

SEEDS FOR PEACE V

T.Y.S. Lama Gangchen - Tibetan Lama Healer

Compiled and elaborated by Isthara D.-Adler

The Lalitavistara Mahayana Sutra

The Mahayana Sutra of the extensive Heaven and Earth history of the Buddha

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Preamble by Venerable Gonsar Tulku Rinpoche

Preface by Titus Leber

Foreword by Prof. Dr Lokesh Chandra

A most heartfelt and special thank you to all those – too numerous to mention – who have contributed and helped to make this book



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*“The first time I saw the stupa-mandala of Borobudur,
having been trained since childhood in the sutra and tantra
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 sutra, tantra, mantra, astrology, and medicinal traditions
(The Ten Inner Sciences) in Southern Asia.”*

T.Y.S. Lama Gangchen



Preamble

by H.H. Kyabje Trijang Choktrul Rinpoche

Trijang Rinpoche is a reincarnation of the late Kyabje Trijang Dorje Chang, who was recognized as one of the foremost Tibetan Buddhist Masters of our time, taking birth at the turn of the 20th century and passing away in 1981. Kyabje Trijang Dorje Chang was revered for his extraordinary method of teaching and his precious activities, particularly in the tradition of Je Tsongkhapa. Up to the end of his life, Kyabje Trijang Dorje Chang continuously turned the Wheel of Dharma for the sake of all sentient beings. The flourishing of the Dharma in the West is strongly connected with him, because of his own teachings as well as the precious activities of his great disciples such as Kyabje Zong Rinpoche, Venerable Geshe Rabten Rinpoche, Geshe Kelsang Gyatso, Venerable Lama Yeshe, and many others. Without him, the situation of Tibetan Buddhism and in particular the tradition of Je Tsongkhapa would be very different.

His Eminence Kyabje Trijang Chocktrul Rinpoche is the eighteenth in a lineage of eminent Indian and Tibetan pandits and masters. The supreme reincarnation was discovered in a Tibetan family in Northern India and was officially recognized by His Holiness the Dalai Lama on April 23, 1985. Rinpoche has completed his primary studies under his root guru H.E. Kyabje Lati Rinpoche and Kyabje Dagom Rinpoche, Presently Rinpoche is doing further studies under the guidance of H.E. Dagpo Rinpoche, H.E. Yongyal Rinpoche and study helper Geshe Lobsang Phuntsok. As the Spiritual Director of the Trijang Buddhist Institute, he will guide the Institute's activities and programs for the public, for ordained monks and nuns, and for future lay teachers whose Dharma training is anticipated in coming years.



The supreme lord of Mahasiddhas, Gangchen Rinpoche, who travels each year throughout the world with a very vast altruistic motivation, in an extensive and methodical way enacts the ripening of the true practice of Buddhism, including the accumulation (of merits and exalted wisdom) and the purification of negativities in the continua of his (friends and) disciples.

Also here and now, he has published this book, which is a summary of the Lalitavistara Sutra, and this too will be of benefit - without doubt - for all the different levels of beings, from those higher ones to those lower ones, as mentioned in the Series of Hundred and Fifty Praises:

It generates joy in the wise ones.

It increases intellects in the middling ones.

It destroys confusion in the lower ones.

This message is beneficial medicine for all beings.

And so, I also have the pleasure to rejoice in his activities and wish that the doctrine of Lord Buddha continues for a long time.

Trijang Yeshe Gyatso
United States of America, the 11th of May 2012





Preamble

by Gonsar Tulku Rinpoche

Gonsar Tulku Rinpoche was born in 1949 in Shigatse, Tibet, to an aristocratic family known to be descendants of the ancient Tibetan kings. At that time his father was governor of the province Tsang, in western Tibet. At the age of three Gonsar Rinpoche was recognized as the fifth incarnation in the line of the Gonsar Rinpoche's, which was confirmed by His Holiness the Dalai Lama. At the age of six he entered Sera monastery, the second largest Monastic University of Tibet at that time. From the very beginning he was raised and tutored under the kind care of Venerable Geshe Rabten.

Gonsar Rinpoche received a great number of teachings and transmissions from His Holiness the Dalai Lama and many other masters, in particular from his root gurus Kyabje Trijang Dorje Chang and the Venerable Geshe Rabten.

Ever since the Venerable Geshe Rabten passed away in 1986, Gonsar Rinpoche, after spending thirty-three years as his closest disciple, has continued his master's activities.

At present Gonsar Rinpoche is director of the center 'Rabten Choeling' in Mont Pèlerin, as well as the other Rabten centers in Europe.

He gives regular teachings directly in English, French, German or Tibetan.





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Drubwang Lama Gangchen Rinpoche is a great social Siddha of our time. Following the Bodhisattvas of the past, Rinpoche has dedicated all his time and energy for the benefit of the sentient beings and for the service of the teachings of Buddha. As an advocate of peace with his own initiatives and costs he travels extensively around the world to promote harmony and understanding between the human communities of different religions or racial background, as well as to promote physical and mental wellbeing of the people.

Out of a variety of projects which he initiated, one which was particularly dear to his heart, was to reactivate the world's greatest stupa Shri Borobudur Maha Stupa. With his conviction of this world wonder monument being identical to the great transcendental Shri Dhanakataka Maha Stupa not only he visits this site annually, he has started the process of reviving and reconsecrating this great stupa with adequate proper methods.

Now he is bringing forth this precious document containing the essence of the great Sutra Lalitavistara. This extraordinary Lalitavistara Sutra is the most complete account of the Enlightened life and the deeds of the Fully Enlightened Buddha Shakyamuni. It is the personal narration of Buddha's own life both on the ordinary and extraordinary levels. Rinpoche has extracted and explained those parts of the Sutra which are directly linked with the Maha Stupa

Borobudur itself. The explanations correspond exactly to the 108 panels carved on the stones decorating the stages of the Maha Stupa. Such an introduction is of highest value for anyone who wishes to fathom the depth of this great World-Wonder illustrating the very path of Full Enlightenment. Thus one can cherish this unrivalled master-work of art with a much deeper enlightening perception.

I respectfully offer my sincere prayer for the long life of Rinpoche, and long continuation and flourishing of all his altruistic deeds bringing endless happiness to all beings.



Gonsar Tulku Rinpoche

Rabten Choeling, Switzerland, May 12th 2012





Preface

by 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 years 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.

Dr Titus Leber is the author of the interactive multimedia - Encyclopedia "Borobudur - Paths to Enlightenment" and of the book "Lalitavistara - The life of the Buddha as narrated on the Borobudur Temple".

There was a time, when the bas-reliefs which ornate the Borobudur Temple were alive, resonating with the lively reverberations of the holy scriptures which had inspired them, and there are even assumptions by some archeologists that the nowadays almost monochrome panels were once covered with bright colors.

Through the original effort to visualize the Lalitavistara-Sutra, to translate its content for those who could not read nor write into the sensual experience of one hundred and twenty narrative panels which one could walk along, the Borobudur had turned in a strange way into an animated experience, not in the sense that its images moved – like in a movie- but rather in the sense that one had to move oneself along the different frames in order to experience the story which had been encoded within those “freeze frames” visualizing instants of the Buddha’s biography.

But then, for reasons we ignore, the Borobudur was abandoned, sank into oblivion, was slowly overgrown, not only by the lush vegetation of the Javanese jungle, but also by the context of a different civilization. This new religion knew as little of the ancient, sacred meaning encrypted in the temple’s panels as those European amateur archeologists who finally re-discovered and restored the monument in the XIX Century- Westerners with no Buddhist background; it was – to stay with our metaphor – as if the once so lively animated film of

the Borobudur had been bleached by the ravages of time, losing along the way its soundtrack, even worse: the original script which had served to conceive this movie had been forgotten and the images got disconnected from the words which once had inspired their creation.

It took the painstaking efforts of scholars of several generations to re-correlate each panel with the original text passages, and slowly the meaning of each panel, each scene, re-emerged and the silent images returned to life, were filled once again with meaning.

The present edition takes this effort one step further by restituting the original textual source under the form of a modern language re-narration: not only does it reveal the storyline, but it helps to fill each single panel with shades of drama, of color, with nuances of sounds and fragrances, with dialogue, in short with all those elements which help to re-create the lively experience the “movie” of the Borobudur must have been once upon a time when it was created as a walkable moving adventure.

Dr Titus Leber
Indonesia, the 14th of May 2012





Foreword

by Lokesh Chandra

Lokesh Chandra is a contemporary scholar of Buddhism and the Indian arts. He is the son of the famous Sanskrit scholar Raghu Vira. He has also served as a member of the Indian Rajya Sabha, Vice-President of the Indian Council for Cultural Relations, and Chairman of the Indian Council of Historical Research.

In 2006 he was recognized with India's Padma Bhushan award.

He has to his credit over 360 works and text editions. Among them are classics like his:

“Tibetan-Sanskrit Dictionary and supplements”

“Materials for a History of Tibetan Literature”

“Buddhist Iconography of Tibet”

“Dictionary of Buddhist Art” in about 20 volumes

“The Collected Works of Bu-Stone”

Presently he is Director, International Academy of Indian Culture.



Venerable T.Y.S. Lama Gangchen renews the spiritual journey of humankind in bringing to its consciousness the silent hymn of the Borobudur where the arid heart of man has ever found peace and immeasurable love in “Let Buddha be my refuge”.

Master Gangchen reincarnates Gunadharma, a poet, thinker and architect who retired in the mountains of Menorah, his heart rapturous in the hope of creating adoration along unending time. Gunadharma meditated long, ransacked the texts, and conceived the Borobudur as we know it today.

Tradition has it that he is integrated into the mountain range of Menorah where we can see the silhouette of his chin, mouth and nose. Lama Gangchen as the contemporary incarnation of Gunadharma has taken up the rejuvenation of Borobudur, which is a veritable Sumeru in its stepped pyramidal mountain structure. The bas-reliefs sculpted on the visible exterior of walls are the symbolisation of open space or the sky, which is the supreme Brahman in the Upanisads. The Bodhicaryavatara 1.19 also compares the sky with the highest state, whence is the incessant flow of punya. Lama Gangchen leads the devout into this punya-sambhara and accumulated merit is transferred from all to all.

Venerable Lama Gangchen has reproduced the life of Lord Buddha as depicted on 120 reliefs of wall Ia of the Borobudur according to the Lalitavistara. These reliefs are symbols for spiritual realisation. The biological phenomena of the root pas ‘to see’ and the metaphysical root drs ‘to envision’ (darsana ‘philosophy’) are complimentary to meditational ascent.

These depictions of life are for living meditation. The Abhidharma-kosha says:

“The threefold world is only mind”.

The Lalitavistara is a vaipulya text like the Gandavyuha, both depicted on the Borobudur. The vaipulya texts are an ascension to attain the Supreme. The narration of the life of Lord Buddha is our journey from the realm of form to the realm of the sublime. It is to induce meditation, to transmute the lesser states of consciousness into higher states. These reliefs are a transfiguration into the majesty of the divine.

Gunadharmas the visualiser of the Borobudur was a genius, both in the marvelous sweep of several sutras and in the grandeur of form. Venerable Lama Gangchen recreates this symmetry of the profound and the graceful, in the immersion of life and meditation. The great Atisha studied in Indonesia and journeyed to Tibet to spread the Dharma. Venerable Master Gangchen of Tibet renews this majestic heritage in Indonesia in the charm of reliefs integrating wisdom and compassion within us, in the infinite of seeking. Under every deep, a more profound deep opens. Guru Gangchen is the kindly light to lead us from the world of time and space of these reliefs of the Lalitavistara, along the spiritual path to the subtler spheres of cosmic visualisation.



Professor Dr Lokesh Chandra
New Delhi, India the 10th of May 2012





Left conch spiritual dharma medicine sound

Prologue

Sometime after Siddhartha Gautama achieved Enlightenment and was known as the Buddha, He was living and teaching at Jetavana Grove.

Once, on the stroke of midnight, He entered into a meditation called the Buddhalamkakaravyuha, “The arrangement of the ornaments of a buddha.” In this meditative state, a light shone from the crown of his head. The beam of light was called Purva-buddha-anupasmrti-asanga-ajnana-aloka-alamkara, “The light of the unbounded wisdom, which recalls the previous Buddhas.”

The light from the Buddha’s crown illuminated the realm of Suddhavaśa, a god realm, home to the devaputras. The devaputras, using the power from the Buddha’s shining light, were able to remember all the previous buddhas who had ever existed throughout time.

After recalling all the past Buddhas, the chief devaputra, Ishvara, and his company went to visit Buddha Sakyamuni in the Jetavana Grove and beseeched Him to teach the sutra called Lalitavistara, so that the Buddha’s teachings of the Dharma would persist and his story could inspire others to embrace the buddha dharma. All previous Bodhisattvas who had attained buddhahood before Siddhartha Gautama descended from Tushita Pure-land in their final incarnation and made a miraculous entry into a womb, which was followed by an extraordinary birth.

The Lalitavistara sutra then describes their final spiritual journey of remembering, realisation and full awakening. The Lalitavistara describes this shared archetypal journey, experienced by all Bodhisattvas, and is regarded as one of the most important sutra teachings.





Introduction

Undoubtably the great work of UNESCO is of major significance for protecting hundreds of ancient monuments as our cultural world heritage. Among those monuments, the 8th century stupa mandala of Borobudur in Central Java, is of special importance for the history of Buddhism. The hundreds of stone carved panels until today represent a unique testimony of Lord Buddha's profound message of peace. I firmly believe that inner peace is the best foundation for world peace and that this can be cultivated by the methods of inner science, regardless of our culture, religion or philosophical beliefs, as everybody needs peace for themselves, their families, society and the environment.

I am very happy that the United Nations has recognized the importance of Vesak (the anniversary of the Buddha's birth, enlightenment and paranirvana) and that it has been added to the United Nations calendar of special observances. In appreciation of this international recognition the countries of Thailand, Sri Lanka, and Myanmar have donated twelve small pieces of Buddha's bone relics with a golden stupa to the United Nations, that is now on permanent display near the entrance of the main assembly hall at the United Nations headquarters in New York. Before reaching this destination, the Supreme Patriarch of Thailand had initiated a world tour of the sacred relics to spread the United Nations' message of world peace and tolerance. In 2003 and 2004, the Lama Gangchen World Peace Foundation had the privilege to take part in the organization of this world tour of the sacred relics to many countries in Europe, Africa, South America and Asia.

As it is essential to protect ancient man made sites for humanities cultural heritage, so I also firmly believe that it is of vital importance to safeguard our natural environment. Hence for example, in Brazil I created an association called AACHHAA - the Amazon, Andes Himalayas Healing Arts Association to recognize and research the ancient wisdom of the indigenous cultures, in particular of these three important biospheres. The aim is to empower local people with education and sustainable development so they can continue in their role as the guardians of these vitally important regions.



Together with Lama Caroline and many international friends, AACHHAA has organized six visits to the Brazilian Amazon, to support “Making Peace with the Amazon” and develop what we called the ‘Living Pharmacy Project’ to provide the indigenous communities with basic health and sanitation needs as well as researching the natural medicines of the forest. This I believe will be the real wealth of the Amazon, the lungs of the world. The Amazon can share its medicine in the 21st century, rather than its timber.

In the Himalayan region our organization works also through the “Help in Action program” for adoption at a distance, to support the preservation of the environment, as well as the improvement in health care facilities in both rural and urban areas.

Over the past twenty years I have organized numerous pilgrimages together with Lama Michel Rinpoche and many international followers, to ancient sacred sites, in particular to Buddhist sanctuaries in Asia, such to the Kalachakra Stupa of Dhanyakataka, near Guntur Amaravati in South India. This is near to where the Great Mahayana master Nagarjuna lived and taught. I have been to the Amaravati stupa several times- this stupa which was also buried is now badly damaged and many of the limestone bas reliefs of the Lalitavistara sutra and Jatakamala that used to adorn it are in room 33 of the British Museum in London.

In this way modern people can easily learn and gain experience from the cultural relics, such as Borobudur. Further, in our numerous centres in the West we have installed small replicas of Borobudur and the five Dhyan Buddha statues that have been brought from the local stone mason yards around Borobudur. And even we have send a copy of this unique mandala from Java to the roof of the world, to Gangchen monastery in Tibet/ China; following in the very footsteps of the pioneer: the great Indian master Atisha, who traveled all the way to Indonesia and to Tibet to revive Buddhism in Tibet in the 11th century.

The scope of this present book, Seeds for Peace V, is a commentary on the 120 Lalitavistara sutra bas-reliefs on the first gallery of Candi Borobudur. I have been fascinated with Borobudur since I first saw it in 1989 and since then have visited twenty-two times with different international groups of friends and disciples. When I began

to study Borobudur, I recognised that it was an early ancestor of my own Tibetan spiritual tradition, what we find in the Tibetan books, paintings, statues and clay bas reliefs (tsatsas) are the life story of the Buddha, the Garland of Birth stories and so on. There is a tendency for some Western academics to refer to Tibetan Buddhism as 'lamaism' as if our tradition were something made up by Tibetan Lamas. If one compares our texts such as the Kangyur (the translated words of the Buddha) from the Narthang Parkhang of the Kadampa tradition with the Sanskrit texts of the Indian Mahayana sutras and their translations, one can see clearly that we have exactly the same texts and spiritual tradition as Indian Mahayana Buddhism, as is represented so beautifully by Candi Borobudur. While the great volcanic eruption of the year 1006 was undoubtedly a great disaster for the people of Central Java, for us modern people, it became the precious good fortune to experience the power and splendour of a stupa-mandala of Indian Mahayana and Vajrayana Buddhism still today. If it were not for the fact, that the monument was abandoned, covered in ashes and overgrown for some 800 years, no doubt it would already be lost in the sands of time.

I rejoice in the initiative of the Indonesian government to have invited Professor Titus Leber and the PT Taman Wisata Cooperation of Borobudur to realize the project "Borobudur - Paths to Enlightenment", an interactive DVD, that will allow the viewer to virtually circumambulate Borobudur in its entirety and to examine all the bas-reliefs in detail through 3D computer animations. I am very happy to be able to contribute a little to this project in an advisory capacity. I wished for many years that someone could make what I envisioned to be a computer game about Borobudur, to bring it both to serious researchers and the general public and so I rejoice that Professor Leber has been able to realise this magnificent work. I also hope that in future, someone will be able to publish the sutras on Borobudur as films, books, smart phone applications and even comic books, to bring this ancient wisdom treasure to a new generation who really need Borobudur's message of inner and world peace.

Borobudur has been known of in Tibet for many centuries, owing to the writings, meditations and stupa constructions in Tibet by the great Saint Atisha, who studied in Java for 12 years in a place called Sri PelJong the place of Glorious Wealth, which was most probably the Yojakarta region of Central Java. Although already



a great Mahayana and Vajrayana master, he spent 12 years around Candi Borobudur in order to generate bodhichitta, the mind of enlightenment or fundamental motivation of Mahayana buddhists.

The famous 18th century Tibetan Lama, Longdol Lama ngag dbang blo bzang (1719-1794) following the earlier works of Kunkhyen Buton Rinpoche (1290-1364), explained in detail about form and location of the stupa of Shri Dhanyakataka or Palden Drepung (in Tib. it literally means the glorious heap of rice), where the Buddha taught the Kalachakra tantra. He said it was reachable after a boat ride of about three and a half days in the ocean, from the border line that is the end of Bengala East India and the frontier of China.

In the Great Dictionary of Dungkar compiled by Dungkar Lozang Trinley, it says the same as above and adds: It is also said that from the East, the front side of the stupa to the Eastern gate of the outer fence, there are a variety of people and objects from the city of Dhyananagar.

There is a clear indication regarding the Borobudur Stupa, in the Guide book of Gedun Chopel (1903-1951 from Amdo) pilgrimage. It says: *“That Golden Pagoda which is a well known stupa was the place where 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, (the land of Lama Serlingpa “the kind of Dharma” and teacher of Atisha) 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 centre 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.”*



As mentioned earlier, when I first started to visit Borobudur in the early 90s I saw immediately how my own training in the Mahayana and Vajrayana (tantric path) of Tibet was exactly reflected in the 3D prayer in stone that is Candi Borobudur. From visiting it, I developed the NgalSo Tantric Self-Healing practice, which is the essence of the initiation rituals of Tibet - that come from earlier Indian and Indonesian sources like Borobudur, and then later many different meditation methods suitable for the mentality of modern people worldwide. Now I call Candi Borobudur the Ocean of Mandalas as, if one looks with wisdom eyes, one can see all the grounds and paths of the Theravada, Mahayana and Vajrayana meditation systems skilfully encoded into its sacred geometry and symbolism.

In 2008, I was invited by the Indonesian Institute of Archeology to the International Seminar *Uncovering the meaning of the hidden base of Candi Borobudur* held at Manohara Hotel, Borobudur. Due to other commitments I was unable to attend the seminar personally, so I sent my disciple Lama Caroline to represent me - she has an MA in Buddhist studies specialised in Candi Borobudur. During the seminar she presented my paper as well as her own, and they can now be found in the books *Uncovering the meaning of the hidden base of Candi Borobudur* and *Seeds for Peace IV* (LGPP, Milan, Italy 2011). This seminar was attended by the great contemporary pandit and scholar of Buddhism, Lokesh Chandra, who gave his very knowledgeable opinion that, if one really wanted to know the actual meaning of Candi Borobudur, the best place to look was in the Tibetan Buddhist tradition of sutra and tantra, that had preserved a modified form of Indian buddhism right down to the present day.

Over the years, when visiting Candi Borobudur, I invited many great lamas and scholars of Tibet to come and try to discover the meaning of Candi Borobudur with me. I invited Geshe Yeshe Wangchuk of Sera Monastery from Tibet/China, Geshe Yonten Gyatso of the Sorbonne University of Paris and many others and asked them to write something about the meaning of Borobudur - but due to the weight of tradition of our ancient lineage going back to the time of the Buddha, they were able to produce only a few verses of poetry. So, over the years myself together with my Western friends and disciples such as Lama Caroline and the Lama Gangchen Peace Publications team have been working for many years to unveil different aspects of the meaning of Borobudur from our Mahayana - Vajrayana perspective, that can be found in the publications:



*NgalSo Tantric Self-Healing 2: Linking this World to Shambala
Making Peace with the Environment
Borobudur: Ocean of Mandalas (Seeds for Peace IV)
Ngalso Kalachakra the Glorious Wheel of Peace Time*

Now in 2012, we are publishing a commentary about how to practise NgalSo Tantric Self Healing at Candi Borobudur, our small explanation of the Karmavibhanga sutra and the lalitavistara (inside this present volume) and are preparing a commentary on Borobudur and the Kalachakra tantra, explaining the sacred geometry of Borobudur and its relationship with the human body and mind, the environment, the buddhist spiritual path and the cosmos. Below is a very short preview of some of the numerical symbolism of Candi Borobudur or Bhumisambhara (the correct Sanskrit name). This will all be explained in detail in my next book.

T.Y.S. Lama Gangchen









Borobudur in Numbers

☯ 4	Directions, 4 directional guardians འབྲུང་བཞི་དང་བསྐྱུང་འཕོེར
༤།༦།༩ 4:6:9	ཞབས་ད Ratio of foot, body and head
༡༠ 10	Number of times you circumambulate Borobudur looking at all bas - reliefs
༡༢, 12	Houses of the zodiac ༡༢ གཟུང་བཅུས་རྒྱ་ལམ་ཁྱིམ
༡༦, 16	༡༦ གཞིས་མིང་རྒྱུད་མཚོན་རྟེན་བཅུ་དྲུག་ Number of upper stupas on upper level , non- dual tantras

<p>༢༤, 24</p>	<p>༢༤ མ་རྒྱུད་གྱི་མཚོན་ཉིན་ཉེར་བཞི་</p> <p>Number of stupas on middle level, the mother tantras</p> <p>ཕྱོགས་རེར་གནོད་སྒྲིན་ཉི་ལུ་ཅུ་བརྒྱུད་</p> <p>number of panels of yakshas each side 12/12</p> <p>ལུ་ཚོད་ཉེར་བཞི་</p> <p>24 hours in a day</p>
<p>༢༨, 28</p>	<p>༢༨ ཁྲིམ་རྒྱ་རྒྱུ་རྒྱུ་ཉེར་བརྒྱུད་</p> <p>Lunar mansions, gyukar</p> <p>གོ་མ་པ་ཉེར་བརྒྱུད་</p> <p>steps the buddha takes when he was just born</p>
<p>༣༠, 30</p>	<p>༣༠ ཉིན་ལྷག་སྤུམ་རྩ་</p> <p>Lunar days in a month, number of degrees in one house of the zodiac</p>



100 ^{༡༠༠}	<p>༡༠༠ བླ་མུ་བའི་ལམ་གྱི་རྣམ་པ་དང་མཐུན་པའི་ཚུ་སྲིན་གྱི་ཁ་ནས་བབས་པའི་ལྷ་ཁ་བརྒྱ་དང་།</p> <p>Number of arteries in the body, waterspouts like crocodiles</p>
101 ^{༡༠༡}	<p>༡༠༡ སྲོག་ཤིང་གཅིག་</p> <p>Number of red channels (arteries in the body) plus the srog shing life channel that runs through main stupa</p>

༡༠༨,
108

༡༠༥ དགྲིལ་འཁོར་གྱི་ཕྱོགས་རེར་བརྒྱ་དང་བརྒྱད་རེ་
ཤར་གྱི་ཕྱོགས་ལ་མི་བསྟོན་པ་བརྒྱ་དང་བརྒྱད་
ལྟེ་འི་ཕྱོགས་ལ་རིན་འབྲུང་བརྒྱ་དང་བརྒྱད་
རྒྱུ་ཕྱོགས་ལ་འོད་དཔག་མེད་བརྒྱ་དང་བརྒྱད་
བྱང་ཕྱོགས་ལ་དོན་ཡོད་གྲུབ་པ་བརྒྱ་དང་བརྒྱད་

༡༠༥ མཚོད་རྟེན་གྱི་ཕྱོགས་གཅིག་གི་ཚད་རྩིས་གཞི་

Number of supreme healers on each side of Borobudur

བྱས་པའི་ལྷུབ་བརྒྱ་དང་བརྒྱད་གྱི་སར་མན་ཏུར་གནས་ཆེན་ལྷ་ཁང་

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<p>120^{.....} 120</p>	<p>དོ་སྐྱོལ་རི་མོ་ འཕགས་པ་རྒྱ་ཆེར་རོལ་པའི་མདོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པའི་མདོ་ Number of lalitavistara basreliefs</p>
<p>183^{.....} 183</p>	<p>183 མཚོད་རྟེན་འདིའི་གནས་གྱི་དབང་དུ་བྱས་པའི་དབྱར་གྱི་ཉི་མ་བྱང་འགོས་བརྒྱ་དང་གྲ་གསུམ་ད ང་མཐུན་པའི་ཐེམ་སྐྱས་བརྒྱ་དང་གྲ་གསུམ་ Days the sun goes to the north in the year (in Indonesia , North is midsummer)</p>
<p>173^{.....} 173</p>	<p>173 གནས་འདིའི་དབང་དུ་བྱས་པའི་ལྗོངས་འགོས་གྱི་ཉི་མ་ལྗོངས་འགོས་བརྒྱ་དང་དོན་གསུམ་དང་མཐུན་པ འི་ཐེམ་སྐྱས་བརྒྱ་དང་དོན་གསུམ་ Days the sun goes to the south (in Indonesia South is midwinter)</p>

<p>360^{***} 360</p>	<p>360 ལོ་འཁོར་མོར་ཞག་སུམ་བརྒྱ་དྲུག་ཅུ་དང་ཚེས་མཐུན་པའི་སྟོམ་པའི་ཐེམ་སྐལ་སུམ་བརྒྱ་དྲུག་ཅུ་</p> <p>Number of moons in a year , 183 +173 = 360 number of steps in Borobudur</p> <p>སྐུའི་དགྲིལ་འཁོར་</p>
<p>ཀེམ་ཀེ</p>	<p>བརྩ་དགུ་ལ་བརྩ་དགུ་འགྲུར་གྲིས་བྲ་མིག་</p> <p>Grid of Borobudur - a royal yantra</p>
<p>365^{***} 365</p>	<p>365 ལོ་འཁོར་མོར་ཉིན་སུམ་བརྒྱ་དྲུག་ཅུ་རེ་ལྟ་དང་ཚེས་མཐུན་པའི་དུས་ཚོད་འཁོར་ལོ་སུམ་བརྒྱ་དྲུག་ཅུ་རེ་ལྟ་</p> <p>སུམ་བརྒྱ་དྲུག་ཅུ་རེ་གཅིག་</p> <p>Number of suns in a year, makara tongues</p> <p>མཚུ་སྐྱིན་ལྗེ་.....དུས་འཁོར་</p>



<p>504^{****} 400</p>	<p>༡༠༧ མཚོད་རྟེན་གྱི་སྤྱོད་གསལ་ཡོངས་ལ་རྒྱལ་བ་རིགས་ལྔ་འཁྲུག་བརྒྱ་ལྔ་བརྒྱ་དང་བཞི་</p> <p>Number of dhyani buddhas on Borobudur</p> <p>༡༠༧ མཚོད་རྟེན་གྱི་སྤྱོད་གསལ་ཡོངས་ལ་བདེ་གཤམ་གསལ་ཡུམ་གྱི་སྐྱུ་ལྔ་བརྒྱ་དང་བཞི་</p> <p>Number of female Buddhas on Borobudur</p>
<p>༧༢༠,</p>	<p>Bas reliefs from beginning karmavibhanaga and jatakamala and lalitavishara where Buddha teaches 4 noble truths /360 x2 = sun and moon years</p>
<p>1008^{****} 900</p>	<p>༡༠༠༨ དགྱིལ་འཁོར་གྱི་སྤྱོད་གསལ་ཡོངས་ལ་ཡབ་ཡུམ་སྲོམ་པའི་སྐྱུ་གཅིག་སྟོང་དང་བརྒྱད་</p> <p>Number of buddhas you pass going up and going down jaya victory</p>

1460 ...
१८७०

१८७० ཕྱོགས་རེར་གྲིབ་ཚོད་འཁོར་ལོ་སྐྱུམ་བརྒྱ་རེ་ལྟེ་རེ་ཕྱིས་པས་སྐོམ་གྲིབ་ཚོད་ཚིག་སྟོང་བཞི་བརྒྱ་དྲུག་ཅུ་
triangles for measurement, solar days in the year times 4
འཕགས་པ་རྒྱན་སྐྱབ་པོ་བཀོད་པའི་མདོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་
༼ དབུས་ཀྱི་དྲ་མིག་ཚུད་པའི་༽

སྐྱེས་རབས་དོ་རྟོགས་ཡང་ཕྱོགས་རེར་སྐྱུམ་བརྒྱ་རེ་ལྟེ་རེ་ཕྱིས་པའི་སྐོམ་དོ་རྟོགས་ཚིག་སྟོང་བཞི་བརྒྱ་དྲུག་ཅུ་
འཕགས་པ་གང་པོ་ལ་སོགས་པའི་རྟོགས་པ་བརྗོད་པ་
འཕགས་པ་བསོད་ནམས་ཀྱི་སྟོབས་ཀྱི་རྟོགས་པ་བརྗོད་པ་
མདོ་སྡེ་ལས་བརྒྱ་པ་

१८७० the number of reliefs in the gandhavyuha sutra, the lalitavistara, the avadanas, jatakamala and karmavibhanga

Avadanas Skt. Purnapramukha avadanas Yataka,

<p>༢༡༦༠, 2160</p>	<p>༢༡༦༠ ལོ་ཉི་མ་སྟོང་བརྒྱ་དང་དྲུག་ཅུ་འཛམ་ས་ལ་འདས་གྲིམ་</p> <p>Years for the sun to process from one zodiac sign to another</p>
<p>25,920 ༣༣༥༢༢༠</p>	<p>༢༥༩༢༠ ལོ་ཉི་མ་གྲི་ལྔ་སྟོང་དགུ་བརྒྱ་ཉི་ལུ་ལ་ཉི་འགྲོ་ས་འཕེལ་རིམ་མཉམ་པའི་སྐོར་བ་གཅིག་འཁོར་ཐུབ་</p> <p>Great year , time for sun to progress through the 12 signs of the zodiac</p>



Borobudur



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

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

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

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

the world. As of this year we also celebrate the annual United Nations International Interfaith Harmony Week, held the first week of February.

Over the years, the Lama Gangchen World Peace Foundation has planted more than 20 Bodhi trees on the grounds of Borobudur, both in memory of lineage holders, masters, teachers, friends and disciples from all around the world, as well as planting trees dedicated to making peace with the environment in the five continents. Moreover, Lama Gangchen was invited to ring the Peace Bell at the nearby Mendut Vihara Buddhist monastery together with the resident monks.

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

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





“I am awestruck by the beauty and profound significance of this sacred site, the birthplace of Lord Buddha. I am moved by the life journey of Prince who left behind all comfortable circumstances to comfort the hard realities of life, late becoming founder of one of the largest religions. As Secretary General of the United Nations, I sincerely hope that the life, philosophy and the teaching of Lord Buddha will guide us to promote peace, harmony and reconciliation among people of different religions, belief, culture and creed.”

United Nations Secretary-General Ban Ki-moon November 1, 2008, Lumbini

Lumbini

As the birthplace of Lord Buddha, the sacred area of Lumbini is one of the holiest Buddhist places. Lumbini is situated at the foothills of the Himalayas in modern Nepal. It has become a UNESCO World Heritage Site in 1997.

The site, described as a beautiful garden in Buddha's time, still retains its legendary charm and beauty.

The birthplace of the Gautama Buddha, Lumbini, is one of the four holy places of Buddhism. It is said in the Parinirvana Sutra that Buddha himself identified four places of future pilgrimage: the sites of his birth, Enlightenment, First Discourse, and death. All these events happened outside in nature under trees.

In 249 BC, when the Indian Emperor Ashoka visited Lumbini, it was a flourishing village. Ashoka constructed four stupas and a stone pillar with the figure of a horse on top. The stone pillar bears an inscription, which in translation reads: 'King Piyadasi (Ashoka), beloved of devas, in the 20th year of the coronation, himself made a royal visit, Buddha Sakyamuni having been born here; a stone railing was built and a stone pillar erected to the Bhagavan having been born here, Lumbini village was taxed reduced and entitled to the eight part (only)'.

Like Borobudur, Lumbini remained neglected for centuries. In 1895, Feuhrer, a famous German archaeologist, discovered the great pillar while wandering about the foothills of the Churia range. Further exploration and excavation of the surrounding area revealed the existence of a brick temple and sandstone sculpture within the temple itself, which depicts the scenes of the Buddha's birth.



ཡང་དགོས་ལྷི་ལོ་ 2077 དང་། 2072 ལོར་ཕྱི་གསུམ་མཐའ་ལག་ནས་དགོ་འདུན་པ་གང་ན་ཞུས་ཀྱིས། ཇི་སྲིད་དུ། བདེ་གཤམ་གསུམ་གསུམ་
མཚོན་དང་དཔེ་མངའ་ཡང་། །འགྲོ་བའི་དོན་དུ་གཞུགས་སྐྱེ་ཅིང་ཡང་གང་ལ། །རྩོན་ཚེད་དེ་གི་ལྟར་ཉེས་པའི་སྤོན་ལུལ་ཡང་། །འཇིག་རྟེན་གྱི་ཞུས་པའི་
རྒྱལ་ཚལ་དུ། །སྲིག་མེད་རྒྱལ་བ་རྣམས་ཀྱིས་རབ་བསྐྱབས་པའི། །ཤས་མཚོག་འདི་ཡིས་རྒྱལ་བའི་སྤྲུལ་ལྷིས་པས། །ཉོན་མོངས་དུག་གསུམ་སྲིབ་པ་གཞན་གྱི་དང་
ནས། །སྐྱུ་གསུམ་དང་དུ་བདག་ཅག་འགྲུར་བར་ཤོག། །ཅིས་གསུང་བ་ལྟར་འགྲོ་བ་རྣམས་ཀྱི་སྲིབ་པ་རྒྱུང་བ་དང་། །ལྷན་བཅུད་ཀྱི་རྒྱུད་པ་ཞི་བ་སྐྱབས་ཀྱི་རྒྱུད་
དུང་མིགས་ནས་བཅོམ་སྟུན་འདས་དཔལ་དོ་རྩེ་འཇིགས་གྱེད་དཔའ་བོ་གཅིག་པའི་སྤོན་ནས་རབ་དུ་གནས་པ་དག་ལེགས་རྒྱུ་མཚོའི་ཚེ་གསོགས་སྲིག་དང་སྐྱབས་རབ་དུ་
གནས་པར་བྱས་པ་དང་། །སྲིས་ཚེད་ནས་པ་འག་འཇིག་གི་སྐྱབས་ཀྱི་དགོངས་དོན་མཚོན་ཚེད་དང་། །འཁོར་ཡུག་གི་ཚེད་དུ་སྲིད་རེ་རེ་མཚོན་པར་བྱས་པའི་གྱེད་

། རྒྱལ་སྤོན་འདི་རང་པོར་འདེབས་འཇུགས་བྱས་པ་སོགས་ཀྱིས་མཚོན་པས་དང་གཞན་རྣམས་ཀྱིས་དགོ་ལུ་བའི་རྩ་བ་འདིས་མཚོན་དུས་
གསུམ་གྱི་དགོ་བའི་རྩ་བ་ཇི་སྲིད་གཅིག་བསལ་པ་འདིས། །སྲིད་སངས་རྒྱལ་གྱི་བསྟན་པ་རྩན་པོ་ཚེ་དར་ཞིང་རྒྱས་པ་དང་། །སྐྱབས་པར་དུ་འཇམ་མགོན་ཐུ་མ་ཚེང་བ་
པ་ཚེན་པའི་གསེར་གྱི་ཡང་འཇུན་ལྟ་བུའི་མདོ་སྐྱབས་རྒྱུད་འབྲེལ་གྱི་བསྟན་པ་རྩན་པོ་ཚེ་དར་ཞིང་རྒྱས་པ་ཡུན་རིང་དུ་གནས་པ་དང་། །བསྟན་འཛིན་གྱི་སྲིབ་པ་ཚེན་དམའ་པ་
རྣམས་སྐྱེ་ཚེ་ཞབས་པད་བརྟན་ཅིང་མཚོང་འཕྲོན་སོགས་མཐར་ཁྲབ་པ་དང་། །དགོ་འདུན་གྱི་སྲིབ་པ་སྐྱབས་མཐུན་གྱིས་སྐྱབས་གཙང་བཤད་སྐྱབས་འཁོར་ལོ་གསུམ་གྱི་གྱེད་
རྣམས་འཁོར་བ་མ་སྤོངས་ཀྱི་པར་དུ་གནས་པའི་དུས་འདའ་བ་དང་། །འཇོམ་གྱིར་ཡང་པའི་ཁྱེད་ལ་ནད་སྐྱབས་འཇུགས་ཅོད་སོགས་མི་མཚོན་རྒྱུད་པ་མཐར་དག་རིང་དུ་
ཞིན་པའོ། །རྣམས་ཚེས་འབྲུབ་དེད་དགས་འཚོ་བ་དང་། །འཇོམ་གྱིར་སྤོང་བཅུད་རྒྱུད་པའི་ཉེར་འཚོ་མཐའ་དག་ཞིན་པ་འགྲོ་རྣམས་ཞི་བདེའི་དཔལ་ཡོན་ལ་ཅིང་གཤམ་

འོངས་སྐྱེད་ལྷུ་སྤོང་བྱུང་བ་དང་། །ལྷོ་ནང་མི་ཤིགས་མང་པོའི་རྒྱུད་ལ་ཐར་པ་ཚེན་པའི་དགོ་རྩུབ་པོ་ན་ཁྲུད་པར་ཅན་འཇོག་སྤྱི་ཚེ་འདིར་མི་མཐུན་ཉེར་འཚོ་མཐའ་དག་ཞིན་པ་
ཤིས་དོན་མཚོང་རྟེན་ཚེན་པོའི་ལྷོ་རྒྱ་བས་དངོས་སུ་འཇུག་བྱུང་བ་དང་། །འབྲེལ་ཐོག་སེམས་ཅན་ཚོ་ལས་འདས་ཚད་རྣམས་ཀྱིས་བྱས་བསལ་གསུམ་སྲིག་ལྟར་མ་ལུས་པ་
ལྱང་ཞིང་དག་ཉེད་པ་རྟེན་མི་མཐུན་མཐར་བྱུག་རྣམས་པ་མཁྱེན་པའི་གོ་འཕང་ཐོབ་པ་སོགས་ཀྱི་ཚེད་དུ་བསྐྱོདོ། །འདེག་དང་གཞན་གྱི་དུས་གསུམ་དང་། །འབྲེལ་
པའི་ཚོགས་གཉིས་ལ་རྟེན་ནས། །རྒྱལ་བ་སྤོང་བཤད་གྲགས་པ་ལོ། །བསྟན་པ་ཡུན་རིང་འབར་གྱུར་ཅིག། །།



ॐ ॐ ॐ	<p>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.</p> <p>The trithika, non-buddhists say (that this stupa) is the palace of the god Vishnu, Shiva, Devi Uma, Brahma and so forth whereas</p>	ॐ ॐ ॐ	25
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ॐ ॐ ॐ	<p>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.</p> <p>This stupa was made in the following manner and offered to the Buddha Kanakamuni. One yogi who gained siddhi made a rainfall of un-husked rice on the surface of twelve days (of walk), which heaped up three stories high.</p> <p>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</p>	ॐ ॐ ॐ	26
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ॐ ॐ ॐ	<p>stupa are offered by Vishnu. The twenty-eight stupas that are close to the upper foundation are constructed by the seventy-two saviors from the pure land Tsangri. The material cause of these stupas are the stone Krama shiraksa.</p> <p>The twenty-eight pillars in the middle are put by the twenty-eight constellations. The material cause of these pillars are also krama shiraksa.</p> <p>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.</p>	ॐ ॐ ॐ	27
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१३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००	<p>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. e. about 37 kilometers). The circumference of the (inner) iron fence is said to be eight yojanas (i.e. about 54 kilometers).</p> <p>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. The stupa together with all its foundations are made out of unhusked rice. Menlung Guru said that now</p>	२८ Ngsalso Gyaiso
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२१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००	<p>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.</p> <p>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.</p> <p><i>(The indication of the direction mentioned above is different: the river Ganja flows in clockwise from the north-east and the river</i></p>	२९ Ngsalso Gyaiso
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१३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००	<p><i>Sita flows in anticlockwise from north west, but there may be some reason or miscalculation.)</i></p> <p>Inside the outer fence, there are many ponds and forests. The two big temples (: one in the north-west and the other in south-west) 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 mini-houses. 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 sizes high.</p> <p>At the eastern-gate of outer fence, there is the temple of huge and fearful stone-stature of Mahakala with consort. In the space</p>	३० Ngsalso Gyaiso
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<p>ॐ</p> <p>ॐ</p> <p>ॐ</p>	<p>ॐ 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.....</p> <p>Then twenty-four finger joints make one cubit. Four cubits make one arm span. 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 Bengal 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</p>	<p>37</p>
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<p>ॐ</p> <p>ॐ</p> <p>ॐ</p>	<p>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:</p> <p><i>"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.</i></p> <p><i>With about twenty Rupees one arrives from Rangun, Thailand to Singapore by train. From there, with about 10 Rupees by ship,</i></p>	<p>38 Nisalsob Gyatso</p>
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<p>ॐ</p> <p>ॐ</p> <p>ॐ</p>	<p>ॐ 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.</p> <p>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</p>	<p>39</p>
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ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་	<p>། 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. We almost every year 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.</p> <p>It is as the following quotation says:</p>	ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་
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ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་	<p><i>Although the Sugatas possess the three bodies, signs and exemplifications they emanate any kind of form body for the sake of the transmigrators.</i></p> <p><i>Even if you are free of faults like a precious jewel,</i></p> <p><i>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.</i></p>	ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་
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ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་	<p>། <i>Having purified the obscuration of the delusion of three poisons May we transform ourselves in the nature of the three holy bodies.</i></p> <p>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.</p>	ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་ ལྷོ་གློ་མཚོ་ལྷོ་གློ་མཚོ་
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<p>ॐ ॐ ॐ ॐ</p>	<p>ॐ related to the three times of ours and others, may the doctrine of victor Sumatikriti increase for long time.</p>	<p>ॐ ॐ ॐ ॐ</p>
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ཚན་ས་ཉ དག་ཞིང་དགའ་ལྗན་ཏུ་བཞུགས་པའི་
སྟོན་ས་དང་རྒྱད་གཅིག་ཏུ་གྱུར་བའི་ བྱང་ཆུབ་སེམས་དཔའི་སྐོར།



Relief 1. The Bodhisattva in Tushita Pure-Land

Level 3, First bas-relief, on the left hand side of the doorway. (The bas-reliefs are on the right hand wall of the passageway and are read from right to left as we circumambulate the stupa in a clockwise direction).

Before the Bodhisattva took his final rebirth as a human being and attained the state of a fully awakened Buddha, the Bodhisattva's pure spacious mind resided in a beautiful light body in Tushita Pure-land. The Bodhisattva had manifested in Tushita like a beautiful fragrant lotus, through countless lifetimes, training his mind until it became pure, tranquil and infinitely-loving. The Bodhisattva's memory was vast and matched by his ability of concentration.

In Tushita, the Bodhisattva's infinite good qualities, magical abilities and discerning wisdom attracted the praise of even the highest worldly devas, Brahma and Sakra. Brahma and Sakra would gather around him, along with a huge retinue of devaputras, nagas, yakshas, gandharvas, asuras, garudas, and kinnaras. They all paid homage to the Great Being and made abundant offerings. All the sentient beings from the multitudes of realms recognised the Bodhisattva as possessing superior wisdom and higher qualities than their own.

In Tushita, the Bodhisattva lived in the finest palace in the entire realm and, through his ability to create pure thoughts, he was continuously surrounded by beautiful sights, smells, tastes, textures and sounds. The beings of that realm were always talking about the Dharma (in eighty-four thousand different ways) and composing vajra songs that extolled the Bodhisattva's many virtues. In Tushita, the Wheel of Dharma turned unceasingly.

Once, while the Bodhisattva was enjoying the purity of his mind and was completely at ease, a sublime vajra song played upon the air. The song had a very important message and purpose, to arouse the Bodhisattva and urge him not to forget his supreme Bodhisattva Vow. In order to complete his work as a supreme doctor and liberator, the Bodhisattva still had to attain Buddhahood and Turn the Wheel of Dharma. For this to happen, it would be necessary for him to take one final rebirth in the human realm and attain Enlightenment and then, to touch the earth and conquer it with his wisdom and stable nature. Now, the time had come for the Bodhisattva to take his last incarnation, for his wisdom to quench all beings' endless desires, and for his compassion to act as the cooling balm to their suffering. The Four Guardians of the world were waiting to offer him the begging bowl. It was now time for him, out of his great compassion, to leave Tushita and spread the Dharma.

ཚོན་པ་ལྷོན་བས་མིའི་སྐྱེ་བ་ལེན་བར་བསྐྱགས་པ།



Relief 2. The Buddha announces he will take a human rebirth

As soon as the Bodhisattva heard the vajra song's request to help all beings, he did not hesitate to act, as he was completely unattached to his pure surroundings and all the pleasures that his endless merit had accrued. Immediately, the Bodhisattva summoned all the other bodhisattvas from the ten directions, as well as the devaputras, apsaras and ordinary devas, to gather in the great hall of the Bodhisattva's palace.

They gathered, eager to hear the news and respectfully paid homage; then the Bodhisattva announced

“In twelve years time I will enter the womb of a mother.” On hearing this, everyone from the different realms was ecstatic and rejoiced for the Bodhisattva, knowing that this would be his final rebirth and that he was going to deliver the teachings of the dharma and spread them even further.



ཚོན་པ་ན་ ལྷའི་བྱ་ བྲམ་ཟེའི་ཆས་སྟོན་ནས་ དེག་བྱེད་ལ་འདོམས་པ



Relief 3. The devaputras disguised as Brahmins, give instructions from the Vedas

After hearing the announcement of the Bodhisattva, some of the devaputras from the realm called Suddhavaśa wasted no time in going to the human realm directly, to make preparations for the Bodhisattva's return.

The devaputras descended to our world, to a place which, in those days was called Jambu, and disguised themselves as brahmins in order to integrate themselves with the other brahmins. The devaputra Brahmins made prophecies informing the other brahmins that a special person would be born, that his conception would be extraordinary and that when he was born, he would have thirty-two auspicious marks on his body.

The devaputra Brahmins made two other prophecies. The first was that if this person was to be successful in a worldly sense, he would become a great Chakravartin King who would conquer many kingdoms without the use of force. The Chakravartin king would have four great armies and possess seven precious treasures: A Wheel (like a space ship), an elephant called Bodhi, a magical horse called Balahaka, an exquisite Queen, and a Jewel that could illuminate a dark sky for many miles around. In his retinue he would have a learned, enlightened and prudent Chancellor and a Counsellor who could fulfil every desire the Chakravartin might have.

This powerful man would come to possess these seven treasures by following a ritual. This ritual involved fasting and having his head anointed on the fifteenth day of the month, before going out onto his terrace, surrounded by all the women of his house. Looking to the east, the Wheel would appear, then he would kneel down and, with his right hand, turn the wheel. The Chakravartin king would repeat the ritual another six times to bring each of the other items into his possession.

The Chakravartin king and his army would then follow the Wheel and, every time the Wheel stopped, they would conquer that place peacefully and the citizens would live in accordance with the ethics of non-violence, as expounded in the Dharma. As a Chakravartin King, he would travel in this way and conquer the whole of the East, South, West and North, practising the dharmas of non-violence and non-force. The brahmin scribes diligently wrote down every detail of the prophecy. After their elaborate prophecy of the coming of the great king, the devaputra Brahmins gave a second, far less glamorous prophecy, that this special man would become a simple monk, renouncing worldly affairs and desires, he would achieve Enlightenment and become a great teacher of devas and humans.

ཚོན་བ་ལྷུང་རང་རྒྱལ་ཡལ་ཚུལ།



Relief 4. The disappearance of the Pratyekabuddhas

After they had informed the brahmins of the Bodhisattva's arrival, the second task of the devaputras was to visit the Pratyekabuddhas. These Solitary Realisers are beings who achieve liberation without a guru in that life. They spend their time in concentrated samadhi and do not teach others directly how to achieve liberation, only communicating through mysterious gestures and symbols. In order for the Bodhisattva to attain Buddhahood, it was necessary for the Pratyekabuddhas to leave because a Wheel Turning Buddha who wants to teach the dharma cannot appear at the same time as Solitary Realisers.

The devaputras respectfully entreated the Pratyekabuddhas to leave and enter Nirvana in order to allow the Bodhisattva to appear in his final rebirth, in twelve years time.

First they visited a rishi at Rajagrha called Matanga and after the devaputras made earnest requests, Matanga rose into the sky and burst into flames that consumed his body; relics fell from sky as he entered nirvana.

Then the devaputras went to the deer park near Varanasi, now called Rsiyatana meaning, 'The Place where the Rishis Rose' and, after hearing the devaputra's requests, five hundred thousand Pratyekabuddhas simultaneously entered nirvana in the same way, by bursting into flames and showering relics.

ཚོན་པ་ལྟེ་བྱུང་ཆུབ་སེམས་སྐྱོན་དཔལ་དགའ་ལྡན་གྱི་སྐྱེ་ཚོས་བསྟན་པ།



Relief 5. The Bodhisattva gives instructions and teachings to the Tushita Devas

Meanwhile in Tushita, the Bodhisattva had four visions relating to his next incarnation. The first vision was of Time: timing was an important consideration as he did not want to return to the human realm at a time when people were still developing, but rather, when they had evolved. The second vision was of Land: it was important to choose a place where people were not barbarians and had good qualities. The third vision was of Country, since it was important to choose a country that was geographically central, so that the dharma could spread easily. The fourth vision was of Family, because it was important that he was born into an appropriate family, conducive for an emerging Buddha.

Together, the assembly decided that the best place to be reborn would be in the region of Jambu (on the Indian subcontinent). However, deciding which family the Bodhisattva should be born into caused great discussion amongst the bodhisattvas and devaputras. They suggested many potential parents from royal families in the area of Jambu, such as the family of the Vaidhe, or of the Kosala. The assembly debated the different families' good and bad qualities. Nevertheless, there were drawbacks in each family; for example some fathers was devoted to the dharma but too old, or too proud. Meanwhile, other families were in conflict with the surrounding kingdoms and therefore would not provide a peaceful or stable environment for the Bodhisattva to grow up in. Still other potential parents did not have enough spiritual inclination.

The question of who would be the most suitable family so confounded the assembly of bodhisattvas and devaputras, that the bodhisattva called Jnanaketudhvaja proposed that they should ask the Bodhisattva for help in choosing the correct parents. They appealed to the Bodhisattva's superior wisdom and he meditated for a while. When he emerged from his meditation he announced: "For the last rebirth of a Bodhisattva the criterion that the family must fulfil is that both parents should come from lineages of Chakravartin kings and possess the sixty-four kinds of perfection, and the mother should be endowed with an additional thirty-two perfections." The Bodhisattva then went on to list the numerous qualities of the family and mother. Furthermore, the Bodhisattva specified the date when the conception should take place, namely during the increasing moon on the fifteenth day of the lunar month when the full moon would be in conjunction with the most divine and auspicious of constellations, Pushya.

The bodhisattvas and devaputras carefully considered who might possess all these qualities and then the family name of Sakya emerged. The city of the Sakyas was in the region of Jambu and was very prosperous; the citizens were peaceful and the Rajah Suddhodana, (King Pure Food) was a good man from a Chakravartin lineage. His wife, Rajini Mayadevi (Goddess of Illusion), was the daughter of the previous Sakya Rajah, Suprabuddha; she possessed every one of the thirty-two qualities and was devoted to spiritual endeavours.

Once the arrangements for the Bodhisattva's final rebirth were decided, all that remained to be done before the Bodhisattva's descent into the human realm was to follow the tradition of each of the previous buddhas before their final incarnation and proclaim the Cyutyakaraprayoga or "The Breath of Life". The Bodhisattva went to the great assembly hall, where all the bodhisattvas, devaputras and apsaras were gathered ready to listen to the Bodhisattva's final teaching in Tushita.

The Bodhisattva sat upon a lion throne and blessed the four directions. Hundreds of thousands of offerings and prostrations were made to the Bodhisattva. Then he gave his final teaching, transmitting the One Hundred and Eight Luminous Doors of the Dharma.

The 108 Luminous Doors of the Dharma

1. Faith leads to undivided intention.
2. Great Pleasure leads a confused mind to serenity.
3. Sources of Joy develop a body which is clear and light.
4. Joyfulness purifies the mind.
5. Restraint of the Body purifies the three faults of the body.
6. Restraint of Speech abandons the four faults of speech.
7. Restraint of the Mind abandons envy, covetousness and false views.
8. Mindfulness of the Buddha leads to a pure view of the Buddha.

9. Mindfulness of the Dharma leads to pure teaching of the Dharma.
10. Mindfulness of the Sangha leads to avoidance of wrong actions.
11. Mindful practice of Generosity leads to renunciation.
12. Mindful practice of Good Conduct leads to the fulfilment of aspirations.
13. Mindfulness of the devas leads to an excellent mind.
14. Love leads to generosity.
15. Compassion leads to the virtue of doing no harm.
16. Joy clears away displeasure.
17. Equanimity lead to a contempt of desire.
18. Realisation of Impermanence overcomes passion for objects of desire, whether they have form or are formless.
19. Realisation of Suffering leads to the cessation of suffering through prayer.
20. Realisation of Egolessness leads to cessation of grasping onto a false idea of self.
21. Realisation of Peace leads to not being burnt by passion.
22. Self-Respect leads to inner peace.
23. Modesty leads to outer peace.
24. Truthfulness leads to not deceiving devas or men.
25. Reality leads to not deceiving oneself.
26. Practice of the Dharma leads to depending on the Dharma.
27. Refuge in the Three Jewels leads to overcoming the three unfortunate states of being.
28. Caring leads to not destroying the root of virtuous actions.
29. Knowledge of Right Actions leads to not despising others.
30. Knowledge of Oneself leads to modesty.
31. Knowledge of other beings leads to not blaming others.
32. Knowledge of the Dharma leads to enthusiasm for the Dharma and the things that are conducive for dharma activities.



33. Knowledge of Time leads to discerning what is useful.
34. Conquering Pride leads to the perfection of Knowledge.
35. Thoughts free of Hate and Ill-Wishing leads to protecting oneself and others.
36. Abandoning Anger leads to not having regret.
37. Respect leads to having no doubts.
38. Realisation of what Actions are Non-virtuous leads to abandoning thoughts of desire.
39. Absence of Wickedness leads to abandoning wicked thoughts.
40. Absence of Ignorance leads to clearing away ignorance.
41. Interest in the Dharma leads to having an understanding of what it actually means to take Refuge, and what the Dharma means.
42. Desire for the Dharma leads to obtaining the light of the Dharma.
43. Looking for Teachings on the Dharma and Listening to it leads to the correct way of realising the Dharma.
44. Proper Application leads to continuous perfection.
45. Knowledge of Name and Form leads to non-attachment.
46. Right View leads to obtaining liberation through Knowledge.
47. Abandoning Desire and Hatred leads to a mind free from inflation and depression.
48. Understanding the Nature of the Five Aggregates (Form, Feeling, Discrimination, Compositional factors and Consciousness) leads to the understanding of suffering.
49. Equanimity leads to abandonment of all production.
50. Clarifying the Senses leads to meditation on the path.
51. Patience leads to the prevention of birth.
52. Mindfulness of the Body leads to a tranquil body.
53. Mindfulness of Feeling leads to cutting the flow of feelings.
54. Mindfulness of Mind leads to the realisation that the mind is like an illusion.
55. Mindfulness of the Dharma leads to an awareness without obscuration.



56. The Four Renunciations lead to abandoning all that is non-virtuous and accomplishing all that is virtuous.
57. The Four Foundations of Supernatural powers lead to lightness of body and mind.
58. The Power of Faith leads to freedom and not depending on others.
59. The Power of Effort leads to possessing extraordinary awareness.
60. The Power of Mindfulness leads to doing good works.
61. The Power of Concentration leads to the complete liberation of mind.
62. The Power of Wisdom leads to awareness and discrimination.
63. Strength of Faith leads to overcoming Maras.
64. Strength of Effort leads to freedom from regressing.
65. Strength of Mindfulness leads to not being disadvantaged.
66. Strength of Concentration leads to abandoning conceptual thoughts.
67. Strength of Wisdom leads to not being controlled.
68. Awakened Understanding of Mindfulness leads to knowing the Dharma accurately.
69. Awakened Understanding of Investigation of the Dharma leads to fulfilment of all the Dharmas.
70. Awakened Understanding of Effort leads to extraordinary realisations.
71. Awakened Understanding of Joy leads to accomplishments in contemplation.
72. Awakened Understanding of Refined Practice leads to accomplishing whatever you desire to do.
73. Awakened Understanding of Concentration leads to recognition of the equality of all Dharmas.
74. Awakened Understanding of Equanimity leads to indifference to all forms of birth.
75. Right View leads to faultlessness.
76. Right Intention leads to abandoning all mental selectivity, conceptualisation and interpretation.
77. Right Speech leads to understanding that a single syllable or an entire discourse are the same as an echo.
78. Right Conduct leads to not producing bad karma, and preventing bad karma from ripening.
79. Right Livelihood leads to cessation of all acquisitiveness.
80. Right Effort leads to passing to the other shore.



81. Right Mindfulness leads to no need for memory or fixing the mind on anything.
82. Right Concentration leads to obtaining the concentration of an unconfused mind.
83. The Mind of Enlightenment leads to the continuation of the family of the Three Jewels.
84. Aspiration leads to not desiring a lesser vehicle.
85. Higher Aspiration leads to high motivation to be involved with the Buddhadharma.
86. Application leads to the perfect fulfilment of all virtuous qualities.
87. The Perfection of Generosity leads to complete purity of the Principal Signs, the Secondary Characteristics and the Buddha-field, and to the complete maturation of beings who have been bound by greed.
88. The Perfection of Ethics leads to overcoming all bad and unfortunate forms of existence, and the complete maturation of beings who have been caught in bad behaviour.
89. The Perfection of Patience leads to the complete abandonment of wickedness, malice, hatred, pride and haughtiness, and the complete maturation of beings who have been bound by bad intentions.
90. The Perfection of Effort leads to the practice of all virtuous qualities, and the complete maturation of beings who have been caught in indolence.
91. The Perfection of Meditation leads to the birth of all superior knowledge and meditation, and the complete maturation of beings who have been inattentive.
92. Skilful Means lead to attaining all the Buddhadharma and to teaching correct action in ways that engage beings to the teachings.
93. The Four Means of Conversion lead to the gathering of all beings to obtain Enlightenment and understand the Dharma.
94. Complete Maturation leads to not being attached to personal wellbeing and to living without regret.
95. Upholding the Dharma leads to completely abandoning all fettering passions.
96. Accumulation of Merit leads to sustaining all beings.
97. Accumulation of Awareness leads to fulfilment of the Ten Powers of a Buddha.

98. Accumulation of Calm Abiding leads to obtaining the concentration of a Tathagata.
99. Accumulation of Intense Insight leads to obtaining the Eye of Wisdom.
100. Entry into the Clear and Exact Knowledge leads to obtaining the Eye of Dharma.
101. Entry into Reliable Meaning leads to the Pure Eye of the Buddha.
102. Acquisition of the Dharani leads to retaining all the words of the Buddha.
103. Acquisition of Brilliance leads to delighting beings through fine discourse.
104. Acceptance of the Correct Teachings leads to bringing everything into accord with the Buddhadharmā.
105. True Acceptance leads to fulfilling the Prophecy of Enlightenment.
106. The Stage of Irreversibility leads to the perfection of all the Buddhadharmā.
107. The Wisdom that proceeds from Stage to Stage leads to initiation by the wisdom of omniscience.
108. The Stage of Initiation leads to descent into the womb of a mother, to birth, to manifesting in the world, to the practice of austerities, to the journey towards the Bodhimanda, (the place of enlightenment), to the defeat of Mara, to manifesting the Enlightenment of Buddhahood, to Turning the Wheel of Dharma, and to demonstrating to passing into Parinirvana.

After hearing the teaching, no less than eighty-four thousand devaputras spontaneously achieved Enlightenment. Thirty-two thousand, who had previously practised good conduct, achieved pure patience. Thirty-six million devaputras purified the Eye of the Dharma as a direct result of listening to these teachings from the Bodhisattva. The Bodhisattva then gave a final warning to the residents of the heavenly Tushita Pure-land who were easily distracted from practising the dharma because of their abundance of opportunities for sensual enjoyments (as the pure-lands are devoid of suffering). The Bodhisattva said “Remember that every heavenly and pleasurable experience arises from previous good actions and the accumulation of merit. Do not squander all your merit or let your past virtuous deeds be wasted. If you pursue only your desires, which are changeable and inexhaustible and bring no satisfaction, you will regress into unfavourable rebirths.

Goddesses who delight are no different from actors or dancers, who connect with the audience only for the duration of a performance and then disappear as in a dream. They cannot follow you, unlike accumulated merit, which follows you from lifetime to lifetime.

True satisfaction and happiness come from listening to the Dharma and practising generosity, ethics and patience with firm conviction and mindfulness. All the supernatural abilities that I have attained, as well as my superior wisdom and awareness that you see and admire and aspire to, have come from practising those qualities with great effort. They cannot be attained simply by talking about them or by earnestly asking that they appear.

Also, do not expect every positive action you make to yield an immediate positive result that you can see. In fact, have no expectations! However, you should not become passive because if you do not act, nothing can be achieved; only you can liberate yourself.

Especially because you reside in a pleasure realm, it is important to remember times when you have suffered, in order to recall why you want to cease the endless rounds of rebirth.

Let go of wrong views, desires and harmful habits. Find a place conducive to practice, surrounded by spiritual friends. Listen to the Dharma and let it illuminate your way.

In my previous incarnations following the path of a Bodhisattva, countless sentient beings helped me on my way by giving material help and encouraging words. Now, I need to honour all those beings' kindnesses, so that they won't have been in vain, by becoming a completely Enlightened Buddha and by causing the Dharma to rain down."



ཚོན་པ་ཙམ་སྟོན་པ་དང་རྒྱུད་གཅིག་ཏུ་གྱུར་པའི་བྱང་ཆུབ་སེམས་དཔལ་
རང་གི་ཚོད་པན་ རང་གི་བརྒྱུད་འཛིན་བྱམས་པ་ལ་གནང་བ།



Relief 6. The Bodhisattva gives his crown to his successor, Maitreya

The devaputras rejoiced at the Bodhisattva's final teaching and were encouraged and inspired to pursue their own paths to enlightenment. However, they were also very moved and sad. They wept because they did not want the Light of Tushita to leave, and they implored the Bodhisattva to stay. They were worried that Tushita would lose its Vajra Lamp.

The Bodhisattva assured the devaputras that Tushita's light would not diminish in his absence and urged them not to have any fear. Then, the Bodhisattva called forward Maitreya and crowned him as his successor, to become the next Buddha to achieve Enlightenment after himself. Until the time comes when he must descend from Tushita, Maitreya will teach the dharma to the devaputras in the Bodhisattva's place.



ཚོན་པ་ལ། བྱང་ཆུབ་སེམས་དཔལ་ས་ རང་ཉིད་རྣམ་པ་རི་ལྟ་བུ་ཞིག་
སྟོན་དགོས་པའི་ སྐོར་ལ་ ལྷ་དང་མཉམ་དུ་ བཀའ་མོལ་གནང་བ།



Relief 7. The Bodhisattva consults with the devas about what form he should assume

Having now established the time, the place and the family, and having given the teaching on the one hundred and eight qualities for Enlightenment, there was one last detail to resolve before his descent into the womb. What form should the Bodhisattva take? The Bodhisattva consulted his counsellors and they came up with many suggestions: as a human, as Brahma or Sakra or Rahu, or even as a garuda. But one member of the counsel, Ugratejas, who was a devaputra from the Brahma realm and a Rishi in a previous existence, reminded everyone that in the vedas, the brahmin's sacred books, it was prophesied that the Bodhisattva would enter the mother's womb in the form of a white, six-tusked elephant. The elephant would be endowed with thirty-two auspicious marks, and it was in this form that the brahmins would recognise him as the Great Being who they had been waiting for.

Before the Bodhisattva manifested in the home of Rajah Suddhodana, the Bodhisattva caused eight auspicious signs to appear. First, the ground became even like a child's hand, without roughness or thorns, devoid of poisonous insects and snakes, smooth like lapis lazuli, and strewn with flowers. Secondly from the Himalayas, flocks of beautiful and exotic birds arrived in the palace gardens. Thirdly, even though it was not the right season, the trees and bushes flowered and produced fruit. The fourth sign was that the lakes and ponds belonging to Rajah Suddhodana became filled with thousand-petalled lotuses. The fifth sign was that all the stores of ghee, oil, honey, sugarcane juice and sugar became inexhaustible. No matter how much of these substances was used, the stores replenished themselves. The sixth sign was that the musical instruments in the women's quarter of the palace played soft, sublime music by themselves. The seventh sign was that all the chests of treasure and jewels in the royal vaults spontaneously burst open and overflowed with more jewels. The eighth and final sign was that the palace was filled with clear light, brighter than moonlight or sunlight, which filled everyone with a sense of contentment and tranquility.



ཚན་བ་༩ ཡབ་ཟས་གཙང་དང་ཡུམ་འབྲུལ་ལྷ་མོའི་བཀའ་ཚིལ།



Relief 8. Mayadevi's conversation with Suddhodana

One evening after bathing, Queen Mayadevi visited her husband, the Rajah Suddhodana, because she wanted to make a request. Mayadevi was unaware that she had been picked out as the intended mother to a bodhisattva but, recently, her mind had been preoccupied by spiritual and religious matters. Although she was naturally very devout, she had an overwhelming urge to go into retreat and she asked her husband's permission to go into seclusion and requested that he prepare a sanctuary for her. Maya explained to Suddhodana that she felt a sudden desire to be quiet, to engage in the eight branches of spiritual practice and to abstain from wasteful activities. Furthermore, Maya requested that she was to be attended only by her closest female servants, with no eunuchs or male servants.

Mayadevi was by far Suddhodana's favourite wife and he admired her spiritual sensibilities, so he arranged everything according to her wishes.

ཚན་བ་༩ ལྷ་འི་བུ་མོ་རྣམས་ཀྱིས་ ཡུམ་སྐྱུ་འགྲུལ་
ལྷ་མོ་རང་ཉིད་ཀྱི་ གཟེམ་འགག་ཏུ་ བཅར་བ།



Relief 9. Mayadevi in her chamber is visited by the devas' daughters

The daughters of the devas were also caught up in the excitement of the Bodhisattva's final descent from Tushita and were very curious to see who the Bodhisattva's mother was going to be. So they gathered the finest offerings and disappeared from the deva realm to the city of Kapila. The resplendent goddesses entered Suddhodana's palace. They found Mayadevi reclining on a couch; they hovered above her and admired her beauty. The deva daughters were surprised that a human could be so beautiful that she even surpassed the beauty of the devas. The daughters concluded that Mayadevi must actually be the daughter of a deva who had coupled with a human. The goddesses circumambulated the Rajini and threw flowers and petals over her before returning to the deva realm.



ཚན་བ་༡༠ ལྷ་རྣམས་ཀྱིས་ བྱང་ཆུབ་སེམས་དཔའ་དང་
ལྷན་ཅིག་ཏུ་ འདུག་པར་ ཐག་གཅོད་པ།



Relief 10. The devas decide to accompany the Bodhisattva

A huge congregation of hundreds and thousands of devaputras gathered together, including the highest devas, Sakra and Brahma. The devaputras were unsettled and were not content to let their master go into his last incarnation without their assistance. They were trying to decide who would be the best candidates to accompany the Bodhisattva and help him in his next incarnation.

Who was willing to give up all the sublime, pure pleasures of Tushita, to serve the Bodhisattva and so further themselves on the path to Enlightenment by descending with him into the filthy, smelly realm of the humans?

In the end, out of love and great devotion to the Bodhisattva and inspired to pursue their own path of Enlightenment, every one of the hundreds of thousands of devaputras decided to leave Tushita with the Bodhisattva in order to protect and serve him.

Together, all of them wanted to witness his birth and see the baby Bodhisattva's first seven steps; they wanted to witness the moment when Sakra and Brahma picked him up and performed the ablution. And together, they wanted to follow the Great Being throughout his momentous journey to Enlightenment.



ཚན་པ་ཀྱི་ བྱང་ལྷུ་མེས་ས་དབང་གཞན་རྣམས་ཀྱིས་བྱང་ལྷུ་
མེས་ས་དབང་དེ་ལ་ བསྟོད་ལྷན་མཛད་པ།



Relief 11. The other bodhisattvas pay homage to the Bodhisattva

Several hundreds thousand bodhisattvas, each of whom had a single life remaining until they too attained Buddhahood, came from the four directions to honour the Bodhisattva before he left Tushita to obtain Enlightenment.



ཚན་བ་ཉམ བྱང་ཚུབ་སེམས་དཔལ་དེ་ཉིད་ མི་ལྷལ་དུ་བྱོན་པ།



Relief 12. Descent of the Bodhisattva

The Guardians of the Four Directions, together with Sakra and the other devas, decided to go to the human realm ahead of the Bodhisattva to visit Mayadevi. Before they left, they sternly instructed a multitude of beings from the lower realms - the asuras, kumbhandas, rakshas, mahoragas and kinnaras, to guard and protect the Bodhisattva. Under no circumstance were they allowed to harm any humans.

The devaputras entered Mayadevi's chamber with flowers and offerings and, bowing respectfully before her, announced to Mayadevi that the Bodhisattva was on his way.

Above in Tushita, seated on the Srigarbha (Glorious Womb) throne, surrounded by countless glorious bodhisattvas, devaputras, nagas and all sorts of beings, the Bodhisattva began his departure. From his body, light rays emanated, simultaneously illuminating the three thousand great thousand (one billion) worlds. In that moment, all sentient beings from every realm were able to see each other. Normally, we cannot see beings from the other realms that co-exist with ours, and we tend to think these other strange beings live only in stories and myths. However, the Bodhisattva's descent created a rare moment when multitudes of sentient beings from a billion different worlds were made aware of each others' existence.

All three thousand great thousand (one billion) worlds began to shake, yet melodious and joyful songs sounded out, abating all fears. During that moment, everyone felt free; even those with unfortunate rebirths were freed from fear and suffering. All sentient beings cherished each other and there were no more enemies.

Millions of devas carried the Bodhisattva, in his temple, on their heads and shoulders. They were followed by a majestic divine procession, resounding with vajra songs, all the way from Tushita to the land of Jambudipa.



ཚོན་བ་ཀྱི་ཡུལ་གྱི་ལྷ་མ་ས་སུ་བཞུགས་པ།



Relief 13. The Conception

The month of Vaisakha, under the constellation of Vaisakha, marks spring time in the land of Jambu. On the fifteenth day of the month when the full moon was in conjunction with the astrologically divine constellation of Pushya, Queen Mayadevi was sleeping and the Bodhisattva descended into the human realm.

As the Bodhisattva entered the right side of his mother's womb in the form of a beautiful white elephant with six tusks, he retained his vast memory and all the wisdom he had acquired over his countless lives. This is quite unlike normal people who, when they take a new rebirth, in most cases forget everything.

Once inside the womb, the Bodhisattva remained on his mother's right side, never moving to the left. Mayadevi remained unconscious, sleeping peacefully as the Bodhisattva entered her womb. She saw his arrival as a beautiful white elephant in a dream.

At the same time as the Bodhisattva's arrival in Maya's womb, a lotus from the depths of the earth's ocean began to grow, and ascended through all the realms, higher and higher until it reached the realm of Brahma. Only Brahma himself could see the lotus, and the lotus yielded one drop of nectar which was the essence of all the power of the three thousand worlds. Brahma caught the nectar in a bowl made of lapis lazuli and offered the drop to the Bodhisattva.



ཚན་བ་༡༤ ལྷ་ནམས་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་
དེ་ཉིད་ལ་བསྐྱོད་པུག་མཛད་པ།



Relief 14. The devas pay homage to the Bodhisattva

Inside Mayadevi's womb, the Bodhisattva did not take the form of a tiny human foetus; instead he retained the beautiful form of a Bodhisattva. Even when he was in the womb, he did not contact his mother's flesh but, as he entered into his mother's side, he immediately arrived at the spacious Ratnavyuha (Jewelled Expanse) palace. There, he was adorned in a special cloth called the Satasaharavyuha, which can only be made for a Bodhisattva in his final incarnation.

Early in the morning, the Bodhisattva was visited by the Guardians of the Four Directions, and by Sakra and Brahma and a multitude of devas, devaputras and yakshas. Each one made multitudes of offerings and promised to serve and protect him. The Bodhisattva invited them all to sit down on comfortable seats and, as more guests arrived, so more seats appeared. The Bodhisattva gave Dharma teachings within the Ratnavyuha palace inside Mayadevi's womb.



ཚན་བ་༡༥ ཡུམ་སྐྱུ་འབྲུལ་ལྷ་མོ་སྲུང་ན་མེད་པའི་
ཤིང་རྩེད་དུ་གཤེགས་པ།



Relief 15. Mayadevi retires to the asoka wood

When Mayadevi awoke, she felt extremely well and blissful. The feelings of peace and contentment that she experienced were completely new to her. She could vividly remember details of the dream and recalled the white elephant with six tusks. The peaceful and uplifting sensation of the incredible dream lingered long after she had opened her eyes and was fully awake. Mayadevi dressed and left her chamber. She went into the asoka wood and sent one of her servants to request King Suddhodana to visit her.

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ཚན་བ་༡༦ རྒྱལ་པོ་རང་ཉིད་ བཟུང་མོ་སྲུག་ག་ཤེབས་པའི་སྐོར།



Relief 16. The Rajah comes to visit his wife Mayadevi

When Suddhodana was informed that his wife wanted to see him, he was overjoyed and quickly rallied his ministers, advisers and retinue. They hurriedly made their way to the asoka wood. However, when Suddhodana reached the entrance to the wood, he was stopped in his tracks by an unseen force. He was completely unable to move; scared, his body felt as heavy as lead. Suddhodana panicked and exclaimed

“Never in my life have I felt as heavy as this! Even when I have had to go into battle, I have never been frozen with fear. What is happening to me?”

The devaputras from Suddhavasa heard the Rajah and appeared in the sky, announcing the arrival of the Bodhisattva. They informed Suddhodana that the Bodhisattva had entered the womb of his wife, Mayadevi, and that the auspicious child was to be Suddhodana’s son. The surprised Suddhodana bowed respectfully , at which point he was released from the magical sensation of heaviness and could enter the wood.



ཚོན་པ་ཉལ་ ལྷ་འབྲུག་ལྷ་མོ་རང་ཉིད་ལ་བྱུང་བའི་ མི་ལམ་
ར་གྱི་སྐོར་ལ་ དེའི་འབྲེལ་དོན་ལྟ་བུ



Relief 17. Mayadevi relates her dream and asks for an interpretation

When Suddhodana reached his wife, he tenderly asked how he could serve her. Mayadevi urgently told him about her dream. She described being surrounded by millions of beautiful devas and the strange occurrence of how a radiant white elephant with six tusks had entered her womb through her right side without causing her any pain. Mayadevi told Suddhodana that the dream was so vivid and her mind so calm and clear, it was as if the dream had really happened.

Maya became very concerned and asked for her husband's help to find out if the dream was a good or a bad omen. She asked him to consult the brahmins, who were particularly adept at dream interpretation and astrology, to explain the meaning of the dream.



ཚན་བ་ཏུ་མི་ལམ་གྱི་བཤད་བཤ།



Relief 18. The interpretation of the dream

The brahmins were immediately summoned. They brought their sacred books and Maya related her dream once again. The brahmins listened carefully and looked up all the significant details in their texts. At last, they determined that the Rajini's dream was immensely auspicious and that the future would bring only happiness to the family. They explained to Maya that her dream accorded with a prophecy made twelve years earlier: she would give birth to a child bearing thirty-two auspicious marks. The special child would grow up to be either a powerful world-conquering Chakravartin King, or else a renunciate monk who would become a Buddha for the benefit of all beings.



ཚན་བ་༡༩ བླ་མ་ཐེ་ལ་གཞེངས་བསྟོན་བ།



Relief 19. Rewarding the brahmins

Suddhodana was extremely pleased with the favourable prediction that he was to father a Chakravartin son, and he rewarded the brahmins handsomely with excellent food and many expensive gifts.



ཚོན་པ་ཨོ ལྷ་རྣམས་ཀྱིས་རང་ཉིད་ཀྱིས་
ཕོ་བླང་ ཡབ་སྲས་གཙང་ལ་འཇུག་ག།



Relief 20. The devas offer their palaces to Siddhodana

Suddhodana wanted to ensure that his wife had everything she needed during her pregnancy and asked himself “Where is the best place for her to spend her pregnancy in peace?” No sooner had the thought come into his mind, than the four great kings of the devas appeared before him. Sakra assured Suddhodana that they would find a suitable palace for the Bodhisattva and his mother; he offered Suddhodana a palace like the grand palace Vaijayanta in the abode of the Thirty-Three Devas.

The second deva king, Suyama, offered his palace as well. Suyama claimed that his palace was better than ten million of Sakra’s palaces. Santusita, the third deva king, offered the palace that the Bodhisattva used to live in whilst in Tushita. The fourth king, Sunirmita, wanted to outdo the other three deva kings and offered a palace like those seen only in dreams. Another devaputra from Parinirmita, called Vasavartin, came forward and said “None of those palaces, however beautiful, would be suitable because they all belong to the desire realm” and he offered his palace instead. Unable to decide which dwelling to accept and not wanting to offend any of the devas, Suddhodana prepared a dwelling as well.



ཚོན་པ་༡༡ ཡུམ་སྐྱུ་འབྲུལ་སྐྱ་མོ་དུས་གཅིག་ཏུ་ ས་ཚ་དུ་མར་སྒྲར་བ།



Relief 21. Maya appears in different palaces simultaneously

Thanks to the kindness of the devas, the Bodhisattva and his mother had many suitable places to live over the ten lunar months while Mayadevi was pregnant. Instead of choosing just one palace, the Bodhisattva, through the power of contemplation, emanated Queen Maya in all the palaces simultaneously, whilst he sat cross-legged in her womb on her right side. By this means, each of the deva kings was content, believing that the Bodhisattva was living only in his palace. After the birth, the palaces in each of the deva realms were made into shrines in honour of the Bodhisattva.



ཚན་པ་ཉམ ལྷ་འབྲུལ་ལྷ་མོས་ནད་པ་རྣམས་ བཙོས་པ།



Relief 22. Mayadevi heals the sick

During the time Mayadevi carried the Bodhisattva in her womb, she developed amazing presence and incredible healing ability. Anyone who had lost their mind immediately regained their senses when they saw her. Any non-humans who had contact with her immediately took a better rebirth. And people who were sick or diseased felt relief when she put her right hand over their heads. Mayadevi also gained a miraculous knowledge of herbs and medicines and spent a lot of time collecting and preparing healing herbal medicines that she gave to the people who visited her, which treated and completely cured their diseases.



ཚན་བ་ཉེ བསོད་སྦྱོམས་བགོ་བ།



Relief 23. Distribution of alms

Suddhodana was extremely proud and excited to be the father of a special baby. To celebrate the arrival of his new son, he organised alms to be distributed all over the city of Kapilavastu. Through his generosity, Suddhodana fed, clothed and sheltered everyone who needed it. Poverty was eradicated from his kingdom as he tried to satisfy everybody's material desires. Not only did he ensure that everybody had enough food and resources to live, but he gave people extra wealth so that they could have parties and celebrate.



ཚན་པ་༡༧ ཡབ་ཟས་གཙང་ ཚངས་སྤོད་ལྟར་གནས་པ།



Relief 24. The Rajah Suddhodana as a brahmacharin

In the city of Kapilavastu the huge party lasted four months. Instead of working, people celebrated with music, singing and dancing and wonderful food and drink. Everybody was included in the celebrations. However, the sponsor of the party, the Rajah Suddhodana, refrained from the festivities and from the business of ruling his kingdom. Instead, he felt the need to go into quiet retreat and observe religious practices. Suddhodana retired into the forest and lived the life of a brahmacharin (a celibate meditator), devoting himself to purification and ascetic spiritual practices.



ཚན་བ་༢༥ ལྷོན་བས་སེར་སྐུའི་གཞིར་ཚོ་འབྲུལ་གྱི་མཇེད་བ་གནང་བ།



Relief 25. The miracles at Kapilavastu

When it was almost time for the Bodhisattva to be born, thirty-two auspicious signs heralded his arrival. The whole city bloomed: every bush and tree was laden with flowers and even the plants that were out of season, blossomed. In empty spaces, miraculous jewelled trees appeared. Pure water flowed in the streams, at just the right temperature. Some streams flowed warm, but not too hot, while others were full of cooling water that was sweet and scented. From the mountains of the Himalayas, lion cubs ambled down to the Sakya kingdom, circumambulating the city of Kapilavastu three times. Five hundred infant white elephants appeared to Suddhodana and touched his feet with their trunks. In the palace, playful apparitions of deva children were seen and baby devas, wrapped in beautiful cloth, were gently rocked. Ten thousand jewelled vases circled the city. Daughters of the devas and nagas appeared in the sky and thousands upon thousands of other goddesses appeared bearing abundant offerings. The palace was completely decorated in garlands of precious stones.

Then, everything became completely still: the wind stopped blowing and the rivers and streams stop flowing. All wild animals ceased their barks, hoots and cries and men stopped their work. The planets and stars stopped orbiting and held completely still, suspended in space; the constellation of Pushya appeared.

High and low places were levelled. Everywhere became pure, without roughness and thorns, even like a child's hand and smooth as lapis lazuli. Pregnant women gave birth easily. And the devas of the sala woods were seen in the treetops.



ཚོན་པ་༢༦ ལྷ་འདུལ་ལྷ་མོ་ལྷ་མི་ནི་ལ་ལེགས་པའི་བྲ་ལྷོགས།



Relief 26. The preparation for the journey to Lumbini

Through his clairvoyant powers, the Bodhisattva let his mother know that the birth was approaching, to give her time to make preparations and, that evening, she visited her husband. Mayadevi wanted to give birth in the pleasure gardens of Lumbini, because this was a pure and tranquil place. She wanted to be surrounded by nature amongst the sala trees when she gave birth to the pure being she had been carrying for ten lunar months. Maya knew that her choice of birthing place was an odd request and was concerned that Suddhodana would think it unsafe or not befitting a royal wife to give birth in the Lumbini wood under an open sky. But Suddhodana had also been meditating and following purification practices and was of a similar mind. So, when Mayadevi asked his permission he agreed wholeheartedly, readily complying with her wishes.

Suddhodana organised a huge procession to accompany them to Lumbini and called for thousands of elephants, horses and chariots, as well as musicians, warriors and female attendants. He ordered the road to the garden and the garden itself to be decorated with silk banners and jewels.



ཚོན་བ་ནལ་ ལྷ་འབྲུག་ལྷ་མོ་ལྷ་སྒྲི་ནི་འཛམ་དུ་ཕེབས་པ།



Relief 27. Mayadevi goes to the park at Lumbini

Excitedly, the daughters of eighty-four thousand devas looked down on the royal procession; the devas waved silk scarves and threw flowers over the eighty-four thousand chariots, the eighty-four thousand elephants and the eighty-four thousand warriors and maidens. Eighty-four thousand daughters of the nagas, of the kinnaras, the gandharvas and the asuras brought an abundance of offerings. Thousands of Sakya relatives attended the procession and the Four Guardians of the World too. Indra went ahead of the procession to purify the way, with Brahma ahead of him, clearing the road to Lumbini.



ཚོན་བ་པ་༡༤ བྱང་ཆུབ་སེམས་དཔའ་དེ་ཉིད་ཀྱི་སྐྱེ་བ་ལྷམས་པའི་མཛད་པ།



Relief 28. The birth of the Bodhisattva

When Mayadevi arrived in the garden and alighted from her carriage, she was surrounded and attended on by human and divine women as she walked gracefully through the grove. Mayadevi examined the trees as she went, until she came to the most beautiful plaksa tree, which was covered with lush leaves, buds and flowers. Some of the flowers on the tree were usually found only in the deva realms. The tree's strong and healthy trunk and branches were decorated with silk ribbons and jewels. During the preparations for the birth, the plaksa tree had been blessed by the mothers of the previous Buddhas and by the Suddhavaśa devas.

As Mayadevi approached the tree, the tree bowed to her and lowered a branch so that she could support herself. Beautiful aspara goddesses surrounded and protected her.

When the moment of the Bodhisattva's birth came, he emerged painlessly from the womb in the same way as he had entered, through Mayadevi's right side. As he descended, a lotus grew up to meet him. The Bodhisattva baby was born with thirty-two auspicious marks. The Bodhisattva had not undergone the great forgetting, which happens to normal human beings when they take a rebirth. Instead, he retained his entire memory and great store of wisdom.



Sakra and Brahma were the first to hold the Bodhisattva and clothe him. Then, Brahma removed the temple from inside Mayadevi's womb where the Bodhisattva had been living and took it to the Brahma realm so that the devas could pay homage to it.

From the sky, the naga kings, Nanda and Upananda, poured two streams of pure water, one cool and the other warm, over the Bodhisattva to grant ablution, while Brahma and Sakra sprinkled him with perfumed water.

The Bodhisattva stood on the lotus and gazed in the ten directions. With his wisdom eye he could comprehend all the three thousand great thousand worlds and all their trillions of inhabitants. After surveying the three billion worlds and without pride, he understood that there was no being equal to him and that he was free from desire and fear.

Without help, the Bodhisattva then took seven miraculous steps to the east and declared "I will walk at the head of all dharmas that have virtue as their root."

Lotuses sprang up beneath his feet to cushion each step. Then the Bodhisattva took seven steps to the south and said "I will be worthy of the offerings of both devas and men."

He took seven steps to the west and said "I am the greatest in the world. This is my final rebirth. I shall put an end to old age, sickness and death."

The Bodhisattva took seven steps to the north and proclaimed “I will be without equal among all beings!” He took seven more steps, looked down and said “I will destroy Mara and his armies, and extinguish the fires of hell with healing rains from the great dharma cloud, filling the beings living in hell with joy and bliss.” The Bodhisattva took seven more steps and looked up proclaiming “It is from above that all beings will be able to see me!”

After the Bodhisattva’s great proclamations, the three billion worlds began to shake, musical instruments sounded sublime triumphal music without being played, while fruit trees blossomed everywhere; every being from every realm heard a voice saying : “Hear the essence of direct knowledge, manifested through the maturation of the actions of the Bodhisattva.”

When the Bodhisattva was born, the sufferings of multitudes of beings ceased; in an instant, countless beings were cured of the poisons of their mind. All desire, hatred ignorance, jealousy, pride, fear, and sorrow disappeared and a sensation of bliss pervaded the three thousand great thousand worlds.

Many miracles occurred. Multitudes of offerings were made to Mayadevi and all of Suddhodana’s many wishes were granted, including the bursting forth of five thousand treasure chests from the ground, brimming with jewels. Because Suddhodana’s desires manifested at the time of his son’s birth he decided to call his new son Siddhartha, which means ‘Realisation of all Worldly Wealth.’

ཚོན་པ་ལྟེ བྲང་སྲོང་དང་བྲམ་བེ་རྣམས་ཀྱིས་ སྐྱབས་ལྷུང་མས་པ་དེ་ལ་
དགའ་ཚེན་གྱི་ དུས་ཚོན་མཛད་པ།



Relief 29. Congratulations and celebrations of the rishis and the brahmins

The rishis of Jambudipa flew to Lumbini to greet the Bodhisattva and congratulate the proud parents. They addressed Suddhodana from the sky and wished him success and prosperity. Thirty-two thousand brahmins joined the great assembly and were looked after throughout the seven day celebration. Brahma and Sakra joined the celebrations disguised as young brahmins and, together, all the brahmins composed and sang verses of praise to the Bodhisattva.



ཚན་བ་༣༠ ལྷོ་ཏ་མ་རྣམས་ཀྱིས་ བྱང་ཆུབ་སེམས་དཔའ་དེ་ལ་ཞབས་སྤྱི་ལྷོ་བ།



Relief 30. Gautama takes care of the Bodhisattva

After seven days of celebrations, Queen Mayadevi had fulfilled her earthly karma for that life and died. She was reborn directly into the pure realm of the Thirty-Three Devas. The death of the mother of the final incarnation of a bodhisattva followed the same sequence for all previous buddhas. The explanation given for why such a tragic separation of mother and child was necessary is that, once the Bodhisattva had grown up and had decided to follow his own path of renunciation and leave home, it would have broken his mother's heart.

When the Bodhisattva was taken from the garden of Lumbini to the city of Kapilavastu, he toured the city for four months. The baby Bodhisattva stayed for a short time in each of the five hundred houses offered by the most eminent Sakya families, in order to satisfy their wishes.

Afterwards, the Sakya elders gathered to make a very important decision in the wake of Mayadevi's death. Who would be the the most suitable person to bring up the child? Fifty Sakya women, each eager to take on the role of the Bodhisattva's surrogate mother, nominated themselves. But the elders were not convinced that any of these women were suitable: they were all too proud and glory-seeking. Instead they decided that Mayadevi's sister, Mahaprajapati Gautami would be the ideal person to bring up the Bodhisattva. She was loving and kind and was not hungry for prestige like the other women. She possessed all the good and selfless qualities of a mother and so Siddhartha was entrusted to the loving care of Mahaprajapati Gautami.



ཚོན་བ་༣༡ རོ་བོ་རྗེའི་གཟིགས་སྐོར།



Relief 31. Asita's visit

Suddhodana called a great meeting of all the Sakya elders and advisors to discuss the astrologers' prophecy that his son would grow up to be either a Chakravartin king and great conqueror, or a religious mendicant. Suddhodana wanted to know which of these two his son would become.

At that time, a very accomplished rishi called Asita lived with his nephew, Naradatta, on the slopes of the Himvat mountains. At the time of the Bodhisattva's birth, Asita saw a fleet of devaputras flying in the sky above his hermitage, carrying banners and singing the name of Buddha. Intrigued, Asita wanted to know what event the devaputras were marking. So he meditated and, using his third eye, he followed the devaputras to the Palace of Suddhodana. At the palace, his wisdom eye saw a remarkable child endowed with the thirty-two auspicious marks of a great man. When Asita emerged from his meditation, he called his nephew to his side and told him about the vision. Asita explained to Naradatta: "A great man has just taken rebirth! When this child grows up, if he stays at his family home he will become a great Chakravartin king who will conquer the entire world with his great army. But if he leaves home he will become a wandering monk and a great doctor and teacher, a Tathagata, an Arhat, and a fully awakened Buddha!" Then, the excited Asita said "Let us go and visit this child!"



So together they flew to Suddhodana's palace.

There, Asita announced to the palace gatekeeper that a rishi had come to visit the king. When Suddhodana heard, he was very pleased because this was a very auspicious occurrence. He wanted the holy man to attend the meeting, and ordered a seat to be prepared. Asita approached the king and bowed respectfully; Suddhodana ordered the rishi's feet to be washed and for him to be made comfortable.

Once Asita was seated, Suddhodana looked at the rishi carefully, but did not recognise him; he was certain that they had not met before and asked the rishi why he had come. Asita replied politely "I believe you have a special son. I would like to see him, please."

Suddhodana granted the rishi's wish: "Of course I would be happy for you to meet my son."

But Suddhodana explained that the baby was asleep and that Asita would have to wait.

"Asleep?" replied Asita "How strange because Great Beings such as your son are accustomed to sleeping very little and spend most of their time awake."

Asita's thoughts reached the sleeping Bodhisattva and, out of compassion for the rishi, Siddhartha stirred and was taken to his father.

Suddhodana gently cradled him and let the rishi examine the baby's thirty-two auspicious markings. First, there was a protuberance on his skull. His blue-black hair grew from the crown towards the right and the tips also curled to the right. His forehead was smooth and broad and there was a tuft of silvery hair growing from between his eyebrows. His eyelashes were long and beautiful like a heifer's. He had deep black eyes and forty straight teeth that were brilliantly white. The Bodhisattva had a voice of a brahmin and a long, slender tongue set like a lion's. His arms were round and his chest and shoulders were broad. When he stood up, his hands reached to his knees. The Bodhisattva was wrapped in golden skin. The upper half of his body was like a

strong, majestic lion and the lower half was elegant and solid like a fig tree; his thighs were well built and he had legs like a gazelle. His hands and feet were delicate and soft; his fingers were slender and his feet were broad. The fingers and toes are joined with a membrane up to the first joint and the soles of his feet were marked by two wheels, each with a thousand spokes.

The rishi was overwhelmed by the beauty of the little body and how it surpassed even that of Brahma and Sakra. Asita prostrated to the Bodhisattva and circumambulated him, and then he began to weep. Siddhodana was surprised and anxious at the rishi's reaction and asked "Please tell me, why you are crying. What danger do you see in my son's future?"

Asita reassured him: "Your son is not in any danger, nothing bad will befall him. It is for myself that I weep. I am old and feeble and have had the great fortune to look upon such a Great Being before I die. Your highness, there are a further eighty marks."

Asita pointed out the other eighty marks on Siddhartha's body and explained to Siddhodana

"These marks indicate that when Siddhartha grows up, it is certain that he will leave home, achieve Enlightenment and become a perfect and complete Buddha. Not a Chakravartin king! He will Turn the Wheel of Dharma and teach both humans and devas; he will reveal how they can free themselves from the ocean of sufferings in samsara, and from the chains of desire. He will teach the soothing balms that pacify sharp emotions and will be the light that dispels ignorance and shines the way to nirvana.

For myself, I am upset because I will not be around to see this happen, nor receive his great teachings in my lifetime." Siddhodana thanked Asita, and the rishi and his nephew, Naradatta, flew back to their hermitage.

Before he died, Asita instructed Naradatta that when he heard the devas celebrating that Siddhartha had achieved Buddhahood, he was to find the Buddha and join his sangha.

ཚོན་ས་མཉ དབང་སྤྱུག་ཚེན་པོ་དང་ལྷ་གཞན་ཐམས་ཅད་གྱིས་
བྱང་རྒྱུ་སེམས་དཔའ་དེ་ལ་ སྤྱག་འཚུལ་བ།



Relief 32. Maha Ishvara and all the other devas pay homage to the Bodhisattva

The new-born Bodhisattva attracted the attention of the devaputra, Maha Ishvara. He gathered together the other devaputras of the Suddhavasa realm and urged them to go with him to pay homage to the Bodhisattva. He recognised that the Bodhisattva would become a very important teacher, not only for humans but for gods and devas as well. He realised that the Bodhisattva would eventually be able to help cure the devas of their pride and arrogance, symptoms of their exalted incarnations as gods. Maha Ishvara knew that if he and the other devaputras made offerings to the Bodhisattva, this positive action would increase their merit immensely. Together with twelve thousand other devaputras, Maha Ishvara flew to Suddhodana's palace, illuminating not only the palace but the whole city.

Suddhodana gladly received them. Maha Ishvara circumambulated the Bodhisattva and praised him, and then addressed his father saying: "There is no doubt that your son will become a Buddha, surpassed by no other being." The devaputras performed a great ceremony in honour of the Bodhisattva before returning to their realm.



ཚོན་པ་༣༣ སེར་སྐྱ་བ་ནམས་ཀྱིས་ སྲས་གཞོན་བུ་དེ་ལྟ་ཁང་དུ་གདན་ཁྲི་ལུ་བའི་སྐོར།



Relief 33. The Sakyas request the Prince be brought to the temple

The Sakya Elders approached Suddhodana and advised him the time was appropriate for Siddhartha to be taken to the temple to pray to the gods. Suddhodana agreed and organised the streets to be decorated for the procession. Suddhodana also made a strict command that anyone who was old or sick or unpleasing to the eye should not be in view of the great procession to the temple, but be hidden away. He ordered the streets to be filled only with beautiful sights, sounds and smells.

As the streets were decorated and the procession prepared, Suddhodana ordered Mahaprajapati Gautami to dress little Siddhartha in fine clothes.

While Gautami was dressing Siddhartha he asked her where were they going. Gautami replied “To the temple of the devas.”

Siddhartha was delighted and said “When I was born, all the worlds shook and all the devas and gods prostrated and paid homage to me. Which god are you taking me to see, who is superior to me?” He knew that there was no deva superior to him but, for the sake of human convention, he agreed to go.

“I will go. But when I get there, many miraculous things will happen that will confirm my place above the devas.”



ཚན་པ་༣༧ དེ་ཉིད་ལྷ་ཁང་དུ་སེར་སྒྲིང་ས་ལུ་བ།



Relief 34. The procession to the temple

Suddhodana proudly carried Siddhartha in his arms and they mounted the lavishly-decorated chariot. The Sakya royalty were accompanied by a huge procession of humans and devas, carrying banners, playing music and throwing incense and flowers as they made their way through the city streets to the temple.

ཚོན་པ་༣༥ ལྷ་ཁང་གི་ལྷ་རྣམས་ཀྱིས་བྱང་སེམས་དེ་ལ་ ལུས་ལྷན་གྱེད་པ།



Relief 35. The gods of the temple honour the Bodhisattva

The procession arrived at the temple and, no sooner had Siddhartha placed his right foot inside, the stone statues of Shiva, Skanda, Narayana, Kubera, Candra, Surya, Vaisravana, Sakra, Brahma and the Four Guardians of the World unfroze. The animated stone devas climbed down from their pedestals and faced Siddhartha, their hands in the prayer mudra out of respect, and they prostrated themselves to the Bodhisattva. The people of Kapilavastu could not believe their eyes and watched in amazement as the great statues bowed to the little prince. Flowers rained down from the sky as the crowds cheered and musical instruments sounded out without being played.

The devas of the statues then appeared in their resplendent shining forms and praised the Bodhisattva in person. They officially proclaimed in front of the people of Kapilavastu that the Bodhisattva was indeed superior to them and without equal amongst all the celestial beings from any of the god realms. Furthermore the devas, who were usually very proud, likened the Bodhisattva's superior stature to mount Meru, while they were only mustard seeds by comparison.



ཚན་ས་༣༤ དེ་ཉིད་ལ་རིན་ཐང་དང་གྲལ་བའི་རྗོར་ལྷུ་འཕྲུལ་ནས་
ལྷ་རྣམས་ཀྱི་འོད་ མོག་མོག་པོར་ གྲེད་པའི་སྐོར།



Relief 36. The offering of jewels and their loss of brilliance

During the astrological period of Hasta, which is the lunar mansion that precedes Citra, a brahmin called Udayana along with five hundred other brahmins visited Suddhodana. They politely told him that it was the appropriate astrological moment, according to tradition, for the Prince to be presented with precious ornaments. These ornaments should be jewellery: rings, bracelets, belts, necklaces and crowns, crafted especially for him. Suddhodana agreed and ordered five hundred sets of ornaments to be crafted by five hundred Sakyas.

These fine and very expensive ornaments were made of the most precious metals and stones. They were finished in time for the conjunction with the constellation of Pushya. By tradition, this was the correct moment for Siddhartha to be adorned with jewellery. A special ceremony was planned during which the brahmins would be permitted to put the jewellery on Siddhartha themselves, respectfully requesting him that he wear the jewellery for seven days and nights.

Thousands gathered at dawn in the garden of Vimalavyuha for the ceremony. Mahaprajapati Gautami held Siddhartha, while the brahmins put the jewellery on him. Yet, in comparison to the shining body of the Bodhisattva, the ornaments looked dull, being completely outshone by his radiance.

The garden was home to a devi called Vimala; who appeared and said

“Nothing can eclipse the radiant light that shines from the Sugata’s pores. Even if the whole world was made of polished gold, it could not outshine the One whose virtue is unblemished. Sakra and Brahma pale in brilliance next to him. What use are man-made ornaments on such a splendid body?”

Then Vimala ordered the brahmins: “Take back the jewels and give them to Chandaka, who was born in the palace at the same time as the Prince.”

Vimala disappeared and caused flowers to rain down on the great assembly. Once again, this auspicious event made everyone realise that Siddhartha was someone truly special amongst them and that, by his superior nature, He defied all normal conventions.

ཚོག་པ་ནལ་ ལྷོ་བ་ལྷུང་འགོ་བའི་སྐོར།



Relief 37. Going to the school

When Siddhartha reached boyhood, and in order to follow the traditional edicts, he went to the school with his father, Suddhodana. They were accompanied by a great procession, which distributed food and wealth throughout the city as it went. Above, celestial beings including devas, kinnaras and garudas appeared in the sky to witness the Bodhisattva's first day at school. They filled the sky with colour, waving bright silk scarves and garlands.

On his arrival, Siddhartha was surrounded by ten thousand children. The children were astounded by Siddhartha's radiant appearance, by the celestial music that accompanied him and the flowers that rained down when Siddhartha entered the school yard.

The teacher, Visvamitra, was so overwhelmed by the Bodhisattva's presence that he lost control of his faculties and collapsed in a heap on the ground. Visvamitra was equally surprised to be helped up by the devaputra Subhanga from Tushita, who had been hovering in the sky. Subhanga addressed the crowd, the teachers and children:

“Over his countless previous lives, the Bodhisattva has become master of all fields of study and learning; he is a master of mathematics, of science, of literature, of philosophy and of every the worldly arts. But his wisdom of the dharma surpasses all this worldly knowledge. Nonetheless, for the sake of tradition, he has come here to help other children to mature.” Then Subhanga disappeared.

ཚོན་བ་ནེ། ལྷོ་བ་ལྟར་ཚོས་བཤད་པ།



Relief 38. The teaching in the school

Siddhartha picked up a parchment and a pen and asked which of the sixty-four scripts Visamitra was going to teach. Siddhartha proceeded to list of all the extensive scripts, including those written by beings in other realms, unknown to humans. Visamitra had only just recovered from his first shock; smiling he said humbly “How wonderful it is to be able to receive such a pure being, who has no need of education and remembers everything he has learned from previous lives. Nevertheless, out of his great kindness, he has still come to the school according to normal convention. It is impossible for me to teach the One who knows every script better than myself, yet he has come, to help and inspire the other children.”

The children learned how to write with the Bodhisattva and when they recited the syllable “A”, He said “Anityah sarvasamskarah” which means “All aggregates are impermanent”. The Bodhisattva skilfully taught the entire Sanskrit alphabet, letter by letter, simultaneously transmitting the entire dharma. In this way, the Bodhisattva helped to put thirty-two thousand children on the path towards perfect and complete Enlightenment.

ཚོན་པ་༣༩ གོང་དུ་འགོ་བའི་སྐོར།



Relief 39. The journey to the village

When Siddhartha was older, he was taken in the royal chariot to visit a farming village, accompanied by Chandaka and sons of some of the other royal advisors. Siddhartha observed carefully how hard the farmers worked in the fields under the hot sun. He saw how their toil caused them much physical and mental suffering. Siddhartha quietly separated himself from his group of boys who were busy playing and wandered to a field that had been ploughed and prepared for planting seeds. Siddhartha reached a small grove where he found a jambu tree and sat down in the cool shade beneath the tree.

Assuming full lotus posture, naturally and without force, he began to meditate. Within a short time his mind reached Tranqui -Abiding and he was able to concentrate Single Pointedly. Thus, he achieved the first level of meditation. He remained in this stable meditation of observation and reflection. Siddhartha went deeper into meditation, leaving observation and reflection, until his thoughts became a single thread of joy and pleasure. Many yogis get fixated on this feeling of bliss and are unable to progress, but the Bodhisattva let go of the attachment aroused by this blissful state. Siddhartha's mind progressed to the third stage of Awareness and, unfettered by pleasure, his mind remained steady. In the fourth stage, his mind became free of joy and all thought of joy, and free also of the opposite thoughts of suffering. Thus, Siddhartha remained without moving, in a state of True Equanimity and Awareness.

ཚོན་པ་༧༠ བྱང་ཆུབ་ཤིང་བྱང་ཏུ་བཞུགས་པ་དང་
བྱང་སློང་ནམས་ཀྱིས་དེ་ལ་བསྟོན་པ།



Relief 40. The Bodhisattva sits under the jambu tree and the rishis pay homage.

Whilst Siddhartha was meditating under the jambu tree, five rishis flew over the grove. However, when they tried to fly over the jambu tree, their path was blocked and they could not fly beyond the tree. The annoyed rishis exclaimed “We have flown over the great summit of mount Meru and over the abode of the yakshas and gandharvas! Why have we lost our powers crossing this clump of trees?” Hearing the rishis’ complaints, the devi of the grove appeared to them and replied “Shhhhh! the Sakya Prince has entered this wood and has begun to meditate for the first time in this life.” When the rishis looked down they saw the resplendent young Prince. They thought the beautiful figure under the tree must be a deva, not a mere human. But the devi assured them that it was the son of Suddhodana who outshone even the devas and gods. The rishis landed in order to get a closer look at the Bodhisattva, and quietly approached while he meditated. It was clear to the rishis that Siddhartha was a Bodhisattva in his final incarnation. They recognised that this man, once he attained complete realisation of the dharma, would free people from passion, dispel ignorance and be the vessel to ferry beings across the ocean of suffering. He would free people from their tumultuous emotions and be a great doctor. They circumambulated the Bodhisattva three times. Afterwards, they found they were able to fly away.

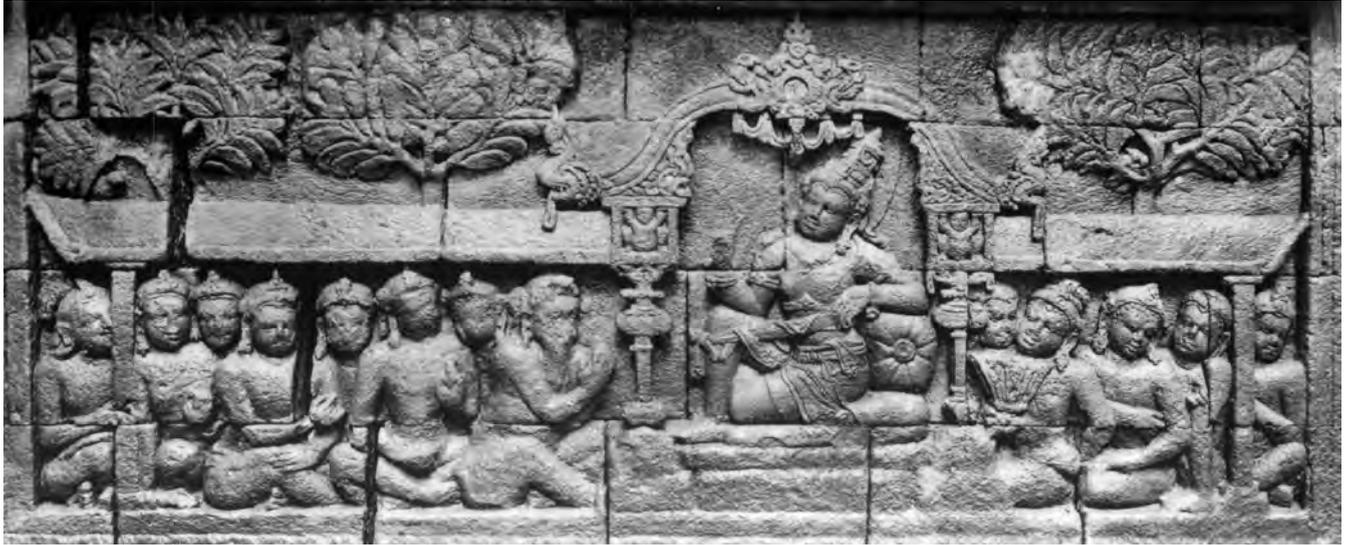
Eventually distracted by their games, the boys realised that Siddhartha was not with them and raised the alarm. When Suddhodana found out his son was missing, he sent a great crowd to find him. One of the royal councillors found Siddhartha under the jambu tree but, instead of disturbing the young Prince’s meditation, he just stood and watched. It was late in the day and the sun had crossed the sky, but the counsellor was struck by how all the tree shadows moved according to the natural course of the sun, except the shadow of the jambu tree, which remained directly over Siddhartha, shielding him from the sun. The counsellor could not believe his eyes and rushed back to tell Suddhodana of the phenomenon.

When the Rajah Suddhodana arrived and saw his beautiful son meditating beneath the jambu tree, he was deeply moved. He bowed to his son, calling him Muni, which means Guide and Protector.

The village was excited by the Rajah’s appearance and the local children came to see Suddhodana and Prince Siddhartha meditating under the tree. Their commotion caused one of the royal advisors to hush the children, bidding them to show respect; he pointed out how the tree shaded the Prince.



ཚན་ས་༧ ། སྤྱུ་རྣམས་ཀྱིས་གཞིན་ལུ་དོན་གྱུབ་ལ་
བཟུན་མོ་བཞེད་དགོས་པར་ བུུས་ལ།



Relief 41. The Sakya's request that the Bodhisattva should marry

When Siddhartha reached manhood, the Sakya Elders gathered for a meeting with King Suddhodana. The Elders were keen for Siddhartha to fulfil the prophecy of becoming a great Chakravartin conqueror, creating a wealthy and powerful empire for the Sakya people, rather than to fulfil the prophecy of becoming a wandering monk. To try and ensure that Siddhartha followed the path of a Chakravartin King, the Elders exploited Suddhodana's feelings of attachment. Knowing that Suddhodana would prefer to have his son Siddhartha with him always, they made a proposition to the Rajah:

“Your Majesty, if your son leaves home he will become a wandering monk and later a Buddha. However, the prophecy states that if Siddhartha were to stay within the palace, he would become a great Chakravartin king. As a Chakravartin king he will still be devoted to the dharma, as it is prophesied that he will conqueror the world by skilful peaceful methods, using the dharma. If you arrange for your son to be married and surround him with many beautiful wives, he will not want to leave his family and so will fulfil his destiny as a Chakravartin king and our kingdom will be victorious and great, forever secure and prosperous.”

Suddhodana agreed with the Elders' suggestion. In turn, since the Elders were concerned with making the Sakya kingdom the most powerful one, they were very pleased Suddhodana accepted their proposition. As ruler of the Sakya, Suddhodana also had great ambition for his kingdom, but he was equally concerned about his son's happiness. Understanding his son's great spiritual inclination, Suddhodana instructed the Elders that he would allow his son to be married on condition that they could find a suitable young woman who was good enough for his extraordinary son.

As soon as the decision was made that Siddhartha would be married, Suddhodana was inundated with offers from five hundred Sakya families, all enthusiastic for their daughters to marry the Prince. Suddhodana declined all the offers, knowing that his son had very particular taste and was interested in people's inner qualities rather than their physical attributes. Suddhodana decided it would be better if Siddhartha chose a companion of his own volition; he explained to the counsellors that his son's marriage would not be arranged but that Siddhartha would have to make his own decision about who to marry.



According to Suddhodana's instruction, the counsellors requested a meeting with the Prince where they politely entreated Siddhartha to find a wife. However, Siddhartha was hesitant, unsure whether he wanted to marry. Unable to give the Elders an immediate answer, Siddhartha told them he needed time to think and would give his answer in seven days time.

For the following seven days, Siddhartha contemplated hard on what was being asked of him, to follow convention and marry. Siddhartha was not accustomed to the taste of desire and he did not have any interest in romantic relationships. His vast memory could remember very well the multitudes of sufferings caused by insatiable desire. Since Siddhartha's habitual tendency over many lifetimes was to meditate in the woods, this was his natural inclination and how he wished to spend his time.

Siddhartha's compassion arose as naturally as breathing and his real wish was that to find ways to help as many sentient beings as possible, rather than live as a married man. However, as he contemplated his predicament further, he recalled those previous bodhisattvas who had been householders with families. For these bodhisattvas, desire had not been a major cause of agitation and did not ultimately hinder them on their spiritual path. Siddhartha saw that if he followed convention, it would make his father and the Elders happy.

So Siddhartha contemplated the qualities that his prospective bride should possess.. He made an extensive list of the talents and the outer and inner qualities. Siddhartha determined that if his father could find a woman who fulfilled the criteria, he would marry her. Most importantly, his wife should be pure and modest; she should delight in practising generosity, and embrace renunciation. She should not be captivated by frivolities such as constant feasting, but instead be devoted to the Dharma. She should be satisfied and content with her life.

Suddhodana heard his son's long list and despaired a little, believing that his son described a woman so idealised that she could not possibly exist. Still, he ordered his brahmin priest:

"Visit every family in the city, even the low caste ones. My son is more interested in a girl's qualities and is attracted to virtue rather than her family background."

The brahmin priest roamed the city, searching for the perfect consort for the Prince. When he reached the home of Dandapani from the Sakya lineage, an extraordinarily beautiful young woman greeted the brahmin respectfully by touching his feet. The brahmin informed her that he was looking for a wife for Prince Siddhartha; after reading the list of required virtues, the girl modestly admitted that she possessed all these qualities. The brahmin was very pleased because he had suspected when he first saw this girl that she was neither ordinary nor as immature as other young women.

The brahmin rushed back to the palace and excitedly described the young woman, the daughter of Dandapani of the Sakyas. Suddhodana was unconvinced because she sounded too good to be true and because Siddhartha's extremely high standards would be difficult to meet. He reasoned that, even if the girl professed to possessing all these qualities, it might not be the truth.

So Suddhodana thought of another solution; he arranged for a multitude of precious ornaments to be made and called for eligible young women to gather at the palace in seven days time. Siddhartha would distribute jewellery amongst the girls until he found one he approved of.

On the seventh day, the great assembly hall was filled with beautiful young women wearing their finest clothes and jewels. They were all eager to be the bride of the handsome Prince Siddhartha, who was seated on the throne. Suddhodana ordered his aides to keep a close eye on events in the hall and especially on Siddhartha. Suddhodana wanted to be informed directly if any of the women caught the Prince's attention.

Some of the women were very arrogant and competitive and desperately wanted to catch the Prince's eye. Dressed in their finery, they practised their demure walks and alluring looks. Each woman approached the royal throne and received a gift from Siddhartha. The bodhisattva's presence was so awe-inspiring that the girls could not stay in his presence for too long; they received their gifts and quickly moved away. All their attempts at seduction were blown away by his radiance.

ཚོན་པ་ལྟར་ བྱང་སེམས་དེས་གྲགས་འཛིན་མ་ལ་
སོར་གཏུབ་འབྱུང་བ།



Relief 42. The Bodhisattva offers a ring to Gopa

Last to arrive at the assembly hall was Gopa, the daughter of Dandapani. By the time she arrived, all the jewellery had been given away. As Gopa approached the Prince, her eyes gazing respectfully at his, she apologised for her lateness and hoped she had not offended him. Siddhartha smiled and reassured her that she had not. Since all the jewellery was gone (and instead of ordering more to be brought), Siddhartha took a very expensive ring from his own finger to give to Gopa.

“Please accept this ring.”

Gopa was reluctant to accept the ring, seeing that it was one of Siddhartha’s personal possessions. She shook her head and politely declined. Siddhartha reassured her that he had an abundance of rings. but again, the modest Gopa did not think it fitting to accept the gift, and said

“I have plenty of jewellery of my own; I am content enough and do not need anymore, thank you.”

She bowed respectfully and left.

Suddhodana’s aides saw what had occurred between Siddhartha and Gopa and could tell that Siddhartha favoured her over all the other girls. They immediately informed Suddhodana, who was pleased and relieved that someone had met Siddhartha’s high standards. Suddhodana instructed his brahmin priest to return to Dandapani’s home and ask for his daughter Gopa as a bride for Siddhartha. The brahmin did Suddhodana’s bidding, secretly pleased that Gopa was the girl he had found in the first place. He enjoyed his personal triumph as he hurried back to the Sakya Dandapani’s house.

Once there, the brahmin regained his composure as a royal official and formally asked Dandapani that his daughter marry Prince Siddhartha. The brahmin could not believe his ears when he heard Dandapani’s reply:

“In my family, it is customary for any prospective son-in-law to prove their worthiness in the arts and sports. I do not care if he is a prince, he has probably been cloistered up in the palace, unaccomplished in arts and sports. If so, he is not good enough for my daughter. Even though he is a prince he still has to prove himself.”



ཚོན་པ་༧༣ བྱང་སེམས་དེས་ རང་གི་མཁས་པའི་
ཡོན་ཏན་དང་ལུས་རྩལ་གྱི་ རྒྱུངས་པ་ བྱིར་སློབ་པར་འདོད་པ།



Relief 43. The Bodhisattva proclaims himself willing to show his proficiency in scholarship and sportsmanship

With that abrupt response, the brahmin returned to the palace to tell Suddhodana what had happened. Dandapani's response distressed Suddhodana that anyone should consider his beloved son a spoilt, lazy prince, with nothing but his inheritance to offer. Siddhartha saw his father was upset, even though Suddhodana tried his best to protect his son's feelings by hiding his own. But the perceptive and persistent SiddharthaSiddhartha asked his father three times to tell him what was wrong. After the third time, Suddhodana yielded and told him what had happened.

Siddhartha was completely unperturbed by Dandapani's response; he could see clearly that this was the response of a loving father, protecting the interests of his beloved daughter. Nor was Siddhartha bothered about a challenge to prove his worthiness, since he was confident in his abilities as a scholar and sportsman and so he reassured his father accordingly.

In order to give his son the opportunity to prove himself in the worldly arts and sports, Suddhodana arranged a scholarship and sporting event seven days later. The event was announced throughout the kingdom, and all young men were invited to take part. When Dandapani heard about the competition, he offered his daughter Gopa as the prize to whoever won the contest.

ཚན་པ་༧༧ བདུད་རྩན་གྱི་གྱིས་ སྲང་པོ་ཆེ་བསང་པའི་སྐོར།



Relief 44. Devadatta kills the elephant

On the day of the contest, Devadatta, Siddhartha's cousin, was on his way to the stadium on the outskirts of the city where the competitions were to be held. As he was about to walk out of the city gates, he saw a magnificent white elephant being led into the city to be taken to the palace as an offering to Siddhartha. Consumed with jealousy, he ran and grabbed the elephant by the trunk with his left hand. With the great force of his jealousy and anger he punched the elephant with his right hand, killing it instantly. Pleased and proud of his own strength, he did not care that people might have seen him and just walked away, grinning.

Sundarananda saw the body of the white elephant at the city gate and asked how the elephant had died. Someone informed him that Devadatta had killed the animal. Not wanting to leave the elephant in the road, Sundarananda, together with a group of other men, dragged the elephant outside the city gate.

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ཚོན་པ་ལ། བྱངས་སེམས་དེས་ སྐང་ཚེན་དེ་པར་དོར་བ།



Relief 45. The Bodhisattva tosses the elephant away

Siddhartha was riding in his chariot and also came across the white elephant lying outside the city gates. He was distressed to see the lifeless elephant and asked the people “How was this white elephant killed?”

A man explained how Devadatta had killed the animal, and showed Siddhartha the place where his cousin had punched him. Siddhartha was very upset and asked how the elephant’s body came to be outside the city gates. The same person told him it was Sundarananda’s idea to drag the elephant’s corpse out of the city. Siddhartha agreed that this had been a good idea but the elephant was not far enough away from the city to prevent the rotting corpse, which was already covered in flies and beginning to smell, from encouraging disease.

Without leaving his chariot. Siddhartha stretched out his right foot and, grabbing the elephant’s tail between his toes, he picked the elephant up and hurled it far from the city. The hollow where the elephant corpse landed is now called Hastigarta, or ‘Elephant Ditch’.



ཚོན་ས་༧༦ བཤམས་སའི་ཡོན་ཏན་འགྲན་སྡུར་གནང་བ།



Relief 46. The scholarship contest

The Bodhisattva Siddhartha and five hundred Sakya men, along with thousands of spectators, gathered on the outskirts of the city where the great contest was taking place.

The first contests were in calligraphy and arithmetic. The teacher, Visvamitra, was chosen to judge the calligraphy contest. He had to determine who had the best handwriting and the best knowledge of all the different scripts. Before any of the contestants could put pen to paper Visvamitra declared Siddhartha the winner. Pleased to be in the company of the Bodhisattva once again, Visvamitra declared that Siddhartha's knowledge of the different scripts surpassed his own. Siddhartha was so proficient in the scripts of both human and non-human beings that Visvamitra was completely assured that no one present could match him.

Therefore the mathematics competition was swiftly convened. The judge was Arjuna, a great Sakya mathematician who had to decide which of the Sakya man was most adept.

To begin, Siddhartha proposed a mathematical problem that none of the other men could solve. No matter how many attempts they made, they could not find an answer and, frustrated, they gave up. Then, each of the five hundred Sakyas proposed a problem to Siddhartha. Siddhartha was able to answer all the problems easily. All five hundred contestants put their heads together to devise a problem between them. They proposed a calculation that had never been attempted or solved before. The calculation took less time for Siddhartha to solve than the other men took to devise it. Arjuna was very impressed with Siddhartha's quick mind and ingenuity for problem solving, as were the cheering spectators.

Suddhodana did not know that his son possessed such numerical skills and wanted to see the full extent of his son's knowledge. He asked Siddhartha if his knowledge surpassed that of Arjuna's. Siddhartha admitted that his knowledge of mathematics was greater than Arjuna's-. Arjuna asked

“Do you know the procedure of enumeration, called the Kotisatottara, for measuring and multiplying more than a hundred kotis?”

“Yes, I do” replied Siddhartha.

Then the young Prince surprised his father and the entire assembly by explaining every calculation of mathematics, geometry, trigonometry, and cosmology on both the universal level and sub-atomic level. Arjuna listened with enormous pleasure as the Bodhisattva, with a voice like a nightingale, described and taught on the subject Arjuna was most passionate about.

“Siddhartha could enumerate all the dust of three thousand great thousand worlds, including every medicinal plant and drop of water, in the time it takes to say ‘Hung’!”



ཚོན་པ་ལ། འགྲན་སྡུར་གྱི་རིམ་པ་རྒྱན་མ་སྤྱད་པ།



Relief 47. The contest continues

Suddhodana watched proudly as the athletic contest continued, and his son beat all the other contestants in swimming, jumping and running.



ཚན་བ་༧༩ འགྲན་སྐྱེད་གཞན།



Relief 48. The contest continues further

In the contests of strength, Siddhartha proved himself the mightiest, overwhelming his opponents again and again. In the wrestling competition his cousins, Nanda and Ananda, were the first to wrestle Siddhartha. But as soon as the Bodhisattva lightly touched either of them, they fell to the ground instantly, overcome by his strength. The arrogant Devadatta thought his cousins were being pathetic. He fancied himself to be a true rival for the Bodhisattva, as he thought to himself “After all, I can kill an elephant with just one punch.”

Devadatta paraded around the arena showing off his muscles. He was puffed up with pride and Siddhartha could see from his cousin’s display that his pride would cause him much trouble in the future. Siddhartha had no intention of physically harming Devadatta but tried to reduce Devadatta’s pride by gently picking Devadatta up with one hand and throwing him up in the air three times. After being thrown in the air for the third time fell to the ground unhurt. Devadatta stormed off, angry and embarrassed.

Then Siddhartha invited all the Sakya men to wrestle him at once. Even wrestling all the men together made absolutely no difference. When he touched them, without any force or effort, they were rendered useless against his great strength. One by one they fell to the ground, until only the Bodhisattva was left standing. The crowd cheered loudly, amazed by this unique display of strength.



ཚོན་པ་ལེ བདའ་རྩེད།



Relief 49. Archery

Dandapani's favourite sport was archery and, since Suddhodana wanted to win his favour, he asked Dandapani to announce the archery contest. Dandapani felt very honoured and called the five hundred Sakya men to prove themselves.

Prince Ananda carried his target of an iron drum and placed it at the furthest distance he thought he could hit it. Prince Devadatta placed his iron drum further away than Ananda's, while Prince Sundarananda set his further still. Dandapani also took part in this contest and set his target even further away than Sundarananda's. Finally Siddhartha set his target - an iron boar beyond Dandapani's and placed seven tala trees in front of the iron boar. Each man took his turn and hit their own targets, but none was able to hit the targets set beyond their own.

When it was Siddhartha's turn, he was given a bow and arrows but each time he drew back the arrow, the bow would snap. Siddhartha was given a series of bows; none of them could withstand his strength and they snapped like dry twigs. Siddhartha asked if anyone possessed a bow that could withstand his strength.

Suddhodana recalled a legendary bow that had belonged to Siddhartha's grandfather, Simhahanu; since his death, the bow had been kept in the temple, but no one had ever been able to string it because it was so strong and impossible to bend. Suddhodana ordered the bow to be brought for Siddhartha.

Many of the Sakya men tested the bow, including Dandapani, but to no avail. No one had the strength to bend it. Finally, the bow was presented to the seated Siddhartha and, with little effort, he bent the bow and restrung it using a single finger. When he plucked the string of the bow the reverberation sounded across the city, and devas and humans cheered.

Without ego, Siddhartha pierced all the target drums using a single arrow; the arrow continued through the seven tala trees and pierced straight through the iron boar. When the arrow landed, it embedded itself deeply into the ground, causing a fresh water spring to emerge, which is now called Sarakupa, 'The Spring of the Arrow.' The contests continued and Siddhartha proved himself in such diverse fields as astrology, astronomy and dream interpretation. He also displayed his knowledge of the languages of birds and animals, of the arts and sciences. As a result, Dandapani was more than happy to allow his daughter to marry Siddhartha and he was very pleased with his new son-in-law.

ཚོན་པ་༥༠ གྲགས་འཛིན་མས་རང་གི་གདོང་རས་
ཟྱེ་མི་དགོས་པའི་གོ་གནས་སྤྱང་བ།



Relief 50. Gopa defends herself against the reproach of being unveiled

Siddhartha was married to Gopa. It was customary for Indian Princes to have many consorts and Siddhartha had eighty-four thousand. But Gopa was recognised as his Queen and the one whose children would inherit the throne.

Gopa's position of Siddhartha's principal wife meant that the other women envied her and often criticised her. In particular, they criticised her immodesty for not wearing a veil and showing her face to everyone, including the men of the household. One day, Gopa heard the complaints and unabashedly addressed the whole household: "Those who possess a noble mind and guard their senses, however they are dressed, will shine and their goodness will show through. I am confident that any mind-reading rishi or deva who can read my thoughts will recognise that my intention is pure."



ཚན་ས་༥༡ གྲགས་འཛིན་མ་རང་ཉིད་བཙུན་མོའི་འཁོར་གྱི་དང་པོ་ཡིན་པ།



Relief 51. Gopa as First Lady of the harem

Suddhodana overheard Gopa defending herself against the horde of jealous women and was impressed by her true words. He was very pleased with his daughter-in-law and could see that, despite her young age, she possessed great wisdom. He gave her cloth inlaid with jewels and a pearl necklace and told Gopa that she really was the best match for his son and that she possessed pure qualities that equalled Siddhartha's. Gopa was recognised as superior to all the other royal consorts of the prince and, from this time onwards, the other women stopped trying to compete with her and behaved respectfully towards her.



ཚན་བ་པལ་ ལྷ་ལྷ་སྐྱེས་ཀྱིས་ བྱང་སེམས་ཀྱི་བུའོན་མོའི་
ཁང་མིག་ལྷ་སྐྱེས་ མཇལ་སྐྱོད་གནང་བ།



Relief 52. The devas visit the Bodhisattva in the his wives' apartments

Following the advice of the royal counsellors, Suddhodana encouraged Siddhartha to live in the women's apartments. Suddhodana created for his son a deva realm on earth and provided him with every luxury he could ever think of or want. Suddhodana encouraged his son to spend his time enjoying his consorts and occupying himself with the sixty four kinds of pleasure.

While the Bodhisattva was living in the women's apartments, the devas and other beings such as the kinnaras, nagas, yakshas, gandharvas, asuras, garudas, mahoragas the Four Guardians of the world, as well as Brahma and Sakra, came to visit the Bodhisattva and make offerings. They were very pleased to see Siddhartha. But there was a growing concern amongst the otherworldly beings that Siddhartha was too preoccupied with pleasure and that he would not fulfil his destiny, dying before he set forth to become a Buddha and Turn the Wheel of Dharma. They worried that Siddhartha would not fulfil his bodhisattva vow and help all sentient beings. The devaputras decided needed to intervene and appeared to Prince Siddhartha, saying

“When will we see the Great Being renounce the world and seat himself under the Bodhi tree? When will we see him defeat the armies of Mara and attain the state of complete Enlightenment, and Turn the Wheel of Dharma? Leave your home!”, they urged.

However these otherworldly beings need not have been alarmed or worried because, although the Bodhisattva possessed the outward appearance of a hedonistic young prince enjoying his wives, inside Siddhartha resided in his Bodhisattva mind, which understood Time perfectly and the correct seasons for playing, for discipline, for meditating and for teaching.

Whilst inside the pleasure palace, the buddhas of the ten directions made sure that the Prince was serenaded by celestial dharma songs containing all the teachings, as well as songs to remind him of his countless past lives as a bodhisattva and all his different incarnations as human and non-human. They sang songs reminding him about the solemn Bodhisattva Vow that he had taken in each of his lives. Siddhartha delighted in hearing these vajra songs. At this time, in the privacy of the women's apartments, the Bodhisattva was practising, teaching tantra and helping all of his eighty-four thousand consorts to prepare themselves for complete enlightenment. Not only his wives, but devas and devis also gathered to receive teachings.



ཚོན་པ་ལེ ཏ་རི་དེ་བས་ བྱང་སེམས་སྒོང་བར་མཛད་ནས་
དེའི་འདོད་དོན་སྐྱེ་བ་ བཅུག་པ།



Relief 53. Hrideva rouses the Bodhisattva to fulfil his destiny

When the correct time arrive for Siddhartha to set forth, he was visited during the night by the deva, Hrideva, from Tushita.

“You have followed the conventions of a Prince and taught your wives well, within the strictures of the royal life. But now is the time you must leave. In order to free others from the bondage of samsara, you also need to be free. Many countless beings are relying on you to Turn the Wheel. Your youth is fleeting and death unpredictable. Go!”

While Hrideva was visiting Siddhartha, Suddhodana was asleep and dreaming. When he woke up he felt very alarmed. Suddhodana dreamt he had seen Siddhartha dressed in monks robes and leaving the palace surrounded by devas. Suddhodana shouted for his attendant to see if Siddhartha was still in the women’s apartments. Suddhodana was very relieved when his attendant reported that his son was still there. But still Suddhodana was deeply troubled by the dream and worried that it was a premonition. Suddhodana was determined that the prophecy of a monk’s existence would not be fulfilled.



ཚོན་བ་༥༧ བྱང་ཆུབ་སེམས་དཔའ་དེའི་ས་ཚ་གསུམ།



Relief 54. The Bodhisattva's three palaces

In order to prevent his son from leaving the palace, Suddhodana took drastic and expensive measures to prevent his son from leaving the royal home. Suddhodana forbade Siddhartha to leave the palace and visit the pleasure gardens.

Suddhodana built Siddhartha three luxurious palaces, one for summer, one for winter and one for the rainy season. To try and keep Siddhartha content and distracted, he continued to lavish his son with luxury and beautiful women. Suddhodana made sure his son was kept away from all unpleasant sights, sounds or smells and that he was only attended on by young and beautiful people.

ཚན་ས་༥༥ བྱང་སེམས་རང་ཉིད་ལོ་བྱང་དུ་ཉར་བ།



Relief 55. The Bodhisattva is guarded in his palaces

Suddhodana ordered that each of the luxurious prisons to be patrolled by no less than five hundred guards, night and day. Suddhodana vividly remembered a detail of his dream that Siddhartha left the palace through the gate of Benediction. So Suddhodana ordered that the gate be built higher and heavier, so heavy in fact that it took five hundred men to open each door.



ཚོན་བ་༥༦ བྱང་སེམས་དེས་ དང་པོ་ མི་ཚུན་ཞིག་གཟིགས་པ།



Relief 56. The first encounter - the Bodhisattva sees an old man

Siddhartha started to become restless inside the palace and one day he ordered his charioteer, Chandaka, to harness his horse and prepare the chariot to visit the pleasure gardens. Chandaka was reluctant to follow Siddhartha's orders immediately, given that he was well aware that Suddhodana did not want his son to leave the palace. Unsure of what to do, Chandaka reported to Suddhodana.

Suddhodana did not want his son to go but, at the same time, he did not want to deny his precious son any wish. He hoped to be able to fulfil all of his son's desires and make Siddhartha completely content. Moreover, he did not want to give Siddhartha the impression that he was being imprisoned. So after careful consideration, Suddhodana granted his son permission to visit the pleasure gardens, though he stalled the excursion for seven days. Before Siddhartha was allowed to leave the palace, Suddhodana ordered the gardens to be decorated and filled with beautiful girls. Furthermore he gave strict instruction that everything unpleasant between the palace and the garden was to be removed from view. Dirt and rubbish was cleared away and the facades of the buildings were mended and decorated. Old, sick and handicapped people, including the insane, were ordered to stay in their homes, while the beggars and the homeless were sent to the edge of the vast city.

Suddhodana wanted to ensure that as Siddhartha travelled from the palace, through the city and to the gardens, he should not see anything distressing that might bely the fact that suffering existed in the world. The world outside the palace was to become a great theatre, created to give Siddhartha the impression that all life was just the same as he experienced it as a Prince. When the route was cleared and beautified, and the gardens too, Suddhodana was satisfied that his son's world view would be protected. Only then did Suddhodana allow his son to leave with his charioteer through the eastern gate.

However, all Suddhodana's preparations could not restrain the will of the Devas, and their wish that Siddhartha should fulfil his Bodhisattva Vow and become a Buddha. The devaputra, Suddhavaśa, manifested himself as a decrepit old man by the side of the road. The man could barely see and he walked nervously. His wrinkled, papery skin was hung loosely over his bones and his veins were clearly visible. With only a few teeth left in his mouth and completely white hair, he walked slowly, each step a great labour as he leaned on his stick.

The sight of the old man arrested Siddhartha's attention and he asked his charioteer Chandaka "Who is this man? What has happened to him?"

To which Chandaka replied "Your Highness, this man is suffering because of the condition of old age."

The shocked Prince asked, "How did this happen? Has this happened only to him or does his whole family have this condition too?"

"No Sire, this is a condition that everyone must endure. Old age will take everyone's youth away. There is no exception. Unfortunately there is only one direction for every living being, and this is towards decay."

Siddhartha became pensive and asked Chandaka to return him to the palace. Siddhartha was in no mood to sport in the pleasure gardens; instead he wanted to reflect on what he had just seen and fully understand the implications of old age. When they returned to the palace, neither Siddhartha nor Chandaka told Suddhodana who they had seen.



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Relief 57. The second encounter - the Bodhisattva sees a sick man

After Siddhartha had seen the old man, his restlessness increased and his mind became very preoccupied. He asked to visit the pleasure gardens again. Again, Suddhodana made the same arrangements to ensure that his son would have only pleasant experiences outside of palace and that the miseries of the world would be kept far from his gaze.

However, this time, when the young Prince left by the southern gate, there appeared a man on the road side who was racked by disease. The man was completely alone, without a friend or a nurse and he lay in his own waste, struggling to breathe. The sick man looked out vacantly with a glassy stare, his face and body contorted with pain.

The sight of the sick man shocked Siddhartha because he had never seen a man in such a terrible condition, completely helpless and alone. He asked his charioteer “What is wrong with this poor man, Chandaka?”

“This man is sick. He is suffering the horrors of disease; his own body has become his worst enemy, and he is completely drained of energy. You see Siddhartha, health is just an illusion and can leave at anytime.”

After this sight, they returned to the palace. In his opulent apartment surrounded by women all trying to please him, Siddhartha contemplated the two suffering men and the fragility of his own body’s health.

“What use are worldly pleasures when we subject to sickness?” he thought to himself.



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Relief 58. The third encounter - the Bodhisattva sees a dead man

Siddhartha requested to leave the palace again on the pretence of visiting the pleasure gardens. He followed the same protocol arranged by his father but this time he and Chandaka left the palace through the western gate. On this outing, the Devas arranged for Siddhartha to be confronted with the sight of a man's corpse being carried surrounded by his weeping family.

“What is wrong with this man? why are they carrying him? Who are all those people and why are they crying?”

“These people are the family of the man on the palanquin. Look, there is his mother being supported by her daughter and that is his father. And , huddled together, is the man's wife and children; over there are his friends. The man on the palanquin is dead, life has left him. Now he has had to leave his beloved family and all his possessions.”

After witnessing the dead man, Siddhartha asked to return to the palace. Now he realised and understood that suffering was unavoidable and that life was impermanent. Old age and sickness were inevitably followed by death. He realised that death could arrive without warning, without these two precursors. Furthermore he realised that suffering can arise in many different ways, not just physical suffering but emotional, as he remembered the distraught expressions on the mourners' faces.

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Relief 59. The fourth encounter - the Bodhisattva sees a monk

Siddhartha's mind was completely unsettled by his three encounters. The Prince had many questions, he needed to know more about the human condition. And he knew that the answers could not be found within the confines of the palace under the obsessive control of his father. Siddhartha asked his father again for permission to visit the gardens. Suddhodana was happy for his son to go and made the same arrangements as for previous trips. Siddhartha ventured out with his charioteer a fourth time, through the northern gate.

This time, the devaputras manifested a vision of a monk. The monk was content and tranquil as he strolled along the roadside, calmly gazing at the road in front of him. When Siddhartha saw the monk his mind automatically became peaceful. The monk's manner, simplicity and way of being inspired the young Prince. The monk possessed only the robe he wore and a begging bowl, yet he walked lightly through the world, unencumbered by desires. Siddhartha asked his charioteer "What was this man?"

"He is a bhikshu, a wandering monk. This man has renounced worldly desires, for a disciplined life of guarding his senses and searching for inner peace."

Siddhartha was truly inspired by the monk; never had he seen such a mode of life.

After Siddhartha returned to the palace, Suddhodana discovered that his son had managed to see these four people, despite all his laborious attempts to prevent his son from seeing anything unpleasant. Suddhodana reacted badly and tightened the security of the palace even more. He ordered higher walls and gates to be built, to prevent his son's escape and he arranged for more armed men to guard them. Suddhodana gathered the consorts and servants and gave instructions of how to serve the Prince. He ordered that Siddhartha should be kept distracted at all times, and commanded the consorts never to cease singing and entertaining the Prince. They were to use all their feminine charms to ensure that he would never attempt to leave.



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མི་ལམ་ངན་བ་མཐོང་བའི་རྗེས་ དེ་ལ་ཅག་པོ་གནང་བ།



Relief 60. In the wives' apartments, Gopa is comforted after a bad dream

The time of Siddhartha's inevitable departure from the palace was drawing near, despite Suddhodana's greatest efforts to prevent it. But the whole of the palace had become subdued. The birds did not sing with the same enthusiasm and instead their songs were melancholy. Lotuses began to wilt.

As she slept, Gopa was also infected by the mournful feeling that crept into her dreams. She awoke from a fitful sleep, her eyes filled with tears. Siddhartha woke up too and held her while he listened carefully as she described the apocalyptic vision in her dream.

"The earth was shaking and waves were as high as mountains; mount Meru was shaken to its very foundation! The trees were being ripped out of the ground by a fierce wind. And the sun and moon and stars fell out of the sky and crashed onto the earth"

Between her sobs she explained "I was cutting off my hair and then my feet and hands were cut off. I was naked and my pearl necklace had snapped and all the pearls were strewn over the bed. The bed was destroyed and your father's umbrella lay at the bottom of the bed, broken. I could see jewelled ornaments being carried away by a great flood. The bed was covered in your clothes and ornaments. The whole city was plunged into darkness, apart from some beams of light. What does this mean? What is going to happen?"

Siddhartha comforted and reassured Gopa and softly told her

In the past, people who practised spiritual works often had dreams like these; they do not signify anything bad. The earth shaking and the falling down of the moon and stars means that the devas, nagas and rakshas



will pay homage to you. The falling planets, stars, moon and sun signifies that you will conquer desire and negative energies. The unclothed body, broken pearl necklace and missing hands and feet, signify that you will be reborn a man. The broken bed, umbrella and the ornaments being washed away by the river signify that you will witness me pass beyond the four currents and become an umbrella to shelter the Three Worlds. And my discarded clothes and ornaments signifies that the auspicious marks on my body will be recognised and praised by all the worlds. The lights in the city are the light of wisdom that I will radiate to dispel ignorance and confusion. You have nothing to fear. Sleep now and rejoice in your past virtuous actions.”

The Bodhisattva saw clearly that the moment had come for him to leave, and saw in his own dream the victory umbrella sheltering the Three Worlds and a great river, with thousands upon thousands of sentient beings being swept away in the strong current. Siddhartha saw himself making a great vessel to carry them all safely ashore. And Siddhartha saw himself as a doctor for those beings who were sick.



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ཕོ་གྲང་གི་སྲིད་ འགྲོ་བའི་གནང་བ་ ལུས་པ།



Relief 61. The Bodhisattva asks his father's permission to depart

Siddhartha took the firm decision to leave the palace and renounce his position as future Rajah. The impression of the monk was a balm for his mind and he wanted to follow the monk's example. However, Siddhartha did not leave immediately; respectful of his father, he went to Suddhodana's chamber to ask his permission and gain his blessing. As he entered the Rajah's apartment the rooms filled with light. Suddhodana woke up blinking, completely baffled. Suddhodana thought that the sun had risen but slowly realised that the light emanated from his own son, standing respectfully at the end of his bed.

"Father, now is the time for me to leave the palace; please give me your blessing."

Suddhodana's eyes welled up with tears as he entreated his son to stay "What can I give you that will persuade you not to leave? You may become Rajah now, instead of waiting for me to die. Tell me what you want and I shall give it to you."

"If you can fulfil my four wishes then I will stay here happily. I wish never to grow old, to stay forever young and in perfect health without ever experiencing sickness, and I wish never to die."

Suddhodana was completely grieved to hear his son's impossible requests.

"Even the most adept rishis cannot avoid these things!"

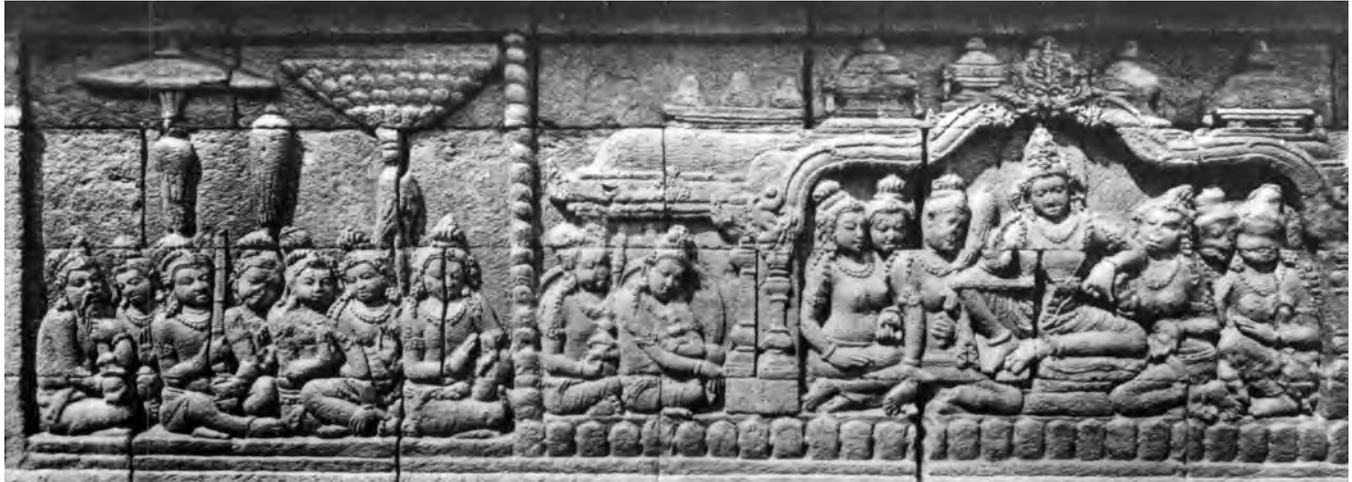
Siddhartha gently replied "Then please, father, grant me one wish instead of four, so that this life will be my last rebirth and I will not have to come back and endure the suffering of old age, sickness and death again." With those words, Suddhodana's love for his son overcame his attachment and he said

"May you help countless beings and enjoy liberating beings and may all your wishes be fulfilled."

With that, Siddhartha returned to the women's apartments.



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Relief 62. The Bodhisattva is guarded in his harem

However, as soon as his son had left the royal chamber, Suddhodana's attachment to him grew to full force and he quickly assembled this entire army of thousands, placing them at strategic points around the palace in order to prevent Siddhartha from leaving. Even Suddhodana himself mounted a horse to patrol the grounds.

Mahaprajapati Gautami ordered the serving girls to keep the women's apartments well lit and for music to be played without a break. Gautami gave the girls weapons to guard the Prince and told them to make sure that all doors were closed and locked. She warned the girls that Siddhartha could become possessed like a wild elephant as he tried to break free from the palace. Gautami's last order was that everyone should be vigilant and remain awake. Mahaprajapati gave a grave warning "If Siddhartha leaves, our lineage will collapse."

Unknown to the humans, the devas and otherworldly beings were gathered above the palace ready to assist Siddhartha's escape. The yakshas gathered with offerings. Vaisravana ordered the yakshas to be ready to lift up and carry Siddhartha and his horse away from the palace and the city. Sakra organised the Thirty-Three Devas in their roles in assisting the Bodhisattva's escape. The devaputra Santasumati offered to enchant the residents of the palace and the entire population of Kapilavastu, causing them all to fall into a deep sleep. Lalitavyuha said he would ensure that no sound would disturb the sleepers. Sancodaka wanted to be the one to rouse Siddhartha from sleep and lift him from his bed. Dharmacharin nominated himself for the task of making the women's apartments look revolting, to make it easier for the young Prince to leave. And the devaputra Vyuhapati offered to decorate the route that the Bodhisattva would take when he left the palace. The Bodhisattva would be followed by a procession of seven celestial chariots and the lord of the elephants, while Airavana offered to carry a great palace, with apsaras inside offering beautiful music and songs to the Bodhisattva. Lastly, the naga kings made ready to offer great billowing clouds of sweet-smelling incense.



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Relief 63. The sleeping women

While seated in the women's chamber surrounded by guards, music and women, Siddhartha's past resolve to become enlightened, in order to help all sentient beings, ripened fully and fuelled his wish to free all sentient beings from the endless rounds of rebirth, ageing, sickness and death. Siddhartha remembered the vows that he had made in past lives. The first vow was to free himself and all others from the bonds of desire. The second vow was to attain the light of wisdom, dispel ignorance and find the best remedies to help each and every sentient being. The third vow was to overcome his pride and self-cherishing, so that he could selflessly guide those with mistaken views of the mind and consciousness. The final vow Siddhartha had made through his countless past lives was to be the One who would make the teachings of the Dharma outshine this confusing and tangled existence, in which sentient beings are constantly buffeted by their past karma, lacking firm direction. He would Turn the Wheel of Dharma and thereby create contentment and peace through wisdom.

The instant Siddhartha recalled and renewed his vows, Santasumati cast a sleeping enchantment over the palace. Dharmacharin disrupted the women's apartments and made the sleeping women lose their allure. Some girls snored, others drooled or ground their teeth. Dharmacharin made them appear disheveled and old, lacking their usual poise as they slumped over their instruments or lay in undignified postures. Dharmacharin addressed Siddhartha and said "How can you be happy living in a cemetery?"



With eyes of compassion, Siddhartha looked around the apartment at the sleeping women, whose minds were clouded by ignorance, motivated and imprisoned by their desires. Then Siddhartha meditated on the body, recognizing its insatiable appetites as the source of great suffering. He realised that, no sooner is the body born, than it begins to decay, then it dies and the mind has to undergo the trauma of death and rebirth, over and over again.

The other devaputras were becoming anxious because the Bodhisattva had not yet left the palace and they implored Dharmacharin to do something extra to help lessen Siddhartha's attachment. Dharmacharin reassured the devaputras "Do not worry! The young prince Siddhartha is a bodhisattva who has practised non-attachment for the sake of attaining Enlightenment over many lifetimes. He has given up his possessions and endured painful separation from family many times with perfect detachment. Of course he will have brought that quality into this, his final incarnation."

Siddhartha stood up and faced east. Hearing celestial music, he left the women's apartment and went out onto the roof terrace.



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རང་ཉིད་ཀྱི་སར་འཁྲིད་ཡོང་བ།



Relief 64. The Bodhisattva's horse is brought to him

Siddhartha stood on the roof terrace where the cool night air was fragrant with incense. He placed his hands in prayer mudra and paid homage to all the previous Buddhas. Dasasatanayana, master of the devas, appeared in the sky surrounded by one hundred thousand devas, laden with offerings. They bowed down before Siddhartha. The Four Guardians of the World appeared together with yakshas, rakshas, gandharvas and nagas. Pushya, the chief of the constellations, Chandra, the deva of the moon, and Surya, the deva of the sun also appeared. At midnight, Chandaka was summoned by Siddhartha, who asked him to bring the decorated king of horses. Chandaka was anxious that his master was leaving and asked Siddhartha “Where will you go?”

“Please hurry, Chandaka. For many lives I have practised for this moment. In past lives I have given up my possessions, my family and even parts of my own body to perfect non-attachment and patience. I achieved happiness and peace and enjoyed the state of Enlightenment. But in this life, I need to help others to achieve happiness and calm, and ultimately to enjoy the state of complete Enlightenment.”

However true these words were they did not reassure Chandaka “Master, I know that since you were born, the brahmins interpreted the marks on your illustrious body and said that you were destined to become a Chakravartin King and amass huge wealth for the kingdom. However, they also said that if you were to witness the world’s suffering, you would instead become a renunciate and attain Enlightenment, and guide many beings. Your highness, I wish to help you. Why would you become a renunciate? Have you seen what austerities these people undergo? Subjecting their bodies to torturous positions, spending a lifetime on one leg, or never cutting their fingernails, wishing to attain the happiness experienced by devas. Don’t you see in this palace you have already attained such happinesses, in this very kingdom! Enjoy what you have and surrender yourself to

pleasure like the god Indra and enjoy your beautiful young body. Wait until you are old - that will be the best time to become involved in spiritual matters.”

“Chandaka, like a water bubble, everything we desire is impermanent, does not endure and is subject to change. When these objects of desire are indulged in to excess, they become a source of pain, not pleasure. Usually these same objects of desire are desired by others too. Be it women or wealth, these quickly become the cause of jealousy, quarrels and vice.”

However much Chandaka implored his master to stay by recounting all the luxuries he would have to leave behind, Siddhartha was firm in his resolve, fully remembering all his countless lives and all the sufferings he had undergone. Siddhartha explained to Chandaka that in previous lives he had been reborn in the deva realm. He described to Chandaka how all the luxuries in deva realm surpassed those enjoyed by humans in this realm. Even the most beautiful earthly paradises seemed dull in comparison to the deva realm. Siddhartha explained “Even the most amazing sense enjoyments of the deva realm could not persuade me to leave the path of a bodhisattva or prevent me from overcoming desire.”

Siddhartha firmly told Chandaka that he would never again be a householder. Once again, he ordered Chandaka to bring Kanthaka, his horse. All the devas and otherworldly beings cheered, as the Bodhisattva proved once again that he was free from attachment.



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Relief 65. The great departure

The devaputras, Santasumati and Lalitavyuha, caused the whole city to fall silent and for all humans and animals to fall asleep. The multitude of guards around the palace fell asleep at their posts and sleep possessed the rest of the inhabitants of Kapilvastu. The moon was in the constellation of Pushya, as the heavens arranged in this way enhances and nourishes all divine actions. From the east, Dhrtarastra, Lord of the Gandharvas arrived with millions of gandharvas. Equipped with their musical instruments, the gandharvas began to fill the night air with celestial songs and music and circumambulated the city and then remained on the eastern horizon. From the south, king Virudhaka arrived with millions of kumbhandas holding garlands and vases of scented water. They too circumambulated the city and remained on the southern horizon. From the west, king Virupaksa arrived with millions of nagas carrying garlands and incense. They circumambulated the city and returned to western horizon. From the north, Kubera arrived with millions of yakshas holding lamps and brightly burning torches. Having circumambulated the city, they returned to the northern horizon. Sakra arrived with the Thirty-Three devas carrying offerings. They too circumambulated the city and then flew to the zenith of the sky.

Chandaka was in tears and pleaded his master “Please, this is not the most favourable time for you to leave.”

To which Siddhartha replied “The time has come, to help all living beings. I made a vow a very long time ago that, once I attained Enlightenment and was free from ageing sickness and death, I would return to help all other sentient beings to do the same. Now is the time, all the causes and conditions have been met to enable me to fulfil my vow.”

The great auspicious constellation of Pushya has transformed itself into the body of a majestic man and bowed down to the Bodhisattva, and addressed him.

“Now is the most favourable time to begin your spiritual quest. I will follow you and ensure no obstacles come in your way!”

Pushya spoke these words while the devas showered Siddhartha with flowers and all the bodhisattvas gathered, hovering around him in full lotus, shining brightly.

All the while, the city slept; completely unaware of what a great event was happening in the sky above them. They included Suddhodana, slumped over his sleeping horse and surrounded by his entire sleeping army. Soldiers guarding the great palace walls were curled up like babies, their weapons lying uselessly next to them. Again Siddhartha, with a gentle voice, commanded the subdued Chandaka, tears still pouring down his face, to bring his horse. But still Chandaka implored, asking “But where will you go?”

Then a thought occurred to him which cheered him up, as he pointed to the great iron gates:

“It is impossible for you to leave! Who will open the gates that takes five hundred men to open!”

But as Chandaka looked on, Sakra flung the doors open easily using the power of his mind. At this sight Chandaka utterly despaired. Still, Sakra and all the devas entreated Chandaka kindly to fetch Siddhartha’s horse. Reluctantly Chandaka saddled and prepared Kanthaka and sadly brought him to Siddhartha. Nonetheless, from the depth of his heart Chandaka really wished his master every success in fulfilling the vow he had made many lives ago; Chandaka grieved only for himself that he would no longer be near to his master.

As Siddhartha mounted the horse, the worlds began to shake. The Guardians of the world gently lifted the horse, with Sakra and Brahma leading the way. The principal deva living in the city of Kapilavastu approached the Bodhisattva and said “Without you, the city will be plunged into darkness. You will no longer see the Suras and Siddhas; offerings will no longer be made to you and, without your radiance, the city will become a wilderness. The prophesy that you become a Chakravartin will not come to pass and you will break the lineage of the Sakyas, destroying their hopes. If you leave, I will travel with you. But please be merciful to the city of Kapilavastu: look once more on the palace to bless it.” With that, the Bodhisattva turned and looked back at the palace and promised: “I will not return here until I have obtained the solution to end the cycle of birth and death and have attained supreme Enlightenment.” With that, Siddhartha Gautama, the Bodhisattva, set forth with Chandaka and all the celestial beings.

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རང་གི་ལྷ་འཛོལ་རྣམས་བཞག་སྟེ་ སེབས་པ།



Relief 66. The Bodhisattva takes leave of his deva escorts

Siddhartha and his retinue travelled through the night over the Sakya kingdom, over the kingdoms of the Krodyas and the Mallas. At dawn, he reached the city of Anumaineya in the land of the Maineyas. There, Siddhartha dismounted his horse and thanked the worldly beings for their assistance, before asking them to leave. Siddhartha knew he had to continue this part of his journey alone.



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ལོ་ས་ལེན་ཏེ་ དབུ་རྩ་ གཞན་པའི་རྩོད།



Relief 67. The Bodhisattva takes leave of Chandaka and Kanthaka and cuts off his hair

Left alone with Chandaka and his horse, Kanthaka, Siddhartha took off his princely ornaments and gave them to Chandaka, together with the reins of his horse. Chandaka obediently returned to the palace with them. In this place a chaitya stands which is called Chandakanivartana, 'The Return of Chandaka' .

Alone, Siddhartha thought to himself "In order to become a wandering monk I must cut off my hair."

With his sword he began to cut off his long beautiful locks of blue-black hair that curled to the right. Then he threw his hair into the wind. The Thirty-Three Devas swooped down and collected his hair and enshrined it in a special stupa in the deva realm. Once a year they celebrate the Bodhisattva cutting his hair. In the place where this event happened stands a chaitya called Cudapratigrahana, 'The Collected Locks of Hair'.



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Relief 68. The Bodhisattva receives monks robes

Siddhartha was still wearing his royal clothes made of expensive silk and he thought: “This is not appropriate attire for a monk, some saffron robes would be better.” No sooner did this thought come to the Bodhisattva’s mind, than the devas in Suddhavasa sent a devaputra, disguised as a huntsman wearing saffron rags. Although the devas had been dismissed earlier by Siddhartha, they were keeping a close eye on him and wanted to help wherever they could.

When Siddhartha saw the huntsman, he asked if they could swap clothes. The huntsman was very pleased and gladly gave Siddhartha his clothes. As he received the Bodhisattva’s royal silken garments he lightly touched his head with them and returned to the deva realm to have them enshrined. In this place is a chaitya called Kasayagrahana, which means ‘The Taking of the Princely Garments’.



With his shorn-off hair and saffron robes, Siddhartha was no longer heir to the Sakya lineage but had become a wandering monk. At this auspicious event all the inhabitants of the deva realm rejoiced: “Siddhartha is a monk and will soon Turn the Wheel of Dharma and become the supreme vessel to deliver all living beings over the turbulent ocean of samsara”.

The good news spread throughout the deva realms.

ཚན་བ་༧༠ གཞོན་ལྷ་དོན་གྲུབ་བྲམ་ཟེའི་མཚམས་ཁང་དུ་
ཞབས་སོར་འཁོད་པ།



Relief 70. The Bodhisattva at the brahmini's hermitage

Siddhartha wandered until he reached the hermitage of a brahmini called Padma. On seeing the monk, Padma and her female renunciate followers invited the Bodhisattva to eat with them; then he continued on his journey.

ཚན་པ་།། གཞོན་ལུ་དོན་གྲུབ་ རེ་བ་ཏ་ལ་ཐེབས་པ།



Relief 71. The Bodhisattva comes to Raivata

Siddhartha was made welcome at the hermitage of the brahmin called Raivata, who also offered him food and respite.

ཚན་བ་ལྔ བྱང་སེམས་དེ་ཉིད་
ལྷ་མ་ཨ་རྩ་ག་ལ་མ་དང་མཉམ་དུ་གནས་པ།



Relief 72. The Bodhisattva with Guru Arada Kalama

Gradually Siddhartha made his way to the city of Vaisali. In this city lived a meditation teacher called Arada Kalama, who had established a large ashram with three hundred disciples. Arada Kalama taught his disciples various doctrines that extolled very strenuous austerities. When the members of the ashram saw Siddhartha, they were impressed by his beauty. Siddhartha approached Arada Kalama and announced his intention, requesting that he be allowed to practise the brahmacharya and follow the modes of behaviour of a brahma. Arada immediately gave Siddhartha his blessing and the teachings. Instead of practising in the compound of the ashram, Siddhartha chose to live and practise away from the community. After a short time meditating in solitude, the Bodhisattva easily understood and manifested the teachings that Arada had given him.

He returned to Arada Kamala and announced that he had manifested and understood the teachings and so accomplished the brahmacharya. It was not necessary for Arada to test Siddhartha's claims because he could clearly see that this was indeed the truth. Very pleased, he congratulated Siddhartha. As Arada's ashram was so large and he himself was growing old, he needed another qualified teacher to share the load, so he invited Siddhartha to teach in the ashram with him.

Kind as Arada's offer was, the brahmacharya as a doctrine was not enough for Siddhartha and he knew it did not lead to complete liberation or put an end to suffering. The Bodhisattva left the ashram to continue his search for a higher doctrine.



ཚོན་བ་ཡན་ བྱང་སེམས་དོན་གྲུབ་ར་རྩ་རྒྱུ་རི་ལ་
ཞབས་སོར་འཁོད་པ།



Relief 73. The Bodhisattva at Rajagrha

Siddhartha journeyed to Rajagrha, where he wandered calmly with his begging bowl. The people of Rajagrha were impressed at the sight of Siddhartha and thought he was a deva or an emanation of Sakra or Brahma because of his extraordinary beauty and radiance that set him apart from other men. Many people left their houses and stopped work to gather and see the Bodhisattva and to make offerings.



ཚོན་པ་ལེ རྒྱལ་པོ་གཟུགས་ཅན་སྣོད་པོ་དང་
བྱང་ཆུབ་སེམས་དཔའ་ཐུག་པ།



Relief 74. The Rajah Bimbisara visits the Bodhisattva

Siddhartha's divine presence caused such a stir in the city of Rajagrha that one man went to the palace of the Rajah of that region, King Bimbisara. The citizen excitedly informed Bimbisara that a monk had arrived and that the people were speculating about who he really was. Some thought the monk was an emanation of Sakra or Brahma, or of some mountain deva. Bimbisara was delighted that his kingdom was being visited by such an auspicious being and he watched Siddhartha from the palace balcony. He saw that Siddhartha was bathed in a celestial glow. Bimbisara ordered that offerings be made to the Great Being. He asked that Siddhartha's movements be followed and reported back to him.

The man reported back to Rajah Bimbisara to inform him that Siddhartha was dwelling on the slopes of mount Pandava. Bimbisara and his entourage travelled to the mountain. Bimbisara approached the Bodhisattva who was seated in full lotus posture on a simple cushion made of grass. He reverently offered Siddhartha half his kingdom, in the hope that the Bodhisattva would stay and live there permanently. But the Bodhisattva replied "Thank you, and may you be blessed with a long life. However, I cannot accept your kind offer - I have already given up a beautiful kingdom to become a monk."

Bimbisara was not used to being refused anything and was very keen to have Siddhartha live in his kingdom, so he tried to persuade him to accept his offer: "But you are young and beautiful. Stay and enjoy yourself! I will give you my entire kingdom and get you anything you might desire. Come down off this mountain and leave this meagre grass seat." Siddhartha could not be moved from the life that he had chosen and politely declined Rajah Bimbisara's offer: "I am no longer attracted by objects of desire, for they only bring suffering. When you cannot obtain the object you desire, this causes distress; yet even if you obtain the desired object it does not give you contentment because, immediately, something else takes its place as the object of desire. Only the Dharma's wisdom grants satisfaction, and the only cessation of desire grants peace."

Bimbisara was astounded by the young man's resolve and was intrigued about his background. Siddhartha explained "I am the son of the Rajah Suddhodana of the Sakyas." From this information, Bimbisara understood that Siddhartha really had given up a powerful kingdom and a life of prosperity. His admiration for the Bodhisattva increased even more and he wanted to become a disciple. He made a request that once Siddhartha had attained Enlightenment, he would share his teachings with him. Siddhartha gladly accepted this offer and Bimbisara prostrated and circumambulated the Bodhisattva three times before returning to his palace.

ཚོན་པ་ཡུ བྱང་རྒྱལ་སེམས་དཔའ་དང་ ལྷ་མ་རུ་བྲ་ཀ་མཇལ་བ།



Relief 75. The Bodhisattva with Guru Rudraka

A devotee of the hindu deity Rama, called Rudraka, lived in an ashram in Rajagrha with seven hundred disciples. Rudraka taught ascetic practices as a means of attaining the state of concentrated samadhi, wherein the meditator's mind resides in the state of neither perception nor non-perception. Rudraka was highly esteemed as a teacher and scholar. Siddhartha knew of Rudraka and the practices he taught. However, he did not agree with the ascetic methods Rudraka advocated, nor believed that samadhi was the ultimate goal and the highest attainable state. Siddhartha also knew that it would be unskilful to approach Rudraka and discredit his teachings immediately. Instead, Siddhartha thought it would be better if he followed Rudraka's instructions and ascetic practices and manifested all the results and show Rudraka all his worldly magical attainments gained from doing those practices, so that Rudraka would respect him and realise that he was different from his other disciples. Then the Bodhisattva would be the best position to prove to Rudraka that his meditations were inferior to his own and prove the limitations of reaching samadhi, as it does not cause one to be truly liberated from the cycles of rebirth and death.

With his plan formulated, Siddhartha visited the ashram of Rudraka. First Siddhartha respectfully asked "Who is your teacher? Who initiated and imparted this wisdom to you?"

"I have no teacher. I have come to these profound realisations myself." Rudraka proclaimed. "And what is it you have realised?" enquired Siddhartha. "The meditative technique to attain calmness and samadhi, with neither perception nor non-perception." "Would you please grant me the teachings so that I too can train in this mediation?" Rudraka was very pleased to have a new disciple and gave the Siddhartha teachings.

The Bodhisattva found a quiet place alone and seated himself. It was not long before he understood and manifested the attainments of Rudraka's technique. Siddhartha returned to Rudraka and asked him "Is there a higher state of samadhi than the one you taught me of calmness, where there is neither perception nor non-perception?" "No." replied the self-assured Rudraka.

Siddhartha told Rudraka that he had understood Rudraka's technique and displayed his attainments. Rudraka was very pleased with his disciple and elevated him to the status of teacher and proclaimed that they could teach the members of the ashram together. Nevertheless, Siddhartha declined, explaining that Rudraka's self-realised technique had many limitations, as it does not lead to the cessation of desires and rebirth or the higher truths, and Siddhartha left the ashram.

ཚན་པ་༥༦ བྱང་ཆུབ་སེམས་དཔའ་དང་དེའི་སློབ་མ་དང་པོ་
ལ་ཡའི་རིའི་སྐད་ཏུ་བྱུག་པ།



Relief 76. The Bodhisattva with his first disciples on Gaya mountain

Amongst Rudraka's disciples were five men who had witnessed the Bodhisattva's miraculous powers. They saw how fast he had managed to complete Rudraka's technique and manifest the attainments. In contrast, they had been at the ashram for years and made little progress. Hearing that Siddhartha was not satisfied with Rudraka's methods and teachings because he knew there were higher states of samadhi and liberation, the men saw that Siddhartha would be a better teacher. So they decided to leave the ashram and join Siddhartha.

Siddhartha and the five men left Rajagrha and travelled to Magadha, climbing the peak of mount Gaya. Here they dwelt, practising a renunciate lifestyle. It was here that the Bodhisattva made three observations about desire.

First, the Bodhisattva recognised there were monks and brahmins who made no effort to withdraw their bodies and minds from desire. They took pleasure and were slavishly attached to desire. Because they did not make any attempt to calm and pacify their desires, they suffered the sharp pains of unfulfilled desires and in this distracted way they were unable to see or manifest the higher states of wisdom.

Second, there were monks and brahmins who, though they kept their bodies and minds away from desire, still found joy in desire and so were slavishly attached to it. Because they did not try to calm and pacify their desire, they too experienced the sharp pains of desire and were distracted by it, and could not attain the higher wisdoms.

Third, there were monks and brahmins who disengaged their bodies and mind from desire, who still found pleasure in desire and were very much attached to it. But they were able to calm and pacify their desire. Even though they also experienced the pain of unfulfilled desires, they had the ability to see the higher wisdoms. Siddhartha recognised that he belonged to the third category.



ཚན་པ་པམ་ སེམས་དབའ་དེ་ཉིད་
ཚུ་བོ་ན་རྒྱ་རའི་འགྲམ་དུ་བཞུགས་པ།



Relief 77. The Bodhisattva by the Nairanjana river

Siddhartha left mount Gaya and walked towards the village of Uruvilva. Near the village on the banks of the river Nairanjana, Siddhartha decided to stay and practise renunciation.

During his time as a wandering monk, Siddhartha observed many practices of other renunciate ascetics in their quest for liberation and purification. These people understood purification to mean subjecting themselves to various mortifications, such standing on one leg or holding up one arm in the air interminably. Other ascetic practices involved always standing or always sitting, never cutting finger nails, taking vows of silence, eating strange diets such as only roots or grass or cow dung, or abstaining from meat, fish and alcohol, or eating only foul food that even dogs rejected. Others ate only a single mouthful of food a day or fasted during half the lunar month. Some slept on hard ground, in puddles or on thorns, or lived in inhospitable places like deserts. Still more dressed in rough bark or grass or went naked and smeared themselves in human ash from the burning ghats. Some carried tridents or used a human skull as a begging bowl. These renunciate ascetics were searching for liberation by facing hardship, fear and death, in a deluded attempt to attain the state of purity.

These seekers took false refuge in devas, such as Brahma and Indra, or else they took refuge in nature and the elements and paid homage to mountains and trees. These people were deluded in what they believed were blessings and mistook the outward actions of diet and penance as a means of purification.

Siddhartha had great compassion for these ascetic seekers and, in order to win them over, he decided to perform the same austerities and undertake the most difficult practices and meditations of humans and devas. He would need to surpass the efforts of all the other ascetics in order, eventually, to steer them onto a meaningful path. But first he would have to prove that he was their superior.

For six years he performed ascetic practices and earned himself the title Duskaracarya , meaning ‘The One who has Done What Is Difficult’. Siddhartha performed practices that no human or deva could achieve, not even the Pratyekabuddhas could outdo him. Only a Bodhisattva in his last incarnation could successfully undertake the Asphanaka Space-Like meditation, where there is no breathing in or breathing out. Siddhartha’s meditation was non-investigative, non-conceptual, stable, free from perception, unchanging, all pervasive, and independent of everything.

The other ascetics were humbled by the Bodhisattva’s exhibition of renunciation. He could cause many miraculous things to happen as a result of his practices, due to his complete control over the strength of his body and the powerful concentration of his mind. The five ascetics who had joined Siddhartha in Rajagrha were very proud of their teacher’s extreme undertakings.

The first time Siddhartha attempted the Asphanaka meditation, when he closed off his mouth and nose, loud noises were heard coming from his ears. The next time, he closed off his ears, so that when his breathing ceased, his breath hit the top of his skull with the force of a spear trying to break through.

The devaputras watched over the Bodhisattva and were greatly distressed to see the Bodhisattva unmoving and un-breathing, appearing as if dead. Anxious that Siddhartha would die without fulfilling the purpose he had promised in Tushita, the devaputras went directly to the realm of the Thirty-Three Devas to talk to his mother.



ཚོན་བ་ཡན་ ཡུམ་སྐྱུ་འཇུག་སྐྱུ་མོ་ དེ་སྐྱུག་ཏུ་སེའམ་བ།



Relief 78. The goddess Mayadevi visits the Bodhisattva

In the realm of the Thirty-Three Devas, Mayadevi learned that her son was on the brink of death. Attended by a group of apsara goddesses, she went to the bank of the Nairanjana at midnight. Mayadevi saw her son Siddhartha sitting still like a corpse upon the rough ground. She lamented “When you were born you took seven steps in each of the four directions and proclaimed that this would be your final birth. These words will now not be fulfilled! Nor will Asita’s prophecy come to pass. You will not even have enjoyed the state of a Chakravartin king. Instead you will die in a pitiful condition in a forest. Who will save my son?”

“Who is this distressed lady?” replied the Bodhisattva.

“I carried you in my womb. It is your mother.”

“Do not worry. I am not lost. The renunciation practices of a Buddha are never in vain. Even if the whole world were to crumble, I will not die. Very soon you will witness the Enlightenment of a Buddha.”

Reassured, Mayadevi showered her son with flowers and circumambulated him three times before returning to the realm of the Thirty-Three Devas.



ཚན་བ་པེ། ལྷ་ལྷམས་ཀྱིས་ བྱང་ཆུབ་སེམས་དཔའ་དེ་ལ་
གཞེངས་བསྟོད་པ།



Relief 79. The devas honour the Bodhisattva

While practising renunciation on the banks of the Nairanjana, the Bodhisattva contemplated how some ascetics believed the purification could be achieved simply by eating very little food and that this could be a path to liberation. Therefore, Siddhartha resolved to eat only a single juniper berry a day. On this diet, Siddhartha's body became very thin and weak. His ribs became visible and a light could shine through his papery skin. Every vertebrae was plain to see. The once beautiful Bodhisattva faded and withered and his beautiful face became gaunt with sunken eyes.

Unperturbed by his pitiful condition, he reduced his daily ration from one juniper berry to a single grain of rice and continued his fast. Siddhartha's complexion became withered and dark and the people of the nearby village said "Siddhartha Gautama is the colour of a madgura fish!"

When he thought his hands were resting on his stomach they were actually resting against his spine. When he tried to get up he fell back down, unable to support himself. His hair fell away from his body. Siddhartha decided to deny himself even more and reduced his grain of rice to a single sesame seed. His body grew even thinner. While in this state, he contemplated how some ascetics believe that purity comes from not eating anything at all. So the Bodhisattva stopped eating completely.

The Bodhisattva resembled a skeleton with skin. Although he was unable to stand, his mind was always calm, never veering. He remained seated on the hard ground, unmoving, enduring the blistering heat of the summer and the biting cold of the winter. He never batted away flies or mosquitos. Siddhartha did not release any bodily fluids nor attempt to stretch or change his position to a more comfortable one, or lie down and rest on his back or his side.

The local children called him the 'Dust Demon,' and threw dust all over him and poked grass into his ears. The blade of grass would come out through his nose. Unbeknown to the children playing with the still, withered body of the Bodhisattva, he was surrounded day and night by devas, nagas, yakshas, gandharvas, asuras, garudas and kinnaras who were witnessing his relentless virtues and paying constant homage to their master. They were distressed to see how Siddhartha was subjecting himself to these austerities to benefit others.

ཚོན་པ་པོ ལྷ་རྣམས་ཀྱིས་དེ་ལ་ ཟས་ཀྱི་བརླུང་རྣམས་
ལུས་ཀྱི་བ་སྐྱུ་ནས་ གསོལ་བར་བཞུགས་པ།



Relief 80. The devas request that the Bodhisattva absorbs nourishments through his pores

In this condition of extreme malnourishment, Siddhartha no longer kept his former beauty and radiance. He resembled a bag of dry skin and bones. He had shown himself capable of extraordinary yogic feats, staying alive without food or water. This deeply impressed the other ascetics, who now revered him.

However, Siddhartha reflected that although these practices of self-denial showed impressive abilities of mind control beyond that of ordinary humans, it was a limited path involving much unnecessary suffering, and not one which would lead to Enlightenment. Siddhartha remembered the time when he had meditated under the shade of the Jambu tree as a boy, full of health and vitality, and how he had achieved many grounds in meditation. In his current pitiful condition, he concluded that one is unable to attain Enlightenment with a weak and debilitated body. No matter how wise, a person in that condition could not approach the Bodhimanda and truly practise compassion; therefore he would be unable to serve and teach others. Therefore, the Bodhisattva resolved: "Not until I nourish my body and regain my strength will I attempt the Bodhimanda."

Unseen to Siddhartha, the devaputras had not left his side; when they heard his resolve, they were relieved the Bodhisattva had decided to take some food as nourishment. They spoke to Siddhartha's mind and told him that they would nourish him through his pores so that he would not have to eat coarse food.

Siddhartha, however, declined their kind offer. He reasoned that if the people of the village saw him regain his strength without eating, they would think he had achieved a great siddhi of sustaining himself without any food, which would be a lie. Instead, he announced that he would start to eat again, taking food such as molasses, rice and dal.

When the five ascetics heard their master's announcement, they were utterly disappointed, believing Siddhartha had fallen from the path. They thought he would never achieve purity and so they abandoned him and went to meditate in Varanasi.

ཚོན་པ་༡། བྱང་སེམས་དེ་ལ་ བྱ་མོ་ལེགས་སྐྱེས་མས་ བས་འཇུལ་བ།



Relief 81. The Bodhisattva receives food from the maiden of Uruvilva

Since Siddhartha had arrived on the bank of the Nairanja river, ten village girls had attended him, though during Siddhartha's fast the five ascetics had reverently brought him juniper berries, rice and sesame seeds. When one of the girls, called Sujata, first discovered that Siddhartha was practising an extreme fast she became very distressed and made a food offering to eight hundred Brahmins, praying that the Bodhisattva would end his fast and regain his strength, going on to attain Enlightenment and become a Buddha.

When they heard Siddhartha's request for food, the ten girls felt very relieved and quickly prepared food for him. Siddhartha ate, gradually regaining his strength. Then he began to visit the village each day for alms.

ཚོན་པ་ལྟ བྱང་སེམས་དེས་ རང་གི་ཚ་རས་ཀྱི་གོས་བགྲུས་པ།



Relief 82. The Bodhisattva washes his hemp garment

After six years of strict austerities, sitting immobile in the same spot in all weathers, Siddhartha's monk's robes had completely disintegrated. Siddhartha thought it was time to find some cloth to make a new robe. Wandering in search of some cloth, he reached the cemetery where a corpse of a girl called Radha lay. When Radha was alive she had been the attendant of Sujata, the girl who had made offerings to the eight hundred brahmins. Radha was wrapped in a dusty hemp cloth. Siddhartha thought this ideal to make new monk's robe and bending down, he gently removed it from her corpse. The devas of the earth could not believe what they were witnessing and called out to the sky devas "Can you believe that a Prince who gave up the chance of being a Chakravartin king would be so humble as to pick up a dusty cloth from a corpse!"

The sky devas told the Four Guardians for the world. The news quickly reached the realms of tushita and the Thirty-Three Devas and the devas of the Brahma realm.

After picking up the cloth, Siddharth thought "Now, I must find some water to wash it in."

At that instant, the devas hit the ground with their hands and a cool clear pond appeared.

"Now, I need a rock to wash the cloth on."

Sakra himself manifested a smooth flat rock. He appeared to Siddhartha and offered to clean the cloth for him, but Siddhartha humbly declined the deva's help and continued to clean the garment himself.

The demon Papiyan, jealous of the Bodhisattva, raised the banks of the pond using magic as Siddhartha tried to climb out. On the shore of the pond stood a Kakubha tree; without any sense of distress, Siddhartha addressed the devi of the tree and asked for her assistance. The devi lowered one of the branches for him to hold so that he could pull himself out of the water. Siddhartha sat under the Kakubha tree and sewed his cloth into a monk's robe. This place is called Pamsukulāsivana, 'The Sewing of the Dust-Covered Cloth'.

ཚན་པ་པཎ་ དེའི་རྗེས་སུ་ཚོས་གོས་རགས་པ།



Relief 83. The Bodhisattva receives monk's robes

As Siddhartha was sewing the rough hemp cloth, the devaputra Vimalaprabha, from the Suddhavaśa realm, offered Siddhartha a cloth dyed in saffron, appropriate for a monk. The Bodhisattva accepted and, early the following morning, Siddhartha walked towards the village wearing his new robe.

ཚན་བ་༥༧ ལུ་རྩ་ཉ་ས་ འུང་རྒྱབ་སེམས་དཔའ་དང་
མཉམ་དུ་སྐྱོ་ས་སྐྱོ་ས་གནང་བ།



Relief 84. Sujata entertains the Bodhisattva

During the night, the devas had spoken to Sujata and told her it was time for her prayer to be fulfilled and that she should prepare more food for the Bodhisattva. The devas told her that after Siddhartha Gautama had taken this food he would become a Buddha.

Without a minute to lose, Sujata collected milk from one thousand cows and extracted the cream seven times. To the cream, she added the freshest new rice cooked on a new hearth. Auspicious signs appeared while the food was cooking, convincing Sujata that what the devas had said was true. She remembered years before when a seer had come to her village and prophesied that a man with thirty-two auspicious marks would appear and attain Enlightenment nearby. The seer's prediction had stayed in Sujata's mind, and she had constantly looked forward to the time when this special man would appear. Now the time had actually arrived, Sujata was filled with great happiness and contentment.

Sujata prepared a place for Siddhartha, strewn with flowers and scented with perfumed water. Sujata asked her maidservant, Uttara, to find a brahmin and request him to come and eat while she watched over the rice and cream, sweetened with honey.

Uttara went to where the brahmins and monks congregated. When she walked towards the east to find a monk she could see only Siddhartha there. Likewise, when walked to the south, west and north, she could see only the Bodhisattva in all four directions and nobody else: no other brahmins, monks or ascetics. The other monks, brahmins and ascetics had all been hidden from sight by the devaputras. Uttara ran back and reported this strange phenomena to her mistress, and described the handsome monk. Sujata told her that he was indeed the monk that the feast was intended for! So Uttara returned to the place where she had found the monk and invited him to eat at her mistress's house. Siddhartha graciously accepted.

When the milk, rice and honey was brought to him in a golden bowl, Siddhartha recognised it as an auspicious sign. The sign indicated that he would attain the state of supreme Enlightenment after this meal. Siddhartha asked Sujata what he should do with the golden bowl. She asked Siddhartha to take it with him, as it was her custom when she offered food, to offer the bowl as well. So Siddhartha thanked Sujata and took the bowl containing the food and took leave of the village of Uruvilva.

ཚོན་ས་པལ་ བྱང་སེམས་ ལུ་པོ་ན་རྒྱ་ཏུ་འགྲོ་བ།



Relief 85. The Bodhisattva goes to Nairanjana

Siddhartha returned to the Nairanjana river, the river of the nagas.

ཚན་བ་༥༦ དེར་སྐྱུ་ཁྱུས་གནང་བ།



Relief 86. The Bodhisattva takes a bath

Siddhartha put down his golden bowl filled with delicious sweet rice and milk, took off his robes and bathed in the river. Devaputras filled the water with aloe and sandalwood powder and tossed flowers over him. Some devas collected the water around him to use as relics in their celestial shrines. Siddhartha shaved his hair and beard, which Sujata also collected as relics.



ཚོན་པ་དེ། བྱང་ཆུབ་སེམས་དཔལ་
སྐྱེ་ལོ་གསར་གྱི་གདན་ཁྲི་ བཞེས་གནང་བ།



Relief 87. The Bodhisattva accepts a seat from a naga maiden

When Siddhartha climbed out of the river he looked for a place to sit; a naga girl appeared and offered him a lion throne.



ཚོན་པ་ལྟེ་ བྱང་ལྷོ་སེམས་དཔལ་འོ་སྤྲུག་སྤྱང་ཅི་ཅན་མཚོན་པ།



Relief 88. The Bodhisattva eats the milk-food

Siddhartha sat upon the throne and ate his milk and rice. When he had eaten enough, his former radiance reappeared, as did his thirty two auspicious marks and the eighty secondary marks. Then, with no attachment for the golden bowl, he tossed it into the river.

ཚོན་པ་པལ་ ཟས་ཀྱི་སྒོ་ད་ཆས་དེ་ ས་ག་རས་འབྱེད་སྤྱིན་པ་དང་
དེ་ནས་ལྷ་དབང་པོས་ འབྱེད་བཤ།



Relief 89. The food bowl is taken away by Sagara, and then by Indra

The naga king, Sagara, caught the golden bowl and intended taking it to the naga realm so that the nagas could pay homage to the bowl. Indra saw this and, wanting the bowl for himself, swooped down in the magical disguise of a garuda and tried to take the bowl from the nagas. However, he did not succeed and instead he appeared in his true form and politely asked for the bowl. The naga king gave it to him and Indra took it up to the realm of the Thirty-Three Devas, while the lion throne was taken down to the realm of the nagas.



ཚན་ས་༥༠ བོ་རྗེ་མཚན་མེ་བས་ལམ་དུ་
དུར་བའི་གདན་འཕུལ་ཁན་གྱུར་བ།



Relief 90. On the way to the Bodhimanda, the Bodhisattva receives grass from Svastika

When Siddhartha had fully recovered his vitality, he was ready to go to the Bodhimanda and defeat Mara. With a mind as indestructible as a vajra, and a stride as noble as a lion and firm as mount Meru, he made his way from Nairanjana to Bodhimanda. In his footprints, wheels with a thousand spokes appeared. The road was cleared and decorated by devas and devaputras and flowers showered over Siddhartha as he walked. All the trees bowed down to him and the sleeping babies, who had been born on that day, turned their little heads toward Bodhimanda.

As he walked, Siddhartha asked himself “What did the previous Tathagatas sit on when they attained Enlightenment?” As this thought occurred, he recalled that all the previous Buddhas had attained Enlightenment whilst sitting on a cushion of kusha grass. At that moment thousands of devas from the Suddhavasa realm, responding to the Bodhisattva’s thoughts, caused a kusha grass seller called Svastika to appear by the roadside. Svastika was weaving fresh kusha grass, their soft plumes swirling to the right.

At once, Siddhartha went over to the seller. He gave him a beautiful and clear teaching using an affectionate and gentle voice, suitable for people who need discipline but not in a harsh way. Siddhartha’s voice was sweet sounding to the ear, like the song of the nightingale. The teaching contained exactly what Svastika’s mind needed to hear at that moment. Siddhartha asked for some kusha grass and explained to Svastika that he had a special mission:

“Please give me some of your kusha grass because I am going to defeat the army of Mara and finally attain Enlightenment. For countless lifetimes, I have practised generosity, renunciation and compassion with great effort and patience. Finally, I have accumulated the necessary merit and wisdom; I have trained my mind in readiness to fulfil my Bodhisattva vow to attain Enlightenment in order to help all sentient beings. If you give me some kusha grass you will earn an incredible amount of merit and you will also become a very skilful and wise teacher.”

Svastika was delighted to play his part in the Bodhisattva's journey to Enlightenment and reverently selected the softest blades of grass to presented to Siddhartha, saying "If all you need is some kusha grass to attain Enlightenment, then please take this grass. You are already a great ocean of wisdom and compassion. Let me sit on the grass and become a Buddha first!" Siddhartha smiled and accepted the grass but gently admonished Svastika: "Enlightenment is not obtained simply by sitting on a pile of kusha grass. First, one has to work very hard and apply effort over many lifetimes. If supreme Enlightenment could be attained as easily as eating a ball of rice, then many living beings would have gathered together and attained it. Nevertheless, I promise that when I finally reach Enlightenment, I will invite you to come and hear my teachings."



ཚན་བ་༩༡ ཚངས་བ་དང་ཀ་མི་ཀམ་
བྱང་ཚུབ་སེམས་དབའ་ལ་གཟེངས་བསྟོད་པ།



Relief 91. The Bodhisattva is honoured by Brahma and Kalika

As Siddhartha continued in his steady, determined stride towards Bodhimanda, Brahma, the king of the three thousand great thousand worlds, gathered his assembly on this auspicious day: “The Bodhisattva has attained his spiritual armour and will fulfil his promise. He has fulfilled all the bhumis. He has never become disheartened, is incorruptible, free of fault and negative karma. He will become the supreme Doctor prescribe remedies from the great Dharma. Now Siddhartha is on his way to Bodhimanda; at Bodhgaya he will attain Enlightenment and defeat Mara. He will begin to Turn the Wheel of Dharma to satisfy all beings, revealing the path of love and compassion. Now is the time for us to assemble in the human realm to make offerings to this Great Being, and take refuge as he walks toward the Bodhi tree.”

As Siddhartha walked, his body emanated light, purifying and healing beings in the unfortunate realms. Hungry ghosts were able to eat and drink, while beings from lower realms were freed. All beings were filled with a spontaneous desire to cherish one another and put other’s desires before their own.

The light from the Bodhisattva’s body reached Kalika, king of the nagas, who bathed in the light and exclaimed “What brilliant rays of light fill my home! This is definitely a sign that the Muni, king of the Dharma has been born. My home was full of darkness from my previous bad karma, which has now been dispelled by the light of the dharma. The light of the Dharma outshines even the light of Brahma and Sakra, whose light could never reach my home.”

Kalika summoned his daughters and looked out to the four directions, trying to see the source of the all-pervading light. The assembly of devas and devaputras and every kind of beings pointed the way to Siddhartha, so that Kalika and his daughters could go and make offerings to the Bodhisattva at Bodhimanda. On behalf of all the nagas, king Kalika thanked the Bodhisattva for his great undertakings spanning many lifetimes, culminating in this moment. The Bodhisattva’s Enlightenment was such an important event that even the devas abandoned their desire realm to witness it. Kalika was joined by his wife, Suvarnaprabhasa, and daughters and together they made a multitude of offerings.

ཚན་ས་༩༩ བྱང་ལྷན་ལིང་གི་རྒྱན་མ།



Relief 92. Decoration of the Bodhi trees

Sixteen devaputras decorated the Bodhimanda and the four devis of the great Bodhi trees, Venu, Valgu, Sumanas and Ojapati, decorated the grove. The Bodhimanda is the seat where the Bodhisattva would attain Enlightenment, at the centre of the three thousand great thousand worlds.

As Siddhartha walked through the bodhi tree grove, the eighty thousand bodhi trees were completely filled with devaputras and bodhisattvas. Some of the bodhi trees were formed of flowers, others of incense, some of fine cloth, while others were jewelled trees. The trees were tall, strong and healthy and abundantly decorated. Beneath each of these s were thrones. Each devaputra and bodhisattva thought that their tree would be chosen by Siddhartha to sit beneath when he achieved Enlightenment.

ཚོན་པ་༥༩ བྱང་ཆུབ་ཤིང་བྱང་བུ་བཞུགས་པ།



Relief 93. The Bodhisattva sits under the Bodhi tree

The Bodhisattva engaged in a meditation called the Lalitavyuha, meaning 'Playful Arrangement', whereby he emanated under each of the bodhi trees. Thus, all the devaputras and bodhisattvas were satisfied and pleased that Siddhartha had chosen their tree.

Through the power of his Lalitavyuha meditation and of his great compassion and desire to include all beings on the path, it was not only the devaputras and bodhisattva who were fortunate enough to be able to see him under the bodhi tree. The Bodhisattva caused all the beings of the hell realms, the animal realm, the realm of Yama and the deva realm to be able to see him seated under the bodhi tree, so that they were all able to witness the great event.

Out of his all-inclusive compassion, and in order to appeal to beings attracted to earthly things, the Bodhisattva circumambulated the bodhi tree seven times and then arranged the bundle of Kusha grass on the throne with the soft tips pointing inwards. Then Siddhartha seated himself on the throne in full lotus posture, his body erect and facing east. He resolved that he would not leave this seat until he had attained Enlightenment.



The Bodhisattva was protected by devas in the four directions as he sat emanating innumerable rays of light, attracting all the other bodhisattvas to him. From the east, a bodhisattva called Lalitavyuha created a beautiful pure buddha-land, a circle of deep blue lapis lazuli that pervaded the ten directions of boundless space. In order to help all beings of the other five realms of existence, Lalitavyuha projected a vision of Siddhartha sitting underneath the bodhi tree to every realm, and all beings were amazed by this beautiful vision and everyone could witness the great awakening.

From the south, the bodhisattva Ratnachatrakuta-samdarsana arrived. He offered a huge umbrella, big enough to cover the whole assembly.

From the west, the bodhisattva Indrajali arrived. He offered a jewelled net to protect the whole assembly.

From the north, the bodhisattva called Vyuharaja arrived. As his offering, he displayed the vast qualities of all the buddha-fields of all the different realms of the ten directions, to the beings under the umbrella and within the jewelled net.

From the southeast, the bodhisattva Gunamati attracted by the radiant light emanating from Siddhartha, arrived, offering a palace of many storeys.

From the southwest, bodhisattva Ratnasambhava came and offered numerous celestial temples in honour of the Bodhisattva.

From the northwest, the bodhisattva Meghakutabhigarjitesvara came; he offered a sweet scented cloud of sandalwood that rained down over the assembly.

The bodhisattva Hemajalapraticanna arrived from the northeast and, as his offering, he caused multitudes of bodhisattvas to appear in the palace and temples, fully adorned with thirty-two auspicious marks, each one prostrating to the Bodhisattva and holding flower garlands.

From the lower region, the bodhisattva Ratnagarbha offered lotuses which flowered in the waters of Jambhu within the great circle of lapis lazuli. From the lotuses offering goddesses appeared with garlands to hang around the Bodhimanda and prostrated themselves to the Bodhisattva.

From the higher region, the bodhisattva called Gaganaganja came. When he reached the sacred bodhimanda, he manifested in honour of the Bodhisattva a multitude of garlands, incense, jewels and precious metals, elephants, beautiful young men and women, devas, nagas, yakshas, gandharvas, asuras, garudas, kinnaras, and mahoragas. He even offered Sakra and Brahma, the Four Guardians of the World and humans and non-humans.



ཚན་ས་༩༧ དེ་ལ་བདུན་གྱིས་ཞགས་ས་མ་ཐེབ་པ།



Relief 94. Mara's unsuccessful attack

While Siddhartha was seated in meditation, before he attained Enlightenment, he decided it would be polite to let Mara Papiyan, the Lord of the Desire realm know first of his intention to conquer him. Once Siddhartha achieved the state of Buddha, he would have defeated Mara and therefore all the other devas of the desire realm would automatically be conquered as well. Siddhartha also knew that Mara's closest followers included some devaputras who had been distracted by desire, even though in previous lives they had practised virtue and planted these good seeds. The Bodhisattva knew that if they came and saw his example they would be inspired to practise the Dharma again.

In order to contact Mara Papiyan, Siddhartha projected a ray of light from the tuft of hair from between his eyebrows called Sarvamara-mandalavidhvamsanakari, 'That which Destroys Every Domains of the Demon'. When the light penetrated Mara's dwelling, all the worlds shook violently and were filled with brilliant light. From the light, these words were uttered to Mara:

"Today, the Bodhisattva, who renounced his crown as king of the Sakyas, sits beneath a Bodhi tree and is applying great effort to become fully Awakened. Once he has crossed the broad ocean of samsara, he will help others to cross over. He will deliver those not delivered and give breath to those unable to breathe. He will liberate all beings from the lower realms. It will not be necessary for him to use force to overcome your armies, and both you and your armies will be pacified."

The Bodhisattva's message reached Mara as he slept and disturbed his dreams. Mara dreamt that his home was consumed by shadows, covered in dust, gravel and grime. He dreamt that while the walls of his palace were crumbling down around him, he was running around frantically in every direction, full of confusion, fear and helpless anger, and his precious crown and earrings were lost. His body, which was normally the most beautiful of all the countless celestial beings, was weak and covered in boils and sores. In Mara's dream, his lips, throat and tongue were completely dry; as he looked around his gardens, the plants had wilted and their fruit, leaves and flowers had withered away. His ponds and rivers had dried up and the land had become cracked and parched. All the birds in Mara's kingdom had their wings clipped and were unable to fly and every musical instrument lay broken on the floor of his palace. Mara stood alone because all his loved ones had left

him. Only his favourite wife remained; she was on the floor, distressed and beating her head with her hands. What distressed Mara even more was that, in his dream, he witnessed his favourite, wisest and strongest sons bowing in reverence before the Bodhisattva, looking upon Siddhartha in the same adoring way they used to regard Mara! The wailing captains of his mighty armies of yakshas, rakshas, kumbhandhas and gandharvas had disbanded and were fleeing, and the lords of the deva realms including Sakra were also bowing down to the Bodhisattva. Full of rage, Mara wanted to lash out but when he tried to draw his sword, it stuck in the scabbard. Mara was completely unable to defend his realm.

When Mara awoke, he quickly rallied his army and retold his dream. He was very anxious they should act quickly to defeat the son of the Sakyas. Mara wanted to prevent Siddhartha from waking up, to make sure that the Bodhisattva could not awaken millions of other sentient beings. He realised that this son of the Sakyas was different from other rishis, pratyakabuddhas or arhats: when these beings enter nirvana, Mara's own power was not threatened and the power of his illusion still held sway, keeping all beings in his power. In contrast, if Siddhartha achieved Enlightenment he would reveal the fallacy of reality and unravel Mara's web of illusions. Mara ordered his armies to go to the Bodhimanda: "Kill the man who sits under the Bodhi tree alone!"

One of Mara's sons called Sarthavaha was cautious and tried to warn his father that perhaps the dream was an omen and that trying to defeat the Bodhisattva could be a dangerous course of action, which would risk the lives of his own army. Sarthavaha tried to advise his father and convince him that it might be wiser to surrender instead: "Although thousands of fire flies can fill every realm, it only takes one sun to eclipse their light."

Mara dismissed Sarthavaha's advice, convinced that his army was more than mighty enough to defeat one man sitting alone and unarmed and he ordered his armies to advance. As the army advanced, it caused violent winds, making torrential rain to fall in floods, and uprooting trees as easily as if they were blades of grass. Mara's terrifying army of snarling yakshas and skeletal kinnaras assumed their most terrifying aspects, some appearing as giant wild animals with the heads of hogs or dogs. Mara's army was grotesque: raucous legions of chaotic deformed beings with distended bellies, gnawing on human bones, with dried blood matted in their coarse hair. Armed with manifold sharp or bludgeoning weapons, their eyes burned red and venom dripped

from their sharp canine teeth. Just hearing their howls and their threats of how they would rip Sramana Gautama apart and drink his blood was terrifying enough to quicken the pulse. To actually see their horrifying appearance was so frightening it would stop a heart beating completely.

The hordes of millions gathered around the Bodhisattva. Filling the air with fear, hatred and thick suffocating clouds of ignorance, they took over the three thousand great thousand worlds. The armies breathed fire and spat balls of flames at the Bodhisattva, trying to fill him with terror. Some assumed the forms of old women who rushed at Siddhartha and implored him “Get up! Go! Save yourself!”

As others made their threats, they brought forth the most horrible apparitions.

Surrounded by chaos, the Bodhisattva sat stably and calmly, his spacious mind unaffected by the armies of demons. With his insightful wisdom he saw reality as a fanciful dream, regarding all phenomena equally and making no distinction between the beautiful or the grotesque. He contemplated

“Those who think in terms of ‘I’ and ‘mine’ are attached to themselves and to other things. Those who recognise this grasping, will want to become free.” Siddhartha realised that all things arise dependently and are without any inherent substance or nature.

Mara watched as his legions made absolutely no progress in defeating the Bodhisattva. To his right, the demon Sarthavaha and his company were really impressed by the sight of the Bodhisattva and longed to experience the peace displayed by him; they now sided with the Bodhisattva and supported him. However, on Mara’s left side were his still loyal supporters. Sarthavaha tried to reason with his father: “Do not stir up this, the most powerful of men!”

But from Mara’s left side, his other son Durmati shouted “I can break hearts and topple great trees and kill anyone with a single glance!” From his right side Madhuranirghosa urged “You are stupid! Even if your glance can cause mount Meru to crumble, you cannot even open your eyes in the Bodhisattva’s shining presence.”

Dismissing this claim from the left, the demon Satabahu, with his one hundred arms, muscled in and boasted “I can shoot a hundred arrows simultaneously, let me fill him with holes!”



From the right Subuddhi admonished: “Although you have one hundred arms, they are like one hundred hairs to this great being, and your arrows are useless.”

The Bodhisattva responded to the demons’ attacks by meditating on compassion. His body could not be harmed: all the weapons and arrows launched at him turned into millions of fragrant sweet flowers as they touched his aura. From the left Ugratejas, sneered: “I will enter his body and burn him up from the inside out!”

But from the right, Sunetra said “Even if you could burn down mount Meru, you cannot burn the One with a Diamond Mind, who is completely indestructible. The world could crumble around him but he has promised to remain in meditation until he attains Enlightenment and fulfil his vow.”

Dirghabahugarvita, shouted angrily from Mara’s left

“With my hands I can crush the dwellings of Chandra and Surya and all the stars. I will grab the meditator and throw him across the ocean!”

“Even if you crushed every worlds and every realm of the devas and asuras, you could still not destroy even one hair on the Bodhisattva’s head.” said Prasadapratilabdhya from the right.

From Mara’s left, his son Bhayamkara asked “Father, why are you so afraid? You have an army, he has nothing!”

But Ekagramati, on the right, said “Yes, it is true that the Bodhisattva has no army. But he does not need one to conquer Mara and his army.”

Avatarapreksi agreed with Bhayamkara, and urged his father to attack: “Look, he has no weapons or allies! Let me kill him!”

Punyalamkara countered “The Bodhisattva’s body is indestructible; he is armed with patience and carries the sharp sword of wisdom and the bow of knowledge. By his great accumulation of merit he can easily defeat any army. It is better for us to retreat.”

“No!” shouted Anivartin from the left; “I will not rest until the son of the Sakyas is destroyed! A forest fire does not

spare the grass, an arrow shot from a bow does not come back, and lightening from the sky does not change its path!" Dharmakama, on Mara's right side tried to reason with his brother: "When fire reaches wet grass it is extinguished, and if an arrow hits a rock it rebounds, when lightening hits the earth it is buried. The Bodhisattva is unmovable, he will not arise until he has fulfilled his task!"

Anupasanta, could not see reason and shouted "I will burn him up and will turn the tree to ashes with a single look!" The devaputra Siddhartha, standing to the right of Mara, proclaimed "Even if all the worlds were filled with poison and consumed by flames, a single glance from the Bodhisattva would drain the poison away. Everywhere is full of the poisons of desire, ignorance and hatred; the only places where they cannot be found are in the Bodhisattva's body and mind. Only love and wisdom remain there. Please, I request you order your army to withdraw."

Ratilola, on the left, tried to convince his father to use cunning instead: "Excite his desires! Increase his lust! Cause distractions with a thousand musical instruments and a hundred thousand apsara girls! I will show him the most beautiful cities. When he is weakened by his desire we can capture him." On the right side Dharmarati spoke up "It is useless to try and incite his desire. The Bodhisattva desires nothing but the Dharma. Meditation is his source of pleasure and bliss."

"I will grab him and snap him into pieces as if he were straw!" said Vatajava, undeterred by his brothers on the right side. "No matter how strong or fast you are, you cannot harm this Great Being." said Acalamati.

But Brahmamati, on the left side was unconvinced that this lone human could not be overpowered:

"Power in numbers! There are many of us, of course we can defeat him!"

"He will be able to conquer by the truth, he has no need of an army." reasoned Simhamati.

Rash and impatient, from the left Sarvachandala cried "Oh come on! Let us kill him quickly!"

To which Simhanadi warned "A pack of jackals bark but, when they hear the roar of one lion, they run! And so will you when you hear the best of men speak."



Duscintitacinti from the left said “This man is a harmless idiot, he has not even opened his eyes and seen us yet. Let me go and finish him.” Sucintitartha shook his head, reasoning “The Bodhisattva is not an idiot and cannot be conquered easily, you have completely underestimated him. Even if we had an army with as many soldiers as there are grains of sand in the Ganges, you could not harm a single hair on his head. Stop thinking about harming him and instead be respectful; he will conquer these realms of existence.”

The captain of the army, Bhadrasena, approached Mara: “Sakra, Brahma, and even the Four Guardians of the world prostrate before the Bodhisattva, and all the most powerful of the garudas, kinnaras and asuras. These beings, all of whom used to follow you, are now paying homage to him. They are joined by beings who have never followed you: all the devas of Suddhavasa and devaputras of Brahmabhasvara. Even the wisest of your sons has sided with the Bodhisattva. The Bodhisattva is completely unperturbed by your entire army. Surely, he will be victorious, he is the one bearing the thirty-two auspicious signs that the prophecy speaks of; please, Mara: surrender while you have the chance otherwise your dream may be fulfilled!”

As the army of Mara argued about whether to attack or to surrender, the Bodhisattva simply shook his head, like a hundred petalled lotus in full bloom. This mere gesture was enough to make Mara flee in fear. As he glanced quickly behind him, Mara was sure that he saw his entire army swallowed up as a single mouthful. Then he came to his senses and realised this could not be - it was just a delusion of his paranoia, and so he returned to the bodhi tree.

When Mara returned to his army, he was embarrassed and full of hatred. He threw mountains as big as mount Meru at the Bodhisattva, using the full force of his wrath and rage. But as soon as the mountains approached the Bodhisattva, they turned into beautiful canopies of flowers that landed gently around him. Mara’s anger was impotent against the Bodhisattva’s love. When Mara ordered his army to attack the Bodhisattva with venom from their piercing eyes and flames from their fanged mouths, the flames did not burn the Bodhisattva but, instead, floated around him like a wisdom fire.

Mara was anxious and frightened of the Bodhisattva who sat calmly under the tree; when Siddhartha simply touched his forehead with his right hand, this gesture alone was enough make Mara run to the south, convinced

that the Bodhisattva had drawn a sword. When Mara realised that Siddhartha did not have a weapon, he returned, a hundred times more angry because he had shown weakness and run away.

Mara tried to assault Siddhartha with an arsenal of different weapons: knives swords, boulders, axes and lightning bolts. Yet, as soon any weapon touched the tranquil aura of the Bodhisattva, they were transformed into flowers which floated down like feathers on a gentle breeze. The sight of this completely incensed Mara and, consumed by rage and envy of the beautiful Bodhisattva whose beauty and power exceeded his own, and who he recognised was on the verge of attaining full Enlightenment. In desperation, he shouted “Get up! Get up, Prince! Go back to your kingdom! You have not created sufficient merit to be able to achieve Enlightenment.”

Unperturbed, the Bodhisattva replied “Papiyan, through making just one offering you managed to attain the position of Supreme Ruler of the Desire realms. By contrast, through countless lives, and for the benefit of others, I have given away all my wealth, my family and I have even given away my parts of my body to fulfil the desires of others.”

Mara was still determined to undermine the Bodhisattva’s qualifications and retorted “It is true that in a previous life I made one faultless offering and that, as a result, I become the Supreme Ruler. Many beings, including you, witnessed that offering. But you have no witnesses to verify your claims!”

The Bodhisattva simply replied “The earth is my witness.” And with his right hand, whose palm bore the symbols of a conch, a victory banner, a fish, a vase, a swastika, an iron hook and a wheel, he touched each part of his body and then gently touched the earth.

“The earth is the home of all beings, unbiased towards all things and beings that move and do not move. Therefore, I take the earth as my witness, that what I say is the truth.” As the Bodhisattva spoke this truth, the earth shook, resounding like a bell. The devi of the earth, called Sthavara, rose from the earth surrounded by a multitude of other earth goddesses and declared

“It is true, just as the Great Being has declared. What is more, you are the purest amongst all beings.”

With that, Sthavara and her retinue disappeared. Mara’s army were truly terrified by the earth devi’s testament and began to flee. Mara withdrew also, but he had not surrendered.



ཚན་ས་༥༥ བདུད་ཀྱི་སྲུ་མོ་རྣམས་ཀྱིས་
དེ་སྐྱུ་མྱིང་བྱེད་ཐབས་བྱེད་པ།



Relief 95. The daughters of Mara try to seduce the Bodhisattva

Mara felt angry and humiliated. Full of stubborn pride, he would not surrender. Determined that if he could not move the Bodhisattva using force, he would use guile instead, he set about finding Siddhartha's weakness. Mara called forth his most beautiful and seductive daughters, the apsaras and instructed them to arouse the Bodhisattva's desire. The daughters of Mara flew to Bodhimanda and delighted in their task of trying seduce the Bodhisattva, seeing he was truly the most beautiful being in all the realms. They danced for him and tried to titillate Siddhartha by revealing their flesh, their round breasts and thighs. They tried to flirt with him by shooting quick glances at him, then looking away. They draped themselves around his shoulders and tried to intoxicate him with their alluring perfume.

Still, the Bodhisattva was completely immune. His indifference fuelled the daughters' flaming desire. Their desire for him increased, as they danced slowly and deliberately accentuating the movement of their hips, creating a slow steady beat with the bells on their ankles. As the tempo of the hypnotic drumming increased, they danced ecstatically and full of longing. Each goddess competed to gain the Bodhisattva's attention, flirting outrageously; they applied every one of the thirty-two feminine arts to master the Bodhisattva. The girls tried their best to read the expression on the Bodhisattva's face, looking for a mere hint of arousal, a flicker of desire. But nothing stirred in the Bodhisattva's mind, he guarded his senses perfectly through his complete awareness of the suffering brought about by desire. The apsaras tried to coax him with songs, and flattered him saying that his beautiful body was made for pleasure. Yet the Bodhisattva remained free and spoke thus to the daughters: "Desire is the root of suffering. The manifold objects of desire are like salty water, which does not quench your thirst but rather increases it. No object of desire is lasting, all are as impermanent as water bubbles. A human life is as fragile as a water bubble: the moment it is produced, it begins to decay and quickly dies. You goddesses are not made of human flesh and bones; yet regardless of your very pure and beautiful bodies, you must not forget that the current state you enjoy is not permanent; though you live for a very long time, your lives will also come to an end."

Nevertheless, the goddesses were young and arrogant, it was the season of spring and they were carefree. They continued to dance and flirt with Siddhartha, believing his words were just part a game and he was playing hard to get. Besides, their father Mara had instructed them to be persistent. They tugged at Siddhartha's saffron robe and entreated him to be a Chakravartin king instead of a Muni, to enjoy his young body before it decayed.

"I will be a King," replied the Bodhisattva gently but firmly; "I will be a Dharma king and be honoured by devas and men. My pleasure is the Dharma, which is constant; I have obtained qualities which will not perish with my body."

Eventually, the goddesses realised that the Bodhisattva's words were the truth. They admired his resolve and were ashamed of their wanton displays; they bowed respectfully to the Bodhisattva who was like an immaculate lotus, bright as the full autumn moon. The apsaras circumambulated the Bodhisattva three times, wished for him to accomplish Enlightenment and circumambulated him three times.

Then, Mara's daughters returned to their father and told him how the Bodhisattva, completely free from desire, anger and fear, would surely become the teacher of devas and men. Mara Papiyan was angry; accordingly his daughters tried to pacify him: "Please father, understand that the Bodhisattva does not wish to fight. He is surrounded by many highly realised beings. Only a being who has already attained full Enlightenment could move him. Please leave him. No one here is equal to him."

Finally the devaputras of Suddhava spoke to Mara Papiyan to make him recognise and accept his defeat:

"Papiyan, you have been defeated by the Bodhisattva, you are old and ignorant, your strength has gone. You have been uprooted like a tree in a strong wind. You have lost your way and are following the wrong path, completely alone. Your pride has blinded you, you do not realise that your entire merit has been used up and that now is the time for the Bodhisattva to eclipse you."

"Kill him! Rip him apart! If he attains Enlightenment, he will steal every other being from my realm!" ranted Papiyan. Then he ordered the Bodhisattva "Get up! You are in my realm. I am the lord of Desire! Now do as I say!"

"If you are the Lord of Desire, you cannot be the Lord of Light as well. Watch as I attain Enlightenment." said the Bodhisattva. "Monk! It is impossible for you to attain Enlightenment! You are just a man, many beings

greater than you and many great rishis have practised great austerities and denied their bodies trying to attain enlightenment, and they have all failed.”

“The practices of the ascetics were meaningless because they did not possess wisdom; their minds were full of the desire to attain a rebirth in the deva realm, rather than to achieve the ultimate liberation. They were bound by dogma and belief in a creator. I will obtain Enlightenment and total awakening, and afterwards, I will wake up all other sentient beings and show them the tranquility of nirvana.”

Mara retorted: “Guardians of the World! follow my command and drag him from under this tree and imprison him; I will make him a slave of the Devas!” To which the Bodhisattva replied “It would be easier to extinguish the light of the sun and moon and throw them onto the earth, than it would be to move me from beneath this tree.”

Mara drew his dagger and, rousing his army with screams of wrathful “HA HA!”, they attacked the Bodhisattva with their entire might and all their weapons. They assumed the most terrifying forms, causing earthquakes and the oceans to overflow.

The Bodhisattva looked on at the chaotic army of Mara, with a gentle gaze, recognising that both he and they were part of a grand illusion. Ultimately, there was no demon, no army. He looked into himself and realised there was no eye, no nose, no body, no self. The Bodhisattva was no longer mistaken by the illusory nature of the desire realms, which merely existed like the reflection of the moon on still water. All things, beings and events arise by depending on each other, nothing is made by an omniscient Creator. Nothing is self-created, independent, existing from its own side with its own inherent nature. Everything is Empty.

With this realisation, the yakshas among the Bodhisattva’s assembly saw that the yakshas in Mara’s army now carried flowers rather than weapons. The Bodhisattva, with his palm raised and his arm like a bolt of lightning, proclaimed “The earth, the elements and Brahma are my witnesses. My witnesses are the Buddhas, and my actions are of generosity, patience, and effort. The countless offerings and good merit accumulated by the entirety of beings in the ten directions taken together do not equal the amount of merit I have attained through my lives.”



With this statement, the Bodhisattva touched the ground and the earth rang like a bell. The earth shook and Mara fell to the ground, unable to withstand the reverberations. Grounded and in a very undignified posture Mara heard these words: “Strike down the demon! Grab him!”

Mara was filled with fear, his body was covered in sweat and grime, he was completely transformed as his beauty and splendour drained away from him. In an instant, Mara was unable to recognise his own weak and desiccated body; insanity possessed his mind, while his former great army scattered, abandoning him in the dust. The devi of the Bodhi tree felt compassion for the poor old Mara and, sprinkling him with cooling waters, encouraged him to stand up and return to his abode. With his eyes full of tears, Mara bemoaned

“I should have listened to my wise sons, the ones who advised me to retreat; I have behaved badly towards a pure being, and now I have brought great suffering upon myself.”

The Bodhisattva’s great assembly cheered and rejoiced as they watched the defeat of Mara and his army, and they showered the Bodhisattva with offerings.



ཚན་བ་༩༦ བྱང་སེམས་དེའི་རྒྱན་ལ་
ཟླ་ན་མེད་པའི་ཤེས་རབ་རྒྱེས་པ།



Relief 96. The Bodhisattva attains the highest wisdom

Now that Mara had been defeated and was unable to distract Siddhartha from his task, the Bodhisattva entered meditation. Free from desire and with a peaceful mind, full of awareness and joy, his meditation was steady and the Bodhisattva attained the first level of meditation. Siddhartha proceeded to cease watching his mind, his observations and reflections. In this way he achieved single pointed concentration called 'Tranquil Abiding'. A side effect of achieving Tranquil Abiding is a feeling of supreme bliss, yet Siddhartha remained steady.

In the next level of meditation the Bodhisattva let go of the feeling of pleasurable bliss. Unattached to this bliss, he achieved equanimity with awaked awareness, which is a joyful mind. Next, Siddhartha let go of the joyful feeling, so that he no longer discriminated between good or bad, pleasure or suffering. Instead his meditation was steady, residing in equanimity with full awareness and completely pure.

Through the early part of the night, the Bodhisattva prepared his mind, a steady base on which to develop wisdom from the divine eye. The divine eye showed the Bodhisattva all sentient beings in their endless cycles of birth and death. The Bodhisattva watched the actions of beings as they made good and bad actions of body, speech and mind and he saw how their various karmas manifested in high or low rebirths. He understood clearly how karma worked and the multitudes of ways that it can manifest. The Bodhisattva attained knowledge and clarity.

In the middle watch of the night, the Bodhisattva looked into his own mind to understand where the source of suffering lay in order to put a stop to it. He brought back memories of his own past lives stretching back over aeons. Moreover, he remembered the past lives of countless other beings, also stretching back over aeons and in equal detail. He could remember these lives in detail, including who he was, where he lived, even what he ate.

During the final part of the night, just before dawn, the Bodhisattva prepared his mind to defeat suffering and the cause of suffering. His mind came to realise that all existence is suffering, so that suffering is inevitable; everyone is bound to endless cycles of birth, old age, sickness, death and rebirth, with no means to escape the cycle.

The Bodhisattva reasoned that the cause of old age and death is birth. Then, what is the conditional cause of birth? Existence is the cause of birth. What then is the cause of existence? Grasping is the cause of existence. The grasping mind brings itself into existence by finding a form - a body. Thus, the mind is reborn time and time again. Once reborn, the grasping mind brings forth desire, which motivates all actions. What is the conditional cause of desire? Feelings are the conditional causes of craving. What then, are the conditional causes of feelings? The Bodhisattva reasoned that sensorial contact is the basis of feelings. Contact is brought about by the six senses. The conditional causes of the six senses are name and form; where name and form exist, the six senses appear. Yet, what exists that gives rise to name and form? Consciousness gives rise to name and form. These conditional causes of consciousness are karmic dispositions - our habitual tendencies and deep seated inclinations. What is the cause of karmic habits? Our self-grasping Ignorance. By the realisation that the root causes of suffering are desire and ignorance, the Bodhisattva attained the wisdom of understanding the twelve dependently-arising links. Thus, he realised how to put an end to suffering, how to free himself from samsara and achieve nirvana, the state beyond suffering.

At dawn, in a single instant, the Bodhisattva attained the state of a fully awakened Buddha, the completely Enlightened Being possessing the three types of knowledge. The devas were eager to celebrate His great

attainment. Cheering, they were about to shower the Buddha with flowers when the devaputras, who had been present at the enlightenment of earlier buddhas, told the devas to wait for a supernatural sign appear, to be sure that Siddhartha had indeed fully awakened. The Buddha knew that the devaputras were not sure if He had attained enlightenment and were waiting for a sign, so He rose up into the sky and announced:

“The emotions have been stilled, the chain of dependent-arising has been broken and suffering is terminated.” Then the devas and devaputras rejoiced and showered the Buddha with beautiful flowers up to His knees. Darkness disappeared, desires were purified, views were changed, knots untied and habits uprooted. The Dharma was fully understood. The realms of sentient beings were restored to their proper balance. The Buddha understood perfectly the psychology and character of every sentient being and, as a physician, He understood the causes of disease and their most effective remedies.

He had realised the remedy to bring about the cessation of suffering and could now share it with all sentient beings, so setting them too on the path of liberation.

In the same moment that Siddhartha attained Enlightenment, every being in the ten directions in every realm momentarily shared a sensation of bliss and even those in the darkest hell realms were bathed in light. All worlds shook and all the previous Buddhas rejoiced, presenting the new Buddha with gifts of illuminated jewelled parasols, which shone light everywhere. Devaputras celebrated that the Buddha would soon cause the Dharma to rain down everywhere.

ཚོན་པ་ལྟེན་ སངས་རྒྱལ་ལ་ དེ་བའི་ལྷ་མོ་རྣམས་ཀྱིས་
གཟེངས་བསྟོད་བྱེད་པ།



Relief 97. The Buddha is honoured by the apsaras

When the apsarases learned that the monk who had been sitting under the tree at Bodhimanda had attained Buddhahood, they turned towards Bodhimanda and praised the Buddha:

“Sitting beneath the Bodhi tree, He has defeated the army of Mara and the inner demons of emotion and passion. Having practised virtue for countless lifetimes, outshining Brahma and Sakra, He sparkles like gold. He has achieved wisdom and omniscience and sees all sentient beings, their thoughts and intentions. He is worthy of supreme offerings and when offerings are made to Him, the merit gained will never be lost.”

After the apsarases had made their offerings, all the other beings of the deva and devaputra realms, along with Sakra and Brahma and the Four Guardians, praised the Buddha in turn and made offerings. Without exception, they pronounced the Buddha as Master of their realms recognising Him as their protector and liberator.

ཚན་བ་༥༥ ལྷ་འི་སྲུ་བ་དུད་ཀྱིས་ ལྷོན་བ་ལ་འི་ཚབ་ཀྱིས་སྐྱུ་ལྷུས་གསོལ་བ།



Relief 98. The devaputras bathe the Buddha with perfumed waters

For one week after the Buddha attained Enlightenment, He remain in the crossed-legged vajra position under the bodhi tree experiencing supreme bliss. During this time, the devaputras brought twenty thousand vases of scented water with which they bathed the bodhi tree and the Tathagata beneath. The water that ran off the Buddha's body was collected by the devas, nagas, yakshas, gandharvas, asuras, garudas, kinnaras and mahoragas and they anointed their own bodies with it. So strong was their inspiration, these beings went back to their realms to concentrate solely on the task of achieving Enlightenment, never leaving the path.



ཚོན་པ་༥༥ ས་མཚན་གྱ་སྲུ་མ་ལ་ ལྷོན་པ་ས་ལན་གནང་བ།



Relief 99. The Buddha's reply to Samantakusuma

The devaputra Samantakusuma approached the Buddha and bowed at His feet, asking “What meditation are You practising that makes it possible to remain for a week seated in the vajra posture without uncrossing Your legs or blinking your eyes? Is it a vow all Buddhas make or You alone?”

The Tathagata replied “This meditation is called the Prityaharavyuha, ‘Adaptation of the Food of Joy’; this is what enables me to sit for a week. Previous Buddhas also practised like this, remaining in the place where they attained Enlightenment. After all, it is here that I conquered all delusions and attained the highest form of wisdom. Like a King who has been crowned, I must remain in the place of consecration for at least a week.”

Samantakusuma was very impressed by the Tathagata, and offered these words of praise:

“Your feet are marked with Dharma wheels, You are like a thousand-petalled lotus, with the crowns of the devas at Your feet. You who bring an end to desire, hatred and ignorance and create peace, even for the asuras.”



ཚོན་པ་༡༠༠ ལྷོན་པས་སྐྱུ་བྱས་གནང་ནས་སྐྱར་བོ་རྩི་མཚུར་སྐྱར་ལོག་པ།



Relief 100. The Buddha takes a walk and later returns to Bodhimanda

During the second week after Tathagata attained Enlightenment, the Buddha walked throughout the three thousand great thousand worlds surveying his realm. During the third week, He returned to Bodhimanda, while in the fourth week He walked from the eastern sea to the western sea. Mara approached Buddha and entreated Him to go and enter Parinirvana: "Now is the time for the great Tathagata to pass into Parinirvana."

"No, Papiyan. I will not enter nirvana until I have taught the Dharma and established a solid Sangha who are knowledgeable, confident and able to teach the Dharma themselves." Mara was disappointed by this reply, hanging his head and drawing in the dust with a stick. He muttered "The Buddha has taken over my realms." Mara's daughters appeared and tried to console their father. They offered to try to tempt the Buddha again. But Mara knew that this would not work, explaining to his daughters that the Buddha was beyond passion. Mara had to accept that all that was his was now lost, and that the Buddha had gone beyond Mara's laws.

Nonetheless, the arrogant young daughters did not heed their father and appeared to Buddha in their most alluring guises. When they approached the Buddha, He paid them no special attention other than to bless them, in the same way He blessed every being that came into his company. As He blessed the daughters of Mara, they immediately turned into decrepit old women. Completely distraught with their new appearance, they went back to their father, bemoaning that, indeed, the Buddha was beyond passion and that their kingdom was lost! They asked their father to magically restore their bodies back to their former youth and beauty. Mara replied that no one could reverse the actions of a Buddha. They would have to go back themselves to Him to confess what they had tried to do. The decrepit goddesses urgently wished to be transformed back into their beautiful bodies, so they returned to the Buddha. Yet, when they drew close to the grove, they grew nervous. Once in the company of the Buddha, they hung their heads and apologised profusely: "Please forgive us. In our ignorance, we tried to test You. We had no idea of Your great qualities."

"You tried to test one who is beyond being tested; this is like trying to hollow a mountain with your fingernails, or bend iron with your teeth. I forgive you, for I know that you behaved out of ignorance; recognising your faults yourselves is part of progressing along the path - by recognising your faults and negative actions, you can resolve not to repeat them."

ཚན་ས་ཀྱི་གྲུ་ལ་པོ་སྤྱི་ཚེ་ལི་ལྷ་ཡི་ས་ སངས་རྒྱལ་ལ་སྤྲུག་འཚེ་ལ་བ།



Relief 101. The Naga King Muchilinda pays homage to the Buddha

In the fifth week, there was a great storm and the Buddha stayed with the naga king Muchilinda. Muchilinda protected the Tathagata from the rain and biting winds by wrapping his serpent body around Him seven times, sheltering the Buddha under his great hood. From the east, other naga kings arrived, as well as from the south, west, and north. They all coiled round the Buddha seven times and extended their hoods above Him. Strong as mount Meru, they protected Him.

For seven days and nights the tempest raged and the nagas remained with the Buddha. Never before had the naga kings experienced a sensation of such well being, which arose from being in the close company of the Buddha and being able to help Him.

When the storm passed, the nagas unwound their bodies; they bowed and circumambulated the Buddha three times, whereupon they returned to their realms.



ཚན་ས་ཉེན་ སངས་རྒྱལ་དང་ དཀའ་བ་སྤྲུང་བ་པོ་གཞན་འཕྲད་པ།



Relief 102. The Buddha meets other ascetics

In the sixth week, the Buddha visited the home of Muchilinda at the foot of a nyrodha tree on the bank of the Nairanjana river. On the way, He was approached by members of the various Indian spiritual groups, such as the charakas (materialists), the parivrajakas (wanderers), the old sravakas (disciples), the samkhyas, (ayurvedists), the nyayas (logicians), the vaisheshikas (atomists), the mimamsas (Vedic ritualists), the vedantists (scholars of self-realisation), the nirgranthas (Jains), the ajivikas (Fatalists) and many other kinds of spiritual practitioners. They all saw Him and sarcastically asked if He had had a pleasant time during the week of the storm. The Buddha answered “Sweet is solitude, free from desire and defilement. Sweet it is for those who have heard the Dharma. Sweet is gentleness in the world and caring for living creatures. Sweet is the absence of desire, and sweet the victory over the defilements. Control over egoism and pride, these are the supreme happinesses!” The followers of the other spiritual paths saluted Shakyamuni and went on their own ways.

ཚན་ས་༡༠༣ ཚོང་ས་ ག་གོན་དང་བཟང་པོ་གཉིས་ཀྱིས་
སངས་རྒྱས་ལ་བཅར་བ།



Relief 103. The merchants, Trapusa and Bhallika, approach the Buddha

In the seventh week, the Buddha returned to sit underneath the bodhi tree. Two brothers, wealthy merchants from Burma called Trapusa and Bhallika, entered the grove. With them was a large caravan of one hundred ox carts heavily laden with goods to trade. Two fearless bullocks named Sujata and Kirti led the caravan; they were never nervous and followed the path wherever it led, even over dangerous passes where other bullocks were nervous and hesitant. These two carried on regardless and never needed to be whipped; instead they were encouraged by handfuls of lotuses and sumana flowers.

When the brothers' caravan reached the bodhi tree, a devi of the forest cast a spell and enchanted the entire caravan of one hundred carts. The wheels of the carts sunk into the ground up to the axles. The caravaners were very afraid because never they had experienced a phenomenon like it and because the earth in that region was so flat and smooth that it should have been easy to move across it.

The brothers tried to persuade Sujata and Kirti to move, encouraging them with fresh lotuses. But the bullocks would not budge. The brothers thought this was a very bad omen and that there must be great danger ahead if even the bravest of bullocks would not move. So the brothers sent two men ahead on horseback to see what the problem was. Yet the horsemen soon returned with nothing to report.

The devi appeared to the travellers and told them that they had nothing to be afraid of. Finally the bullocks moved and reached where the Buddha sat. The merchants were astounded by the Buddha's beauty and brilliance and were convinced they must be in the company of a deva, perhaps even Brahma or Sakra. Then they saw His saffron robes and, realising He was a monk, wanted to offer Him a meal. The brothers approached the Tathagata with honey, cakes and sugar cane; they bowed and circumambulated three times and respectfully asked the Buddha to accept their offering of food.

The Buddha hesitated in His mind because it was inappropriate to accept food into His bare hands. He knew that previous Buddhas had accepted offerings of food in a begging bowl.



ཚོན་བ་༡༠༧ རྒྱལ་ཚོན་བཞི་ཡིས་ སངས་རྒྱལ་ལ་ ལྷུང་བཟེད་འབྲུལ་བ།



Relief 104. The Four Guardians of the world offer a bowl

Now the Buddha was ready to receive the alms bowl that the Four Guardian of the world had patiently been waiting to give him. From the four directions they arrived, each carrying a golden bowl and they asked the Buddha to accept all four bowls. However the golden bowls were not suitable for a humble monk, so He did not accept them. The Guardians offered other bowls made of other precious substances, such as lapis lazuli and silver. The Tathagata carefully considered what kind of bowl was suitable and decided a simple stone bowl would be most appropriate. No sooner had the Buddha thought this than the Guardian called Vaisravana said to the other three “Do you remember when the blue devaputras gave us some stone bowls, instructing us not to use them, but to keep them safe so as to give them one day to a Buddha called Sakyamuni? Now is the moment we need to offer those bowls. Let us go and get them.”

The Four Guardians returned to their dwellings to collect the stone bowls, which had special qualities and were as indestructible as the Dharma. On their way back to the Buddha, they were accompanied by a procession playing musical instruments and carrying garlands.

Each of the Four Guardians offered their stone bowl to the Buddha. The Buddha could only accept one bowl. Still, He did not want to hurt any of the Guardian’s feelings so He responded first to the Guardian Vaisravana, Lord of the Yakshas: “As a result of offering me a bowl, you will become an excellent vessel to receive Dharma teachings, your mindfulness and judgement will never slacken.”

The Buddha took the bowl from Vaisravana. Then, addressing the Guardian Dhrtarastra, Lord of the Gandharva Celestial Musicians, He said “By making this offering, your wisdom and mindfulness will never slacken. Going from happiness to happiness you will attain the clarity of a Buddha.”

And the Tathagata received the bowl from him. To Guardian Virudhaka, Lord of the Dwarves, the Buddha said “By offering this bowl, you will obtain a pure mind and be praised by men and devas.”

And he accepted the bowl. Finally He spoke to Virupaksa, Lord of the Nagas: “By offering this bowl to a faultless being, with faith and faultless motivation, the merit you earn is also faultless.”

The Buddha blessed all four bowls, and by His good intention He was able to transform all four bowls into one.

ཚོན་པ་ཉམ་མངས་རྒྱས་ལ་ ཚོང་དཔོན་ནས་འོ་མའི་ཟས་འབྲོར་བ།



Relief 105. The Buddha receives milk-food from the merchants

Now that the Buddha had an appropriate vessel to receive food, the cowherds milked their cattle. They were astounded because the cows produced ghee instead of milk. The cowherds ran to the brothers, Trapusa and Bhallika, and asked whether this was a good or a bad omen. A greedy brahmin who was amongst the crowd said “This is not a good sign. To remedy this, you should make a large sacrifice to the brahmins.” Nearby, however, was a brahmin called Sikhandin who, in a previous life, had been related to the two merchants. Sikhandin had now been reborn in the realm of brahma; he saw what had happened and intervened to make sure that Trapusa and Bhallika did not follow the bad advice of the greedy brahmin. He told the merchants: “In a previous life, you both prayed that when a Bodhisattva achieved Enlightenment and became a Buddha, you would be able to offer Him food. You prayed that, once He had eaten the food, He would begin Turning the Wheel of Dharma. The cows producing butter is an excellent omen.”

No sooner had Sikhandin arrived then he disappeared again, back to Brahma’s realm. The brothers were amazed and overjoyed, and quickly instructed the cowherds to milk a thousand cows, to extract the cream to prepare a meal for the Buddha. The bowl was washed and purified and the brothers filled it to the brim with honey and cream before offering it to the Buddha.

The Buddha graciously accepted the food, recognising that Trapusa and Bhallika had made a prayer in a former life. He ate the food and threw the bowl into the sky. The devaputra Subrahma caught the bowl and carried it to the realm of Brahma to be revered. To the brothers, the Buddha said: *May the blessings of the devas be with you. May you always have success and well-being surround you like a garland. Have glory at your right hand and glory at your left. When you travel to the east, may the constellations of the east protect you. When you travel to the south, may the constellations of the south protect you. When you travel to the west may the constellations of the west protect you. When you travel to the north may the constellations of the north protect you. As a result of your pure prayer and future offerings you will both become victors called Madhusambhava.* Trapusa and Bhallika were delighted by the the Buddha’s prediction, and they took refuge in the Buddha and in the Dharma.

ཚོན་བ་༡༠༦ ལྷ་ལྷམས་ཀྱིས་སངས་རྒྱས་ལ་ ཁྱིམས་གསུང་བར་བཞུས་པ།



Relief 106. The devas request the Buddha to reveal the law

At the foot of the Bodhi tree, the Buddha withdrew from company. He was contemplating what to do now that He had obtained a full and clear understanding of the Dharma. He understood that the Dharma was the most profound medicine, producing peace and contentment. Nevertheless, He did not know how to transmit the Dharma and share it with everybody because, until this point, the only beings who had understood the Dharma (which in many ways was inexpressible using words), had been arhats and very intelligent beings. Furthermore, the path was difficult to see and difficult to understand. The Buddha thought about how He Himself had realised the Dharma: by cutting off from emotions, developing tranquil abiding and realising emptiness. Only through single-pointedly directing His mind was He able to realise and experience the Dharma.

“To try and teach what is inexpressible to people who have no mind training, who fall completely victim to their desires, and who would be unable to understand, would be a tiresome waste of time for me. Instead, I shall keep the Dharma silently in my heart and stay in the forest. Deep, peaceful, perfectly pure, luminous, uncompounded and like nectar is the dharma I have obtained. Even if I were to teach it, it could not be known by another. Certainly I must remain silent in the forest. My compassion is boundless and I will try and satisfy the needs and wishes of all sentient beings. But I will not try and teach the elusive Dharma, unless I have the support of Brahma. People have faith in Brahma, and if he requested me to turn the wheel, I would accept. Likewise the beings who are truly ready to hear the Dharma and desire to understand it are suitable vessels to learn. But until Brahma requests it, I shall remain here.”

From the hair between His eyebrows the Buddha emanated a light which illuminated the three thousand great thousand worlds. The light was received by Brahma, who clearly understood the Buddha’s thoughts. He saw that the Buddha was hesitant about revealing the teachings of Dharma and felt no urgency. Brahma knew that it was up to him to request the Buddha to teach and to turn the wheel of Dharma. Therefore, he addressed his assembly of devaputras: “The Tathagata, as we know, has attained enlightenment. But He does not want teach or turn the wheel. Without these precious teachings we are all going to continue as prisoners of Samsara. Thus, it is very important that the Buddha teaches. We must go and request Him to teach, to let Him know

there are many beings willing to learn and who will try to transform themselves into good vessels to receive and understand the profound teachings.”

So Brahma, surrounded by sixty-eight million devas, flew down to the human realm, to the Buddha at the foot of the Bodhi tree. “Please Bhagavat, teach the Dharma; without it we are lost. Please teach those who are sincere in their desire and capable of understanding; be patient with us. You are our teacher; You are an orator as clear and bright as the sun. Please do not be silent or indifferent towards living beings, but rather beat the drum of the Dharma loudly and let the Dharma rain down everywhere! Help us cross the ocean of samsara. I am making this request along with all the other devas, and by asking I hope to accumulate merit so that, one day, I too will be able to Turn the Wheel.”

The Buddha met Brahma’s request with silence. Brahma interpreted the Buddha’s silence as meaning that He had consented and showered him with sandalwood powder. Then, he departed.

Once again alone under the Bodhi tree, the Buddha continued to have concerns about how the Dharma would be received, and about whether it was even possible to teach something not only difficult to understand, but which eludes analytical investigation and is outside the domain of reason. What would happen if He chose to teach the Dharma and it was not well received; then people would make a mockery of the Dharma. He felt even less sense of urgency to teach than before.

Brahma had been keeping a close watch over the Buddha and kept his mind in tune with His. Seeing that the Buddha still did not want to teach, Brahma went directly to Sakra: “Sakra, the Buddha, the Arhat, the completely Enlightened One, feels no urgency to start teaching the Dharma. Without these teachings we will be stuck in dark ignorance forever. We must go together and urge Him to turn the wheel!”

Sakra agreed immediately: “Let us go, my friend.” Together, they descended to the human realm, followed by countless other devas from many different realms, including the devas from Tushita. Thousands upon thousands of devas appeared at the Bodhi tree towards the end of the night, all shining their light on the Buddha. They bowed to the Buddha and circumambulated Him three times. Sakra requested the Buddha

“Arise, Great Muni, and bring forth the light of wisdom! Illuminate these dark worlds for those beings who continually act out of ignorance! Your mind is freed like a full moon delivered from an eclipse.”

The Buddha remained silent. Brahma shook his head and said to Sakra “That is not the way to make a request to a Buddha.”

And so Brahma demonstrated the correct way, by throwing his robe over his shoulder and kneeling on his right knee, joining his palms and raising them to his forehead; “Arise, Great Muni! Bring forth the light of wisdom and illuminate these dark worlds for those beings who continually act out of ignorance. Teach the Dharma, which is looked for everywhere.”

“The Dharma is very profound and difficult to understand. Moreover, this path goes against the current and is difficult to see. It is even harder to see for beings ruled by their passions. Hearing the dharma will not benefit them. I had to endure many hardships to obtain the experience required to understand and realise the truth of the Dharma. What good would merely teaching do?”

Sakra and Brahma realised that the Buddha was going to remain silent and they left the bodhi tree, dejected.

Three times the Buddha had shown his reluctance to teach. At that time, the people of Magadha were beginning to feel weary and hopeless; rumours were circulating that the rain would stop falling and the crops would not grow; that women would not give birth to healthy babies. Brahma heard the thoughts from Magadha and grew concerned. Once more, he returned to the Bodhi tree and knelt on his right knee with his hands in prayer mudra at his forehead: “Until You came, the people of Magadhahad had access only to impure and wrong Dharma teachings. Now, however, they are ready to be taught the Dharma of a Buddha. You have achieved liberation, no one is equal to You. For these people there is no true refuge; please, take pity on them. You are skilful and can train the minds of those on wrong paths. From their side, they aspire to improve their understanding. In Your past lives You made a promise countless times that once You achieved liberation and crossed the ocean of samsara, You would help other beings. Use Your skill and fulfil Your promise. A true guide does not often appear on earth, so now the moment has come for You to turn the wheel of Dharma.”

ཚན་བ་༡༠༧ དེས་ཁྲིམས་གསུང་བ་ལ་ འདོད་བ་མཐུན་པ།



Relief 107. The Buddha agrees to reveal the law

The Buddha remained silent and with His wisdom eye he surveyed all sentient beings, like a man standing at the edge of a clear lotus pool who is able to see those lotus buds and stalks still in the mud, those growing in the water and those almost breaking the surface of the water, those above the water. In this way, He saw all sentient beings and understood each being's capacity. He recognised those with great and lesser intelligence, those difficult and easy to purify.

The Buddha saw three groups, the first comprised those set in the path of error, who would not understand the Dharma even if the Dharma was taught. The second group were beings set in the path of truth, who would be able to understand the Dharma anyway, whether or not He taught it. In the third group were beings set on the path of uncertain outcome. It was for this group that He began to generate compassion; if He taught these beings the Dharma they would understand it, but if He did not teach, they would have no access to the Dharma and would, therefore, never understand it. Finally the Buddha addressed Brahma: "For those people of Magadha with ears, the doors of immortality are open. They will listen to the Dharma with faith, without any thoughts of doing harm."

Brahma was overjoyed that the Buddha had consented to teach. He thanked and bowed to the Buddha, and quickly spirited himself away to tell all the devas the good news. Brahma announced that, out of the Buddha's great compassion, He would Turn the Wheel of Dharma. The news travelled round all the deva realms as fast as lightening. The four devas of the bodhi tree, Dhamaruci, Dharmakaya, Dharmamati and Dharmacari appeared to the Buddha and respectfully asked "Where will the Bhagavat Turn the Wheel?" The Buddha replied

"At Varanasi, in the deer park grove Rsipatana." The devas tried to dissuade the Buddha from this choice:

"Varanasi is small, and the forest there is meagre without much shade. Would You not prefer somewhere more lush or a more prosperous city?"

"Varanasi is the place where, in previous lives, I made countless offerings to the Buddhas. Varanasi is a very sacred place where countless great rishis have lived, a place held in great esteem by the devas and nagas. Many people go there in search of Dharma. There is a wood where countless previous Buddhas have turned the wheel, it is beautiful peaceful and calm. There, I will Turn the Wheel."

ཚན་བ་༡༠༩ གྲིམས་གསུང་བའི་ཡུལ་གང་ཟག་ལ་ དགོངས་པ།



Relief 108. The Buddha deliberates to whom shall He reveal the law

The Buddha carefully considered who He should teach the Dharma to first, to ensure that it was understood and not mocked, and to set a firm base on which future Dharma teachings would continue. The Buddha decided that He would first teach those easy to train, whose minds were unobscured, who had been deprived of the Dharma and who would grasp the meaning of the dharma easily.

Rudraka, the son of Rama, came to the Buddha's mind as an ideal pupil. Rudraka had little desire, ignorance and hatred, was adept at meditation practices and taught many students. Where was Rudraka? The Buddha looked for him with His mind, only to find out from the devas that Rudraka had been dead for seven days. The Buddha felt that this was a great shame because, if Rudraka had lived a little longer, he would have heard the Dharma and understood it, would not have mocked it, but appreciated its true value.

The Buddha continued to think about who else would be a good candidate to hear the Dharma first. Arada Kalama came to mind, he was also without many obscurations, but alas, the devas informed the Buddha that Arada Kalama had died three days before.

Then the Buddha remembered the five ascetics who had been His disciples while He was fasting; they would be the perfect vessels. They were good natured, disciplined, already practised renunciation, had little desire or hatred and were constantly searching for the Dharma. With His wisdom eye He located the five ascetics, who were living at Varanasi in the deer park; and seeing them again the Buddha was certain they were the ideal people to share the Dharma with first.



ཚོན་བ་༡༠༩ ལྷ་ར་ན་སི་ལ་ཐེན་ས་བའི་སྐབས།



Relief 109. The Buddha on the way to Benares

The Buddha rose from beneath the bodhi tree and walked through the country of Magadha to Kasikas, whilst simultaneously travelling through all the three thousand great thousand worlds.



ཚན་ས་༡༡༠ ཨ་ཇི་ཨ་ཀའི་ཡུལ་གྱི་གྲ་བ་དང་ཐུག་པའི་སྐོར།



Relief 110. The meeting with a ajivaka monk

On his journey, the Buddha reached mount Gaya near the Bodhimanda. An ajivika (fatalist) monk saw the resplendent Buddha from a distance, shining like an autumn moon, and wanted to meet Him. Once in his company, the monk felt very fortunate and recognising how extraordinary a monk the Buddha was, he praised Him and asked “Who is Your Guru? Who have you practised the brahmacharya with?”

To which the Buddha replied “I have no teacher. I am a Buddha.” The monk was very surprised by this answer: “Are you really telling me that You are an Arhat?”

“Yes, there is no one in this world equal to me.”

The monk could not believe his ears and asked the Buddha where was he going. The Buddha told him that He was on the way to Varanasi, and there He would shine a light unequalled by any other and turn the wheel of dharma. “So be it, may it be so.” said the astounded monk, before continuing his journey south, while the Buddha continued north.



ཚོན་པ་ཀློག་སྟེང་གི་སྐུ་དམ་ནས་སྟོན་པ་དང་
མཉམ་དུ་དགའ་སྟོལ་གནང་བ།



Relief III. The Buddha is entertained by the Naga King Sudarsana

As the Buddha continued His journey to Varanasi, the naga king Sudarsana offered the Buddha some food and a place to rest at mount Gaya.

ཚན་བ་༡༡༢ རོ་ཉི་ཏ་མཚུ་ལ་ རྟོན་བ་སྣེ་ལེན་བྱེད་པ།



Relief 112. The Buddha is received in Rohitavastu

The Buddha travelled to Rohitavastu. Here He was received with great respect. The people invited the Buddha to stay and live, but the Buddha had to decline and, instead, continued His journey.

ཚན་ས་༡༡༣ ལྷོན་ས་རང་གི་བསྐོད་ས་རྒྱན་མ་ལུང་ས།

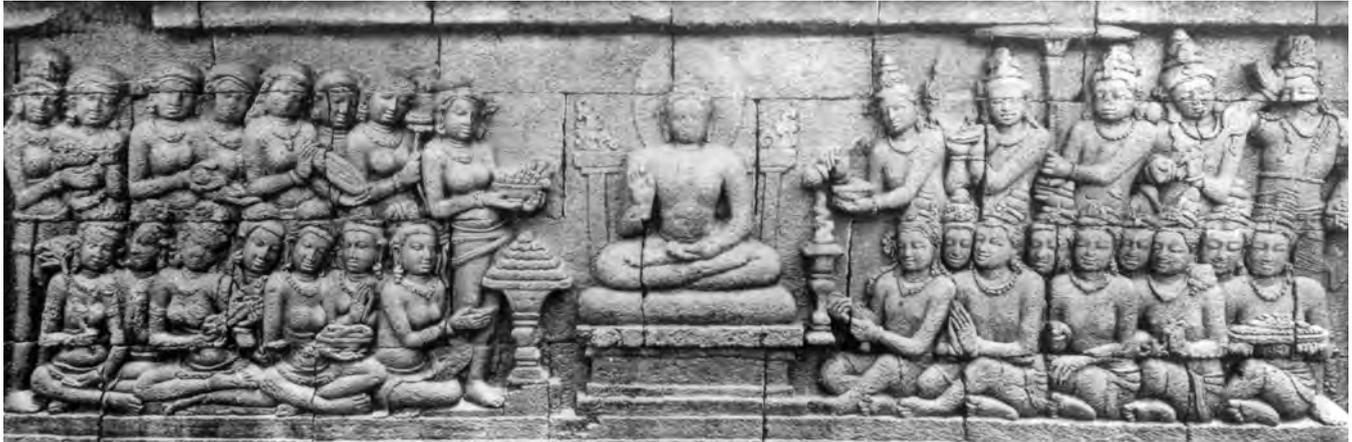


Relief 113. The Buddha continues his journey

The Buddha travelled to Uruvilvakalpa, and from there to Anala. In these places as well, the Buddha was welcomed and people asked Him to remain there.



ཚོན་པ་ཉལ་ ལྷོན་པ་རང་གི་བཞོན་པ་རྒྱན་མཐུན་པ།



Relief 114. The Buddha continues his journey

The Buddha traveled from the city of Anala to the city of Sarathi. He received wonderful hospitality in Sarathi but declined the invitation to stay.



ཚན་བ་༡༡༥ གཞུང་ལྷོ་ལྷོ་གཞུང་ཉེ་མེ་བས་བ།



Relief 115. The Buddha crosses the Ganges

Finally, the Buddha reached the banks of the river Ganges. The Ganges was flowing fiercely, its banks overflowing. The Buddha found a ferryman. The ferryman could see immediately that the Buddha did not have any money, and told Him: "You need to pay the fare."

"Friend, I have no money." the Buddha replied, to which the ferryman just shook his head. The Buddha rose into the sky and flew over the river. The ferryman, full of regret that he had not give free passage to such a worthy man, fell to the ground. Once he recovered, he went to king Bimbisara, and told him how how he had denied a monk free passage and then how the monk then flew across the river. When Bimbisara heard this story, he immediately made a new rule that all spiritual practitioners should have free passage over the Ganges.



ཚན་བ་༡༡༢ སངས་རྒྱལ་ཡུལ་མ་ར་ཏ་སིར་
ཞབས་སོར་འཁོད་པ།

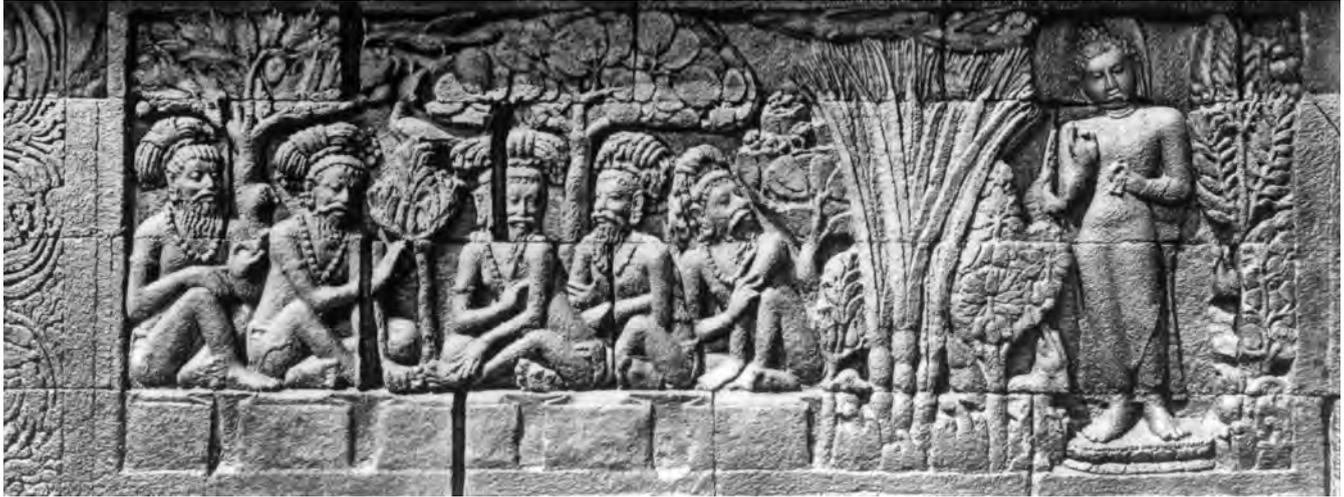


Relief 116. The Buddha arrives at Varanasi

As the Buddha arrived in the city of Varanasi, He put on his outer monk's robes and, with His begging bowl, went to ask for food. Once He had received food, the Buddha went to the deer park.



ཚན་ས་༡༡༧ ལྷོན་བས་ལྷོན་གྱི་སློབ་མ་ལྔ་ལ་
ཐུག་འཕྲད་གནང་བ།



Relief 117. The Buddha visits His five former disciples

At the deer park, the Buddha's five former disciples recognised Him instantly. They commented amongst themselves about how undisciplined the Buddha was, saying things like "What a glutton he is!"

"Look how fat he is; he will never reach high attainments with such a lax attitude to his practice."

"If he comes over let's not get up and welcome him or offer him a place to sit. Though if he sits down anyway, we'll let him." As the Buddha drew closer, the five disciples felt very uncomfortable and, although they had all agreed not to stand up, secretly each one wanted to. There was something about the the Buddha that, without Him trying, filled people with reverence and respect. Each of the ascetics felt unnatural to stay seated, and none was able to stick to their plan; instead, all five of them simultaneously stood up. One respectfully took His bowl and robe, another prepared His seat, while one fetched water to wash His feet. The five disciples, impressed by the Buddha's radiant appearance, were certain that He had manifested some advanced siddhis.

"I am a Buddha, and I have come here to find you and teach you the true Dharma. For a long time you have lived as ascetics, yet this way of life has not brought you any profit or well being. I will teach you and you will manifest complete self-knowledge under my guidance and will no more have to take rebirth. Before I came over, did you not say how undisciplined I am and what a glutton I am?"

In that instant, every sign and indication that the five ascetics were sadhus disappeared and they found themselves wearing the saffron robes of monks, their dreadlocks gone and they were clean-shaven. They looked as though they had always been monks.

ཚན་བ་༡༡༩ སློབ་མ་ལྔ་ས་ ལྷོན་བ་ལ་དགོ་སློང་གི་
འདུ་ཤེས་སུ་བྱུག་བྱེད་པ།



Relief 118. The five pay homage to the Buddha as bhiksus

The five monks bowed at the feet of the Buddha and each one confessed their earlier mistake of not recognising the Buddha as their teacher. But they were very happy to have been reunited with their Teacher and showed Him much devotion and love.

ཚོན་བ་༡༡༩ སློབ་མ་རྣམས་ཀྱིས་ སློན་བ་ལ་སྐྱ་ལྷུས་གསོལ་བ།



Relief 119. The disciples bathe the Buddha

The monks prepared a place for their Teacher to bathe in a crystal clear pool, and invited Him to wash after His long journey. When the Buddha climbed out of the water He asked himself “Where is the place where all the Buddhas of the past turned the wheel of Dharma?”

The place was magically indicated, and thousands of jewelled thrones miraculously appeared in front of Him.



ཚན་བ་༡༢༠ དེ་ནས་སྟོན་བས་ ཚས་འཁོར་དང་པོ་བསྐྱོར་བ།



Relief 120. The Buddha's first teaching

Out of respect for all the previous Buddhas, the Buddha circumambulated three of the thrones; then He climbed onto the fourth and sat in the crossed-legged vajra position. The five monks prostrated before Him and sat at His feet. The Buddha's body shone with an amazing light that bathed the three thousand great thousand worlds. The light was so bright that even the beings in the darkest of realms, who could not normally see their own hands in front of the faces, were illuminated. They saw the other beings living in their realm and realised they were not alone. The worlds shook, yet no one was afraid. Everyone was filled with a feeling of joy. No one felt attachment, greed or hatred in that moment when the Buddha mounted the throne, and countless beings' suffering ceased in that instant, their hearts filled with loving thoughts in place of the suffering they had felt before.

From the lights radiating from the Buddha's pores, voices were heard announcing Him:

"From Tushita, He entered into His mother's womb, later to be born in Lumbini grove. Greeted by the devas, Sakra and Brahma, He took seven steps and announced His supreme status. To help all beings, He gave up His kingdom and took monk's robes, practising the most difficult ascetic techniques. At the Bodhi grove, He overcame Mara and his army and daughters, and attained Enlightenment. After the entreaties of Brahma, He has arrived at Varanasi to turn the wheel of Dharma.

A human rebirth is extremely rare and precious and difficult to obtain, and the state of a Buddha even more so. Those who wish to hear the Dharma, those who have the leisure and faith, hurry to this place!"

Not only was this voice heard in the human realm, but the announcement reached the deva realm too. Countless devas abandoned what they were doing in order to come and hear the Buddha.

Using their magic, the earthly devas who resided at Varanasi Deer Park prepared the great Wheel of Dharma. The wheel was beautiful, and so wide that it spread for miles. The sky above the wheel was decorated by the sky devas, with banners and umbrellas. Devaputras arrived and offered eighty-four thousand thrones, and requested that the Buddha Turn the Wheel. From all the ten directions bodhisattvas gathered and made the supreme request. Then Sakra, Brahma and the Guardians of the Four Directions said "Let the Dharma rain down! Blow the conch of the Dharma! Beat the drum of the Dharma! Turn the Wheel of Dharma!"

During the first part of the evening the Buddha kept silence, but at midnight He began to speak. And during the last part of the night, He called the monks to Him and instructed them, transmitting the first profound teachings concerning the foundation of the path: “Monks, there are two extreme types of behaviour that must be avoided in the path of a renunciate. As monks, your needs are different to those of ordinary people. Only possess what you actually need, do not get into the habit of acquiring useless or harmful things. If you do, you will not show an interest in the teachings of Dharma in your next life, but instead will be distracted by worldly affairs and lose the aspiration to abandon desire. However, do not deny your body - it is your most precious possession. Do not deny your bodies of their most basic needs, make sure it is sustained with enough good food, keep it warm and sheltered. By mistreating your bodies, your mind can only become accustomed to misery and distress. Instead, monks, follow the path of the Middle Way, take the path between hedonism and asceticism.”

Thus, the Middle Way was the first teaching that the Tathagata gave to his monks, never-before-heard. The following teaching never-before-heard, was the teaching of the Four Noble Truths in which the Buddha described suffering and its causes and how to put a stop to suffering:

“Monks, the first Noble Truth describes our condition as sentient beings in samsara: that life is suffering. Why is life suffering? Because we are reborn in samsara, an imperfect and impermanent realm of all-pervasive suffering. In samsara we have to endure the physical suffering of birth; as soon as we are born we are subject to constant change, for life is impermanent. We must eventually endure the physical and mental sufferings of old age, sickness and death. Our bodies are temporary but so are our emotions, which are constantly changing; thus, we experience the extremes of high and low feelings. Whatever happiness we have will not last. We will be separated from the things and people we love. Over and over again, we fail to get what we want and our feeling of frustration is what causes us to suffer. When we do get what we want, this object does not satisfy us, or if used to excess, causes us harm and suffering. Being reborn and taking up the five aggregates causes us suffering.

Monks, the second Noble Truth concerns the cause of suffering: suffering is caused by desirous attachment. Desirous attachment to pleasurable sensations causes us to seek pleasure. Desirous attachment is the force that causes us to strive for, or become attached to, impermanent things, which can only give temporary satisfaction

and which we will inevitably lose. Desirous attachment causes us to cling to false ideas and conceptions about ourselves. Desire is the force that causes aversion and drives us to try and avoid unpleasant experiences. Desire and attachment are endless and inexhaustible.

The third Noble Truth, monks, concerns the cessation of suffering: to put an end to suffering, one must stop desirous attachment. Although cyclic existence is suffering, to free one's mind from this suffering, one must give up desire, and attain a state of non-attachment; one must accept the impermanent nature of things and be unaffected by gain or loss, no longer trying to satisfy one's insatiable desires.

Monks, the fourth Noble Truth concerns the method of how to progress along the path to Enlightenment. This is called the Eight-fold Path: Having adopted the path of the Middle Way and by abandoning extreme behaviour, one can control body, speech and mind by following the Eight-fold Path. Thus, one will no longer harm oneself or others; one can solve many of one's human problems by protecting the sense doors and practising right thought, right speech, right action, right livelihood, right understanding, right effort and right concentration.

Then the Buddha described to the monks that He did not declare that He had attained Buddhahood until He had repeated the Four Noble Truths three times and identified the Twelve Links of Dependent-Arising, the chain that ties sentient beings to cyclic existence. Only then did his mind achieve the state of true balance between wisdom and liberation.

The Buddha continued his teaching to the ascetic, Kaundinya, and explained the Twelve Links of Dependent Arising, namely ignorance, karmic formation, consciousness, name and form, six sense faculties, contact, feeling, craving, grasping, becoming, rebirth, old age and death. This was how the Wheel of Dharma was turned and its twelve aspects. It was fully understood by Kaundinya and in this way the Three Jewels of Buddha, Dharma and Sangha were manifested.

The news reached Brahma. Kaundinya and the other four monks purified their wisdom eyes as a result of listening to this teaching, devas purified their vision, eighty thousand humans were purified and so did not degenerate to follow lower paths.



Maitreya appeared to the Buddha and requested Him to give detailed teachings the Bodhisattvas of the Ten Directions, concerning the wheel of Dharma that was being turned by the Tathagata. The Buddha told Maitreya that it would take many kalpas to give the extensive teaching on the Wheel of Dharma because the Dharma has no end. The Buddha spoke these verses:

Profound, difficult to see is the wheel of Dharma;
maras and paratirthikas cannot understand the meaning.
This is the wheel of Dharma now set in motion.

Without ground of being, without activity, without birth, without origin,
empty and solitary by nature.
Without acceptance, without rejection, without sign, without characteristic.
This is the teaching of the Dharma of equanimity,
the wheel turned by the Buddha.

Like magic, like a mirror, like a dream,
like the moon reflected in water, an echo,
such is the wheel of Dharma turned by the Protector.

In the teaching of dependence
there is no eternalism or nihilism;
the cessation of all views.
The wheel of Dharma is expressed in this way.

Like an eternal expanse of space
with no beginning, middle or end;
such are the shining clear teachings of the Dharma.

Free from existence and non-existence,
without self and non-self,
the teaching displays uncreated self-nature.
This is how the wheel of Dharma is expressed.

The eye is empty. The ear is empty
The nose is empty. The tongue is empty.
The body is empty. The mind is empty.

Thus is the wheel of Dharma.
When all beings realise this,
they too will be Buddhas.

Sarwa Mangalam
May all be auspicious.

When the Buddha taught the Lalitavistara, the eighteen thousand devaputras of the Suddhavasa who requested the teaching assembled and the Buddha spoke to them:

“This is the Sutra called the Lalitavistara, ‘Play of the Bodhisattva’, the entry into the domain of the Buddha. It has been taught to help all beings. Carry the sutra, memorise it, repeat it, teach it carefully to the Sangha. Hearing this sutra will inspire beings to follow the path of the Dharma. Whoever pays respect to the Lalitavistara will



obtain the eight excellent dharmas, of strength, faith, exuberant eloquence, a good departure from home, purity of mind and perfection of samadhi and, highest of all attainments, the light of wisdom.

Those who appreciate the Lalitavistara after hearing it and think “how wonderful!” They will attain the eight complete purities of karma in relation to speech, which is always truthful, and their actions will always be in accordance with what they say. Their speech will be pleasing, using words that are sweet and soft; they will possess a voice like a nightingale which will help to gather people to the Dharma. They will attain the voice of a poet, which can resound like the roar of a mighty lion. Ultimately, they will have the voice of a Buddha.

Whoever copies this sutra, reads this sutra and venerates this sutra, will attain the eight great treasures of mindfulness, understanding, realisation, dharanis, Dharma, the thought of Enlightenment, patience and achievement. Whoever teaches the Lalitavistara will complete the eight accumulations of giving, morality, learning the Dharma, calm-abiding, insight, merit, wisdom and compassion.

Whoever listens carefully and attentively to the Lalitavistara will gain the eight purities of mind, namely love, compassion, pleasure, equanimity and attainment of the four stages of meditation, the four formless stages of meditation, and the five superior knowledges; they will destroy all subtle karmic residues.

Wherever this sutra is found, the eight fears of problems ,caused by the king, robbers, snakes, starvation, feuds, disputes, brawls, devas, nagas and yakshas, will no longer exist, except through the maturation of previous karma.

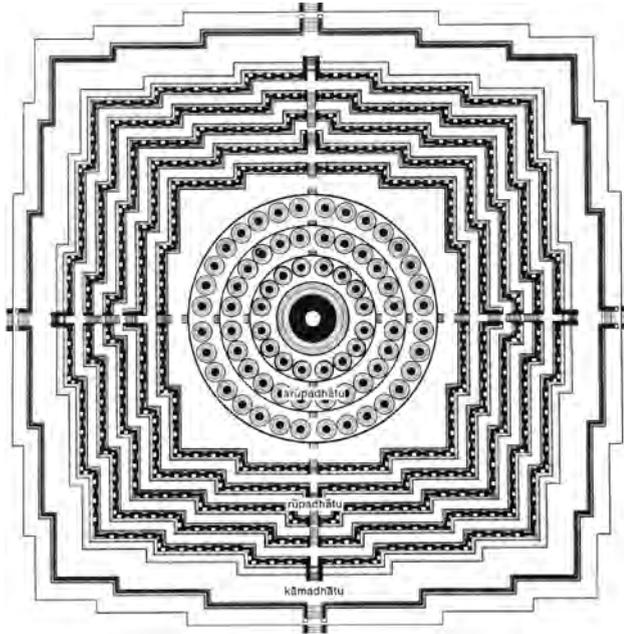
Understanding the Dharma, reading sutras, writing, teaching and explaining its meaning clearly to the sangha will increase their merit without limit.

In this Kaliyuga time, by meditating on this sutra you will attain more merit than if you made offerings to all the previous Buddhas.

This is the king of sutras taught by all Buddhas. Whoever talks about this sutra and lives accordingly, mastering its teachings, will become like the imperishable ocean.”

Thus, the Buddha taught the supreme importance of the sutra called Lalitavistara. Afterwards, the Buddha continued to Turn the Wheel of Dharma for the rest of his life before departing to Paranirvana.

Some of the practices related to the Borobudur stupa mandala - Ocean of Mandalas



NgalSo tantric Self-Healing
NgalSo Making Peace with the Environment
Guyusamaja
Heruka
Vajrayoghini
Yamantaka
Kalachakra
Cittamani Tara
Heruka Chakrasamvara Body Mandala
Yamantaka 17 Deity
5 Manjushris
Kunrig Yoga Tantra
Making Peace with the 28 Lunar Mansions
Making Peace with the 12 Links of Dependent
Origination (Tendrel)
Sutra of the 10 Directions

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.

(5) 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 benefiting others. To this great heroic being, this shapten for his enduring presence among us I offer.

(6) Precious zi-stone ablaze with a thousand lights of his practising the three masteries of a sage; explaining, debating, 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. To this lamp of light for the world, this shapten prayer I offer to ensure his enduring presence among us.

(7) 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.

(8) Manjushri, as the solitary hero Vajra Bharava 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 what, through prayer, is desired.

(9) The colphon: *This prayer of request is composed by Tri Jang Rinpoche possessing the title of “Reincarnation, the tutor of H.H.”, for the Long-life of the supreme Losang Thubten Tinle Yarphel who is the reincarnation of Kachen Sapen Rinpoche of Gangchen Chopel Ling of Tsang Toe in the year of Earth-Monkey of Tibetan Calendar (1968), as I was exhorted by the general class of Abhiyamayalamkara, of Sera Me to write a Long-life prayer as such.*

(5) Bag yoe ra wa ten por kye sing pe
Nam dag lab trim sa ha ka rai jon
Zhen phen dri zang chog kyi khor yug tu
Tro khe sem pa chen por zhab ten shog

(6) Khe tshul sum gyi hoe tong bar wi zi
Dro loi kun mong mun pa jig je cing
Ge den lug zang pe kar dab gyai tshel
Gye je si pe dron mer zhab ten shog

(7) Kye treng kun tu drel wi sung ma chog
Pal den mag zor gyal mo la sog pe
Trin le nam zhi yi sam drub pa dang
Sung kyob yel me tag tu drog dzoe cig

(8) Jam pel pa wo dor je due kyi dra
Shug drag dreg pe zug su doe pe gar
Thu den sung mai tso wo chog ne kyang
Yi mon ji zhin drub pe trin le dzoe

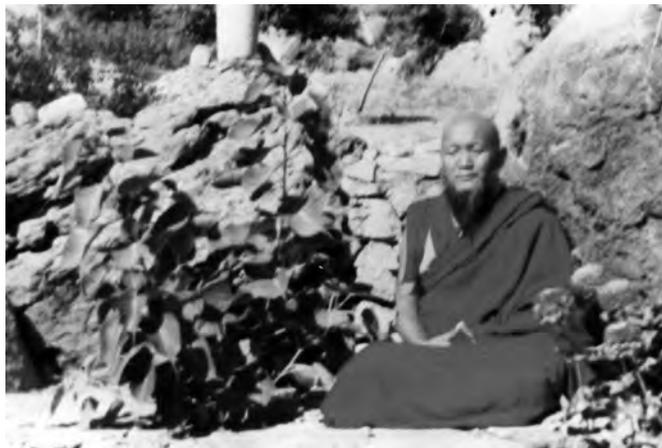
(9) The colphon: *This prayer of request is composed by Tri Jang Rinpoche possessing the title of “Reincarnation, the tutor of H.H.”, for the Long-life of the supreme Losang Thubten Tinle Yarphel who is the reincarnation of Kachen Sapen Rinpoche of Gangchen Chophel Ling of Tsang Toe, in the year of Earth-Monkey of Tibetan Calendar (1968), as I was exhorted by the general class of Abhisamayalamkara, of Sera Me to write a Long-life prayer as such.*

(6) མཁམས་རྒྱལ་གསུམ་གྱི་འོད་སྟོང་འབར་བའི་གཟིམ། །
 འགྲོ་སློབི་ཀུན་རྫོངས་ལུན་པ་འཛིག་བྱེད་ཅིང་། །
 དགོ་ལྡན་ལུགས་བཟང་པད་དཀར་འདབ་བརྒྱའི་ཚེལ། །
 རྒྱལ་བྱེད་སྲིད་པའི་སློབ་མེད་ཞབས་བརྟན་ཤོག། །

(7) རྒྱལ་འབྲེང་ཀུན་ཏུ་འབྲེལ་བའི་སྲུང་མ་མཚོག། །
 དཔལ་ལྡན་དམག་ཐོར་རྒྱལ་མོ་ལ་ལོགས་པམ། །
 འཕྲིན་ལས་རྣམ་བཞི་ཡིད་བསམ་འགྲུབ་པ་དང་། །
 བསྲུང་སློབས་གཡེལ་མེད་རྟག་ཏུ་གྲོགས་མཛོད་ཅིག། །

(8) འཇམ་དཔལ་དཔའ་བོ་དེ་རྗེ་རུས་གྱི་དགལ། །
 ལུགས་དྲག་དྲེགས་པའི་གཟུགས་སུ་རྒྱོམ་པའི་གམ། །
 མཐུ་ལྡན་སྲུང་མའི་གཏོ་བོ་མཚོག་ནས་ཀྱང་། །
 ཡིད་སློབ་ཇི་བཞིན་འགྲུབ་པའི་འཕྲིན་ལས་མཛོད། །

(9) ཅེས་པ་འདི་ཡང་གཙང་སྟོང་གའངས་ཅན་ཚོས་འཕེལ་དཀར་ཚེན་ས་པའ་རིན་པོ་ཆེའི་ཡང་
 སྲིད་རྒྱོ་བཟང་ཐུབ་བལྟན་འཕྲིན་ལས་ཡང་འཕེལ་མཚོག་སྐྱེ་ཚེ་ཡུན་བརྟན་གྱི་གསོལ་
 འདེབས་འདི་འདྲ་ཞིག་དགོ་མཛེས་ས་སོ་སྲུལ་འཕྲི (1968) མེད་རྣམ་པར་གྱིན་
 འཛིན་གྱི་གཉེར་སྲིན་ས་བསྐྱེལ་མ་གཞན་བབ་ཞིན་ཡོངས་འཛིན་གྱི་བྱང་སྲུལ་མིང་པས་
 རྒྱུར་བཤོ། །



Biography and Lama Gangchen World Peace Foundation Peace Links

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 Saõ Paulo, Brazil. At present he has 85 Inner Peace Education Centres worldwide.

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

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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

Kunpen Lama Gangchen Institute, Italy • Himalayan Healing Centre, Nepal • Sakya district (Tashi Lhunpo etc.)
5 Dispensaries and centre for the disabled, Tibet, China • Albagnano Healing Meditation Centre and Medicine
Buddha Centre, Italy • Kiurok Tsokchun Help In Action, Italy, Nepal • Yearly International Alternative Medicine

congresses in Sri Lanka (Open International University for Complementary Medicines, Colombo, Sri Lanka) • Annual international congresses on natural medicines and non-formal education in Nepal, Mongolia, China, Spain, Italy (LGWPF) • Demo Gonsar Rinpoche Yushu Didur District Dispensary, Amdo- Tibet, China.

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous

Cultures Making peace with all cultures

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

... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

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

... Peace Spirituality

Transforming violent religion into non-violent religion

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

... Peace Media

Transforming violent media into non-violent media

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

... Peace Culture

Transforming a culture of violence into a non-violent culture

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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds



in collaboration with different NGOs worldwide, such as: International Association of Educators for World Peace-USA, United Nations affiliated NGO; Medicina Alternativa-Sri Lanka; Lumbini Development Trust-Nepal; 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. 2012: International Year of Cooperatives

Participation in United Nations Conferences:

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

Projects include:

- Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); international congress in Beijing, China to promote natural medicines (WHO programs and “Health for All…”).
- Water project in Tibet, China in support of UNEP fresh water campaign.
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP Trees for Life.
- Children programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world.
- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World’s Indigenous people, to help preserve their environmental, cultural and spiritual traditions.
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour.
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy and heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsored bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a “tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature”.

- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, initiated by Lama Gangchen in June 1995, at the United Nations' ECLAC in Santiago, Chile.
- World tour of the memorial stupa of the United Nations International recognition of the Day of Vesak, containing the sacred relics of the Buddha (donated by Thailand, Myanmar and Sri Lanka) As a supporter and sponsor, the LGWPF took part in and organized exhibitions in Switzerland, Italy, Austria, Tanzania, Kenya, Chile, China, Mongolia, Brazil, Venezuela, Argentina, Ecuador, Nepal, before returning it to the United Nations in September 2004, where the memorial stupa is on permanent display.
- Founding Member of the Steering Committee and the Coalition promoting the initiative for the launch of a United Nations International Decade for Interreligious Dialogue and Cooperation for Peace, an idea which was first proposed in March 2006, in the framework of the project "Towards the creation of a permanent Spiritual Forum for world peace at the United Nations", which had been launched two years earlier, by an international group of volunteers belonging to different religious/spiritual traditions and linked to several interfaith organisations. That group – labelled as the Partnership Committee - prepared and circulated a draft proposal, starting a process of consensus building together with DESA of the United Nations requesting all Member States for their views on such a resolution to be voted on by the United Nations General Assembly during their 66th session.

“Inner Peace is the Most Solid Foundation for World Peace”

Peace with everything
Everything with peace - Please!

LGWPF - United Nations affiliated NGO in special consultation with ECOSOC



Lama Gangchen Peace Messengers Annual Pilgrimage photo reportage

378



1989



1990



1991



1992





1993



1994



1995



1996



1997



1998



1999





2000



2002



2007



2008



2009



2010



2011



2012

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 10/12/2000

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



Borobudur ...



... Albagnano, Italy



... Almeria, Spain



... Itapevi-São Paulo, Brazil



... Cruzilia-Minas Gerais, Brazil



... Gangchen, Tibet-China

Borobudur ...



... Floriade Exhibition - The Netherlands
Borobudur - Indonesian Pavillion 26/4/2012 on the occasion of the visit of Queen Beatrix to the exhibition



Offering his book Seeds for Peace IV - Borobudur: Ocean of Mandalas to Ir Hengki T. Heksanto, IALI president of Indonesian Association of Landscape Architects (right)



Lama Gangchen Help In Action



Adoptions at a distance in Tibet - In support of the ILO convention

and the Decade for a Culture of Peace and Non-Violence for the Children of the world

The main activity of Help In Action in Tibet is the support given to the children adopted at a distance, their families and the communities in which they live.

In 2011, our aid reached about 20 villages in the district of Dakshu Shang, a plateau of central Tibet at an altitude of 4,000 metres where the living conditions are particularly difficult due to the high altitude, the extreme climate and lack of rain, which make it a sort of high-altitude desert. The economy of the families in this area is based primarily on mountain agriculture carried out almost exclusively by manual work - the harvested crops are generally not sufficient even to support a family – and some animal rearing.

For the approximately 2000 children who live in these villages the Association purchased basic necessities, which often the families can not afford due to their lack of monetary income: leather and canvas shoes, jackets, sweaters, pants, woolen tights, t-shirts, hats, toothbrush, toothpaste, towels and so on. The children attending school also received school uniforms and enough school materials for the entire school year, the cost of which are often out of reach of their families. The harvests of each family have been increased with 25 kg sacks of rice and flour, distributed according to the population lists prepared in collaboration with the local government.

The adopted children from every village were called one by one to be photographed and many of them had prepared letters - usually very simple in content, but full of sincere gratitude - for their benefactors. The children awaiting adoption were also photographed, village-by-village: the photo is a precious moment for them, a symbol of hope that no one wants to give up.

Water – In support of UNEP Fresh water campaign

Water is a most valuable asset in these villages: no one has water at home, and many villages are still without a water supply sufficient for the basic needs of the families - provided by one or more fountains in the streets of



the village - or for irrigation. Here it rains rarely, and only in the summer months when the monsoon from India manages to cross the Himalayan barrier. Then, for months and months at a time it never rains.

In 2011, the aqueduct for the villages of Singma and Gangchen was completed, making use of a spring located about 60 feet underground. The water is carried to the villages - placed higher than the source - thanks to an electric pump and is then channeled several kilometers in pipes buried at least three feet underground, to withstand the cold winter. Water for irrigation is collected in three tanks.

This technology has recently been made available in this area, offering very good results, and it is hoped that it can soon be applied in other villages.

Schools In support of ILO convention on child labor

The parents of children adopted through Help In Action are almost all illiterate, and even at the beginning of our activities in Tibet, 13 years ago, the percentage of children who attended school in the villages was very low. Thanks to funds we raised, new schools were built in both Singma and Nepu villages. The school of Nye, which educates up to class six, receives important donations every year from our Help In Action, and the families of the children who attend school receive the school supplies and financial assistance necessary for their education. Today, the vast majority of children are able to attend school, at least until class six. However, the number of children attending high school is also increasing every year and some students have even reached the great goal of going to university.

A yearly ceremony is held for the distribution of aid and school supplies to about 500 students from Nye School - many of whom live in the school, because their villages are too far away reach daily - together with those of Nepu and Singma schools. All the teachers and representatives of the local authorities are present at Nye School for the distribution.

Dispensaries – In support of WHO programmes and “Health for All...”

Until a few years ago in the Dakshu Shang district it was impossible to obtain medical care, nowadays there are small dispensaries working in the area, in particular that of Nye Village – the most important – which has

full-time resident doctors. With this in mind the district requested help from Help In Action for the construction of housing for two doctors and their families. In 2011, the housing, placed just outside the wall of the clinic, was completed so as to guarantee 24-hour assistance. The clinic also includes rooms and beds for patients and a gynecology department. The treatments are offered at minimal cost, and a register of the estimated 5000 people living in surrounding villages is near to completion. Each person is issued with a health card. Other smaller clinics are active in the villages of Nepu and Singma.

Trees in support of UNEPs “One billion trees for life”

After traveling to this region of Tibet, it is easy to understand the immense value of our precious forests. In the villages of Dakshu Shang trees are rare, because of altitude, arid climate and the hard and stony soil. The villages and fields used for cultivation are totally exposed to the searing sun and the strong winds of the plateau cause violent sand storms and erosion of the already infertile soil, the rainfall - concentrated in the summer months - is often torrential. A patient work of reforestation has been undertaken in recent years, particularly around the villages of Gangchen, Singma and Dhonnang: the saplings are purchased and planted in the spring. Thanks to the work of the villagers holes are dug in the hard ground, the trees are planted and then have to be patiently watered and encircled by wire mesh to protect them from animals. Thanks to diligent care almost all of the trees already planted are growing and are in good condition; about 2000 new trees were planted in 2011. Around May the leaves begin to appear and in the summer months, around the villages, they are beginning to see the first green areas. The dedications to people who have been offered a tree are all brought to Tibet, and read during the ceremonies at the monastery: a great gift for the future of children and for the families living in the villages.

Monasteries – In support of UNESCO Culture preservation campaign, to help indigenous people preserve their environmental, cultural and spiritual traditions

The funds collected by the Lama Gangchen World Peace Foundation continue to reach several small monasteries of central Tibet, the maintenance of which are exclusively based on donations. The monasteries are the custodians



of the precious Tibetan tradition, and are a reference point and place of fundamental help for all the inhabitants of surrounding villages.

The aid received is used equally for all the monks, to cover their basic needs: food, shoes, medicines, blankets, fuel and so on.

The Monastery of Nimo, a small monastery in the mountains, has started the reconstruction of rooms for the thirty-two monks, who are presently housed in small unfit spaces, totally inappropriate to their number. We are still collecting funds to help pay for this work.

Adoptions at a distance in Nepal - In support of the ILO convention and the Decade for a Culture of Peace and Non-Violence for the Children of the world.

Since Lama Gangchen Help in Action started the long distance adoptions project in Nepal, thousands of families have received help. At present there are 769 active adoptions in Nepal. Many of the children first accepted into the project are now finishing their education. In 2011, 79 children sat the School Leaving Certificate exam and of these 32 have gone on to further education thanks to the continued help of their sponsors. Against all odds, these children, from some of the poorest families of the Kathmandu area, are now studying to become the future engineers, nurses, social workers, hotel managers, journalists and teachers of Nepal. Help In Actio is incredibly proud of their achievements. Our aim is to help many more children to have an education that will allow them to create a better future for themselves and their families.

Himalayan Healing Centre Clinic - In support of WHO programmes and “Health for All

The Clinic, located in the outskirts of the Kathmandu Valley, continues to offer important basic medical support to the poor and needy of the area. In 2010 a total of 8903 people used the facilities of the Clinic, the majority of whom were women (3829). The most used facilities of the Clinic continue to be the dental laboratory, the reproductive health clinic and general medicine. There is an increase in the number of people visiting the Tibetan medical clinic and using the DOTS (directly observed tuberculosis treatment) programme. The Clinic also continues as a base for important community health programmes such as the immunization of babies and

young children. Thanks to donations received, the Clinic was supplied this with a generator (to ensure it could be fully functioning during the daily power cuts), new instruments and enough general materials to support its activities throughout the year.

Gangchen Samling School - In support of the ILO convention & the Decade for a Culture of Peace and non-violence for the children of the world

Each year, when the school year ends in April – the Losar cultural programme is celebrated. All the students have the opportunity to contribute to the programme that includes dance, song and sports exhibitions. The parents of the children along with foreign guests attend this annual performance. The inter-house dance competition – an event eagerly awaited for by students and teachers alike includes both traditional and modern dance. School reports are distributed to the parents of the children before the school closes for the holiday.

The new school year (2011/12) has seen a slight drop in the number of children enrolled in the school due to the closure of many small factories in the area. Unfortunately, many families have been forced to relocate out of the Kathmandu area in their search for work and cheaper living conditions. However, it is hoped with some publicity and the sponsorship programme that the school will be able to increase the number of students during the year. Some improvements to the building have been made before the opening of the school session: the courtyard has been paved, a small stage has been built into the assembly hall, window-frames and walls have been re-painted. The Association has helped the school this year to finance the appointment of new teachers.

In the first half of the year the school has once again hosted several volunteer teachers – from Italy and Spain - who have enriched the academic session with sports and arts activities. The school has also included after school basketball training for both boys and girls and hopes to create two teams of 9 to 10 year olds to compete in inter-school competitions.



Spiritual Forum for World Peace

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

“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

** From the Declaration of the UNESCO Conference on “the Contribution by Religions to the Culture of Peace”, Barcelona, Spain December 12-18 1994.*

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 Laureat in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.

8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama

Gangchen attended an NGO briefing held at the Dag Hammarskjold Auditorium on the 19th of October, followed by a prayer which he held outside the United Nations Meditation Hall with a small delegation. On this occasion Lama Gangchen talked to and personally handed out the Proposal to all present. On the 21st and 22nd, he took part in the “Visions for the 21st Century” symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21st of October, at the Cathedral of St John the Divine, attended by: Rev. James Parks Morton, Dean, Cathedral of St John the Divine and President: Temple of Understanding; Dr Karan Singh, Chair: Temple of Understanding; Ambassador Douglas Roche, Chair: UN 50th Anniversary Committee, Canada, and Advisor to the Holy See Mission to the UN; President Oscar Arias, Nobel Peace Prize; and many spiritual leaders and representatives of the various religious denominations. Lama Gangchen talked to and personally handed out the Proposal to everyone present at the symposium. He took part in the Inter religious Procession in the Cathedral as the representative for Tibetan Buddhism. On this occasion Lama Gangchen twice offered a dedication to World Peace with a prayer and a song. Sunday the 22nd of October, at the St Vartan Armenian Cathedral Auditorium, attended by Rev. Khajag Barsamian Primate, Diocese of the Armenian Church in North America; Rev. Kyotaro Deguchi, leader Oomoto (Japan) delegation; Sir Sigmund Sternberg, Chair: International Council of Christians and Jews, London UK; Preminder N. Jain (Bawa), Vice Chair of NGOs at the United Nations & UN Representative International Mahavir Jain Mission; Rev. Dr Joan Campbel, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.

9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.

10. Chicago, USA 19th & 20th of November 1995: The Council for a Parliament of the World's Religions and the Millennium Institute at North Shore Congregation Israel. Lama Gangchen presented the Proposal and took part in the Millennium Moment Roundtable, making a gift of the “United Nations Spiritual Forum for World Peace” proposal to the Projects 2000 for the Third Millennium. The two day meeting was hosted by Rabbi Herbert Bronstein and chaired by Rabbi Herman Schaalman,

Rabbi Emeritus, Congregation Emanuel, Chicago, and by P.N. Bawa Jain, vice-Chair, NGO Committee, United Nations. The roundtable was attended by about one hundred persons, including Dr Daniel Gomez-Ibanez, Executive Director, 1993 Parliament of the World's Religions, Director, International Committee for the Peace Council; Dr Howard Sulkin, President, Spertus Institute of Judaica, Chicago, Chair, Board of Trustees, CPWR; Dr Hamid Hai, Chair, International Inter-religious Committee, CPWR; Dr Gerald O. Barney, President, Millennium Institute; Dr Shahid Ahter, M.D., Chair, Indianapolis Interfaith Council; Sr Jayanti, Director, International Centre, Brahma Kumaris World Spiritual University.

11. New York, USA: Interfaith Affairs Department, United Nations. Meeting with Rabbi Leon Klenicki, Director, Interfaith Affairs Department, United Nations, the Anti-Defamation League.

12. Delhi, India 10 to 13th of January 1996: 4th International World Environment Congress - Eco-Philosophy Summit held at the India International Centre. Lama Gangchen presented the Proposal to a large and extremely receptive audience of ministers, governors, spiritual masters and special guests, such as Sri K.L. Sharma, Vice Pres. BJP; Swami Om Pooran; Dr Prabhash Singh; Alan Kay, Commissioner, Global Commission to Fund the United Nations; Dr Karan Singh, Chair, Temple of Understanding; Dr Ramjee Singh, Director, Gandhian Institute of Studies; Dr Wilfred Menezes Mesquita, Minister for Environment, Goa.

13. Gobind Sadan, Godaipur, Delhi, India. Lama Gangchen presented the Proposal to Dr. Paulos Mar Gregorios, President, Inter Religious Federation for World Peace and to Baba Virsa Singh, founder of Gobind Sadan during an afternoon tea gathering between the three spiritual masters and some close disciples; to Rajyogini Dadi Prakshmani, Brahma Kumaris.

14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen presented the Proposal and the project was discussed with a very positive response.

15. Delhi, India: Italian Embassy, on the 16th of January 1996. Short reception and presentation of the Proposal.

16. New York, USA: United Nations, on the 21st of March 1996. Lama Gangchen guided the Spring Equinox meditation for World Peace and presented the Proposal.

17. Amsterdam, Holland, May 1996. Proposal presented on the occasion of the founding of Lama Gangchen's Dutch association.

18. Madrid, Spain, May 1996. On the occasion of the Lama Gangchen World Peace Foundation's 5th International Congress. A local forum was established, under the direction of Prof. Asdrubal Salsamendi, United Nation.

19. HABITAT II - City Summit, Istanbul, Turkey, 3rd to 14th June 1996. Lama Gangchen World Peace Foundation - UN NGO accredited participant. Proposal offered to the UN Secretary General Boutros Boutros Ghali during their formal introduction on the 4th of June 1996. Presentation and workshop: NGO Conferences on the 5th, 6th and 8th of June.

Proposal further presented to: Mayor of Jerusalem Teddy Kollek; Members of the Wisdom Keepers; Prince Alfred of 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, Presbiterian; Pastor Juan Gatinoni, Methodist;



Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.

26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.

27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.

28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.

29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.

30. Lahore - Pakistan, 1st of December 1996. The Proposal was distributed on the occasion of the 1st International Holistic Medical Congress, on World AIDS Day.

31. Colombo, Sri Lanka, 29th of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.

32. New Delhi, India, from the 21st to the 25th of January 1997. The Proposal was presented on the occasion of the First World Polyopathy 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 of June 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. São Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for World Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria (Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative), Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistian Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.

47. Presidential Palace, Santiago, Chile, on the 10th of October 1997. Presented to Minister J.J. Brunner, Secretary General of the Chilean Government, during a private meeting, who subsequently brought the proposal to the attention of His Excellency the President of Chile.

48. Local Forum, Santiago, Chile, on the 12th of October 1997. Twenty-seven representatives of religious/spiritual organisations were present. Several projects have been initiated by the local forum, such as: the proposal for a peace television for Chile; the introduction of non-formal education into the existing educational system; and bringing the importance of the local spiritual forum to the attention of the Chilean Government.

49. UNIC, Buenos Aires, Argentina, on the 14th of October 1997. The second reunion for the United Nations Spiritual Forum for World Peace Proposal organized by the L.G.W.P.F. was chaired by Mr Angel Escudero de Paz, Director of UNIC-Argentina and Uruguay, in the presence of Lama Gangchen and representatives of Brahma Kumari; Orden Sufi Nagshlandi; Temple Chong Kuan (Buddhist); Jewish Community; Community of studies of the first Nations of America (Indigenous People); "Grupo de Contactos Alejandria" Humanistic Movement; Centro Sri Sathya, NGO Sanitaria (Spain).

50. Caracas, Venezuela, on the 29th of October 1997. Lama Gangchen was invited by the Catedra UNESCO for a Peace Culture' to present the Proposal during an inter-religious meeting at the Peace Monument to inaugurate the activities in preparation of the inter-religious and inter-cultural conference which is to be held in Caracas in April 1998.

51. Himalayan Healing Centre in Kathmandu, Nepal, from the 26th to the 28th of February 1998. On the occasion of the second International Congress on Alternative Medicines and Non-Formal Education, organised by the L.G.W.P.F. - in

honour of Nepal's Year for Tourism O98 - with the high patronage of the Ministry for Tourism and Civil Aviation and the Baneswor 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, Brazil, 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. IAERP 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 Vibhar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.

134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAERP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.

135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.

136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31st World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.

137. Albagnano, Italy 3 May e³ 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 or 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, 15th 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. Secretary of the Vatican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)



162. IV World Congress “Verbania 2006” Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.

163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations

164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.

165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of an inter-religious event in Hong Kong.

166. Milan, Italy, 27.Oct. 2006. Meeting Mr. Romiti, the president of the Italia-China Association.

167. Sao Paulo, Brazil, Government of the State of Sao Paulo, Secretary of Justice and Defense of the citizens. 16 November 2006. Meeting with Evana Beiguelman Kramer discussing about the common aims and mutual collaborations with regards to the initiative of the secretariat to set up an inter-religious forum for a culture of peace and the freedom of 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 Prince Carlos de Bourbon de Parme, Former Prime Minister Ruud Lubbers.

171. Guayaquil, Ecuador, Clima Latino, Mayor of Guayaquil Jaime Nebot, Osvaldo Canzani, IPCC Nobel Prize 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 Benton 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.

175. *Vesak Celebrations with the exhibition of the Holy Buddha relics from Sri Lanka in Milan, Torino and Belvedere Langhe, Italy.*
176. *Hanoi Vietnam 13-17 May 2008, United Nations Vesak Day Celebrations.*
177. *Kuala Lumpur Malaysia, 18th International IAEWP congress Oct. 28-31 2008.*
178. *Feb 2009 President of the Republic of Nepal, H.E. Dr. Ram Jaran Yadav.*
179. *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.*
180. *II World Buddhist Forum hosted at the Lingshan Buddha Palace in Wuxi, China and Taipei, Taiwan 26 March to 2 April 2009.*
181. *Vesak Milan, 5 May 2009.*
182. *Brazil Sao Paolo, Private Reception on 26 November 2009* with Maria da Silva, Minister for Environment and many honorable guests.
183. *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.
184. *Vesak Milano with inter-religious prayer, KLG, May 2010*
185. *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
186. *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
187. *Vesak KLG Milano, 12 May 2011* Inter-religious Prayers dedicated for World Peace.
188. *Vesak KLG Milano, 10 May 2012* Inter-religious Prayers dedicated for World Peace, and presentation of the proposal to the mayor of Milan.

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!

Upholding the humanitarian aims of the 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**



With Secretary General Boutros Boutros Ghali, HabitatII, Istanbul, Turkey, 1996



With Secretary General Kofi Annan at Interfaith Service, New York, USA, 1997

Annual United Nations World Interfaith Harmony Week

United Nations A/65/565

 **General Assembly** Fiftieth General Assembly
23 November 2010

Sixty-fifth session
Agenda item 13.

Resolution adopted by the General Assembly

[without reference to a Main Committee (A/65/L.5 and Add.1)]

65/5. World Interfaith Harmony Week

The General Assembly,

Recalling its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

Recognizing the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

Recalling with appreciation various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative "A Common Word",

Recognizing that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;
2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;
3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one's neighbour or on love of the good and love of one's neighbour, each according to their own religious traditions or convictions;
4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

34th plenary meeting
20 October 2010 

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 God 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 deal 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

425 



“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



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1. Bishop Richard Chartres, London-UK; 2. Rabbi Elio Toaff, Rome, Italy;
3. DR Dalil Boubakeur, Paris, France; 4. Vesak Milan, Italy; 5. Juliette Hollister,
Founder of the Temple of Understanding, UN Headquarters, New-York, USA



Mother Teresa with Lama Gangchen and Lama Michel,
Calcutta, India



Pope John Paul II with Lama Gangchen, Holy Sea

The memorial Stupa of the United Nations International Recognition of the Day of Vesak

The Vesak World Peace Stupa containing the sacred relics of Lord Buddha (which came from Thailand, Shri Lanka and Myanmar) stands for peace, goodwill, non-violence and compassion.

Lama Gangchen deeply appreciates and applauds the United Nations' official recognition of the Day of Vesak, as well as the initiative taken by HH the Supreme Patriarch of Thailand to gift the Sacred Relics (brought from Thailand, Myanmar and Sri Lanka) and memorial gold Stupa to the United Nations. Touching over thirty countries around the world in a symbol of Peace, the memorial stupa completed a world tour of exhibitions and is now displayed on the third floor of the General Assembly Building behind the General Assembly Hall, placed on an octagon hand-crafted teak wood stand, under a Plexiglas dome, and available for public viewing via the United Nations tours.

As a sponsor and supporter of the World Tour, the Lama Gangchen World Peace Foundation took part in and organised exhibitions in the following countries:

EUROPE

Switzerland

Lama Gangchen first accompanies the sacred relics and gold stupa in Geneva, to the International Conference Centre on the 1st of March 2003, following a procession from the United Nations Square. Many ambassadors, United Nations representatives and representatives of different Buddhist and other religious organisations participated in the event. Over 4000 people lined up to honour the sacred Buddha relics.

Italy

Two events were organised by the Lama Gangchen World Peace Foundation - LGWPF, one in the small village of Albagnano di Bée on Lake Maggiore and the second in Milan, on the 3rd and 4th of May 2003 respectively. Special guests from different embassies, local government representatives, the European and Italian Buddhist Unions representatives and crowds of visitors of all faiths and nationalities lined up to pay homage.

SOUTH AMERICA

Brazil

In São Paulo, the LGWPF, in collaboration with nearly all of the Buddhist centres represented in the country, organised a big public exhibition at SESC Pompéia, a public cultural centre, from the 19th to the 24th of June 2003. The ceremony was inaugurated by the Governor of the state of São Paulo, Mr Geraldo Alckmin. Special guest, ambassadors, representatives of more than two dozen Buddhist centres and of other faiths, led the procession of the sacred relics and gold stupa to the exhibition hall, that remained on display for 6 days. The stream of visitors never stopped, and between 3 to 6 thousand people came to pay their respects every day.

Chile

On the 26th of June 2003, the sacred relics and gold stupa were received at CEPAL, the Latin American headquarters of the United Nations in Santiago. Following the ringing of the Peace Bell, the relics were carried by the executive secretary of CEPAL, Mr Jose Antonio Ocampo and United Nations officials, ambassadors and religious representatives to the Raul Prebisch Hall. In this very Hall, where Lama Gangchen first presented his proposal for the creation of a permanent Spiritual Forum for World Peace at the United Nations, on the 11th of June 1995, as well as commemorating the fifth anniversary of the event during a second inter-religious gathering in the year 2000.

In his inaugural speech, Jose Antonio Ocampo expressed gratitude for the honour of receiving the sacred relics in Chile, one of the countries that originally supported the United Nations General Assembly resolution to recognise the Day of Vesak internationally.

AFRICA

Tanzania and Kenya

Perhaps for the first time in history, the sacred relics of Lord Buddha reached the continent of Africa.

On the 1st of August 2003, they arrived from Bangkok, together with a Thai delegation to Tanzania. Lama Gangchen and Lama Michel joined the delegation in Dar Es Saalam. There, a small Sinhalese community



guards the first Buddhist temple and meditation centre in Africa, which was established in 1927 on a property that was officially donated to the Singhalese government for that purpose. A massive 80 year old Bodhi tree which was planted by the founder of the temple remains the one living witness.

It is owing to the efforts of this Buddhist association, that the sacred relics and gold stupa could visit Tanzania and remain on public display for two days in the temple. Several representatives of the Royal Thai, Sri Lankan and Italian embassy inaugurated the event. Very honoured by the presence of Lama Gangchen, the temple members requested him to bring the sacred relics in procession to the temple.

From Dar Es Saalam, the representative of the Royal Thai embassy accompanied the delegation to Kenya. The inaugural ceremony was held on the 3rd of August 2003 at the Theravada Buddhist temple, which was built by a former Singhalese diplomatic family in honour of their mother, who did not want to move to a country where there was no Buddhist temple allowing her to carry out her prayers.

ASIA

Nepal

The next destination was their return to Lord Buddha's birthday in Lumbini, Nepal, where the delegation was received in Lama Gangchen's residence and the Himalayan Healing Centre.

Mongolia

The relics were displayed in the capital city of Ulan Bator, and in many villages and monasteries, as far as 400km away from the capital. They crossed Mongolian mountains and rivers to large crowds of devoted Mongolians. Mongolia was the 23rd country to receive the sacred relics and gold stupa and was also one of the countries that had endorsed the resolution, which was adopted by the United Nations General Assembly on the 15th of December 1999, to recognise the Day of Vesak internationally. They stayed from the 20th to the 30th of August, and the opening ceremony took place at the State Academy Theatre of Drama in the presence of venerable lamas and government authorities.

SOUTH AMERICA

Ecuador

Beautifully located, at an altitude of 2800m, the largest preserved colonial city in South America, the capital of Ecuador, Quito, surprised everyone with its extraordinarily warm-hearted welcome of the sacred Buddha relics. The inaugural event was held on the 9th of September 2004 in the presence of many dignitaries – however – in the absence of the relics, which were delayed due to a hurricane which prohibited air traffic on that day! During the following three days, more than 10 thousand people visited the exhibition and events at the City Museum.

Venezuela

In Caracas, Venezuela CAF (Corporacion Andina de Fomento) arranged for the exhibition of the relics at Galleria CAF from the 14th to the 16th of September 2004. The event was inaugurated in the presence of Enrique Garcia, the president of CAF and a large gathering of international dignitaries. The relics' one week stay in Venezuela brought together religious and indigenous representatives of different traditions and authorities in the the fields of politics and economics on various occasions.

On the 17th and 18th of September the relics went on display at the Botanic Garden of the Central University of Caracas, and on the 19th and 20th of September, at the Eco-Museum del Caroni in Puerto Ordaz, and then at the Simon Bolivar University in Caracas on the 21st of September. Everywhere thousands of visitors benefited from seeing the sacred relics.

Argentina

Buenos Aires received the sacred relics and gold stupa from the 23rd to the 27th of September 2004.

Under the auspices of the Bishop of Lomas de Zamora, an inter-religious welcome ceremony was held at the airport chapel upon the relics' arrival. The exhibition was held at Vincente Lopez and inaugurated in the presence of H.E. Mr Asiphol Chabchitrchaidol, Ambassador of Thailand.

The Chamber of Deputies officially declared the event of cultural interest to the country.

The Chief of Police of San Isidro, reported a decrease in violence in the city during the three day visit of the sacred relics.



USA

United Nations Headquarters, New York

In a formal dedication ceremony held in the Trusteeship Council Chamber on the 8th of September 2006, the Vesak World Peace Stupa and the sacred relics of Lord Buddha, officially returned to the United Nations to be housed there permanently.

This event has made the United Nations a sacred place. Let us honour it forever.

“Inner Peace is the most solid foundation for World Peace”





General Assembly

Distr.
GENERAL

A/RES/54/115
8 February 2000

Fifty-fourth session
Agenda item 174

RESOLUTION ADOPTED BY THE GENERAL ASSEMBLY

[without reference to a Main Committee (A/54/L.59 and Add.1)]

54/115. International recognition of the Day of Vesak at United Nations Headquarters and other United Nations offices

The General Assembly,

Acknowledging the hope expressed by the International Buddhist Conference, held in Sri Lanka in November 1998, that the Day of Vesak, the Day of the Full Moon in the month of May each year, be recognized internationally and, in particular, at United Nations Headquarters and other United Nations offices,

Recognizing that the Day of the Full Moon in the month of May each year is the day most sacred to Buddhists, who commemorate on that day the birth of the Buddha, his attainment of enlightenment and his passing away,

Considering that international recognition at United Nations Headquarters and other United Nations offices would constitute acknowledgement of the contribution that Buddhism, one of the oldest religions in the world, has made for over two and a half millennia and continues to make to the spirituality of humanity,

Resolves that, without cost to the United Nations, appropriate arrangements shall be made for international observances of the Day of Vesak at United Nations Headquarters and other United Nations offices, in consultation with the relevant United Nations offices and with permanent missions that also wish to be consulted.

79th plenary meeting



Secretary-General

SG/SM/14266
OBV/1098

Department of Public Information • News and Media Division • New York

IN MESSAGE, SECRETARY-GENERAL SAYS BUDDHA'S BELIEF THAT CHANGING MAN'S NATURE

CHANGES WORLD OFFERS INSIGHT TO IMPROVE CONDITIONS FOR PLANET, INHABITANTS

Following is UN Secretary-General Ban Ki-moon's message for the Day of Vesak, 5 May:

We commemorate this year's Day of Vesak as the international community enters the final preparations for the United Nations Conference on Sustainable Development in Rio de Janeiro — a once-in-a-generation opportunity to set the world on a more equitable and sustainable path of development.

Buddhism has much to offer that process. The Buddha's assertion that, "The way to change the world is to change the nature of man," offers a critical insight into how to improve conditions for our planet and its inhabitants.

The spirit to care not just for ourselves but for others, based on an awareness of our interlinked fates, lies at the heart of Buddhism — and, indeed, all of the world's great religions.

These teachings challenge families, communities and nations to act in concert for the advancement of our common well-being. That is the best way to secure individual and collective progress in an interdependent world.

We must also change longstanding assumptions and open our minds to new ideas and possible solutions if we are to address major global threats, from the proliferation of deadly weapons to intolerance and inequality.

I invite Buddhists and people of all traditions to use the occasion of the Day of Vesak to reflect on how we can change our actions to pave the way for a more sustainable future.



UNITED NATIONS



NATIONS UNIES

**THE DEPUTY SECRETARY-GENERAL
--
REMARKS AT DEDICATION CEREMONY OF THE VESAK DAY
WORLD PEACE BUDDHIST STUPA
8 September 2006**

As prepared for delivery

Excellencies,
Ladies and Gentlemen,

I am glad to welcome you to the United Nations on this happy occasion. Five years ago we saw the Vesak Day World Peace Buddhist Stupa off on a worldwide pilgrimage. Today, all of us at UN Headquarters are delighted to welcome it back to what is now its permanent home.

Madam Ambassador [Khuning Laxanachantorn Laohaphan], Thailand's sacred gift speaks not only to your country's long standing support for the UN, but also to the values of tolerance, compassion and coexistence that underpin both Buddhist teachings, and our Organization's work.

I believe this beautiful artifact and its relics will enrich not just a physical corner of our building, but also the spiritual life of our Organization and of all who pass through here.

In fact, some might feel the Memorial Stupa returns not a moment too soon.

For while it travelled the world, the world changed dramatically. In the past five years, the terror attacks of 9/11, war and turmoil in the Middle East, even inflammatory words and drawings, have all contributed towards rising tensions between different peoples and cultures. They have fuelled endless talk of a so-called clash of civilizations.

To address such divides, we need to emphasize the basic humanist values common to all major religions. And we need to get away from stereotyping, generalizations and preconceptions, and take care not to tarnish an entire people, an entire region, or an entire religion for the sins of individuals.

As Buddhism teaches, we must deal with all our fellow human beings fairly and objectively, while refraining from malice, aggression and harm. Tolerance is essential, but it is not enough. We must go further, and make positive effort to learn more about each other, and to discover what is best in each other's beliefs and traditions.

That is why, at last September's World Summit world leaders agreed that "all cultures and civilizations contribute to the enrichment of humankind," and committed themselves to "encouraging tolerance, respect, dialogue and cooperation among different cultures, civilizations and peoples."

As world leaders gather again for the General Assembly's annual High-level Session, this gift, lovingly constructed in Thailand and welcomed on five continents, can help remind them of this commitment, and of Buddha's vision of peace and of humanity's highest potential.

I also hope it will inspire each of us to think beyond our narrow, short-term self-interest, and raise ourselves to a universal perspective from which the welfare of the broader human community appears as important as our own wellbeing.

Thank you very much.



UN Deputy Secretary General Mark Malloch Brown with Lama Gangchen and H.E. Khuning Laxanachantorn Laohapham, Ambassador and Permanent Representative of the Kingdom of Thailand to the United Nations (right) at the formal dedication ceremony of the Vesak Day World Peace Stupa to the United Nations, on the 8th of September 2006, Trusteeship Council Chamber, UN Headquarters, New York-USA.



United Nations International Days and Weeks

January

27 International Day of Commemoration in memory of the victims of the Holocaust

February

First Week World Interfaith Harmony Week

4 World Cancer Day (WHO)

20 World Day of Social Justice

21 International Mother Language Day

March

8 International Women's Day

21 International Day for the Elimination of Racial Discrimination

21 World Poetry Day (UNESCO)

21-28 Week of Solidarity with the Peoples Struggling against Racism and Racial Discrimination

22 World Water Day

23 World Meteorological Day

April

4 International Day for Mine Awareness and Assistance in Mine Action

7 World Health Day

22 International Mother Earth Day

23 World Book and Copyright Day

23-29 UN Global Road Safety Week

26 World Intellectual Property Day (WIPO)

28 World Day for Safety and Health at Work (ILO)



Last week Global Action Week on Education (UNICEF)
Full Moon Day Global Observance of the Day of Vesak

May

5 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
25 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 / Africa Industrialization Day
21 World Television Day
25 International Day for the Elimination of Violence against Women
29 International Day of Solidarity with the Palestinian People

December

1 World AIDS Day
2 International Day for the Abolition of Slavery
3 International Day of Disabled Persons
5 International Volunteer Day for Economic and Social Development
7 International Civil Aviation Day
9 International Anti-Corruption Day
10 Human Rights Day
11 International Mountain Day
18 International Migrants Day
19 United Nations Day for South-South Cooperation
20 International Human Solidarity Day



Doctorates, Diplomas, Appreciations, Certificates, Appointments to positions Compiled by Cosy Back

Tibetan Tantric Medical Lama Healer, Tibet, H.H. Dalai Lama, 1986

Diploma Tibetan Healer, Dhardo Tulku

Doctor in Buddhist Philosophy (Geshe Rigram), S. India, 1970

Doctor of Tibetan Medicine, Dr. Lobsang Drolma

Tibetan Physician, Kunpen Medical Institute, Kathmandu, Nepal

Diploma of Sanskrit, Barmapatra, Varanasi, Sanskrit University, 1967

Appreciation by the Man Fatt Lam Buddhist Temple, Singapore, 1990

Honorary President of the Academy of Energy, Informative Sciences in Moscow, Russia, September, 1992

Honorary President of Yutok Ling, France

Appreciation by the Pokok Sena Persatuan Buddhist Center, Malaysia, 1992

Homage and appreciation in recognition for his healing work and participation in the first Seminar on Medicinal Plants of Campos do Jordao, Honorary citizenship, publicly declared by the "Prefeitura Municipal da Estancia de Campos do Jordao", Brazil, March 23rd, 1993

Premio Internazionale per il Dialogo "San Francesco e Chiara d'Assisi inter-religious dialogue for the year of the family Massa/Carrara, Italy, Oct. 16, 1994

Appreciation by the Confucian Private Secondary School, Kuala Lumpur, Malaysia, November 1994

Appreciation by the Medicine Buddha Center, Kuala Lumpur, Malaysia, Nov. 1994

1995

- Doctor of Naturopathy and Natural Home-remedies, Cosmo Medico Healers Research Ass., linked to Academy of Naturopathy, Atlanta Georgia USA, Bombay, India, 1995
- Doctorate of Holistic Medicine International Institute of Polypathy, Delhi, India, 1995
- Doctor of Science given by the Open International University for Complementary Medicines, Colombo, Sri Lanka, November 1995
- Vice-Chancellor, for a period of five years, of the Open International University for Complementary Medicines, Colombo, Sri Lanka, November 1995-2000
- Visitor of the Global Open University, Delhi, India, 1995
- Professor and Head of Buddhism Department at the East-West University of Holistic Health Sciences, Missouri, USA, November 8th 1995.

- Board of Directors, International Holistic Medical Society, Stockton, CA, USA, 1995
- Patron of the Nepal Buddhist Society, Kathmandu, Nepal, 1995
- Patron of the Cosmo Medico Healers Research Association, Bombay, India, 1995
- Patron of the Association "International Children's Peace Council" Italy, 1995
- National Appreciation of the Capital Territory of Delhi Civic Reception,"signed by Sahib Singh Verma, Minister of Education, Science, Technology, Environment and Development Gov't of National Capital Territory of Delhi, April 22, 1995.
- Academia Diplomatica de la Paix, Fellowship Award for Professional Excellence, issued under the Patronage and Authority of the Dag Hammarskjold Awards Committee, PAX MUNDI medal award for contributions for Peace, Cooperation and Solidarity to benefit all humanity by the Open Int. University for Complementary Medicines, Sri Lanka, (reg. with UN), March 24th to 26th - Delhi, India , 33rd Int. World Congress for Alternative Medicines organized by the Indian Board of Alternative Medicines, 1995
- Honorary Degree of the Community Association of European Order of Merit, to promote human dignity, freedom, solidarity and democracy in the building of a united Europe. To encourage friendship which transcends national frontiers and individual differences. Signed by the Secretary General and President of ACOEM, November 27th, 1995
- Gold Medal for Alternative Medicines, Indian Board of Alternative Medicines, Calcutta, April 8th 1995
- The Ancient Royal Order of Physicians, for having contributed towards a global Medical Movement for the integration of medicines, Colombo, Sri Lanka, 1995.
- Sewa Chakra Award, presented by the Hon. Governor of Orissa, Dr B.S. Reddy, 2nd Intern. Congress on the Occasion of World Health Day, Calcutta, India, April 7-9, '95
- Gem of Alternative Medicines, presented by Mother Teresa of Calcutta, 8/4/95
- Eco-Peace Award, Indian Institute of Ecology and Environment, Delhi, India, April 22 '95
- Two special awards, during a National Congress on Astrology, Palmistry and Criminology, Bombay, India, April 17, '95
- Shree Jagatguru Shanti Muni, Supreme World Guru of Peace, by Oriental Research Academy of Occult Religion, Astrology and for spreading the humanistic message of World Peace and Universal Brotherhood, Bombay, India, April 14-16, '95
- Certificate of Fellow Concili Scientiarum (F.I.C.A.) International Council of Ayurveda Ludhiana, Punjab, India, 24 March '95
- Fellow of Foundation of Integrated Medicines, Prashanti Medical Care Institute, Benares, India, April 1st, '95
- Fellow of Environment, Indian Institute of Ecology and Environment, New Delhi, 22 April 1995
- Black Belt Martial Arts, Bombay, India, 16.4.1995
- Life Member, European Medical Association,



1996

- Doctor of Energetic Medicine, International Foundation for Energetic Medicine, Ann Arbor, Michigan, USA, March 6th, 1996.
- Doctor of Philosophy Rel. Sc, East West University, Missouri, USA, given at the occasion of the First Aids Congress, Lahore, Pakistan, Dec. 3rd 1996
- Medical Surgeon of Natural Sciences, Askari Academy of Tibb, Karachi, given at the occasion of the First Aids Congress, Lahore, Pakistan, Dec. 3rd 1996
- Honorary President, Buddha Institute of Technology, Delhi India, 1996
- Diploma of Honorary Membership, Brazilian Academy of Oriental Art and Science, Rio de Janeiro, Brazil given at 34th World Congress in Sri Lanka, Dec. 28th 1996
- Chief Patron of the Indian Council of Acupressure Yoga, Nechua Jalalpur, (Gopalganj), Bihar, India, 1996
- Certificate of Appreciation by the City of Miami, USA, 23rd August 1996
- Appreciation, Peace Commission, ECLAC (Economic Commission of Latin America and the Caribbeans), Chile, July 1996
- United Nations Society of Writers Award of Excellence, New York, USA, May 24th 1996
- For the contribution towards the 50th Anniversary Celebrations of the United Nations, Award presented by Boutros Boutros Ghali, Secretary General of United Nations, Habitat II June 3-14, 1996
- National Capital Territory of Delhi Congratulations and Feleicitations for the Proposal of a United Nations Spiritual Forum for World Peace, India
- Fellow of Non-Formal Education fromt eh Dr. Zakir Husain Institute for Non-Formal and Continuing Education, India
- Albert Schweitzer Gold Medal, Int. Inst. of Universalistic Medicine, Poland, Jan.'96
- International Environmental Communication Award, Eco-Communication Summit, New Delhi, India, 1-4 Dec. 1996
- National Record of Award & Appreciation, union Minister, on behalf of the Gov. of India, 10.1.96
- Dr. of Philosophy, Int. Independent Univ. of Ecology and Polytlology, Moscow, Russia, received in Delhi 10.1.96

1997

- International Bodhi Club - Love and Compassion Services, Patna, India, Jan. 1997
- Peace Education Award, IAEWP India, Jan. 97
- National Appreciation, Civic Reception, International Appreciation by Rt Hon. Sahib Singh, Chief Minister of New Delhi, India, 25th Jan. 1997
- Honorary Chancellor Emeritus, Open International University for Alternative Medicines, Calcutta, India, 1997

- Awards of Honor by Bihar Citizens Association, by Bodhi International, and by Rotary Patna South, Patna, India, Jan. 29th 1997
- World Peace Leader, Institute of Universal Consciousness, Delhi, India, 25 Jan. 1997
- Gem of Peace, Acupressure Parishad, Patna, India, 28th January 1997
- Fellow of International Management, Indian Institute of Business Management, Patna, India, 28th Jan. 1997
- Fellow of Non-Violence, Dr. Zakir Husain Institute for Non-Formal and Continuing Education, Patna, India, Jan. 28th 1997
- Fellow of Polypathy, International Institute of Polypathy, New Delhi, India, 25 Jan. 1997
- Fellow of World Association for Integrated Medicine W.A.I.M., New Delhi, Jan.1997
- Global Peace Ambassador, New World Academy, London, UK. 12th Jan. 1997
- Sanskrit Award, New Delhi, India, 23 Jan. 1997
- Royal Order of Physicians Medal Award from Sri Lanka, given during the First International Congress at HHC Kathmandu, Nepal, Feb. 1997
- Doctor of Theology, Open Intercultural University, Opeinde, Holland, 29th April 1997
- Director of the Global Peace University, Opeinde, Holland, April, 1997
- Certificate of Merit, Academic Council for Cultural Integration of India, Spain, May 97
- Honorary President, Buddha Institute of Technology, Delhi India, 1996 Distinguished Service Award, Sports Science Research Foundation, Olympics India, World Congress New Delhi, 24 Jan. '97
- Professor at the Open International University for Complementary Medicines, Colombo, Sri Lanka for ten years, August 1997-2007
- Honorary Advisor of the Nepal Yoga and Nature Care Association, Nepal, 6 Aug. '97
- Honorary Membership of Mamba Datsan, Institute for Traditional Mongolian Medicine, Ulaan Baator Mongolia, Aug. 29th 1997
- Certificate of "Supreme Healer", Tashi Choeling Monastery, Ulaan Baatar, Mongolia, Aug.28th, 1997
- Special Award, "Guaritore dell'Ambiente" (Healer of the Environment), given by the City of Aquiterme, Italy, Sept. 20 '97
- Board of Directors, East-West Combined Medical Association, Lahore, Pakistan, 1997
- Appreciation by SanaArte Foundation, for promoting inter-religious dialogue, Non-Formal Education and Self-Healing, Caracas, Venezuela, October 1997
- Diploma for developing a Culture of Peace, Cattedra UNESCO Planeta Libre, Caracas, Venezuela, October 1997
- Appreciation by the Beijing Argus Culture and Science Developing Center, Aug. 1997
- Rector (great supervising professor) at the Chinese College for Advanced Buddhist Studies in Tibetan Language, Beijing, China, September 1997
- Chief Patron of the National Health Education Society of India, Mumbai, India
- Indian Traditional Order of Pandit, Indian Council of Natural Medicine and Research, Bombay, India 30 Nov. '97

- Award of Appreciation, Zoroastrian College, Bombay, India, 30. Nov. '97
- International Advisor of the World Association of Integrated Medicines, Varanasi, India, Nov. 1997
- Mahavajracarya of the universal Life Buddhist Association, Boston, USA, 7th Dec. 1997
- International Felicitation by the Indian Institute of Ecology and Environment, Dr Zakir Hussain Institute for Non-Formal and Continuing Education, International Association of Educators for World Peace, 23rd December 1997.

1998

- Certificate of Excellence of the Ancient Royal Assyrian Order of Merit, Kathmandu, Nepal, February 1998.
- Certificate of Appointment as Honorary Chancellor Emeritus of the Open International University for Alternative Medicines of Calcutta, India, 27th February 1998.
- Honorary member of the University Association of Yoga Masters, Scientific European Union of Yoga Masters, Madrid, Spain, February 1998
- Patron and Honorary advisor of the National Foundation of Holistic Health Sciences, Khulna, Bangladesh, April 1998
- Honorary President of R.O.C. Dha Jin-Buddhist Headquarter, Taiwan, May 1st 1998
- Trustee and Executive Board member, "Sleeping Elephant Trust", New York, Sept. 98
- Founder and President Emeritus of The Global Open University for World Peace, Milan and Bagni di Lucca, Italy June 5th 1998
- "Certificate of Participation" 1st World Congress on Health and Urban Environment, Madrid, Spain, July 6-10, '98
- "Fountain of Universal Peace Award", IAEWP, Sao Paulo, Brazil, Aug. 5th '98
- "World Peace Recognition" World Peace Academy, Sao Paulo, Brazil, Aug. 5th '98
- "Certificate of Participation" 9th World Congress of IAEWP, Sao Paulo, Brazil, Aug. 3-8 '98
- "Albert Einstein Award", International Association of Educators for World Peace, Rio de Janeiro, August 8th 1998.
- UN Plenipotentiary Envoy for IAEWP, 1998
- Executive Board of Directors for IAEWP, 1998
- Felicitation by the Lion's Club of Tainan, Taiwan, Sept.7th '98
- "Premio Cycrus '98 per la Pace" Ass. Culturale New Age, Casino Municipale San Remo, Italy, Sept. 25th '98
- "Honorary Member", Ass. Culturale New Age, Casino Municipale San Remo, Italy, Sept. 25th '98.
- Academician, World Peace Academy, IAEWP, UK, 26 Sept. '98
- Doctor of Philosophy, International Academy of Culture and Political Sciences, UNESCO, 26 Sept '98
- Member of the Multifaith, Multicultural Mediation Service, London, England, 07/10/98
- Honorary member of Academia Ecologica, Iasi, Romania, 12 Oct '98

- Certificate of Honor, Institute of International Affairs, Paris, France, 18 Oct. 1998
- Recognition from the Lion's Club of Macerata, Italy, 27th Oct. '98
- Certificate of the Canadian College of Acupuncture Science, Karachi, Pakistan, Nov. 1 '98
- Bureau Chief of Holistic Medical Highlights of Al-Shifa Institute of Alternative and Complementary Medicines, Lahore, Pakistan, Sept. 98
- Lifelong Member of the European Medical Association, UK, '98
- Certificate of Appointment as National Chancellor for Italy of the International Association of Educators for World Peace (NGO affiliated to the United Nations with ECOSOC, UNDPI, UNICEF, UNESCO, UNCED), Kathmandu, Nepal, February 26th 1998.

1999

- G51 Millennium Award, World Peace Council for the Third Millennium, India, Kathmandu, Nepal, 19th Feb. 1999
- International certificate of Honor, IAEWP, Brussels, Belgium, 26 Feb. '99
- Founder & Chairman of the Himalayan International University of Yoga and Naturopathy, Kathmandu, Nepal, March 2nd 1999
- Honorary Ecumenical Fellowship, St Francis Animal Apostolate, International Council of Community Churches, Namur, Belgium, 2 March '99
- Patron of the World Hindu-Buddhist Solidarity Council, Kathmandu, Nepal, 10/03/99
- Founder of the Himalayan Broadcasting Network- Peace Radio, Himalayan Healing Center, Kathmandu, Nepal, 1999
- Recognition of the Rotary Club of Colli Briallianti, Lecco, Italy, March 16th 1999
- Earth Trust Society Award, United Nations, New York, USA, March 20th 1999
- Representative of IAEWP to the United Nations in Geneva for 1999
- Doctor Honoris Causa in Naturopathy, University Libre des Sciences de l'Homme de Paris, Paris, France 1 April 1999
- Honorary Chancellor and Member of the Academic Council, University Libre des Sciences de l'Homme de Paris, Paris, France 1 April 1999
- Honorary Member of the Commission de Educacion a Distancia, Madrid, Spain April 12 1999
- Honorary Citizenship and Key to the City of Loano - twin town to Francheville, Loano, Italy, 24 April '99
- Dhammaraja, from the National Chapter of IAEWP of Russia, Greece, Tanzania, Japan, Canada, May 2nd & 3rd, 1999.
- Honorary Advisor of the Spanish Association of Professionals Workers Health and Environment, Madrid, Spain, May 5th 1999
- Ambassador of Peace, International Association of Educators for World Peace, May 7th Madrid Spain

- Honorary Professor of Journalism and Communication, Int. Academy of Culture and Political Science, Milan, Italy, May 5th 1999
- UN News, Diploma of Scholarship, Korea, May 5th 1998
- Doctor of Philosophy, Institute for International Communication, Tver, Russia, May 6th 1999
- Doctor of Philosophy (Honoris Causa in Peace Education), Academy of Slavonic Culture, May 8th 1999, Tver, Russia
- World Environment and Livelihood Award, Indian Institute of Ecology and Environment, Delhi, India, May 9th 1999
- IAEWP Gold Medal, at LGWPF Congress, Madrid, Spain, May 9th 1999
- Highest Honor of the Open Intercultural University, Opeinde, Holland, May 1999
- Albert Einstein Peace Medal, Albert Einstein Academy, New York, September 1999
- Cycnus Award 1999, San Remo, Italy Oct. 8 1999
- Chief Advisor of Nepal Institute for United Nations and UNESCO, Nov. 99
- UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland

2000

- Messenger of Peace Award, Nepal Institute for United Nations and UNESCO, 13 Feb. 2000
- Patron, National Buddhist Federation Nepal, Kathmandu, 11 February 2000
- Peace Medal, International Association of Educators for World Peace, Kathmandu, 11 Feb. 2000
- Man of the Year 1999, IAEWP, Kathmandu 12 Feb. 2000
- Mahatma Gandhi Peace Prize, IAEWP, Kathmandu, 4.Feb. 2000
- World Peace Envoy, IAEWP, Kathmandu, 8 Feb. 2000
- Founder Diplomatic Counselor of the London Diplomatic Academy, London, UK, 3rd April 2000
- Chief Patron of the Indian Institute of Human Rights supported by the United Nations High Commission for Refugees, India, 5 April 2000
- Honorary President of the European Union University, USA, 7th May 2000
- World Education Award for IAEWP, 6th May 2000, Sanremo, Italy
- Albert Einstein Peace Award, IAEWP, 18 August 2000
- Certificate of Great Recognition, IAEWP, August 2000
- World Grand Prize Award, IAEWP, August 2000
- Ancient Royal Order of Physociansa, IUCM, Colombo, Sri Lanka, 1st Dec. 2001

2001

- Certificate of Appreciation, Lion's Club International, Dist. 325-B Nepal, Kathmandu 24th Feb 2001
- Letter of Appreciation, IAEWP, Nepal Chapter, Kathmandu, 24th Feb. 2001
- Life Membership, Shiwambu Nature-Care & Research Foundation, Kathmandu, 25th Feb 2001
- Certificate of Appreciation, Sports Science Research Foundation, Kathmandu, 25th Feb 2001
- Messenger of Peace, UN & UNESCO Institute of Nepal, Kathmandu, 5th March 2001
- Appointment as Chief Advisor to the UN & UNESCO Institute of Nepal, Kathmandu, 5th March 2001
- International Health Excellency Award, Community Health Foundation of India, June 2001
- Chief Advisor of 'Lumbini Interactive', Kathmandu, 5th March 2001
- Albert Einstein Peace Award, International Association of Educators for World Peace, Taipei, Taiwan, 2nd April 2001
- Certificate of Great Recognition, IAEWP, Taiwan, Taipei, 2nd April 2001
- Educator for World Peace Award Medal, IAEWP, Taiwan, Taipei, 2nd April 2001
- Certificate of Honor for ringing and signing the Peace Bell, Federation of World Peace and Love, Taipei, Taiwan, 1st April 2001, in the presence of the Vice President of Taiwan R.O.C., Mrs Hsiu-lien Annette Lu
- Honorary Membership, The Academy of Development and Peace, Brisbane, Australia, 30th of March 2001
- Certificate of Fellowship, Indian Academy of Acupuncture Science, Beijing, 28th of May, 2001
- Honorary President of Red Cross Hospital Qufu, May 28th 2001, Beijing, China
- International Health Excellence Award, Community Welfare Foundation India, Beijing, China, 27th of May 2001
- Member of Royal Society of Acupuncture Pakistan, Lahore, Beijing, China, 27th of May 2001
- Special award of appreciation for "supporting the country by benefitting the people", Sakya District Government, Tibet, China, 13th of August 2001

2002

- UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
- UNESCO Association of Nepal, Feb 2002
- Patron of United Citizen Action Committee for Peace, Nepal, 23 Feb.2002
- Man of Peace, Sikh Community, New Mexico, 15.6. 2002
- Certificate of Merit LITCA Welfare Advice center, India, 29.11.2002
- Peace, Mercy, Tolerance Award, IAEWP India, in KTM 14.2.2002

2003

- Certificate of Recognition, Order of Brazilian Lawyers and President of the Commission of Human Rights, Rio de Janeiro, Brazil 17 December 2003
- Dr. of Traditional Chinese Medicine, Beijing, 30.10.2003
- Appreciation Award by the Rotary Club of Petropolis, Imperial City, Brazil
- Dr. of Divinity, GOU, Netherlands, 15.5.2003
- Award of Appreciation by H.H. Supreme Patriarch of Thailand for bringing the sacred Buddha relics to Italy, 4.5.2003

2004

- UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
- Yellow Emperor's Award, Physician of the Millennium, Open Int. Univ. for Complementary Medicines, Colombo Sri Lanka, Verbania, Italy
- Diploma ad Honorarium Doctor, the Zanavajra Buddhist University of Mongolia, Ulan Bator, Mongolia
- Certificate of Gratitude for bringing the sacred Buddha Relics of the UN to the Botanic Garden of the Central University of Caracas, Venezuela

2005

- UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
- Honorary Patron, Foundation for the Promotion of Indigenous Cultures, Barcelona, Spain
- Atisha Dipankar Peace Award, Bangladesh Bouddha Kristi Prachar Sangha, Dhaka, Bangladesh
- International Recognition "Spiritualità e Benessere" 2005, Doctor of Soul and Spirit, Soul and Fitness Institute, Milan, Italy
- Man of Peace, Humanitarian Medicine Congress, Graz, Austria, 2 July 2005
- Official Guest of Campos do Jordão, Brazil, 21 Nov. 2005

2006

- Patron, Open International University for Complementary Medicines USA, New York, USA 13 May 2006
- Honorary member, Hong Kong Buddhist Cultural Estate, Hong Kong 2006
- Advisor, Certificate of Invitation as Advisor of the World Peace and Auspiciousness Stupa, 14 April 2006
- Certificate of Recognition Tashi Lhumpo Monastery, July 2006
- Certificate of Recognition, Gangchen Choepel Monastery, 12.7.2006

2007

- Angelo dell'anno, Fondazione Solidarte, Milan, Italy 29 January 2007

2008

- Maha Shanti Samvradhita – Great Peace Propagator, Rabten Foundation, Switzerland, 9th of August 2008

“These awards are not important to me personally; however, they are important in the sense that the work that myself, my friends, followers and members of the Lama Gangchen World Peace Foundation have been doing, has been extensively recognized. I receive them as the representative of all of you, and I would like to personally thank you all very much, and request you all to continue your efforts to make the world a better and healthier place to live. I am not at all interested in the politics of any country, my only wish is to share the messages of Self-Healing, Inner Peace education and Environmental Care everywhere. For this reason, I accept everyone's personal and political views and lifestyles and attend many different kinds of meetings and conferences. I would like to make friends with everyone, and share good alternative ideas such as tantric economy and energy saving, whilst learning the idea and views of others.”

T.Y.S. Lama Gangchen

List of 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
Las Heras 55
1º y 2º piso 5500 Mendoza
tel. +55-61-297493, fax. 380000

Asociación budistas de Argentina
Avda. Francisco Beiró, 3168 - Dto 7.
Buenos Aires
tel +54-1554004446
budistasargentinos@hotmail.com

Belgium

LGIGPA, NgalSo Self-Healing Study Group Dhammhouse
Johan & Kriss Cousement
Letterkundestraat 152
Post code: B-2610 Wilrijk
Phone: 0032 495 841816
dhammhouse@shantidesign.net

Snowlion

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B-7100 La Louvière
tel: tel. +32-495 593 231 fax 32-2 610 52 92
email: liondesneiges@hotmail.com

Snowlion

(Antwerpen) Letterkundestraat 152 B - 2610 Wilrijk
fax 32-2 610 52 92
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Brasil

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Rua Aimerê, 2008
cep 01258 São Paulo, Brasil tel/fax: +55-11-3871-4827
mailing@centrodedharma.com.br
www.centrodedharma.com.br

AACHAA

Himalaya Amazon Andes Healing Arts Association
São Paulo - Brasil
tel.+55-11-2114275/8720697 aachaa@uol.com.br

Kuryuk Jamtseling center Environment of Love & Compassion
Rua de Comerio 115, Loja 16 Centro Commercial Ilha do Parque Parque Dex,
Manaus, Amazonas, Brasil
tel: +55-92-2369996

Secret Door of Peace

Rua Inglês de Souza 296/202 cep 22460-110
Rio de Janeiro Jardim Botânico, Brasil
tel: +55-21-5373786 / Fax: 3224250

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Centro Tardi Ling - SP

ConPAZ - LGWPF member of Conselho Parlamentar da Cultura Paz - "São 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 Jordão - SP

Grupo de Autocura de Araraquara - SP

Centro Kalachakra - Salvador - BA

Canada

Self-Healing Study Group
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BC VOR 1X0 Canada
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3305 Madre, Brossard Quebec J4Y 1T4

Chile

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Mayflower 2445, Providencia Santiago
Tel. +56 - 98709814
+56 - 98376645 sangyemenkhang@mi.cl

Jampa Ling: tel +55-2-8559162

China

Gangchen Medical Dispensary
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

France

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et la Paix Mondiale

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Gaunts House GB - Wimborne/Dorset

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