

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་ལམོར་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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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་སྒྲགས་ཀྱི་ཐབ་ཚེས་ཇི་སྟེད་ཅིག་པཀའ་བསྟུལ་བ་རྣམས་དེར་འཆར་བྱ་མ་སོ་
 མོས། སྐབས་བབ་སློབ་མའི་དོ་དང་བསྟན་ནས་ཐབས་སྟེ་ཚོགས་པའི་སྟོན་སྒྲུབ་ 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་ལྷོད་དང་། ལྷག་པར་ཐུབ་དབང་གངས་ཅན་རིན་པོ་ཆེ་མཚོགས་གི་བསྟན་འགྲོར་སྟན་པའི་
 སྟེ་ཆེད་དང་། མཛད་འཕྲིན་གོང་དུ་འཕེལ་བ། རྒྱུད་པར་དེབ་འདི་གཟིགས་པའི་རྒྱུད་ལ་ཞི་བདེའི་ས་བོན་
 རྒྱུད་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”.









Introduction ...



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

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

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

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

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



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



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



The Lama Gangchen World Peace Foundation made a donation towards the construction of a meditation hall, which will provide a space for pilgrims to make offerings and hold prayers. Lama Gangchen ‘s advice was sought during the initial stages of development. The Foundation also regularly supports the local community financially by addressing urgent needs (such 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 and www.worldpeacecongress.net.

... Peace Culture

Transforming a culture of violence into a non-violent culture

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



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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

in collaboration with different NGOs worldwide, such as: International Association of Educators for World Peace-USA, United Nations affiliated NGO; Medicina Alternativa-Sri lanka; Lumbini Development Trust-Nepal; 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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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 NgalSo Tantric Self-Healing practice and the commentary of this practice relating to the Borobudur stupa-mandala. During this work, I experienced many auspicious signs, dreams and visions that I have understood to mean that now is the right time to offer this precious gift to humanity. I hope that you will use it well and in turn pass it on to others, to help raise the level of consciousness of human society in this time of dire need”.

Since entering the new millennium, each year 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་ཆེ་ར་ལ་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 NgalSo 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་ལ་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་ལ་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་རོལ་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 aspasaras render homage to the Bodhisattva

ཨ་ཁུ་ཆེར་ལོ་པ་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་མོལ་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་མོལ་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

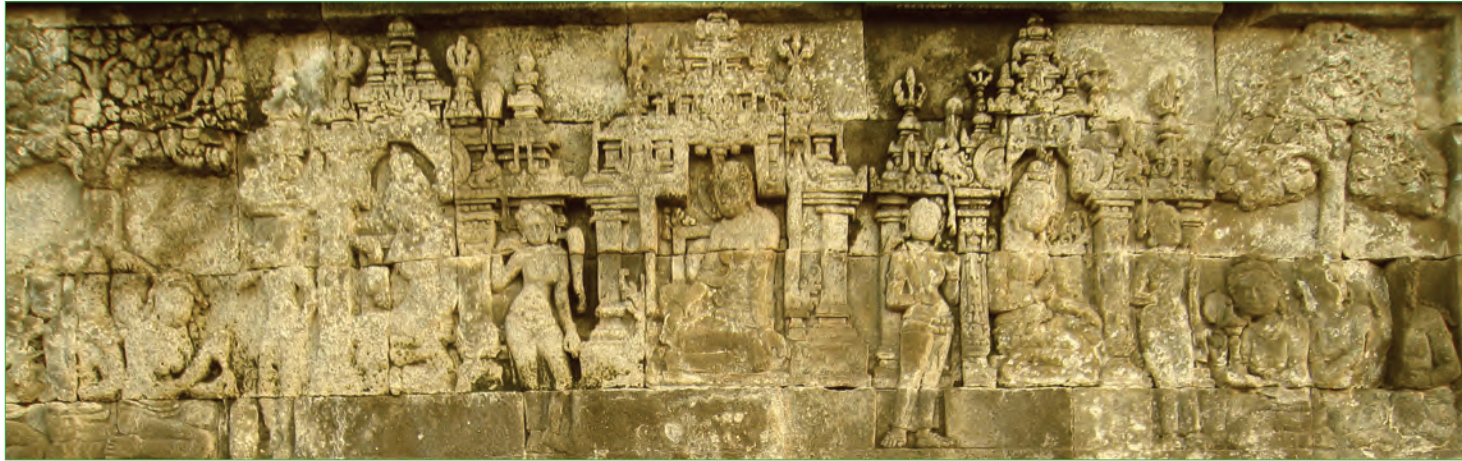
ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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



ཨ་ཁུ་ཆེར་ལོ་པ་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 Sudhodana lives as a Brahmacaryin practicing dharma



ཨ་ཁུ་ཆེར་ལོ་ལ་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་ལོ་ལ་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'

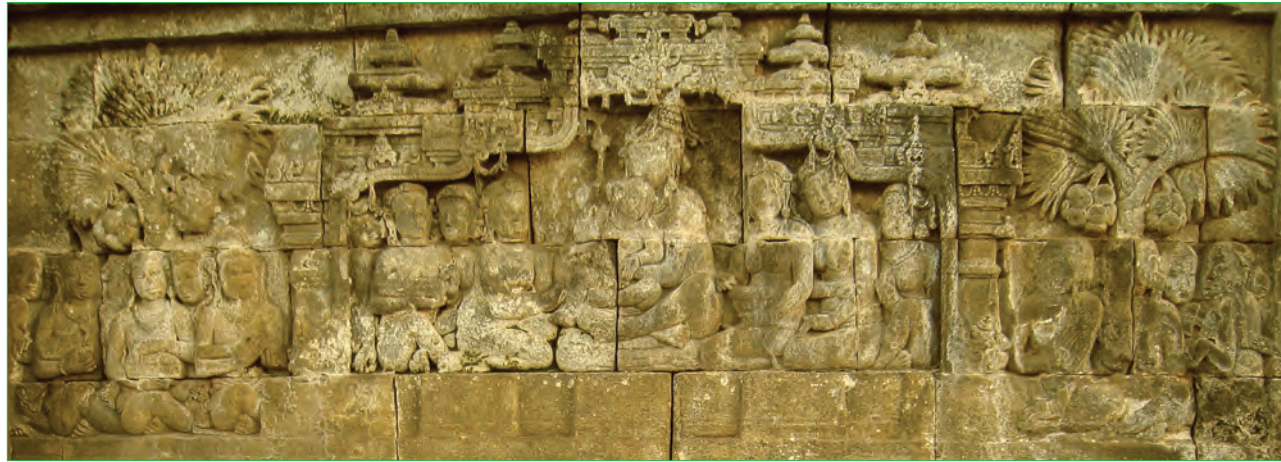
ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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་རོལ་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་རོལ་པའི་མདོ།



41. The Sakyas request the Bodhisattva to marry

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



43. The Bodhisattva asks Gopa's father for her hand. Her father asks him to prove himself a worthy husband by demonstrating his intellectual and physical abilities

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



44. Devadhatta kills the white elephant intended for the Bodhisattva

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



45. *The Bodhisattva kicks the elephants body far beyond the city to stop the plague*

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



46. The arithmetic competition with the mathematician Arjuna



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



47. More contests - one of the few reliefs with a different text from the known lalitavistara texts

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



48. *More contests*



ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



49. The archery competition - the Bodhisattva draws the bow of his grandfather Simbabanu with one finger and shoots an arrow through 7 iron drums, hits the iron boar on the pedestal, then the arrow disappears into the earth

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



50. Gopa defends not using a veil, saying those who veil their minds, have their senses under control, are satisfied with their spouse,why should they cover their faces?

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



51. Gopa becomes the chief of the Bodhisattva's 84,000 wives. Giving instruction in the womens' apartments he follows the custom of the world

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



52. The devas visit the Bodhisattva in the womens' apartments and request him to go forth, vanquish mara and attain perfect wisdom

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



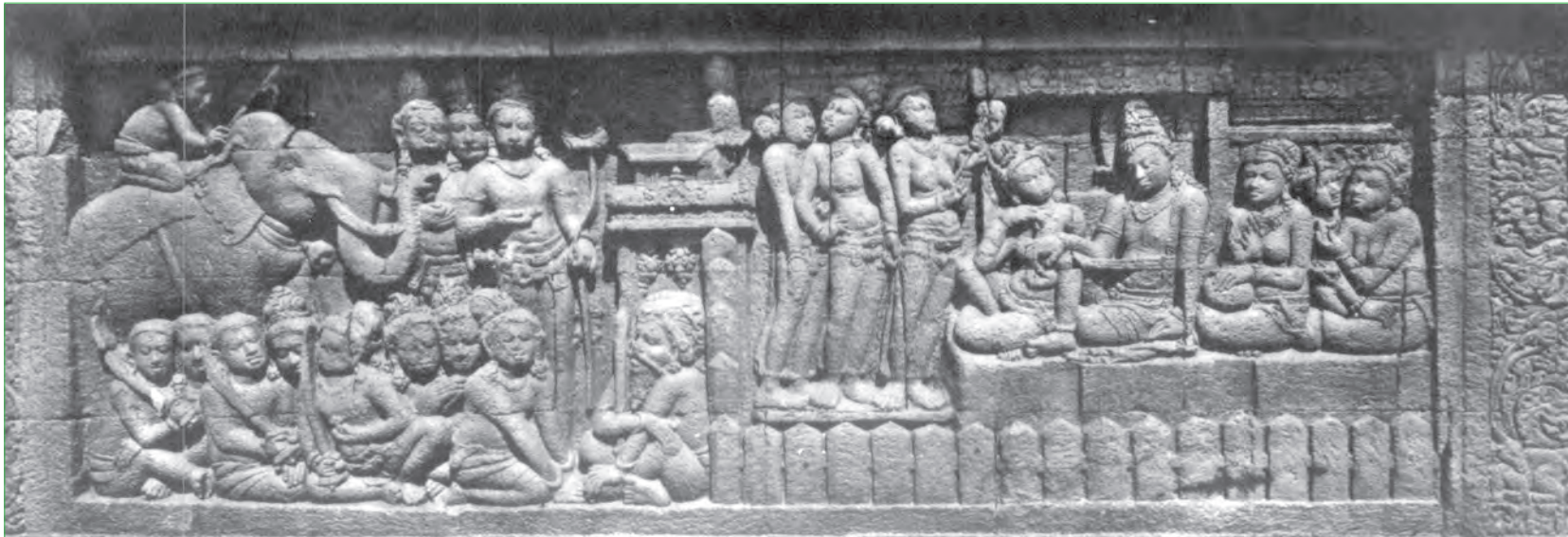
53. The deva Hriḍeva urges the Bodhisattva to go forth, saying the time has come

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



54. King Suddhodana dreams the Bodhisattva goes forth, so builds 3 pleasure palaces for the summer, winter and monsoons, to distract the Bodhisattva

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



55. 500 Guards are placed around the palace , the Bodhisattva enjoys the 5 types of love

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



56. The Bodhiyattva goes out of the palace and sees an old man

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



57. The Bodhiyattva goes out of the palace and sees a sick man

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



58. The Bodhisattva goes out of the palace and sees a dead man -he decides to start meditating and find a way to Liberation

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



59. The Bodhisattva goes out of the palace and sees a monk and feels inspired

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



60. Gopa has a nightmare that the earth shakes, there is a great storm and the sun and moon fall from the sky- but the devas say do not worry these are positive signs as a result of her merit and that she will soon receive joy and happiness

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



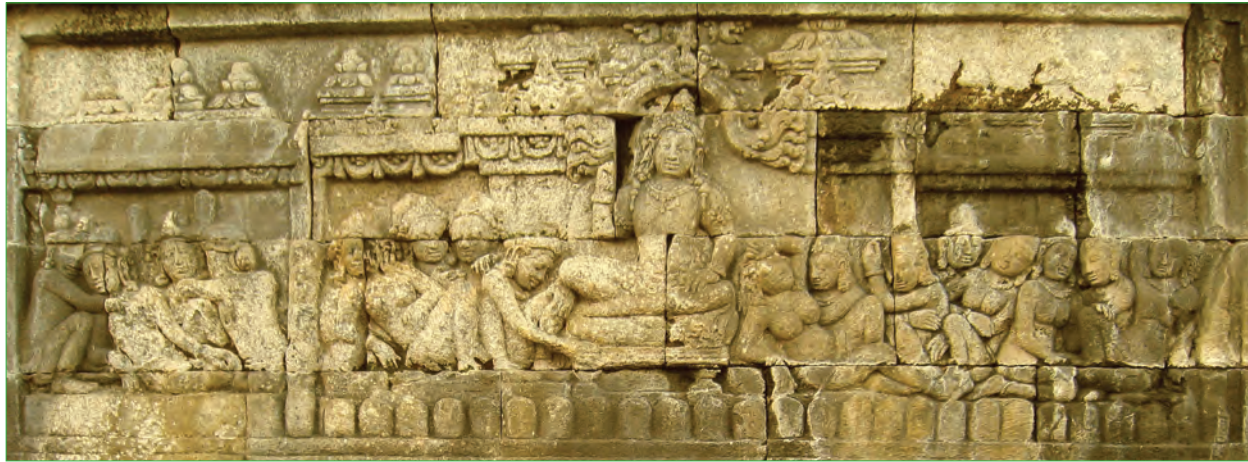
61. The Bodhisattva asks his father's permission to go forth, Siddhādāna disagrees but finally gives permission

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



62. The guard is increased outside and inside the palace

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



63. The devas make the sleeping women appear repulsive

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



64. The Bodhisattva asks Chandaka to bring him his horse Kanthaka

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



65. The great departure - yakshas hold the hooves to hide the noise

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



66. At day break the Bodhisattva takes leave of his escort of gods

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



67. He takes leave of Chandaka and Kanthaka and cuts off his hair which the gods of the 33 heaven take and honour

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



68. A *deva* appears as a hunter in russet robes, and the prince exchanges clothes with him

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



69. The gods are pleased that Siddhartha has gone forth and become a wanderer

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



70. Visit to the hermitages of the Brahmanis Saki and Padma who give him food

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



71. Visit to the rsi Raivata and then to Arada Kalapa [where he learns the absorbtion of limitless space]

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



72. Arada Kalapa offers to let the Bodhisattva jointly lead his group of followers

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



73. The Bodhisattva at Ragagrha - the people think he is Brahma and are pacified by his energy and appearance

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



74. King Bimbisara offers the Bodhisattva half his kingdom - which Siddharta refuses, saying he is a wandering monk

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



75. *Guru Rudraka teaches him the absorption of neither conscious nor unconscious. He offers him joint leadership of his group but the Bodhisattva declines saying this path does not lead to peace, knowledge, wisdom or nirvana*

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



76. He leaves Rudraka together with 5 brahman scholars and they live meditating on Gaya mountain

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



77. *The Bodhisattva practises austerities for 6 years on the banks of the Nairanjana River*

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



78. *Maya Devi visits the Bodhisattva and becomes upset by his emaciated condition – but he replies he is doing this to manifest the wisdom of a Buddha*

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



79. The Gods honour the Bodhisattva – while he practises austerities he simultaneously brings 10 billion billion gods and men to maturity through the 3 vehicles

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



80. The devas request the Bodhisattva to accept nourishment through his pores – he declines so as not to do something too difficult for people to follow

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



81. The Bodhisattva takes food from 10 young maidens of Uruvilva and his strength and beauty return

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



82. The Bodhisattva takes the shroud of Radha, a slave of Sujata, and washes it in the river. Mara causes the bank to grow up, but the tree goddesses bend a branch down into the water so he can get out. He then sews the shroud into a robe

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



85. A deva Vimalaparbha offers saffron robes to the Bodhisattva which he accepts

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



84. Sujata entertains the Bodhisattva – she offers rice pudding made with the essence of milk of 10,000 cows in a golden bowl

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



85. The Bodhisattva goes to the Nairanjana river

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



86. He enters it and bathes, the devas throw perfume and flowers and scoop up the water to make stupas

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



87. A naga maiden offers him a throne decorated with makara heads on the river bank

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



88. To please Sujata he eats the rice pudding.

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



89. The golden bowl was taken by Sagara the naga king, but then Sakra assuming the form of a garuda tried to take it by force, but was unable, then he asked politely and Sagara gave the bowl to him. Sakra took it to the Heaven of the 33 and put it inside a stupa

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



90. The grass-cutter Swastika gives grass to the Bodhisattva to make a meditation seat

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



91. Brahma and the naga king Kalika and his queens honour the Bodhisattva

ཨ་ཁུ་ཆེར་རྩལ་པའི་མདོ།



92. The Bodhisattvas and devas prepare hundreds of lions thrones and decorated Bodhi trees in Bodhgaya and the Bodhisattva to please them entered into a meditation called *lāditavyūha* so hundreds of himself appeared on all the thrones, pleasing all the donors.

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



93. The Bodhisattva sits under the bodhi tree after circumambulating it 7 times and resolves to either die or attain wisdom on the grass seat of the bodhimanda. His radiance attracts the Bodhisattva Lalitavyuha from the Eastern Buddha field of Tathagata Vimalaprabhava

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



94. Mara's unsuccessful attack – he attacks the Bodhisattva with a great army, the Bodhisattva speaks words of truth – that he had repeatedly given away his body for the salvation of all beings. Sthavara the earth goddess appears and bears witness. The weapons transform into a shower of flowers

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



95. The daughters of Mara appear and show the 32 modes of seduction – but he is not interested

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



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་ཁུ་ཆེར་མོལ་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

ཨ་ཁུ་ཆེར་ལོ་ལ་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

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



105. 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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁྱ་ཆེན་པོའི་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་མོལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་པ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



119. The bhikshus bathe the Buddha

ཨ་ཁུ་ཆེར་ལོ་ལ་པའི་མདོ།



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 ...

Lama Gangchen's 4th World Peace Puja at the sacred stupa-mandala of Borobudur – held from the 23rd to the 30th of November 1992

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.

Reappearance 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 NGA 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

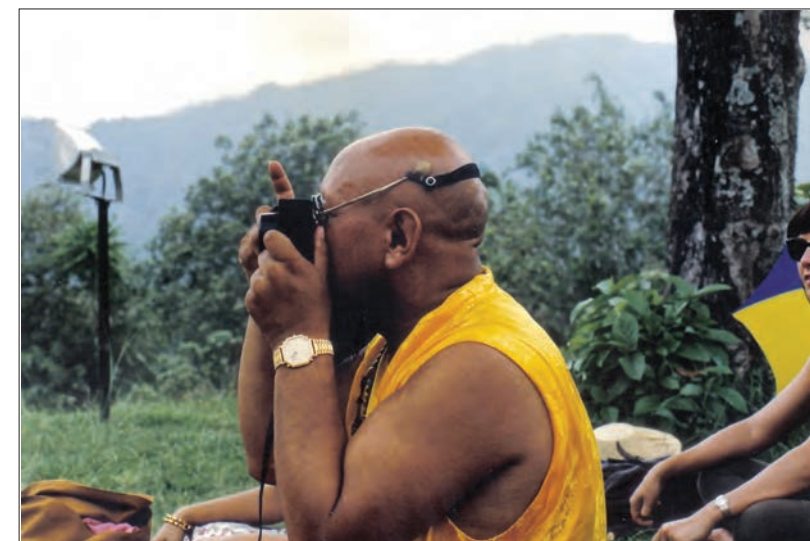






Mariette Hamel, secretary to Lama Gangchen





177

1991



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





1992





**BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, NOVEMBER, 1992**

1993

Precious reincarnate Michel Calmanowitz taking his first vows



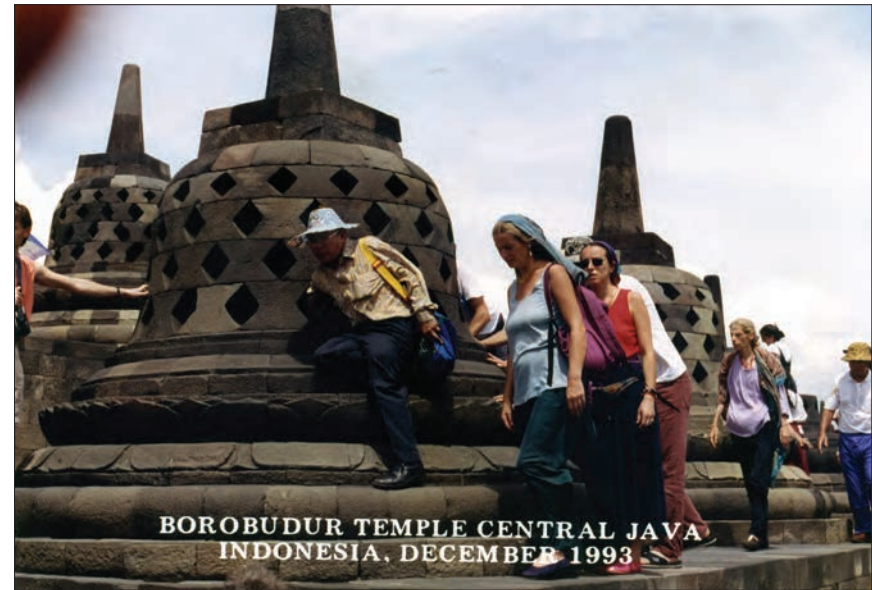


















1994







**BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, NOVEMBER 1994**





**BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, NOVEMBER 1994**

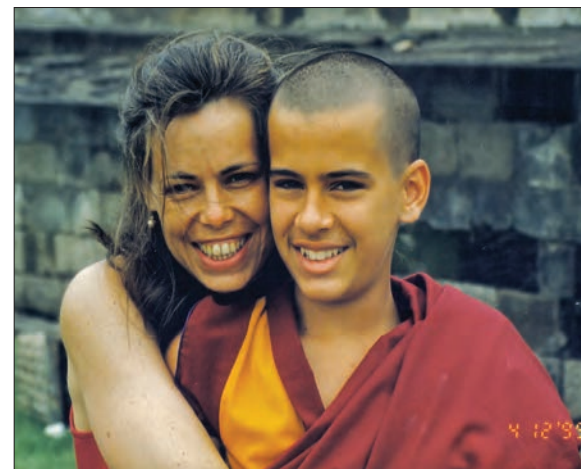
1995







Lama Michel Rinpoche with Lama Gangchen Rinpoche



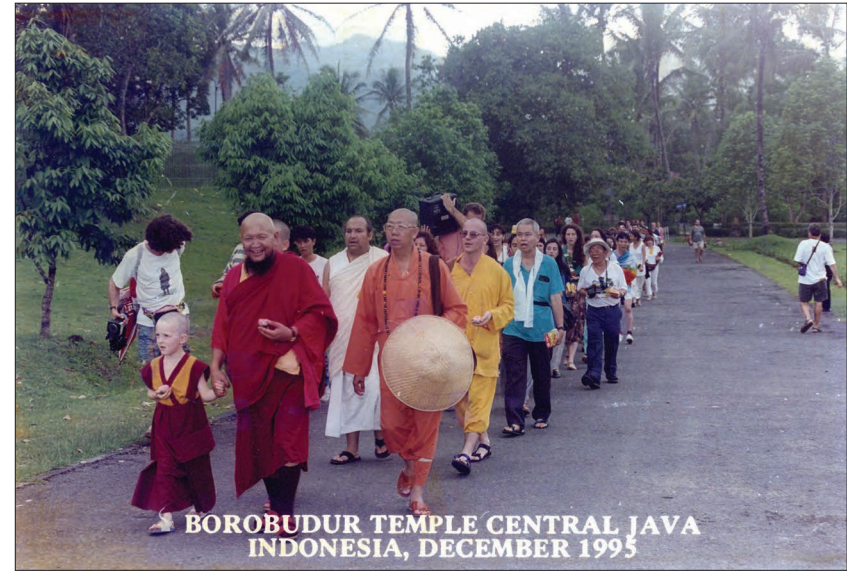
The Stupa Mandala oozes amrita - nectar for the pilgrims







BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, DECEMBER 1995



BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, DECEMBER 1995



BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, DECEMBER 1995



BOROBUDUR TEMPLE CENTRAL JAVA
INDONESIA, DECEMBER 1995





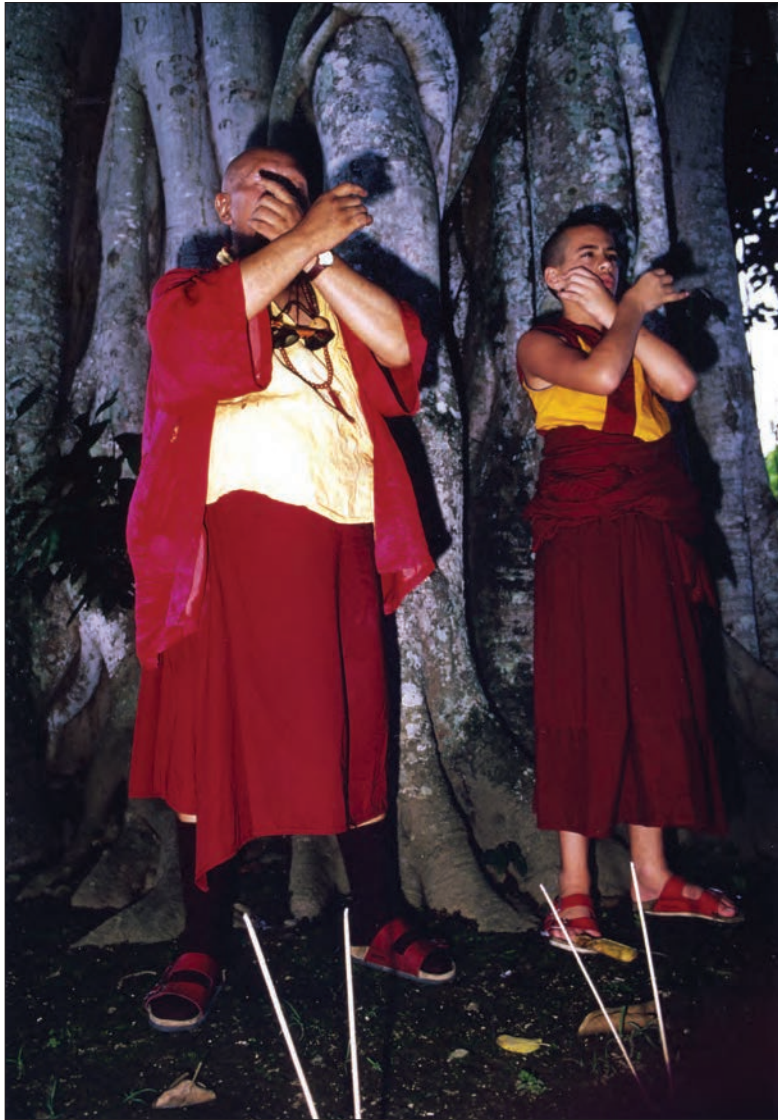


Lama Gangchen with Mr Chan Kok Hong our publications sponsor and printer from Malaysia



Lama Gangchen with Ven. Sek Chok Hoe, from Malaysia and Lama Segyu





Lama Segyu

C 4/4

THE NAME MANTRA OF GANGCHEN RINPOCHE (II)

||: i 6 5 i | i 5 3 5 6 - | 5 6 i 5 | 6 5 3 2 5 - |
| 5 3 i i | i 5 i 5 6 - | 2 3 6 6 | 5 3 5 3 1 1: ||

i 6 5 i | i 5 3 5 6 - |
LO DES KUN ZANG THUB GONG ZAB MO CHUD
5 6 i 5 | 6 5 3 2 5 - |
GEDEN TENPA NYINGPO SHED DRUP KYI
5 3 i i | i 5 i 5 6 - |
ZINPAI THRINLEY YARDA PHELWA LA
2 3 6 6 | 5 3 5 3 1 1: ||
DREN ZU DAM PA KYES CHOK SHABTEN SHOK .

i 6 5 i | i 5 3 5 6 - |
OM AH GURU VAJRA DHARA
5 6 i 5 | 6 5 3 2 5 - |
SUMATI MUNI SHASANE KARMA
5 3 i i | i 5 i 5 6 - |
UMTA VADRANE SARI BADHRA
2 3 6 6 | 5 3 5 3 1 1: ||
VAR SAMANYA SARVA SIDDHI HUNG HUNG.

i 6 5 i | i 5 3 5 6 - |
QUINTESSENCE OF BUDDHA'S INTENTION
5 6 i 5 | 6 5 3 2 5 - |
PROFOUND BEYOND IMAGINATION
5 3 i i | i 5 i 5 6 - |
POSITIVE IN EVERY RESPECT
2 3 3 6 6 | 5 3 5 3 1 - |
TOWARDS THE WAXING OF DHARMA DUTA MOON.

i 6 5 i | i 5 3 5 6 - |
BY LAMA LA GANGCHEN RINPOCHE
5 6 i 5 | 6 5 3 2 5 - |
TRUE HOLDER OF GADENPA TEACHINGS
5 3 i i | i 5 i 5 6 - |
MAY THIS SUPREME VICTORIOUS HEALER
2 3 6 6 | 5 3 5 3 1 - |
ENDURE PRESENCE AMONG ALL BEINGS.



C MINOR 4/4

THE NAME MANTRA OF GANGCHEN RINPOCHE (I)

6 3 6 5# 5# | 4 4 5# 5# 3 - 0 | 6 6 3 3 6 7 |
LOCHOG ZANG- POE PALGYUR TRASHI PA THUB- CHEN TENPAI
OM AH GU- RU VAJRA DHA- RA SUMA- TI MU- NI
NA- MO GURU- PE MAHA SID- DHA WE BEG YOU TO GRANT US
NO- BLE MIND OF THE GLO- RIOUS ONES DOR- JE- CHANG IN

6 6 6 i 7 . 0 | 6 2 2 3 4 | 4 4 3 2# 3 . 0 |
TRINLE YARNGOE DA PELGYE DRO- LOR TSAMPAI DZEPA- CHEN
SHAHANE KARMA UH- TA VARD- NE SHRI BADH- RA
TWO KINDS OF SIDDHIS OR- DIN- ARY AND NON-OR- DINA- RY
DHARMA- KA- YA MA- NE- FES- TED AS THE TWO SIDDHIS

3 4 3 1 | 3 3 1 7 6 6 : ||
PAL- DEN LA- MAI SHABLA SOLWA DEB
VAR SA- MA- NYA SARWA SIDDHI HUNG HUNG
OF LA- MA- LA VAJRA DHA- RA
TO INCREASE THE DHARMA DU- TA



no	C 4	BO ROBUDUR	DATE	Kenchak Öser
	0 5 6 . 4	6 - - -	06 7 i 2 i 7 6	5 - - -
	Bo-ro-bu	dur	with 5 hundred & 4	bud-dhas
	0 5 6 . 3	4 . 4 4 4	5 5 3 2 4	3 - - -
	e-mer-ging	my-riad splendor	in In-do-ne-si-a	
	0 5 6 . 4	6 - - -	06 7 i 2 i 7 6	5 - - -
	Stand-ing a-	long	E-lo & Pra-ga Ri-vers	
	0 5 6 . 3	4 - 4 4	5 5 5 3 4 2	1 - - -
	sar-round-ed	by ma-ny	night-y active	vol-ca-nas
	0 i i i i i 6 4	6 . 4 4 -	0 i 2 i 7 i 7 6	6 . 3 5 -
	Raja Indera King of	Se-len-dra	in-i-tia-ted this	Buddha Man-da-la
	0 5 5 5 5 6 5	5 . 2 2 -	0 5 6 5 2 . 4	3 - - -
	Pun-dita Guru Dharma	The-ra	planned it with pra-	nya
	0 5 5 6 . 4	6 - - -	06 7 i 2 i 7 6	5 - - -
	Sana-na-tung-ga (792-829AD)	& Pra-mo-dawa-dha-ni		
	0 5 6 . 3	4 . 4 4 4	5 5 5 3 4 2	1 - - -
	com-plet-ed	this pro-ject which	took o-ver a cen-tu-ry	
	0 i i i i i 6 4	6 . 4 4 -	0 i 2 i 7 i 7 6	6 . 3 5 -
	After one thousand 2 hun-dred years	a group of Dharma farers	ar-rive	
	0 5 5 5 5 6 5	5 . 2 2 -	0 5 6 5 2 2 4	3 - - -
	from Europe, Asia & Am-erica's	to pay homage to	Bud-dha	
	0 5 5 6 . 4	6 - - -	06 7 i 2 i 7 6	5 - - -
	Gangchen Rinpo-che	Bhai-satza Guru Rinpo-che		
	0 5 5 6 6 6 3	4 . 4 4 4	5 5 3 4 2	1 - - -
	1 ed this cosmo-polit-an	disciples on a pil-grim-age		

NO

DATE

0i i i i i 6 4 | 6 . 4 4 - |
Gu-ru of-fered ten thousand candle lights

0i 7 i 2 i 7 6 | 6 . 3 5 - | 05 5 5 5 5 6 5
to Mendut, Pawan & Bo-robud-dur To dispel darkness of the

5 . 2 2 - | 02 3 4 3 3 #2 | 3 - - - | 0i i i i
Sang-sa-ra & dedi-cateto World Peace Then came w

i . 4 4 - | 0 i 7 6 | 6 . 3 5 - | 0 5 6 3
Am-ri-ta fra-grant & sooth-ing wash a-wa

4 . 4 4 4 | 5 5 5 3 2 4 | 3 - - -
all him-dran-ces led all on the Bud-dhas way

0 i i i i | i . 4 4 - | 0 i 7 6 | 6 . 3 5 -
A-gain come Am-ri-ta of sun-ya-ta & bliss

0 5 6 3 | 4 . 4 4 4 | 0 5 6 7 3 | i -
trans-forming all de-file-ment in-to su-sid-dhi



1996

















1997





Lama Gangchen with Ven. Tsem Tulku Rinpoche



Franco Ceccarelli and Sabina Ciuffini with daughter Ilaria

United Nations Member States Flag Ceremony dedicated to World Peace











Lama Gangchen with Ama Nunzila and Toeten Gyurman



1998

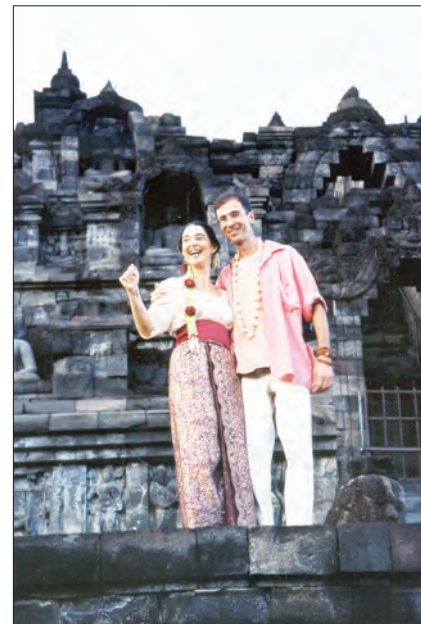


Peace Bell Ceremony



Marriage Celebrations ...



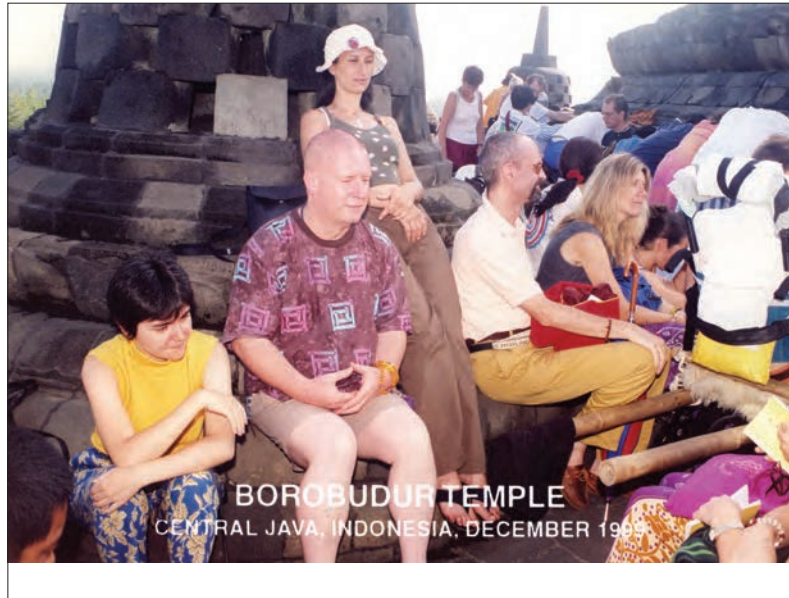






1999

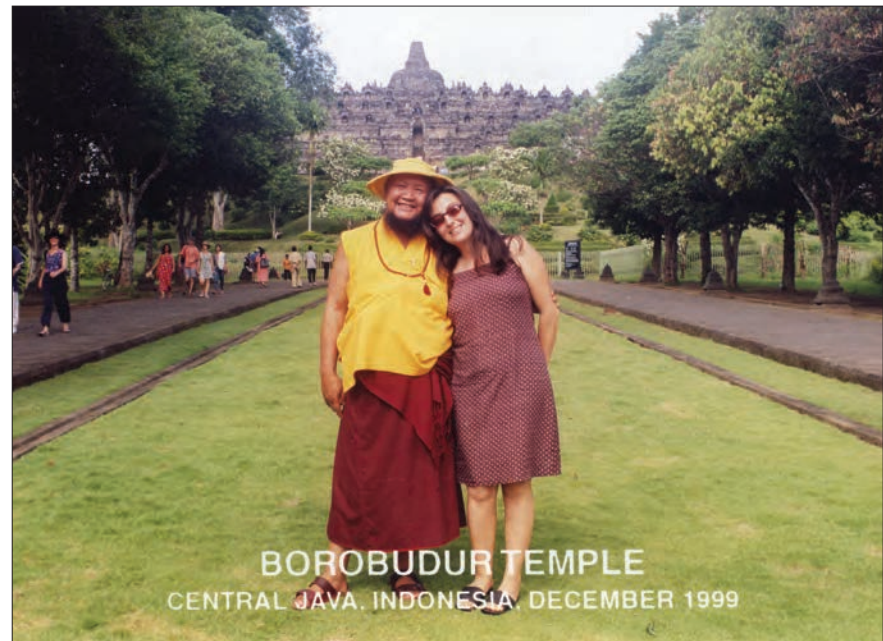




Kalachakra Sand Mandala







BOROBUDUR TEMPLE
CENTRAL JAVA, INDONESIA, DECEMBER 1999













LGWPF Peace Messengers Lighting One Hundred Thousand Candles for the Third Millennium





Freeing Doves for World Peace in the Third Millennium







2000



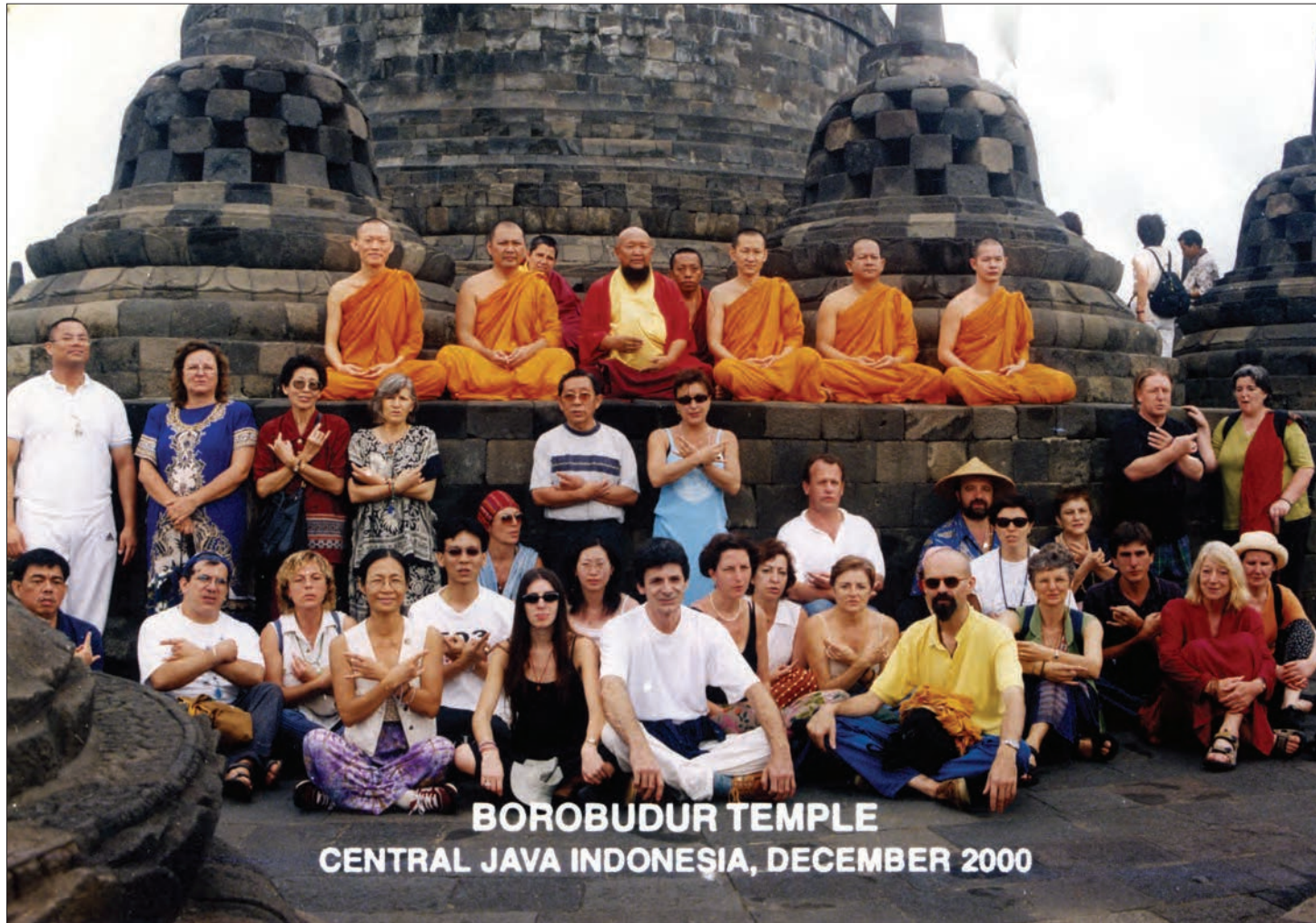




Bodhi trees dedicated to the Five Continents are planted - for Inner and Outer World Peace in the Third Millennium







BOROBUDUR TEMPLE
CENTRAL JAVA INDONESIA, DECEMBER 2000











BOROBUDUR TEMPLE
CENTRAL JAVA INDONESIA, DECEMBER 2000



2002



2007





2008















Statue shipment ...

... destination: Brazil













2009









Lama Caroline





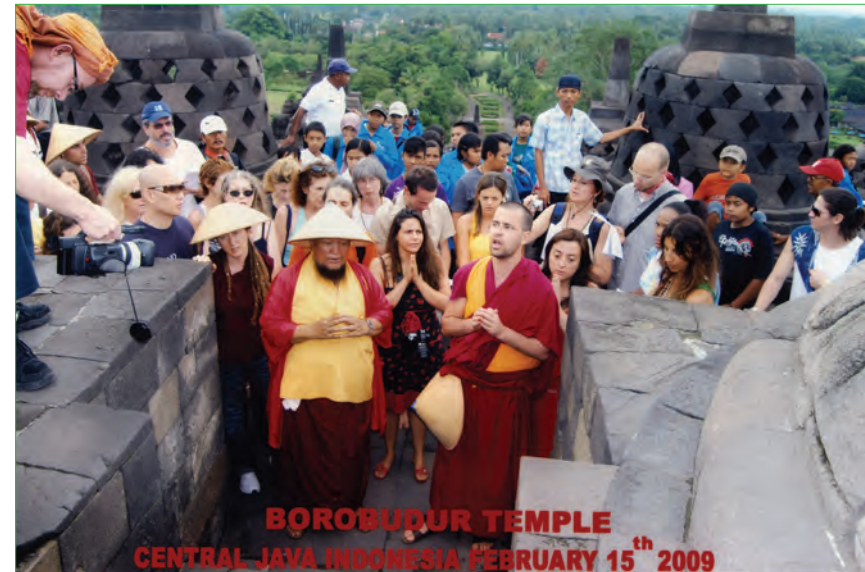
















Ashes to ashes dust to dust ...











Professor Yonten Gyatso



Lama Gangchen with Veridiana and Rubens, expectant mother and father of Sonam Gyatso, here with Daniel Calmanowitz

2010



Lama Gangchen with Janina and Titus Leber



Lama Gangchen with Mr and Mrs Sunny Kuo







*To Mendut Theravada Vibar ...
... by horse carriage*



Lama Gangben United Peace Voices ...















Leonardo Ceglie - Gangchen Peace Art



Ama Drolka, Toeten Gyurman's mother







Mendut Theravada Vibar - Atisba's Sacred Relics







Lama Gangchen with his Brothers Abula and Kachen Tseten from Tibet

2011





Taking the United Nations Member States symbolically to the top of the Stupa Mandala daily







NgalSo Trulkor exercises







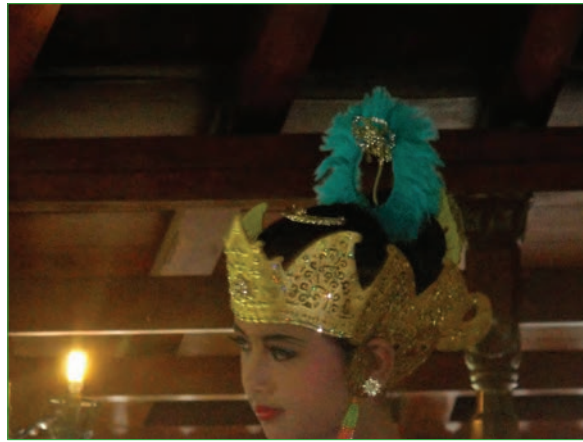






... LGWPF Young Artists for Peace with Anne Vogt





Rabne Chenmo and prayers for World Peace with Shar Gaden Abbot and 22 monks and lamas from nine monasteries in Tibet-China, India, Nepal, Austria, Switzerland and Italy



Lama Gangchen with Marcus Elias and Norma Mello











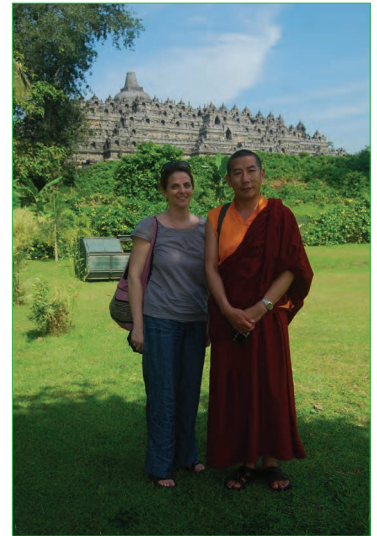
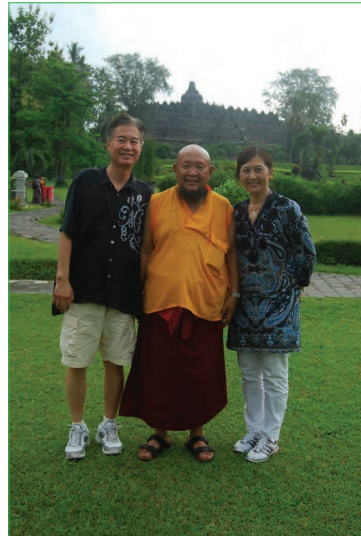






















Newly ordained monks ...





February 2011

On the most auspicious occasion of Lama Gangchen's 22nd visit to Borobudur in his 70th year, a specially blessed certificate was issued in recognition of all Peace Messengers commitment and dedication to Dharma for the sake of all sentient beings.

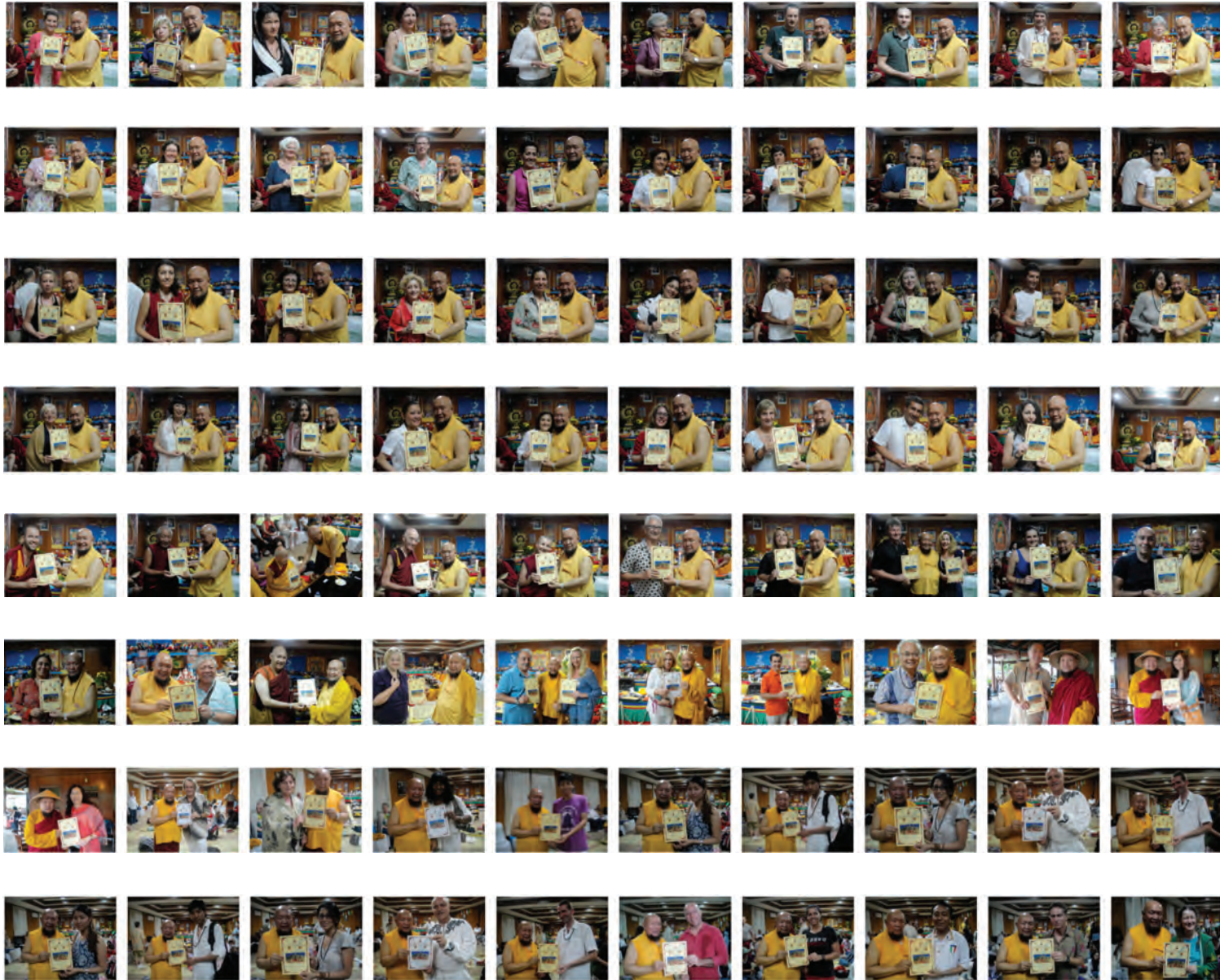
Over 200 Peace Messengers from 21 different countries received the certificate in February 2011.

"Inner Peace is the most solid foundation for world peace"

T.Y.S. Lama Gangchen









The Meaning of Candi Borobudur ...



“Uncovering the meaning of the hidden base of Borobudur”

*International Seminar at Borobudur Mangalang held from the 1st to 5th of July 2008
Organised by the National Research and Development Centre of Archaeology – Indonesia*

Discovering the Meaning of Candi Borobudur’ by T.Y.S. Lama Gangchen



Since 1989, I have visited Candi Borobudur more than 20 times together with many international friends. At first when I came here we were only a few, maybe 10 people but as the years went on the group grew until in 2000, when we celebrated the millenium here in Borobudur we were around 250 people and stayed for around a month. Each time we came we were very pleased to stay in the Manohara hotel and each time we came for the purpose of discovering the meaning of Borobudur a little more.

The first time I came to Borobudur the Manohara was not yet built so we slept in Jojakarta.

When I first came to Candi Borobudur I was surprised, it reminded me of the terraced *stupa maṇḍalas* of my homeland, Tibet, in Gyantse, Trulpul, Jonang, and many other places. The more I visited Borobudur the more similarities I saw in it, from the iconography of my own Tibetan Buddhist tradition. For the Indonesian people, Borobudur is an archeological monument of national importance, but we Tibetans see it as something similar to the still living Mahayana and Mantrayana traditions of Tibet, Mongolia, Nepal, China, and Japan. All the bas-reliefs on the sides of Candi Borobudur represent stories from sutras which are well known in Tibet as they are found in the Khagyur, the Translations of the Buddhas Words from Sankrit to Tibetan, that were translated between the 8th and the 11th centuries.

I think the Indian architect of Borobudur whoever he was, we only have the legendary name Gunadharma, Quality of Dharma, was an incredibly intelligent man, he wanted to create harmony between all the different schools of Buddhist thought that were being practiced in Java in his time, and also he wanted to create harmony with the surrounding Hindu Culture of Central Java. The first levels of Borobudur, the Mahakarmavibhanga (the Great Classification of Actions 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, sadhus, brahmins, businessmen, a banker, children, devas, housewives, prostitutes, kings, queens, professors, students, bodhisattvas and buddhas. Each one teaches Sudhana something about the nature of wisdom and compassion and then sends him on his way- that's an important message, that we need to be open to learn from many people, that each one has one piece of the puzzle- a bit like at this congress really.

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

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

5th century in India in the Gupta period the Mahavairocana sutra becomes popular.

8th century: Vajravarman of Srivijaya writes the Sarvadurgatiparisodhana (Purification of All Evil Destinies commentary).

¹ This is based on the presumed dates of Asanga



Avadanas Skt. Purnapramukha avadanas sataka,

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

Tib. Gang pol sogs pa' rtagspa brjadpa brga.pa
Derge Khangyur Vol 75, TBRC 22084075.pdf

8th-10thcenturies: Skt. Punypala avadanas

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

Tib.bSodnams kyi stobspa brjodpo
Derge Khangyur Vol 76, TBRC 22084076.pdf

8th-10thcenturies: Tibetan translations of the Lalitavisara sutra,

འཕགས་པ་རྒྱ་ཆེར་རོལ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Tib. 'Phagpa rgya cher rolpa shes bja pa thegpa chenpo mdo by Jinamitra, Danashila,
Munivarma and Yeshe-sDe. Derge Kangyur volume 46 TBRC 22084046.pdf

8th-10thcenturies: Tibetan translations of the Skt. Arya ghandavyuha nama mahayana sutra

འཕགས་པ་རྒྱན་སྟུག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

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

Derge kangyur, vol.50, TBRC 22084050.pdf



8th-10th centuries: Tibetan translation of Skt., Sarwa tathāgata tattvasamgraha nama mahayana sutra

དེ་བཞིན་གཤམས་པ་ཐམས་ཅད་ཀྱི་དེ་ཁོ་ན་ཉིད་བསྟུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Deshin ga shegsa thamscad kyi dekho na nyid bsduspo'i mdo
Derge Kangyur Vol 84, TBRC 22084084.pdf.

Mid 8th century: Sarvavid mahavairocana sutra translated into Tibetan: Kunrig nampar nangdze lha sum chuso dun kyilkhör (37 Deity Mandala of all the Great Vairocana Families),

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

8th century - 10th century, the Skt. Guhyasamaja tantra is translated into Tibetan, dPal yeshes rdorje kunlas bsduspa
གསང་བ་འདུས་པ། Derge Kangyur vol 82, TBRC 22084082.pdf.

8th cent: Skt. Cakrasamvara tantra translated into Tibetan.

བདེ་ཆེན་འཁོར་ལ།

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

8th century: Skt. Vajrabhairava tantra, Arya nilambardhar vajrapanirudra bitriwitanata nama.

དཔལ་རྩོུ་འཛིགས་བྱེས།

Translated into Tibetan Derge Kangyur Vol 83 TBRC 22084083.pdf

10th cent: Kalachakra tantra Skt. Vimāla prabhanma mōlatantra nusaridva shasha srikalachakrat tantra dzatika translated into Tibetan,
དུས་ཀྱི་འཁོར་ལོ། bsDuspa'rgyud kyi rgyal po dus kyil khör lo' 'grol bshad tsa'wai rgyud kyi rjas su'jugpa stong phragpa cu nyispa dri medpa'
od ses bja'wa. Derge Khangyur Vol 102, TBRC 22084102.pdf



11th century: Atisha a famous Indian pandita, studies at the Srivijaya monastery, Sumatra for 12 years before traveling to VikramaĪla, Bengal and onto Tibet. His Guru, Suvarnadvipa (man from Sumatra) who was very famous for both his wisdom and deep compassion composed the བཟླ་བྱ་རྒྱུ་མཁའ་ མཁའ་མཁའ་མཁའ་ Abhisamayalamkara commentary which Atisha translated into Tibetan as རྟོག་ཀེ་སྙང་བ། rtog ge snang ba, Illuminating the Reasonings. This is in the Tangyur. He founds the Sarma or New Wave of Tibetan Buddhism.

12th –15th centuries the construction of eight sku'bum terraced stupas in Western and Central Tibet with similar plans to Borobudur.

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

བྱ་རྒྱུ་མཁའ་ རྟོག་ཀེ་སྙང་བ། རྟོག་ཀེ་སྙང་བ། རྟོག་ཀེ་སྙང་བ། རྟོག་ཀེ་སྙང་བ།

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

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

To return to the lowest gallery the now hidden mahakarmavibhanga, to me this looks very similar to the Tibetan sipai korlo or what is known as the Wheel of Life to 6 modern society- its a picture of the six realms of becoming, the six psychological realms that we all experience in our lives, desire, hatred, ignorance, pride, jealousy and monotony. These are represented symbolically as the upper realms of humans, and devas who are experiencing happiness as the result of the ripening of good karmic actions, and three lower realms, animals, like garudas and nagas, and hell beings. If we look at the mahakarmavibhanga bas-reliefs we can see a great deal of images which represent the causes necessary to create a rebirth or let's say to make the mind reflect reality in a way that is similar to a human, asura or deva. Anyway most people in their lives experience all these different states- again and again, so don't think this is somewhere else, all this is inside of us, here and now in this life.

We may feel this is a lot of ancient cultural mythology, but actually it is referring to archetypes of psychological states that we and other beings, (like animals), experience from when we are born until we die. The human state refers to the experience we all have of facing ageing, sickness, death, of feeling lonely, of our pleasure's fading or turning into their opposite, with never being satisfied or having enough, basically the human condition that everyone all over the world has to come to terms with.



The deva state (Sanskrit, Shining One) is how we feel when we are rich successful, young, handsome and enjoying our lives- kind of like how celebrities and movie stars feel- everything is great until they start to go out of fashion, then when they become just like everyone else for them its terrible, a great shock, they can't adjust psychologically.

The animal realm is the experience of being exploited, the preta or 'departed' realm is a state of deep frustration and dissatisfaction, and the narak or hell is the experience of profound mental and physical pain.

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

Karma actually is a word that most people don't understand. In the buddhist sense it simple means action, in a scientific kind of way. Whatever we do produces a result, a reaction even if it doesn't always appear immediately. These days people think karma means no solution. What it really means is that everything is making 7 side effects, so we need to know how to create positive mental , physical, emotional and environmental side effects.

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

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

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

The Mahakarmavibhanga show more positive results than negative - it shows how to create the things that most people in the world are



interested in, longlife, health, material enjoyment, happiness, many friends, wisdom and all the good things in life. It shows that these are the result of taking care of the lives and health of 8 others, of practising material generosity to the poor, the aged, the sick and spiritual people of all traditions.

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



The Buddha was a real historical person who was born in what is now Southern Nepal about 2500 years ago. He was a very intelligent person, and in the Mahakarmavibhanga he is actually replying to various people's questions. At the time of the Buddha most people were like nowadays trying to achieve worldly happiness and success, a few wished to die well and go to heaven, and a minority wished to achieve liberation or moksha. So actually the Mahakarmavibhanga is talking to the majority of people, ordinary people with normal aspirations. Many people, even scholars misunderstand the concept of renunciation, thinking it means they have to give up their comfortable lifestyles, not understanding that the only thing they have to give up is suffering, violence and the dependently arising cause and conditions of those. The Buddha never used to preach to anyone, he just used to reply to peoples' questions when they asked him something. Basreliefs 4 and 5 is challenging one Indian philosophical conception that if you perform various sacrifices you will achieve a longlife- it's saying the opposite that if you kill you will have a short life - the Buddha was very against animal sacrifice and its thought that the adoption of vegetarianism in India was partly due to the Buddha's influence.

Mahakarmavibhanga 4



Mahakarmavibhanga 5



Actually my opinion is that one reason why the Mahakarmavibhanga was covered up is that people in ancient Java are not so different from modern people, nobody likes to be told what to do. If you say to someone you are wrong, most of the time they never accept, and probably the Mahakarmavibhanaga bas-reliefs were started at the time of King Raja Indra Sailendra, but when his son became king, maybe he didn't like the images. Maybe he thought they were too much and decided to cover them up. My other thoughts about what is nowadays called the 'Mus Blockage' being 10 added to create the correct geometrical dimensions to form a mantrayana yoga tantra mandala you can see in Lama Caroline's article.

ངལ་གསོ། Ngalso.Relaxation.

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

འཕགས་པའི་བདེན་པ་བཞི། སྤྱུག་བསྐྱེལ། ཀུན་འབྱུང་། འགོག་པ། ལམ།

This is represented on Gallery 2 on lalitavistara panel 120.



The Tibetan word Ngalso literally means relaxation and we can divide it into two syllables: ངལ་ Ngal and So.





The syllable Ngal represents the first two aryan truths, the truth of suffering and the causes of suffering, and the truth of the origins of suffering, karma and delusions. རྒྱལ་ Ngal represents that now we ourselves, society and the environment are very tired, sick, and of good actions, they are still contaminated worldly actions and all beings in samsara are subject to different kinds of pain, changable suffering where what is initially pleasant becomes unpleasant 11 after a while, and pervasive suffering. All this is due to not understanding how cause and effects and interdependence are related.

I think that galleries 2,3,4, 5 and up to the main stupa of Borobudur represents the **གཞི** so, the arya truths of **འགོག་པ།** cessation and the **ལས།** path that by creating the right dependently arising causes and conditions in a scientific manner it is possible to purify ourselves and recover the pure nature of our mind, a positive society and a pureland.

The Basreliefs of Borobudur are showing all kinds of incredible useful things for example (IV.70) is showing the sun and moon, how we need to be aware of the changing seasons and try to balance the sun and moon energies- a very useful message now we need to deal with climatic change. Many bas-reliefs are showing how to create a non –violent peace culture . Lalitavistara 49 is showing that we need non-violence in all aspects of our lives, eg. Non-violent sports and entertainments. Lalitavistara 42 and 43 show the Buddha’s engagement and marriage - the fire in this bas-relief is the sacred fire in a Hindu marriage ceremony. We need peace culture together with this world, together with our families, but separate from pain and suffering.

Karmavibhanga 18 we need to take care of the sick 12



and 19....



karmavibhanga 32 we need to take care of the aged



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



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



karmavibhanga 105 how we can live alone with spiritual company.



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

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

At the level of the Mahakarmavibhanga we imagine breathing out and purifying all the suffering of the six realms of samsara, རྒྱལ་ལྔ་པ་ ngal then as we circumambulate and ascend galleries 2,3,4 and 5 we try to develop all positive energies and minds གཞོ་ so.

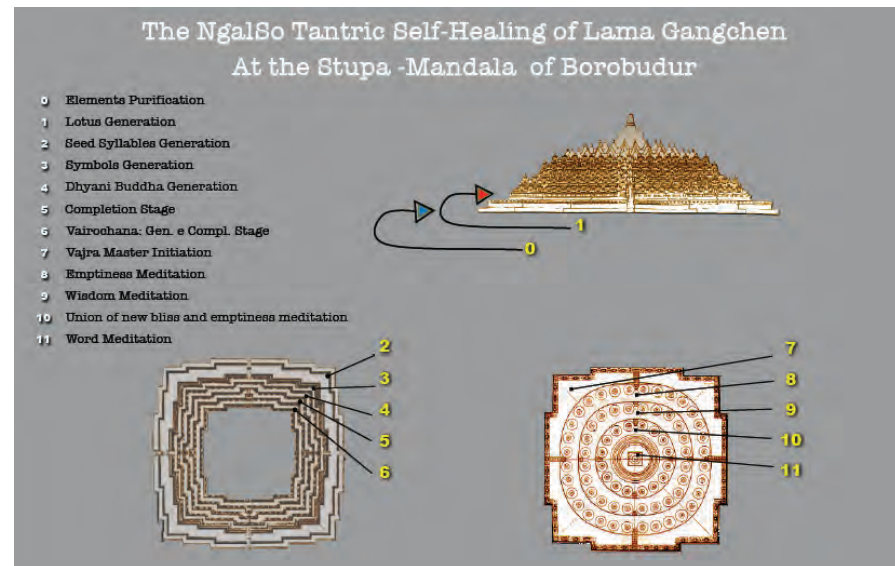
Also the bas-reliefs on these galleries show the same thing.

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



world peace is increasing everywhere.

The relationships of the body and mind listed below are mainly taken from the Tibetan medical tantras or རྒྱུ་ཤི་ gyushi which is basically very similar to Ayurveda- why I put that is to show the positive side effects of meditation on one's health, something that very many people are interested in, as nowadays people are too tired, too stressed and need some way to recover their energy.



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

པཎ་ལེ་པདྨ་ངག་པོ། PAM LE PADMA NGONPO

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

ཧུང་། HUNG.

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

ཨུཾ་ལས་དྲེ་ཐུན་པོ་ཨུཾ། HUNG LE DORJE NGONPO HUNG

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

ཨུཾ་དྲེ་མི་བསྐྱེད་དྲེ་ཨུཾ། HUNG DORJE MIKHYO DORJE

East Side 4th Gallery, Water Empowerment Of Tathagata Aksobhya

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

གྲ་མ་མི་བསྐྱེད་དྲེ་མཁྱེན། LAMA MIKHYO DORJE KHYEN

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

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

Breathe in

(Visualize Guru Akshobya above our crowns pouring purifying nectars on our heads. At our heart chakra is another Supreme Healer Akshobhya, blue in colour, 16 displaying the mudra of stability and granting the water initiation by radiating lights and nectars. The new bliss and emptiness we experience is the actual Vase Water Empowerment of the Supreme Healer Akshobhya)

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



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

ཨོཾ་ཨ་ཁཿ་མུང་། OM AH AKSHOBYA HUNG

Circumambulating The Circles of 32 and 24 Stupa-Buddhas Clockwise

ཨོཾ་མ་ཎི་པེ་མུམ་ཀྲི། OM MANI PEME HUM HRI

(OM compassion and wisdom HUNG)

Circumambulating The Circle of 16 Stupa-Buddhas

ཨོཾ་མ་དུ་སུ་ཁ་མུང་། OM MAHA SUKHA HUNG

(We imagine here hugging the world and all beings and that there are no more enemies, that everyone is close to our heart).

The Main Stupa

ཨོཾ་བཤི་ག་ཤའི་མུང་། OM BHISHA SANTI HUNG (OM World Peace HUNG)

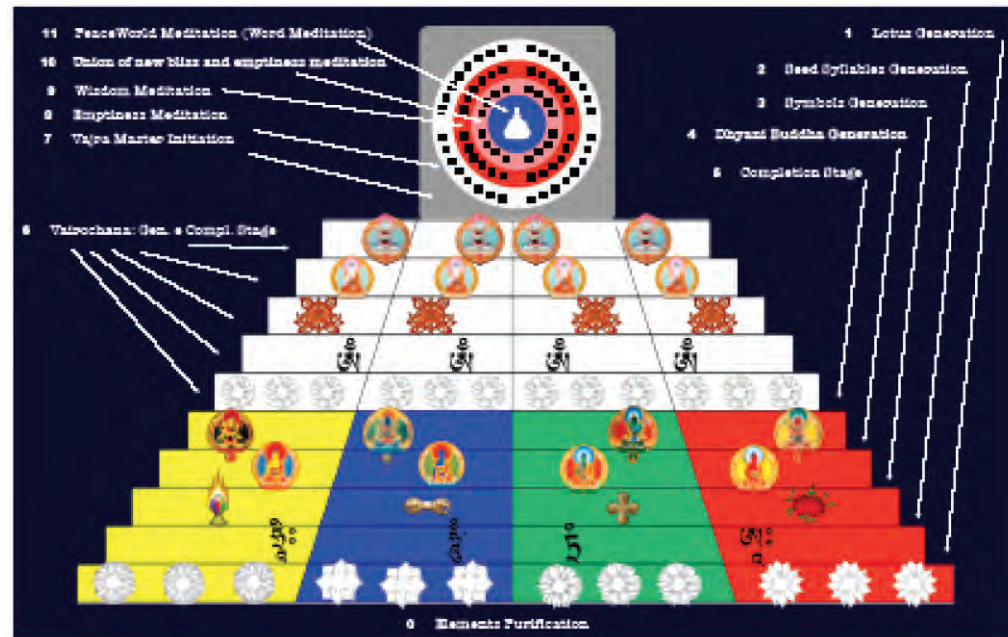
Anyway in conclusion, Borobudur like most Buddhist mandalas is based on a crossed vajras, and represents new bliss and emptiness or method and wisdom. The stupas at the top are like bells and also the diamond perforations of the rings of the 32 and 24 stupas represents the diamond way or vajrayana. Anyway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

So if anyone would like to join us for research purposes, you are welcome.



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

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





Lama Caroline's article ...



Caroline Gammon (MA in Buddhist Studies, University of Sunderland, U.K.)

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

Abstract

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

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

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

Introduction

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

In summary his ideas are:

1. Borobudur is the apogee of Central Javan Buddhist culture – and combines elements from Sarvastivada, Mahayana and Mantrayana, as well as astrology and sacred architecture. It shows the path to both the ordained and the laity. The Sravakayana - Mahayana aspect and the mantrayana aspects of Borobudur are equally important, one does not supercede the other.
2. The 5 galleries show the 5 Mahayana paths (marga).
3. The Karmavibhanga, Jatakas, Avadanas and Lalitavistara bas-reliefs show a pilgrim's progress to personal liberation, nirvana, and the Gandavyuha and Bhadracari bas-reliefs, the stages of the path of a Mahayana bodhisattva.
4. During the construction of Borobudur which took 3 generations, there was a change in thought and the Mahakarmavibhanga level was covered up to create a mantrayana mandala.



5. The 432 Buddhas statues on the sides are in the East, Akshobhya, South Ratnasambhava, West Amitabbha, North Amoghasiddhi, and on the fifth terrace Vairochana.
6. Sitting next to each one of these Buddhas is a female consort - as in a yogatantra mandala.
7. Borobudur does not correspond exactly to any known mandala as it is a generic mandala upon which one can impute and practice any yoga or mahanuttarayoga tantra practice.
8. The main stupa represents enlightenment and Vajrasattva.
9. Atisha, the founder of the bKa'gdamspa tradition, spent 12 years studying in Sumatra (Srivijaya) with Dharmakirti. His teaching contains elements from both India and Sumatra. There are several similar monuments to Borobudur in Tibet such as the Gyantse sku'bum. He may have brought the terraced stupa concept to Tibet.

1a. The hidden base of Borobudur : It was covered up by 12,750 cubic meters of stone, perhaps for structural reasons, as the original monument was showing signs of subsidence (Soekmono 1976:18). It rains torrentially in Borobudur for 6 months of the year. The monument had to be completely rebuilt and restored by UNESCO between 1968-1991 to stop it from collapsing.

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

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

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

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

1b. The symbolic meaning of the galleries and terraces Lama Gangchen says the 5 terraces represent the 5 Mahayanapaths of preparation, accumulation, seeing, meditation and no-more learning and the 5 terraces and the extended base represent the 6 bodhisattva perfections. He says the extended base is the first bhumi and bodhisattva perfection, galleries V is the perfection of wisdom, the 3 rings of stupas represent the 7, 8th and 9th bhumis and the central stupa represents enlightenment, the 10th bhumi. The square galleries represent the path



while one has not seen reality directly, and the circular galleries, represent a maha firyā's transcendental experience. Lama Gangchen, in 1993 said Borobudur's cupola, harmika and spire of the central stupa, represent the 11th, 12th, and 13th tantric bodhisattva-bhumis.

1c. Who are the 6 Buddhas of Borobudur? A comparison of the images from the Van Erp survey and the Iconography of Nepalese Buddhism, shows the similarity of the Buddhas in the East with Akshobhya, South with Ratnasambhava, West with Amitabha, and those in the North with Amogasiddhi. This was first suggested by Humbolt in 1836 and is the general scholastic opinion. The identity of the 64 Buddhas on the 5th gallery, and the 72 stupa Buddhas is more mysterious. They show respectively the vitarka mudra and what is considered to be a variation of the dharmacakra mudra.

Toganoō Shoun in 1930 suggested the following identification after studying the Chinese commentaries on the proto-tantric MahaVairochana sutra and Adhyardhasatika prajñaparamita. Professor van Lohuizen de Leeuw independently had the same idea in 1965. (G&W 1981:6)

Their conclusion was:

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



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

	East	South	West	North	Zenith	72 stupas
Dhyani Buddha	Akshobhya	Ratnasambava	Amitabha	Amogasiddhi	Vairochana	Vairochana
Bodhisattva	Vajrapani	Visvapani	Avalokita	Ratnapani	Samantabhadra	
Manusi Buddha	Kanakamuni	Maitreya	Sakyamuni	Kaysapa	Krakuchchanda	

Toganoo Shoun (Snodgrass1992:131 and 141)said that the Borobudur Buddhas are the 5 jinas of a Vajradhatu mandala, i.e. the 5 jinas with Vairochana in the centre as in image 74. Lama Gangchen like Soekmono (personal communication) said that the 5 ‘Supreme Healers’ (jinas) of Borobudur are the Buddhas of a yogatantra mandala.

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

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

1d. The unfinished Buddha statue In 1842, Hartman the Dutch Administrator of the Kedu plain found in the relic chamber of the main stupa what is now called the ‘unfinished Buddha statue’, whose authenticity and meaning is still being debated. Soekmono (1976:38) said it couldn’t represent the fidi-Buddha as it is imperfect (unlike the fidi-Buddha) so it shouldn’t be there. Gangchen and Gyatso (1993) agree with Soekmono’s interpretation. Govinda (1976:70) said it represented the fidi-Buddha emerging from shunyata, in a similar way that the fidi-Buddha Vajradhara is at the top of the Gyantse sku’bum. (See Section 3f.). Lama Gangchen thinks that originally if there was an fidi-Buddha statue in the main stupa it would have been made of gold and this was probably stolen long ago. Hartman found a large hole in the side of the main stupa. If we look at the rest of the Borobudur images, there is no way an incomplete and damaged statue would have been used to represent enlightenment or the fidi-Buddha. It was placed there by non- Buddhists. The texts in the bsTan-’gyur on how to fill stupas say that only the finest and highest quality images and materials can be placed inside.

1e. What do the 3 circles of stupas represent? Govinda (1976:70) suggested the climb up through the galleries represented the 60 stages of spiritual development as one progresses up through the desire, form and formless realms with their 15 world planes and 30 classes of beings. He said Tibetan style stupas, the Gyantse sku’bum, and Borobudur are all symbolically similar. He thought the rings of 32, 24 and 16 stupas represented multiples of the noble eightfold path (4x8, 3x8 and 2x8) and that the central stupa represented the fidi-Buddha.

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



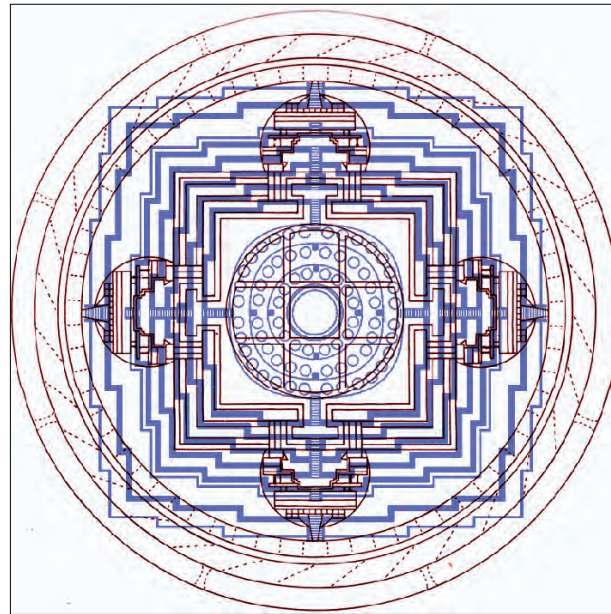
Lama Gangchen, Professor Yonten Gyatso and Geshe Yeshe Wangchuk suggested that the 3 circles of 32, 24 and 16 stupas could represent the practices of 32 deity Guhyasamaja, Chakrasamvara (24 holy places) and 17 deity Vajrabhairava (represented by the 16 stupas plus the central stupa), the 3 main tantric sadhanas performed within their own dGelugpa tradition. Guhyasamaja is a father tantra, Chakrasamvara a mother tantra and Vajrabhairava a union or non-dual tantra combining aspects of both the father and mother tantras.

At present, little historical data is available about the origin of these tantras, although Guhyasamaja is thought to have appeared the earliest, approximately around 350 CE, Chakrasamvara approximately 750 CE, and Vajrabhairava in the middle of the 8th century.²

Whether these tantras were known to the builders of Borobudur is another matter. In conclusion, the galleries, circular stupa galleries, and the six jinas seem to show a pilgrims progress up through the levels of the Mahayanapath, mixed together with Mantrayana prototantric symbolism which will be examined in the next chapter.

2a. Does Borobudur have the geometry of a Mandala? The Borobudur mandala theory has been propounded by Stutterheim (1929), Toganoo Shoun (1930), Rowland (1953), Govinda (1976), Wayman (1986), Lama Gangchen, Gyatso and Wangchuk (1993).

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



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

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

2b. Does Borobudur have the architectural details of a Mandala? Stairways and Doorways

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



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



2c. Is Borobudur a Yogatantra Mandala?

Snodgrass and Toganoo Shoun (Snodgrass 1982:141) suggested there is a similarity between Borobudur and a yogatantra mandala, so let's assess their claim. The Sang hyang kamahayanikan mantrayana, 42 Sanskrit verses translated into old Javanese, and the only surviving example of a Javanese yogatantra text, was identified by de Jong as mainly consisting of 22 verses of the MahaVairochana-bhisambodhi tantra and 17 verses (in a different order) of the Sriparamadya tantra (P120) (Weinberger 2003:131). There are two different versions of this tantra in the bKa"gyur, the P119/Toh 487 and P120/ Toh 488 (Dalai 2005:37 note b.) Boeles, Moens, Potts, Klokke, Mus said the earliest sections of the SHKM are from the 10th century and are the earliest known or surviving Javanese tantric text. Comparing it against dGelug yogatantra initiations, it seems to be an incomplete text with only the vajra master initiation, the final part of a yogatantra initiation. While the SHKM is later than Borobudur, it shows that yogatantras were practised in Indonesia, thus supporting Lama Gangchen's statements that his tradition contains similar [yoga]tantra practices to those of Javanese Buddhism. The 77th song of the Javanese nagarakrtagama manuscript from 1365 CE also says that 'Budur' was a sanctuary of a Buddhist Vajradhara sect. (Soekmono 1976:13) Rinchen Sangbo, the 'Great Translator', was one of the only two survivors of the 21 youths sent by the Tibetan King Yeshe Ö to Kashmir to learn Sanskrit and bring Buddhist texts. He returned to Tibet with the Sriparamadya tantra, and told the king about Atisha, who invited the pandita to Tibet.

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

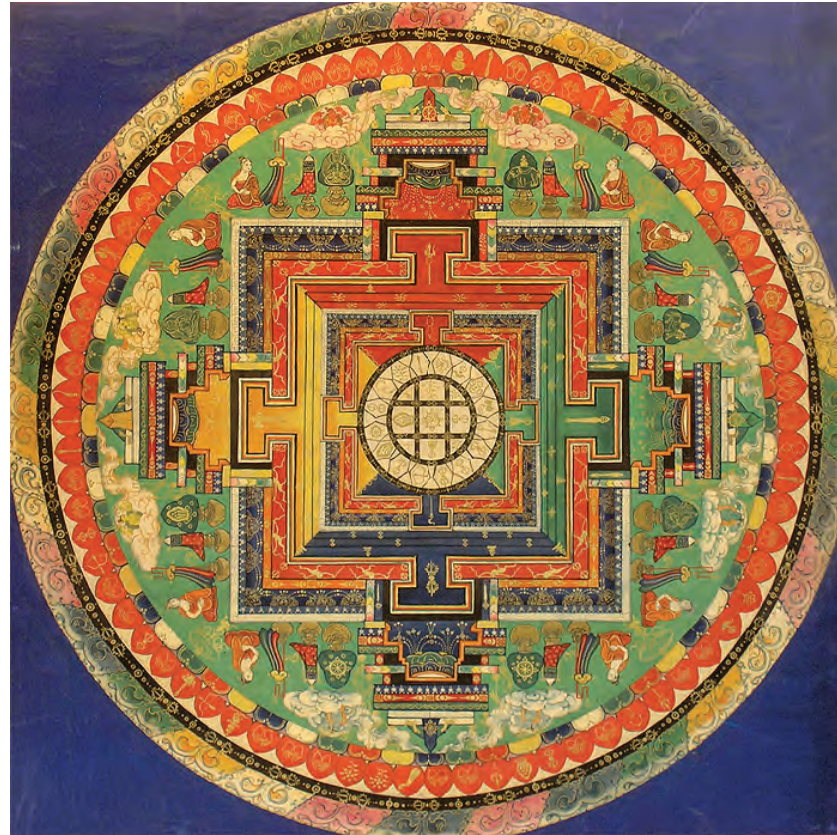


One fact which strangely seems to have been ignored by almost every scholar who has worked on Borobudur is that next to each of the 108 Conqueror Buddha (jina) on each side of the candi is a smaller female counterpart. Whether it is a Buddha, bodhisattva or offering goddess is difficult to say for sure. De Casparis says (G&W 1981:50) that the SHKM 62a says 'yogishvara will not find lord Buddha unless he finds the Buddha's embodiment in the 4 goddesses.' But that iconographically there is nothing to suggest 4 element



goddesses on Borobudur. This shows that one only sees what one wants to! Lama Gangchen says these are female Buddha yogatantra consorts. In image 43 you can see these female figures. If they were in union, Borobudur would be a mahaanuttarayoga tantra mandala.

Sarvavid MahaVairochana Mandala Tib. Kunrig namparnagdze dkyil'khor ⁶



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



In his thesis summary, Weinberger says that the Manifest Enlightenment of Vairochana was created around 630-640 CE and was retroactively classified as tantric. Mature Indian tantra started with the composition of the Compendium of Principles in the last quarter of the 7th century. This was the first text with a mandala with Vairochana in the centre and the other 4 jinas in the cardinal directions. It says that Shakyamuni attained enlightenment by realizing the 5 manifest enlightenments of the 5 jinas. Weinberger says (2003:201) that this is a vajradhatu or vajra element mandala. In East Asia yogatantra remained the principal form of tantra, whereas in India [and Tibet], over time the yogatantras were displaced by the mahayoga and yogini tantras. Borobudur seems to reflect the earlier understanding of tantra. Beer (1999:153) says that in yogatantra, when Vairochana is one the five Buddhas he has the dharmacakra mudra, (representing the teaching of the four noble truths), but when he appears as the fidi-Buddha he shows the bodhyangni mudra of the Lord of the five families, (representing the five Buddha-wisdoms). Thus, although other Buddhas can have the dharmacakra mudra, all the facts show that the stupa Buddhas could be Vairochanas – which is also Lama Gangchen's identification . In 1974 during the UNESCO restoration, a 1.9cm bronze five-pointed vajra was unearthed at Borobudur. Other vajras, dated from the 9th –10th centuries have been found in Central Java such as the 26cm. vajra now in the National Museum of Jakarta.⁷

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



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

2d. Is Borobudur A Mandala Related to the Tantras used in Shingon Buddhism? Snodgrass, Toganoo Shoun and Lokesh Chandra suggested that Borobudur might be a Vajradhatu yogatantra mandala (Snodgrass 1992: 141), of the same type used in Shingon.

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

By 759CE the practice of the MahaVairochana sutra was established in Japan (1979:14). The second half of the eighth century was the heyday of both Nalanda, and of esoteric Buddhism in China. (1979:20). Indian, Chinese and Javanese tantrism in this period was right-handed (where sexual imagery is only indicated via symbolism), whereas the later Tibetan tradition was influenced by left handed tantra from Vikramasila monastery in Bengal, and also by Shaktism and so had overt sexual imagery (1979:22).

Rambach points out (1979:36) that to the South of Kyoto is 5 tiered Daigo-ji pagoda, built in 951 which contains Garbhadhatu and Varjadhatu mandalas. These were first brought to Japan by Kukai in 806 and represent the relative and absolute manifestations of MahaVairochana. There is a similarity between the Garbhadhatu mandala and Borobudur.

Wayman (1981:149) noted that while Vajravarman's explanations of the 5 types of mandalas are different from the explanations of Indo-Tibetan Buddhism, but they are similar to those of Shingon Buddhism. According to him, Vajravarman's receptacle mandala of Mt. Meru and the fruition mandala of the dharmakaya are Vajradhatu mandalas, whereas the fruition mandala of the sambhogakaya is a Garbhadhatu mandala (1981:149)

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

Conclusion, is Borobudur a Yogatantra Mandala?

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

Klokke (chapter XIV, IIEAS Yearbook1995) disagrees with the Borobudur mandala theory as no known yoga or highest yogatantra mandala has circles of 32, 24 and 16 deities around the central figure. I checked through all known Tibetan and



Shingon mandalas to be sure, and she's right. However Borobudur could be a composite Mahayana and yogatantra mandala. She also points out that no mandala has 6 or possibly 7 jinas- this is not true, kalachakra has 6 jinas and the 7th unfinished Buddha is possibly inauthentic. I think Indian yogatantras like the Sarvavid mahaVairochana tantra were taken by missionaries to Java, China and then onto Japan, so there is a definite link between Borobudur and the Shingon mandalas.

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

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

3b. Atisha's travels to Srivijaya and Tibet

From The Life of Atisha by Geshe Ngawang Dhargyey: *"At that time, the most famous master holding the complete teachings on how to develop bodhicitta was Dharmamati, the Sublime Teacher from Suvarnavipa, the Golden Isle. Thus, with a group of 125 learned bhikshus, Atisha set off on a ship of merchants bound for the Golden Isle, modern Sumatra. Meanwhile, this Sublime Teacher from the Golden Isle had heard of the arrival from India of the learned scholar and his mendicant companions on their spiritual quest. He assembled his own community of bhikshus for the welcome and when Atisha arrived, they performed together many formal ceremonies auspicious for the future. He also presented Atisha with a Buddha statue and predicted that one day he would tame the minds of the people of the northern Land of Snow. Atisha stayed in the Golden Isle for twelve years, avidly training with this master. First, he studied A Filigree of Realizations (mNgon-rtogs rgyan, Skt.Abhisamayalamkara) the Triumphant Maitreya's guideline instructions for fathoming the Omniscient One's Sutras of Far-reaching Discriminating Awareness (Sher-phyin-gyi-mdo, Skt. Prajnaparamita Sutras). He then gradually received the full teachings on extensive behavior from the lineage of Maitreya and Asanga, as well as those of the special lineage on exchanging selfishness for concern with others, which the bodhisattva Shantideva, a spiritual son of the Triumphant, had received directly from the ennobling, impeccable Manjushri himself. After Atisha gained, through these methods, a full-realization of a bodhicitta aim, he returned to India at the age of forty-five and resided thereafter mostly at the sequestered monastic university of Vikramashila."*

Atisha who according to the above account studied the Mahayanain Srivijaya, not tantra, established a Golden Isle (Ser-ling) temple at Tholing, Ngari, Western Tibet (The Dromton Itinerary by Dromtonpa (1005-1064), translated by Helmut Eimer in 1974). However since his youth he was an accomplished tantric yogin. As Balaputra, the last builder of Borobudur became the ruler of Srivijaya in 832 (Hall 1985:111) the last year Atisha was there (Dhargyey, he ordained as a monk aged 21 in 1008CE), so it is possible that Atisha heard about Borobudur, and so its architectural ideas could have been taken to Tibet by him and have later influenced the building of the Gyantse and the other sku'bums. Indeed Ngari, Gyantse, Trophul and Shigatse are all in the region of Western Central Tibet that



Atisha visited although all these date back to after his death. Lhabab stupa means 'the descent from heaven stupa' commemorating the return of the Buddha from Tushita, where he had been teaching dharma to his mother. Note the 4 stairways going up into the central cupola and 5 levels reminiscent of Borobudur. The stupa before reconstruction can be seen at Govinda 1976:2.

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

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

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

I visited the Gyantse sku'bum together with Lama Gangchen in 1994, 2000, and 2001. The sku'bum (100,000 Buddhas) or Tib. bdebar gshegs pa'i chos sku'i mchod rten mthong grol chen mo bkrashis pa "The Auspicious Great Stupa of the Dharmakaya which liberates Merely By Seeing it", and the surrounding dpal'khor-chos de, the Glorious Blissful Dharma Mandala were built between 1427 - 1439 by Rabtan Kunzang, the Prince of Gyantse.

Where Did Its Design Come From?

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

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

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



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

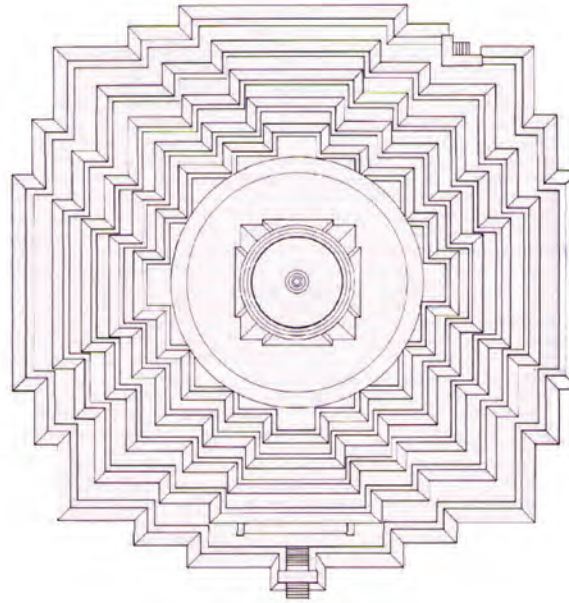
- Changspa Stupa Leh, Ladakh
- Tshal Gungthang, Amdo Tibet (12th century)
- Trophul stupa near Shigatse, Central Tibet, built by Trophul Lotsawa
- Jonang stupa, 14th century, near Sakya, Central Tibet, restored in the 17th century by Taranatha.
- sNarthang stupa, 14th century, near Shigatse, destroyed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

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

Gyantse sku'bum, Tiziana Ciasullo 2003



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



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

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

sKu'bum second story - mainly caryatantras

sKu'bum third story (ReLB 1993:49) – root (Sarvatathagatatattvasamgraha) and explanatory yogatantras in which Vairochana emanates the other 4 jinas who are in chapels in the four directions (like Borobudur).

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

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

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

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

My opinion is that Borobudur was constructed in two phases:

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

Phase two - during the second generation of building, yogatantra arrived in Java and King Samaratunga and his architects modified the design to fit the 108-unit scheme of a yogatantra mandala. This may have coincided with the need to reinforce the monument structurally, or the bas-reliefs of the Mahakarmavibhaṅga level may have been covered as the new king didn't like them. As a result Borobudur now has a diameter of 123m. or 108 proportional units. I think this modification is why Borobudur is so hard to interpret as it is a mix of symbolism from different Buddhist traditions.

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



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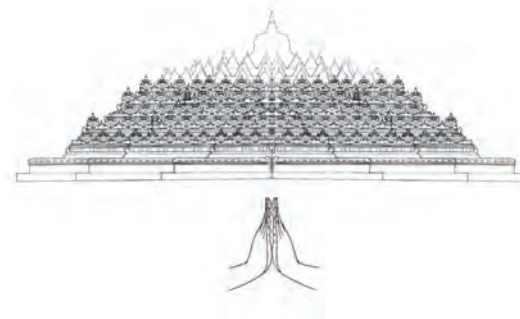
NgalSo Tantric Self-Healing Practice of Borobudur ...

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NGAL SO RANG SCEN CIOTAB SANG NGA CHI GNAM LEN BOROBUDUR CHI CHIL COR CIOTEN DANG DRELWA

Lama Gangchen Tulku Rinpoche's

Ngalso Tantric Self-Healing Practice of the Borobudur Stupa-Mandala
Method to transform this world into Shambhala





INTRODUCTION

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

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

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

PRELIMINARY PRACTICES

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

Prostration to the Stupa-Mandala

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

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

Taking Refuge

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

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

Going for Refuge and Generating Bodhichitta

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

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



The Seven Limitless Meditations

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

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

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

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

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

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

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

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

Purification of the Site and Transformation of the Offerings

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

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

Offering Mantra

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

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

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

Invocation

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

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

Seven Limbs

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



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

Mandala Offering

SAZHI POKYI JUKSHING METOK TRAM
RIRAP LINGZHI NYIDA GYANPA DI
SANGYE ZHINGDU MIKTE BULWAR GYI
DROKUN NAMDAK ZHINGLA CHOPAR SHOK
IDAM GURU RATNA MANDALA KHAM NIRYATAYAMI

This ground anointed with perfume, strewn with flowers,
adorned with Mount Meru, four continents, sun and moon,
I offer in visualisation as a pureland of the buddhas.
May all sentient beings thus enjoy this pureland.

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

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

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

Guru Mantra

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

Prayer of Request to Lama Tsongkhapa

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

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

Request to Become One Nature with the Guru

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

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

SELF-GENERATION AS VAJRASATTVA THROUGH THE THREE TRANSFORMATIONS

Transforming Death into the Path of the Truth Body

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

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

Transforming the Intermediate State into the Path of the Enjoyment Body

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

Transforming Rebirth into the Path of the Emanation Body

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



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

NA PHAT

We throw out all the ignorance from our crown chakra in the form of a stupid man.

HUNG HUNG

A white crystal holding the essence of Vairochana's wisdom appears at our crown chakra.

DA PHAT

We throw out all the attachment from our throat chakra in the form of a lustful elephant.

DZIM DZIM

A red crystal holding the essence of Amitabha's wisdom appears at our throat chakra.

GO PHAT

We throw out all the anger from our heart chakra in the form of a stubborn cow.

DRUM DRUM

A blue crystal holding the essence of Akshobhya's wisdom appears at our heart chakra.

KU PHAT

We throw out all the miserliness from our navel chakra in the form of a guard dog.

AM AM

A yellow crystal holding the essence of Ratnasambhava's wisdom appears at our navel chakra.

HA PHAT

We throw out all the jealousy from our secret chakra in the form of a race horse.

KHAM KHAM

A green crystal holding the essence of Amoghasiddhi's wisdom appears at our secret chakra.

Simultaneous Purification of the Five Delusions

NA PHAT HUNG HUNG

DA PHAT DZIM DZIM

GO PHAT DRUM DRUM

KU PHAT AM AM

HA PHAT KHAM KHAM

Purification of the Five Elements According to the Yamantaka Tantra

MU PHAT

We throw out all the pollution of our space element from our crown chakra in the image of urine.

BAM BAM

A mirror holding the pure energy of the Great Space Mother appears at our crown chakra.

RA PHAT

We throw out all the pollution of our water element from our throat chakra in the image of blood.

MAM MAM

A vase holding the pure energy of the Great Water Mother appears at our throat chakra.

BI PHAT

We throw out all the pollution of our earth element from our heart chakra in the image of excrement.

LAM LAM

A crystal holding the pure energy of the Great Earth Mother appears at our heart chakra.

SHU PHAT

We throw out all the pollution of our fire element from our navel chakra in the image of semen.

PAM PAM

A flame holding the pure energy of the Great Fire Mother appears at our navel chakra.

MA PHAT

We throw out all the pollution of our wind element from our secret chakra in the image of marrow.

TAM TAM

A fan holding the pure energy of the Great Wind Mother appears at our secret chakra.

Simultaneous Purification of the Five Elements

MU PHAT BAM BAM

RA PHAT MAM MAM

BI PHAT LAM LAM

SHU PHAT PAM PAM

MA PHAT TAM TAM



APPROACHING THE MANDALA

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

Vajrasattva Mantra

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

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

Short Vajrasattva Mantra

OM VAJRASATTVA AH HUNG PHET!

Purification of the Five Elements

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

EH HO SHUDDE SHUDDE SOHA

Purification of the space element at our crown chakra.

YAM HO SHUDDE SHUDDE SOHA

Purification of the wind element at our secret chakra.

RAM HO SHUDDE SHUDDE SOHA

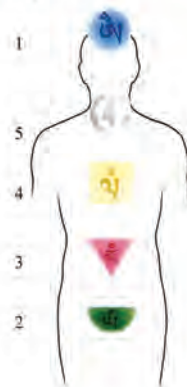
Purification of the fire element at our navel chakra.

LAM HO SHUDDE SHUDDE SOHA

Purification of the earth element at our heart chakra.

BAM HO SHUDDE SHUDDE SOHA

Purification of the water element at our throat chakra.



Simultaneous Purification of the Five Elements

EH YAM RAM LAM BAM SHUDDE SHUDDE SOHA

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

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA

Capacity, Capacity, Great Capacity of the Capable One of the Shakyas.

Mantra of Dependent Arising

In Sanskrit

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

In Tibetan

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

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



Request to Enter the Stupa-Mandala

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

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

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

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

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

Guru Mantra

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

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



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

OM AH GURU BUDDHA SIDDHI HUNG

Taking the Refuge and Bodhisattva Vows

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

Taking the Tantric Vows

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

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

Meditation on Lam Rim - Stages of the Path to Enlightenment

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



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

GURU VAJRADHARA KHYEN

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

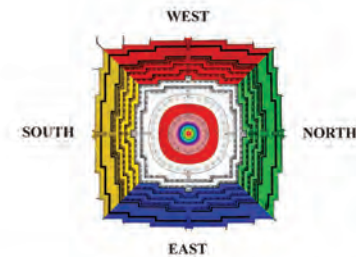
Please, bless me to stop all negativities, obscurations and interferences. Please bless me so that all my channels, chakras, winds and drops become pure containers for positive energy, that I may develop only good qualities of body, speech and mind, and quickly achieve all realisations, especially the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

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

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

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

ALL THE STAGES OF THE PRACTICE



GENERATION STAGE PRACTICE

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

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

PAM LE PEMA NONGPO

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

PAM LE PEMA SERPO

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

PAM LE PEMA MARPO

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

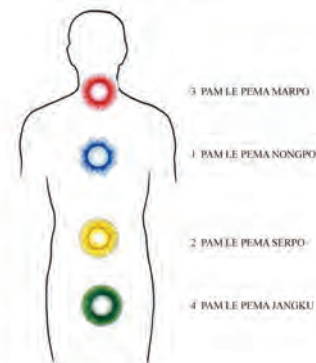
PAM LE PEMA JANGKU

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

PATHWAY



BODY MANDALA



VISUALISATION



MUDRA



LOTUS OPENING MUDRA



FIRST BHUMI - The Very Joyful

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

HUNG HUNG HUNG HUNG HUNG

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

TRAM TRAM TRAM TRAM TRAM

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

AH AH AH AH AH

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

HRI HRI HRI HRI HRI

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

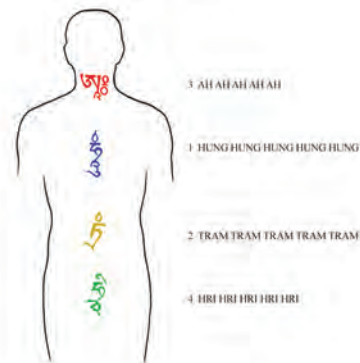
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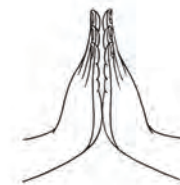
VISUALISATION



BODY MANDALA



MUDRA



SEEDSYLLABLESMUDRA



SECOND BHUMI - The Stainless

The Seed Syllables of the Four Supreme Healers Transform Into Their Symbols

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

HUNG LE DORJE NONGPO HUNG

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

TRAM LE NORBU SERPO TRAM

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

AH LE PEMA MARPO AH

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

HRI LE NATSO DORJE JANGKU HRI

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

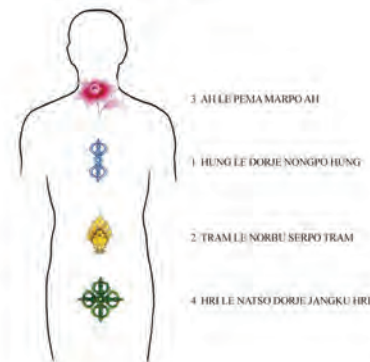
PATHWAY



VISUALISATION



BODY MANDALA



MUDRA



THE MUDRAS OF THE FOUR DHYANI BUDDHAS



THIRD BHUMI - The Luminous

From the Symbols Arise the Four Supreme Healers

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

HUNG DORJE MIKYO DORJE

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

TRAM NORBU RINJUNG DORJE

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

AH PEMA CHO DORJE

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

HRI NATSO DORJE TONYON DORJE

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

PATHWAY



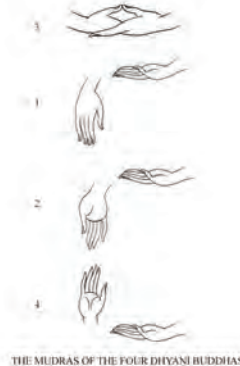
VISUALISATION



BODY MANDALA



MUDRA



COMPLETION STAGE

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

FOURTH BHUMI - The Radiant

East Side: Vase Initiation

Water Empowerment of Supreme Healer Akshobhya

LAMA MIKHYO DORJE KHYEN

Breathe Out

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

New bliss and emptiness arise: purifying our hatred, the aggregate of consciousness, the hell realm and mental problems of nervousness, anxiety, panic, mania, anger, stress, tension and hysteria. It heals our heart chakra and all the bile diseases related to it, such as: hypertension, angina, circulatory diseases, disorders of the heart, liver, gallbladder, intestines, duodenum, blood plasma, serum and blood valves, fevers, excessive sweating and general infections, nervous system disorders, blockages of the subtle energy channels, rheumatoid arthritis and water retention.

Breathe In

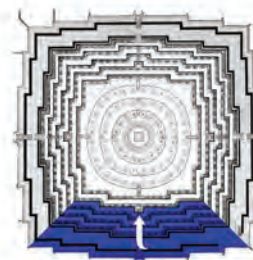
We visualise Guru Akshobhya above our crown pouring purifying nectars on our heads. At our heart chakra is another Akshobhya, displaying the mudra of stability and granting the water empowerment by radiating blue healing lights and nectars. The new bliss and emptiness we experience is the actual Vase Water Empowerment.

New bliss and emptiness grants: compassion, the cool moon-like nature of mind, dharmadatu wisdom, the pure crystal mind and the power of stability. It revitalises our heart chakra, thymus gland and pervasive wind.

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

OM AH AKSHOBHYA HUNG

PATHWAY



VISUALISATION



BODY MANDALA



LAMA MIKHYO DORJE KHYEN



OM AH AKSHOBHYA HUNG

MUDRA



MUDRA OF STABILITY



South Side: Vase Initiation
Crown Empowerment of Supreme Healer Ratnasambhava

LAMA RINJUNG DORJE KHYEN

Breathe Out

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

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

Breathe In

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

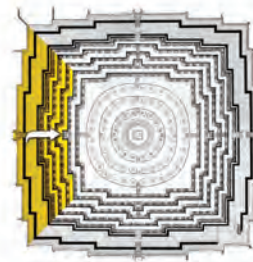
New bliss and emptiness grants humility, generosity, the wisdom of equanimity, pure qualities and the power of growth. It revitalises our navel chakra, equally abiding wind and stimulates our tummo fire, body temperature and digestive power.

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

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

OM AH RATNASAMBHAVA HUNG

PATHWAY



VISUALISATION



BODY MANDALA



LAMA RINJUNG DORJE KHYEN



OM AH RATNASAMBHAVA HUNG

MUDRA



MUDRA OF GENEROSITY



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

LAMA CHO DORJE KHYEN

Breathe Out

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

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

Breathe In

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

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

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

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

OM AH AMITABHA HUNG

PATHWAY



VISUALISATION



BODY MANDALA



MUDRA



LAMA CHO DORJE KHYEN



OM AH AMITABHA HUNG

MUDRA OF MEDITATION



North Side: Vase Initiation
Bell Empowerment of Supreme Healer Amoghasiddhi

LAMA TONYON DORJE KHYEN

Breathe Out

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

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

Breathe In

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

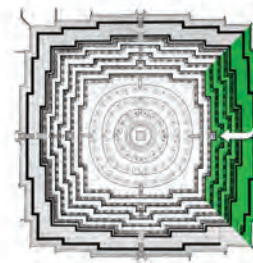
New bliss and emptiness grants rejoicing, the all accomplishing wisdom, enlightened action and the power of strong and forceful actions. It revitalises our downward moving wind and secret chakra and increases, purifies and transforms our sexual energy.

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

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

OM AH AMOGHASIDDHI HUNG

PATHWAY



VISUALISATION



BODY MANDALA



LAMA TONYON DORJE KHYEN



OM AH AMOGHASIDDHI HUNG

MUDRA



MUDRA OF FEARLESSNESS



The Generation and Completion Stages of Supreme Healer Vairochana

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

FIFTH BHUMI - The Difficult to Overcome

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

PAM LE PEMA KARPO

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

SIXTH BHUMI - The Approaching

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

OM OM OM OM OM

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

SEVENTH BHUMI - Gone Afar

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

OM LE KORLO KARPO OM

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

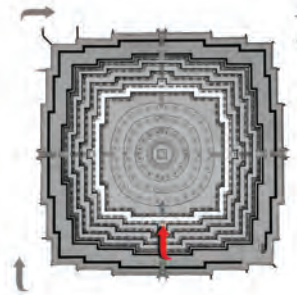
EIGHTH BHUMI - The Immovable

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

OM KORLO NANGDZE DORJE

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

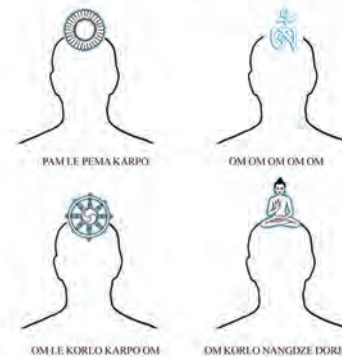
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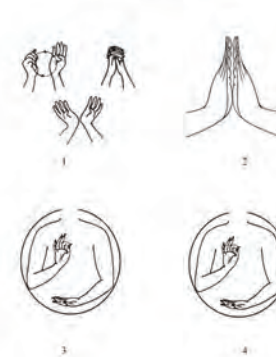
VISUALISATION



BODY MANDALA



MUDRA



NINTH BHUMI - The Highly Intelligent

Completion Stage: Vase Initiation

Name Empowerment of Supreme Healer Vairochana

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

LAMA NANGDZE DORJE KHYEN

Breathe Out

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

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

Breathe In

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

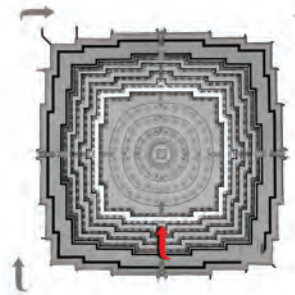
New bliss and emptiness grants intelligence, the mirror-like wisdom, the pure crystal body and the power of pacification. It revitalises our life-sustaining wind, our crown chakra and extends our lifespan and vitality

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

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

OM AH VAIROCHANA HUNG

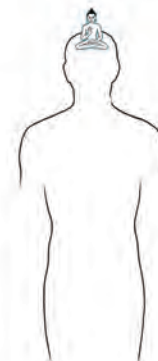
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BODY MANDALA



LAMA NANGDZE DORJE KHYEN



OM AH VAIROCHANA HUNG

MUDRA



DHARMACHAKRA MUDRA

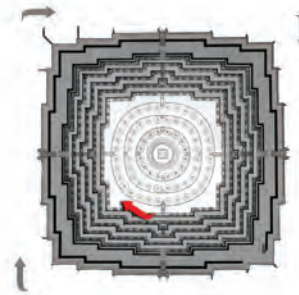


CONCLUDING VASE INITIATION - THE VAJRA MASTER EMPOWERMENT

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

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

PATHWAY



VISUALISATION



BODY MANDALA



MUDRA



HUGGING MUDRA



SECRET INITIATION

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

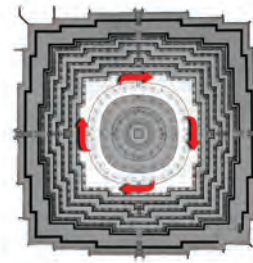
Starting from the south-eastern corner of the great platform (seventh level of the stupa-mandala). Lama Action Vajra leads us as we circumambulate the circle of 32 stupas in a clockwise direction. These stupas symbolise the Father Tantras, such as Guhyasamaja, which develop the energy of the illusory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

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

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

OM MANI PEME HUNG HRI

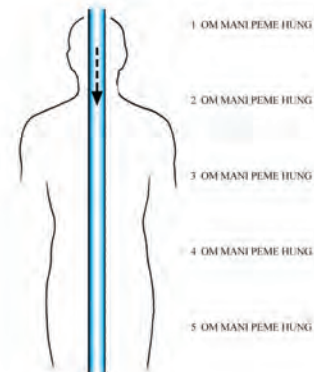
PATHWAY



VISUALISATION



BODY MANDALA



MUDRA



MUDRA TO AWAKEN THE MALE ENERGY



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

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

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

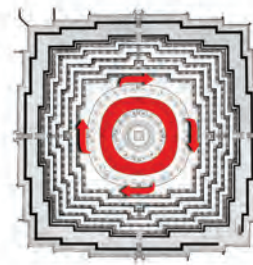
We snap our fingers in front of the five chakras, beginning at the secret chakra and working up, starting with our left hand while reciting the mantra OM MANI PEME HUNG. This opens the doors of our central channel and develops our tummo fire and the pure essence of our female bodhichitta. We visualise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

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

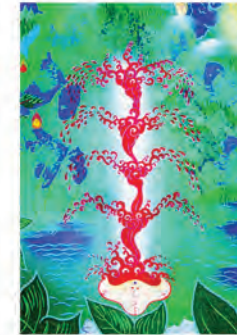
OM MANI PEME HUNG HRI

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

PATHWAY



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BODY MANDALA



- 5 OM MANI PEME HUNG
- 4 OM MANI PEME HUNG
- 3 OM MANI PEME HUNG
- 2 OM MANI PEME HUNG
- 1 OM MANI PEME HUNG

MUDRA



MUDRA TO AWAKEN THE FEMALE ENERGY



WISDOM CONSORT INITIATION

TWELFTH BHUMI - Possessing Exalted Awareness

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

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

We are in the aspect of Vajrasattva Yab/Yum.

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

Mahasukha Absorption of Vairochana Yab/Yum at the Crown Chakra

OM MAHA SUKHA HUNG

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

Mahasukha Absorption of Amitabha Yab/Yum at the Throat Chakra

OM MAHA SUKHA HUNG

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

Mahasukha Absorption of Amoghasiddhi Yab/Yum at the Secret Chakra

OM MAHA SUKHA HUNG

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

Mahasukha Absorption of Ratnasambhava Yab/Yum at the Navel Chakra

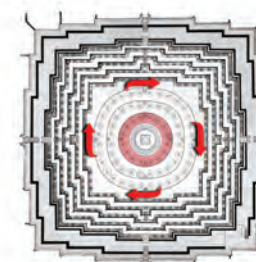
OM MAHA SUKHA HUNG

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

BODY MANDALA



PATHWAY



MUDRA AND VISUALISATION



HUGGING MUDRA



Mahasukha Absorption of Akshobhya Yab/Yum at the Heart Chakra

OM MAHA SUKHA HUNG

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

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

WORD INITIATION INTO THE MANDALA OF ABSOLUTE BODHICHITTA

THIRTEENTH BHUMI - Vajradhara

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

OM BHISHWA SHANTI HUM

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

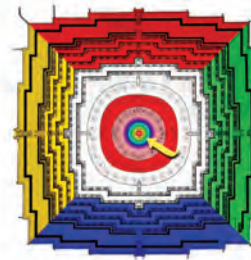
The word initiation purifies all non-virtuous actions created by our body, speech and mind together, empowers us to experience the learner's union, sows the seed to attain the resultant union body of Vajradhara, the state of the seven pure kisses and the pure nature truth body.

VISUALISATION



PEACE BUDDHA

PATHWAY



MUDRA

OM BHISHWA SHANTI HUNG



MUDRA OF INNER AND WORLD PEACE



ACHIEVING THE STATE OF VAJRADHARA AT THE GREAT MOTHER STUPA

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



CONCLUDING THE PRACTICE

Short Six Session Guru Yoga

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

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

Shambala Dedication

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

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

Receiving the Special Auspicious Blessing of the Three Jewels

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

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



BREATHING EXERCISES

Method for Purifying Inner Interferences and Creating Equilibrium

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

Vase Breathing for Long Life

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



DEDICATION PRAYERS

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

Long Life Prayer

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

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

Dedication for the Long Life of our Root Guru

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

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

Dedication for the Long Life of His Holiness the Dalai Lama

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

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



Accumulation of Merit

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

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

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

Peace Dedication

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

May the precious, peaceful, happy and healthy mind which is not yet born, arise and grow.

May that which is born have no decline and increase forever more.

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

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

Receiving the Special Auspicious Blessing of the Three Jewels

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

At dawn or dusk, at night or midday, may the three jewels grant us their blessings.

May they help us to achieve all realisations and sprinkle the path of our life with various signs of auspiciousness.

EXTENSIVE MEDITATION OF SUPREME HEALER AKSHOBHYA

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

Please, Lama Mikyo Dorje Khyen
(pause)

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

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

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

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

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

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

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

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

Breathe out

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

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

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



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

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

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

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

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

Breathe in

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

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

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

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

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

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

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

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

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

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

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

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

OM AH AKSHOBHYA HUNG

(Pause for meditation, do not rush)

EXTENSIVE MEDITATION OF SUPREME HEALER RATNASAMBHAVA

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

Please, Lama Rinjung Dorje Khyen

(pause)

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

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

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

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

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

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

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

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

Breathe out

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

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

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



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

Please, purify my negative and degenerated qualities, broken quality samaya and damaged feelings.
Please, purify and heal my aggregate of feeling.
Please, repair my navel computer damaged by negative information and the computer virus of miserliness and pride.
Please, help me to transform my bad habit of showing different faces and gestures to others. In particular, help me to change my sullied yellow face of miserliness and pride into the beautiful, shining face of generosity and humbleness.

Breathe in
Please Lama Healer, revitalise my generosity and personal qualities as a healer.
Please recharge my physical atoms, cells and digestive system and help me to heal and harmonise my imbalanced solar plexus and navel chakra.
Revitalise my equally-abiding wind and develop my tummo power of inner fire.
Revitalise the drops in my navel chakra.
Grant me all the Buddha's pure crystal qualities.
Please, help me to manifest the exalted wisdom of equality whereby all things are the same one taste in emptiness.
Grant me the power to accomplish the increasing attainments of Ratnasambhava and the Jewel Buddha Family.
Please, bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

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

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

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

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

EXTENSIVE MEDITATION OF SUPREME HEALER AMITABHA

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

Please, Lama Cho Dorje Khyen
(pause)

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

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

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

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

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

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

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

Breathe out

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

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



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

Please, purify my speech negativities and broken speech samaya.
Please heal my damaged aggregate of discrimination and purify my unclear perceptions.
Please, repair my voice computer damaged by the pollution of negative information and the computer virus of speech negativity.
Please, bless me to transform my bad habit of constantly showing different faces and gestures to others.
Help me to change my red, lustful face of attachment into the beautiful radiating face of contentment.

Breathe in
Please, Lama Healer, revitalise my energy of contentment and my communication skills.
Please recharge my physical atoms, cells, respiratory and speech systems and revitalise my upward moving wind.
Please, help me to heal and harmonise my imbalanced thyroid and parathyroid glands and throat chakra.
Revitalise the drops at my throat chakra and help me to remain lucid and focused during my dreams.
Please give me the ability to transform my dream body into the pure astral body called the illusory body.
Grant me all the Buddha's pure crystal speech energy.
Help me to manifest the exalted wisdom of discriminating awareness.
Grant me the power to control myself and inner and outer conditions.
Bless me to become a guide and healer for all sentient beings and to take responsibility for their development.

To achieve the healing realisations of Amitabha, I must keep an interest in the study and inner experience of:
1. The Vinaya and Mahayana sutras
2. The action and performance classes of secret mantra
3. The yoga and higher yoga classes of secret mantra

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

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

EXTENSIVE MEDITATION OF SUPREME HEALER AMOGHASIDDHI

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

Please, Lama Tonyon Dorje Khyen
(Pause)

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

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

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

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

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

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

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

Breathe out

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

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



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

Please, purify my negative actions and broken action samaya.

Please heal my damaged aggregate of compositional factors.

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

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

Breathe in

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

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

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

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

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

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

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

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

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

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

OM AH AMOGHASIDDHI HUNG

(Pause for meditation, do not rush)

EXTENSIVE MEDITATION OF SUPREME HEALER VAIROCHANA

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

Please, Lama Nangdze Dorje Khyen

(Pause)

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

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

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

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

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

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

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

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

Breathe out

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

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



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

Please, purify my body negativities, broken body samaya and the physical damage to my body .
Please, heal my damaged aggregate of form.

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

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

Breathe in

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

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

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

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

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

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

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

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

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

OM AH VAIROCHANA HUNG

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

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

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

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

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

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

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

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

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



CHI ME DUTSI TRI SHING

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

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

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

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

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

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

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

JAM PAL PA WO DOR JE TUE KYI DRA
SHUG DRAK TREG PAI ZUG SU DOE PAI GAR
THU DEN SUNG MAI TSO WO CHOK NE CHANG
YI MON JI SHIN DRUP PAI THRIN LEY DZOE

Long life prayer written by Yongdzin Trijang Rinpoche, the Junior Tutor to His Holiness the 14th Dalai Lama and Gangchen Rinpoche's Root Guru.

ལཞབས་བརྟན་གསོལ་འདེབས་འཆི་མེད་བདུད་རྩིའི་འགྲི་ཤིང་ཞེས་བྱ་བ་བཞུགས་

[illegible]

GLOSSARY

Arhat: (Tib. Dra-chom-pa) Foe destroyer. A person who has achieved lasting inner peace or nirvana by destroying the inner enemy of delusion.

Avalokiteshvara: (Tib. Chen-re-zig) The embodiment of enlightened compassion.

Bell: (Skt. Ganta, Tib. Dril-bu) Implement used in tantric practice to remind us of emptiness, wisdom, space, peace and female energy.

Benza: See Dorje

Bhagawan: (Tib. Chom-den-dhe) Endowed transcendent destroyer. A title given to buddhas as they have destroyed all the obstacles to their physical and mental evolution.

Bhumi: (Tib. Sa) Literally translated as ground, earth or soil, but also used in reference to levels of spiritual realisation. Increasingly profound, deep and direct experiences of emptiness in the mind of a person possessing bodhichitta.

Bodhichitta: (Tib. Jang-chub-kyi-sem) Mind of enlightenment. The great heart that wishes to attain enlightenment for the benefit of all beings.

Bodhisattva: (Tib. Jang-chub-sem-pa) A person who has the unchangeable, spontaneous mind of bodhichitta and is still in the process of perfecting his/her body, speech, mind, qualities and actions.

Body Mandala: (Skt. Kayamandala, Tib. Lue-kyil) The pure crystal environment of one's divine body, filled with enlightened beings that have transformed from one's body parts.

Buddha: (Tib. Sang-gye) Fully enlightened being. Anyone who has perfected his or her body, speech, mind, qualities and actions, by abandoning all delusions and their imprints.

Chakra: (Tib. Khorlo) Channel wheel. A junction point of our subtle body, where secondary channels join and branch out from the major channels.

It can be visualised as a wheel or lotus flower. Chakras are the centres of our subtle energies, therefore our physical and mental health depends on the health of our chakras.

Channel: (Skt. Nadi, Tib. Tsa) Subtle veins along which our inner energy winds and drops flow.

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

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

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

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

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

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

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

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

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

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

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





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

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

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

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

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

Lama: see Guru

Lineage: Energetic transmissions of teachings from teachers to disciples.

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

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

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

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

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

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

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

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

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

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

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

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

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

Supreme Healers: See Dhyani Buddhas

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

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

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

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

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

Vajra: See dorje

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

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

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

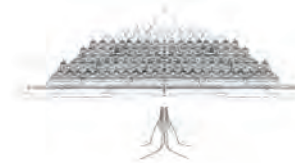
Yab/Yum: (Skt. Pitra) Father and mother, the divine couple in sexual union.

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

Yana: (Skt term) Spiritual path

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

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



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









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NgalSo Tantric Self-Healing Environment Practice ...



Making Peace with the Environment - SHING KHAM JONG SO

Tantric Self-Healing of body, mind and the environment by the five elemental wind purification and the power of the Five Great Mothers who embody the pure crystal energy of the elements.

Developing Compassion

The wishing path of eco-morality with its seven branches of love, compassion, joy, equanimity, health, ecological regeneration and inner and world peace.

May all beings have happiness and its causes be free from suffering and its causes never be separated from the great happiness that is beyond all misery always dwell in equanimity, unaffected by attraction to dear ones and aversion to others recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever relax in a pure and healthy outer and inner environment now and forever enjoy inner and world peace now and forever

Developing Wisdom

Peaceful purification of the five elements

EH YAM RAM LAM BAM SHUDDHI SHUDDHI SOHA

Wrathful purification of the five elements

EH YAM RAM LAM BAM SHUDDHI SHUDDHI PHAT PHAT

Space Purification

OM SWABHAWA SHUDDHA SARWA DHARMA SOBHAWA

SHUDDHO HAM

All things are the nature of absolute space. Try to relax. Bring your attention back into your body and watch your breath. Try to visualise and feel your subtle energy body your auric body, clear and transparent like a pure crystal. Inside our heart, and mind is a vast inner space, bigger than the space in the universe. Try to feel this.

Our body slowly expands and zooms out to the edges of the universe. Feel that all the space of the universe is inside of us. In the centre of our auric body, is a central energy channel that runs from our crown to our coccyx and is a soft and flexible transparent tube of light. It is full of inner space and blissful light. Focus on this tube of light and imagine it expands until all the space of the universe fits inside it. Imagine that our body zooms in and becomes as small as an atom. Inside the atom is inner space vast as the universe. All



things, even atoms, are composed of space and the energies of wisdom and compassion or yin and yang. By purifying these two we can develop two special energies, and attain the pure crystal mind and pure crystal body. Because space is the basis of all physical and mental phenomena, we can heal our bodies, minds and the outer and inner environment, especially our consciousness and astrological problems related to Capricorn, Sagittarius, Saturn and Jupiter.

Guru Yoga

LO CHOK SANGPO PEL GYUR TRASHI PA
THUB CHEN TEN PE TRINLE YAR NGO DA
PHEL GYE DRO LOR TSAM PE TSE PA CHEN
PEL DEN LAMA SHAB LA SOL WA DEB

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

OM AH GURU VAJRADHARA SUMATI MUNI SHASANA
KARMA UHTA VADANAYE SHRI BADHRA VAR SAMANIYE
SARWA SIDDHI HUNG HUNG

Requesting the Guru Buddhas Blessings to Deeply Heal our Outer and Inner Environments

Inside our auric body we have five main energy centres or charkas inside of which are the main focus of our emotions as well as the five energy currents or winds of the five elements. The space element wind is at our crown chakra.

The fire element wind is at our throat chakra.

The water element wind is at our heart chakra.

The wind element wind is at our navel chakra.

The earth element wind is at our secret chakra.

Five coloured lights from the higher sources of consciousness in the universe bless, awaken and transform the energy inside our five main energy centres.



OM AH GURU BUDDHA SIDDHI HUM (x5)

Expelling the Five Principal Delusions from our Chakras

We throw out a dirty yellow horse from our secret chakra to expel the polluted energies of pride and miserliness.

TA PHAT

We throw out a dirty green garuda from our navel chakra to expel the polluted energies of fear and jealousy.

GA PHAT

We throw out a dirty blue naga snake from our heart chakra to expel the polluted energies of anger and hatred.

NAGA PHAT

We throw out a dirty red hen from our throat chakra to expel the polluted energies of desire and unlimited attachment.

CHA PHAT

We throw out a dirty black pig from our crown chakra to expel the polluted energies of ignorance and close mindedness.

PAG PHAT

Generation of the lotuses at our five Chakras to Create the Inner Peace Garden

We generate a yellow 32 petals lotus at our Secret chakra

PAM LE PEMA SERPO

We generate a green 64 petals lotus at our Navel chakra PAM LE

PEMA JANGKU

We generate a white 8 petals lotus at our Heart chakra

PAM LE PEMA KARPO

We generate a red 16 petals lotus at our Throat chakra

PAM LE PEMA MARPO

We generate a blue 32 petals lotus at our Crown chakra

PAM LE PEMA NONGPO



Generation of the Seed letters of the Five Elements at our Five Chakras

At the lotus of our crown chakra out of emptiness appears a sky blue letter EH

At the lotus of our throat chakra out of emptiness appears a red letter RAM

At the lotus of our heart chakra out of emptiness appears a white letter BAM

At the lotus of our navel chakra out of emptiness appears a green letter YAM

At the lotus of our crown chakra out of emptiness appears a yellow letter LAM

EH, RAM, BAM, YAM, LAM, (x5)

Generation of the Mandalas of the Five Elements at our Five Chakras

At our secret chakra from LAM arises a yellow square earth mandala marked by the letter LAM

LAM LE SA KYIL SERPO LAM

At our navel chakra from YAM arises a green bowshaped wind mandala marked by the letter YAM

YAM LE LUNG KYIL JANGKU YAM

At our heart chakra from BAM arises a white circular water mandala marked by the letter BAM

BAM LE CHU KYIL KARPO BAM

At our throat chakra from RAM arises a red triangular fire mandala marked by the letter RAM

RAM LE ME KYIL MARPO RAM

At our crown chakra from EH arises a blue circular space mandala marked by the letter EH

EH LE NAM KYIL NGONPO EH

Generation of the Five Great Element mothers

At our crown chakra from the space mandala manifests the Great

Space Mother blue in colour

EH LE JUNGWA NAMKHA YUM KYANG NGO

At our throat chakra from the fire mandala manifests the Great Fire

Mother red in colour

RAM LE JUNGWA MEKYIL YUM KYANG MAR

At our heart chakra from the water mandala manifests the Great

Water Mother white in colour

BAM LE JUNGWA CHUKYIL YUM KYANG KAR

At our navel chakra from the wind mandala manifests the Great



Wind Mother green in colour
YAM LE JUNGWA LUNGKYIL YUM KYANG JANG
At our secret chakra from the earth mandala manifests the Great
Earth Mother yellow in colour
LAM LE JUNGWA SAKYIL YUM KYANG SER

Completion Stage Combined Purification of the Outer and Inner Environment
Outer and inner Space Purification by the power of the Great Space Mother
LAMA JUNGWA NAMKHA TAGME YUM KYE RANGSHIN KHYEN

Lama Great Space Mother, All-Knowing One. The sky blue space vajra energy of the peaceful dakini at our crown chakra enters the outer and inner space of the planet and all beings. All blocked and polluted space energy is purified, healed and reenergized. As a result:- The ozone hole is healed and everyone has enough space to live in. Social, personal and political problems such as war, torture, human right abuses, violence, drug abuse and terrorism disappear. People start to love themselves, their family, their society, their country and the planet again. The space element, crown chakra, heart, intestine, brain, skin and tactile sense of all living beings are healed. Mental illnesses decrease. Intelligence, wisdom and feelings of ecological interdependence increase. Astrological problems related to Gemini, Cancer, Mercury, Moon and eclipses are pacified. Our patience increases. We experience the mirror like wisdom and the power of peace. What seems impossible becomes possible. The Space Vajra Mandala arises.

First Light

Awakening and energising the pervasive wind at our crown chakra which supports the subtle energy of the space element in the outer and inner environment. Visualise a sky blue space mandala at our crown chakra which vibrates with the mantric sound EH .
EH EH EH EH EH (5x)

Second light

Purifying the space nature wind. With concentration, mantra and mudra we pull out all the pollution of the space element on the gross and subtle levels from the space mandala in our auric body. This is like psychic surgery - we pull out all the auric mucous and pollution and let it exit from the meridians in our hands -it then dissolves into space. Our space mandala's natural clarity and purity reappears and it becomes a very brilliant and radiant sky blue colour.
EH HO SHUDDI SHUDDI SOHA (5x)



Third Light

Stablising the pure energy of the space element and integrating this energy into our everyday life.

We concentrate on the Great Space Mother inside our crown chakra, full of energy. We receive the name empowerment of Supreme Healer Vairochana by the dissolution of thousands of Great Space Mothers, space mandalas, letters EH, blue lights and nectars into our crown chakra. Some are huge like mountains, some are tiny like atoms. They absorb like a rain of wisdom energy. We receive all the pure crystal space energy and the inner and outer environments become the Vajra Space Mandala.

EH EH EH EH EH ATI KYANA ATI KITI SOHA (5x)

Outer and inner Space Purification by the power of the Great Earth Mother

LAMA JUNGWA SA TAGME YUM KYE RANGSHIN KHYEN

Lama Great Earth Mother, All-Knowing One. The yellow earth vajra energy of the Increasing dakini at our secret chakra enters the outer and inner earth of the planet and all beings. All blocked and polluted earth energy is purified, healed and reenergized. As a result:- All radioactive and toxic waste dumps, disappear. The Earth is healed of all energetic disturbances due to mining, construction and nuclear tests. The earth is restored to health. The acid and alkaline balance of the soil is restored and every one can eat pure food again. All earthquakes, landslides and dangerous asteroids are pacified. The earth element, secret chakra, spleen, stomach, flesh, bones, teeth, eyes and eyesight of all beings are healed. Astrological problems related to Taurus, Leo, Venus and Sun are pacified. Our generosity increases. We experience the equalising wisdom and the power of increase. What seems impossible becomes possible. The Earth Vajra Mandala arises.

First light

Awakening and energising the downward-moving wind at our secret chakra which supports the subtle energy of the earth element in the outer and inner environment. Visualise a yellow square earth mandala at our secret chakra which vibrates with the mantric sound LAM .

LAM LAM LAM LAM LAM (5x)

Second light

Purifying the earth nature wind. With concentration, mantra and mudra we pull out all the pollution of the earth element on the gross and subtle levels from the earth mandala in our auric body. The pollution dissolves into space. Our



earth mandala's natural clarity and purity reappears and it becomes a very brilliant and radiant golden colour.
LAM HO SHUDDI SHUDDI SOHA (5x)

Third light

Stablising the pure energy of the earth element and integrating this energy into our everyday life. We concentrate on the Great Earth Mother inside our secret chakra, full of energy. We receive the crown empowerment of Supreme Healer Ratnasambhava by the dissolution of thousands of Great

Earth Mothers, earth mandalas, letters LAM, yellow lights and nectars into our secret chakra. They absorb like a rain of wisdom energy and the earth energy in the inner and outer environments becomes the Vajra EarthMandala.

LAM LAM LAM LAM LAM ATI KYANA ATI KITI SOHA (5x)

Outer and inner Wind Purification by the power of the Great Wind Mother

LAMA JUNGWA LUNGYI TAGME YUM KYE RANGSHIN KHYEN

Lama Great Wind Mother, All-Knowing One. The green wind vajra energy of the active dakini at our navel chakra enters the outer and inner wind of the planet and all beings. All blocked and polluted wind energy is purified, healed and reenergized. As a result:-All air pollution disappears and we develop and use non-polluting forms of transport and industry. Plants and trees flourish everywhere, absorbing the excess of carbon dioxide. The planetary lungs of the great rain forests such as the Amazon recover and expand. All living beings can breathe pure air again. All tornadoes,

hurricanes and whirlwinds are pacified. The air element, navel chakra, lungs, colons, nose, tongue and sense of taste of all living beings are healed. Astrological problems related to Scorpio, Aquarius, Mars and Saturn are pacified. We experience the all accomplishing wisdom and the power of enlightened action. The impossible becomes possible. The Wind Vajra Mandala arises.

First Light

Awakening and energising the equally abiding wind at our navel chakra which supports the subtle energy of the wind element in the outer and inner environment. Visualise a bowshaped green wind mandala at our navel chakra which vibrates with the mantric sound YAM .

YAM YAM YAM YAM YAM (5x)



Second Light

Purifying the wind nature wind. With concentration, mantra and mudra we pull out all the pollution of the wind element on the gross and subtle levels from the wind mandala in our auric body. The pollution dissolves into space. Our wind mandala's natural clarity and purity reappears and it becomes a very brilliant and radiant green colour.
YAM HO SHUDDI SHUDDI SOHA (5x)

Third Light

Stablising the pure energy of the wind element and integrating this energy into our everyday life. We concentrate on the Great Wind Mother inside our navel chakra, full of energy. We receive the bell empowerment of Supreme Healer Amogassiddhi by the dissolution of thousands of Great Wind Mothers, wind mandalas, letters YAM, green lights and nectars into our navel chakra. They absorb like a rain of wisdom energy and the inner and outer environments become the Vajra Wind Mandala.
YAM YAM YAM YAM YAM ATI KYANA ATI KITI SOHA (5x)

Outer and inner WaterPurification by the power of the Great Water Mother

LAMA JUNGWA CHU TAGME YUM KYE RANGSHIN KHYEN

Lama Great Water Mother, All-Knowing One. The white water vajra energy of the stable dakini at our heart chakra enters the outer and inner waters of the planet and all beings. All blocked and polluted water energy is purified, healed and reenergized. As a result:- All radioactivity, domestic and industrial pollution disappears from the world's water. All beings can drink pure water again. All marine creatures are freed from the dangers of extinction. All rising sea levels, excessive rainfall, killer floods and acid rain are pacified. The water element, heart chakra, kidney, bladder, ears and sense of hearing of all beings are healed. Astrological problems due to Aries, Virgo, Mars, Mercury and eclipses are pacified. We experience the union of the transcendental and the mundane worlds, and the power of stability. The impossible becomes possible. The Water Vajra Mandala arises.

First Light

Awakening and energising the life-supporting wind at our heart chakra which supports the subtle energy of the water element in the outer and inner environment. Visualise a white circular water mandala at our heart chakra which vibrates with the mantric sound BAM .
BAM BAM BAM BAM BAM (5x)



Second Light

Purifying the water nature wind. With concentration, mantra and mudra we pull out all the pollution of the water element on the gross and subtle levels from the water mandala in our auric body. The pollution dissolves into space. Our water mandala's natural clarity and purity reappears and it becomes a very brilliant and radiant transparent colour.

BAM HO SHUDDI SHUDDI SOHA (5x)

Third Light

Stabilising the pure energy of the water element and integrating this energy into our everyday life. We concentrate on the Great Water Mother inside our heart chakra, full of energy. We receive the vase empowerment of Supreme Healer Akshobhya by the dissolution of thousands of Great Water Mothers, water mandalas, letters BAM, white lights and nectars into our heart chakra. They absorb like a rain of wisdom energy and the inner and outer environments become the Vajra Water Mandala.

BAM BAM BAM BAM BAM ATI KYANA ATI KITI SOHA (5x)

Outer and inner Fire Purification by the power of the Great Fire Mother

LAMA JUNGWA ME TAGME YUM KYE RANGSHIN KHYEN

Lama Great Fire Mother All-Knowing One. The red fire vajra energy of the powerful dakini at our throat chakra enters all the outer and inner fires of the planet and its beings. All the blocked and polluted fire is purified, healed and re-energized. As a result:- All temperature disturbances, global warming, volcanic eruptions, ionospheric disturbances are pacified. The fire element, throat chakra, liver, gall-bladder, nose, sense of smell, digestive heat and fevers of all living beings are healed. Astrological problems related to Libra, Pisces, Venus and Jupiter are pacified. All human beings develop their tummo fire of blissful wisdom and learn to take care of their central channels. The fires of anger are transformed into fires of love. We experience the discriminating wisdom and the power of control. The impossible becomes possible. The Fire Vajra Mandala arises.

First Light

Awakening and energising the upward-moving wind at our throat chakra which supports the subtle energy of the fire element in the outer and inner environment. Visualise a red triangular fire mandala at our throat chakra which vibrates with the mantric sound RAM. RAM RAM RAM RAM RAM (5x)



Second Light

Purifying the fire nature wind. With concentration, mantra and mudra we pull out all the pollution of the fire element on the gross and subtle levels from the fire mandala in our auric body. The pollution dissolves into space. Our fire mandala's natural clarity and purity reappears and it becomes a very brilliant and radiant red colour.
RAM HO SHUDDI SHUDDI SOHA (5x)

Third Light

Stablising the pure energy of the fire element and integrating this energy into our everyday life. We concentrate on the Great Fire Mother inside our throat chakra, full of energy. We receive the vajra empowerment of Supreme Healer Amitabha by the dissolution of thousands of Great Fire Mothers, fire mandalas, letters RAM, red lights and nectars into our throat chakra. They absorb like a rain of wisdom energy and the inner and outer environments become the Vajra Fire Mandala.
RAM RAM RAM RAM RAM ATI KYANA ATI KITI SOHA (5x)

Short Method to Purify the Outer and Inner Environments by the power of the Six Mantras and Mudras

1. OM SVABHAVA BISHUDDHE DHARMATE BENDZA SIDDHI HUM !
2. NAMA SARVA TATHAGATA BYO BISHWA MUKE BYE SARVA TEKAM UDGATE PARANA HEM MAM
GAGANA KAM SVAHA !
3. OM AMRITE HUM PHAT !
4. OM AKARO MUKAM SARVA DHARMANAM ADYA NUTPANNA TWADA !
5. NAMA SARVA TATHAGATA AVWLOKITE OM SAMBHARA SAMBHARA HUM !
6. OM RURU PURU ZWALA TISHTA SIDDHA LOTSANI SARVA ARTA SADHANAYE SVAHA !

By the power of my thoughts,
By the power of the blessings of the Tathagatas,
And by the power of the sphere of reality,
May any purpose we desire,
All whatever,
Be realised without obstruction!



Essential method to Transform our World into a Pureland

HUM purifies all faults of colour, smell and potential HUM

AH transforms them into nectar AH

OM multiplies and increases them OM

OM AH HUM (3x)

Dedication for outer and Inner Environmental Peace

OM BISHWA SHANTI ANANDA (x5)

Method to Balance the Solar and lunar energies in the Outer and Inner Environments Over the six periods of Night and Day

LAMA KUN CHOK SUM LA KYAB SU CHI

RANG NGI LHAR SEL DOR DIL SUNG NE CHOE

DOR NGAH CHOE SUNG NYE CHOE THA DAK DOM

GUE CHOE KUN DU JIN SHIE DRO DON GED

Shambala Dedication

DOR NA DI TSUN NAM KAR GE WAI TSOK

JI NYE SAK PA DE YI GYUR DU DAK

NORBU BANG DZO SHAMBALA GYUR NE

LAME LAM GYI RIMPA TARCHIN SHOK

In short, by the collection of white virtues I have gathered here may this world become Shambala, the Treasury of Jewels, and may we all complete the stages of the path of Highest Yoga Tantra.

Verse Of Auspiciousness

NYIMO DELEK TSEN DELEK

NYIME GUNG YANG DELEK SHIN

NYITSEN TAKTU DELEK PEL

KUN CHOK SUM KYI JIN GYI LOB

KUN CHOK SUM KYI NGOE DRUP TSOL

KUN CHOG SUM KYI TRA SHI SHOK



At dawn or dusk, at night or midday,
May the Three Jewels grant us their blessings,
May they help us to achieve all realizations,
And sprinkle the path of our lives with various signs of auspiciousness.

Lama Gangchen's Words of Truth to Create a Peace Culture

Making peace with the environment
Making peace with the five elements
Making peace with the outer elements
Making peace with the inner elements
Making peace with the secret elements
Making peace with this house
Making peace with this city
Making peace with this land
Making peace with this world

By the power of the truth and all human beings' attention
Transforming a culture of violence into a non-violent culture
Peace culture
Peace religion
Peace society
Peace politics
Peace times
Peace forum
Peace world
Peace with everything
Everything with peace, please!



By the power of the truth and all human beings' attention may

Violent cultures transform into non-violent cultures

Violent times transform into non-violent times

Violent people transform into non-violent people

Violent minds transform into non-violent minds

Violent environments transform into non-violent environments

Violent food transform into non-violent food

Peace with everything

Everything with peace, please!

Transforming violent non-violent

Peace people

Peace friends

Peace girlfriend

Peace boyfriend

Peace company

Peace father

Peace mother

Peace husband

Peace wife

Peace son

Peace daughter

Peace brother

Peace sister

Peace family

Peace neighbour

Peace stranger

Peace enemy

Peace with everything



Everything with peace, please!

Transforming violent minds into non-violent minds

Peace minds

Peace emotions

Peace feelings

Peace thoughts

Peace wishes

Peace memories

Peace hopes

Peace experiences

Peace mindfulness

Peace attention

Looking peacefully

Listening peacefully

Touching peacefully

Moving peacefully

Thinking peacefully

Peace with everything

Everything with peace, please!



Transforming a violent environment into a non-violent environment

Peace environment

Peace homes

Peace villages

Peace cities

Peace habitat

Peace planet

Peace space

Peace earth
Peace wind
Peace water
Peace fire
Peace mountains
Peace valleys
Peace plains
Peace forests
Peace rivers
Peace oceans
Peace animals
Peace birds
Peace insects
Peace reptiles
Peace fish
Peace bacteria
Peace viruses
Peace with everything
Everything with peace, please!

OM BHISWA SHANTI ANANDA







The Story of Shri Danyakataka ...



The story of Shri Dhanyakataka or the stupa with glorious qualities

The speech of Longdol Lama about the structure of the stupa of Shri Dhanyakataka, is written here according to the system of Kunkhyen Buton Rinpoche (1290-1364). The site of the stupa Palden Drepung (in Tib. it literally means the glorious heap of rice) where the Kalachakra was taught: It is called Dhanyakataka and is reachable after about three days and half of boat in the ocean, from the border line that is the end of Bengala East India and the frontier of China. It is called also Astu in ordinary language. The circumference of its foundation is forty kroshas (Approximately 36 kilometres). On top of this are the four levels of the four great kings supported by thirty-seven pillars adorned with jewels. Inside the four directional doors are the Speech mandalas of Dharmadhatu. On top of this is the construction of the seventy-five levels of Tsangri Palgon.

In each space between the twenty-eight stupas is the mandala of? Gya nyer nyi. On top of that is the vase made out of the white lapis lazuli of Vishnu. In the eastern door is the splendorous mandala of Naksatra where one thousand and six hundred deities dwell. On top of this is (the top decoration of) the dharma-wheel together with stag and doe, wide and proportionately high. From the peak of this goes up a scarf which has the length of four hundred arm-spans, stretched upward, reaching approximately the upper level.

All around the stupa are thirty-seven mandalas of fifty arm-span offered by the nagas. Of the two paths of outer and inner circumambulations, the inner path would take one full day to finish one complete round. At a distance quite far from this is the fence constructed by the king Pala Maitri. It would take twelve days just for making one time of circumambulation around it. On top of that fence, all around are white stupas of two human sizes (approximately 2 meters high).

Inside the fence are many small hills, forests, bushes and many huts where female and male sadhus live in. In the northwest is a temple with Shakyamuni statue like that of mahabodhi at Bodhgaya and in the southwest is another temple with a statue of standing Avalokiteshvara. These two temples are constructed by Nagarjuna. In the northeast and southeast are the temples of Tara.

From the east, the front side of the stupa to the outer gate, there is the market where a multitude of people from the city Dhanyanagar, making their commercial activity with miscellaneous goods from China and India. At the gate of outer fence, there is the temple the huge m Mahakala statue of stone with consort as the guardian of the gate.

From the north-east of the Dhanyanagar-city which is like an island, the River Ganj goes around the in clockwise and falls to the external ocean while the River Sita in the north-west falls in the external ocean by flowing in anti-clock wise.

All the three classes of people: buddhists, trithikas and the barbarians have great faith (in the stupa). In particular, both of the trithikas and the barbarian strive themselves to worship in their own traditional way. Fire pujas are offered from the four gates and they pray loud until the next morning. Some offer lights by burning their own finger and it is said that some of them obtained siddhis by cutting and



offering their ears. The trithika, non-buddhists say (that this stupa) is the palace of the god Vishnu, Shiva, Devi Uma, Brahma and so forth whereas the buddhists consider it as an extraordinary place where the lord Buddha taught all the highest yoga tantra. This text is copied from what is written at the bottom of the relevant Thangka by Zhalu Buton.

This stupa was made in the following manner and offered to the Buddha Kanakamuni. One yogi who gained siddhi made a rainfall of unhusked rice on the surface of twelve days (of walk), which heaped up three story high. Then, as a first offering, the gods constructed the lower part of the stupa, and the human beings with miraculous power constructed the upper part. The three thousand and eight hundred polished lapis lazuli vases all around the bulbous vase of the stupa are offered by Vishnu. The twenty-eight stupas which are close to the upper foundation are constructed by the seventy-two saviours from the pure land Tsangri. The material cause of these stupas are the stone Krama shiraksa. The twenty-eight pillars in the middle are put by the twenty-eight constellations. The material cause of these pillars are also krama shiraksa. The thirty-seven precious bond beams for the lower foundation are offered by the gods of the four great kings. The length of the beam is fifty arm spans. People walk on them for circumambulation.

Outside of this are the thirty-seven mandalas with the shape of eight petal lotus, made out of precious materials. Each of all these mandalas - which are offered by the nagas of the ocean- is about fifty arm spans in diameter. It is said that the circumference of the stupa itself is about little lesser than forty kroshas (i. e. about 37 kilometres). The circumference of the (inner) iron fence is said to be eight yojanas (i.e. about 54 kilometres).



The outer square-fence was constructed by the king Palamaitri during the period of Shakyamuni era. To make one round around it, it takes twelve days of India(n rhythm). The stupa, together with all its foundation, are made out of unhusked rice. Menlung Guru said that now when the substantial material of the stupa is rubbed strongly, there comes out some sort of powder which is neither earth nor stone and not damageable by water.

Outside of that is a circle of hundreds of other small stupas. Outside of that is the river Ganj that flows in clockwise from the east and falls into the external ocean from the southern side, meanwhile the river Sita flows in anticlockwise from the south-west and falls into the external ocean. *(The indication of the direction mentioned above is different: the river Ganj flows in clockwise from the north-east and the river Sita flows in anticlockwise from north west, but there may be some reason or miscalculation).*

Inside the outer fence, there are many ponds and forests. The two big temples (one in the northwest and the other in southwest) were constructed by Nagarjuna. There are also many huts where many sadhus live in. There are many nagas living near by the trees and the minihouses.

Inside the fence there are some images of the Jataka tail depicted on the wall. All the surrounding white stupas on top of the fence are made out of kramshiraksa stone and are about of two human size high.

At the eastern-gate of outer fence, there is the temple of huge and fearful stone-statue of Mahakala with consort. In the space inside the gate, there is the gathering of people from Dhanyanagar city.

In the south-west temple, there is the white stone-statue of Avalokiteshvara with one face and six arms. The first of his right hands performs the mudra of supreme generosity, the second holds a rosary and the third holds a stick. The second of his left hands holds a white lotus, the second a lasso and the third a vase.

In the north-west, there is the temple of Shakyamuni statue like that of mahabodhi at Bodhgaya, brilliant and smiling. His hairs are tied with a turban.

Inside the vase of this stupa are the entire texts of kalachakra tantra.

At the upper level, the second floor, there is the mandala of Dharmadhatu, the lord of speech and at the ground floor the mandala of Vajradhatu. The population of Dhanyanagar city is said to be five hundred thousand and most of them seem to be barbarians. There seem to exist both proponents of buddhist and non-buddhist tenets. Both buddhists and the non-buddhists worship the stupas and the deities. They have belief in all the stupas of Shri Dhanyakataka. There are just many ways of worshipping and circumambulating. There are some who sacrifice their own limbs: cutting the fingers and ears to make offering. Some wrap them in cloths and light them fire for offering.

Some of the non-buddhists say that it is the palace of Vishnu. Some say that it is the stupa of Shiva. Some say that it is the place of Brahma. Some say, it is the place of Uma. In each door, there are so many people making the offering of burning (or that of fire puja) in their own traditional way. They all coincide the same dates of their worship: the fifteenth, thirtieth, the eighth, twenty-fifth and the tenth of lunar month. It is said that in terms of worship the non-buddhists and the barbarians are even more enthusiastic. They all take bath in the rainwater from the stupa. They all offer flowers, incenses, lights and rice. There are many ways of making prayer from all the different doors at dawn and most of them are non-buddhists and barbarians. There are quite a number of buddhists too.

It is said that in the past the king Palamaitri tied a scarf of four hundred arm spans to the peak (of stupa) and it went down to the shambu of the stupa (a fringe which has some aspect of skirt, used as a decoration for windows and doors). When one looks at it from down, to the lower side of the veranda of stupa, it appears to be some sort of cloud or something that is neither earth nor stone, not so clear. It however, seems clearly to have the aspect of shambu and drache the decoration of half-net when looked from long distance.

The text about the Stupa of Glorious Quality which Menlung Guru wrote and translated into Tibetan when he went to Drepung was used as a base by the Great Scholar Khenchen Butonpa to write about on Thanka. Then, later it was copied by Khenchen Palden Lodroe.



From there, it was copied by Longdol Lama Ngag Wang Lozang with the intention to benefit future fortunate beings. In the Great Dictionary of Dungkar compiled by Dungkar Lozang Trinle, it says: According to buddhist teaching, this site of Shri Dhanyakataka is also the place where Buddha Shakyamuni taught the Kalachakra tantra while he simultaneously taught the Prajnaparamita sutra at Vulture Peak (of Rajgiri in India). In sanskrit, it is called Shri Dhanyakataka. In tibetan, it is Palden Dre Pung. (In english, Glorious Stupa of Rice heap).

The circumference of its foundation is forty kroshas, (which approximately is about 36 kilometers as mentioned in the beginning). Here follows what consists of the measurement of one krosha.

The most subtle atom seven times make one particle. Seven times of one particle make one atom of iron. Seven iron-atoms make one atom of water. Seven water-atom make one atom from a rabbit (the atom or dust that rise in the space when a rabbit runs). One rabbit-atoms make one atom from a sheep. Seven sheep-atoms make one atom from an ox. Seven ox-atoms make one atom of sunrays. Seven atoms of sunrays make one nit. Seven nits make one louse.....

Then twenty-four finger joints make one cubit. Four cubits make one armspan. Five hundred arm spans make one krosha (which is approximately is 1,8 meters in average sense). Eight kroshas make one yojana (which is approximately 7 kilometers). It is said that this stupa is reachable in about three days by boat in ocean from the borderline of Bengala in eastern India. It is also said that from the east, the front side of the stupa to the eastern gate of the outer fence, there are variety of people and objects from the city of Dhanyanagar.

There is a clear (indication regarding the Stupa) in the Guide-book of Gedun Chopel's (1905-1951 from Amdo) pilgrimage. It says:

"That Golden Pagoda which is a well known stupa was the place where the Lord Buddha expressed verses of auspiciousness. Thereupon the two merchants, Trapush and Bhadra who were from Burma took some hairs and nails from Buddha and constructed the stupa, they said. With about twenty Rupees one arrives from Rangun, Thailand to Singapore by train. From there, with about 10 Rupees by ship, one arrives at Sumatra which is Indonesia -the continent of gold where there is no doctrine (of Buddha). However, in the southern part of Indonesia, there is the continent of corn. It was explained that even during the time of Shantigupta there was still (Buddha's) doctrine in this continent. From Singapore one can arrive with about forty Rupees by ship. Over there, there was no doctrine. The so called "Stupa of Borobudur" before was like a huge hill with five levels which were square, six levels which were round. Above, on the sixth round level, there were thirty-two small stupas, above them were twenty-four, above them were sixteen and



in the center of them was the huge stupa. It was like an astonishing stupa of dream, materialized in form. When a pilgrim saw it, he was supposing that it was the stupa of Shri Dhanyakataka. And Menlung Guru was also thinking of the same thing. In the east of Burma, on the way to China by oversea, there is the nation of Siam. And there, the buddha's doctrine was disseminated so much. There are so many big and small monasteries which make a total of about sixteen thousands. In Bangkok the capital of Thailand, there is a buddhist temple named Phra Prang. Inside this is an emerald Buddha statue well known to be made by the Indra, the lord of gods. It is there as a valuable object of world. It is thus visited by scholars and adepts”.

I, with the name of Reincarnated Gangchen -and who have developed faith in Shri Dhanyakataka, which is known as the extraordinary stupa where the perfectly completed Lord Buddha turned the dharma-wheel of Secret-mantra or Vajra vehicle-, also visit the temples and this stupa regularly since 1989, except some time when I could not go due to the condition of natural harm. Generally, I make this tour one time every year for making offerings, worshipping, circumambulating and so forth without giving up any effort until the present year of 2011, which is the eighteenth time. Furthermore I, together with faithful sponsors and a group of more than hundred disciples from about twenty different countries go there to worship, to circumambulate the stupa and so forth by waking up at 04:00 in the morning every day, for a period of ten days to about one month each year.

At that supreme field of merit for all beings, we usually have been able to make always about ten thousand offerings of light to create collective merits for sentient beings. Especially in 2000 we offered one hundred thousand offerings of light. In particular, we did not only do prostrations and circumambulations, but we also did the practice of Guyasamaja, Heruka, Yamantaka, Kalachakra and the mode of practising the combination of the five Dhyani Buddhas together with the Great Stupa, continuously and properly (in a way that our presence there was) meaningful. Almost every year, we have gone there with different Lamas and other holy beings invited from different countries to make a limitless prayer for the welfare of the dissemination of Buddha's doctrine and sentient beings. Beside that we also made a great Tsog offering (puja) and the sand Mandala of the Bhagavan Kalachakra. Also this year, we have invited monks from different places.

It is as the following quotation says:

Although the Sugatas possess the three bodies, signs and exemplifications they emanate any kind of form body for the sake of the transmigrators.



*Even if you are free of faults like a precious jewel,
I with this supreme clothe which is highly admired by
the Conquerors who are without sin, wipe your body
just for a mere gesture of reverence and respect at worldly level.
Having purified the obscuration of the delusion of three poisons
May we transform ourselves in the nature of the three holy bodies.*

Just as the preceding passage says, in order to eliminate the obscuration of the transmigrators and to pacify the degeneration of the environment and beings, we have compiled and attached together the rite of consecration by Geleg Gyatso and the rite of consecration by way of Bhagavan Vajra Bhairava. We have planted many Bodhi trees and so on as a symbol of the aim of some holy beings and as a symbol of each and every continent for the development of environment.

With however much root of virtue that we and others have from three times such as the virtue that we have accumulated from the planting of Bodhi trees and so forth:

May the precious doctrine of Buddha disseminate and develop in general, in particular, may the precious doctrine, the unification of sutra and tantra from Lama Tsong Khapa, which is like the refined gold disseminate, develop and live for long time,

May the holy beings who uphold the doctrine have a long-life and expand their enlightened activities,

May the community of sanghas pass their time with a harmonious mind, pure moralities and the activities of teaching and practice and that of the three wheels until samsara ends,

May all discordant ruins such as sickness, famine, fight and quarrels be pacified in the entire world so that transmigrators live with the richness of dharma, happiness and joy,

May all the harms from ruining the environmental worlds and sentient beings be pacified so that sentient beings can enjoy any kind of glorious wealth,

May it establish a distinguished seed of root of virtue for great liberation, in the mental continua of many buddhist and non-buddhist people, so that all their unpleasant harms of this life get pacified and that they receive the real blessing of the great stupa of definitive meaning,

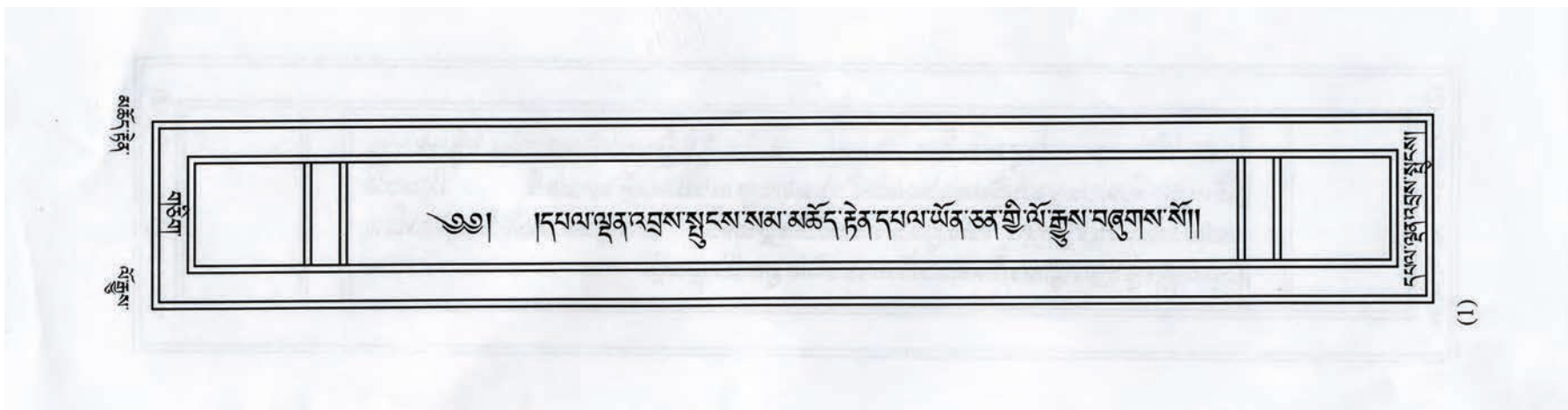
And we dedicate these also for the purification of all the downfalls that all our relative people who have deceased

And we dedicate these for them to obtain gradually a precious human body and eventually the state of omniscience, and so forth.

In dependence upon the two accumulations related to the three times of ours and others,

May the doctrine of victor Sumatikirti increase for a long time.







(2) L.G. Sungrab Ngalso Gvatso

(3) དཔལ་ལྷན་འབྲས་ལྷངས།

འཇུག་པ་ལྟ་བུ་འབྱུང་གིས་ཤིང་དཀར་པོས་བཞེངས་པ། ཤར་སྟོགས་ལ་སྟོང་ནང་དུ་དཔལ་ལྷན་རྒྱ་སྐྱར་གྱི་དཀྱིལ་འཁོར་ལྟ་སྟོང་དུག་བརྒྱ་ ཉི་ཤུ་བཞུགས། དེ་སྟེང་གྲེ་ཆོས་འཁོར་ཉིག་བཅས་རྒྱ་ཆེ་ཞིང་དཔངས་མི་མཐོ་བ། ཅུ་ནས་རས་ཡུག་འདྲིམ་བཞི་བརྒྱ་ཡོད་པ་བརྒྱངས་པས་བང་ རིམ་གོང་མ་ལ་སྟེབས་ཅམ་བཞུགས། མཆོད་རྟེན་མཐའ་སྟོར་གྱི་ཡིས་ཕུལ་བའི་མཆུལ་འདྲིམ་ལྟ་བུ་མཐའ་སྟོར་ལ་ཡོད་པ་སོ་བདུན། དེ་ཡི་ཕྱི་ སྟོར་ལམ་ཕྱི་ནང་གཉིས་ཀྱི་ནང་ཉིན་གཅིག་ལ་སྟོར་བ་གཅིག་ཐེབས་པ་ཡོད། དེ་ཡི་ཕྱིར་རྒྱང་རིང་པོར་རྒྱལ་པོ་པ་ལ་མི་རྟིས་ལྷགས་རི་ཉི་མ་བརྒྱ་ གཉིས་ལ་སྟོར་བ་ཐེངས་གཅིག་ཅམ་ལྷགས་རིའི་སྒྲིང་མི་འབྲང་གཉིས་ཅམ་གྱི་མཆོད་རྟེན་དཀར་པོ་ཁོར་ཡུག་རྒྱ་བཞུགས། ལྷགས་རིའི་ནང་དུ་རི་ རྒྱང་དུ་རྒྱ་ནགས་ཆལ་མང་པོ། ཅུ་ཡི་སྒྱིལ་པོ་ལ་ཇོ་གེ་པོ་མོ་མང་དུ་བཞུགས། རུབ་བྱང་དུ་ཐུབ་དབང་རྒྱ་ནག་རྩི་རྩི་གདན་བྱང་རྒྱ་བཞེན་པོ་ལྟ་བུའི་	(4) L.G. Sungrab Ngalso Gyatso
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མཆོད་རྟེན་ གསུམ་ ལྟ་བུ་	༡༡། །ལྷ་ཁང་དང་། ལྷོ་རུབ་རྒྱ་འཕགས་པ་སྤྱན་རས་གཟིགས་དཀར་པོ་བཞེངས་ནས་བཞུགས་པའི་ལྷ་ཁང་གཉིས་ཀྱི་ སྒྲིབ་ཀྱིས་བཞེངས། བྱང་ཤར་དང་ཤར་སྟོང་སྟོལ་མའི་ལྷ་ཁང་། མཆོད་རྟེན་མདུན་གྱི་ཤར་ནས། ལྷགས་རི་ཕྱི་མའི་སྟོང་བར་དུ་གྲོང་ཁྱེར་དཔལ་ ཡོན་མི་བྲིམ་འབྲམ་ཕྱག་ལྟ་ཡི་ཆོང་འདུས་ཆེན་པོ་ཆོང་ཐོང་རྒྱ་དཀར་ནག་གི་དངོས་ཆས་སྤྱོད་པ་ཡོད་པ། ཕྱི་ཡི་ལྷགས་རི་སྟོང་མགོན་པོ་ཕྱག་ བཞི་ཡལ་ཡུམ་རྩི་རྒྱ་ཆེ་བའི་ལྷ་ཁང་བཅས་བཞུགས་སོ། །གྲོང་ཁྱེར་དཔལ་ཡོན་གྱི་དཔལ་ལྷ་བུའི་བྱང་ཤར་ནི་རྒྱ་པོ་གཞུག་གཡས་སྟོར་བྱས་ནས་ཕྱི་ ཡི་རྒྱ་མཆོར་འབབ། ཅུ་པོ་སི་རྒྱུབ་བྱང་ནས་གཡོན་སྟོར་བྱས་ནས་ཕྱི་ཡི་རྒྱ་མཆོར་འབབ་པོ། བང་པ། ལྷ་སྟེགས། ལྷ་སྟོགས་ལ་དང་ པ་ཆེ་ཞིང་། བྱང་པར་ལྷ་སྟེགས་ལྷ་སྟོགས་རང་རང་གི་ལྷགས་ཀྱི་ཕྱག་མཆོད་སྟོར་བ་བརྩོན་པ་འདུག །སྟོང་བཞི་ནས་སྤྱིན་པོ་གདང་། བང་	(5) དཔལ་ལྷན་འབྲེལ་སྤྱི་ཁྱེར་།
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འོག་མ་ནང་ཆེ་དབྱིངས་ཀྱི་དཀྱིལ་འཕོར་བཞུགས་སོ། བློང་ཁྱེར་དཔལ་ཡོན་ཅན་ན་མི་ཁྲིམ་འབྲུམ་ཕྱག་ལྟ་ཡོད་ཟེར། མི་པལ་ཆེར་གླུ་གློ་ཡིན་
 པར་འདུག བྱི་ནང་གི་གྲུབ་མཐའ་འཛིན་པ་མང་པོ་འདུག །ལྷ་རྟེན་ལ་བྱི་ནང་གཉིས་ཀ་ས་མཆོད་པ་འདུག །དཔལ་ལྷན་འབྲུམ་སྤྱངས་ཀྱི་
 མཆོད་རྟེན་ལ་ཐམས་ཅད་མོས་པར་འདུག །ཕྱག་དང་སྒྲོར་བ་བྱེད་ལྷགས་མི་འབྲ་བ་མང་། རང་གི་ཡན་ལག་སོར་མོ་རྒྱ་བ་རྒྱམས་བཅད་ནས་
 འབྲུལ་བ་དང་། དེ་དག་ལ་རས་སྒྲུམ་དཀྱིས་ནས་མེར་ཡང་འབྲུལ་བ་འདུག །ལུ་སྟེགས་ཅན་ལ་ལ་བྲུབ་འཇུག་གི་སྟོབས་ཡིན་ཟེར། ལ་ལ་
 དབང་ཕྱག་གི་མཆོད་རྟེན། ལ་ལ་ཆོངས་གནས། ལ་ལ་ལྷ་མའི་གནས་ཡིན་ཟེར། སྒྲོ་སོ་སོ་ནས་རང་གི་ལྷགས་ཀྱི་སྦྱིན་སྟེགས་འབྲུལ་མི་མང་
 དུ་འདུག །ཉ་སྟོང་བརྒྱད་ཉེར་ལྔ་ཆོས་བརྒྱ་རྒྱུ་དུས་བརྒྱད་ཐམས་ཅད་མཐུན་པར་འདུག །ལྷ་མཆོད་པ་ལ་ནང་པ་བས་ལུ་སྟེགས་པ་དང་གླུ་གློ་

མཚན་འགྲེལ་	༡༡།	།ཆེ་བློད་བརྩོན་པར་འདུག་གསུངས།	མཆོད་རྟེན་གྱི་ཆར་རྒྱལ་ཐམས་ཅད་ཁྲུས་བྱེད་པར་འདུག།	།མེ་ཏོག་
དཀྱིལ་	༡༢།	།ཆར་པའི་ཡང་མང་པར་འདུག།	།སྒྲིན་རྒྱལ་པོ་པ་ལ་མི་རྒྱུས་རས་ལུག་འདྲེ་མ་བཞི་བརྒྱ་ཡོད་པ་གཅིག་	།
འགྲེལ་	༡༣།	།སྒྲིང་སྒྲོང་ལ་མི་གསལ་ཡང་།	།རྒྱུད་ནས་བརྟམ་ན་ཤམ་བུ་དང་།	།འཆོད་རྟེན་པ་གསལ་པོར་འདུག།

མཚན་འགྲེལ་

༡༤།

[illegible][illegible]

དག་པ་རྫོགས་པའི་སངས་རྒྱུ་གིས་གསང་སྟགས་རྩི་ཐོག་པའི་ཆོས་ཀྱི་འཕོར་ལོ་བསྐྱོར་པའི་གནས་དཔལ་ལྷན་འབྲས་ཀྱི་མཆོད་རྟེན་བྱང་པར་ཅན་དུ་
 ཞལ་གྱིས་བཞེས་པའི་གནས་དེར་ཤེས་ནས་དད་པ་ཐོབ་པ་གངས་ཅན་སྤུལ་མིང་པ་བདག་གིས་ཀྱང་། ༡༩༧ ལོ་ནས་བཟུང་རང་བྱུང་གི་གནོད་
 འཛེས་སྐྱེན་པས་མཆོམས་རེར་འབྲལ་བཞུད་མ་ཐུབ་པའི་གནས་རྒྱལ་གྱི་ཡུང་བ་ཡུད་། སྤྱིར་གཏང་ལོ་རེར་ཐངས་རེར་འཆར་ཅན་མཆོད་འབྲལ་ཐུག་
 བསྐྱོར་སོགས་ལ་བརྩོན་པ་མི་འདོར་བར་དུ་བར་། ༡༩༧༡ ཐངས་བཙོ་བཟུད་ཅམ་ཐེབས་ཐུབ་མིང་དེ་ཡང་དད་སྤྱིན་སྟགས་མཐའ་ཁག་ནས་
 རྒྱལ་ཁབ་ཉི་ལུ་རྩ་གངས་ཀྱི་མི་སྤྱོད་བཞེས་པ་བརྒྱ་ལྷག་པར་གྱིས་ཉིན་གངས་བརྒྱ་ནས་རྒྱ་བ་ལངས་པར་ཉིན་ལྷུར་ཞོག་པར་རྩ་ཆོད་བཞི་པ་ནས་ལངས་
 ཏེ་ཐུག་འཆལ་བསྐྱོར་བ་སོགས་བྱུང་པ་དང་། འགྲོ་བའི་བསོད་ནམས་ཀྱི་ཞིང་མཆོག་བླ་མ་མེད་པ་དེར་སེམས་ཅན་སྤྱི་མཐུན་གྱི་བསོད་ནམས་བསོག་

༣༡། །སྒྱུབ་གྱི་ཆེད་དུ་མཆོད་མེ་ཡང་ལོ་ལྷར་སྤྱིར་བཏང་འཆར་ཅན་ཁྱི་རེ་འབྲུལ་ཐུབ་པ་བྱུང་བ་དང་། ལྷག་པར་སྤྱི་ལོ་
 ༣༠༠༠ ལོར་མཆོད་མེ་ཡང་འབྲུལ་ཐུག་གཅིག་ཐུལ་བ་དང་། ཡང་དགོས་ཐུག་འཆོལ་བསྐྱོར་བ་རྒྱུད་པ་ཅོམ་མ་ཡིན་པར་གསར་བཤེད་འཛིགས་
 གསུམ་དང་དུས་ཀྱི་འཁོར་ལོ། རྒྱལ་བ་རིགས་ལྟ་བུ་ཅས་དང་འབྲེལ་བའི་མཆོད་རྟེན་ཆེན་མོ་དང་འབྲེལ་བའི་ཉམས་སྲུ་ལེན་ཚུལ་གྱི་ཐུག་ལེན་ཆགས་
 མེད་འབྲེལ་ཆོད་དོན་ལྡན་དུ་བྱེད་པ་དང་། ལོ་ལྷར་པལ་ཆེ་བར་ཚུགས་མཐའ་ཁག་ནས་བླ་མ་སྤྲེལ་བུ་དམ་པ་གདན་འདྲེན་ཞུས་ཏེ་བསྐྱན་པ་དང་འགྲོ་
 བའི་དོན་དུ་ཐུགས་སྤོམ་ཆོད་མེད་གནང་བ་དང་། གཞན་ཡང་ཆོགས་ཀྱི་འཁོར་ལོ་རྒྱ་ཆེན་པོ་དང་། བཅོམ་ལྷན་འདས་དཔལ་དུས་ཀྱི་འཁོར་ལོ་འི་
 དྲུལ་འཁོར་དུལ་མཆོན་བཞེངས་བསྐྱུབ་གནང་བ། ཡང་དགོས་དེ་ལོ། ༣༠༡༡ ལོར་ཚུགས་མཐའ་ཁག་ནས་དགོ་འདུན་པ་གདན་ཞུས་ཀྱིས།





གངས་ཅན་གསུང་པ་པ་ལ་གསུང་བའི་ཆུང་ཆུང་།	<p> རི་སྐད་དུ། བདེ་གཤེགས་སྐྱ་གསུམ་མཚན་དང་དཔེ་མངའ་ཡང་། །འགྲོ་བའི་དོན་དུ་གཟུགས་སྐྱ་ཅིང་ཡང་གདའ། །རིན་ཆེན་དབྱིག་ལྟར་ ཉེས་པའི་སྟོན་བྲལ་ཡང་། །འཛིག་རྟེན་གྱི་ཞུ་གུས་པའི་ཚུལ་ཅིང་དུ། །སྤྱིག་མེད་རྒྱལ་བ་རྣམས་ཀྱིས་རབ་བསྟུགས་པའི། །རས་མཚོག་འདི་ ཡིས་རྒྱལ་བའི་སྐྱ་སྤྱིས་པས། །ཉིན་མོངས་དུག་གསུམ་སྤྱིབ་པ་ཀུན་བྱང་ནས། །སྐྱ་གསུམ་ངང་དུ་བདག་ཅག་འཁྱུར་བར་ཤོག། །ཅིས་གསུང་ པ་ལྟར་འགྲོ་བ་རྣམས་ཀྱི་སྤྱིབ་པ་སྦྱང་བ་དང་། །སྟོན་བཅུད་ཀྱི་རྒྱད་པ་ཞི་བ་སོགས་ཀྱི་ཆེད་དུ་དམིགས་ནས་བཅོམ་ལྟན་འདས་དཔལ་རྩེ་རྩེ་འཛིགས་ བྱེད་དཔའ་བོ་གཅིག་པའི་སྟོན་རས་རབ་རྒྱ་གནས་པ་དགེ་ལགས་རྒྱ་མཚོའི་ཆོ་གསྟོགས་སྤྱིག་དང་སྦྱག་རབ་རྒྱ་གནས་པར་བྱས་པ་དང་། །སྤྱིས་ཆེན་ དམ་པ་འགའ་ཞིག་གི་སྤྱགས་ཀྱི་དགོངས་དོན་མཚོན་ཆེད་དང་། །འཁོར་ཡུག་གི་ཆེད་དུ་སྤྱིང་རེ་རེ་མཚོན་པར་བྱས་པའི་བྱང་ཆུབ་སྟོན་ཤིང་མང་པོར་ </p>	(18) G. Sunggrab Ngalso Gyatso
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མཚོན་ཆོད་ པུའུ་བྱེད་ ལྷ་རྒྱུ་པ་	<p> ༡༡། །འདེབས་འཇུགས་བྱས་པ་སོགས་ཀྱིས་མཚོན་པས་རང་གཞན་རྣམས་ཀྱིས་དགེ་བའི་རྩ་བ་འདིས་མཚོན་དུས་གསུམ་ ཀྱི་དགེ་བའི་རྩ་བ་རི་སྐད་གཅིག་པ་འདིས། །སྤྱིར་སངས་རྒྱས་ཀྱི་བསྟན་པ་རིན་པོ་ཆེ་དར་ཞིང་རྒྱས་པ་དང་། །ལྷག་པར་དུ་འཇམ་མགོན་མཚོ་ ཁ་པ་ཆེན་པོའི་གསལ་བྱི་ཡང་ཞུན་ལྟ་བུའི་མདོ་སྟགས་བྱང་འབྲེལ་གྱི་བསྟན་པ་རིན་པོ་ཆེ་དར་ཞིང་རྒྱས་པ་ཡུན་རིང་དུ་གནས་པ་དང་། །བསྟན་འཛིན་ ཀྱི་སྤྱིས་ཆེན་དམ་པ་རྣམས་དང་སྐྱ་ཆོ་ཞབས་པད་བརྟན་ཞིང་མཛེད་འཛིན་སྟོགས་མཐར་ཁུབ་པ་དང་། །དགེ་འདུན་གྱི་སྤེ་རྣམས་སྤྱགས་མཐུན་གྱི་མས་ གཅིང་བཞད་སྦྱབ་འཁོར་ལོ་གསུམ་གྱི་བྱ་བ་རྣམས་འཁོར་བ་མ་སྟོངས་ཀྱི་བར་དུ་གནས་པའི་དུས་འདའ་བ་དང་། །འཛོམ་སྤྱིང་ཡང་པའི་ཁྱོན་ལ་ནད་ ལུག་འཁྱུགས་རྩོད་སོགས་མི་མཐུན་རྒྱུད་པ་མཐར་དག་རིང་དུ་ཞིན་མཁོས་འགྲོ་རྣམས་ཆོས་འཁྱོར་བདེ་དགས་འཛོམ་དང་། །འཛོམ་སྤྱིང་སྟོན་བཅུད་རྒྱུད་ </p>	(19) དཔལ་ལྷན་འཁྱུང་བའི་སྤྱིང་པ་
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Albagnano ...

Borobudur ... 🦶🦶🦶🦶🦶 ... Albagnano



“Borobudur” Peace Culture project in Albagnano, Italy

Lama Gangchen's vision and wish:

Since 1981, when Lama Gangchen first arrived in the West, he has searched for the best way to bring the profound wisdom of his tradition into the busy life of modern Western society. During his frequent annual visits to Borobudur since 1989, He was inspired to create the NgälSo Tantric Self-Healing practice based on the ancient tradition of the Five Dhyani Buddhas, the essence of the Vajrayana Buddhist practice.

In 1999, He brought a re-sculptured set of the five Dhyani Buddhas from Borobudur to Albagnano.



Over the following years several sets were brought to Italy: one set was placed in Premeno and several full-sized single Dhyani Buddhas were purchased by disciples and placed in their grounds.



In 2006, one small set and one full sized Akshobya were placed on the land of Isthar D.-Adler (United Nations Representative of the Lama Gangchen World Peace Foundation) in Albagnano, to protect her family's new home.

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

Objective:

The ancient 8th century Borobudur stupa, a living testimony of Mahayana and Vajrayana Buddhist practice, is the main inspiration for the creation of the new Borobudur project in Albagnano, to bring this ancient wisdom into modern society.

Setting:

The "Borobudur" structure is a part of the Albagnano Healing Meditation Centre, situated in Northern Italy close to Switzerland and the main Milan airport of Malpensa. The centre offers Ngagso Self-Healing meditation, peace education and therapies for mind and body under the spiritual guidance of Lama Gangchen. A new approach to better living: integrating the revitalization of villages and recovery of alpine cultures, in support of UNESCO's culture preservation campaign and focusing upon the development of Western Buddhism, non-formal education for a culture of peace and exchanges between Eastern and Western medical traditions.

In ancient times ideal conditions were carefully researched to locate the most conducive environment for spiritual practice and development; the small scenic village of Albagnano has been discovered to have many such ideal conditions. It is surrounded by pine and chestnut woodlands, with two rivers flowing from five surrounding mountains: it nestles some 600 metres above sea level, between the nature reserve of "Sacro Monte della Santissima Trinità" and the "Val Grande" mountain range (which comprise the largest nature reserves in Europe), overlooking the panoramic views of lake Maggiore.

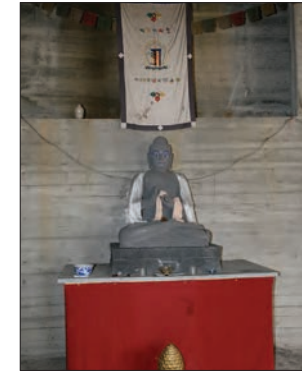
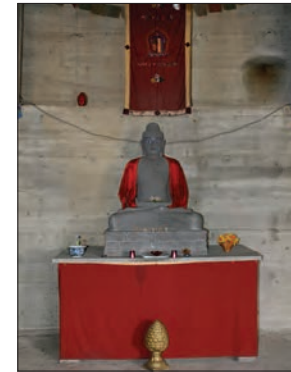
The Structure:



The "Borobudur" structure in Albagnano is an impressive 700m² circular building "shell" in early stages of construction.



Presently on the ground floor it already houses a number of statues carved in volcanic stone by a Javanese artist, which are exact replicas of those found on the original stupa in Java; five of which represent the Dhyani Buddhas, the 5 Supreme Healers: Amogasiddhi (against fear), Ratnasambhava (for giving love and protection), Akhobya (for stability), Amithaba (meditation) and Vairochana (pacifying power). The statues symbolize the ancient tradition and represent the powerful Ngalsö Tantric healing tradition taught by Lama Gangchen.



The Future of the project is therefore to complete the construction and develop the structure into the Borobudur Peace Culture Museum and Wisdom Planetarium for the Third Millennium.

Provisional Layout:

Ground Floor: Peace Culture Museum and Grand Teaching Hall

First Floor: Peace Library and Conference Hall; Scenic Coffee Shop and Restaurant

Second Floor: Wisdom Planetarium and Spiritual Forum Assembly Hall

Details:

Peace Culture Museum: a space for the essential exchange between the Western spiritual cultures and those of the East, in order to spread the values of respect, tolerance and inner peace as the very foundation for world peace.

Peace Library: with a complete collection of the 280 volumes of the Buddhist scriptures, namely the Kangyur and Tengyur Tibetan Dharma texts, as well as audio-visual books and materials in various languages, on topics of peace as well as cultural and spiritual evolution. Moreover, the Peace Library will be developed as a comprehensive computerised data base for research on all religious and spiritual traditions.

Wisdom Planetarium© for the Spiritual Forum Assembly: actively promoting the establishment of a permanent Spiritual Forum for Word Peace at the United Nations through inter-religious conversations, round-tables, conferences and presentations of the proposal for the creation of such a spiritual forum worldwide.

Just as an ordinary planetarium reflects the planets and constellations “the other worlds”, the Wisdom Planetarium© will reflect the spiritual world and the positive scientific contributions to this world. Every religious and spiritual symbol will be represented in the ceiling; every star will represent an individual or organisation that has made a particular achievement for the benefit of humanity and the environment, and dedicated their lives to inner and world peace.



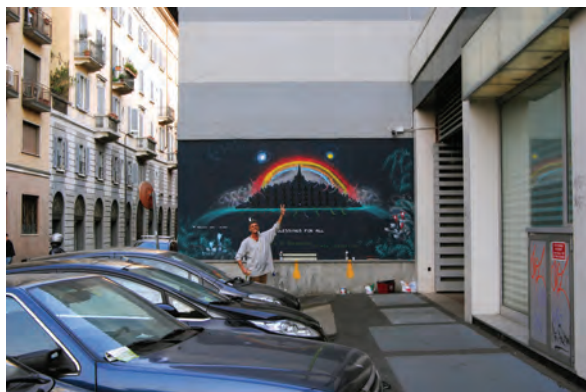
There will be computer connected to a world network that will enable the reception of immediate information about them and all that has to do with peace and different religions and philosophies, which have always promoted peace on our planet. Visitors will also have access to an interactive multi-media archive on the teachings and activities of Lama Gangchen.



Lama Gangchen and Lama Michel with the Abbot of Dhammakaya



Lama Gangchen with H.H. Trijang Chocktrul Rinpoche



"Borobudur" Peace Mural in via Marco Polo, Milan - Italy by Duccio







Greetings from Albagnano ...





Almeria ...

Borobudur ... 🦶🦶🦶🦶🦶 ... Almeria



“Borobudur” in Almeria, Spain



In 2005, “Entorno de Paz”, Rinpoche’s centre in Almería, on Spain’s southern coast, took possession of many large statues of the five Dhyani Buddhas carved in Borobudur workshops. Our desire was that the statues would help us in our practices to heal ourselves and our environment.

We built a purpose-built plinth out of Almeria marble to house the statues in our Meditation Hall, which now take pride of place in our gompā. Those of us who meditate regularly in the centre, as well as new visitors, comment on the feeling of peace transmitted through touching and praying in front of the statues.

In the outer hall of the centre, there is an equally large statue of Buddha Chenresig, again brought from Borobudur, and we notice how our sangha make spontaneous offerings and prayers in front of this beautiful statue, enriching our meditative experience. In addition, several of us also ordered smaller versions of the Dhyani statues that are now spread around Almería in our houses and gardens.

Nowadays, we live in difficult and degenerate times, and our hope is that these special, sacred statues will reinforce our own efforts to heal ourselves and our polluted environment, and that they will generate positive energy and bring benefit to the whole of Almería.



To welcome the Dyani Buddhas of Borobudur in 2005, the Association organized a festival with Lama Gangchen Rinpoche, with teachings and initiations, all in connection with the Ocean of Mandalas that is Borobudur, along with singing, music and dance. Subsequently, we installed a 3 metre high wall photo of the Borobudur Stupa, as well as a mandala of the Borobudur on the ceiling of the Meditation Hall, which sits directly over the central stone stupa, also brought from Borobudur.

In May 2011, Lama Gangchen invited a dozen monks to Almeria over a 6 day-period to perform the very special Rabne Chenmo Practice. This is a ritual to invest sacred energy in the statues themselves and in the Almeria centre of “Entorno de Paz”, so that we will leave a legacy of NgalSo Self-Healing for future generations in our city.





Borobudur ... 🦶🦶 🦶🦶 🦶🦶 🦶🦶 🦶🦶 🦶🦶 🦶🦶 ... Brazil



On the property of Marcus Elias: Fazenda Cachoeira - Cruzilia

After visiting the stupa mandala of Borobudur in Indonesia with Lama Gangchen, Marcus Elias was so deeply moved, that he offered to build a replica of the sacred stupa in the grounds of his farm in the state of Minas Gerais, Brazil.

Minas Gerais is a prosperous land of gold and precious stones. Like a lotus blossoming, this new stupa manadala is a container of peace that Lama Gangchen and Marcus Elias wish to offer to Brazil and the world, as a precious gift for future generations. It comes in the shape of the stupa mandala of Borobudur to be built in the grounds of the “Fazenda Cachoeira”, “Waterfall” farm in Cruzilia, property of the Marcus Elias family.

Treading the “Estrada Real”, the ancient regal road, in the XVII century, emperors, noblemen, merchants, artists, adventurers and intellectuals alike brought with them both material wealth as well as ideals of freedom and liberty. Today we tread the same path on the way to the new stupa mandala that is being built with the profound purpose to help elevate the spiritual potential of those who come in to contact with it; to share the NgalSo Tantric Self-Healing practices to relax our body and mind, and heal the planet.



Borobudur site watched over by the “Flying Garuda” cloud

The Minas Gerais “Borobudur” Stupa Mandala is now being designed in all its details (the base will be approximately 60 m to 80 m long) and all the statues sent to Minas Gerais will be part of this new project - many of the 50 cm Dhyani Buddhas were offered by sangha members:

3 sets of 5 Dhyani Buddhas - size 1m
 28 mixed Dhyani Buddhas - size 50 cm
 1x Chenrezig Statue - size 1,20 m
 1x Bell Stupa with Buddha inside - size 1,60 m
 2x Lion Statue - size 60 cm
 1x Buddha Ratnasambhava - size 80 cm
 1x Standing Buddha - size 2 m
 1x Small monk - size 60 cm



Since this is a big project, many more statues will be brought from Indonesia - 72 bell shaped stupas with the Buddha inside, that form the 3 circular mandalas on the last 3 terraces, the 5 Dhyani Buddhas that compose the 5th and 6th level terraces, and other statues at present still unlisted.



Lama Gangchen, Lama Michel, Lama Caroline, Shar Ganden’s Abbott Ken Rinpoche and seven monks from Shar-Ganden Monastery went to Brazil in June 2011 to bless the construction site with a Rabne Chenmo consecration ceremony that started on the 15th of June,

the Saka Dawa full moon day of the 4th Tibetan month. They carried out all the preparatory traditional and auspicious procedures that accompany the building of such a sacred monument.

We feel very happy and lucky to be able to fulfil Lama Gangchen's wish and vision to build a stupa based on the original Borobudur stupa mandala and thus contribute to the development of the Peace Lineage of Buddha's teachings in Brazil, spreading the blessings of the Tantric NgalSo Self-Healing Lineage now and for all future generations.



Borobudur will be alive in this part of the world as an oasis of peace and harmony, a testimony for the Third Millennium, showing that humanity can and must move towards the development of a Peace Culture: a legacy from Lama Gangchen as well as all his disciples and friends, for the world.

Temple of Great Love - Campos de Jordao







Life as Clear Light - Vida de Clara Luz Itapevi, Sao Paulo, Brasil



Life as Clear Light is a property located in Itapevi, Sao Paulo Brasil under the coordination of Bel Cesar (psychologist) and Peter Webb (perma-cultivator). Lama Gangchen Rinpoche and Lama Michel Rinpoche are responsible for the spiritual orientation of all those who come seeking inner development and an understanding of the four states of human suffering: birth, ageing, illness and death. Since 2002, during group planting days, Bel Cesar and Peter Webb have developed activities in eco-psychology amid curative gardens and mandalas for meditation around statues from Borobudur (Indonesia).















Spiritual Forum ...





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.” *T.Y.S. Lama Gangchen*



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

1. Santiago, Chile, 8th of June 1995 at ECLAC, (the Latin American Headquarters of the United Nations Economic Commission). T.Y.S. Lama Gangchen presented his proposal for a United Nations Spiritual Forum for World Peace to an audience of 150 United Nations officials and special guests.
2. Dorset England, June 15th to 19th 1995. First Solstice World Peace Prayers in Stonehenge's Inner Circle Temple and Festival of Healing with Lama Gangchen at Gaunts House. Historical event held at Stonehenge, which marked the re-opening of this sacred site to the ancient pagan traditions.
3. Ulan Baator, Mongolia on the 7th of August 1995 at the Peace Committee. Organized by J. Choinkhor, Deputy Foreign Minister and President of the Mongolian National Commission for UNESCO and attended by: Dr. G. Lubsantsern, Secretary General of the Asian Buddhist Conference for Peace; B. Wangchindorj, former Foreign Minister of Mongolia; Sheringdeva, former Deputy Prime Minister; and several important representatives of monasteries and peace organisations.
4. Kathmandu, Nepal on the 1st of September 1995 at the Russian Cultural Centre. Attended by: Chief Guest, the Rt. Hon. Beni Bahadur Karki, Chairman, National Council; HMG of Nepal. Guests: four members of Raj Sabha Standing Committee; three former Ministers; six representatives of associations and organisations, and seven representatives of societies.
5. Munich, Germany, at Haus International, 15th to the 17th of September 1995.
6. Montignac - Dordogne, France at the Salle des Fêtes, 14th of October 1995. The annual Forum was attended by over 1.500 people among whom Anne and Daniel Meurois-Givaudan; Emile Moatti, vice-president of the "Fraternité d'Abraham" and member of the administration of the "World Conference on Religion and Peace" for France; as well as various religious representatives and scientists. Lama Gangchen presented the Proposal and gave a lecture on the importance of Inner Peace Education. A portrait gallery was dedicated to great spiritual personalities of various religions, such as Christianity, Buddhism, Islam, Judaism and Bahai. Each participant received a copy of the Proposal by Lama Gangchen personally.
7. Perugia, Italy, 20th to the 24th of September 1995. Commemoration Celebration of the 50th Anniversary Celebrations of the United Nations, and Peace Walk from Perugia to Assisi. Lama Gangchen presented the Proposal to the Assembly of the UN representatives and participated in the Peace Walk, attended by representatives of over 175 different countries, including important personalities, such as Betty William, Nobel Peace Laureate in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.
8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama Gangchen attended an NGO briefing held at the Dag 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 Campbel, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.

9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.

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

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

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

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

14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen



presented the Proposal and the project was discussed with a very positive response.

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

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

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

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

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

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

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

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

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

24. Santiago Chile, 29th to the 30th July 1996. Creation and inauguration of a local Spiritual Forum for World Peace, on the 29th July 1996, convening monthly. Coordinated by Geraldo Gonzales Cortes of the UN Population Agency, the forum is composed of:- Rabbi Esteban Vegahazzi and his wife, Anna; Mario Sañartu, Jesuit priest; Mr Figueroa, Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.

25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor



David Calvo, Lutheran; Dick Couch, Presbyterian; Pastor Juan Gatinoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.

26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brenner; 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; Health Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory



Burglad, University of Provence, France; and many others.

33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, “Keyhole” surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.

34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the “Villaggio Verde”, with some inspiring “instructions for use” for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1st of March 1997.

35. The Friends Meeting House, London, England, on Saturday the 1st of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing’s United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.

36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. – Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen’s Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.

37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.

38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.

39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.

40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada – official inauguration of the “Global Village” - the Proposal was presented to the Mayor of Bagni di Lucca.



41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.
42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.
43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.
44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjod Meditation hall.
45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".
46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria (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, Anthropolosophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthropolosophic 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 O98 - 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.



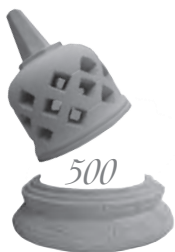
74. World Buddhist Hindu Solidarity Foundation, Kathmandu, Nepal, 10th of March 1999.
75. Residence of H.E. The Right Honorable Prime Minister of Nepal, Kathmandu, Nepal, 11th of March 1999. During a meeting with His Excellency the Prime Minister of the Kingdom of Nepal, Mr G.P. Koirala and thirty Ministers 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 in 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 as 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 Nation 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. Secrtray of the Vactican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)

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

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

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

165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of on 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 believe 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 Price 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 Laureat 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 Abbor 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 Paolo, Private Reception on 26 November 2009
with Maria da Silva, Minister for Environment and many honorable guests
182. Italy, Monza, Teatrino di Corte di Villa Reale, 6 May 2010
Interreligious conference ? In Search for meaning: Environment and Ethics: different religious approaches and juxtapositions? organized by Centro di Etica Ambientale in collaboration with the Region of Lombardy.
183. Vesak Milano with inter-religious prayer, KLG, May 2010
184. Nepal Kathmandu 4 March 2011
Presented to H.E: Ambassador of Bangladesh in Nepal. Mr. Neem Chandra Bhowmik
On the occasion of receiving the Atisha Gold Medal Peace Award from Ven. Suddhananda Mahathero presented in Dhaka on occasion of the inauguration of a large Standing Buddha Statue on Feb 23. 2011
185. Sao Paolo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog
With the presence of the Secretary of Justice of Sao Paolo Mrs. Eloisa Arruda and 34 representatives of different faiths and 108 participants dedicating for victims of the Fukushima Nuclear disaster and for a resolution towards abandoning Nuclear Power
186. Vesak KLG Milano, 12 May 2011 Inter-religious Prayers dedicated for World Peace

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 ...



United Nations Millennium Development Goals





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.



The United Nations General Assembly declared 2011 as **International Year of Forests** to raise awareness on sustainable management, conservation and sustainable development of all types of forests: **CELEBRATING FORESTS FOR PEOPLE**



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 Triplicate 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

I rejoice in the ever increasing number of meetings organised between the members of different spiritual traditions because I am convinced that interreligious dialogue can offer peace to each and every individual, as well as to the entire world. I also consider it particularly important that, in this day and age, organisations such as the United Nations and UNESCO are opening their doors to spiritual leaders. I am so pleased that the 65th session of the United Nations General Assembly unanimously adopted a resolution initiated by H.M. King Abdullah II of Jordan for World Interfaith Harmony Week which is annually observed during the first week in February.

What a blessing that this Week will actively promote peace and harmonious engagement between the world's spiritual traditions and religions. We celebrated the first occurrence of the World Interfaith Harmony week at the stupa mandala of Borobudur, offerings lights and incense with prayers dedicated to the United Nations and all Member States. I sincerely hope that peace will emerge as the new «fashion» in this millennium, followed and desired by everyone! Many years ago, I left my monastery and the social status reserved in the east for reincarnated spiritual leaders to live in the west. I travel continuously propagating a message of inner peace, self-healing and environmental care. My principal spiritual practice is, in fact, based upon the development of inner peace. I have no knowledge or particular interest in politics; my only wish is to somehow contribute to the creation world peace. We are now in the era of kaliyuga, the age of the five degenerations. The inner worlds of both people and the planet are restless and angry; the elements of the container (the earth) and of the contents (living beings) are seriously imbalanced and polluted. In these times, negative emotions and mistaken viewpoints are prevalent, death arrives all too easily and the global situation is fragile and dangerous.

Throughout history, various secular educational systems have been developed which, in some ways, have proved to be inadequate or difficult to enact. There also exist already many peace structures and systems, which are wonderful, but unfortunately these alone are not sufficient to satisfy all the needs of living beings. For this very reason today, at the beginning of the third millennium, it is necessary for religious leaders to seriously assume responsibility for the future of humanity and the planet by uniting to resolve the innumerable problems which torment the XXI century. It is their responsibility, and that of every practitioner, to build a solid foundation that makes inner peace education available to all.

All spiritual traditions and religions are rich in educational methods to develop inner peace which, however, have no weight in our modern society. To rediscover these ancient peace teachings religious leaders have to present them in a new updated package - adapted to the mentality of the new generations. The development of inner peace is a fundamental necessity of human beings, like food, clothes,



shelter... I am certain that the spiritual traditions can save humanity and contribute to the creation of world peace, by putting at the disposition of the planetary community their precious educational methods, after they are repackaged to adequately fulfil the needs of present day lifestyle.

Spiritual traditions can and should make constructive contributions to the harmonious organisation of this world, until the planet is a liveable place for all beings. The super accelerated changes that have deeply affected global society have induced a great number of people to search for peace, health and happiness in the wrong directions. It is the duty of religious leaders to show to them the correct path. They have to work together on areas of common interest, without losing their cultural and philosophical doctrine, to make available all the ideas of their spiritual tradition.

I believe that peace is the wish and objective of everyone - the essence of every religious tradition and the desire of all holy beings. I pray that the World Peace Buddha, Omniscient God, all the divinities and enlightened beings will help us to preserve our ancient inner science techniques, because peace education is the best opportunity we have to attain health and happiness for our children and the future generations of the third millennium.

T.Y.S. Lama Gangchen



UN 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



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
5 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



List of United Nations Member States

A

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Algeria
Andorra
Angola
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Argentina
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B

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Lao People's Democratic Republic
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Lama Gangchen Peace Publications ...







List of publications

1. NGALSO SELF-HEALING I
How to relax body, speech and mind - Advice from a Tibetan Lama Healer
LGPP 1991 Italian, English, Portuguese, Spanish, French, Dutch
2. NGALSO SELF-HEALING II
Tantric Self-Healing for body and mind. A method for inner and world peace that connect this world to Shambala.
LGPP 1993 English, Italian, Portuguese, Spanish, German
3. NGALSO SELF-HEALING III
Vol I Guide to the Good Thought Supermarket
LGPP 1994 English, Portuguese, Spanish
4. CLEAR MOONLIGHT MESSENGER OF WORLD PEACE
Volume I LGPP 1996 English, Italian
5. CLEAR MOONLIGHT MESSENGER OF WORLD PEACE
Volume II LGPP 1996 English, Italian, French, Dutch
6. ORACOLO DI AUTOGUARIGIONE NGALSO SELF-HEALING ORACLE
108 Messages for individual and universal harmony
LGPP 1996 English, Italian
7. SHING KAM JONG SO – MAKING PEACE WITH THE ENVIRONMENT
The feminine energy and the regeneration of the outer and inner environment according to a Buddhist tantric view
LGPP 1996 English, Italian
8. THE ART OF NON FORMAL EDUCATION FOR BETTER LIVING
A Solution To Create Inner and Outer Peace in the Cities of Tomorrow
LGPP 1996
9. PEACE CULTURE
A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent Education LGPP 1997 English
10. TO CREATE A PEACEFUL MEDIA ENVIRONMENT
A Compilation of "Peace Times" Editorials
UNITED NATIONS SOCIETY OF WRITERS – New York 1998
11. A SOLUTION FOR THE THIRD MILLENNIUM
A Proposal for a United Nations Spiritual Forum for World Peace
Report 1995 – 1999 LGPP 1999 English
12. NGALSO AUTOGUARIGIONE III Dispensa 1a parte
LGPP 2000 Italian
13. NGALSO AUTOGUARIGIONE TANTRICA Commentario LGPP 2000 Italian
14. GREAT WHEEL VAJRAPANI NGALSO SELF-HEALING PRACTICE A
Panacea for a peaceful mind
LGPP 2004 English, Italian
15. LINKS I Towards the Self-Sustainability of the Micro and Macrocosms
LGPP 2003 English-Italian
16. LINKS II Towards the Self-Sustainability of the Micro and Macrocosms
LGPP 2004 English-Italian
17. CRAZY WISDOM ORACLE 108 Advice to live happily
LGPP 2004 English, Italian, Portuguese, German
18. LINKS III Towards the Self-Sustainability of the Micro and Macrocosms
LGPP 2005 English-Italian-Chinese
19. MEDICINA SPIRITUALE
Autoguarigione Tantrica NgalSo per il Corpo, la Parola e la Mente
Tecniche Nuove 2005 Italian
20. VISIONI DI SAGGEZZA
Le Risposte di un Maestro Tibetano per una Vita Migliore
Life Solutions Wisdom 2005 Italian
21. PRAYERS FOR PEACE MESSENGERS
According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism
LGPP 2006 English, Italian
22. NGALSO SELF-HEALING II
Tantric Self-Healing for body and mind – a method for inner and world peace to connect this world to Shambala Meditation manual
LGPP 1993 English, Italian, Portuguese, Spanish, German, Chinese, Greek, French, Dutch
23. PRACTICE OF THE LORD OF HEROES
Crystal Massage for NgalSo tantric Self-Healing with the invocation of Heruka and His secret retinue Meditation Manual LGPP 1996 English, Italian
24. SEMSO Making Peace with the aura
Meditation manual LGPP 1996 English, Italian, Spanish
25. 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
Meditation manual LGPP 1996 English, Italian
26. ZHING KHAM JONG II - MAKING PEACE WITH THE AMAZON
Meditation manual LGPP 1996 English
27. NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF
BOROBUDUR Practice to transform this world into Shambala
Meditation manual LGPP 1997 English, Italian



28. CRYSTAL MASSAGE

Method to create the pure body and the pure light energy and nectar

by invoking the Secret assembly of Guyusamaja

Meditation manual LGPP 1998 English, Italian

29. THE CELESTIAL DANCE OF GREAT BLISS

NgalSo tantric Self-Healing practice – the eleven yogas of the outer, inner and secret body mandala of venerable Vajrayogini

Meditation manual LGPP 2000 English, Italian

30. TARA CHITTAMANI NgalSo tantric Self-Healing practice – A method to heal outer, inner and secret fears

Meditation manual LGPP 2000 English, Italian

31. NGALSO MAHAYANA SELF-HEALING

A method to gain the realisations of the eight bodhisattvas with the practice of the great vehicle for enlightenment

Meditation manual LGPP 2000 English, Italian

32. BLACK MANJUSHRI PRACTICE NgalSo tantric Self-Healing

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33. POWA NgalSo tantric Self-Healing practice - the sincere faith

Meditation manual LGPP 2003 English, Italian

34. PRACTICE OF THE FIVE YAMANTAKA NgalSo tantric Self-Healing

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35. MARITSE PRACTICE

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38. WHITE ZAMBALA AND THE FOUR DAKINIS PRACTICE

NgalSo tantric Self-Healing practice –Arya jewels

Meditation manual LGPP 2003 English, Italian

39. CHOD

NgalSo tantric Self-Healing practice –

For the fortunate ones from the direct lineage of Gangchen

Meditation manual LGPP 2004 English, Italian

40. SINGAMUKA

NgalSo tantric Self-Healing practice – the lion head wisdom dakini

Meditation manual LGPP 2004 English, Italian

41. PALDEN LAMO

Protectress of the NgalSo tantric Self-Healing

Meditation manual LGPP 2005 English, Italian

42. SEVEN MEDICINE BUDDHA PRACTICE

The rainbow of healing nectars - NgalSo tantric Self-Healing

Meditation manual LGPP 2005 English, Italian

43. MANJUSHRI E SARASVATI PRACTICE

NgalSo tantric Self-Healing – meditation with the blessings of the wisdom Buddha and his consort, the protectress of the arts and music – In connection with the holy mountains of Wutaishan

Meditation manual LGPP 2005 English, Italian

44. THE GLORIOUS WHEEL OF PEACE TIME

NgalSo tantric Self-Healing practice – Kalachakra meditation to create the pure crystal energy body, light and nectar, realising inner peace and connect this world to Shambala

Meditation manual LGPP 2006 English, Italian

45. NGALSO CHAWANG REIKI

Hands on healing method according to Buddha Shakyamuni's lineage

Meditation manual LGPP 2006 English, Italian

46. PEACE TIMES N°1 October 1996

Peace Messengers here is your voice

Trimestrial newspaper LGPP English, Italian

47. PEACE TIMES N°2 January 1997

Overcome fear, Peace will triumph

48. PEACE TIMES N°3 April 1997

Choose non violence

49. PEACE TIMES N°4 July 1997

Cheers to Non Formal education

50. PEACE TIMES N°5 October 1997

New solutions for the planet

51. PEACE TIMES N° 8 July 1998

On holiday with peace

52. PEACE TIMES N° 9 October 1998

On behalf of the animals

53. PEACE TIMES N°6 January 1998

Peace and Money

54. PEACE TIMES N°7 April 1998

Choose peace sports

55. PEACE TIMES N° 10 January 1999

Religions united for peace



56. PEACE TIMES N° 11 April 1999 Never too late to live in peace
57. PEACE TIMES N° 12 July 1999 Peace at last
58. PEACE TIMES N° 13 October 1999 The challenge of the third Millennium
59. PEACE TIMES N° 14 January 2000 Welcome to the year of the dragon
60. PEACE TIMES N° 15 April 2000 Emergency Water – Gold of the third Millennium
61. PEACE TIMES N° 16 July 2000 Welcome to the roof of the world
62. PEACE TIMES N° 17 November 2000 Solutions for the Future Generations
63. PEACE TIMES N° 18 December 2001 Peace is Possible
64. PEACE TIMES N° 19 May 2003 Gangchen, Tibet - Dove i Miracoli Accadono
65. THE PRAYER Music and mantras Audio cassette LGPP 1991
66. SELF-HEALING I e II Audio cassette LGPP 1993 English, Italian, French
67. MAKING PEACE WITH THE ENVIRONMENT with Marco Columbro
Audio cassette LGPP 1996 English, Italian
68. SELF-HEALING FOR CHILDREN
Guided meditation – with the special participation of Marco Columbro
Audio cassette LGPP 1997 English, Italian
69. AUTOGUARIGIONE PER L'AMBIENTE with Marco Columbro
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70. SHIDE Musica and mantra CD UNITED PEACE VOICES
71. ZAMLIN SHIDE Musica and mantra CD UPV
72. SELF-HEALING TARA CD UPV
73. WHITE TARA SELF-HEALING CD UPV
74. INNER AND WORLD PEACE PROTECTOR PUJA CD UPV
75. TANTRIC SELF-HEALING CD UPV
76. WORDS OF BUDDHA CD UPV
77. SEEDS FOR PEACE T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West
07-07-07 Lama Gangchen's birthday
78. SEEDS FOR PEACE II - HEALING ATLAS
Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer
07-07-08 Lama Gangchen's birthday
79. SUNGRAB NGALSO GYATSO COLLECTED WORK in 125 volumes
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07-07-10 Lama Gangchen's birthday
81. A RAINBOW OF HEALING NECTARS NgalSo Tantric Self Healing Practice of
the Seven Medicine Buddhas & Introduction to the Traditional Tibetan Healing System
82. THE ASSEMBLY OF GUYUSAMAJA CD UPV

83. "The blazing Meteor that destroys the rocky-mountain like defenses of the ego, a
debate between wisdom realizing selflessness and the conception of the self-grasping,
with an introduction to the basis, path and resultant Mahamudras." composed by
H.H.The IV Panchen Lama, Panchen Losang Choekie Gyaltzen.
84. 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
85. **SEEDS FOR PEACE IV Homage to Borobudur: Ocean of Mandalas**
Pilgrimages to the Stupa Mandala of Borobudur
07-07-11 Lama Gangchen's birthday





Lama Gangchen United Peace Voices ...





***Lama Gangchen United Peace Voices
To spread inner and world peace through music***

This project is dedicated to spreading spirituality around the world through music and to preserving the Himalayan culture. The principal motivation for the creation of the association was to make the meditative practices of NgalSo tantric Self-Healing, taught by Lama Gangchen Rinpoche, easily accessible to everyone. The association of voluntary singers is composed of mainly female voices, Tibetan lamas and monks, who dedicate their compositions to themes, ideals and teaching of Tibetan Buddhist philosophy.

The project started in 1996, within the religious and artistic setting of the Italian Buddhist centre Kunpen Lama Gangchen, a spiritual structure dedicated to the study, research and development of inner peace and world peace. During a meeting with Lama Gangchen and a few members of the group. It was Allen Ginsberg, the most important poet of the Beat generation and author of "Howl" who encouraged the formation of the musical group that shortly after self-produced a CD that was distributed worldwide.

The United Peace Voices have performed in Europe, America, Brazil, china, Argentina, Nepal and India. In 2003 they were discovered by Irma Records, who made their music known around the world.





List of LGWPF Centres Worldwide ...



Worldwide Peace Education associations/groups for the study of inner sciences

Argentina

Self-Healing and Inner Peace Study Group
Buenos Aires
tel: +54-1-7622896

Jamtse Ling - Self-Healing Study Group
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www.centrodedharma.com.br

AACHAA
Himalaya Amazon Andes Healing Arts Association
Sao Paulo - Brasil
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Kuryuk Jamtseling center Environment of Love & Compassion
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Secret Door of Peace
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Buzios - RJ kurujamtsesa@globo.com
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Centro Tardi Ling - SP

ConPAZ - LGWPF member of Conselho Parlamentar
da Cultura Paz - "Sao Paulo State Deputy Assembly
Council for Peace Culture"

Clinica Ngal-So de Terapias Integradas - SP

Feng Shui Ngal-So - Claudia Proushan - SP

Grupo de Autocura - Karin Czech - SP

Grupo de Atendimento Chag Wang Ngal-So Reiki - SP

Vida de Clara Luz - SP

AMIPAZ - Amigos da Paz Sem Fronteiras - RJ

Mig-Dje - Organização de Ajuda que 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

Grupo de Autocura de Araraquara - SP

Centro Kalachakra - Salvador - BA

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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 Group
Puto San, China

Sera Mey Tsangpa Kamtsen Sera Monastery
Lhasa, Tibet, China

Gangchen Choepel Monastery
Sakya District, near Shigatse Tibet, China

Ecuador

NgalSo Self-Healing Study Group - Quito

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