



LGWPF
Lama Gangchen World Peace Foundation

LINKS VI

Towards the Self-Sustainability of the Micro and Macrococosms

To uphold the humanitarian aims of the United Nations,
Unesco, Unicef and related agencies

“Borobudur 2014” Proceedings
An education for the third millennium

International Conference
Manohara Conference Hall - Borobudur Java - Indonesia
February 2014

*“The United Nations is the expression of the world countries’ renunciation of war:
The Nations collective root commitment to world peace”*

T.Y.S. Lama Gangchen



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Conference Proceedings

"Borobudur 2014": an education for the third millennium

T.Y.S. Lama Gangchen - World Healer

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Prologue

Professor Pandit Lokesh Chandra (India)

Borobudur is the Summer of the Shailendra emperors seeking the invisible presence of the divine continuity linked in a seamless web of power and piety. That imperishable vision of a monarch finds its flow in the vibrations of His Holiness Gangehen Rinpoche. Away from the devouring blaze of materiality, His Holiness leads the young future of the West and the East into the heritage and spirituality of life beyond selfishness. As his devotees Circumambulate the galleries of the Borobudur beginning mantras, His Holiness touches the endless corridors of centuries, both gone and those yet to come. He is the who to a where, sculpting images and dreams within his co-ambulators, in the silence of the ecstatic inner being of his devotees. The message of the Borobudur is clear: duty to life in transcendental happiness and richness of Values. Gangehen Rinpoche is the Great Bodhisattva. In the words of Shantideva in his Bodhicaryavatara; his mission is:

May I be an island for those who seek me, and
a lamp for those desiring light,

May I be a wishing jewel, a magic vase, powerful mantras, and
Till they pass from pain, may I also be the ^{great} source of ^{medicine} life
For all realms of beings to the end of space.

His Holiness Rinpoche incarnates the lofty snow-clad Himalayas steeped in centuries of meditations of sacrosanct sages (rishis), as he transmits their powerful stream of vibrations in the creative tenderness of karma. His eyes walk amidst the vibrancy of the Borobudur and his mind flows in veins of vision, in the momentary links between the extinct and the new, in the dawning of prajna. When we know our true nature, we dwell in the wondrous Net of Indra (Indrajala), in interdependence, so that the Supreme is contained "within" us, , in the magnificence of our Inner Being.

Lokesh Chandra
New Year's morn, 1 Jan. 2014



Borobudur is the Sumeru of the Sailendra emperors seeking the invisible presence of divine continuity linked in a seamless we of power and piety. That imperishable vision of a monarch finds its flow in the vibrations of His Holiness Gangchen Rinpoche. Away from the devouring blaze of materiality, His Holiness leads the young future of the West and the East into the heritage and spirituality of life beyond selfishness. As his devotees circumambulate the galleries of the Borobudur hymning mantras, His Holiness touches the endless corridors of centuries, both gone and those yet to come. He is the who to a where, sculpting images and dreams within his co-ambulators, in the silence of the esoteric inner being of his devotees. The message of the Borobudur is clear: duty to life in transcendental happiness and richness of values. Gangchen Rinpoche is the great Bodhisattva. In the words of Shantideva in his Bodhicaryavatara, his mission is:

*May I be an island for those who seek one, and
A lamp for those desiring light.
May I be a wishing jewel, a magic vase, powerful mantras and great medicine,
Till they pass from pain, may I also be the source of life
For all realms of beings to the end of space.*

His Holiness Rinpoche incarnates the lofty snow clad Himalayas steeped in centuries of meditations of sacrosanct sages (yishis), as he transmits their powerful stream of vibrations in the creative tenderness of karuna. His eyes walk amidst the vibrancy of the Borobudur and his mind flows in veins of vision, in the momentary links between the extinct and the new, in the dawning of prajna. When we know our true nature, we dwell in the wondrous Net of Indra (Indrajala) in the interdependence, so that the Supreme is contained "within" us, in the magnificence of our Inner Being.







Lama Michel Rinpoche, Brazil

The Borobudur NgalSo Self-Healing retreat ...

... Before we do the candle offerings, I would like to give you a short explanation. Today we experienced a very precious moment and I want to share a little bit of that with you, because within Tibetan Buddhism recognising the reincarnation of great masters is actually a very important tradition. When a person develops very high qualities as a child it becomes possible, according to the tradition, to recognise such a child; there are different ways of doing this, but a very high level of awareness, sensibility and wisdom is always needed in order to make the right choice. Once the recognition has taken place, the reincarnation is given the right kind of education, as well as the right conditions, so the qualities that have already been developed can once again ripen in the correct way and be of benefit for everyone, and for the dharma. I believe that one of the most difficult tasks is to make the right choice at the moment of choosing a reincarnation. What very often happens is that when a small boy is chosen those who have chosen him will look for signs in him such as his intelligence, and so forth. They continue to look for these signs over a long time, they really don't know that he is the one from the first moment. Does he really have the right connection with the dharma? Is it truly him, or not? These are some of the questions they will be asking. I have lived in a monastery in India and I can tell you, the choice made at the beginning does not always turn out for the best.

We are very happy to be here with Domo Geshe Rinpoche, who was actually the previous Domo Geshe Rinpoche as well as the ones before, and these reincarnations have always been recognised as very highly realised beings and very highly qualified healers with great knowledge. When we come to study the incarnation who was recognised mainly by the Protector, Dorje Shugden, by the oracle, and by His Holiness Trijang Rinpoche, who recognised him as the reincarnation of Domo Geshe Rinpoche, we begin to observe many things.

First of all, we are able to see many different aspects in the character of this incarnation that are very, very similar to the character of the previous Domo Geshe Rinpoche. For example, he has a desire to be more or less on his own, he is not reserved, he has a powerful connection with time, and there are other aspects as well. To illustrate this for you, I was talking today to Sherab Rinpoche, the lama sitting right here who is now his teacher, and he was telling me about his ability to learn the dharma. He is now eleven years old and he has been a monk for four years, but even from the very beginning he was very good at memorising, which is the first thing you need to do when you start studying as a monk. Normally at his age monks are able to memorise four, perhaps eight or even ten lines a day, but in his case, he was able to memorise about fifty lines a day. Actually, he has already finished memorising just about everything there is to memorise, which is why he is now memorising the philosophy text that he will probably learn over the next ten years. Even more impressive is the fact that he is memorising the Vinaya texts as he has already finished memorising all the prayers, all the root philosophy texts on Madhyamaka - emptiness - and the Abhisamayāla kāra of Tseutsawa on the Abhidharma-kośa. He has completely memorised all of this. Most of you probably have no idea what this actually means, but I can assure you that it is a tremendous amount of memorising. He has actually concluded in four years as a small boy, memorisation that would normally take a monk at least fifteen years to achieve. From this, we can already see that the choice, in his case, was the correct one.

The main point I am sharing with you is that when we receive the transmission today we are creating a connection not only with the young boy, although that too, but above all a connection with this highly realised being who has lived so many lives benefiting others. We have here today the possibility - the precious condition - to create this positive connection. The reason why we see



great masters such as Rinpoche paying so much respect to him is basically because they are paying respect to the mental continuum. What is taking place here is that we are all giving true value to the mental continuum and the realisations within it; this is the main event. When we recognise the reincarnation of a particular lama, or our own lama, the reason we pay him so much respect is because we are acknowledging that same mental continuum which is our true identity. It is not about how much we know, it is not about our common external knowledge or our true self, if we can call it that, what we respect so much is that which continues from life to life. This is why we are sharing part of today's precious moment.

As there are many new people here today I now would like to give a brief explanation of how we actually link the Self-Healing practice with the Borobudur Stupa. I am going to give you a very short explanation, then we will do the candle offerings, the Twenty One Taras and the Protector puja.

Normally, when we take on a certain practice we look for its lineage. Most of the practices have what we call the near lineage and the far lineage, what Tibetans call the 'nyingu' and the 'ringyu'. For example, take the practice of Tara Chittamani, its near lineage begins with Tabu Dorje Chang who had a direct vision of Tara that showed him the practice of Tara Chittamani in which he visualised the different coloured Taras in the chakras, in the same way as we visualise the Five Dhyani Buddhas. The far lineage would be, in this case, a transmission of the practice of Tara that he received from his gurus, which his gurus, in turn, received from their gurus, and so on, directly back to Buddha Shakyamuni. Every practice must have a far lineage which traces the connection back to the Buddha, but certain practices also have a near lineage, and it is said that this makes the practice more powerful. By near lineage we understand that there is a great master connected to the practice itself who has great realisation, plus the ability to actually have visions or realisations that can adapt the practice to his own disciples.



The practice of Self-Healing has these two lineages - the far lineage, which has come to us from Lama Gangchen, as Lama Gangchen received it from his masters Kyabje Trijang Rinpoche, Song Rinpoche, and others, who in turn received it from Pabongkha Rinpoche. Pabongkha Rinpoche received it from his own master Tabu Dorje Chang, and so on, until we eventually go as far back as Lama Tsong Khapa, Panchen Losang Chokyi Gyaltysen, Atisha, and Buddha Shakyamuni. Such is the long, or far lineage, which is extremely important. The long or far lineage is, as Lama Wangchuck in Tibet has said, 'like electricity'. This is a very good example as in a house you can have all kinds of appliances in perfect condition, a very good electric system, everything set up properly, but if something is not right when you connect to the main power then a light bulb might fail. Will the light go on? No. You might say, I set everything up perfectly, my house is perfectly wired, everything seems right. But if, between what you have done and the power being switched on, a light bulb failed, there can be no connection. It doesn't matter how perfectly you set everything up, you have no light. Similarly, we can learn all the details of the theoretical understanding of our practice, plus the philosophy, we can even make our own conditions beautiful, but, if between us and the Buddha a light bulb fails, we will receive nothing. That is why the lineage is so important. The lineage of the tradition is like a container which holds a very precious substance, this precious substance is passed from master to disciple; it is passed from one container to another without losing a drop. When it comes to us we are actually receiving it and we need to keep it perfectly in order to be able to pass it to others. The lineage is formed of knowledge and understanding which pass through the teachings in the same way that we have received them. For example, let us take the definition of bodhicitta as the mind of enlightenment. The definition we use today is the same definition that has been used since the time of the Buddha. Such is the passing down of knowledge, although, at the same time, there is an experience of this passing, that is one's own experience in relation to the path. This is what is transmitted to us through the blessings.

All this means that we have a very stable lineage. We can ask ourselves, why does a light bulb fail? What causes a light bulb to fail? How can this happen? What is the actual meaning of this experience? We could say, according to that example, that I am receiving the nectar but, if I don't give it or pass it on to anyone when I die, the nectar is gone and a special knowledge practice is not passed on but remains with the person when that person passes away. Even more so, if I hold that knowledge and I spill it, so to speak, when I pass it on to someone, the container of knowledge becomes empty. We can then ask ourselves, when does this knowledge actually spill? When does the light bulb fail? The answer is when the link between the guru and the disciple is broken. This means that if I break the link I have with my masters I have nothing to give even though I have received much. That is why it is so important for us to have the perfect relationship with the guru; the trust that we have in our guru, the love from oneself to the other, this love, this strong connection, is most important. This is what keeps the connection 'turned on'. The light will turn on. No matter what the voltage; the light will come.

We can give an even better example. Nowadays we have the Internet. If we have a good connection we can access many things; if we don't have a good connection, even though we have the best computer, we won't be able to access anything. So the link between the trust, the faith, the pure connection between guru and disciple, is what makes this connection 'turn on', and what maintains it. This is our long, far lineage, and we are most fortunate to have it! Our guru has, and has always had, a perfect relationship with his own guru, and so on, as we see in his history. This is, in our case, the most precious aspect when we talk about the long lineage to which we have access. The Self-Healing practice also has a specific short, near lineage. The short, near lineage consists of the fact that when Rinpoche came to Borobudur - this is something that he has not really talked about much - he had a vision. When we talk about visions some of us may accept them, but others may think 'I don't know about this...' because it is not something they can understand. You might think visions are like images that come to us in a dream state, but in fact visions are not really like that. There are different types of visions. There are those which come to us as in a daydream, as if we

were dreaming and suddenly the vision is there, and there are visions that are actually part of a dream, but there are also visions that come to us as if we were looking at each other, without any substance. These visions are not just a creation of one's own mind, they are in fact the ability to come in contact with existence itself, an existence that is there, on a more subtle level. It is what we call holy existence. So, when Rinpoche came to Borobudur, he had a vision which basically brought us to the practice of Self-Healing. The Stupa talked to him, so to speak, and showed him the practice of Self-Healing. This is why it is so precious, because the practice of Self-Healing was not based on a theoretical aspect, it was not created by thinking: 'let's see ... how can we adapt the teachings of Buddha to modern society' and then searching for a technical way to achieve this. It came through the pure connection that Rinpoche has with his own gurus, and with the buddhas. He actually had this precious experience, this precious vision, which was like the Stupa talking to him, like the Stupa showing him the practice itself. This is why Rinpoche says that because our main practice is the practice of Self-Healing his disciples have a commitment that at least once in their lifetime they must go to Borobudur. The practice of Self-Healing was born here, in Borobudur, this is where it comes from, and this is our near lineage. If we look at the essence of the practice it goes back to Buddha Shakyamuni, and yet how we came to know Self-Healing, how it was transmitted to us, began here in Borobudur. Self-Healing has a special connection to Borobudur because this is where it actually comes from, but at the same time the practice itself is the key to understanding Borobudur. Without Self-Healing it is quite difficult to understand the meaning of Borobudur and how to use it. Borobudur was definitely not built to be a museum. It is through the practice of Self-Healing that we can actually understand the meaning of Borobudur.

Now we can ask ourselves what are we doing when we do the practice of Self-Healing here, in Borobudur? First of all, it is important to understand the preciousness of coming here and doing Self-Healing at Borobudur with Rinpoche; it is something unique, very powerful and very precious. Sometimes people may think, 'I don't know if I will go to Borobudur, it is so far away, and there's the volcano...' and so forth... or: 'I don't have much free time...' and so on. Personally, if I had the opportunity to come here, and if I didn't know whether I would have the chance later on as we never know what might happen, I would come from the other side of the world even if it was just for half an hour. Believe me, it is worth it. If someone has already been here, that person has already received the benefits, although even if I had been here many times, I would still come for half an hour. Think about it. We put so much effort in to so many stupid things in our lives; I don't mean all of you do this, but look how long people stand in line to see a soccer game.... or the hours people wait in line to buy a cell phone. We could be asking ourselves, why can't we put some effort into reaching enlightenment? The point is, it is important for us to understand the preciousness of the conditions we have here. When we look at Borobudur, as Rinpoche was saying yesterday, although it was built 1500 years ago for 1000 years it remained under the earth. Here we are, 1000 years after it was covered up, and we are able to understand its meaning and practice. What is so special is that Borobudur has been for a long time the key with which Rinpoche has been able to adapt the teachings it holds to modern times. When I showed the Self-Healing practice to my teacher - a most renowned master who practices both sutra and tantra in Tibet, the abbot of TashiLhunpo, Kachen Losang Punstog Rinpoche - he became so excited. First he said 'I don't have much time, about half an hour...' then, when I began to explain the practice to him, he remained three hours with me. His attendants were waiting with food and such, and he told them, 'forget the food, come and listen'. Then he said, 'If you really want to practice, that's the way to practice!' Sometimes, we read too many long sadhanas, and we don't understand much because they are either too long or too difficult to visualise, etc. On the other hand, when we do the Self-Healing practice, we are doing something that is direct and to the point. My teacher was so happy! He wanted to learn the mudras and the meaning of the practice. It was very easy to explain things to him because he knows everything about the dharma. In three hours I explained to him what normally takes a two week course to explain. This year, I showed the practice of Self-Healing to another master of truly great knowledge in TashiLhunpo, actually the most renowned teacher of tantra nowadays, and he was also very



touched. He told me, without missing anything: 'This is amazing, it has both the common and uncommon together!'

This means that in the practice where, for example, you are doing the 'bishwa shanti' part, for those of you who don't understand this is a dedication, referred to as the common as well as the uncommon, while for those who understand the meaning this is the speech initiation, the word initiation. This master actually saw the meaning, and so I asked him about the vajra recitation, the part where we do 'Om Ah Hung Phat, Om Hung Ah'. I have studied and received teachings on this based on the text written by Lama Tsong Khapa so I can assure you that it is extremely difficult to understand, really difficult. I didn't have much time as I was almost leaving to go back to Italy, so I went to him and said: 'Perhaps next time you could give a more thorough teaching explaining how this vajra recitation works according to the teachings'. He looked at me, and said: 'It is exactly as Lama Gangchen is teaching you, there is not much more to add.' So, it might seem like Rinpoche is just playing with us: 'Om Ah...' But what he is actually doing is giving us the most secret and most profound teachings, otherwise known as secret teachings. This is extremely precious to us.

When we do the Self-Healing practice here over the next few days we will have more of an opportunity to go into the details. The main difference between doing the Self-Healing practice in Borobudur and doing it alone is that when we do the practice in Borobudur we are, first of all, not following the order of our body, we are following the order of the external mandala. Secondly, at the same time as we are generating in our body while we do Self-Healing, we are also generating in front of the mandala. Generally speaking, there are different types of mandalas. There is what is called a drawn mandala, a sand mandala, the three-dimensional mandala, and the wisdom mandala – the concentration wisdom mandala, which is the most important of all. The other mandalas are there to represent and to help us generate the actual concentration wisdom mandala. As for the three-dimensional mandala, the only one I know to be of true size is Borobudur. There are others that are somehow true size, for example, Gyantse, but they are different. Therefore, Borobudur is a perfectly formed three-dimensional mandala. Rinpoche calls it 'An Ocean of Mandalas' as it fits into any practice we might do.

Basically, what we do is start in the east. On the east side we generate everything that is related to Akshobhya; in the south we generate everything that is related to Ratnasambhava; in the west we generate everything that is related to Amitabha; in the north we generate everything that is related to Amogasiddhi, then on the sixth level, on all four sides, we generate everything that is related to Vairochana. We proceed to the next two levels, where we have the vajra master initiation on the side, and the secret initiation, which is the 'Om Mani Peme Hung', male and female. Then there is one more level, which is the wisdom initiation, 'Maha Suka'. And finally, we have the last level, where we have the 'Biswa Shanti' word initiation and we do the final dedications.

Basically, that is how we follow the practice in Borobudur. On the day when we are able to visit each level, at each level we will do a different part of the practice, that is, first we will do the lotus, then the symbols, then the Buddha, and then the completion stage. Next we will do Vairochana at the centre. The important thing is that, as we walk around the Stupa, we need to generate the Wisdom Mandala. From the moment when we leave the hotel to go to the Stupa and make the prostrations we are generating the Mandala, we are visualising that we are going to the Mandala, and we request the blessings. That is why we do the Vajrasattva purification first, before entering the Mandala. We should really go with the intention of entering the Mandala and so at this point I would like to request something quite practical, something simple but important, when we come in the morning, let's try to come in silence. We are about to enter the Mandala, we are about to do something really important, something that can really solve the core of our problems, something that will help us to eliminate our anger, desire, hatred, aversion, anxiety, fear and so on. Therefore, as we come through, we should remember our main difficulties, defilements, and what we want to purify. Then we take refuge, we ask for help, we generate love for others, and we meditate on the qualities that we want



Om Bishwa Shanti Hum with the touching heart mudra



to develop. With that intention, we realize that we are not here as tourists. This is not about 'let's go see the Stupa...' Because if we just want to see the Stupa we can watch Titus' beautiful video. The truth is, we are here to practice, so we should generate the right intentions. When we come in the morning, let's try to come in silence. First we do our prostrations, and then we go through the Mandala. It doesn't matter whether we are able to go through every level or not; the practice is complete in both ways. When we go there we generate the Mandala in front of us. For example, in the east, in the place of each buddha, we visualise the lotus opening, then we visualise the seed syllable, then the symbol, the blue vajra that transforms into the Buddha Akshobhya. From Buddha Akshobhya light emanates purifying all negativities, in this case related to our heart chakra, such as anger, hatred, aversion, impatience, etc... bestowing on us all the blessings, giving us love and compassion, patience and stability and so on. In this way, as we go through, we do the two self-generations at the same time. For example, Akshobhya appears in our heart, but before that the blue lotus, the seed syllable Hung, the vajra appear. Akshobhya is at our heart, and also at the east side of the mandala, which means that both of us generate together. This is basically how we do the practice as we go through Borobudur. That is why it is important for us to concentrate well while we are walking. It is an actual practice, an actual meditation practice, we are not just walking through a temple.

We are so grateful to Rinpoche for giving us this treasure. I think that Self-Healing is a practice that once it has been discovered might at first seem simple and, at the same time, seem impossible to imagine. For example, when we hear the teachings of Lama Tsong Khapa we might say: 'Today we have received the transmission of the 'Three Principal Aspects of the Path' whereby he says that all the teachings of the Buddha are condensed within renunciation, as bodhicitta is love towards others and the correct view of reality. When we listen to these teachings, they become obvious and so clear. But they only become obvious and clear once they are explained to us while for centuries and centuries, they were not obvious at all, until Lama Tsong Khapa came and made them obvious to us. Self-Healing happens in the same way. The essence of the practice addresses our real needs. Perhaps in the next few days we can find time to go into more details about the meaning of the Self-Healing practice and other things related to it. Today we will conclude here.

We still need to light the candle offerings. Domo Geshe Rinpoche is coming to light the candles.

It is also important, when we see him, not to see just the external appearance but to understand that when we request the blessings we request the blessings to his essence, which goes from life to life. That is what is most important, not only regarding him but, generally speaking, regarding all gurus. So now we will do the last part that is missing, the Twenty One Taras and the Protector puja, then we will do the lighting of the candles. When we light the candles, one meaning is an offering of light to the holy beings. Another, perhaps the main meaning, is the visualisation at the moment that we light the candle, by which the candle represents the wisdom of the Buddha, the wisdom of the Buddha's teachings, the wisdom of the correct view of reality, the wisdom light which dissipates the darkness of ignorance.

Therefore, when we light the candle, the light expands, eliminating every kind of ignorance and therefore eliminating the suffering of all sentient beings. When we light the candle we imagine our own ignorance, the darkness of our ignorance, being eliminated because by ignorance we mean our inability to see, perceive, understand, comprehend, and so on. Therefore the light becomes the symbol of the wisdom that develops, dissolving every kind of and every manifestation of ignorance and darkness.









Biography

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 Vhidhyana) in Benares. In 1970 he receives the Geshe Rigram diploma from Sera Monastic University situated in South India.

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

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

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

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

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

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

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

Chiefly, it begins with the founding of:

The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989. Here Lama Gangchen has initiated the first

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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

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

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous Cultures

Making peace with all cultures

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



... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

United Peace Voices • Healing performances with monks • Healing Songs • Saraswati NgalSo Orchestra to perform the holy sounds of the NgalSo Gangden Nyingyu tradition as transmitted by Lama Gangchen Tulku Rinpoche.

... 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; 2013: International Year of Water Cooperation; 2014: International Year of Family Farming.

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

www.lgpt.net

www.worldpeacecongress.net



The only original corner of the Borobudur Mandala wall





DALAM MELAKSANAKAN PEMUGARAN CANDI BOROBUDUR
PEMERINTAH REPUBLIK INDONESIA BEKERJASAMA DENGAN
UNESCO DI BAWAH PIMPINAN DIREKTUR JENDERAL
AMADOU-MAHTAR M'BOU TELAH MENERIMA SUMBANGAN
SEBAGAI BERIKUT :

NEGARA ANGGOTA
UNESCO

- AUSTRALIA
- BELANDA
- BELGIA
- BIRMA
- CYPRUS
- GHANA
- INDIA
- INGGRIS
- IRAK
- IRAN
- ITALIA
- JERMAN BARAT
- KUWAIT
- LUXEMBURG
- MALAYSIA
- MAURITIUS
- NIGERIA
- PAKISTAN
- PORTUGAL
- SEWELANDIA
- SINGAPURA
- SPANYOL
- SWISS
- TANZANIA
- THAILAND

FIHAK SWASTA

- RAKYAT INDONESIA DI DALAM DAN DI LUAR NEGERI
- AMERICAN COMMITTEE FOR BOROBUDUR INC.
- JAPAN ASSOCIATION FOR RESTORATION OF BOROBUDUR IN COOPERATION WITH THE ASIAN CULTURAL CENTER OF UNESCO
- COMMEMORATIVE ASSOCIATION OF THE JAPAN WORLD EXPOSITION
- NETHERLANDS NATIONAL COMMITTEE FOR BOROBUDUR
- GENERAL LOTTERY OF THE NETHERLANDS
- BOROBUDUR SUPPORT COMMITTEE
- JDR



Introduction

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

Professor Pandit Lokesh Chandra proposed that UNESCO take care of the Borobudur stupa during a conference held in Chicago, Ill. USA, and he was therefore most instrumental in the preservation of the Borobudur site. We thank UNESCO and all the supporting countries for declaring Borobudur a World Heritage Site and for the constant care and work in repairing and keeping the Borobudur Mandala in good condition.

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. Moreover, each year we also celebrate the annual United Nations International Interfaith Harmony Week, held the first week of February.

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

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

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

The Lama Gangchen World Peace Foundation made a donation towards the construction of a meditation hall, which will provide a space for pilgrims to make offerings and hold prayers. Lama

Gangchen 's advice was sought during the initial stages of development. The Foundation also regularly supports the local community financially by addressing urgent needs (such the rebuilding of a collapsed bridge in February 2011), supporting local businesses and Borobudur development projects, in support of UNESCO's commitment to preserve World Heritage Sites.

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

World Peace Bodhi Tree planted in 1994

Peace Tree 1994 - Geshe Yeshe Wangchuk 1927-1997

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

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

World Peace Through Inner Peace: 14 Bodhi Trees dedicated to:

Making Peace With the Environment in the Five Continents

Our Lineage Holders

Geshe Yeshe Wangchuk

H.H. Trijang Rinpoche

The Leadership in the New Millennium

Lama Michel Rinpoche (Brazil)

Professor Yonten Gyatso (France)

Wu His Ming (Taiwan)

The Commitment and Leadership on Spiritual Economics for the New Era

Alfredo Sfeir Younis (Chile)

All the LGWPF Centers around the world

The Dammakaya Foundation (Thailand)

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

By the blessings of Borobudur now and forever

Guiding international groups into the Borobudur Mandala since 1989 - Borobudur 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 Rinpoche (Tibetan Master) and Dagon Rinpoche (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



Health is wealth

T.Y.S. Lama Gangchen - World Healer

As we gather here with many dharma friends, monks, geshe, lamas, nuns, plus our friends from different parts of the world, as we gather here in the ganachakra of the will of gathering today, I would like to welcome everyone who has already been here for a few days, as well as those who have arrived today. We have friends who have arrived today from China and Brazil, including our Uruguayan friend arriving from Brazil. I'd like to welcome everyone.

I actually came here today because I was going to see Thomas in his room, but he was not there, he was in the gompas, so I came to the gompas. My programme today did not include coming to the gompas as today I felt a bit unwell. I am already a bit better, although still somewhat sick, which is why I couldn't come to the *Rabne Chenmo*. Although I am the person who makes the programme, I couldn't come today to the programme, and according to the Western way, what does it mean if someone makes a programme and then doesn't come to it? I have to excuse myself, although, basically, when you are ill there is not much you can do; once you get sick you don't have a choice. When you get sick, you need to respect the sickness, in other words you need to give it the time it needs and take care of it in the right way. It is not enough to say 'I don't want to be sick, it doesn't matter..' You need to respect it. In the same way, it is important to take care before things actually happen. We need to take care of our health when we are healthy because when we do get sick, there is no choice other than to take care of the sickness. Therefore, it is important to take care of any event, to be aware and take care before it happens.

If we look in the past, there are many stories about accumulation of merit. The need to accumulate merit over three countless eons has given rise to many stories, histories of great practitioners who lived, for example, in caves with water dripping on them, enduring great hardship while meditating and accumulating merit, purifying their negativities for a very long time, reaching enlightenment, and so on. There are many stories of such great hardship and effort undertaken in order to accumulate merit, where an entire lifetime has been dedicated to it. If we look at history, there have been many examples, but nowadays, things are different. We live in a time where in reality we do not have much freedom. We do not have freedom because we are actually trapped within our own lifestyle. In this way we are not able to have a life that does not include the need to work. We must work, we must live our life to survive, and this means that we are not free to go where we want to go or do what we want to do, and so on. We actually live a life that seems to have freedom, when in reality it has no real freedom at all because we are trapped, so to speak. We are tied to the work that we need to do in order to survive. In the same way, we are also tied down by the chains of money. It would seem that everything we do, we do in a world of freedom, but in reality, everything we do is linked to money. In one way, yes, we can come from very far away here, to Borobudur, and that is wonderful; there are, in fact, many positive possibilities. But all this relies on money; if there is no money, you cannot have it. Everything is connected in this way, everything is tied to money. So, in one way, it seems like we live in a time of freedom, and in another we are completely without any real freedom in the sense that we live in a time where our lifestyle is trapped by the need to survive, and taking care of that lifestyle - by the accumulation of money - this is how we survive.

Nowadays, things are different from how they used to be in the past when people were not so tied to money, when if someone wanted to go and meditate, he would find a way to go and spend his life meditating. This is not possible anymore, so, based on that, we have actually made a lot of effort in coming here from far away. This time, in Borobudur, there have been various interferences. First, there was the eruption of a volcano nearby, which created all sorts of difficulties. And yet, here we are, having come from many different parts of the world with great effort; having come here with pure motivation, and pure faith. This, in itself, is something very amazing, which means that the merits we accumulate are comparable to the merits accumulated by the great meditators of the past, who lived in caves undergoing great hardship, and so on. Nowadays things are different, yet we can still



somehow compare our own accumulated merits to those of the past. All of you live in a time when one good thing is that you all have knowledge. In the past common people followed Buddhism or any other religion with faith; they didn't have real knowledge, real understanding. Nowadays, on the other hand, you all have knowledge - those of you who are sitting looking towards the altar, as well as those of you sitting at the altar, you all have a lot of knowledge. Previously, the person teaching had a lot of knowledge, while other people didn't have much, they had faith, and that was all. Nowadays you have a lot of knowledge. For example, when it comes to an explanation of the mandala, sometimes only one word, or just one colour, is enough for you to understand what is being said. In other words, with just a short explanation you are capable of understanding a lot. This is something very positive. We have come so far away, here, with so much true faith and respect, that our accumulation of merit becomes truly amazing, and not something we should belittle.

When we come to the concept of accumulation of merit we have, let's say, a difficult problem when translating the word 'merit'. We don't really understand the meaning of merit in modern society. Last year Professor Lokesh Chandra was talking about how difficult it has always been to translate the word punya since the very earliest times when people began to translate. It has, indeed, always been difficult to translate the word punya. Tibetans were somehow able to find quite good translations, as in the word sonam, but Professor Lokesh Chandra said that the English word 'merit' is not at all satisfying. What happened is that nowadays people ask: 'What's the translation? Merit? Okay!' We don't really go deeply into the meaning of words any more. In the past, before a translation was accepted, a long time would pass during which people would be looking for a complete understanding as one word has many different aspects, many different levels of understanding. We actually need to go deeper and deeper. One of the reasons why it is so difficult to translate punya is because it has many different levels of understanding, many different levels of meaning. Because of that, we cannot simply say 'merit' - there are many different levels of understanding, in part because of the power of merit itself. It is said, for example, in the Lalitavistara sutra - and most of the representations in Borobudur are actually of the Lalitavistara sutra, one hundred and twenty panels representing the life of Buddha - in this sutra, there is a verse that says that the ripening of merits will give great joy, will bestow happiness, and will eliminate suffering, meaning that the person who lives within a state of merit is a person who lives in happiness. The point is that it is the ripening of merit that will bring



us happiness. This is something very deep, it is not something that we can easily understand in the sense that it takes time, but it is in fact something very powerful. That is why it is so important for us to accumulate merit. It has not been easy for everyone to come here, especially this year when we have had many different types of interferences, but coming here with so much faith and pure motivation, overcoming so many difficulties, all this makes our merit even greater.

Today is the second day of the *Rabne Chenmo*, but it is the principal day, which is why I am also happy that I could come and be here now. The reason I am here now is the kindness of Thomas. As I said before, today is the principal day of *Rabne Chenmo* and tomorrow is the last day. Actually, today we are supposed to do a fire puja, an increasing fire puja, as it is the main day of *Rabne Chenmo*, but it is also very important to respect the astrological day for a fire puja and today we do not have the right astrological conditions, although they will exist tomorrow. So the fire puja is going to be done tomorrow. The fire puja is a way of checking; you do many calculations on computers, astrologers learn to calculate the presence due to the planets, stars, and so on. Now we need to check the location of Agni Deva, the deity of fire; is it below the earth, above the earth, or in the sky, in the heavens. We need to calculate the day of the actual fire date on Earth. This is tomorrow, therefore we are going to be doing the fire puja tomorrow. There are two different fire pujas, which means that there are benefits if the fire deity is on Earth, which is why calculations need to be done in the right way. In this case, all calculations show that the day is tomorrow. Based on that, we are going to be doing the fire puja tomorrow, and we are actually going to have both fire pujas tomorrow - an increasing fire puja and a pacification fire puja with which we will conclude the *Rabne Chenmo* ceremony. That will be a time when we can come and make offerings to the monks and make requests for prayers and blessings. There are many things we can do during the fire pujas and also during the *Rabne Chenmo* ceremony. We can make dedications for people who are sick and are not here, but it is also a great opportunity for ourselves, for our accumulation of merit and purification. All this is related to the programme, including tomorrow and every year that we come here.

Whenever we have breaks, we always have a coffee break, but because this year I am sick, and because we've been very busy, we haven't had one yet. There is a cost for this and every year we always share the cost, groups of people make offerings towards this and I think this is something nice to do. So I think we should gather together and give money together, whoever wants to make an offering, although it is not something that everyone is obliged to do. I think in one way it is a very important thing to do and in another way it has no real importance. If someone isn't able to offer anything that is fine, it is okay. There is also the €200 which we have been offering for the course. Actually, if someone is in difficulty, if someone finds it really difficult to offer money, it is okay; we are not gathering here to make money or anything like that. As far as I am concerned, what goes in, goes out, and there is much more going out than coming in when we come to Borobudur. We have to pay for the tickets for all the monks, for example, as well as many different types of expenses when we come to Borobudur. We are not coming to Borobudur to make money, we are coming to Borobudur to practice dharma together. If there is someone who can't come up with the money, and this money that we collect is actually just to help pay all kinds of expenses, it is fine, okay, not a problem - you don't need to feel worried or guilty because you are not paying or don't have money, or anything like that. We don't need to be slaves to money in that sense; we are here, if we have the possibility to pay that is wonderful, if we don't have the possibility to pay that is also ok. I am also saying that if there is anyone here who really has financial difficulties, please come and tell me, and we will find a solution, there are so many people here that there will always be those who can help others. I repeat, we are not coming here to make money or anything like that, we are coming here to practice dharma. If there is anyone who has difficulty, no matter what the amount, tell me, and we will always try to find a way out, there is a solution for everything.

Even if you have financial difficulties or whatever, there is always the possibility of finding a way; this is not a problem. This is something very important, when we have difficulties we are here like a family, which is why we should share our difficulties in order to look for a solution together. In the same way,

when we came here this time, we had difficulties because of the volcano, and so on, but, we were all here together. When we arrived I started to tell people what to do, come this way, go that way, we need to go by bus, or whatever, this included all the monks and even DomoGeshe Rinpoche began to say: whatever Rinpoche says we should do. Lama Michel was there too helping to organise, making preparations for the bus, and so everything was very successful. Whenever there is a difficulty, we should look for a solution together; this is very important, we don't need to be worried, we don't need to feel lonely, in that sense. Whatever the difficulty might be, please tell me, share it with me, and we look for a solution together. Because of this, every year we also collect donations from groups of people for the light offering at Borobudur. There is usually a very strong light, although this year, until the last few days, they have been saying that they are not going to be able to put the light on because of the dust of the volcano. For some reason they are not allowed to light it up. Let us see what happens in the next few days, maybe they can light it so that we can once again make this offering; and so we will collect the money for this. Actually, we are very fortunate that Borobudur is being taken care of by UNESCO, because if it were being taken care of by just any Buddhist organisation things would be quite different and most probably not so well cared for. We are also very fortunate that because of this we can come here in such a relaxed manner, everything is easy and possible, we are made very welcome, and so on. All these are wonderful conditions, although at times they are not always obvious, but the fact is that all of us are gathering here with all these positive conditions and this is something to rejoice about. I was just saying about the coffee break, that it is something that in one way I think is very important, and in another it is not that important. I myself will give some money towards the coffee break, although I don't drink coffee, but it is a time when we can come together. It is possible for one group to offer one day, and for another group to offer another day. We are leaving on the 26th, there are not so many days left, so it is not such a big problem. We have so many people - this morning geshe-la counted, by the incense, 240 people, and some others were still sleeping and not here yet, which means that there are at least 250 minimum. We still have many more people arriving today, so we have many people here this time, which is why I think it is not a problem for us to make an effort, everyone can come together, so that we can have a nice coffee break.

The doctors have said that I should rest and that I shouldn't talk much. Some people who arrived from China came to see me and the doctor sent them away saying that I shouldn't talk too much and that I need to be alone and rest. But, finally I have come here and I am talking a lot. I am not cured of my illness, I am still sick, but the reason I am here is because I am happy, so I am feeling better. When we feel happy we feel better. Happiness is also a form of medicine but we cannot call it real medicine. If we were to call it medicine, this happiness, then we would have to ask questions like: How can we make this medicine? What is its substance? Where can we buy it? How can we prescribe it? And then we would inevitably discover other problems, although we don't need to go in that direction right now. The point is: I feel better because I am happy.

I have visited the Amazon forest three times with the message 'Making Peace with the Amazon' and some of you who are here today were also there at the time, including Amalapa, Lama Caroline, and so on. One time when I was there I met a man who was sick with a type of paralysis, his doctor was





very worried and said that there was not much he could do at that moment to help the sick man. But the sick man followed us in a boat and called out to me, asking me to do something. I blew on him and the man's condition improved, so the doctor asked me to please continue what I was doing because the sick man was actually getting better. 'It's working!' he said. I continued to do this every day, up to the point where the man really had recovered, in fact it worked perfectly as it actually saved his life. When we had finished, the doctor came to me and asked if I could teach him how to do it. What name shall we give that thing the doctor was asking to be taught? What name can I give it? Shall we call it love? Shall we call it compassion? Shall we call it energy? Shall we call it power? Shall we call it wisdom? Shall we call it merit? Shall we call it ancient method? What name will we give it? There lies the difficulty. And yet, even though we cannot give it a name, because we cannot name something that cannot possibly be named, cannot be prescribed and given repeatedly, yet it is still something that we can experience, something we can see to be true, to truly exist.

The fact that all of you came to Borobudur, even though some of you might not have good understanding about Borobudur, proves that there is actually a 'feeling' that brought you here, a reason why you came here. This feeling comes from the heart; we might say that you are here, in Borobudur, more due to a feeling than due to actual understanding. And this feeling that you have is not a feeling based on some type of blind faith. You have this feeling and you follow it because it is combined with knowledge, with understanding. You all know about many different religions, you use modern technology, you possess scientific learning, so you all have a lot of knowledge and we are not, therefore, talking about a feeling that is being followed blindly. You also have experience and understanding. Actually, when there is a good feeling - in other words, a sense of a certain taste - together with understanding and knowledge, this is something very powerful and very important. So, we have come here together with faith in addition to understanding; these two elements together make a very powerful mixture, they actually make something that is powerful and strong.

We have done *Rabne Chenmo* so many times, I don't remember how many times, but now, as we do the *Rabne Chenmo* here, if we look at the text we see that is actually not that simple as *Rabne Chenmo* is quite a complex ceremony. The text the monks are reading here would normally have been brought from somewhere like India or Tibet, but on this occasion the text has been brought from Switzerland as it was printed there for me by my family house in Switzerland. They brought the text here and this is something very meaningful, the fact that we Westerners truly come here with pure faith. We are not here for cultural reasons, or any other mundane reason, or whatever, we are coming here because of a true motivation to practise dharma correctly. The point is, we really

come here to practise the dharma, we don't come here for formal reasons, or something like that, we come here because we really come to practise and this is something very precious. So, when we look at the merits, it is truly amazing, the merits and the results of the merits are really amazing. We need to recognise these things and rejoice. As we do the *Rabne Chenmo* during these days here we will be reading the text of the *Rabne Chenmo* that I originally compiled. Ursula and Geshe-la helped me make this text and it is based mainly on the text of the Tenth Panchen Lama. Actually, there are different ways of doing *Rabne Chenmo* according to the different traditions of monasteries such as the Gyuto or Gyurme, and so on. Each monastery has its own particular way of saying the prayers, reciting certain parts of the mantras, and so on. But basically it is all the same, the actual words that we use in *Rabne Chenmo* are mostly from the original tantras taught by Buddha, and from the sutras which are the original words taught by Buddha. As I said, when we look at the texts the words that we say are from the original tantras, which are not merely words, something written down because in the same way that we have the written representation of this work, there must also be a wisdom generated word, which has remained at a more subtle level since it was taught. This means that from the first moment that Buddha said the words they were maintained at the wisdom level, they were maintained as wisdom generated words even though they were of course later written down. At the same time that Buddha taught the Kalachakra tantra he was simultaneously teaching the Heart Sutra. In fact, he taught the Heart Sutra at the Massed Vultures Mountain, while at the same time he was giving the Kalachakra initiation at Sri Dana Kosha. Based on this, these words of the tantras are, we might say, in the space of wisdom; they are actually accessible and available even though they are not written down on paper. When we say these prayers, it is something extremely precious. These words of the Buddha and the prayers that we are saying here are not something invented a short time ago, in fact we are using the same words that were actually taught by Buddha himself.

We have what is called the written letter, and the unwritten letter. Nowadays we may talk about the unwritten letter and people might say, 'What is that?' When we talk about the unwritten letter, people will ask what does an unwritten letter mean? As if it had no meaning, as if it were a contradiction in itself. That is why people might not understand it. But actually we are saying that there is a written letter, and an unwritten letter, the unwritten letter remaining within the more subtle level of wisdom. What is the point then? Where are we right now? We actually find ourselves where these words were first taught. These unwritten letters are present at this actual place. Therefore, we are very fortunate that we can actually say the same words, here and now, where they were actually taught, and where they are still present in an unwritten way.

This time Geshe-la has brought some different drawings and images that will be necessary for the *Rabne Chenmo*. Actually, we already have these images, although some of them are missing and not very complete, but now he has brought new ones. This makes me very happy, not just because the actual images are very beautiful but mostly because it means all of us here together are taking responsibility, which is also something that makes me very happy. I would like - and if it isn't possible this time then maybe at some time in the future - for us to recite the root text in Borobudur, perhaps during the day or in the evening. For example, Mādhyamika and Abhisamaya-ala kāra, on the gradual path to enlightenment, as well as Abhidharma-kośa; I would like to recite these root texts of Buddhist philosophy, which are very important texts. I would also like to recite the texts, the many different prayers that exist and the root tantras of Guhyasamaja, Heruka, Yamantaka, and so on. Actually, when we look at Borobudur, it is really an ocean of mandalas, an ocean of tantras. When we look at all the tantras there are so many different practices, hundreds of practices, for instance: Akshobhya is at the east of the mandala, but there are many other practices where Vairocana is at the east of the mandala, and so on. Borobudur is able to sustain all these practices, which is why we call it an ocean of mandalas; Borobudur represents and can adapt to all, as well as to each and every practice.

A short time ago, there was here a very important geshe from Tibet, Geshe Rinpoche Jampa Nodrub, and there was also a Lama Wanchuk - many of you have met him, he is the tall lama with a moustache, who gave teachings in Tibet and he also came to Switzerland and to Dema Gonsar monastery where



I showed him the practice of Guhyasamaja as well as the practice of Dorje Shugden. At the time he said that if one needed to practise, that was the way to do it. I said that if one were to be honest, to visualise thirty two deities, each with three faces and six arms, one implement at each hand, each face in a different colour, and so on, it would frankly be too difficult, we are not able to do it. And that is why we go back to the essence, the seed syllable, and in this seed there should be the fruit. If you go to the root, the seed, you will obtain the fruit, the result. If you place the right seed, then you will obtain all the three faces, six arms, and everything out of it; don't worry about that.

When we talk about all these deities with so many faces and so many arms, and so on, some people may think this is just something that was created by artists because, in reality, how can there be anyone with three faces and six arms? It is not possible at all. In one way it is possible that they were created by artists as a means to demonstrate this type of representation with so many faces and so many arms, and so on. However, if we ask 'How many faces do you have?' we would say, 'I have one face, two arms, two legs.' And yet if we were to truly analyse and check how many faces we have in the course of one day we would see that we can have one face to show that we are happy, another to show that we are unhappy, another to show that we are angry, and yet another to show that we are jealous, and so on. This means that in fact, we have many different faces in the course of one day. How many arms do we have in one day? We have one arm for friendship, one hand for saying 'yes', one hand for saying 'no', one hand for 'I don't know', etc. We have many different types of hands in the course of one day. Through the kindness of Buddha, for every negative aspect of ours there has to be an antidote, therefore for every face there is another face, and so on. For every aspect of ours, through the Buddha's kindness, there is an antidote which is shown to us, and so all the different manifestations, the many faces, arms, and so forth, are represented in this manner. If we analyse ourselves, we have so many faces and so many arms. Similarly, when people talk about oracles and say that they are just part of a certain culture, or something that has been made up, these thoughts can be very powerful and, if you listen without analysing, they actually seem true. But if you really analyse things well, you will see that things are not as they seem, they are really quite different. If we take a good look at ourselves, every day we become many oracles. There is the oracle of anger, for example, from one moment to another you start saying things you wouldn't normally say, showing faces that you wouldn't normally show, you start doing things you wouldn't normally do because you become an oracle out of anger. Then we have the oracle of desire, the oracle of jealousy, of envy - we can become hundreds of oracles every day, similar to those spirits entering you, taking control of you. You don't need to invite these types of oracles, they just appear. Normally when there is an oracle, before the deity comes you need to request a special invitation, say the prayers in order for the deity to come to the oracle. On the other hand, the oracles that just come to you don't need an invitation, they just appear spontaneously without even knocking at your door; they just come, appear. If we can accept this type of oracle, we can also accept the other type of oracle, which is a wisdom oracle, instead of having a closed mind towards it. With all such things, whenever we come across something we should analyse it and observe it before saying whether it is true or not. In the same way that we shouldn't follow religion with blind faith, in the same way that we shouldn't follow non-religion such as science with blind faith, we shouldn't follow anything with blind faith. Instead we need to analyse and observe, then, once we have analysed correctly through our own ability to reflect, we will see that there is much more than we would normally perceive.

As we move ahead we will continue the most important part of our practice and programme, every morning, including tomorrow, we will walk towards the Stupa. When we have finished the *Rabne Chenmo*, as of the day after tomorrow, we will have more time for the teachings and we will also have a conference. I myself have no need for a conference, but I respect your culture, and the normal way of being in your modern culture, which is why we are having a conference. The aspect that I like to respect is making it possible for people to share their experiences and voice their thoughts; in these times, in the culture in which we live, there is this aspect of everyone sharing their thoughts, experience and knowledge. This is something that I respect. A conference is a platform for Western knowledge, something that comes from the West. I respect this and so during these days here we shall hear from many people, scientific researchers,

doctors, and so on, on many different levels, who each have their own very positive experience to pass on to us. Based on this, I would like to offer the opportunity for everyone who wants to share something to take part, but this will depend on how many people and how much time we have. We will make a list of the names of everyone who would like to speak and make a note of how long their speech will be so as to give them the opportunity to share their knowledge and experience. We will still have the teaching time, and we will always maintain the main part of our programme, which is the actual going every morning to the mandala, to Borobudur, as that is the most important part of our practice. Also, some two or three years ago - I say two or three because I really don't have a good memory with time - when we were here with Marcus, his son Gabriel and Franco, we went to look around here for some land, perhaps with the idea of buying some land where we could do something. But in the end Marcus said 'What is the point of investing here in Borobudur? We are in a country with a different religion. Perhaps things might happen another time.'

[At this point, flowers are brought and offered by villagers, someone called Melody: "We especially present to all of you a sun of flowers, and we chose the colour, the recipe, of the philosophy and all of you, all of you feeling the flower, thank you"]

Back to what I was saying. At that time it was said: 'Why would we want to build something here? When we come we always stay here at the hotel Manohara where we are very comfortable, we can do everything here. If, on the other hand, we have a place here, we will need to take care of it, which will mean a lot of work. Instead, why don't we make a Borobudur in our own country?' At that time, Marcus said he would make one in Brazil. He has been working on it, and now the ground work phase has been completed, the statues are all ready, part of the shipment has been ordered and is ready to go to Brazil. So, things are moving along, and we need to pray and make our dedication for all interferences to be pacified and all conditions to be created in order for the project to conclude as soon as possible.

Rinpoche asks: "Are there any questions? You don't have any questions? I have a question! Are you happy in Borobudur?"
Everyone answers: "YES!"

It is important that you don't let go of this happiness that you are feeling here now. You should keep it with you wherever you go, wherever you are. You know the mantras, you know the mudras, you know the meaning, you know the visualisations, you also know the importance of the correct way of breathing and so on. You need to use all these things, you need to keep them with you wherever you go. In the same way, the happiness that you feel here is not something that you should think of as being dependent on you being here, on the contrary, it is something you should keep within yourself wherever you are.

Another point is that when the time comes to say our prayers, we can realise that Borobudur, this place here, is Sri Danakot where Buddha gave the Kalachakra tantra, even though the representation of the Kalachakra mandala within Borobudur is not that easy to see. Actually, the Kalachakra practice is extremely complex, even in Tibet there were many discussions about it. I myself could not at one point go to Borobudur to check things out, so I sent Lama Caroline. In fact she has been many times because what is actually needed is to count everything. We need to count how many steps, how many windows, how many doors, how many statues, how many stones, as it is all a matter of numbers. These numbers are connected with our inner winds, our inner breathing, and so on. A lot of work has already been done on this, and I hope that we can include this in our prayers, that we may be able to clarify not only the Kalachakra, but also all mandalas, more and more as time passes.

At the time of Buddha, when Buddha arrived, he was amazing, and he had amazing disciples, very special disciples. Nowadays, we have our guru and we have disciples in accordance with our merits, therefore, in accordance with what we have, we need to do our very best!

During the conference I would like to request Bel and Peter to say something. I don't think they are actually in the original programme as having a written speech, or anything like that, but Bel from Brazil is actually Lama Michel's mother and she is also a psychologist, so what we have here are two



very positive productions! We also have Lama Michel's sister here, which means that we have here more good productions! We call these 'substance production', in other words, the union of sperm and ovum, which makes a production without a substance production; whereas here, we are putting our effort into creating a 'spontaneous production' which, from my personal understanding, means having a good rebirth for ourselves. We make therefore the effort in making our own production, spontaneously; a generated production of ourselves.

As I was saying before, Bel is a psychologist and for many years she has been working to help many people. On the one hand she has Western formal knowledge, always learning many different things and writing many books, but on the other hand she is actually working with what I taught her - all things based on dharma. So there is a lot of secret knowledge there that is being put to use while she is dedicating her work to people who intend to overcome the four different sufferings that Buddha showed us - the suffering of birth, ageing, sickness and death; especially dedicating her work to those at the moment of death. That is why I gave the name 'Life of Clear Light' to the place she created in Brazil. Her work is not easy to do because when a person is about to die she is helping that person by directing their mind positively to die within a positive state, helping the family, and so on. I repeat, her work is something really difficult. Most of us would be apprehensive to approach such a situation. She, on the other hand, is not afraid when it comes to being in situations where the person who is about to die is, for example, very angry, doesn't want to talk to the family, or has this or that problem, or the family members are angry, or have other problems, are too sad, too jealous, whatever. She is really going into these situations and doing the secret part of the Self-Healing, as well as all those things of the dharma taught by me, and using other methods as well. Finally she prepares the person before dying to make peace with his or her own conflicts, as well as making peace with his or her family members, and so on. This has happened many times in a very successful way. Just by this we can say that the purpose of bringing the dharma to Brazil has been successfully fulfilled. This is something that has truly made me very happy. I rejoice very much, and I would like her to share some of her experiences with us. Also, when you are around her, please ask her questions, ask her advice if you like, make us busy! All of this is important for us. To 'tell' and to 'talk about' in this way is what we mean by positive gossip. Nowadays we need to have two types of gossip, as people like to gossip so much. If we just say 'don't gossip', it won't work, we need to have positive gossip - meaningful gossip - about positive things that happen. For instance, 'I have been to see the lama, and he told me this, that, and I learned this, that, and I received this, that benefit, and I have been to this, that psychologist, and he told me this and that, and I learned this, and had that benefit.' In other words, talking about positive things. This is something that we need to do; we must make the distinction between positive and negative gossip, we must abandon negative gossip, and accomplish positive gossip. This is something, I repeat, that we need to do.

I would also like to remember Dr Rogier Hoenders who, after nine years of great effort and hardship has completed his doctorate on integrated psychiatry. On the cover of the publication of his PhD there is actually an image of Borobudur which, I might add, was rediscovered by the Dutch when



they arrived in Indonesia. This is very auspicious, we could say that just as the Dutch rediscovered Borobudur, the Dutch, in this case, also transmit Borobudur's ancient wisdom and method within modern society and psychiatry. This is something very auspicious indeed. Dr. Rogier has already done a lot of work, we have worked together, and there is still much work to do. I have helped him in many ways and there are still many more ways to help him, therefore we also dedicate our prayers for his success in helping many people.

I know you are now becoming tired, and you would maybe like to go home and have dinner or something now, and yet, it is not possible, we still need to finish the *Rabne Chenmo* ceremony, and we still need to do tsog. So, it is not possible to leave just yet.

Actually, I need to say something about DomoGeshe Rinpoche - the reincarnation of DomoGeshe Rinpoche. The precious reincarnation came here, as you know, you met him and Lama Michel spoke the other day about this. Lama Caroline also talked about DomoGeshe Rinpoche and gave information about his previous lives, and so on. It was very precious to have him here with us, and he gave the two transmissions of the guru yoga of Lama Tsong Khapa according to the lineage of Tsegyu monastery, as well as the Two Main Aspects of the Path. It has been said very often in many of the sutras that it is important to give the oral transmissions, to recite it verbally, this is one aspect of the importance of the recitation of the oral transmission. So, we have received these two precious oral transmissions, and we were very fortunate to receive them.

I have been twice to DomoGeshe Rinpoche's monastery in Tibet, Tunkar monastery. It is on the border region between India, China and Bhutan, a very difficult area to reach nowadays due to the difficulty in obtaining permits. Nevertheless, with great effort, I was able to go there on two occasions. Once, Lama Michel came, and Cosy was also there. The reason I went there, why I was invited by DomoGeshe Rinpoche, is because there is a very strong connection between myself and DomoGeshe Rinpoche over many past lives. Because of this, we have maintained our relationship, and so I travelled there and helped many monasteries. That is how we have maintained the connection.

DomoGeshe Rinpoche is still a young boy. He is very intelligent, studies very hard and follows monastic studies in an excellent manner, as well as normal Western studies according to American standards. He also likes cooking a lot and doing many other things. The important thing is for us to dedicate our prayers and dedications to him for success in his path, and for there not to be any interferences. Why? Because we need something different in this world. We need solutions and, in order for it to be secret, we need someone who basically makes a difference; for that, the person in question needs to have a special type of knowledge and experience. If we were to talk about someone more regular, perhaps someone we have already seen, we might say: okay, send this person somewhere, let him study for ten or fifteen years and become a geshe, wonderful. But we have already tried that, which is why we know that we need someone different, someone who actually makes a difference. We truly hope that DomoGeshe Rinpoche will be able to do just that.

We also have here now, the opportunity of being with Sherab Rinpoche who did the first day of the practice of chod. Sherab Rinpoche has been appointed by His Holiness Trijang Rinpoche as principal teacher (yungzin in Tibetan) of DomoGeshe Rinpoche. Yungzin means 'the one who completely upholds', the one who basically teaches everything, which means that he is the main teacher. It is normal for a young tulku or young lama to have one chosen master as his main teacher. Sherab Rinpoche was chosen by Trijang Rinpoche as main teacher of DomoGeshe Rinpoche. We are also very fortunate and happy that Sherab Rinpoche could come to be here with us to do the chod practice; not only that, he is also the vajra master of the *Rabne Chenmo*, and so on. So, we are most fortunate because of this, and now all of you have come to know Sherab Rinpoche, which means that you may also keep contact and request teachings now and in the future.

There was one occasion when I went to meet DomoGeshe Rinpoche in the United States (in his previous life). He was very strict with punctuality and we were late for some reason so before we arrived



I made a phone call from the car saying that we were about to arrive. He said: 'Your time is over, you are late, your time has gone!' But somehow, probably because it was me, he made an exception and he received us for five minutes. Normally he is very strict with time and yet there was also the recognition of making candle offerings. And so he came to me and said: 'You told me that it was at six o'clock' To which I answered: 'We have a different time system, we will be sure to respect time a little bit more but ultimately we follow Kalachakra time, which is a longer, different type of time.'

When we talk about Palden Drepung - according to Kalachakra there are said to be two wheels, so the question is where is the second wheel? Borobudur is one, where is the second one? Actually, there is a second mandala temple that is quite near here although it has been covered. It is near the Merapi volcano; we have been there once some years ago. There was just one small area on the side where you could see one angle of stone surfacing, the rest was all covered with earth. At that time we put in some effort to try to uncover it, but it proved quite complicated due to political reasons as well as the high cost and expense. The people have a number of plantations growing on top of it, and so on. It would be quite a complex thing to attempt, nevertheless, the point is, it is there. We have actually been there, to that place. Some people who have a more technical and scientific mind say: How can this be Palden Drepung? Where is the second mandala? There is, in fact, a second mandala, the problem is it has not yet been dug out. The main fact is that the second mandala is actually there.

I am sorry, I am mixing things up a bit but I am so happy saying many things and mixing them all up together. Also, in Malaysia, there is an important temple which is somehow being kept secret by the government. It is under military protection and people are not really allowed to go there, although in the past it was also a Buddhist place. All we can do is dedicate our prayers from afar.

I have made a request for Trijang Rinpoche to come to Borobudur but when that might happen will depend on our own merits. Most important is his good health and long life; but in any case, I hope that one day he will also come here and be with us, I constantly continue to make the request.

In essence, now we will continue with *Rabne Chenmo*. We are all very happy that we came here, we are all very happy. It is almost 7:30pm and we still have a lot to do, beginning with *Rabne Chenmo*. I have delayed the whole programme and I am so sorry, but we still need to do the tsog offering. Tomorrow morning we need to wake up early, which means that if we go to sleep too late and then have to get up at five it will become really difficult. So, while the monks are doing the *Rabne Chenmo*, you can do the tsog offering in silence, one by one, you know how to do it, just do the tsog offering in silence. Then, when everyone has concluded, we can do the actual tsog offering, and so on, and we just wait for the conclusion.

Now we will continue with the *Rabne Chenmo*. Actually, you know that the monks have been singing the prayers with different melodies the whole day, and that normally after two hours of singing this becomes tiring, plus the fact that the monks have been singing the whole day without pay. Even in the monasteries the highest teachers don't have a salary as teachers, and yet they have a house for that particular day, food for that particular day in the monastery. This means that there is no actual money involved, no actual salary for something like this. In the two monasteries of our lineage - the Serpom monastery with about 600 monks, and the Shar Gaden monastery with about 800 monks - the monks and teachers do not receive any salary, neither does the umze or the head singer. This is why their singing all day long with special melodies is something very precious.



Our organisation, our Gangchen group, does not receive a salary either. We do everything without pay, we do not receive a salary, which is why we are following the same direction.



Rabne Chenmo Fire Puja performed by Sherab Rinpoche









Lama Gangchen World Peace Foundation
 United Nations Affiliated Non Governmental Organisation in Special Consultation with ECOSOC

International Conference: Borobudur 2014

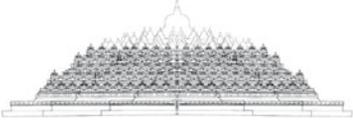


February 2014

Borobudur: an education for the third millennium

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“BOROBUDUR 2014” PROCEEDINGS

Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrococosms



Homage To The Great And Enlightened Masters Who
Planted The Seeds Of Love And Compassion
In The West In This New Era

Requesting the blessing of Borobudur for all sentient beings
& for healthy inner and outer environments and for world
peace. And a request for blessings to reveal hidden meanings
of Borobudur, to bring ancient cultures to the forefront in a
modern scientific way





DECLARATION

We, the organisers, sponsors, speakers and participants to the conference

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An education for the third millennium
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World Interfaith Harmony Week

Determined to advance love, compassion, tolerance and peace for all sentient beings,
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Dedicate ourselves unreservedly to address issues with a spirit of determination,
hope, cooperation and solidarity, to develop a culture of peace.

We choose Ten Peace points that all beings may:

1. Cultivate happiness and its causes
2. Overcome any suffering and its causes
3. Never be separated from the Great Happiness which is beyond all misery
4. Always dwell in Equanimity with each and everyone
5. Recover from the sickness of mind and body pollution
6. Enjoy relative and absolute health now and forever
7. Relax in a pure and healthy outer and inner environment now and forever
8. Enjoy inner and outer world peace now and forever
9. Be merciful and tolerant for bringing peace on Earth
10. Protect, respect and save our precious Mother Earth

By all Human Beings Attention
By all Holy Beings Blessings
By Inner Scientist Shakyamuni Buddha's Blessing

Borobudur February 2014

LGWPF International Year of Professor Pandit Lokesh Chandra



Speakers

Special Interreligious Prayer Dedications and Blessings with Venerable Indonesian Buddhists

In the Holy presence of the
Most Venerable Kyabje Domo Geshe Rinpoche Losang Jigme Ngak-Gi Wangchuk

Prayers and Welcome Speeches

Speakers

T.Y.S. Lama Gangchen Tulku Rinpoche - Lama Healer (*Himalaya*)
The Feminine Buddhas of Borobudur

Lama Michel Rinpoche (*Brazil*)
The 5 Dhyani Buddhas and the 5 Great Mothers as represented in the inner offering as the transformation of the 5 elements and the 5 essential wisdoms.

The daily inner cycle of breathing and element energies according to Guhyusamaja

Lama Caroline (*England*)
Women in Buddhism

Doctor Franco Ceccarelli (*Italy*)
My pilgrimages to Borobudur over 25 years

Claudia Sobrevila (*Venezuela/USA*)
The inner and outer Borobudur Environment

Daniel Calmanovitz (*Brazil*)
Being in Peace

Bel Cesar (*Brazil*)
Self Regulation

Peter Webb (*Australia/Brazil*)
Plants and nature: touching people in an unconscious way

Eduardo Gonzales (*Spain*)
Religious or scientific attitude?

Bernard Gesch (*England*)
Developing a peaceful mind

Written Contributions:
Professor Nirmala Sharma (*India*)
Godesses at Borobudur and Yogic Concentration

Swami Nityamuktananda (*England*)
It takes two to dance the eternal Dance

Lama Dechen (*Germany*)
The female principle of Tibetan Buddhism

Anne Vogt (*Switzerland*)
Embracing Cosmology beyond Concepts



LO ter jam pel nying po luk SANG chok
Dzin la JIG drel tuk tob da ME ching
Nyen gyu men NGAK ta cho nam dak GI
Gyun pel ma we WANGCHUK shab ten shok

O fearless One, with peerless, powerful mind,
You carry the essence of Losang's treasury,
The supreme, noble teachings of Manjusri Tsongkapa.
Please live long O Lord of Speech,
Ceaselessly spreading the instructions
On the pure view and action of the Whispered Lineage!

(This name and wish fulfillment prayer was composed and offered to Losang Jigme Ngak-Gi Wangchuk, the supreme reincarnation of Domo Geshe Rinpoche by Kyabje Trijang Choktrul Rinpoche on the 13th Day of the 7th Month in the Year 2006).





Kyabje Domo Geshe Rinpoche Losang Jigme Ngak-Gi Wangchuk

Kyabje Domo Geshe Rinpoche Losang Jigme Ngak-Gi Wangchuk was recognized and confirmed as the authentic reincarnation of Kyabje Domo Geshe Rinpoche Ngawang Jigme Chokyi Wangchuk by Kyabje Trijang Choktrul Rinpoche after careful divination, invocation of the Dharmapala, and prayers spanning a period of four years (2002 to 2006). The previous Kyabje Domo Geshe Rinpoche was also recognized by previous Kyabje Yongzin Trijang Dorjechang jointly with Kyabje Pabongkha Dorjechang.

This holy reincarnation of one of the greatest present day Mahasiddhas was born in New York, USA on the 2nd of June, 2003, in the auspicious month of Saga Dawa to ethnic Sikkimese parents belonging to the Lingmo Kazi family who were orthodox Nyingmapas. Due to the great obstacles that usually accompany the birth of such an emanation and the degenerate times we live in, Rinpoche's family faced unbelievable opposition and harassment. As such, it was only after establishing beyond any doubt that their son was indeed the true and unmistakable reincarnation of Kyabje Domo Geshe Rinpoche that his parents finally consented to offer their only son two years after the recognition. During this period, Rinpoche revealed himself to his parents on many occasions and the miracles that accompanied him is legendary now among his devotees. Today the parents are convinced that they have done the right thing and are happy in the knowledge that they have had the privilege of playing a positive role in the continuation of this holy lineage.

His official enthronement took place at Dung Guen Samtencholing, Darjeeling, his principal monastery in India on the 3rd of March, 2008. This joyous occasion was attended by thousands of devotees from all over the world including members of The World Fellowship of Buddhists and the Representative of the US Consulate. Thereafter, he was enthroned at Tashi Choling, his monastery in Kurseong, West Bengal; and then at Enchey House, the ancestral home and seat of previous Domo Geshe Rinpoche in Gangtok, Sikkim. On 23rd June, 2008, he was enthroned at Gangjong Namgyel, Lew Beach NY, the US residence and headquarters of the previous Domo Geshe Rinpoche. The enthronement was presided over by Kyabje Trijang Choktrul Rinpoche and Kyabje Yongyal Rinpoche. Gangchen Rinpoche, Achok Rinpoche, Lama Michel Rinpoche and Zawa Tulku Rinpoche attended, as well as Kuten Lama the Oracle of Dorje Shugden from Bloomington USA. Geshe Helmut Gassner attended as Gonsar Rinpoche's representative. Kyabje Phabongka Rinpoche too sent his blessings and a Representative (Khentrul Rinpoche).

He was formally enrolled and enthroned at Shar Gaden Monastery on 25th April, 2009. He is presently studying at Shar Gaden with several tutors, as well as continued contact and guidance of his spiritual Guru and Mentor H.E. Kyabje Trijang Choktrul Rinpoche.

The 1st Domo Geshe Rinpoche Ngawang Kelsang studied at Tashi Lhunpo Monastery, Tibet from where he received his Kachen Degree.

The 2nd Domo Geshe Rinpoche Ngawang Jigme Wangchuk studied at Sera Monastery, Tibet till he received his Geshe Lingsa Degree.

The official seat and premier monastery of this profound lineage was Dhungkar Gonpa Monastery situated at Domo, Tibet on the border with Sikkim, India. This monastery has remained loyal to its lineage and has accepted Losang Jigme Ngak-Gi Wangchuk as the true reincarnation of Kyabje Domo Geshe Rinpoche.





Lama Caroline, England

The lives of Domo Geshe Rinpoche

We are very lucky that Domo Geshe Rinpoche has come to visit us here. Domo Geshe Rinpoche is one of the most famous incarnation lineages in Tibetan Buddhism. His first incarnation was Shariputra, the wisest of all Buddha's disciples. If you read any of the Perfection of Wisdom sutras, it is always Shariputra who is asking the questions. In my mind, it is really amazing to think that Shariputra is with us, truly amazing! Rinpoche was saying how clever this incarnation of Domo Geshe Rinpoche is. He has already memorised everything that monks have to memorise in the geshe studies, all the texts, plus, he is following a university in America, learning five languages, and he is only 11 years old! It is really amazing! In him, you can really see the quality – how he is going from life to life – of the mental continuum.

That is the first truly amazing aspect. Kyabje Trijang Rinpoche was Chanaka, the Buddha's charioteer, and Domo Geshe Rinpoche was Shariputra. We are somehow extremely fortunate, thanks to certain amazing good karma, good fortune, to be able to come into contact with these very high beings, through the grace of our guru, Gangchen Rinpoche, who is kindly introducing us to all these people. I have a very nice biography here, I will read it to you.

His biography was written by Ursula Bernis, an American disciple of Domo Geshe Rinpoche, who passed away some years ago due to cancer, thus cancelling any karmic debts of all lives and opening the great joyfull path to enlightenment. Before she died, she wrote this very nice biograhly. I will now read from it:

"It is not possible to present a complete biography of the Gelugpa tradition's greatest Mahasiddha. Since his deeds pervade so many different realms and levels, only a fraction can be traced by ordinary beings. In addition, like the most perfect of all the Kadampas throughout history, he hides his enlightened deeds better than anyone else today does or can. Anything that could be taken as praise of himself he will not comment on directly."

(Ursula is talking about Domo Geshe Rinpoche's last life, the previous incarnation; it is interesting because we can also see that his new incarnation may have similar traits).

Consequently, most of what we know about Domo Geshe Rinpoche is from eyewitness accounts of those who were near him and their vision is not perfect. This biography was collected from the following sources. Firstly, the lineage prayer, composed by Kyabje Trijang Dorje Chang, then also the



book 'The Way of the White Clouds' by Lama Govinda (if you have not read this book, you should, it was one of the first books I ever read about Buddhism), where he talks about how he is going to Darjeeling or somewhere and he meets various masters including Domo Geshe Rinpoche and becomes his disciple. Among these masters was Gangchen Rinpoche – it is a very nice book.

"There are three sources, one is Trijang Rinpoche's prayer, then there is 'The Way of the White Clouds' by Lama Govinda, as well as many accounts of different disciples. There was also a secret biography but it was lost. This legendary figure's previous incarnations are said to include Shariputra, the wisest of all Buddha's disciples; Mahasiddha Gyahadhara; Dharmashri; Munijana; Tomisambhota, who introduced the Tibetan language and organised what we now use by going to India where he studied and formed what we now know as the Tibetan language; King Trison Detsun, who reigned at the time of Padmasambhava; Dron Thonpa, Atisha's lay disciple; the very famous Milarepa; Kedrub Rinpoche, one of Lama Tsong Khapa's two main disciples together with Gyaltsab-je; Dragpa Gyaltsen, who I am not quite sure is perhaps one of the past incarnations of the Protector. These are the many famous past incarnations of Domo Geshe Rinpoche."

"Domo Geshe Rinpoche was especially famous for his non-sectarian attitude and his great kindness extended equally towards all. His fame was known throughout Tibet and the entire Himalayan area, from Kashmir to Assam. He travelled far and wide on pilgrimages through these areas and spread the pure teachings of the Buddha. In the process, he established the first Gelugpa monasteries in the earlier part of the 20th century in regions where before there were none, such as Kalimpong in Darjeeling. Domo Geshe Rinpoche was one of the first Tibetans to go repeatedly on pilgrimages to sacred Buddhist sites in India when this was not yet a tradition for Tibetans. Nowadays, they do this, after they go into exile, but before, they didn't usually go to India, therefore, Domo Geshe Rinpoche was one of the first Tibetans to go there together with Lama Kachen Sapen La. Together with a monk from Sri Lanka, he revived Buddhist practice at the Great Stupa of Bodhgaya. At the time, Bodhgaya was controlled by a Hindu king and his militant followers. Domo Geshe Rinpoche's name is known throughout Tibet, from the remotest regions of the Changtang, a large desert in the north of Tibet, to the most eastern outposts of Amdo and Kham, where he was particularly loved, not only by courageous warriors who searched for his protective amulets, but by people from all walks of life. He had many different activities in Tsang, central Tibet, where Tashi Lhunpo is located. Usang, on the other hand, is in central Tibet, where Lhasa is located. He was openly praised by both His Holiness the 13th Dalai Lama and by the 9th Panchen Lama. Domo Geshe Rinpoche's fame extends to Mongolia, China, Japan, India, Sri Lanka and many Western countries. In the Indian part of the Himalayan region, he is known as the Precious Doctor of Chumbi, as he heals people with a variety of methods. The famous and sacred Domo Geshe Rinpoche pills are made from hundreds of sacred medicinal ingredients and are unequalled in power. They have healed many hopeless cases. The pills multiplied by themselves. In modern day Tibet, especially in Domo, many people who have never met him have a deep and unshakable faith in Domo Geshe Rinpoche.

Many people in the West developed a deep-lasting faith in Buddhism by reading about Domo Geshe Rinpoche's deeds in the book 'The Way of the White Clouds'. This book played a great role in introducing Mahayana and Vajrayana Buddhism to the West, marking Domo Geshe Rinpoche's influence on the future of Buddhism in the West. Several international Buddhist organisations, especially in Germany, trace their founding charters back to Domo Geshe Rinpoche's teachings, with Buddha Maitreya as the focal point. Domo Geshe Rinpoche's non-sectarian approach, which embraces the complete teachings of the Buddha, has been emphasized.

Not only has the fame of Domo Geshe Rinpoche's name and deeds been spread in this unparalleled way, his monasteries also have their unique place in Tibetan history. Dunkar gompa, located on top of a mountain spur in upper Domo, became the first Gelugpa monastery in that area after it was entrusted to Geshe Ngawang Kelsang in 1901-1902. Later, many other smaller monasteries came under Dunkar's (Dunkar means white conche) monastery's administrative umbrella expanding



across the border in India. Dunkar gumpa also became the seat of the famous oracle of Dorje Shugden who was consulted by people from all over Tibet (*see photo on the right*). The monastery hosted His Holiness the 14th Dalai Lama, and his government twice in the 1950's for a long period of time. At the crossroads between India and Tibet, Dunkar gumpa became a stopping place for most Tibetan and foreign dignitaries on their way to and from Lhasa. Thus, Domo Geshe Rinpoche's places were open to a certain international movement that was unusual for Tibet at that time. The incarnation of the late Domo Geshe Rinpoche was born across the border in Sikkim (here we refer to the previous incarnation that passed away; now we have the new incarnation). The previous incarnation was born in Sikkim. Actually this new incarnation was also born in Sikkim. This can be taken as a sign for the direction Buddhism would take in the future. Domo Geshe Rinpoche was the only high Tibetan lama at that time ever to have taken rebirth in Sikkim (he had clairvoyance,



he knew what was going to happen in Tibet; he was born in Sikkim with an Indian passport so that later on, his exile was easier). In Sikkim he was born into an aristocratic family who had facilitated the journeys of most of the early Western explorers to Tibet, for example, Tucci, as well as others. This Tibetan family helped all these people, the early tibetologists, in Western Tibet. Today, the monasteries established by the previous Domo Geshe Rinpoche outside of Tibet, are repositories of unbroken tradition. Skilled in moving across the borders of very different worlds, with great ease and for a very long time, Domo Geshe Rinpoche, in upholding the Buddha's tradition, knows how to avoid the extremes of absolute modernism, which destroys the heritage of the past. He is, in fact, keeping the best of the dharma tradition without getting lost in the modern world."

"Now they give a few examples of his miraculous achievements, his past incarnation. Geshe Ngawang Kelsang, who later became known as Kyabje Domo Geshe Rinpoche, was born in 1866 in the Shang district of Tsang. His birth was accompanied by various good signs that were observed by his mother and his father who was a tantric practitioner as well as by other people. It is said that the purpose of his birth was to tame different kinds of beings. When he was four years old, Vajrayogini herself manifested and offered him food brought from the realms of the dakinis. At the age of eight he entered the Tashi Lhunpo monastery, there he listened and studied with great intensity. The name Ngawang Kelsang was offered to him by the Panchen Lama, the human incarnation of Buddha Amitabha. When he was young, as they were doing the haircutting ceremony, many wonderful and glorious phenomena occurred. Later he took full ordination as a monk from the incarnation of the great translator, Lochen Rinchen Zangpo Rinpoche. Lochen Rinchen Zangpo was very famous in Tibetan history for translating from Sanskrit to Tibetan many different things.

Geshe Ngawang Kelsang studied at Tashi Lhunpo Shartse college for twenty years, where he completed the Kachen degree. Lama Gangchen also has a Kachen degree, Tashi Lhunpo's equivalent of the Geshe degree of Central Tibet's great monastic universities."

"Once, while circumambulating Tashi Lhunpo monastery, an emanation of Tara appeared to him and advised him it was time to go and meet his root guru, the highly realized master and ascetic



Lobsang Tsurpa, who was staying at the time in an isolated place called Traka Tasso far to the west of Tashi Lhunpo. It took Domo Geshe Rinpoche some time to find this master, also known as Ranjung Lama Lobsang Tsurpa. Geshe Ngawang Kelsang offered him, amongst other offerings a seal, marked by the letter 'Ah' (the symbol of emptiness). Although the guru was pleased, since the letter 'Ah' is the best of all letters, as states the Perfection of Wisdom sutra, he did not make it easy for Geshe Rinpoche to receive teachings. In fact, he tried to send him away several times and often scolded and reproached him. Nevertheless, Geshe Rinpoche was persistent and eventually received teachings, especially on the root text and commentaries of the Nguchul Dharmabhadra tradition, which we are also using in our tradition. Many of the pujas we do, for example, five Heruka, white Heruka, as well as many different things that we practice thanks to Rinpoche are from Nguchul Dharmabhadra. At one point, the greatly accomplished guru, Ranjung Lama refused to supply Geshe Rinpoche with books, ordering him to find his own books if he wanted to receive further teachings. Thus he went far, to the great library of Tashi Lhunpo, where he set out to find the required text to continue his training. In the area of Nyalan, Vajrayogini herself manifested and offered Domo Geshe Rinpoche a book about the lineage. When the Guru conferred upon him the great empowerment of Five Deity Heruka of the Kadampa tradition at Milarepa's temple at Labchi - a very holy place of the Heruka Body Mandala - the Heruka Mandala and Deity actually manifested and said to him: 'You will be responsible in the future for the Heruka tantra'.

In different holy places along the Himalayan snow mountain range, in caves and isolated places, Geshe Rinpoche received teachings from the Guru, practiced, and actually saw the different meditational deities on more than one occasion, receiving their blessings, teachings, guidance and prediction. "Going on a pilgrimage to many holy places, the Guru and several of his disciples, including Geshe Ngawang Kelsang, made great effort to journey to Kathmandu in Nepal in the 1890's to renovate the Great Stupa of Swayambu. (It was not like us going to Nepal nowadays, a day flight on a plane, in those days, they probably had to walk or ride a horse or a yak, a longer and much more difficult journey). When they arrived in Kathmandu they began to rebuild Swayambu Stupa. The guru Ranjung Lama received assistance from divine beings to complete this difficult task, and several wondrous occurrences took place. It has been predicted that this magnificent deed will greatly benefit the disciples of the future. In future predictions, the guru pointed to Domo Geshe Rinpoche the future areas where he should practice as well as where his influence would be; the region where the Mumpas live in Nepal, Domo in Tibet, Bhutan, Sikkim, Nepal, Dagpo, Kongpo and India. He also foretold that Geshe Rinpoche would build three very special Maitreya Buddha Statues. Accordingly, Domo Geshe