96. At dawn the Bodhisattva attains the highest wisdom and the devas throw flowers until they are knee deep

97. The Buddha is honoured by asparas – for the first 7 days he remains sitting on the bodhimanda shaded by asparas holding parasols adorned with precious stones

98. The devas bathe the Buddha with 10,000 vases of perfumed water and sing and play music

99. The Buddha replies to the deva Samantakusuma, who asked what kind of meditation he was doing, that he was doing the meditation remaining for 7 days without changing the position of his crossed legs

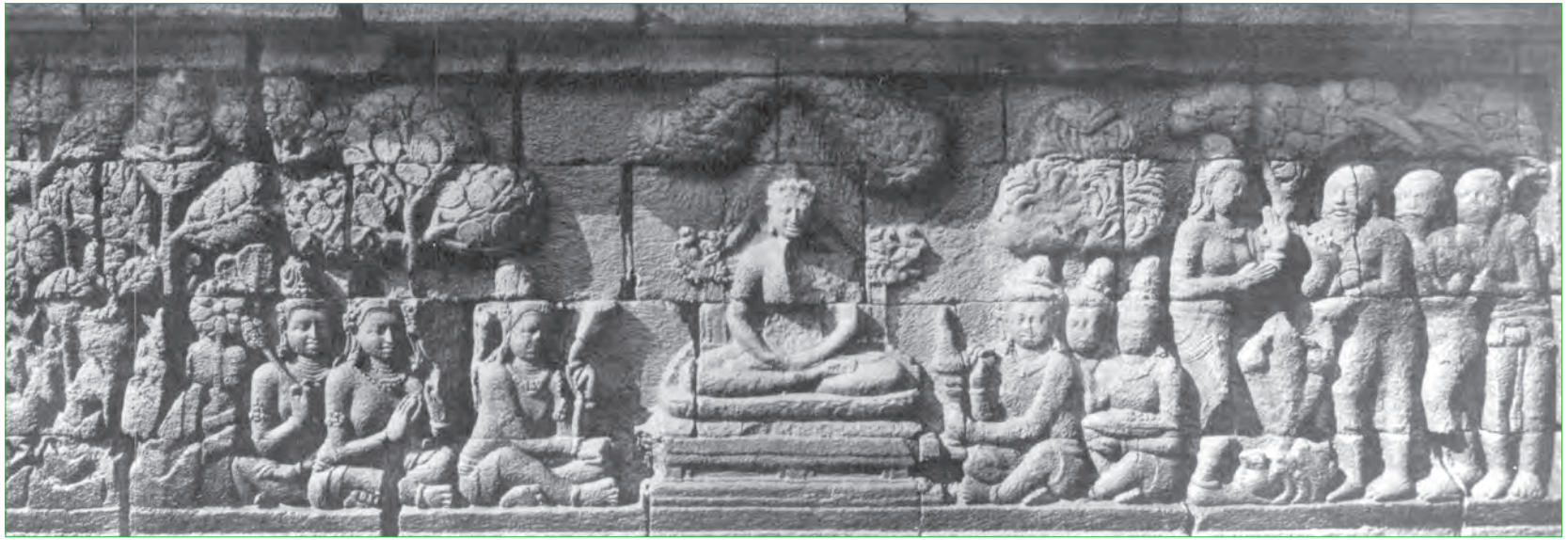
ཨ།རྒྱ་ཆེར་རོལ་པའི་མདོ།

100. In the second week, the Buddha walks across the 3,000 worlds. And in the 4th week between the Eastern and Western seas

༄༅།རྒྱ་ཆེར་རོལ་པའི་མདོ།

101. In the fifth week it was raining and the naga king Mucilinda wound 7 coils around the Tathagata and opened his hood above his head, protecting him from the rain

102. In the sixth week the Buddha meets caraka, parivrajaka, sravaka, nirgrantha and ajivaka ascetics at the banyan tree of the goat herds and announces his enlightenment



103. The Northern merchants Trapusa and Bhallika approach the Buddha. Their bull carts cannot pass him so they offer the Buddha honey cake and peeled sugar cane

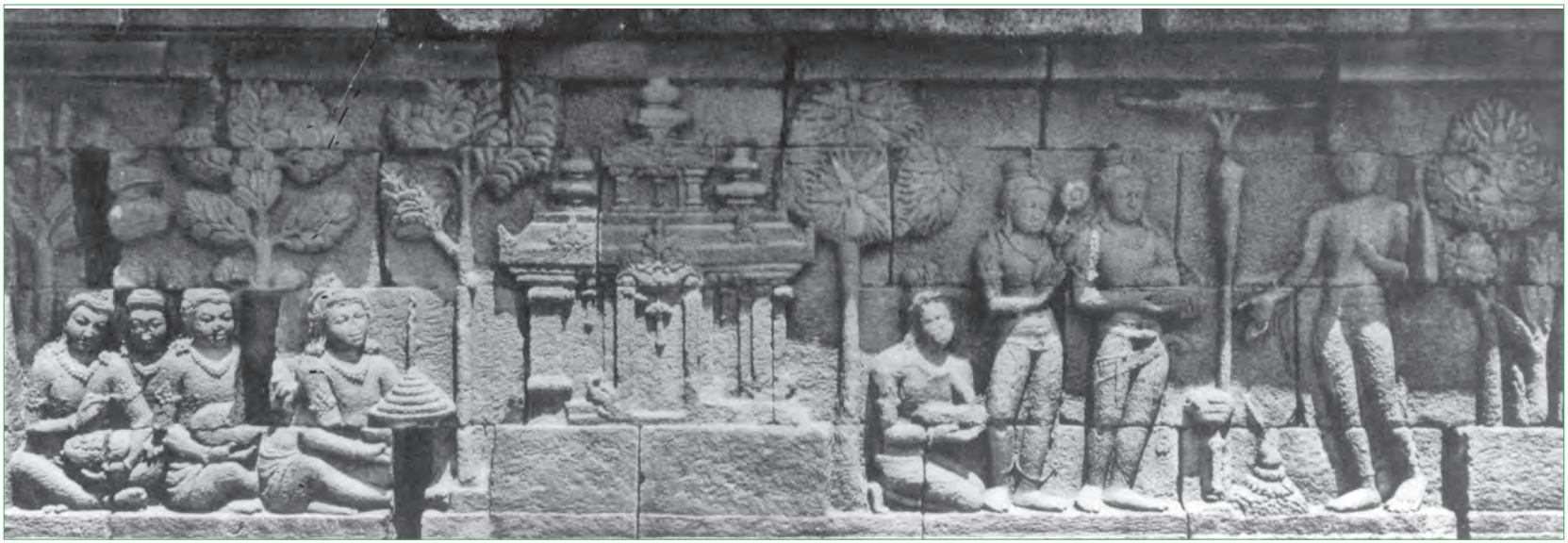
104. The 4 guardians of the world offer him 4 bowls that he makes into one to please them all

105. The merchants Trapusa and Bhallika offer cream of melted butter of a 1000 cows mixed with honey to the Buddha. – in the neighbouring market a deva Sikhandin took the form of a Brahman and told them in a previous life they had vowed to offer food to the Tathagata after he attained wisdom, so that he can turn the wheel of dharma. They offered the cream and honey in a bowl made of precious stones

106. Brahma and Sakra request the Buddha to teach the dharma but he remains silent and they go away dejected

107. The devas return and ask the Buddha again to teach – this time the Buddha replies, 'the doors of immortality are open for those who strive ever earnestly after the highest, they enter who are faithful, with no evil in their minds, they hear the law, the beings of Magadha." Then Brahma and Sakra went away happily

108. The Buddha thinks who he shall teach first-Rudraka and Arada Kalapa are his first choices but they have died 7 days and 3 days before, respectively, so then he decides to teach the 5 rsis at Rsipatana in the Deer Park in Benares



109. The Buddha gets up from the bodhimanda and walks through Magdha and Kaci on his way to Benares

110. The meeting with an Ajivaka monk- the Buddha says 'No teacher have I had, nor does any man exist equal to me, I am the one perfect wise being, calm by nature and free from all corruption…..I shall turn the wheel of dharma never turned before in this world' The Ajivaka monk saluted him and went to the south

111. The Buddha is invited for lunch by the Naga king Sudarsana

ཨ།རྒྱ་ཆེར་རོལ་པའི་མདོ།

112. The Buddha the Buddha is received in Rohitavastu, Uruvilvakalpa

113. the Buddha is invited for lunch by the Naga king Sudarsana

114. the Buddha is received in Anala and Sarathi, till he gradually comes to the banks of the Ganges.

115. The Buddha asks a ferryman to take him across- who refuses as the buddha has no money. The Buddha then flies across. When king Bimbisara heard this he ordered that all wandering monks be allowed to cross for free

116. The Buddha enters Benares as a beggar and goes to the Rsipatana

117. The Buddha approaches his 5 former pupils – they thought he was a lazy glutton and decided not to offer him a seat and take his robes from him

118. As the Buddha approached, they were overwhelmed by his calm energy, stood up and offered him a seat. He said "Bhiksu's don't address the Tathagata anymore as the worthy one…I am a Buddha, omniscient and all seeing." Their clothes changed from that of Hindu ascetics to Buddhist bhikshus and they recognized him as their master and became the first members of the Sangha

119. The bhikshus bathe the Buddha

120. The first teaching – from every direction came thousands of Bodhisattvas and devas and in the second watch of the night, the Tathagata set the wheel of dharma in motion

World Peace Puja ...

The four Samaya vows (commitments) of Akshobya
1) to keep a vajra
2) to keep a bell
3) to keep the mudra
4) to keep close bond with the guru

The three Samaya vows (commitments) of Amitabha
1) to uphold (rely on) the sutra teachings
2) to uphold the two lower classes of tantra
3) to uphold the two higher classes of tantra

The six Samaya vows (commitments) of Vairochana
1) to take refuge in Buddha
2) to take refuge in Dharma
3) to take refuge in Sangha
4) to restrain from non-virtues
5) to practice positive acts
6) to do anything that benefits others

The four Samaya vows (commitments) of Ratnasambhava
1) to give material aid
2) to give Dharma
3) to give protection
4) to give love

The two Samaya vows (commitments) of Amoghasiddhi
1) to always make offerings
2) to uphold all other commitments

Short Six Session Guru Yoga
Vajrasattva Vajradhara Vairocana

Six Session Guru Yoga
Lozang Tenzin wrote this highly condensed sadhana for those unable to practice the long Six Session Guru Yoga.

Taking Refuge and Generating Bodhicitta
KON-CHOK SUM-LA NYING-NA KYAB SU CHI//
To the three Jewles, from my heart I go for Refuge.

DRO KUN DZOK JANG TOP CHIR JANG CHUP SEM
I will free all beings from torment and set them in bliss Eternal.

D'EI LA DZOK JANG TOP CHIR JANG CHUP SEM
To win Perfect Bodhi for this, I will produce

KEY NA GYAL SA CHO LA LAP PAR GYI
The thought of Bodhi, and train in the Buddha-Child's conduct.

Visualization
DUN GYE NAM KAR TRI PA NYI DAI TENG
In the space before me, on a throne, lotus, sun and moon cushion,

TSA WAI LAMA KYAP DAK DOR JE CHANG
Is my Root Guru, Pervading-Lord Vajradhara.

KU DOK NGON PO DOR DRIL ZUND NA NI
Blue-bodied, holding a vajra and bell, He embraces

YING CHUK MAR KYU LHAN KYE DE WA ROL
Vajradhatu-Isvari, in the play of co-born bliss.

NA SUM YI GE SUM TSAN HUM O KYI
The three letters mark their three places; light from the HUM

YE SCHE PA NAM CHAN DRANG RO CHIK GYUR
Invokes the Wisdom beings; one taste they become.

Homage
DOR JE CHAN ZHAP PA MOR CHAK TSEL LO
Homage to Vajradhara's lotus feet.

Offering
CHIN NANG SANG WAI CHO TRIN GYA TSO CHO
I honour You with clouds of offerings,

RI LING RIN CHEN TER BUM NYI DA SOK,
Outer, inner and secret; Meru and continents, Precious things, Treasure Vase, Sun and Moon and such peerless

LA ME KUN TU ZANG POI CHOK PA BUL
Samantabhadra offerings I present.

Request
CHOK DANG TUN MONG NGO DRUP MA LU KUN
To see that all supreme and ordinary siddhis

GON KYO TSUL ZHIN TEN PAI JE DRO WAR
Follow on proper devotion to you, Protector,

TONG NA LU DANG SOK KYANG YONG TANG TE
And giving up fully even my body and life

KYO NYE KO NA DRUP PAR JIN GYI LOP
Work only to please You, grant me inspiration.

The Guru coming to ones crown - Emptiness
DE TAR SOL TAP LA MA CHI WOR JON
Upon this request, the Guru comes to my crown.

RANG LA TIM PAI YER ME RO CHIK GYUR
He dissolves into me, we become of one taste, indivisible.

Reappearence as Vajrasattva
DAK NYI DOR JE SEM PA CHOM DAN MAR
I am Vajrasattva, Holding Vajra and Bell,

DRO DRIL ZUNG KYU LHAN KYE DE WA ROL
I embrace the Lady, in play of co-born bliss.

Generosity
NA LU LONG CHO DU SUM GE TSOK NAM
My dwelling, body, wealth and three times' virtues

MA NAM DON DU PANG ME TANG WAR JA
I will give up without regret for the sake of my mothers.

The three Vows
SO TAR JANG SEM SANG NGAK NAM SUM GYI
Of Pratimaksha, Bodhisattva, and Tantric

CHA TSAM SOK GI CHIR YANG DOR MI JA
Vows I will not leave the limits, be it for my life.

Upholding the Dharma
TEK SUM GYU DE ZHI DU LUNG TOK CHO
Upholding the Dharma of Scripture and Insight included the three vehicles and the four classes of Tantra.

LEK ZUNG TAP KYI DRO WA YONG SU DRO
By the good means I shall liberate all migrators.

Dedication
GE DI DU SUM DE SHEK SA CHA KYI
I dedicate that through this virtue the wishes

DZA MON DRUP DANG DAM CHO DZIN CHIR NGO
And deeds of the Sugatas of the three times and their children, May be accomplished, and the true Dharma upheld.

CHOK SUM JIN LAP TEN DREL MI LUI TU
By the power of the Three Supreme Ones' inspiration and on undeceptive Dependent Arising

LEK MON DRUP NA SANG GYA NYUR TOP SHOK!
Let me achieve my good wishes and quickly win Buddhahood!

Photographic Reportage ...

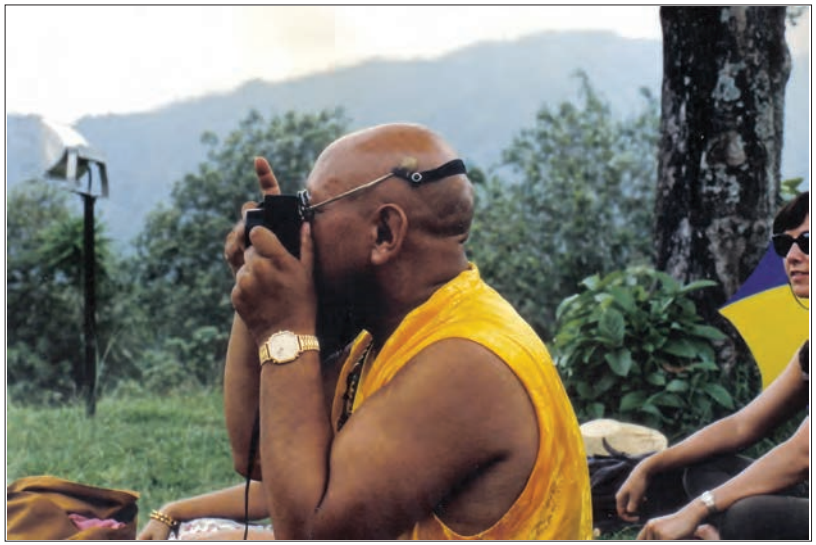
1989 2011

This photographic Reportage traces all of Lama Gangchen's pilgrimages to Borobudur with friends and disciples - Peace Messengers from all over the world.

In 1989 when Lama Gangchen came to Borobudur for the first time, the small group made up of Lama Gangchen, Franco Ceccarelli, Claudia Proushan and Mariette Hamel (secretary) stayed in a hotel in Jojakarta. They travelled to Borobudur every day – a 2 hour journey each way – staying there all day under the sun. They spent the day in prayer, offering lights and incense. They ate coconuts and had picnics in Borobudur.

1990

Mariette Hamel, secretary to Lama Gangchen



1991

Lama Gangchen with Mr Kok and Family from Malaysia, together with Peace Messengers

20 11'91

1992

BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, NOVEMBER, 1992

BOROBUDUR TEMPLE CENTRAL JAVA

BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, NOVEMBER, 1992

1993

Precious reincarnate Michel Calmanowitz taking his first vows

BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA. DECEMBER 1993

BOROBUDUR TEMPLE CENTRAL JAVA
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BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA DECEMBER 1993
DILARANG MEMANJAT STUPA
PROHIBITED CLIMBING THE STUPAS

BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA. DECEMBER 1993

1994