*



*Chorten, Bhutan*



*Baita Pagoda, Beijing China*



*Uddiyana - Swat, Pakistan*



*Swayambunath, Nepal*



All the bas-reliefs on the sides of Candi Borobudur represent stories from sutras which are well known in Tibet as they are found in the Khagyur, the translations of the Buddhas words from Sanskrit to Tibetan, that were translated between the 8th and the 11th centuries. Lama Gangchen thinks the Indian architect of Borobudur whoever he was, (as we only have the legendary name Gunadharma, Quality of Dharma), was an incredibly intelligent man, who wanted to create harmony between all the different schools of Buddhist thought



*Mendut, Java Indonesia*



*Beihai Park, Beijing China*



*Boudhanath, Nepal*



*Dhammakaya, Bangkok Thailand*



*Ancient Temple, Mongolia*



*Kawa Karpo, Yunnan China*



*Wu Tai San, Shanxi China*



*Kumbum Amdo, Tibet China*



that were being practised in Java in his time, and also he most respectfully wished to create harmony with the surrounding Hindu and ancient cultures of Central Java. The first levels of Borobudur, the Mahakarmavibhanga (the Great Classification of Actions sutra) and the Lalitavisatara (the Divine Play sutra) show the way to find personal liberation from samsara. The next galleries 3,4, and 5 show the Gandhavyuha (the Entry into the Realm of Reality) and the Bhadracari (the Vow of Samantabhadra to not enter into nirvana but work to bring enlightenment to society). These show the Mahayana path of a Bodhisattva and the idea of the pilgrim's progress of Sudhana and his 52 gurus was that all kinds of people can teach us something if we can recognise their special qualities.

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

### **Buddhist temples and mandalas linked to Borobudur**

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

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

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

The complex is named Candi Pendem. Nearby, overlooking the river, rises a similar temple. It is believed to have served for pounding the rice and is called Lumbi temple. Visiting these awesome, ancient ruins reveals a glimpse of the religious peace, majesty and serenity of the Buddhist Indonesia of more than one thousand years ago.

### **History of the Borobudur Stupa-Mandala**

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



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

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

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

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



The objective of the stupa-mandala was to raise the level of consciousness of those who came into contact with it, as well as to pacify the powerful volcanoes of Central Java. Encoded into the stupa-mandala is a very detailed map of human consciousness: from its grossest and most impulsive state, up through successive higher levels of purity, until it finally reaches the pinnacle of human development - full enlightenment and the awakening of a Buddha's mind. In the ninth century, due to a powerful volcanic eruption, the stupa-mandala was completely buried. This event, which also coincided with a period of intense social and religious change in Java, resulted in the stupa-mandala laying forgotten for over a thousand years. Rediscovered and excavated in the 18th century by Dutch and English colonial explorers, the crumbling mandala was



declared a UNESCO World Heritage Site by the United Nations in the 1970's and renovation work was carried out with the financial and in kind support of 27 countries, namely: Australia, Belgium, Burma, Cyprus, France, Germany, Ghana, India, Iran, Iraq, Italy, Japan, Kuwait, Luxemburg, Malaysia, Mauritius, Netherlands, Nigeria, Pakistan, Philippines, Qatar, Singapore, Spain, Switzerland, Tanzania, Thailand, United Kingdom of Great Britain and Northern Ireland, at huge expense, by a team of international experts until the mid 1980's. Now, for the first time in over a thousand years, the Borobudur stupa-mandala of personal, social and environmental transformation, is open to anyone who wishes to visit it. However, just visiting the stupa mandala as a tourist is not enough: to open its secret doors - to unlock the profound map – can guide us in our personal transformation, liberation and means to reach enlightenment. Both, the original intention for building this stupa and much later, the united interest and efforts of many different countries to reconstruct this “Mountain of the Buddhas”, clearly shows that Borobudur fulfils the function of bringing peace to this world: it is a world peace stupa. Today, Borobudur provides the most splendid proof for modern people of the tantric path revealed in Buddha Shakyamuni's teachings. Moreover, it gives the opportunity to understand and believe in the incredible kindness of Buddha, who shows such profound methods in the most degenerate kaliyuga times. Now, in this present time, H.H. the Dalai Lama, H.H. the Panchen Lama and other great lamas, mahasiddhas, teachers, yogis, tulkus and bodhisattvas are giving the great Kalachakra Initiation and are creating sand mandalas, all over the world. In this way many people can witness the richness of the tantrayana.

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

### The Mandala

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



As we are disturbed by the five poisons, the Five Buddhas manifest, to show us a way to attaining their pure qualities. Entering the mandala from the eastern side (for four levels of the mandala), one first faces 92 Akshobhya Buddhas. To the south, 92 Ratnasambhava Buddhas. To the west, 92 Amitabha Buddhas. To the north, 92 Amoghasiddhi Buddhas. On the fifth level, 64 Vairochana Buddhas face out to all sides. From here one reaches the top three circles. Here 72 dharmachakra mudra Buddha statues (representing Vajrasattva or Vajradhara) are seated, inside 32 stone stupas on the first circle, 24 on the second and 16 on the third. On top, a large central stupa crowns the “Mountain of 504 Buddhas”. In ancient times, this sacred mandala was to show the tantric path to the initiate. On 2700 carved panels, Buddha’s history is displayed on the walls of the five square terraces ascending to the top. This unique representation of Buddha’s life helps to deepen ones faith and understanding in his true history. Vajrayana mandalas are not only created in the form of huge architectural structures, but also as paintings, sand mandalas and three-dimensional sculptures. The tradition of their creation remains unbroken, from the time of Buddha until today. Together with monks from various monasteries Lama Gangchen created many mandalas worldwide, including a three dimensional Yamantaka mandala and the first ever sand mandala representing Borobudur. In Borobudur, a Kalachakra sand mandala was created in December 1999 dedicated to world peace in the third millennium.

### The Stupa today

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

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

In 1990, during a Vesak procession of Buddhist monks, towards the stupa, many observed the formation of a great wave-like rainbow underlined by many white clouds above the stupa. As the monks entered the holy compound, heavy rain started to pour down. Similarly, in 1990, when we lit ten thousand candles for world peace, the offering was blessed by a great shower of warm amrita. In 1993, when we first performed the Tantric Self-Healing practice at the stupa, the occasion was blessed by nectars released from



the central stupa. Many Bodhi trees grow in natural harmony around the stupa. To the east where one first enters, the trees are young. To the south middle aged, and to the west and north they become more and more fully-grown, mature trees.

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

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



*Borobudur Self-Healing Mandala*



*Lalitavistara - Buddha's life story ...*





# ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།

**Lalitavistara – Unfolding of the Play Sutra that reveal the Buddha's life story**

## **The sacred symbolism of the Borobudur Stupa Mandala**

The stupa mandala of Borobudur stands on a wide hill, like a lotus rising out of muddy water. Built in the form of a huge Vajrayana mandala on a square double dorje base, four stairways pass through the huge double dorjes and lead to the four entrance doors. Four lions, the symbols of the supermundane protectors, stand guarding the portals of the palace. We enter the tantric mandala by passing through one of the portals.

The mandala has four directions and ten levels that correspond to the ten stages or bhumis on the way to enlightenment. It is the mansion of the five buddha families and of the bodhisattvas. We should imagine the deities, in their different colours and of the mudras.

Each facade of the outer stupa shows 92 Buddhas and the sides of the second, third, and fourth and fifth levels contain respectively 22, 20, 18 and 16 statues. These four levels represent the four classes of tantra that are:

Action tantra  
Performance tantra  
Yoga tantra  
Highest Yoga tantra

On the sixth level there are 16 statues on each side, 64 in total.

Moving inwards after the sixth level, there are three circles of 32, 24 and 16 small stupas, situated around the central stupa where the lama healer is positioned.

The first ring symbolizes the Father Tantra (Guyasamaja).  
The second ring symbolizes the Mother Tantra (Chakrasamvara).  
The third ring symbolizes the Father and Mother Tantra (Yamantaka).  
Various different tantric mandala can be attributed to these three rings around the stupa.  
In the centre is the mother stupa, symbol of supreme enlightenment.





## ཨ་ཁུ་ཆེར་རྩལ་པའི་མདོ།

As we make our spiritual journey winding around and upwards through the galleries we pass by six kilometres of bas-reliefs:

*On the ground level (hidden today) are illustrations of the Mahakarmawhibhavana or Great Classification of Actions Sutra which illustrates how positive dependently arising causes and conditions produce happiness and good results and how negative dependently arising causes and conditions produce suffering and bad results.*

*On the second level are bas-reliefs of the Jatakamala, the Garland of Birth Stories and the Avadanas or Heroic Deeds that illustrate Shakyamuni's personal spiritual journey over many lives within the six realms of samsara.*

On the third level are illustrations of the **Lalitavistara or the Unfolding of the Play Sutra that reveal the Buddha's life story**, the culmination of the previous story. The reliefs start with the bodhisattvas' descent from Tushita heaven into his mother's womb and finish with his Enlightenment under the Bodhi tree at Bodhgaya as well as his first teachings and the first turning of the Wheel of Dharma at the Deer Park at Sarnath.

(This set of reliefs is illustrated in Ngagso Self-Healing III, Guide to the Good Thought Supermarket.)

On the fourth and fifth levels are bas-reliefs illustrating the Gandhyavuhya Sutra, the entry into the realm of inconceivability sutra. This illustrates the pilgrimage of Bodhisattva Suddhana to numerous human and divine teachers before he gains realisation and entry into Tushita Heaven.

In Tushita, he becomes the disciple of both Maitreya, the future Buddha of Love and Bodhisattva Samantabhadra, the All Good One.

The sixth level illustrates the Bhadracari Prani Thavagatha. This is the famous vow of Bodhisattva Samantabhadra to liberate all beings in the universe from suffering. Suddhana takes this vow, before descending back into the ordinary world in order to serve humanity and guide them out of their suffering into the peace of nirvana.

The following 120 panels illustrating the life story of Buddha can be seen in two time periods to show how much wear they have been subjected to over the years. The black and white version is older and more detailed whereas the coloured version is more recent.



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



1. *The Bodhisattva dwells in Tushita*



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



2. He announces his human rebirth 12 years in advance





# ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



3. The devas descend to India as Brahmins and teach the Vedas



# ཨ་ཁུ་ཆེར་ལོ་པའི་མདོ།



4. The Devas request the 500 pratyekabuddhas of the Deer Park in Benares to pass into nirvana to clear the field



# ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



5. The Bodhisattva teaches the dharma to the devas of Tushita



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



6. He gives his tiara to his successor, Maitreya



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



7. In consultation with the devas he decides to assume the form of a 6 tusked elephant to descend into the womb



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



8. Queen Maya's conversation with King Cuddhodana



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



9. The deva's daughters out of curiosity descend to look at the Buddha's future mother



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



10. 84,000 devas decide to accompany the Bodhisattva



# ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



*11. 100, 000s of Bodhisattvas and asparas render homage to the Bodhisattva*





# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



12. Descent of the bodhisattva from Tushita, (in human form, on a lion throne, surrounded by a 100 billion kotis of devas, nagas and yakshas)



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



13. In the month of Vaisakha, the bodhisattva in the form of a white 6 tusked elephant enters Maya's womb, and simultaneously a lotus grows up from the oceans to the brahma realm, whose nectar Great Brahma collects in a lapis lazuli bowl and offers it to the Bodhisattva



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



14. Inside the womb, the bodhisattva sits cross legged in a jeweled pavillion while Brahama Sahapati and 100,000s of devas offer him nectar and receive the dharma



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



*15. Maya retires to the Ashoka woods*



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



16. The king visits the queen



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



17. The queen recounts her dream of the white elephant and calls for Brahmins and astrologers to interpret the dream



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



18. The interpretation is that the boy will either be a cakkravartin, world ruler, or will renounce the world and become a Buddha





ཨ་ཁུ་ཆེར་རོལ་པའི་མདོ།



19. The offering of food and garments to the Brahmins



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།

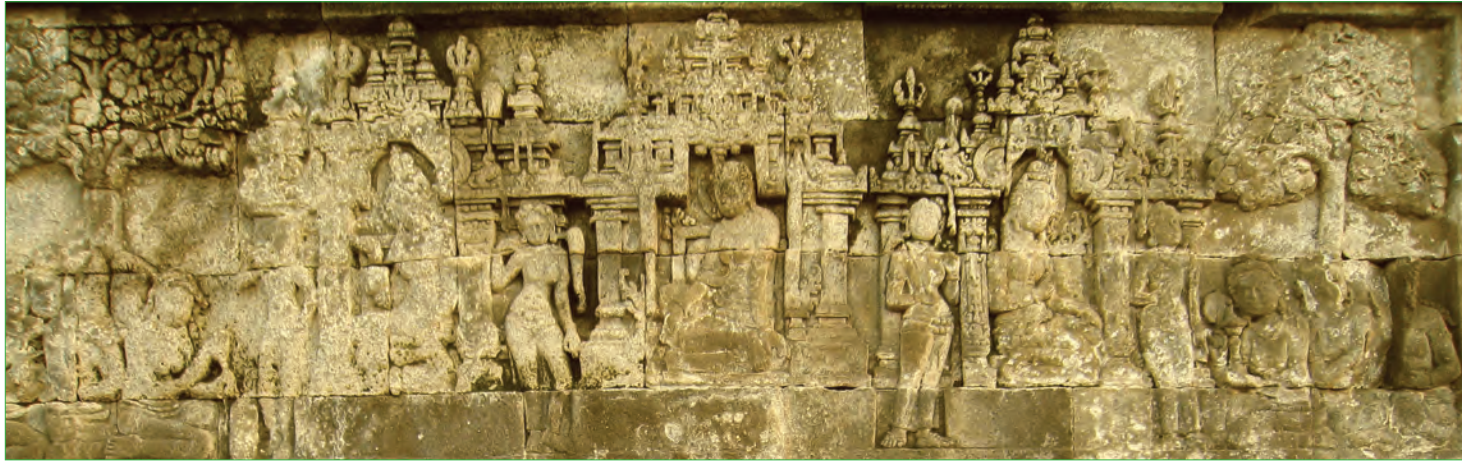


20. The 4 great kings and Sakra decide to build palaces for Maya in Kapila





# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



21. The Bodhisattva causes an illusory Maya to sit in each palace so each thinks the Bodhisattva is living with him



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



22. Queen Maya heals the mentally and physically sick by blessing them and heals sick animals by giving them grass





# ཨ་ཁུ་ཆེར་རོལ་པའི་མདོ།



23. The Sakyas of Kapila give alms gifts and accumulate merit, while having happy lives





ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



24. King Sudhodhana lives as a Brahmacaryin practicing dharma





# ཨ་ཁུ་ཆེར་རོལ་པའི་མདོ།



25. 32 miraculous omens appear at kapilavastu, young lions come down from the Himalayas and lie at the city gates, 500 white elephants salute *Suddhodana* with their trunks, *devas* children come and sit on the royal couple's laps



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



26. The queen feels the birth is near- preparation for the journey to Lumbini



## ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



27. The queen riding in a carriage with 84,000 horse carriages, elephant carriages, warriors, gods daughters, nagas daughters, gandharva daughters, kinnara daughters, asura daughters. 60,000 musicians, Sakya women and 40000 Sakya guards of king Suddhodana's family



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



28. The Birth of the Bodhisattva - he comes painlessly out of Maya's right side, is clothed by the gods, the naga kings cause hot and cold rain to bathe him, the gods throw flowers, he takes 7 steps to the east, south, west and north with lotuses springing up under his feet and says 'Behold I shall be the first of all dharmas who are the root of Salvation'



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།

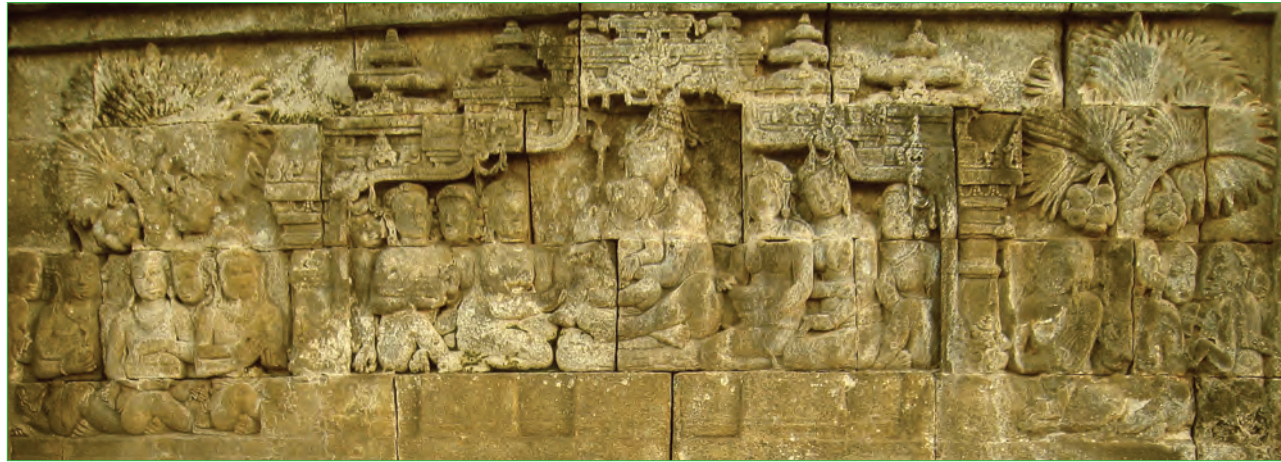


29. The congratulations and feasting of the rsi's and brahmins.





# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



30. *Maya dies (not shown) and Mabaaprajapati Gautami, her sister undertakes to care for the Bodhisattva, together with 32 nurses [8 to bathe, 8 to carry, 8 to give milk, 8 to play with him]*



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



31. Visit of the Seer Asita, who points out the 32 major and 80 minor marks who weeps as he will not live to see the Bodhisattva become a Buddha



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



32. Mahesvara and other gods come to visit and pay homage to the Bodhisattva





ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



33. The Sakyas request that the prince be brought to the temple



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



34. The procession to the temple





# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



35. The statues of the gods come to life, and throw themselves at the feet of the Bodhisattva





ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



36. 1. *Suddhodana offers 500 ornaments to the Bodhisattva but they cease to shine, dimmed by the radiance of his body*



# ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



37. The Bodhisattva goes to school, the schoolmaster Visvamitra falls to the ground overwhelmed by his radiance



ཨ་ཁུ་ཆེར་རོལ་པའི་མདོ།



38. To follow the customs of the world he goes to school although he already knows all alphabets, languages and shastras, whenever A is uttered  
'A-ll appearance is transitory' was heard





# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



39. The journey to the village



# ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



40. The bodhisattva sits and meditates under a jambu tree, 5 rsis flying by cannot pass the tree and pay homage to him. The shadow of the tree does not move from the meditating Bodhisattva



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



41. *The Sakyas request the Bodhisattva to marry*



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



42. He offers ornaments to 500 Shakya maidens, last comes Gopa and he gives her the ring from his own finger

