



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 <sup>great medicine</sup> 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 (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.







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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.









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## 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 of 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 • Ladakh 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, Ladakh, 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](http://www.lgpt.net) and [www.worldpeacecongress.net](http://www.worldpeacecongress.net).

... Peace Culture

Transforming a culture of violence into a non-violent culture

Non-Formal education projects • Cultural project to develop a Wisdom Planetarium© based on the sacred mandala of Borobudur; peace library and peace culture museum, Italy • Lama Gangchen World Peace Service Association for social assistance and development.

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

in collaboration with different NGOs worldwide, such as: International Association of Educators for World Peace-USA, United Nations affiliated NGO; Medicina Alternativa-Sri Lanka; Lumbini Development Trust-Nepal; Lumbini Interactiv Research "Hida Budhe Jate" Cast the Sleeping Elephant Trust-USA; World Peace Prayer Society-Japan, United Nations affiliated NGO; Earth Society Foundation-USA; Dammakaya Foundation-Thailand, United Nations affiliated NGO; China Society for Promotion of the Guangcai Programme-China, United Nations affiliated NGO; China Association for the Preservation of Tibetan Culture; Projeto Saude e Alegria Indigenous NGOs-Brazil; Wu Tai San World Buddhist Foundation, China-NGO; Children of the Earth-USA, United Nations affiliated NGO; a founding Member of CONGO Committee on Spirituality, Values and Global Concerns at the United Nations in Geneva and New York; and so forth.

Conferences dedicated to International United Nations years and decades include:

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

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002: International Year of Mountains and eco-tourism; 2003: International Year of Freshwater and Literacy Decade: Education for all; 2004: International Decade of the World's Indigenous People (1995-2004) and Literacy Decade: Education for all; 2005: UN Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals, dedicated to the 60<sup>th</sup> 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 66<sup>th</sup> 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](http://www.lgpt.net)

[www.worldpeacecongress.net](http://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
- SENEGAL
- SINGAPURA
- SPANYOL
- SWISS
- TANZANIA
- THAILAND

FIHAK SWASTA

- RAKYAT INDONESIA DI DAERAH  
DAN DI LUAR NEGERI
- AMERICAN COMMITTEE  
BOROBUDUR INC.
- JAPAN ASSOCIATION FOR  
RESTORATION OF BOROBUDUR  
IN COOPERATION WITH  
ASIAN CULTURAL CENTER  
UNESCO
- COMMEMORATIVE ASSOCIATION  
OF THE JAPAN WORLD EXPOSITION
- NETHERLANDS NATIONAL  
COMMITTEE FOR THE RESTORATION  
OF BOROBUDUR
- GENERAL LOTTERY BOARD  
NETHERLANDS
- BOROBUDUR RESTORATION  
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 15<sup>th</sup> 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



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## 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

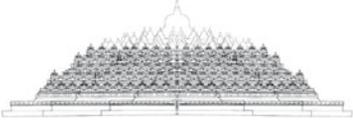


February 2014

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## DECLARATION

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

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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 13<sup>th</sup> Day of the 7<sup>th</sup> 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 2<sup>nd</sup> 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 3<sup>rd</sup> 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 23<sup>rd</sup> 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 25<sup>th</sup> 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 1<sup>st</sup> Domo Geshe Rinpoche Ngawang Kelsang studied at Tashi Lhunpo Monastery, Tibet from where he received his Kachen Degree.

The 2<sup>nd</sup> 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 20<sup>th</sup> 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 9<sup>th</sup> 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 14<sup>th</sup> 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



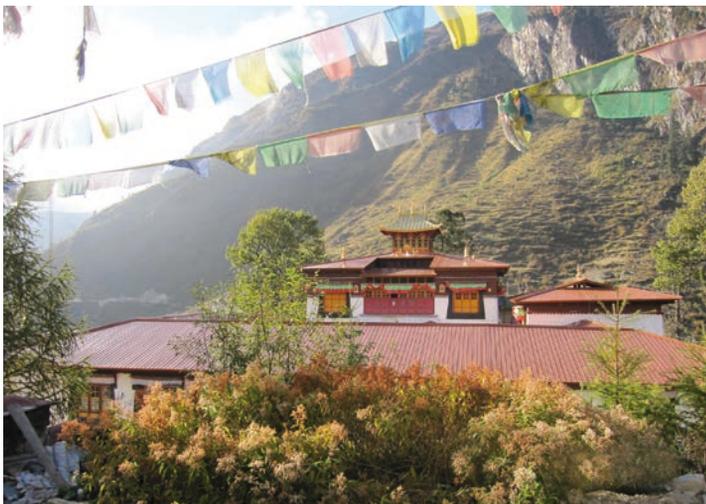
Rinpoche went to Tawang, where the Mumpas live, as well as to other holy places in southern Tibet. There he practiced the Chod or the cutting of the ego practice in fearful cemeteries.

He also meditated in a cave at Tatsang in Parro in Bhutan. One morning, as the sun rose, Vajrayogini herself appeared in the form of a fifteen-year-old girl and woke him from his sleep, urging him to turn the Wheel of Dharma. This was necessary she said because the beings in the Himalayas were in danger of falling down the slope of wrong views regarding the dharma and their minds were wrapped in darkness. "When Domo Geshe Rinpoche received the Vajrabhairava empowerment, he directly beheld Yamantaka and the thirteen deities. While meditating near Gangrin in Lower Domo, Geshe Rinpoche lived on fruits, berries and herbs found in the deep and dense forest surrounding the cave. In Southern Tibet he survived by doing the practice of Chulen - the taking of the essence. First he did Flower Chulen; in this place he was also doing Stone Chulen (actually, Gangchen Rinpoche has all these texts - Flower Chulen, Stone Chulen and Water Chulen, by which one survives on the energy of the elements). In Gangring, Geshe Ngawang Kelsang had many extraordinary visions: The Thirty-Five Confession Buddhas manifested directly to him, and when some evil beings tried to interfere with his practice, he rose in the form of Heruka and subdued the obstacles. He also went to Upper Domo.

*(At this point, Lama Caroline speaks to Lama Michel Rinpoche) "Have you been to Domo?", she asks*

Lama Michel replies: "I was in Domo with Rinpoche two years ago, in 2012, it is actually nowadays quite difficult to get there because it is a very restricted area due to it being exactly at the border between India, China (Tibet) and Bhutan. If you look at the map, this area is a little triangle pointing down, inside the triangle is China (Tibet), on one side is India, and on the other is Bhutan. The monastery is there, it is not so large, actually, it was destroyed during the Cultural Revolution and was rebuilt not long ago. In fact, it is Rinpoche's nephew, Kachen Wangchuck, who is taking care of the rebuilding work in Tibet. When they finished rebuilding it, there appeared a very auspicious sign.

Above the location of the monastery, there is a famous cave where Domo Geshe Rinpoche used to do all his meditating, it was there where his famous healing pill was made. Also, Lama Gangchen Rinpoche has a very strong connection with Domo Geshe Rinpoche because there are not so many healing lamas - lama healers - in the Gelugpa tradition. Lama Gangchen, as you know is a lama healer, and Domo Geshe Rinpoche has also been a very famous and powerful lama healer. The place where his healing pill was made was in fact in this small cave. I saw it from afar, although I never did go up there.



Around Domo Geshe Rinpoche there have always been many magical events. It seems that one of these last events took place when around the symbol of the monastery - a white conch - a swarm of bees made a very large bee-hive. People saw this as quite auspicious, although at a certain point it became a bit dangerous as the bees were very powerful, big and strong, with the danger of people

getting stung by them. Therefore, people from the government came and took the bee hive away. When they took it away - and I saw the picture of it - what was very interesting was that when they took the hive down, it had the perfect shape of a conch. The way it was formed, as they took it down, could be seen as having the perfect shape of a conch.

Shortly after, there was unfortunately a very strong earthquake in the whole region. In fact, I was in Tibet when the earthquake happened. At the monastery, quite a lot of the rebuilding work fell down then, the only thing that didn't fall was the area around the Stupa, where the Stupa of Domo Geshe Rinpoche is. Actually the walls of the four sides fell down but the Stupa remained standing; all the pillars and ceiling remained, the rest fell down. Just a few months ago, they received the money from the government to rebuild the monastery of Domo Geshe Rinpoche. So we hope that now, with the new reincarnation, they will be able to rebuild the monastery also in Tibet, which is not an easy place because of being on the border. Before the border it was an easy place for many people to pass, now the border has become a place where it is difficult for everyone to come to; it is very controlled. Even though there is the border, there is the project to make it open between India and China, but for now its very much closed."

Lama Caroline asks: "How far is this from Gangchen?"

Lama Michel replies: "From Gangchen, if you go by car as we have been going, it takes more or less a whole day. A very, very beautiful place. As you go to Central Tibet, it is a day's journey on the other side of the mountain. The area is very dry; the whole of Central Tibet is very, very dry. When you go there (to Domo) it is not so high, in altitude; it is lower and very green, not dry at all. In fact, there is a lot of water there, which is why it's very, very green, a very beautiful place".

Lama Caroline says: "I am asking this because just now, this biography talked about this cave in Domo, where he was meditating and where yetis were coming and bringing him food. At that time, Rinpoche's previous incarnation called Kachen Sapen-la was also around there somewhere. That is why I wanted to know how far it was from Gangchen".

Lama Michel: "He was in fact in Gangchen; from Gangchen it was a week long journey on foot!"

Lama Caroline: "They were actually called the 'three vajra brothers', that is, there was Domo Geshe Rinpoche - two lives ago, there was Kachen Sapen-la, who was Gangchen Rinpoche's past incarnation, then there was a third, I do not know if he actually was the Guru. I am trying to look this up here, in the biography. Rinpoche is always saying, or, he has often said over the years, that they used to have a yeti postal service, that brought them things, this "MeGo", as it is called, comes out of the shadows, so to speak, bringing food, firewood and things to the yogis. It says here that Domo Geshe Rinpoche and presumably Gangchen Rinpoche as well, controlled the yetis like this. The yeti, or some deity, I am not sure which, offered a vow to protect them, a vow to protect Rinpoche's life."

Actually, many of the stories of Domo Geshe Rinpoche take place around the time of Gangchen Rinpoche's past life. For example, they went together on the pilgrimage to the holy buddhist places in India; from the time when they were meditating, they were very close in their past life. There were three of them; I was asking Rinpoche today what happened to the third? He said:

'Oh, he went to the Yamantaka pureland', therefore, he is not in the human world anymore. The third was a special yogi who was once married. At a certain point, his wife had two children, they were meditating in a cave, and she was, for some reason, unable to produce milk. So he began to produce milk and fed the babies himself while cooking. He had all sorts of special, miraculous abilities and he has now gone to the Yamantaka pureland.

*Kyabje Domo Geshe Rinpoche Losang Jigme Ngak-Gi Wangchuk  
giving the transmission of the Lama Tsong Khapa Guru Yoga.*



## Welcome Address

T.Y.S. Lama Gangchen - World Healer

*[sound of applause]*

There is no need to do this, to clap your hands, we need to meditate; where you are, your mind will go and your mind is united with my mind, minds working towards the same moment.

*[repeated sounds created in a bowl]*

My speech is finished, thank you very much.

This is something you have to learn. It is extremely important for us to know how to use sound correctly. Sound is something that is present at every moment of our life, there is no place without sound, therefore sound is always present with us and yet very often we don't know how to use sound correctly. We don't know how to use sound for our benefit. How we listen depends mostly on us. How we relate to sound, which sound we want to keep, which sound has meaning for us, all this depends mostly on us. Sound is something very important, it is also female in nature but, at the same time, something that is part of our own nature. We have our own inner sound which we very often take for granted, we say, 'I know, I know, I understand', but when we are listening to something the real question is, where is our mind? Is it really listening? Is it somewhere else? How do we relate to this sound? Are we able to perceive it? Are we capable of truly listening? To listen correctly is an important thing for us to learn, as is how to hold sound correctly and how to relate ourselves to sound in a positive way. This is really based on our own choice, it does not depend much on external conditions but most of all on our own choice or our ability to maintain a sound. I am sorry to say that in this present day this is something that is greatly lacking, this concentration and ability to recognise the value of sound from within our own inner state. Usually we tend to see it as something dependent exclusively on external conditions, although in reality it depends very much on the way we listen to sounds, on how correctly we relate to the sound itself. If we were able to learn how to do this it would make many things very meaningful.

For example, the moment I put a singing bowl on top of my head and I ring it, are you at least able to follow the sound with your mind. I am not doing this so that everyone claps, applauds, or anything like that. We need to be able to concentrate, we need to not let our mind wander in ten directions, be pulled by many different things, we need to try and keep it, hold it within the sound, as if we are holding our mind as one with the sound. This is what we need to do, because if we are able to do this, then we can direct our mind to many different places in a correct way, then we will not have a mind that is completely loose and goes all over the place.

That is why it is important for us to follow sound correctly.

It is important for us, because in Tibetan the word 'sound' has actually two meanings, depending on the way you write it. One meaning is actual 'sound', the other meaning is 'enemy'. That is why you should be careful to use sound correctly, so that it becomes your friend instead of your enemy. The way we use sound can determine sound to be our friend or our enemy and this depends on how we actually use the sound itself.

Today I need to give a speech. I had the idea of creating a conference and since the very beginning I have put a lot of effort into it, together with my secretaries Istar and Cosy. I asked Lama Caroline to write a speech for me and again she put a lot of effort into this over a long time so everything would be prepared. Once the speech was finished I read it and agreed it was correct. Actually, I was supposed to give this speech today because, first of all, it was my idea to make a conference and I



secondly I have put a lot of effort in it. I requested Lama Caroline to write what I told her to write, and she did exactly that, then I reread it and corrected it, went over it more than once, and so on. Isthar has also put in a lot of effort, so I actually should give my speech today; but I will not. The reason is, basically, that if I just say something here and now you may listen to my speech, you will grasp a few words that I say, maybe even retain some of it, but afterwards you will forget about it. So instead I have written what I want to say very carefully and you must read it for yourselves. I could ask someone, either Isthar, Lama Caroline, Lama Michel, or anyone else to read my speech out to you, but I am not going to ask anyone to do this because you are the ones who are supposed to read it.

This is not about just listening to something once, it is a matter of listening to something again and again, which is why you should read my speech. And you should read it a minimum of three times, better still ten times, a maximum of a hundred times. In fact, you should not only read it but reflect on it; once you have reflected on it, meditate on it. To understand something and meditate on that something is the process of 'tursam gonsum' - listening, understanding and meditating. This is exactly what you should do, because there is actually no problem when it comes to being able to obtain information, to obtain texts. We have put a lot of effort in to writing this speech and it is available to everyone, everyone who has received the book. Our sponsor has printed the book for us and I would like to thank Mr Kok who introduced us to Mr Chang, with the result that Mr Chang now always does all our printing. So, Mr Chang printed this, therefore if you read it you make his job of printing it more meaningful. If we don't read it, if we just keep it on a shelf, then there would be no point in having it printed. This is one of the reasons why you should read it a minimum of three times, more if possible, and then reflect upon it. Don't just see it as a formality or something like that but recognise it as something meaningful because it truly has a very profound and vast meaning within it. So please, really read and reread with care, because if I ask someone to read it here, then you just listen, catch few words, and it is gone. What I have written is also not the sort of thing that is usually presented at congresses and conferences. It is not just something that sounds nice, that people may like, or whatever, not just something to fill the time, fulfill an obligation.

I really created it with my prayer requests to all the buddhas, my gurus and yidams, truly asking the question: 'What can I do to help people? How can I really do something of benefit?' This means that there is also the basis of love and compassion within it. It has really been done considering what is best, what is the best way to help. This is something I do constantly. In the same way, whenever I go to the Stupa, in fact, whatever I do, I am always doing it inseparably with my guru and my yidam. As you see, everywhere I go, whatever I do, I always begin with Losang Gyalwa Kungye Yeshe Nyi, Om Ah Guru Vajradhara, and so on; I am always making requests, always inseparable from the guru. Something that is extremely precious is the sound of the guru when we say in Tibetan 'Lama Kyen', which actually means: 'Oh, please Guru, please'. And when we make this request to our guru this sound is so powerful that it is actually similar to a hook that is ready to take us out of the state of suffering towards a better rebirth. The hook needs to truly connect with the ring of faith; this works very well if we have our own ring of faith. When we have a ring, then the hook is working. So, whenever we listen to this beautiful sound, when we say 'Lama Kyen', when we say 'Oh please my Guru', the sound is very powerful because it connects us directly to our guru. It is like making the connection between the hook and the ring in order to take us out of our state of fear, our state of sadness, or whichever state we might be in. The same is true when I talk about using sound in a positive way, using it as our friend, so to speak, this is very important. Whatever I say, whatever I do, I am always doing it inseparably from my guru's blessing. The Guru Buddha is always present and this makes the whole difference. Actually, there are many different ways we can transmit the dharma, which is why I am always thinking 'What's the best way? How can I find the best way to teach the dharma? How can I find the best way to be of benefit to people? What is the best way to share the dharma with everyone?' In answer to these questions there are different ways: doing three prostrations; making three times requests; making mandala offerings, and so on, plus giving teachings. All this is fine but there is another way, which in modern times means sharing



in a congress/conference type of environment; I also accept this way, because this is your culture, this is the mentality, and it is all right. The important thing is to share the dharma. Some people ask me: 'Can I do my practice while I am sleeping in bed?' 'Yes', I answer, 'if you are allowed to do bad things in bed, why can't you do good things in bed?' The point is, we should practise the dharma in the best way, wherever we are, whatever we do. We should practise the dharma in any place, at any moment and in any form. There is no such thing as 'Here you can practise the dharma, and here you cannot practice the dharma!' It is very important for us to repeat our practice again and again. For example, there was a person who came here from Malaysia. He had read the Self-Healing practice many times and he came to ask some questions about it with his little book on Self-Healing, a very used and old copy printed many years ago. He didn't ask himself 'do I want a new copy?' He liked the old copy because of the many memories and feelings that went with it as he had read it so many times. There was a feeling that accompanied that copy and this is very important, this is good. We should not lose this type of feeling, we should generate and create this feeling; we can do this by reading, repeating, by maintaining contact in this way. Later, this person from Malaysia who had such great feeling towards the practice, merely took the sadhana and put it in his trouser pocket, which is also all right. The buddhas are in the ten directions, which means that they are also under our seat, you know. There are no boundaries for the practice of dharma and the main point is that we should, and we can, practise wherever we are, whatever we do. In other words, we should practise our own path to enlightenment in whatever form it may appear. This is very important: we shouldn't create boundaries, we should go beyond boundaries and be able to practice in all different types of conditions and situations.

I was going to give a speech today on the female buddhas and their relationship with Borobudur, but, as I said before, I am not going to give any speech. I am not going to read it, nor am I going to ask anyone to read it out loud, because I want you to read it. This is a request that I make to all of you, that you read it, because there is no doubt that you all have the paper available to you and that you can read it anywhere you like. The doubt lies in whether you will read it or not. If you want to read it on the toilet, that is also all right, no problem! The important thing is that you read it. So, please, do so.

We like to listen to nice sounds that we enjoy, therefore we need to use the sound we are listening to in a way that is positive; we need to use the sound as medicine, we need to use the sound as a friend, we need to use the sound as healing power and as spiritual company.

Actually, sound possesses female energy; sound is female by its nature. Female energy, the female aspect, is something that is part of life, we cannot live without it, existence is not possible with just the male aspect so the female aspect is essential. Someone might say, 'Oh I don't like the female...' but actually we cannot live without the female part; that is not possible for any of us. Thus we have the example that sound is female, just as the elements are female energy. Our own existence depends on the union of male and female, we even need the female aspect when reaching enlightenment as we need a female part to depend on the Mother of the Perfection of Wisdom in order to reach enlightenment.

Whatever name we might give it, when we look at the Six Perfections the last and most important of all is the Perfection of Wisdom, which manifests in a female form. If we look at the Ten Perfections it is the same. And if we look at Method and Wisdom there is always the presence of wisdom, wisdom being female. So the female aspect is present in our life, in our path, and in everything we do, therefore it is not possible to become detached, separated or independent from it. Going back to sound, it is really important, once again, for us to use sound in a positive way, which is why Buddha, by understanding sound, actually uses it in a particular way so as to help us become free from our cycle of samsara existence. He truly shows us the sound that actually becomes medicine; shows us sound and helps us use sound in a way that is an antidote to our suffering. If we see things from a different and opposite direction, sound can also be a very destructive force, it can create sickness and enemies, sound can even create wars, fear and so on.

Over the next few days we will hear Lama Caroline and Lama Michel talking about the female energy of Borobudur, as well as Claudia and other friends. We therefore have many positive and constructive things to listen to. I am not going to talk more about this; the important thing is that you have a commitment with me: you are going to read the speech a minimum of three times, possibly ten, and a maximum of one hundred, thank you. If you do not keep the commitment, what is the point?

I am here now looking at all of you, and you are here looking at me, we are all in the midst of very warm feelings, also a lot of heat. We are suffering from the heat and so we are staying inside here all day. What is the point of all this? Do you know? The point is that we stay here the whole day and then at the end of the day we should go away saying: Yes, it was very hot, there was not much space, it was uncomfortable, but 'I got something'. That is the point we need to reach, where we can say: I received the benefit, I understood something that is beneficial for my life.

*By the Power of the Truth, by all Human Beings' attention, by all Holy Beings' blessings, Violence Sound be transformed into Non-Violent Sound, Peaceful Sound, Beautiful Sound, Spiritual Sound, now and Forever, by Inner Scientist Shakyamuni Buddha's Blessings.*

*By the Power of the Truth, Violent Touching be transformed into Non Violent Touching, Peaceful Touching, now and forever, by Inner Scientist Shakyamuni Buddha's Blessings.*

*By the Power of the Truth, by all Human Beings' Attention, by all Holy Beings' blessings, Violent Looking be transformed into Non-Violent Looking, Beautiful Way of Looking, Peaceful Way of Looking, now and forever.*

*By the Power of the Truth, Violent Speaking be transformed into Non-Violent Speaking, Beautiful Way of Speaking, Peaceful Way of Speaking, now and forever; by Inner Scientist Shakyamuni Buddha's Blessings."*

When we talk about using our five senses positively we can even use the sense of smell in a positive way. Normally we have a negative way of reacting to smells, usually bad smells, 'this or that smells bad.... these boots....' which is why we need to buy all kinds of small bottles with nice smells inside, you know. This is actually something that belongs to the new modern culture. There is a lot of suffering and violence associated with the sense of smell, with how things smell, even with how we relate ourselves to smells. It is important for us to have a positive relationship with the sense of smell so as to not experience it in such a difficult way, so as not to see it as a cause of suffering, and so on. This is important, but the same things also relates to other senses, such as taste, touch and so on, otherwise everything ends up as our enemy. We need to make things our friends instead, we need to make things positive, and this depends on the way we use our senses in relation to everything around us. It is so important for us to actually use our senses in a peaceful manner, to use our senses peacefully. In the way we look at each other, the way we listen, the way we talk, and so on, in all of this it is important for us to use our senses peacefully so we can then really learn something, and really make a difference. What truly makes a difference is when we are able to use our senses positively and peacefully. We might see this in our past actions and think 'It's true, I already did that, had so many negative experiences by using my senses in a violent way, enough! I don't need to continue to follow that way!' For example, take jealousy for instance, jealousy is something that is very harmful to all of us. But once we have seen it, once we see that by being jealous we have destroyed friendships, created arguments due to our jealousy and caused so much suffering, both for ourselves and for other people, once we have seen others fighting to the point where friendships are broken and families divided, we say to ourselves: 'I am not going to follow jealousy any more, I am not going to give it importance, I am not going to give it space as it is harming my body, my mind, my liver. Why do I need it? I don't need to follow jealousy anymore, because reacting to jealousy is extremely harmful.' Once we see that jealousy really harms us we will then be able to say: 'Okay, that's enough; stop! I am not going to follow this type of mind any more.'



In the same way, we should have a similar approach towards all our five senses; towards everything that we normally use violently. We shouldn't act in a harmful way any more. Why? Because we have already seen - and we don't need a teacher or a doctor to show us - we have already seen that we need to follow and respect our own experiences. When we have a positive experience we should follow it; but if we have a negative experience we should abandon it. We don't need anyone to tell us that we don't need to follow a certain religion, that we don't need to follow a specific system, or whatever, in these situations we know that we need to respect our own path. So once we see that something is really harmful to us why would we need to continue to follow it? There is no point in something that is a negative experience, we just need to let it go, we don't need to be attached to negative things, to the things that harm us. We need to let them go; we need to stop following them. Going back to what I was saying about using our five senses in a violent way, it is something extremely harmful. We have seen it, we know it, so we don't need to follow anything that is harmful to us. All of you here possess so much knowledge, for example you all know what to eat - this is good for this, don't eat that it's bad for you, and so on. You know so much more than I do when it comes to such things. And yet, I know things that you don't know. I know that if you use your senses positively you don't need anything else. For example, you like it when we talk about enlightenment and so on. What do we need to become enlightened? We need to use our five senses positively. Reaching enlightenment is not about reaching a state that is disconnected from where we are right now. Even when we reach enlightenment we have the five senses within the state of enlightenment and these are the continuity of the five senses that we have right now. Reaching enlightenment does not mean becoming totally independent and totally disconnected from what we are right now. Reaching enlightenment means actually developing what we are right now, actually making what we are right now better and better, it means using everything in a different way. Then we can reach speech enlightenment, for example, sight enlightenment, touch enlightenment, and so on. Therefore we can have the enlightened state of our five senses. This is actually possible by transforming them, by using them in a peaceful and positive way.

People come to me and say, 'Rinpoche, I really want to reach enlightenment, please show me the actual path to enlightenment, please teach me about emptiness' and so on. This is what I am doing right now. I am telling you to use your five senses in a peaceful way. When we say the word 'emptiness' the definition of emptiness is basically the simple non-existence of the object of negation. In this case our object of negation is violence. This is what we need to eliminate, this is the kind of emptiness that we need to generate, otherwise if we talk a lot about emptiness but we continue to use our five senses in a violent way, what is the point? First of all, and most important, is for us to actually use our five senses in a positive way. If you are really able to transform the way you use your five senses from a violent way, as it is now, to a non-violent peaceful way, then you don't even need mantras, you don't even need prayers, you don't even need visualisation, you don't need anything else because that is all that you need - to use your five senses in a correct and peaceful way. That is our objective. Otherwise if you have all of these things - mantras, prayers, visualisations but you do not change how you use your senses you are missing the point. When we use our senses correctly they will actually act as an antidote, a tool for eliminating the ignorance of grasping at inherent existence, and in this way we can actually realise the state of emptiness. This is truly very important. If we do not use our five senses positively and we continue to use them violently, whatever else we might do it will not be fulfilling. Therefore it is really very important for us to constantly use our five senses in a positive way.

There were many great masters, mahasiddhas, rishis, and so on who, by the state of the realisation of their own minds and by the way they used their senses, were able to transform everything in a positive way for themselves. It didn't matter what happened, where they went, in what situation they found themselves, things simply just worked out well. This was because of their own inner state, their own constant correct use of their senses, constructively and peacefully. On the other hand, if you don't use your senses in a peaceful way then anything you do, wherever you go, it will not be a satisfying experience, on the contrary the experience will not be good enough, will not be fulfilling.



This is why this is so important. I am not saying that I am a great yogi or a great mahasiddha, I am just, as you know, a simple Tibetan lama among all Tibetan lamas. I am a very small lama but nevertheless I have some experience, and this is what I am sharing with you. First of all comes the importance of knowing how to use our senses correctly. Once we see there is something that is not beneficial for us all we need to do is abandon that something, without any excuses, without any attachment to our violent behaviour, and so on. This is how we can actually make a difference.

So every time we engage in violent action, violent speech, violent thought, violent attitude of jealousy or anything similar, all this negative behaviour, all these negative actions, they are all born from the ignorance of grasping at inherent existence of self and phenomena. The moment we are able to oppose any of these attitudes, the moment we are able to apply an antidote to any one of them, then we are then indirectly going against ignorance. But we are not directly applying an antidote against ignorance, we are actually applying an antidote against one of the fruits and results of ignorance.

I am going to stop here now because I don't want to say too much. I said earlier on that I was not going to give a speech but if I talk too much now there was no point in saying I was not going to give a speech. I also see the importance of actually giving time to the many things that we have to do. One of the reasons why I chose not to read my speech, and to make you read it instead, was to make space for other people, for the other things that we still have to do. Without counting today I am still here with you for two more days, so we need to use this time to the best of our abilities; we really need to do this. We have many things to do, many things to say, many things to listen to, many things to look at, and that is why I really want us to use our time in the best way possible.

For example, today I still want to show you and share with you some of the work that is being done in Brazil. In Brazil I have founded an organisation, a foundation, and very good work is being done there. I want you to see this work, see how it is like having something new to understand, it is like seeing completely new things that have been happening. This is very good for us because it gives us a new understanding of things, and this is why I want to share with you the work being done in Brazil, so we can look at it together and we can rejoice in it, learn from it, and so on. You know how often I say 'Peace Day'. Saying 'Peace Day' is very easy, and yet to make a 'Peace Day' is not that easy. Saying it is very easy, but how do we put it into practice? Also very easy! One day! We can say this is easy because we are speaking of one day only. Based on this, in Brazil they have put a lot of effort into making this Peace Day, and also into delivering the concept of Peace Culture to different schools and many other places. I would like to share this with you for about ten minutes. Also, nowadays, you listen to the media a lot, use computers and tablets and all kinds of things, which is why we need to use all this in a positive way. I accept that you like all these things, so I try to help you to use them in a positive way, which is why, following my request, Duccio and Tiziana, Gabriella, Carmen, Barbara, Peter, Rinpoche, Lama Caroline, Lama Michel and so on, so many people, have put so much effort into making this possible for all of us, to guide us to the practice instead of just reading a book. Thanks to them we can watch our events on television and, as we watch, we can listen and follow it together. I have new DVDs that have recently been made and today I would like to show you one of them so we can also do the practice together. We have many things to do.

There is another thing I also need to say, although it would take too long if I start talking about this now, but I also want to remember the kindness of Professor Lokesh Chandra. This is very important. The Professor was actually supposed to come here to Borobudur, but then he said that he was not able to come but instead he would come to my birthday in Italy in July to pay his respects. At that time I think we will have the opportunity to talk more about things, but meanwhile we are most grateful to Professor Lokesh Chandra. We are here in Borobudur thanks to him, it is through his kindness that Borobudur was rebuilt and taken care of by UNESCO, as he was the person who initiated the project. It was originally his idea, and he initiated everything. There are many things that we need to be grateful to him for. In addition to Professor Lokesh Chandra there are many other people and things that we need to remember, such as the kindness of our gurus, of our lineage, and we can always request their blessings.





T.Y.S. Lama Gangchen - World Healer

With committed devotion to  
The Great kind Wisdom Mother - (absolute) Buddha level Mother  
and our kind loving and compassionate mother (relative)  
Human Being level mother

I would like to talk about female buddhas on the Borobudur mandala in Central Java.

We call Borobudur many different names: Borobudur Candi (temple); in Sanskrit it is called bhumisambhara or danyakosh and in Tibetan we call it palden drepung chorten. It is one of the most important holy places of Buddhism and on it as its easy to see there are 504 three dimensional sculpted male buddhas in niches in the four directions and in the centre.

On the east side there are 108 Akshobha buddhas  
On the south side there are 108 Ratnasambhava buddhas  
On the west side there are 108 Amitabha buddhas  
On the north side there are 108 Amogasiddhi Buddhas  
In the centre there are 64 Vairochana buddhas

Next to them as smaller bas-reliefs are 504 two dimensional depictions of female buddhas. These represent:

On the east side 108 feminine buddhas - the Great Water Mother blue Mamaki  
On the south side 108 feminine buddhas - the Great Earth Mother yellow Lochana  
On the west side 108 feminine buddhas - the Great Fire Mother red Pandaravarsini  
On the north side 108 feminine buddhas - the Great Wind Mother green SamayaTara  
In the centre 64 feminine buddhas - the Great Space Mother white Dharmadhatvishvari

504 male buddhas and 504 female buddhas make 1008 buddhas in evidence on Borobudur.

On the Borobudur stupa Mandala there are actually thousands more male and female buddhas, bodhisattvas, arhats, solitary realisers, offering gods and goddesses, dakas, dakinis, dharma protectors, monks, nuns, lay men and women and male and female nagas, yakshas and other semi-divine beings. Similarly, in the Guru Puja (Lama Choepa) Merit Field of all four traditional Tibetan schools of buddhism, there are feminine representations with spiritual realisations at all levels.

For example, how many male and female offering deities are there? There are the offering goddesses argham, padhyam, pupe, dhupe, aloke ghende, newide and shapta. Then, there are dakas

and dakinis of the high sky going level, of the middle earth going level and of the subterranean level. Then there is the protector level. Then, inside the cemeteries there are many female images. So like this, Borobudur is full of feminine buddhas and we are most fortunate to be able to receive explanations and elaborate on this very important feature of the Borobudur. I hope to hear more if anyone has read about or knows of any research done about the feminine buddhas, or five dhyani buddhas on the Borobudur, please let us know.

In the Tibetan buddhist tradition there are many feminine practitioners such as nuns, anilas, jetsumas, but there are no gelongmas, or fully ordained nuns.

Lama Caroline has compiled a most comprehensive list of female arhats of the Theravada path.

The lady Magadhabhadra - a past incarnation of our dharma Protector - was a buddhist from a kingdom near Bodhgaya. She was however married off by her family to a hindu king in South India.

Once, she asked her husband if she may please invite the Buddha. The husband agreed, and so she prepared a great feast for the occasion. She then went onto the roof of the palace with a bundle of incense and sang:

*Malu Semchen Kungyi Gongyur Chig  
Dude Punche Mize Jomde La  
Ngonam Malu Yangdak Kyen Gyur Pe  
Chomden Korche Nedir Sheg Su Sol*

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

In response, first there arrived 500 arhats flying through the sky, some riding the wind, some on fire, some on dragons and then finally the Buddha himself came walking across space with the devas brahma and vishnu as his attendants. Ever since then, buddhists of all traditions have used the words of this powerful lady to invite the buddhas and bodhisattvas.



King Ashoka sent his daughter Sanghamitra with her brother to Sri Lanka together with several other nuns to start the nun-lineage of Bhikkhunis (a fully ordained female Buddhist monastic) at the request of King Tissa to ordain queen Anulā and other women of Tissa's court at Anuradhapura who desired to be ordained as nuns after Mahindra converted them to Buddhism. The King sent his daughter with a sapling of the original Bodhi tree. The sapling was planted in Anuradhapura and has survived to this day. Every year on the full moon day of December Theravada Buddhists in Sri Lanka celebrate the Sanghamitra Day.

A sapling of that Bodhi tree was brought back to India by Upasita Dhammapala to be planted in Bodhgaya in the place where the original Bodhi Tree - under which the Buddha has reached enlightenment - had burnt down.

Moreover, King Ashoka sent his other daughter Charmatti to Patan (present day in Nepal) to be wed to the King's son. She brought with her four stupas with the Buddha's relics which were placed in the four directions of Patan. In the Chabahil kingdom (present day in Nepal) a mandir (temple) was built for her daily prayer practices.

In Sri Lanka, the Kelaniya temple was established in memory of the third and the last visit to Sri Lanka by Gauthama Buddha, eight years after he attained enlightenment. The original temple and the stupa were built in 5th Century BC, but none of these earlier structures have survived today. The



temple was rebuilt by King Vijayabahu III, (1232 - 1236) and King Parakrama Bahu II (1236- 1270). In 1510 AD, the temple was destroyed by the Portuguese, who had conquered the Maritime provinces of the country. In the 16th century the Theravadan Devi (high born lady) called Kelaniya Devi tried to protect the temple against the Portuguese and gave her life in doing so.

When we visited this temple for the first time in the 1990s the connection was very manifest and we all felt a very strong connection during the entire pilgrimage.

Shakyamuni Buddha gave many 'yanas' teachings, many philosophies. Theravada yanas, astrology, medicine, architecture, arts, astronomy, Mahayana, Vajrayana and so forth.

Theravada - according to Theravada tradition, Borobudur has many sections, and principally 3 main sections: the base, the terraces and the top, with the 72 stupas representing the desire, form and formless realms.

Thus the Buddha taught people according to their capacity, teaching the theravada or pratimoksha way - which was open for everyone to receive, to generally seek liberation for oneself. So on Borobudur you see the jatakas, avadanas and karmavibhanga - for everyone.

**Mahayana** - this in Borobudur is represented by the 5 main terraces and 10 levels.

When the Buddha taught the mahayana teachings to the eight bodhisattvas and others, these teachings were undisclosed. So the sutras that are illustrated on the bas-reliefs on Borobudur, the lalitavistara and gandhavyuha that show women meditators, yoginis, gurus and bodhisattvas and buddhas, were undisclosed teachings. In other words, all teachings were confidential and private, as they were not to be shared with students of different levels. The mahayana approach is 'I would like personally to develop more, for the benefit of myself, my family and all beings.

However, we also still need to investigate more deeply and more closely the kangyur texts to understand more.

**Vajrayana** - Then the vajrayana or mantrayana or tantra teachings were completely secret.

So it all depended on the disciples' minds, on their capacities and world views. On Borobudur, the mantrayana is represented by the mandala structure of the monument with the 5 fathers and 5 mother buddhas sitting in a yoga tantra posture. The highest yoga tantras were highly secret at that time so on Borobudur they are represented in a wholly secret symbolic way with the buddhas inside the 72 stupas joining their two ring fingers together, according to my own view.

Buddha gave vajrayana teachings the miracle manifestation way, and it is believed that Borobudur was then built on that very ground as a main Kalachakra mandala. According to great yogis visions, Buddha Shakyamuni came here and visualised the entire wisdom mandala giving king Choegyal Dawa Sangpo Kalachakra teachings on that land. Based on these yogis visions, it is believed that Borobudur was built from that clear light.

In my own view, I believe all chorten, stupa mandalas to be the result of earlier visions and manifestations of an esoteric chorten before that actual building was erected.

In South India for example, we have another Danakosh - Palden Drepung, now known as Amarnath in Gundur. It was the site of Buddha's miracle teachings and the actual stupa was built after that on that very same site where the teachings were heard. I saw some of its original pieces in the museum in Amarnath, and some remnants can also be found in the fields. A small mound surrounded and overgrown with trees and bushes is supposed to be the original stupa.

So this is indeed also conceivably true about Borobudur.

We can see and understand Borobudur to be a multi-mandala - kylkhor, an ocean of mandalas and so in this way we can say that: on the east side reside millions of Akshobhya family mandalas of the kriya, charya, yoga and highest yoga tantra levels; on the south side millions of Ratnasambhava family mandalas and so on.

One interpretation, for example, is that principally the 32, 24 and 16 stupas on top of Borobudur represent the father, mother and union tantras represented by Guhyasamaja, Chakrasambhava and Yamantaka tantras respectively, and so forth. Then on and beyond all this we can say that **the** hundreds of stupas all over Borobudur represent the 5 levels and 772 deities of the kalachakra or wheel of time tantra. One view is that the mandala is principally based on the Kalachakra teachings. The important thing is to use the mandala and practise with meditation, concentration, recitation with the blessings of the lineage - this is the interdependent true nature, making clear light vision possible as a result of hard work.

In Tibetan tantra we very much use the 5 elements and the 5 female buddhas, who are the counterparts to the 5 male buddhas, the 5 wisdom consciousnesses.

The guhyasamaja tantra has 10 female deities in the mandala. Guhyasamaja does not have any cemeteries. Also, in the 13 or sometimes we say the 17 deity Yamantaka mandala, there are many female deities in the mandala. There are the five principal yamantakas in union with Vajravetali and four of the great element mothers. The four kapalas or skullcups are the four limitless female energies, and the four door protectors are in union. Then there are many offering deities and cemetery deities.

The five deities of Chakrasamvara of Mahasiddha Ghantapa - here Heruka is embracing Vajravahari, and around are YA RA LA VA where the great element mothers reside. Then there are the heroines of the 24 places embracing the heros.

Also the chakrasamvara body mandala of Mahasiddha Luipa is similar, with 8 female protector deities in the solitary form.

Then, the hevajra mandala, the kalachakra mandala there are so many female enlightened beings in so many mandalas. All the highest yoga tantras have yab- yum enjoyment initiations so all highest yoga tantras have female images of enlightenment.

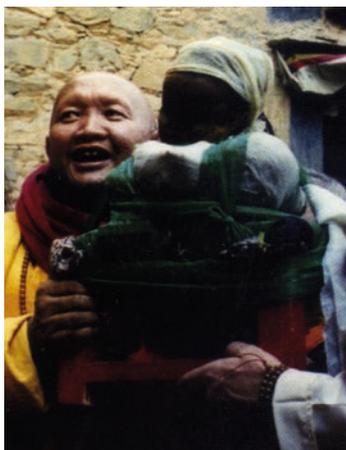
Originally, the Buddha gave the lineage of the tantra to kings and queens, like Indrabhuti, Chandra Bhadra (Dawa Zangpo) and so on. Later on, centuries later, it went inside the monasteries, and then the tantras, especially the mother tantras became hidden, secret.

In the 8th century, the Tibetan king Songsten Gampo, asked the Indian panditas not to bring the mother tantras into Tibet. Actually, inside the monasteries they were also practising the mother tantras but not in a formal way. Also the choed khandroma, Machig Labdron and her ego-cutting practice exists in Tibet.

Mahasiddha Laksminkara who was a very great tantric master of the Sahaja tradition received teachings directly from Yamantaka for example. She gave direct transmissions to Lalitavajra and Indrabhuti, and she introduced the Chinnamastra or Headless Vajrayogini practice. Her story and many more details will soon be published in the Many Sided Jewel Book we are working on presently.

### **In Tibet**

There were many great female practitioners who achieved high realisations and enlightenment, for example: the "Fortunate Girl", the disciple of Atisha who attained the rainbow body. Her body (which became very small as the elements absorbed) is kept at Nachu monastery in Tibet even to this day. The monastery is near Lhasa airport and we have visited several times also with Geshe Yeshe Wanchuk, and saw the mummified girl.



Also, in recent history there have been Tibetan buddhist women with realisations. For example there was ShongSep Jetsunma, she was always making mos, divinations, people thought she had clairvoyance. She used to correspond with H.H. Trijang Rinpoche and was truly a prodigious yogini.

Then, there was Khandro Lama, the sangyum of Dilgo Khentse Rinpoche - we met and sat together at His Holiness' kalachakra initiation in Bodhgaya; she was a kind thin old lady - we also met together in Kalingpong, India, and together visited many holy Buddhist places in India.

There is Sakya Jetsuma who lives in Canada. I met her in Varanasi during the LamDe teachings given by H.H. Sakya Trinzin.

### Modern Times

Now, on one side it is the kaliyuga, the age of degeneration with many different kinds of problems; however, on the other side we can also say that we live in a lucky era. Nowadays, society is more socially balanced and everyone has access to a better education. We are indeed lucky as in this day and age all western women and men who like to do so, can know the theravada, mahayana and vajrayana paths; they can learn about medicine, yoga and astrology and they can practise the complete path to enlightenment. In Tibet, they put a lot of effort into preserving all the Buddha's teachings most precious and well, so they still exist today, and we may now benefit from them everywhere. We are indeed fortunate. In these modern times we are living in a lucky good time so there is no need to complain about anything - whatever we want to do we can, we are free.

His Holiness the Dalai Lama, His Holiness Panchen Lama, all the different lineage lamas are giving initiations, transmissions and teachings to vast gatherings, such as the great Kalachakra initiation and so forth. I took the Kalachakra initiation with both HH the Dalai Lama and HH the Panchen Lama in Tibet.

Moreover, there are many inter-religious gatherings worldwide. For example, I wrote a proposal for the creation of a permanent spiritual forum at the United Nations in 1995, which has been promoted worldwide with organisations and governments alike and was presented officially to the Secretary General of the United Nations in a leather bound book together with a sand mandala with the symbols of some of the main religious and spiritual traditions in the world in 1998.



First Interfaith Gathering with United Nations Secretary General Kofi Annan - 1997

In 1995 I was invited to participate in the 50th Anniversary celebrations of the United Nations both in Perugia where I took part in the Perugia to Assisi Walk and offered prayers and then in New York,

taking part in the interfaith celebrations in honour of the 50th Anniversary of the United Nations organised by the Temple of Understanding and the Cathedral of St John the Divine, before going on to the join the celebrations in Westminster Abbey in London, and meeting with Archbishop Desmond Tutu.

Many auspicious and interdependently positive signs manifested during those days. For example: we were missing our connecting flight to New York in Frankfurt, and the airport staff rushed us through to our gate without our luggage going through the security check. We arrived at the gate to a: 'doors shut plane'! Miraculously the doors reopened to let us on board! In New York several rainbows appeared over our heads above the United Nations and as we visited the Dag Hammarskjold building. All precursors to the wonderful results we have obtained for our Lama Gangchen World Peace Foundation becoming affiliated to the United Nations in 1997 and ten years later, being granted the special ECOSOC status, all owing to the infinite kindness of all our friends and our own dedication. Always with good feelings!

Following these historical events, I was invited twice a year to ring the United Nations Peace Bell in New York (subsequently also in Vienna) on the solstice days, and to guide the meditation for world peace at the United Nations. In 1997, during our meditating outside the permanently locked Dag Hammarskjold Meditation room (built and inaugurated by Secretary General Dag Hammarskjold in 1952) at the United Nations, under the beautiful Chagall stained Glass Peace Window, one UN security man appeared keys in hand: he unlocked the room for us to gather inside. We thus were allowed to enter to conduct our meditation and the following year the meditation hall was reopened permanently after years of being shut. In the centre of the room is a very simple rectangular stone slab, of which Dag Hammarskjold said: The stone in the middle of the room reminds us also of the firm and permanent in a world of movement and change.... The block of iron ore is part of the wealth we have inherited on this earth of ours. How are we to use it?". A part of our precious Mother Earth.

In Borobudur and surrounding areas, many temples of different religious/spiritual traditions have been discovered too.

In our NgalSo centres, we equally respect both men and women, they have high positions and are teachers, such as Lama Caroline - Dorje Kanyen Lhamo, spiritual guides, directors, editors, translators, managers, fund raisers chant leaders, they guide the meditation practices, they are librarians, accountants, secretaries, cleaners, drivers, sponsors, all kinds of things. I have many female disciples with professional careers like doctors, lawyers, environmentalists, diplomats, bankers, architects, engineers, and so on. All our teachings and practices are equally open to men and women. We are creating the causes for liberation in a nice way and doing very well. I remember for example one time I took a group of 20 women into Sera Monastery in South India, to demonstrate Self-Healing to hundreds of monks in their assembly hall. Actually if you check up in most dharma centres in the west the majority of the people there are women.

Like all the enlightened women I mentioned, there were many others and I am sure that in the present and future there will also be many great female practitioners, teachers, yoginis and spiritual leaders, so we are lucky and fortunate.

### **Our Mother Earth**

Last but not least, please: it is so important to take care of the environment - our mother earth. We have also been working actively for the preservation of the amazon rain forest together with our Andes Himalaya Healing Arts Association in Brazil. I myself have been three times, Lama Michel Rinpoche has been once and Lama Caroline has been five times and we continue to work. Our Peace Media director Sunny Kuo also went to report on the situation in Amazonia.

I have also been to the Andes in Argentina. We do work a lot for the environment in Chile as well.



We have been planting thousands of trees in Tibet in support of UNEP's One billion trees for life, and carried out water projects in support of UNEP's water campaign, among the many humanitarian projects we realise to help the communities towards self-sustainability. Moreover, our "Help in Action" takes care of the adoptions at a distance of over 2000 children, monks, nuns and old people.

Our efforts to uphold the humanitarian aims of the United Nations and its agencies with our Lama



Gangchen World Peace Foundation also include our co-sponsoring the making of a bronze elephant, which was officially gifted to the United Nations on the 5th of November 1998 by the Republic of Kenya, Namibia and the Kingdom of Nepal, as a tribute to the environment and a 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.

Moreover, in commemoration for this special occasion, the United Nations Society of Writers

published the book "To create a peaceful media environment" compilation of Lama Gangchen Peace Times editorials as a special dedication.

In conclusion I want to say that we need to take care both of mother earth - the container, and of the five elements - the contents.

I hope that in this way everyone can have a long life to reach enlightenment.

Thank you very much.





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## 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.

Lama Michel (Brazil)

It took me quite some time to understand that what we see in the different texts and sadhanas and representations are all actually representing, showing something that we already have, but showing a way how to transform it. We have a tendency, quite often, to try to go and look for something from 'outside'. When we talk about the state of buddhahood, where I talk about the great qualities of a buddha—I may talk about the great path of the bodhisattva or the great blessings... or whatever, you know...very often we have this tendency to go look for something greater than us, outside of us. What is really incredible, and I think it makes a big difference from other traditions and philosophies and so on, that I have seen until now, within the teachings of Buddha, from my own understanding, everything that we can see, everything that is shown to us, every quality of Buddha that is shown to us is actually a quality of ours or an aspect of our self, developed to its maximum potential. It is not like it is totally disconnected from our own reality right now.

It took quite some time to understand this. Very often we talk about the qualities of Buddha, we talk about great qualities and so on and we have all these images of the deities of the Tara, the Five Dhyani Buddhas, the Five Great Mothers and all such different types of deities such as Vajrayogini, Heruka and Kalachakra and so forth. There is very often the tendency to see it as something that is separated from us. So what happens is that we have this tendency to look at the qualities and images of the buddhas and see it as something that is coming from the outside. And, as we were talking yesterday that we have actually two main aspects in our mind, we could say we have one which can be called 'constructed' and one which is a 'spontaneous'. So in the 'constructed' form there are all the aspects of our mind that come from our culture, that we build up as we grow up in this life. The 'spontaneous' are aspects of our mind that we bring from life to life and we are being that way independently of where we are and with whom we are. What happens is that often we have a constructed view that is based on the understanding that I am no one, there is something that is the holy part outside of me and that one thing has nothing to do with the other. I do not know if this is clear? What happens is that even when we start our buddhist education, when we entered inside buddhism we come with that same way of thinking, the same mental structure—this same mental structure of seeing that 'I am here; Buddha is there' and, one has nothing to do with the other. What we tend to do, is request Buddha to 'Please give something to me'. If we are separate you need to give something to me and I need to offer something to you or I need to give something to you in order for you to give something to me. But that is not the way that Buddha taught.

It is for me personally very important that we are able to see how our own mind is functioning, how we are seeing things. So it is very important for us to see how actually we are relating to the sacred, to what is sacred. Normally, there is this tendency, within our own cultural basis and so on, to relate to the sacred as something that is totally detached and not connected to our own reality. I just want everyone to observe your own self and see if you can observe how you relate to yourself. If it is something that is like a reflection of myself in the future, because that is what Buddha is actually representing—you know, when we have an image of Buddha, when we go around Borobudur, what are the Five Dhyani Buddhas representing? Our own qualities developed to maximum potential. It is not representing some sort of god realm, to request blessings from someone coming from outside—surely buddhas exist and we should request their blessings. But what they really represent for us, or at least for me, is our own inner potential and there is not one quality of a buddha that we cannot find in ourselves right now—not developed, for sure. Okay? So this is something that helps a lot to better

understand many aspects of the teachings when we actually have this mental framework, when we look from this perspective.

For example, we have been talking these last days of the female energy in relation to Borobudur. Then there is one part that is interesting because from our western cultural perspective it would seem the other way around—the fact that for example, in Buddhism, compassion is male and wisdom is female. Am I wrong or would it be correct to say that in our culture it would be the opposite? In our culture normally we would say that compassion gives the image of the mother and wisdom we would give the image of the father? Why should I think that? Basically we have a different understanding of what is compassion and what is wisdom. So here comes the other aspect, understanding what do we actually mean by wisdom; understanding what we actually mean by compassion?

For some reason we have this understanding often that compassion is somehow weakness; a person that has a lot of compassion is a person that somehow does not have that strength to realise things because if you have a lot of compassion, this makes you somehow weak. This is a wrong way of seeing things, but its present in our cultural view. Instead, compassion—it is a way of action, it is doing, it is realising. For example, if the water bottle is about to fall from the table and I do not want that to happen, compassion, which means not to want someone to suffer and if I do not want the bottle to fall—the point is not just to say “Oh, I do not want the bottle to fall, then I stay sad about it”, what I need to do is to start running and try to stop it from falling. So compassion has this attitude: like the description of compassion is just like if we have only one son or daughter and the son or daughter is in the middle of a fire, burning—what do we do, just watch and cry? Or jump into the middle of the fire to take him/her out? That is the actual compassion: doing something to help others to get out of suffering, you see.

“While, when we talk about ‘wisdom’, the wisdom is not the facts and logics and understanding from a theoretical point of view. Wisdom is actually much more subtle, much deeper. Wisdom is the understanding from a non-conceptual way. There is also the conceptual understanding and so and so on, but when we talk about wisdom it actually goes deeper, we are not talking about the level of understanding that is - how to say - conceptual knowledge or something like that. We are actually talking about perceiving something at a much more subtle level. This is where, from my point of view, comes the fact that we say that wisdom is female. It is the subtleness of understanding in a non-conceptual way of perceiving things, of realising things. Then, if we actually look from this perspective, we can have a better understanding when we log that wisdom as female, because if we look from that way, then we really see.

For example: normally we have, let us say, man and woman who both have the same type of capacity and potential to reach enlightenment, because what reaches enlightenment is the subtle mind, not our gross mind or something like that. But still, as man and as woman we are influenced by our body basically and by the way how we are made and so on and so on. So normally, even in our western culture we say that women have a sixth sense, which means this more subtle type of perception and its not something that we call conceptual, its not something that is intellectual, its not something that someone can teach you in school—its something that you can develop more and more and you can use it in many different ways. However, here once again, if you are able to see your own level of wisdom, then you can understand that you can develop it and use it for your own favour. Otherwise, what can happen also is that you can actually end up using your own wisdom, not really for your benefit. We can end up using our own wisdom in a way that can actually even be harmful to ourselves. For example, this so-called sixth sense, this ability to look at things and understand somehow what is happening, without following a logical path. I think many of you have already experienced it, right? Sometimes we can call it intuition, but sometimes it is not even intuition, really actually a knowing. But then, if you ask how come? Give me the logical reasoning and so on—it takes some time to find it out. Maybe you can even find it out, but it takes time, so you are going through a different pathway, okay? Sadly, very often this wonderful quality is used, instead of for getting out of samsara, it is often



used to go and look for our own objects of desire and so on—that is why it generates jealousy and so on. But every aspect, if we talk about aspects of a buddha, of wisdom—we do have also this aspect in our self in an undeveloped manner. So, because of that, it is important for us to try and understand this, so for example, this female aspect of wisdom, this ability, this sensibility to see things and to understand what is happening. This is very good, but we need to use it in the positive way, not in a negative way. What does it mean to use it in a positive way? Need to use it with compassion, with love, not use it guided by our own attachment, desire, jealousy and envy and so on, otherwise it just becomes something that will generate more and more suffering for ourselves.

“Similar to that actually, when we talk about wisdom, we have normally in relation the Five Dhyani Buddhas and the Five Great Mothers and so on, we have what are called the five wisdoms, which are the wisdoms of the Five Dhyani Buddhas and the wisdom of the Five Great Mothers. When we talk about the five wisdoms, we ask, ‘What are the Five Wisdoms?’ which are being represented by the Five Great Mothers also and the Five Dhyani Buddhas—but what actually do they mean? Normally we always go to the fact, okay ‘The five wisdoms are—we have the Dharmadhatu Wisdom, there is the All-Accomplishing Wisdom, there is the Wisdom of Equanimity, the Wisdom of Discrimination, the Mirror-Like Wisdom and for me personally, it took quite some time for me to start to understand the meaning of these five wisdoms. When we say, okay, the Mirror-Like Wisdom and, then so what, what does it actually mean? Mirror-Like Wisdom and so on... so for me it was very beneficial when I read one text on Guhyasamaja, actually two texts where there is a passage that explains these five wisdoms. One text by Kedrub Rinpoche, disciple of Lama Tsong Khapa and the other one by Lama Tsong Khapa himself—the commentary on the generation and completion stage of Guhyasamaja. And there is a passage explaining the five wisdoms, making it very clear and actually, he is explaining it showing what we call the ‘basis’ of the five wisdoms. We have the five wisdoms in the state of a buddha and then we have the five wisdoms in the state we are right now, at least as I am. So in order for us to understand the state of a buddha, we should first understand our own state now. Let us just see these five wisdoms.

“First of all, we can start with the wisdom that is normally connected to Amogasiddhi, which is the so called ‘All-Realising’ wisdom. The All-Realising Wisdom basically is actually our own ability of knowing what to do. It is the aspect of our mind that says, ‘I want to do this’, ‘I do not want to do that’, ‘I want to go here’, ‘I want to say’, ‘I am going to speak’, ‘I am going to walk’, ‘I am going to do this and that’. And actually, we always have the present, but the point is that not having our own All-Realising Wisdom well developed, we have doubt, we have fear—‘Oh, maybe I do this?’ or ‘What is going to happen and what happens if I do that?’, ‘And if this goes like this and if that goes like that’ so we have this uncertainty—this is a sign of our own underdeveloped All-Realising Wisdom (not developed enough) so...that is why, when we talk about the All-Realising Wisdom of Buddha, it is showing that one of the qualities of the Buddha is the certainty of every action. This is one of the qualities that we need to develop in this sense. At this moment we know what we want to do, very often we are always ‘acting’, acting in the sense of doing something, thinking, speaking, walking, acting physically and so on, making decisions, so we always have this mind which knows what to do, but very often this mind is not sure—‘Yes I know what to do but I am not really sure about what I am doing’ and this is showing one of the forms of ignorance that we have, which is most of all the ignorance of the law of cause and effect—very often we do things and have no clue what the result going to be. In the same way that we experience results and have no idea what were the causes for that result to happen, so in this way it is one of the qualities that we need to develop gradually, that is the wisdom of Araya Tara, the wisdom of Amogasiddhi, which is the wisdom of knowing what to do so slowly, gradually, developing trust—like Rinpoche yesterday was talking about the great yogis and the great mahasiddhas and so on that out of their great love and compassion, and out of the fact that they use their senses always positively, whatever they do, it always goes fine—when you have the correct attitude, it does not matter, even if things go wrong, finally they go well. This is because there is this certainty. For example, if we learn to develop a certainty in what we do, which is also a way of faith,

developing faith in our actions because there is coherency—I do a positive action and the results are going to be positive, even if they momentarily appear in a different way to what I expected. Because one of the things that creates a lot of doubt for us I believe, is the fact that somehow we become quite arrogant in the way that we believe that how we see reality is how reality should be. And this is for me one of the greatest forms of arrogance we can have, because who am I to say how things should be? Really, but still I say that ‘Tomorrow, this should happen, that should happen’, ‘Things should not have been like this, things should have been like that’. Whenever I say this, who am I to say how things should have been, what should have happened or not and so on. Somehow we have our own image of the future of how things should go and then we become worried if things do not go in that right direction and so we are always uncertain, what am I doing, where it will go, where it will not go—actually we do not have so much trust of interdependence itself of our own life because we want things to go in a direction that actually is not really possible. Which means, whenever we make a project, whenever we put an objective, in other words, whenever we create an expectation—did it ever happen that things simply went perfectly as we expected? For me not, I do not know for you? So, in the moment that we think that because we have already had this experience, that is enough, we do not need to continue to project and say ‘Oh, things should be in this way; should be in that way’ because finally we know by our experience that it will not go exactly as we wanted. But the point is that we create our own image of how things should be and we get attached to it, so what happens is that when the future becomes present someone is wrong because things are not in the way they should have been, why? Because I expected it to be and then when the present path which is not good becomes past, then we are sad about what happened because of this and that and so on.

I believe personally that, in order for us to develop this certainty, this faith we need to somehow develop humility in relation to interdependence and faith in interdependence. I know that whatever I do there is coherence in my actions and results and if I follow a correct path in my actions, in one way or another things are going to follow the right path. So I have nothing to fear. Sometimes people come and they say to me ‘Oh, I do not know what to do if I do this or if I do that and what if I make a decision and the decision was not the right one?’—there is never a right decision in the sense that it has no problems, no implications. ‘What if I make a decision and after things do not go well?’—ah if that is your problem, do not worry because whatever decision you may make at a certain point, something will not go well. We know it from our own experience, so the point is that if we expect to go in a specific way then we really have a lot to worry about! But in the moment that we simply accept there is a flow of life, which is the interdependence of causes and conditions that we constantly create, we make our choices according to our own intuition, our wisdom, our knowledge, our faith, our experience, our motivation and then we need simply to try and follow it in the best way we can.

“So, to have trust in interdependence, I really believe it makes for us to relax quite a lot, because to be attached to our own view of reality is quite tiring. In the moment that we have trust in interdependence, this helps us to have less doubt and gradually to develop more and more this All-Realising Wisdom.

“The next wisdom is the so-called Wisdom of Equanimity or Equalising Wisdom, which in Tibetan is called nyam nyeshe. The nyam nyeshe or Equalising Wisdom we have the Equalising Wisdom of the basis, which is our ability to understand and see the similarities between things. So, I can go and I can say okay, these two objects are different, one is a coconut, one is an apple but both of them are fruits; I can see that they are both fruits, I can see that. We are all different, but we are all human beings, so we are similar as human beings. This ability to see these similarities is the Equalising Wisdom, which is actually a very important aspect of our mind. Let us just try to imagine what would happen if we would not be able to see the similarities between things—we cannot create connections, everything is totally detached, one from each other; so it becomes very difficult. But at this point, our own ability to see similarities is also limited. As we develop it, we do not create anymore differences between one person and another; we all suffer, we all want to be happy, we are all interdependent. So if we really follow in this way, we will see there is no more reason to have attraction to one and aversion



to another and so on, because we are able to see that we are all part of the same path, we are all following the same path together, we are all in the same conditions. Then if we go deeper, we can even perceive that actually, all phenomena are of the same nature—lack of inherent existence. And like this we can go on and on and actually enter in a much deeper level of understanding. But, you know, it is this lack of development of the Wisdom of Equanimity or the Equalising Wisdom that creates so much division between people—‘This is my country’ or ‘This is your country’ or ‘I am like this’ or ‘You are like that’—the inability to accept each other. So the more we develop the Equalising Wisdom the more we can accept each other, the more we are able to put things together. So if we think about that ability that we do have right now, of actually perceiving the similarities between things and then we develop it to its maximum potential, then we can understand another aspect of the mind of a buddha, which is directly connected our own state right now.

“Then we have the third one which I am going to jump to Akshobhya and we have what is called the *sor toper yeshe* [?] which is the Wisdom of Discrimination or the Discerning Wisdom that is the other side that needs to go together with Equalising Wisdom, which is actually our ability since this moment to understand the differences between phenomena. While Equalising Wisdom is the ability to perceive what the similarities are, the Wisdom of Discrimination is the ability to see what the differences are. So instead of saying okay, yes both of you are human beings but this is one person, this is another person, you have these qualities and you have these other qualities; there is this difference, that difference—the ability to see the difference between each and everything. That is why we say a buddha at the same time that he sees two persons, there is no difference between them because the way how he loves them and so on is the same, but still he is able to see each and every one as an individual in his/her own particular manner.

So, for us, as we have right now this ability of discerning—this is this, this is that, but still that is not so well developed, we are still not able to really see the differences. For example, we are not able to see impermanence, we are not able to understand the constant transformation, so if I look at the fruits that are in front of me now and the fruits that were here five minutes ago, for me looks like the same—





not able to discern what's the difference between them. Anyway, for me, many things looks like all the same, but actually they are not. So it is the ability to really understand deeply the differences between each and everyone. It is like even if we look at television one way is we put all the little dots, pixels together, another way is looking at each pixel and understanding and seeing each one of the pixels as an entity in itself. So it is the ability to see the whole picture without losing the details of each one as a whole picture itself. Every phenomena is a universe by itself we could say, almost. So it is the ability to see every aspect of everything.

“Then we have what is called the Mirror-Like Wisdom. This wisdom is the ability of our mind to perceive more than one phenomena at the same time. For example, if we take a mirror, it can reflect so many things together—it can reflect the sky, the mountains, the stupa, the people, the trees, the birds, all of these at once—the sun, so many things as once. Similar to that, our mind is able to perceive so many things as the same time but now our own Mirror-Like Wisdom is a bit dirty, so we cannot see so many things at the same time. If we focus on one thing we do not have the other things clear, they become unclear around us. Instead, the more we develop this so-called Mirror-Like Wisdom is the ability of perceiving and understanding everything that is happening around us with clarity. It is said by some scientists, they make studies and they say that our brain receives in every second two billion bits of information to our five senses, basically. So we receive around two billion pieces of information a second and we are aware of two thousand of these two billions normally. So all these other 1.9 billion or whatever pieces of information we actually receive, but do not elaborate because we are not able to see—like we do not have enough inner space to see all of what is happening. So the Mirror-Like Wisdom, the ability to develop the Mirror-Like Wisdom is the ability to have each time more and more awareness of what is happening around us.

For example, if we stop now and we really concentrate well, can we observe our own breath? Can we listen to our own breath, maybe when that sound stops? Can we? Previously, could we be listening to our own breath? Was it happening or not, were we breathing or not? If we really stop and concentrate can we feel our heart beating; actually at this moment is our heart beating—I hope so. But we cannot feel it, even though the information is coming to us, we are receiving the information of the feeling of touch from our heart beating and so on, but we are not aware of it. So now that we, in order to perceive something, must close the other perception and concentrate on one.

Instead, when we talk about developing the Mirror-Like Wisdom it means, developing more and more our ability of perceiving phenomena at the same time; having this clarity of mind. And this is also very important aspect, that is why when we say buddhas can perceive all phenomena simultaneously, it also means this ability of actually having this awareness of all the information that arrives at once. If we just think, what would happen to us if we simply had awareness of everything that is happening around us, that our senses can perceive? It is mind-blowing actually it is so much! But still there are people for example, that have much better awareness than most of us of what is happening. I always remember, there was a doctor, I really liked him very much (he already passed away) in Nepal. He had this very simple clinic and when a person would come in the clinic... you know I remember once there was a friend and this friend went to take another person to accompany him to go to the doctor, this doctor he had his clinic in a place that when he saw a patient he did not have a closed (private) room, it was the waiting room where he would see the patients, all one. Then he came to the person and said, ‘Oh you, what do you come for?’ and he said: ‘Oh, no nothing, I am just the company’, to which the doctor replied: ‘No, you have this problem, that problem, that problem’. He said: ‘How do you know, you have not even touched me you have not even examined me?’. The doctor said: ‘Ah, when you came in I saw you walking in this way... you see, the colour of your face.... when you talk I can see the colour of your tongue’ and so on.

If we know how to observe, we can read so much. Actually the messages that are written around are much, much, much more than we are able to read. There is much more behind what is said than what





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we are actually able to perceive and understand. This is because of not entering into the aspect of telepathy and the more subtle way of perception and so on—with them we can go even further.

So, imagine the simple fact of being able to be aware of every piece of information that arrives to us? That is what we may call by being the All Knowing One. Based on that it is really the effect of us understanding a little bit better. Just if we look at these four wisdoms, we can start to have a better understanding of what is a buddha, okay? A buddha has the All-Realising Wisdom fully developed, which means perfect certainty of every action. All-Equalising Wisdom, which means the ability to see the similarities between each and every phenomena, so no distinctions, no division. It is the Wisdom of Discrimination that has the ability to see the differences between each and every phenomena and respect the differences between each and every one. The Mirror-Like Wisdom, the ability to perceive and have awareness, direct awareness of every piece of information that arrives at any moment.

“And then there is the fifth wisdom, the so called Dharmadhatu Wisdom. This is our own mind, it is not an aspect of the mind, it is the mind itself. At this moment, our own Dharmadhatu Wisdom—it is called Dharmadhatu Wisdom but it is not so much part of wisdom in the sense that it is polluted by ignorance, by anger, by attachment, by jealousy, by pride, by miserliness and so on. Instead, the Dharmadhatu Wisdom of a buddha is the mind free from all sorts of defilements and, when we talk about freedom from defilements we have three different levels, which are the constructed or *kundak*, the spontaneous level. And then we have the imprints of ignorance, the imprints of anger and so on, which also need to be eliminated. In Tibetan we call *pagcha*. So, actually when we talk about the Dharmadhatu Wisdom, it is the mind itself in a pure state. Our Dharmadhatu Wisdom right now is our own mind. As we develop it, as we eliminate the defilements, slowly, slowly it becomes more the actual Dharmadhatu Wisdom of a buddha. But let us say the substance of a buddha, when one day we become a buddha, what is the substance a buddha will be, what we have now but in a different way, developed differently. The same continuum, it is not something totally separate from what we are. So, it is actually for example when we look to the Five Wisdoms—the Five Wisdoms are showing us how to better understand what we mean by enlightenment, what is a buddha? We can actually see that a buddha is connected to our own reality—it is not something that is disconnected from us. We are talking about qualities that we can develop, that we already have right now but we simply need to develop better.

Similar to this, every other aspect that we can see inside Buddha’s teachings, when we talk about the qualities of Buddha and so on, there is not one single quality - for what I have seen until now - that is not connected to a state of ourselves at this moment. It is something that we can develop. That is because it is by understanding that, that we can actually get the point, which is actually the most important, which is ‘I can reach buddhahood’.

Do we have the Five Wisdoms? Yes. Do we still need to develop them a little bit more? Yes. But we have them, right? So the bases are there; the substance is there. It is like one thing to have a beautiful banquet and having all the vegetables and such, doing all the cutting and preparing and do all the stuff, but it is there. We do not need to go to look somewhere else because the first key for success is to use the resources that we have, is to depend on the resources that we have and not depend on resources that we do not have. And this, within Buddha’s teachings is something that is very clear, we always depend on resources that we do have.

For example, the Five Wisdoms are resources that we do have. The body, the mind that we transform in Vajrayana buddhism is shown very often in the tantra, it is always the resources that we do have—how to develop better these resources that actually we do already have. The important thing, just to conclude, is the fact that when we say that our life is so precious, sometimes I think that we do not really understand what we mean. Sometimes it looks like, ‘Oh yes, life is precious’, we have in our own culture in the west a concept that life by its own nature is precious. I do not see it that way really. I believe personally, when we talk about the concept of reincarnation, we die and are reborn

so many times, what is the point: you die and so what? You get reborn. So when we talk about the preciousness of this life it is not the fact that life is precious—yes life is precious, no doubt about it, all of us we protect life to the best of our abilities; life must be respected and so on. But when we talk about the preciousness of life, it means that we have within ourselves already, everything that we may need in order to fulfill the objective that we have had since beginning-less time, which is to eliminate suffering and to be happy. We have everything we need, we have all the resources, what Buddha showed us and what our guru is showing us, is how to do it. But the resources depend on us. If we are able to really understand that, it makes a big difference in the way we deal with and practise dharma.

We should be careful not to practice the dharma with this mode of thinking that, 'Ah its something that I must get from outside'—I am nothing, I am just you know as...' sometimes I use this term that we are nothing more than infantile, cowardly, miserable beings. We are infantile, because we are selfish, we are cowards because we are afraid of suffering and that makes us suffer even more and, we are miserable because that is the result of being infantile and being cowards. But sometimes we may just put ourselves down and say 'I am nothing you know, and the guru is everything and the Buddha is everything and please take care of me!' And the Buddha would look to us and say, 'I am sorry, I cannot', 'But what have I done wrong that you cannot take care of me?' That is a question that we may put because that is how we were educated, very often. The Buddha would say that you have not done anything wrong, that I cannot take care of you. 'It is simply that I can show you what you can do, but then it depends on you doing it or not, I cannot do it for you, I am sorry, I would love to, but I cannot'.

The important thing that I want just to conclude, point out, is that we do have all the resources necessary to reach enlightenment as a minimum, to have a much, much, much better life, even though we have a very good life, within the same external conditions that we have right now. We actually do have the resources internally, we do have all the resources necessary, it depends on how we use them. If we just take the amount of energy that we put for nonsense things and simply start putting this energy in things that make sense. If we simply do one thing, which is to follow what we know is right and abandon what we know is wrong, what a difference that would make—enormous.

Based on that it is really the fact that: please remember that we can do it, it is just a matter of using the resources that we have in one direction or another. Sometimes we may listen to the stories of great practitioners and yogis who reached enlightenment in one lifetime and some people say, 'Oh that is too difficult, that is impossible' and so on. Sure, if we pass our whole life inside "FaceBook" or television, looking at news and worrying about the problems of other people, gossiping all the time or whatever, sure three aeons is not enough to reach enlightenment like that. But, if we take all our energy, 24 hours, and we direct our mind correctly and so on, then it is possible. It is a matter of where we put our own energy. But here comes one difficulty, which is the fact that we are conditioned because when we repeat the same actions so many times, after it becomes very difficult to change that habit.

For example, one of the things Lama Gangchen Rinpoche has been saying for such a long time and with so much emphasis and still looks like it is being said for someone else—for example gossiping. Today when we were in the museum, that the guy explained the things in the museum. He said 'Right speech, not gossiping, the Buddha have a big ear and a small mouth because he is always ready to listen but he is talking very little'. That is what he said you know. Not gossip. You know it right? Just do it! Because of one reason I say it. Whatever we do, all of us we are free to do anything we want, but we are not free from the consequences of our actions. So when I say a word, it is not mine anymore, it is gone and it is going to bring so many results after that. So, one thing for me that makes a really big difference is that before talking, to really think what I have to say, what is the benefit of saying it? What is the result that it is going to bring, why am I saying this—that makes a big difference, okay. So this is just one example of 'If I know that something is good, I follow it, if I know that it is not good I stop it'. Is it easy to follow this way? Right! But is it easy to continue doing things that we know



that are not good for us? In one way it is easy, but the result is very difficult. It is better to put some little effort in the beginning and have a better result later. Just remember that whenever we see the images of buddhas, they are showing us that we can make it; they are showing us that actually we have within ourselves the potential to reach enlightenment. So I think this is all...

“Ok, I will conclude with a very short story, that I like very much. Many of you have heard about it, but for me it makes a big difference very often.

“It is the story of this man, he is walking on a path, but let us refer it to ourselves, let us say we are walking on a road okay and then as we are walking on this road, it is dark, it is a little path and it is quite dark but at the point where we are, suddenly there is some light. There is a man there looking for something very desperately and we ask him what happened? He said that he lost the key to his home, he cannot go back to his home, lost the keys. We ask if we can help and he says yes, please help; and we start going around looking for the key and so on and we cannot find it anywhere! Someone asks him where he lost the key, he said down there by the road. Why on earth are we looking for it here? ‘Oh’ he says, ‘the ground I lost it on is too dark, here at least it is not so dark it is easier to search for it’. We can put as much effort as we want but when we put it in the wrong place, it will not get the right result. Because of that, when we know that something is right, let us just do it! When we know that something is wrong, let us just let it be. Okay?

Thank you very much!







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Lama Caroline, England

## Women in Buddhism

How many famous and enlightened buddhist women can you name? Lets try and experiment now and see. I think that most of us would be hard pressed to name more than a handful of famous buddhist women. I am sad to say that until recently I also was not even aware of the names or stories of the great realised women around the buddha and could name only a handful of actual buddhist women who had been gurus, mahasiddhas, and great teachers and lineage holders. Working on this text has been a great discovery for me. Although I have always known these women existed and I always felt I had only been told one half of buddhist history , I did not realise how many real accounts of female practitioners there were, and how great these women are. I am very happy to know the names and stories of several hundred of these dharma ladies and this book is a small selection as there are far too many stories of wonderful enlightened women and their deeds to put into this small book.

I didn't know for example that the chief female disciples of the Buddha were the arhats Ksema and Utpâlavarnâ. Ksemâ was considered to have been equally wise as Sariputra, who was considered the wisest of the Buddha's disciples. And Utpâlavarnâ had the same psychic powers as Maudgallyana the other heart disciple of the Buddha. Isn't that fantastic! I hope we will see more images of them around in the future, perhaps to the sides of Sariputra and Maudgallyana on our temple walls. But even by saying their names, and remembering them this has the same power of invocation, as when we recite the names of the Ngalso lineage gurus.

Let me share with you the story of Utpalavarna. While giving birth to a daughter, Utpalavarna was shocked to discover that her husband was having an affair with her mother! Utpalavarna ran away from home, leaving her newborn child behind. Sometime later she became the wife of a wealthy man in Varanasi, only to discover one day that the second wife he brought home was her own daughter! Disappointed with life, Utpalavarna became a courtesan in Rajagriha. After a chance encounter with Maudgalyayana, she became a disciple of the Buddha and engaged in Buddhist practice under the care and guidance of Mahaprajapati Gotami, the Buddha's aunt and foster mother and the first buddhist nun. Utpalavarna attained arhatship.

Utpalavarna developed psychic powers equal to Maudgalyayana and there is one famous story about her siddhis. Buddha Sakyamuni went to visit his mother Maya, in the deva realm, called the Trayastrimsa or Heaven of the Thirty Three. Having taught Maya and the other devas the Abhidhamma, the Buddha returned to Jambudvipa (our world) by walking down a staircase with Brahma to his right and Indra to his left. At the bottom, the Buddha was greeted by the nun Utpalavarna. Utpalavarna, had attained many miracle powers and tried to impress the Buddha by transforming herself into a Chakravartin, a universal emperor. In this majestic form Utpalavarna stood in a chariot surrounded by millions of troops and wanted to pay homage to the Buddha. The Arhat Udayin, who was also there, recognised Utpalavarna by the sweet odour that her body emitted, then the Tathagata Buddha told her off for making unnecessary magical emanations in front of him. She turned back into her normal form as a fully ordained nun and said sorry. My teacher T.Y.S. Lama Gangchen Rinpoche has this thanka in his room - it was one of the only two thankas he brought with him when he moved to the west. I have always looked at this image but until now I never realised what it was about .... So this is just one an example of a female arhat hiding in plain sight from us for many years- maybe now we will begin to see many more...

Anyway like her story there are so many amazing women who helped to develop buddhism, like for example Asoka's daughters. One was a nun called Theri Sanghamitta who brought the buddha relics to Sri Lanka in her hair. Another daughter of Asoka, Charmatti brought the buddha relics Nepal - she put them in the four directions around Patan in four stupas and the relics are still there.

Thank goodness for the members of the ancient Theravada tradition who democratically recorded the stories of the enlightened nuns and laywomen of Buddha's time in great detail. There are some complaints these days about the decline of the nun's order - some people think the fact that nuns had more vows than monks was a kind of discrimination but as far as I can see having studied buddhist ethics during my Masters Degree course, the reason why the nuns had more vows was for their protection, against sexual violence, and to stop them being exploited as domestic labourers by laymen and monks. For example the vow for nuns not to go alone into the forest is because The Arhat Utpalavarna was raped and murdered in the forest by a group of Brahmins other accounts say it was Devadhatta. So it wasn't a case of sexist discrimination, but more a case of practical necessity that this and all the other monastic vows came about, based on what actually happened to people in the sangha. For many years an organisation called Sakyadhita the Daughters of the Buddha have been campaigning for the reinstatement of full ordination for nuns in the Tibetan tradition and since 2007, Tenzin Pelmo a nun who received full ordination in China has been supporting the Tibetan nuns, although the reinstatement has not yet come about.

When we look at a Tibetan religious painting, a *thangka* around is a rainbow border and the center is called the 'mirror' - i.e. in the image you are supposed to see your higher self. Of course I love all the Gurus, Buddhas, Bodhisattvas, Dakas, Dakinis and Protectors. Tara, Saraswati and of course Vajrayogini are fully realised buddhas, but in some way they are harder to grasp, as they are the ideal, like the Madonna. They are not human or faulty in anyway, and human role models are important. There are plenty of *thankas* and stories of monks, and the majority of the Mahasiddhas were men and these images and human stories about their progression on the path and their mistakes, gives us all regardless of gender a lot of hope and inspiration, that we too can transcend our human condition, but there are definitely more role models for men. Machig Labdron's, story is a human story, and describes her journey, she did not immediately go from zero to hero or heroine, this is an example of a practitioner that normal people can relate to. Tara or the Five Great Element Mothers are buddha-friends you offer a cup of tea to, but Machig Labdron is a buddha-friend you feel you could drink a cup of tea with.

One reason why the bas-reliefs on Candi Borobudur are so unusual and special- is because the stupa has the best surviving example of the Gandhavyuha bas-reliefs which relates Sudana's encounters with 53 gurus on the path to enlightenment. Of this 53 gurus 20 are women, housewives, mothers and daughters, nuns, prostitutes, goddesses, a teacher of healing, divination, jewelry making and writing. The buddha's mother Maya and wife Gopa are there and who represent the 9th and 10th bhūmis, enlightenment. This is something really special as the Gandhavyuha is the mahayana sutra that talks about the largest number of enlightened women. Professor Lokesh Chandra pointed out to me that in Domo Monastery, a Kadampa monastery established in the 11th century there was a frieze representing the Gandhavyuha with captions naming all the gurus (now it is badly damaged but we can presume this is the case).

However by the time the *kangyur* or the canonical text collection was closed, around the 14th century then the Gandhavyuha was inserted only in an abridged form. For whatever reason, this sutra was not fully translated into Tibetan - all the chapters that relate to Sudhana's pilgrimage were not translated - so in the Tibetan version only the chapters where Sudhana relates to Manjushri, Maitreya and Samantebhadra remain- giving the sutra a very different feel from the original. I think Borobudur is great as it's a kind of snapshot of Buddhism half way through its journey from the times of the historical buddha (approximately the 5th cent. BC) to our modern times so we can see that in the beginning of buddhism, and up to the 8th century when Borobudur was constructed women had a very high position of enlightened equality, at least as represented by the Gandhavyuha sutra.

In the vajrayana period in India there were many female siddhas and yoginis but there was little interest in representing them or recording their stories. However, I have recovered the names of at least 40 of them. And if anyone looks closely at a *thangka* representing the 84 mahasiddhas they can



see that Mahasiddhas lilapa, virupa, dombhipa, savaripa, saraha, tantipa, naropa, ajokipa kankana, tengipa, kukuripa, babhahi , indrabhuti , ghandhapa, tilopa, darikapa have female consorts painted next to them or in the case of Naropa his consort Nigyuma is clearly referred to in the texts. We presume that the consorts were also enlightened in their own right, so 84 plus 16 makes 100 mahasiddhas i think.....

I think that most Buddhist women would just like equal of opportunity in the dharma, and to feel more represented and contributions made by women to be acknowledged. Most Buddhist women thrive to contribute to the flourishing of Buddhism.....

The nuns especially in Asia should be given more dignity and a better opportunity to hear and study the dharma, and also more economic support.

When Trijang Choktrul Rimpoche, the head of our Ganden Nyengyu lineage and the reincarnation of Lama Gangchen's root guru visited Europe in 2012 he said:

“Until now women have not been treated very well or with respect in the Tibetan Buddhist tradition. Really I don't know why this is , but this needs to change.”

I hope that in a small way this congress here at Borobudur will be part of that positive process of change.



## Hymn to The Perfection of Wisdom

Sariputra: Perfection of wisdom, O Lord, is accomplishment of cognition of all-knowing. Perfection of wisdom is realized as all-knowledge.

The Lord: So it is, Sariputra, as you say. Sariputra: Veneration towards perfection of wisdom polishes away obscurities, revealing light, O Lord. I pay homage to perfection of wisdom!

She is worthy of homage. She is unstained, and thus entire worlds along with complete systems cannot stain her. Regardless whether viewed from, in or as absolute unification, beings come to reveal her as spontaneous source of light, having dispelled any limitations, and things of any triple worlds. Holding her in supreme reverence leads beings away from blinding darkness caused by defilements and wrong views. As this is her nature, we find shelter. Most excellent is her impartial abiding. Within us she is revealed as cause to seek the safety of wings of enlightenment. Realization of her brings light to the blind. Our being is permeated by her light so all fear and distress may be forsaken within her revelation. Veneration of her acquires the five eyes, and shows this path to all beings. She herself is an organ of vision.

Her knowledge disperses the gloom and darkness of delusion. She does nothing about all dharmas. She becomes the path and guide any who have strayed on to an obscure road. She is identical with all-knowledge. She never produces any dharma because she cast off any residues relating to both kinds of coverings, these produced by defilements and these produced by any thing whatsoever. She does not stop any dharma, herself unstopped and unproduced...is this perfection of wisdom. She is mother of the Bodhisattvas, on account of emptiness of own mark. As the donor of the jewel of all Buddha-dharmas she brings about the ten powers (of a Buddha).

She cannot be crushed. She protects the unprotected with the help of the four grounds of self-confidence. She is the antidote to birth-and-death. She reveals this clear knowingness of the true nature of any own-being of all dharmas, for she does not stray away from it. The perfection of wisdom of Buddhas, the Lords, sets in motion this wheel of Dharma.



*Prajnaparamita, Java - Indonesia*

## List of Female Buddhas

### Famous Nuns in the First Sangha of Buddha

**Mahâ-Pajâpatî Gotami** the buddhas aunt, foster mother and the first buddhist nun

Buddha's chief nun disciples were **Ksemâ** who had the same wisdom as Sariputra and Utpâlavarnâ, who had great psychic powers like Maudgallyana...she was raped in the forest after she became an arhat.

The great teacher **Patacara**, who lost her family in tragic circumstances

The nun **Dhammadinna** who answered philosophy questions from her ex husband  
the nuns **Sukka** and **Vajira**

The nun **Sakula** who had divine eye of clairvoyance

The nun **Upali** who had great morality and knowledge of vinaya

**the nun Sakula** who had the power of the 'divine eye', or clairvoyance like the Arhat Anuraddha.

Also **the housewife Visâkhâ** who was famous for her generosity equal to that of the merchant Anâthapindada

- 108 Female Arhats from Therigatha
- 1. **the nun whose name has been forgotten** - Like a pot of pickled greens boiled dry.
- 2. **Bhikkuni Mutta**, What bliss – free at last from my shameless husband! Free at last from three crooked things! Collapsing to the ground from weakness –the Dhamma appears!
- **Punna** Bursting the mass of darkness.
- **Tissa** ( there are several arhat nuns with this name)

**Dhira** (there are several arhat nuns with this name)

**Mitta**

**Bhadra**

**Upasama**

**Mutta**

**Dharmadhina**

- 1. bhikkhuni Alavika
- 2. bhikkhuni Soma
- 3. bhikkhuni Kisagotami
- 4. bhikkhuni Vijaya
- 5. bhikkhuni Uppalavanna
- 6. bhikkhuni Cala
- 7. bhikkhuni Upacala
- 8. bhikkhuni Sisupacala
- 9. bhikkhuni Sela
- 10. bhikkhuni Vajira

**Uttama** – Seven days of continuous meditation. On the eighth: Victory!

**Dantika and the Elephant** – Taming the mind: "Why I'd gone to the woods in the first place."

**Ubbiri** – Groups of Three Verses A mother conquers her grief over her daughter's death.

**Bhadda Kapilani** – Bhadda recalls her ex-husband (Ven. Maha Kassapa), and sings of how they now are both "cooled of passions."



**Vimala** – The Former Courtesan A former prostitute joins the ranks of the arahants.  
**Nanda** – Nanda's Vision Contemplating the foul nature of the body, Nanda uproots all passions.  
**Mittakali** – No time for heedlessness!  
**Sona** – With Many Children/Mother of Ten . Sona conquers aging: "I spit on old age!"  
**Bhadda Kundalakesa** – The Former Jain Ascetic Bhadda looks back and gives thanks to whomever it was who long ago gave her a robe when she set out in the homeless life.  
**Patacara** – Preserver of the Vinaya "And taking a pin, I pulled out the wick..."  
**Patacara's Thirty Students** Patacara's instructions lead all her students to arahantship.  
**Canda** – The Beggar . A former beggar becomes an arahant.  
**Pañcasata Patacara** – The Soothing of Grief/Patacara's 500 Students A mother conquers her grief over her son's death: "As he came, so he has gone – so what is there to lament?"  
**Vasitthi the Madwoman** – A mother conquers her grief over her son's death.  
**The Verses of Final Knowledge of Bhikkhuni Sujata** – When, by chance, she passed by a monastery, her life changed forever.  
**Anopama, the Millionaire's Daughter** – A wealthy heiress hears the Dhamma and becomes a non-returner.  
**Maha Pajapati (Gotami) Theri** – A Mother's Blessing After attaining arhantship, Pajapati Gotami sings the praises of her stepson – none other than the Buddha himself.  
**Gutta** – The Buddha urges a childless mother in her pursuit of the Deathless.  
**Kisagotami Theri** – The Woman with the Dead Child Kisagotami, now an arahant, looks back upon a long, hard life of sorrow: "Your tears have flowed for many thousands of lives."  
**Punnika** convinces a brahman to abandon his purifying water-rituals – after all, if bathing were sacred, then frogs, turtles, and fish would all be pure!  
**Ambapali** – A former courtesan – now an arahant – reveals how aging has eroded every trace of her youthful beauty. An exquisite portrait of the effects of aging.  
**Rohini** – Before her ordination, Rohini answers her father's accusation that monks are lazy. In fact, she observes, "They do the best work."  
**Subha** – The Goldsmith's Daughter Subha resists her family's efforts to lure her back the world of sensuality and riches, and soon discovers a treasure worth more than any amount of gold or silver.  
**Subha**, an arahant nun living alone in the forest, is hounded by a man who lusts after her. Her "special gift" to him instantly gives him a change of heart.

### **LayWomen Arhats At Buddha's Time**

**Cortesan Ambali** the Arhat (and sponsor of Buddha Shakyamuni)  
**the laywomen Uttara** famous for her meditative ability  
**Mayadevi**, the Buddha's mother  
**Yasodhara ...** Siddhartha's wife who had great mastery of higher knowledges  
**Asokas Daughter Theri Sanghamitta** who brought the buddha relics to Srilanka and other Asian countries ....

### **Famous Indian Vajrayana Female Masters**

Princess Manohara  
Laskminkara and 2 Female Diciples Mehala and Kankhala  
Sukasiddhi  
Nigyuma (Naropa is her consort)

The ArrowSmith Lady (Saraha is her consort)  
Princess Mandarva (Padmasambhava was her consort)  
Manibhadra the housewife siddha  
Kelaniya Viharadevi

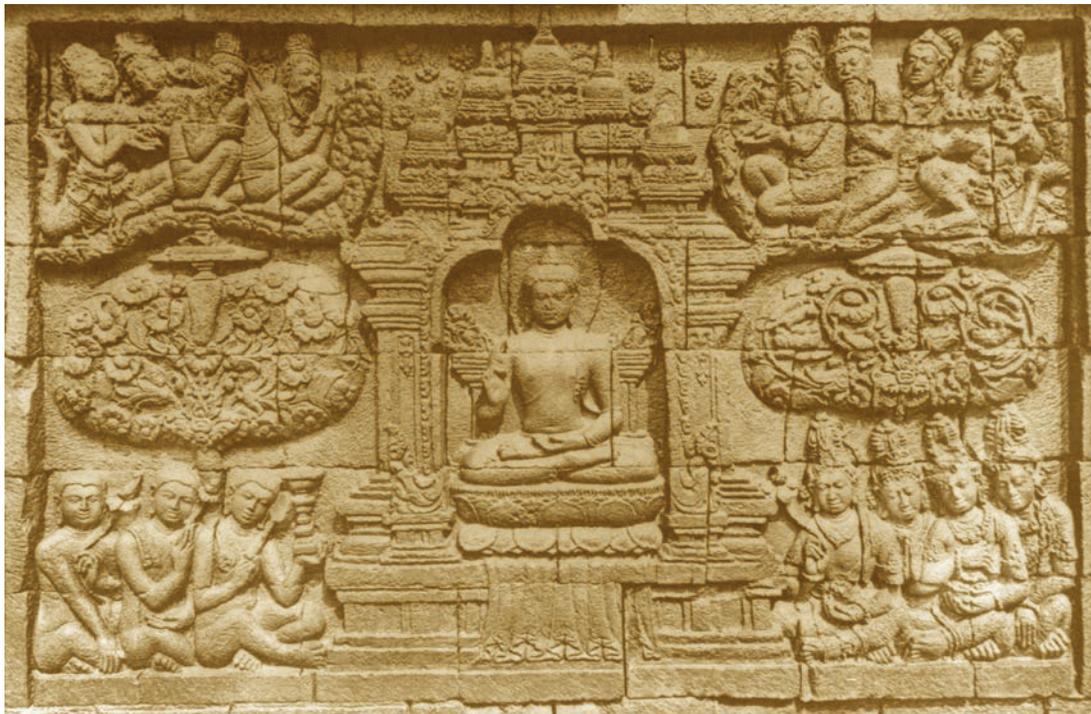
### Famous Tibetan Female Masters

Machig Labdron  
Gelongma Pelmo  
Yeshe Tsogyal

### 21 Female Gurus of Sudana from The Gandhavyuha Sutra (Original Sanskrit Version - omitted in Tibetan Version)

**The Upasika Asha**, the wife of king Suprabha who has renounced the world and lives in a jeweled palace in a forest at Samudravetali ('Keeper of the Ocean Door /the tide'). She has attained sorrowless wellbeing and uses the 84,000 afflictions to appear like worldly beings to meet and guide them, life after life, this being the karmic result of her having generated bodhicitta and paid homage to all the Buddhas of the past.

**Princess Maitrayani**, at the palace of King Singahaketu in Simhavijumbhita city, where she is teaching dharma to a crowd



13. The **Upasika Prabhuta**, she lives in a palace in Samudrapratishthana, dresses in white without jewelry and has a magical bowl that can satisfy the hunger and thirst of all living beings.



19. The laywoman **Achala** (Immovable) at Sthira. She lives with her parents, and when her golden aura touches him he enters 500 types of Samadhi. However she has no sexual desire towards anyone.

The nun **Sinhavijumbhita** (Lion Stretch) in the city of Kalingavana (Struggle) in the land of Shronaparanta (the Brave) teaching disciples in a park.

The courtesan **Vasumitra** (Friend of the World) in the land of Durga (Danger). Despite her bad reputation, anyone who looked at her became free from desire and attained joy.

**the Earth Goddess Sthavara (Stable)** at Bodhgaya who had attained liberation aeons before serving the Buddhas. She touches the ground which shakes and countless jewels pour forth.

The Night Goddess **Vasanti** at Kapilavastu (the Yellow City), where Gautama was conceived and lived as a youth. Vasanti is the star of the spring and was able to bring light to dark and stormy nights to protect travelers from fear. Sudhana realizes the stage of joy, the first Mahayana bhumi.

The Night Goddess **Samantagambhirashrivimalaprabha** at Bodhgaya and Sudhana realizes the stainless stage, the second bodhisattva bhumi.

The Night Goddess **Pramuditayanajagadvirocana (Joyful Eyes Illuminating the World)** to the right of Bodhgaya and Sudhana realizes the third bodhisattva bhumi, the radiant.

The Night Goddess **Samantasattvatranojahshri** at Bodhgaya and Sudhana realizes the fourth bodhisattva bhumi, the luminous.

The Night Goddess **Prashantarutasagaravati** (Possessed of an Ocean of Tranquil Sound) not far from Bodhgaya and Sudhana realizes the fifth bodhisattva bhumi, Difficult to Overcome.

The Night Goddess **Sarvanagararakshasambhavatejahshri** in the Buddha's assembly at Bodhgaya and Sudhana realizes the sixth bodhisattva bhumi, the Approaching.

The Night Goddess **Sarvavrikshapraphullanasukhassamvasa** in the Buddha's Assembly at Bodhgaya and Sudhana realizes the seventh bodhisattva bhumi, Gone Afar.

The Night Goddess **Sarvajagadrakshapranidhanaviryaprabha** (Light of energy of the Vow to Protect All Beings) at Bodhgaya and Sudhana realizes the eight bodhisattva bhumi, the Immovable.

The Night Goddess **Sutejomandalaratishri** (Glory of the Sphere of Good Power) in Lumbini grove and Sudhana realizes the ninth bodhisattva bhumi, Highly Intelligent.

The girl **Gopa** (the wife of the Buddha for many past lives) at Kapilavastu and Sudhana realizes the tenth bodhisattva bhumi, the Cloud of Dharma

The Lady **Maya** (Illusion) in this world. She appears sitting on a jeweled lotus and manifesting countless emanations according with the needs of sentient beings. Everything is empty of inherent existence, and appears as a magic show of wisdom and compassion. Sudhana realizes the method of magical attainment of enlightenment by producing knowledge from compassion.

The Deva **Surendrabha**, the daughter of Smrtimati (Mindful) in the Heaven of the 33, and Sudhana realizes unflinching mindfulness of all truths through mastery of knowledge and compassion.

The Buddhist laywoman **Bhadrottama** (the Best of the Good) who was an oracle, healer, jeweler and writer. Sudhana realises how to help people by conventional and mystical arts and sciences.



50. The teenage girl **Shrimati** (together with her boyfriend **Shirsambhava**) in the city of Sumanamukha and with them Sudhana realises illusoriness, living in the world with complete knowledge and compassion.



**Female Disciples of Padmasambhava** (*All friends of Lama Gangchen in his previous lives*)

Mandarva and Yeshé Tsogyel མཁའ་ལོ་ཚེན་མོ་ཡེ་ཤེས་མཚོ་རྒྱལ་ (mKha' 'gro chen mo Ye shes mTsho rGyal)

Mönmo Tashi Khyi'dren མོན་མོ་བཀྲ་ཤིས་མཁོ་འདྲེན་ (mon mo bKra shis khyi 'dren)

Kala Drüpchenma ཀལ་གྲུབ་ཚེན་མ་ (ka la grub chen ma – Kalasiddhi)

Shakya Lhamo ཤཀ་ལྷ་མོ་ (sha kya lha mo – Shakyadevi)

Mélong Za Rinchen Tso མེ་ལོང་གཟུང་རེན་ཚེན་མཚོ་ (me long gZa' rin chen mTsho – Mistress of the Jewel-mirror Lake)

Tshan-ma Za Dorje Tso ཚན་མ་གཟུང་རྡོ་རྗེ་མཚོ་ (Tshan ma gZa' rDo rJe mTsho – Mistress of the Hot Vajra Lake)

Tshom-bu Za Pema Tso ཚོམ་བུ་གཟུང་པདྨ་མཚོ་ (tshom bu gZa padma mTsho – Mistress of the Mandala-clustered Lotus Lake)

Tshé-nam Za Sang-gyé Tso ཚེ་གན་མ་གཟུང་རྡོ་རྗེ་མཚོ་ (tshe gNam gZa' rDo rJe mTsho – Life-sky Mistress of the Indestructible Lake)

Shel-kar Za Dorje Tso ཤེལ་ཀར་གཟུང་རྡོ་རྗེ་མཚོ་ (shel dKar gZa' rDor rJe mTsho – Crystal Mistress of the Thunderbolt Lake), also called Shel-kar Tshé-drön (shel dKar tshe sGron)

Rü thog Za Thönrubma རུ་ཐོག་གཟུང་ཐོན་རུབ་མ་ (ru thog gZa' thon rub ma – Mistress of the Thunderbolt Clan)

Shubu Za Sherpa-ma ཤུ་བུ་གཟུང་ཤར་པ་མ་ (shu bu gZa' shar pa ma)

'ö-ché Za Kar-Gyelmo འོད་ཚེས་གཟུང་སྐར་རྒྱལ་མོ་ ('od ches gZa' sKar rGyal mo – Mistress of Primordial Starlight)

Yamdruk Za Chökyi Drölma ཡམ་བྲོག་གཟུང་ཚོས་གྲོ་བོལ་མ་ (yam 'brog gZa' chos kyi grol ma – Liberated Mistress of the Turquoise Lake)

'Dzem-ma Za Lhamo འདེམ་མ་གཟུང་ལྷ་མོ་ ('dzem ma gZa' lha mo – The Divine Blushing Mistress)

'Bar Za Lha-yang འབར་གཟུང་ལྷ་དབྱངས་ ('bar gZa' lha dByangs – Mistress of Blazing Melody)

Cha-rog Za Changchubma ཇཱ་རོག་གཟུང་ཇཱ་ཅུབ་མ་ (bya rog gZa' byang chub ma – Compassionate Mistress of Ravens)

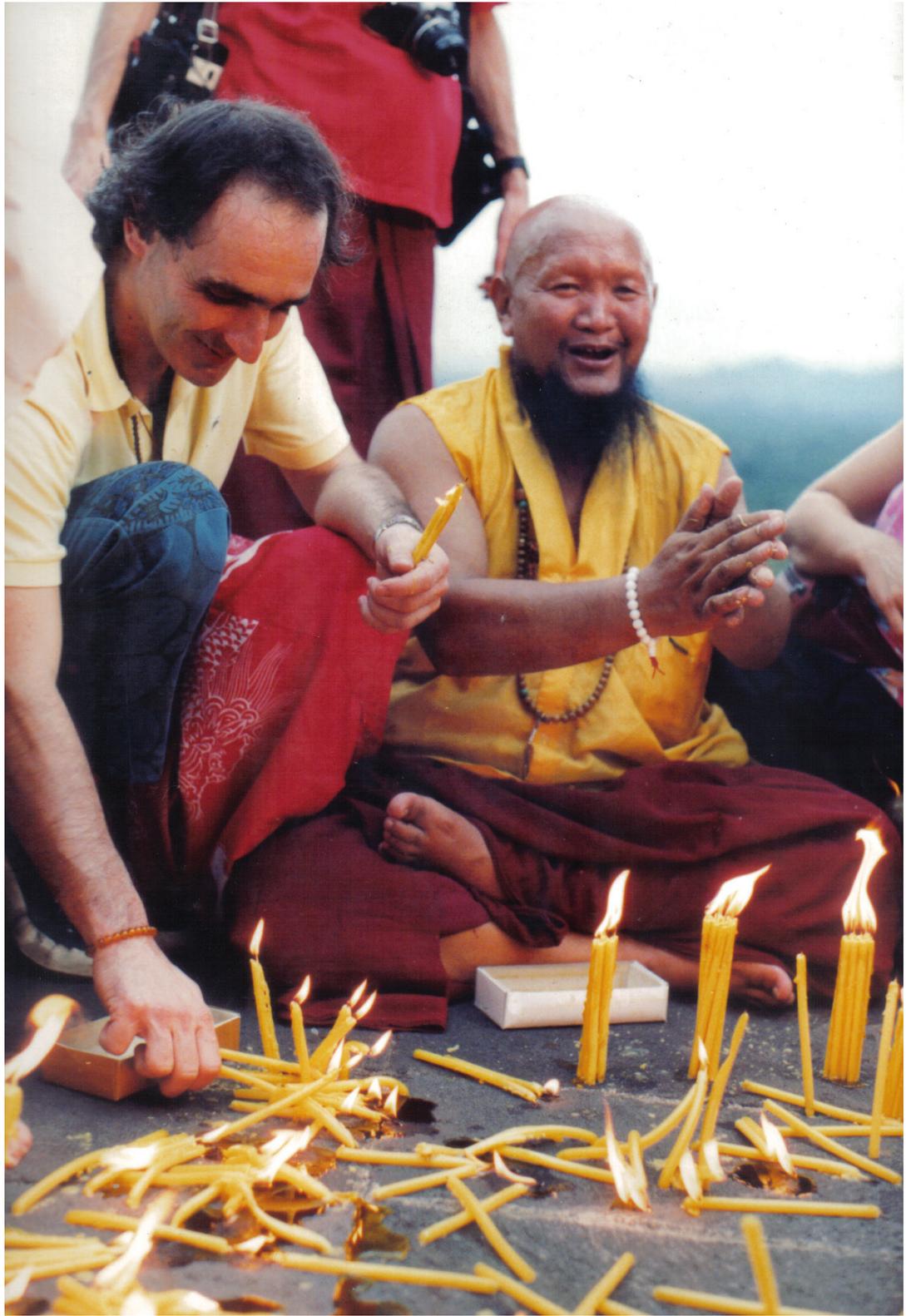
Aro Za Druk-tsal Shedrakma ཨ་རོ་གཟུང་འབྲུག་རྩལ་ཤེལ་བྲ་ག་མ་ (A ro gZa' 'brug rTsal shel brag ma – 'A-tasting' Dragon radiance Mistress of the Crystal Crag)

Drom Za Pema-sel འབྲོམ་མ་གཟུང་པདྨ་གསལ་ ('brom gZa' pad ma gSal – Lotus Light Mistress of the Drom Clan)

Rong Za Siddhi རོང་གཟུང་སི་དྭི་ (rong gZa' si ddhi – Mistress of Siddhis)

Trum Za Shel ma རྒྱུམ་མ་གཟུང་ཤེལ་མ་ (khnums gZa' shel ma – Mistress of Crystal Constellations)

Khu Za Peltsun ཁུ་གཟུང་པེལ་སུན་ ('khu gZa' dPal bTsun – Mistress of Glorious Wrath)





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Dr Franco Ceccarelli, Italy

## My pilgrimages to Borobudur over 25 years

“Good evening, I am Franco Ceccarelli, and it is a great pleasure to meet you all. I already know many of you because, like Isthara said, it has already been twenty-five years since we first came together with Lama Gangchen; we are most honoured to be with him. I am not an expert, like Lama Michel and Lama Caroline, on Borobudur, but I was very impressed the first time we came here with Lama Gangchen. In fact, the first time we stayed in Yogyakarta, immediately after, Rinpoche wanted to come to Borobudur right away. The Manohara didn't exist then; there was just the stupa here. At that time, very few people knew about Borobudur - I had experience travelling with Rinpoche in Tibet, Nepal, India, and south India, and no one was speaking about Borobudur then. And yet, Rinpoche, at a certain moment, decided to come here. It was a very big surprise for us because when we arrived here, we felt a very strong energy and yet we did not know where we were; we were very ignorant about such things, at least I speak for myself. In any case, what we felt here, was very strong.

Actually, the practice of Self-Healing was not born here, it was born in Velletri, where we began a dharma retreat. It was there, in Velletri, where one day Rinpoche said that he was going to make a new practice - I remember this, everybody was in a room, and he started to say something that we did not recognise. It became a long process. I still have many books on Self-Healing - I keep all of them in my house, as the version changes so often. We wrote so many books on Self-Healing, and I think the project is still unfinished, because then the practice continued with Yamantaka, Guhyusamaja, Kalachakra; all together a complete package. At the time, even other lamas did not fully trust, in fact, they thought that we were just singing; they didn't really believe Lama Gangchen. Lama Gangchen has always come at the wrong time, so to speak; he was actually then trying to renew the teaching, and the traditional lamas did not understand this. It was never a problem for me, because in reality, I trusted only Lama Gangchen; Lama Gangchen is the only person that I trust because before knowing him I had asked the Universe to give me the opportunity to meet a master and get to know him closely.

I came back to Borobudur many times after that. I came back with my family, I came back with friends; I am talking here about ten or fifteen different trips. I don't remember exactly how many times I came to Borobudur. The beautiful thing is not only Borobudur, it is also what Rinpoche receives in Borobudur, and spreads all over the world. Today, Borobudur is also, in my eyes, Albagnano. Albagnano, for me, is also here. Of course, the energy of Borobudur is here, and yet, the project's goal was always to spread the teaching of Borobudur throughout Europe and other parts of the world. We tried many times to make something unique; I always said that our job was to remain a longer length of time in one place, and, for me, Lumbini was then the right place. But, we never had the chance to land in Lumbini, although we tried many times. As a result, the most important place that we have nowadays is Albagnano. In Albagnano we will realize, together with the energies of Lama Gangchen, Lama Michel and Lama Caroline, and all the masters that go there.

What I wanted to say about Lama Gangchen, is that I have met many lamas, and a lama like Lama Gangchen is very difficult to meet. A person like him is a special person; he doesn't have a second mind, he doesn't have a political mind, he is really only interested in helping people.

This is something special that I love about him. Today we are all involved in this particular job or project. Lama Gangchen is becoming older - time affects everybody - and so we are trying to bring all this energy to Albagnano. The future of Borobudur will be in Italy. Perhaps Lama Michel will come here for years to come, although surely the future of Borobudur will be in Italy, also Brazil, where they are building another Borobudur. In my opinion, Borobudur belongs to Lama Gangchen, as he was the one who rediscovered it. We have had so many conferences here. People who have



talked about and are taking care of Borobudur, even people involved with the United Nations or other organisations, talk about Borobudur in terms of art, in terms of preserving the monuments. Before Lama Gangchen, nobody talked about the real spiritual energy of Borobudur - at least I am not aware of any. And now here we are, about 250 people. In the early years, we were 4, 5, 6, 10 or 16, and we enjoyed coming here with Lama Gangchen tremendously, as well as travelling with him. Lama Gangchen is not only my master, he is also a very good friend who has helped my family; he has always remained close to me, and I try to give my energy, more even than Borobudur. I would like to speak to you about the energy of Lama Gangchen and why I work for him. Here he is; welcome Lama Gangchen! (Audience clapping).

I would like to say that for me, Borobudur, Boudha, is always Lama Gangchen, in fact, everything is Lama Gangchen. In my opinion, there is no difference between the two aspects of lama Gangchen: he is actually an example of a man as well as a lama; a lama, yes, but also a man. I never saw Lama Gangchen complaining about his enemy, never heard him talking badly about an enemy. When I saw this - I was a bit aggressive when I was younger - I recognised this quality in him, plus his quality of living what he teaches. For me this is an example; his generosity, his open mind, all that he gives us, he is even generous to us in his teaching. Self-Healing is a long practice if we do it following the ancient way, in which case, we might not even have time to practice.

At the time of Velletri, Lama Gangchen was thinking of making the practice so that everyone could do it daily. Now, you yourselves, can see that the Self-Healing practice is being offered in the long version as well as the short and very short versions - this last one is the one I do, as I am not a very good example of meditation. But I have helped Lama Gangchen, and I have given a part of my life to him. He taught me to use material things in a meaningful way. Before meeting him I was asking myself, 'Why do I have to go to work? I was born in a wealthy family, I worked for money for ten years, I have everything I want, people invite me to go swimming in beautiful beaches in the north of Brazil and in other countries ...' When I met Lama Gangchen, he taught me that my position could be useful to help other people. I did not know who to help; with him (Audience: outrageous laughter), even helping others is not so easy, not so easy because you need to understand to be able to help. Sometimes you think about helping someone but wonder if it is really useful. Lama Gangchen showed me the way and I trust, I always trust, because his world was always a world of words of truth. I never followed 'blind faith' with Lama Gangchen, I served him for many years, we have had the opportunity to remain together, to eat together, sleep together, in other words, we have



a very strong connection. When I understood what I was doing, I became very enthusiastic, and I really put a part of my life - I can't say all my life because it wouldn't be true - at his service; I try to help him do what he wants to do. Such has been our life together. Once, when we were in Tibet, he was explaining who I was to some people, and said, 'The Gindala has his problems, as I have my problems, still, we are together; we have been together for twenty-five years.'

I am really honored to say this. I don't want to take too much time from you, but I want to remind you that the project to be is Albagnano, because Lama Gangchen needs to travel a little bit less, and we need to go there to see him; for this, we need to create the conditions.

I also wanted to tell you that I once had the wish of knowing a lama closely, so I asked the Universe, and, soon after, I met Rinpoche in Milan. The mother of my partner in business invited me to stay there, and I met Rinpoche. Shortly after we met, we went to Tibet and stayed there together. In 1987, we met His Holiness Panchen Lama, and returned to Italy.

Then we went to Beijing; next we flew out of Beijing and went to South India, where we stopped to begin the first project as we were not able to do anything for the Tibetans in Tibet, which is why we began to do something for the Tibetans living outside Tibet. That was a very precious time. I wanted to also say that after getting to know Lama Gangchen, I came to know Lama Michel, who was then a very young lama. They are both very special persons. I completely trust Lama Michel, why? Because Lama Gangchen chose him. That is all for now. I would like to remind you that the Borobudur project of the Temple of Heaven on Earth in Albagnano is the real project that we want to follow and work on. We are working very hard on this project, and we need everyone's collaboration. Please remember a phrase of Lama Gangchen: "The Best is Yet to Come!".

Lama Gangchen:

Tashi Delek. I would like to thank Gindala for his words, more than his words, I would like to thank his sharing his experiences of the past years with us, as well as all that has been done, reminding us also of present projects, talking once again about his commitment to present and future projects, which goes beyond words, as his true commitment goes beyond words.

This makes me very happy, and I would like to thank Gindala.

Gindala has dedicated himself not only with words, as we said before, but also by putting into practice his helping others. Not only him, many of you are helping; everyone in different parts of the world is doing their own job helping with their activities in dharma centres and organisations, doing so many things. Actually, each person is making his or her own effort, according to their own capacity. It is really important for us to look, check, and ask ourselves, 'within my own abilities, economical, physical, knowledge, and so forth, what can I do to help?' this is something that is very important. Franco was talking about Albagnano; yes, Albagnano is in fact very important to me. I am very happy that he was talking about Albagnano, as it is a project that is very much in my mind. I am very happy that Gindala was talking about this because here, in Borobudur, is where the Dharma has been for a very long time, and yet now the moment has come for the Dharma to be spread in the West, especially at this moment in Italy. We have all the conditions.

This year Buddhism was finally recognised by the Italian government as an official religion, which means that there are many different positive conditions for this project. Our gompa in Albagnano, the Borobudur Temple of Heaven on Earth, should also become a building for religious activity recognised by the government, with the same rights as a church. We are working towards this, and there is the possibility that the doors are opening in order to have this type of recognition. In other words, there are many different types of positive conditions. The main reason being the creation of conditions so as to be able to have a place where we can all practice the Dharma together in a

comfortable way. In the West, you like to be comfortable, therefore, I respect your culture, that you like to be comfortable, and, based on that, you will be able to practice the Dharma comfortably. This is also important, which is why the first level of the Temple is already made with the help of many friends - Gindala especially put a lot of effort there, as well as many other friends. And so, we finished the first part of the gompa there and now, based on what we have done and what is still to do, we find that there is much more to do than what has already been done. In fact, we have a lot to do.

We would like to expand what Franco was saying, that we need everyone's help in order to conclude our project. What is the objective of the project? To have a place where we can all gather together to practice, with all the necessary conditions that we need for sleeping, eating, and practicing. All that we need, so that we can have a place of our own where we can really practice well; that is the main objective. I have a little booklet which was put together in order to talk about this project. If anyone is really interested in helping, I can give you a copy. In any case, the point is that we are working hard in order to make this possible. I am very happy that Gindala talked about this because on one hand it is my wish, and on another it is my concern to make this project happen in a short time. I want to conclude the project in Albagnano in a short time, I don't want it to take too long for different reasons; for this, we really need everyone's effort to come together so as to make it possible. Therefore, I am truly happy that Franco has reminded me (of the Albagnano project), and has talked about it.

When I say that we need everyone's help for the Borobudur of Albagnano, it actually goes beyond the fact of whether we need everyone's help or not. Yes, we need everyone's help, but even more than that, we need to pray and request blessings so that everything may be successful without interferences and, most important, request and invite all the holy beings residing here to go there, to go and reside also there. Just to make a building – a very beautiful building - is not enough; we need to make it powerful. If the energy is not there, it is not really working, in which case the goal would not actually be fulfilled. If we should ever come here, we should make our prayer request that every holy being go back, wherever we go, back to our own home; in other words, we invite the holy beings to come back with us and bless us. In the same way, regarding the Borobudur of Albagnano, my goal is to build it, prepare it with as much energy as Borobudur, if not more so than Borobudur. This is the goal that we need to accomplish. We need to make a holy place, not just a beautiful building.

This is most important, for us to pray and direct our mind and request in that direction. The same prayers and requests are also being said for the Borobudur temple that is actually being built in Brazil.



Claudia Sobrevila, Venezuela/USA

## What is impossible becomes possible Experience in Borobudur

I scheduled my first trip to Borobudur in 2007. I have had the good fortune to travel with Lama Gangchen several times to Tibet, China, Mongolia, Chile, Venezuela, Brazil, USA, Spain, Switzerland, Nepal, Sri Lanka and of course Italy. I don't know why it took me so long to go to Borobudur with him. Maybe it is because he does the trips to Borobudur in February and it usually coincided with my son's birthday which I don't like to miss. In 2007, the trip to Borobudur started on March 5. I bought my ticket and was scheduled to arrive in Bangkok on March 1st. Interestingly, on February 19, 2007, I had a dream where I was in a pilgrimage with Lama Gangchen. In the dream, he was sitting high up in a throne. It looked like a pyramid and he was in the upper part of the pyramid. He started making some prayers. I was among the public. While he was reciting these prayers, I saw how Lama Gangchen's body turned into a rainbow. When I woke up, I had this clear understanding that Lama Gangchen had attained the highest realization of clear light. After going to Borobudur and learning about the deep connection of Lama Gangchen to Borobudur, I feel that the dream was preparing me for the experience of Borobudur.

On March 5, we all arrived at Bangkok airport to catch the flight with Thai Airways directly to Jakarta. The group was not very large. There were around 18 pilgrims joining Lama Gangchen's Pilgrimage to Borobudur Holy Place. At the airport, everybody was excited about traveling to Borobudur with our great master, Lama Gangchen Rinpoche. And Cosy-la, Lama Gangchen's secretary was busy get everyone a boarding pass. However, she came back with 17 boarding pass. Mine was not issued. The reason was that my Venezuelan passport, out of at least 13 or 14 nationalities, required a visa prior to boarding the plane and landing in Jakarta. All the other pilgrims could get the visa upon arrival in Jakarta. I was so disappointed and sad, but Lama Gangchen approached me and he said with a big smile in his face, you do everything possible to come. His loving presence and words gave me confidence and hope. After I waved goodbye to them, I took a taxi and went straight to the Indonesian consulate. They told me that it would take three days to get a visa, because the next day was a holiday. I begged them to do it in one day but they refused. I did not know what to do next, but it occurred to me that I should call other airlines to ask them what the visa requirements and exceptions were to travel to Indonesia. Garuda Airlines told me that if I have a corporate credit card they might let me board. I have no idea what this was but I decided to arm myself with all the possible tools to fly out as soon as possible and get admitted.

I also called the Jakarta office of my employer and asked if they could write a letter to custom officials asking for their help in allowing me to enter the country to join the Peace Pilgrimage to Borobudur organized by the Lama Gangchen International Peace Foundation and attended by many people from around the world. One kind person did not see any harm in writing such letter and I received the letter by fax at the hotel. I printed it and went late that night to Bangkok airport to catch a flight to Jakarta with Garuda Airlines. At the check-in counter, I gave them my passport and after a while they said that I cannot go. I explained that one employee had told me that there were some exceptions as for example, if I possessed a corporate card. I showed them my card and also handed them the letter explaining the reasons of the trip. After examining these documents they looked at me as if I was crazy and told me that there was nothing official in what I was presenting to them and that they would allow me to go if I signed a waiver saying that I would pay \$3000 dollars in fines if the Indonesia government deported me. I said, that I was willing to take my chances.

Was I foolish? Why did I care so much to reach Borobudur? Between the dream that I had and all the reports from friends of the effects that experiencing Borobudur with Lama Gangchen has on



your karma and path to enlightenment, I really wanted to go. I boarded the plane and felt somewhat relieved that I was on my way to Jakarta. I was about to take a nap as the trip is about 3 hours long, when the pilot announced through the speaker that there was a very bad storm ahead of us and that the airport control could not change the plane's route and that they had ordered the pilot to come back to Bangkok. We had already been flying for 1 and a half hour! I got scared. I thought that there were too many obstacles that kept arising so that I do not reach Borobudur. I had racing thoughts saying to me that I was not good enough to deserve to travel to Borobudur. Sadness invaded me but again I remembered the dream and remembered the face of Lama Gangchen at the airport saying you come. I really wanted to reach Borobudur and be with him. I prayed. The plane turned around and landed in Bangkok. We had to wait about 5 hours until they allowed us to board the plane again. This time we reached our destination.

While going through customs in Jakarta, an official stopped me and sent me to a special room. There was a desk with two chairs and another official asked me to hand him my passport. He examined it and said to me that he could not let me enter the country. I told him that I was in an important trip and that they were expecting me in Borobudur for a Peace Pilgrimage and I handed him the letter and the credit card. He looked at them and said that he could not help me. I begged him to please allow me in for only two days that he could stay with my passport until I returned to his office. He asked me if he could call someone from my employer in Jakarta. I gave him a number and he rang it. The person on the other line was friendly and said that they knew about the letter and that they had done it to help me out so that I could join the Peace Pilgrimage. Everything was very honest and open. At the end, the man agreed to let me in, but asked that when I leave the country I go through a similar process of going through a special desk like his. I promised I would do that. I was so happy that I said to him: "You are a kind man for taking a chance in your job to help me out. I wish to give you a gift to reciprocate your generosity. Maybe this small contribution can help you take care of your family. I handed him a \$50 dollar bill."

Now, I was in..... My joy was immense and all my worries were gone. I took another plane and a taxi and in four more hours I finally reached the Borobudur Temple in Yogyakarta. I finally reached Lama Gangchen who at that moment was at the Mendut village paying homage to the main Temple where statues of Buddha Sakyamuni, Bodhisattva Avalokiteswara and Maitreya lay untouched for

1000 years. It is also the place where one can receive the blessings from a statue of Atisha. Lama Gangchen was very happy to see me. He said as he embraced me: "there were many obstacles for you, but the most important thing is that you overcame them all. When one is so set to reach enlightenment, strong obstacles will come, but it is very important not to be disturbed by them and not allow them to move you away from your focus. You did very well. It is this kind of determination and stable mind that can help you reach enlightenment. Congratulations. Now you are here with me."

My experience of Borobudur was very strong. I was in an elevated spiritual state for the two short days that I spent there. Walking all the levels of the Borobudur stupa with an enlightened master like Lama Gangchen clears away many impurities. I noticed that Lama Gangchen operates in many other subtle dimensions that I cannot dream of really understanding. He observes the inner and outer environments in a masterful way and the pace or sequence of the prayers, rituals or silence seem to be synchronized to an invisible clock that knows everything. It is hard to describe how he manages the pilgrims, the locals, the symbols, the statues, the rain, the clouds, the whole environment and let's not forget the elephants that he nourishes on a daily basis. Through his movements, intentions, prayers, and loving heart, he allows each of us to have a glimpse of the purest states of our minds. It is such a gift!

When I came back home from Indonesia, I had another dream on March 14. In this dream, I was with Lama Gangchen and I saw a picture of a Tibetan woman and he told me that it was Khandro. "I am her reincarnation. She is from my lineage". The next day, on March 15, I had another dream. In this second dream, Lama Gangchen was sitting in a throne and I approached him to tell him that the day before I had a dream where he told me that Khandro was his lineage. Then, he responded that it was true and he added: "I want to give you a bracelet with 21 beads that I received from her. This is for you".

After this extraordinary experience, I wrote everything in a journal, but I never read again until I was asked in 2014 to tell my story of Borobudur. I vaguely remember some of the events, but I had forgotten about the dreams. I always write things when I travel with Lama Gangchen, so before I wrote the story I looked for the particular journal from 2007. I could not find it for months. It was very frustrating. Only 15 days before coming to Borobudur in 2014, I found the journal, which allowed me to share this story today.

The dreams told me first that Lama Gangchen is sitting on the Borobudur stupa having attained clear light and second that his realizations come from Khandro, which means in Tibetan, Khan (space or emptiness), dro (going there). He gave me a mala with 21 beads, which is a symbol of the gifts that I receive when I come to Borobudur, which is also the gift that anyone that comes to Borobudur as a pilgrim receives. I thank my guru, Lama Gangchen Rinpoche, for all his love all these years since I have known him. He is so compassionate and he is helping so many people in this world to live better lives and come closer if not, to enlightenment. He also gave me permission to share this story today as well as the dreams.



## Our Gelugpa tradition

Lama Michel (Brazil)

Even many forms of meditation are not pleasant. It is not nice to meditate on suffering, to reflect on the causes of suffering, and on suffering itself although it is very important. Most important, first of all, is that whatever teaching we look at of Buddha, we must understand that it must be coherent. That is why we say that there are no dogmas; there is nothing that we should 'believe', that we should 'follow' just because the Buddha says so. There are many things that I, for example, am not yet ready to understand. This does not mean that the teachings are wrong simply because I cannot understand them. It means that maybe I am not ready to understand, so whenever I come upon a part of a teaching that I simply do not understand, I tend to put it on the 'waiting list', so to speak. Sooner or later, I should be able to understand it, find out if it is right or wrong. This is one important aspect. There is a part that we may call logic and understanding, although the most important is coherence itself within what we do and say, and between the teaching itself, in other words, the philosophy as a whole in itself.

The teachings should not have contradictions within themselves. This is one of the very important points, whenever we say that there is a way of analysing a philosophical text, we also say that there are five main points that a text must have in order to be valid. One of the points is it should not contain contradictions within itself. And if we look to all Buddha's teachings, one of the very important points is that they should not contain contradictions, they should be coherent. Most important is that the teaching itself should be coherent within itself, that it should be coherent within our 'experience of reality'. That is why, from a Buddhist perspective, there is no fear whatsoever of science, as long as science is scientific. As long as science is scientific, there is nothing to fear, and if one day something is proved to us by logic, experience, that is what we should follow. It does not matter from whom it comes, it does not matter who is explaining. I think this is one of the most beautiful systems of beliefs. In India, even in Tibet I think, at the time when Buddhism arrived there - it is not like this anymore - previously, there were many different philosophical schools, religions, monasteries, temples, and so on.

Let us say that we are a group. We follow our guru, we follow one philosophical view, although not everyone participating might really understand the philosophy behind it in depth, in any case, let us say that someone comes, here, to Indonesia, for example, a teacher comes from the nearby temple, and says, 'I would like to have a debate with you. I would like to discuss your views, I think the way you see karma is not correct, the way you see reality is not right, and I think that your views on the spiritual path are incorrect', in other words, a debate regarding our main issues.

We, as a group, would then have no choice but to say, 'Fine, we will have a debate', which is an open discussion on truth, and coherence based on logic and experience. If, after a public debate, it turns out that, let us say, I, who am representing our group, lose the debate, then myself, as well as all who are following me, need to convert to the other tradition. We would need to convert to the other religion and philosophy. Why? Because our main path is coherent with logic and experience. What we follow is not the fact that 'I am part of this tradition', 'I am part of that tradition', 'I am part of this religion', 'I am part of that religion'. This would be an infantile way of being, subject to attachment to our own, whatever name or label we give it.

For example, when we look at Lama Tsong Khapa's work, and really go deep into his texts and teachings, from my own personal perspective, I can say that Lama Tsong Khapa never wanted to create a new tradition, that is, the so-called Gelugpa tradition. He founded a monastery, which was called Ganden, and researched the teachings that were present in Tibet in those days in depth; consequently, he made remarks that showed that the way those teachings were explained in different



contexts was not correct. All he wanted to do was to have an open debate and make things clear. There was once a monk from another tradition, a Jonangpa, who was discussing with my teacher in Tibet, the abbot of Tashilhunpo, Katchen Losang Puntsog Rinpoche, they were both travelling together, and so they began to debate at a philosophical level, making reference to the texts of Buddha, to the texts of Nagarjuna, and so on. They each respected and followed, most of all followed the coherence of logic, although at the end, suddenly, the monk, who was very intelligent and very learned, said to my teacher, 'Gen-la, let us admit it, whatever you may say to me, whatever you may show me, at the end of the day, I am Jonangpa, and you are Gelugpa, which means that I am going to follow my tradition, and you are going to follow yours, so, what's the point in us debating?' That is exactly what happened at the time of Lama Tsong Khapa! He actually did show a correct view, but no one wanted to follow it because they were attached to the way they were taught. Which means that there was more attachment to the form than to the substance. In Tibetan, there is a word: shengo – I never found the proper translation, we have our great translator here Samla Thoncha, if you think about it, it is really difficult to find the correct translation, although it could be said that it is something similar to this type of attachment. Something similar to the attachment people have, for example, to their football clubs. 'I am from this club!' someone might say with a very strong attachment of this particular kind. This type of attachment shows in our religion, our fanaticism, patriotism, and so forth; we can look at in many different ways, perhaps not necessarily when it comes to fanaticism, as I don't need to be fanatical about my team although it is my team. I don't need to be fanatical about my country, although it is still my country. There is an attachment there which is in fact a way of manifesting selfishness within the actual attachment. What can happen is that very often, out of this attachment to our tradition, we can get blocked, our eyes are blinded, darkened, we are therefore not able to see clearly what others are showing us, and we are not able to listen clearly to what others are telling us. This happens within religions, within scientific contexts, in fact, it happens very often. It is actually happening in our daily life. Very often someone comes and says something to us, and because we have a pre-concept about something, we don't really listen correctly; even if we were to listen and understand that something else was correct, we would still be attached to our way of seeing things.

Actually, it is very important to understand this aspect, that what we follow, what we personally believe in, is what we really believe to be dharma that is coherent. Very often it happens that because of attachment towards one tradition or another, towards a name or a 'belonging' - it could be an attachment to a way of belonging - we tend not to listen to what others have to say. Due to my personal research and studies, Lama Tsong Khapa was in my view, very open; he actually researched the actual meaning of emptiness and the correct way of explaining Buddha's teachings in depth, and when he went to talk to others about his findings, they very often said, 'No, my tradition says this, so I am not going to follow what you are telling me, even though your view is coherent and mine is not'. Naturally, what came out in the end was that he created a new tradition.

If we look well, what happened after Lama Tsong Khapa, was that great masters were seen as being sectarian because they did not say, 'I will not let go of Gelugpa', although actually, if we really look well, many of them like Panchen Losang Chokyi Gyaltsen, were not at all sectarian. What he did was simply say, 'I am not letting go of the coherent view, I am not going to let go of the view that is correct, the view that is coherent with reality, with experience, with logic, and so on'. Independently, you can give your tradition or belief any name - Panchen Losang Chokyi Gyaltsen himself said: 'It does not matter what you call your tradition', he actually named many - this is also said in two texts, the Chakchen Tsawa, the root of the Mahamudra, and the Dagsen Shapten, the discussion between wisdom and ignorance. He actually says, 'It does not matter what name you give your philosophical view, what name you give your meditation, if it is coherent with reality, wonderful!' This is very important for us, we should be careful when we follow our path, we should follow a path that is coherent with our own experience of reality, our own logic, and, we should be open to change in this matter because we don't always have the most correct view. It can happen that we have a





different type of view. Very often, what happens is that on one hand we have people who look like they are being very stubborn because they follow what they really think is true – by this I mean, people who, from the very beginning, say, 'No, I don't want to listen, I don't know, that's not correct', people very attached to their own view. Very often, these are the best kind of people, because when you prove to them that things are the other way around, so to speak, they really follow the new way. Then you have people who tend to follow due to their hard type of faith although they don't truly understand, these people are very often the most difficult when it comes to changing. In any case, what I wanted to say is that from my own personal understanding, the one very important aspect of Buddha's teachings is that they are coherent with reality, they are coherent with logic and direct experience. That is the most important aspect that we should follow.

I was just remembering, some days ago watching Rinpoche on a video of the 17th Karmapa, he said something very interesting, 'Nowadays, there is emphasis on this idea of non-sectarianism, that we should be all of one tradition, that there should not be any differences, and so on'. He also said, 'I am happy observing'; nowadays we have created one non-sectarian group that is against the ways of another non-sectarian group, to which people say, 'I am non-sectarian, you are sectarian, so I am against you because I am no longer sectarian, and you are sectarian.' This means that once again the same accusations are being created, that is, 'You are Gelugpa, you should be non-sectarian; I am right because I am non-sectarian.' What is the difference? Once again we come back to the same type of attachment, to this sense of belonging, because very often what we follow is not the correct path, the correct view, in other words, the truth. Instead, we follow a very strong sense of belonging - who taught me, where I grew up, who is my teacher, etc... - and so we have a very strong attachment to those kind of things. Instead, we should - as Atisha says in the Jewelled Garland of the Bodhisattva - respect every tradition and follow the one that is most suitable with dedication, faith and effort. Basically, there are various traditions, why? Not because there are many truths, more so because there is the need for many different approaches for us on our path. We are all different, there are many people with different mentalities, with different ways of being, and so on, which is why we need different approaches, the result being different traditions. Whatever we follow, what is most important, is to follow a coherent view, something that really is coherent with reality. That is what is most important for all of us.

Very often we end up listening to something, looking at something with a very strong pre-concept. I once heard a story, a friend went for an interview - to see a man from Brazil, who was a world free-fight champion, involved in the most violent type of fighting. Here was this very big man, whose job was to beat others up, which made him not so nice, and so the friend went to be interviewed, all the while thinking, 'It is going to be a boring day, what am I going to do with this guy?' What would our pre-conception be if we were to meet this type of person? The friend went to the interview, and was amazed to find that the man was such a nice, intelligent, even charismatic person. A little boy went with the friend, who, by the end of the day, didn't want to leave the interviewer, hugging him, and crying because he didn't want to leave. I went to see him afterwards and this man, the free-fight champion, was extremely nice, even talked about peace to kids, speaking very nicely, offering good incentives, a really nice person. Would we ever expect something like that from such a person? No. So often, when we go to see someone, or when someone comes to talk to us, we judge the person by the way the person is dressed, his or her background, his or her language, what country he or she comes from, etc... We actually find ourselves ready to label him or her. Then we look, listen, with a filter, never really listening in an open way. It is very important for us to try to slowly remove such filters, at least to the best of our abilities, so that we can see, listen, to others openly, and experience situations openly. We are too often influenced by our own pre-conceptualization of things; by the names or labels we give things. An important practice would be to gradually try to remove these filters, clean them during our experiences with people - when we see someone, when we listen to someone, and so forth. This is very important, because otherwise, we are behaving in a very narrow minded way. What I really wanted to talk about – this was just an introduction, I will not go into



it right now , perhaps another time - what I wanted to talk about, and share with you, was that in Buddhist texts on philosophy, we talk about two different forms of defilements, in Tibetan 'kundak' and 'henkye'. As I said previously, it happens that sometimes we read philosophical texts, we read the teachings, we retain them within their own context, and yet it becomes difficult for us to integrate them into our own reality and experience. I was trying to reflect upon both 'kundak' and 'henkye' - constructed views and spontaneous views - within our direct experience. What do I mean by this? By constructed we mean all our views that depend on our cultural basis, on our experience of this life; these are the constructed views. That is what we were talking about right now. When we look at someone, when we listen to someone, and so forth, we come with our background - our constructed view, by which we judge situations, people, names, etc... This is something that we carry from this present life, something that we have built up within us in this present life based on what we have learned, what we have listened to, and so forth.

Then, we have another aspect, that which is called spontaneous view, which are those aspects of ourselves which are independent of cultural basis, independent of the country where we were born, where we grew up, the influence that we received from our environment, and the people and situations in which we live. The spontaneous aspect consists of our points of view and emotions that we bring with us from life to life. Our objective is to deal with that particular part - the spontaneous view - because basically, the constructed view goes when we die. The spontaneous view, on the other hand, continues after our death. The point is the following: our constructed view in turn influences our spontaneous view, because of that, we need to try to have a constructed view that is coherent, that is positive, that helps us, that stimulates us to develop our spontaneous view in a positive way so that it develops our spontaneous qualities and helps us eliminate our spontaneously born defilements.

I repeat, again, the constructed view is something that goes when we die. I may be reborn in the midst of a forest, or on Mars, I don't know where, perhaps even in another galaxy – I really like what a great scientist once said, I don't remember his name, he is disabled, Steven Hawkins, that's him, he said something once which was very nice: 'I think it is too arrogant from our side to think or to say that life exists only on this planet'. It does not matter where we may be reborn. We might be born in the next house, in the midst of a forest, in Africa, in Brazil, in Europe, wherever. The fact is, wherever we are reborn, our constructed view is going to be built up again. From that point of view, it is not that important, we don't need to be attached to our constructed view. The real goal is to cultivate a positive, spontaneous view, which is, to cultivate love, compassion, generosity, wisdom, joy, satisfaction, and so on, within our spontaneous level, eliminating in turn the spontaneously born defilements, such as anger, jealousy, pride, miserliness, etc... In order to do this, we need to generate a constructed view that helps us do that, otherwise, what could happen is our constructed view could actually make our spontaneously born defilements increasingly stronger.

When we study philosophy, we have for example 'tenzin kundak' and 'tenzin henkye'. Tenzin kundak means grasping at inherent existence, constructed as well as spontaneous. When we explain the constructed view, we basically follow the different philosophical schools, and yet, these all belong to a certain time in India, now we are living in a different time, which is why we need to look at our own culture, our own time, and see which constructed views are harming us at present. I am not going to go into detail on this right now although this is very important. To conclude: I will make two sketches to illustrate the difference between two constructed views, which in turn represent a huge difference. This to remind us that we cannot live without a constructed view within this body of ours. Due to the fact that we have a gross mind, we can safely say that we cannot live without a constructed view. Therefore, best not to generate the type of mind that thinks: 'I must abandon every constructed view, to the point where I just have my essence.' That is not going to work. We must have a constructed view, as we are not able to perceive the world without one. It is important to have a coherent view, a view that helps us develop our qualities, our spontaneous qualities, as well as eliminate our spontaneous defilements. That is the most important. Imagine two sketches - one is a line, the other a circle. Our Western way of seeing life, our constructed view of how we see life, is linear, by which we see life as

a line. A line that begins at point A - birth - and ends at point B - death - perhaps there can even be a point C - hell or heaven - still, it is linear, there is no going back. We are born at point A, we die at point B, which is most important, and yet there might even be a point C, although this point does not really matter that much. We really see this life as this line. Without judging if this is right or wrong, what happens with this constructed view? Seeing life in this way, we can safely say that at the end, what really matters in life, is what we do. If we then look at all the cultures that have a constructed view - a linear view of life - we can ask ourselves what are the examples of success. Power, money, pleasure, achieving projects, people who have achieved much, and so forth. Then we have another view, which is the circular view, in which point A and point B are joined together, which is basically the view that sees birth, death, and after death, birth again.

Let us imagine the following: There are two doors, one door there, another here. Let us say then say that we come out of the door through which we enter, come here, come out of this door, through which we will never go through again. We can then ask ourselves, what matters most at this point? What we do while passing from one door to the other, could be called linear view. The cyclic view sees that I enter through that door, I come in here, and, when I exit through this door, I am automatically entering the other door again; then I am coming in, and going around and around and around and around, to the point that we have to imagine the room as circular. Because after death comes rebirth [according to Buddhism]. After rebirth what happens is death. After death, what happens again is rebirth. The point is, what matters when I constantly go around this room, is not what I do when I'm in the room, but what I become - how I walk into the room, what I become, what I am, instead of what I do. In the constructed cyclic view of life, what matters most are our principles. What matters is what we become instead of what we do. We can see this in various cultures. Those cultures that have a cyclic view have a completely different way of dealing with life and events.

This is an example of constructed view and how it influences us. We need to choose, and we need to build up. Just because we were born in a specific culture does not mean that we have no choice when it comes to changing our constructed view; it is actually quite simple to do that, we just need some non-attachment and the understanding that it is simply a constructed view, so relax! That is what we do in Buddhism, that is what we are doing here, there are many constructed aspects which we learn; what we are doing here is building up a constructed view of ourselves, of the world in which we live in, of everything in reality coherent with logic and our own experience, and, most of all, a view that helps us develop our spontaneous qualities and eliminate our spontaneous defilements. That is our goal. I think it is quite clear. Do you understand?

Always remember the line and the circle, and try to understand which way you are following in your own life, which way are you following. When we hear people say: 'My life is a failure because I haven't done this, I haven't done that, don't worry, you are going to be reborn another ten thousand times, you are going to be able to, for example, marry, in the case that you are not married in this life. You can marry another twenty thousand times, if you like.

If you didn't have children in this life, if you had a particular problem, if, for example, you had children and you didn't even want to have children, whatever, it is okay. If in this life you are a woman and you actually wanted to be a man, or, if in this life you are a man, and you wanted to be a woman, don't worry, you are going to have ten thousand million chances to become one. Or, if in this life you became a doctor, and you wanted to be an engineer, or whatever, don't worry, you are going to have so many possibilities to be one. That is not so important.

Most important is, when I come out of this door, what have I become? How will I enter it again next time? This is all related to the constructed aspect. We should use our constructed view to help us take care of the 'spontaneous aspect' of ourselves. Whenever we see someone, for example, whenever we listen to someone, whenever we go somewhere, we should be careful and remove all the different filters that we have, and add the filters that we really want to add. Because there are some good



filters that we need to add, which are, the filters of compassion, the filters of wisdom, the 'safe' filters. There are many positive filters we can add, and there are filters that we should take away; this will make life simpler and easier. Remember that we see reality, that we are experiencing life through our constructed field, which is easy to change if we want to, as there is no need to be attached to it. The real difficult part is changing the spontaneously born part of ourselves; once we change that, all is not yet finished, as we still have its imprints, with which we will still need to work with, once again, but this is another chapter.







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## Self Regulation

Bel Cesar (Brazil)

Self regulation is the dynamic basis for being in balance with yourself, the environment and with others around you.

Once Lama Gangchen Rinpoche said: "A tense mind is like having tense hands: You are unable to touch anything. So we need to decide not to cultivate a stupid mind and program ourselves very precisely. It's all a matter of not following negative emotions, accepting peace and following it. When we are at peace, everything starts to come automatically in a positive way."

So with self regulation we are able to release our tension, open our hands and minds, and are then be able to move our mind like doing mantras.

On the last day of our visit to Tibet in 2011, Lama Gangchen Rinpoche explained to us that the meaning of life is to touch our essence. He said: "Find happiness, independent of what we are doing, of where we are or with whom we are with. This is a happiness which arises from the joy of following a spiritual path".

So touch the essence means to feel the subtle happiness that following a spiritual path can bring. In other words, although we have everyday suffering, we will taste the flavour of happiness when we feel the result of our improvement.

One time we were really concerned when Rinpoche had to pass a medication on a wound on his foot, which we knew would hurt a lot. But he said to us " The pain is not a problem; what is importante is the result ".

So with this view, it doesn't matter the suffering but rather if we are doing something to improve our inner world as we face it.

But sometimes we are so tired of suffering that we cannot feel any subtle happiness at all. As soon as we recognize that in dealing with the suffering in a positive way, we can make some positive changes, then we can feel this subtle happiness again.

In 1994 when my daughter Fernanda and I went to Lama Michels' enthronement ceremony in Sera, we had an intense moment of suffering when we had to say goodbye and come back to Brazil.

Lama Michel was 13 years old and Fernanda 9. She was about to separate not only from her brother, but also from her father who was to stay with Lama Michel at Sera.

She started to cry in despair. I got despaired at seeing her suffering and asked directly to Rinpoche; how can we stop suffering ? He just answered, " enjoying and growing up ".

So I said to Fernanda with enthusiasm. Now we are going to London. She calmed down and accepted to leave.

So Rinpoche inspires us to connect with the joy of life. When Rinpoche tells us to connect our mind to the positive, I understand that this means not just to be with positive ideas but also with this feeling of being happy.

Usually we are so attuned to suffering that we don't recognize the possibility of feeling this subtle happiness. When we feel able to deal with the suffering we are able to feel this subtle happiness.

Each culture has a way of understanding and creating its' own reality, but the ontologic necessities remain the same: fundamental values which guide and organize the people.

Justice, Solidarity, Gratefulness, Authenticity, Freedom, Generosity, Empathy.

These values don't need to be "taught", but need to be developed.

In the cities where violence is so great, we are yearning for "humanity". The more we are connected to our values the more we can deal with the suffering. Our values clarify our priorities and our choices.

Faced with the perspective of dying, we are faced with the most subtle, human vulnerability: a need to give ourselves over to the inexorable. The inner values cultivated throughout our lives will be the base which supports us.

Although we have a precarious position as human beings, we have the quality of being able to transcend. We transcend when we start to amplify the view we have about our own suffering. If our view of life is the same as our suffering, then we are really in trouble.

Humans have a capacity to be within themselves at the same time as being elsewhere. Empathy, the capacity of movement within time, communion, art, spirituality and philosophy give rise to a sense of being alive.

Many time in his teachings, Lama Gangchen speaks to us about the importance of a greater proximity between people. He uses the example of the relationship between a doctor and his patient.

When the patient feels close to her doctor, she follows instructions with attention - a sign of confidence and acceptance of a cure. In the same way, the closeness between parents and children, couples, friends and institutions, awakens respect, love and an openness to exchange ideas and to grow together.

When we feel close to someone or a situation, we are finally able to relax. The artificiality of relationships provokes an attitude of "being on guard", which is the opposite of being "relaxed", something which comes when we live a closeness without concern.

Rinpoche clarifies when saying: "We can feel close without being intimate". This proximity we can recognize in the sculptures on all the panels at Borobudur, as well as a gentleness and wellbeing.

There is no fear amongst them.

The less we avoid ourselves the less we avoid other people. We will open our hearts better to others if we respect our own limits.

Our challenge in getting close to others is in discovering the capacity of letting go: to trust instead of defending ourselves.





For us to open ourselves to others we need to have healthy boundaries. This means knowing when it is time to close or to open our contact with the outer world. But if we don't open the doors to ourselves then we will be closed to others. The key to doing this is to cultivate a natural mind: empathetic and kind. When our energy is balanced naturally, we invite people to come closer to us. We can resonate positive or negative energies according to our mental state.

Resonance is the vibration propagation of any wave. For example, when the strings of a guitar are tuned, while fingering the fifth fret of the sixth string, one realizes that the fifth string begins to vibrate simultaneously with the sixth string, even when stopping the emission of sound the sixth string continues to vibrate. The energy of the string makes the other vibrate.

The children who grew up in harsh environments learned to resonate the emotional behaviors when they were still very small. That's why, they learned to be hypervigilant, straining to sense the small cues. Like Daniel Goleman explain in his book FOCUS (Harper Collins Publishers, NY, 2013, page 94): "Some people are social sensitive, keenly attuned to the most minimal emotional signals, with an almost uncanny knack for reading cues so subtle that other people miss them. A slight dilatation of your iris, lift of your eyebrow, or shift of your body is all they need to know how you feel. This can mean trouble if they can't handle such data well. But these same talents can make us socially astute, sensing when not to broach a touchy topic, when someone needs to be alone, or when people need words of comfort. A trained eye for the subtle cue offers advantage in many life arenas."

In my work of psychotherapy I encourage my patients to "recognize your emotions in your own body, and also recognize how your body resonates the emotions of others". The better we resonate with our inner world, the better we resonate with others. To increase our capacity to resonate, we need to be aware of its' power.

Another important issue for selfregulation is to have a good flow between the two main areas of the brain: the cortex and the limbic system.

We can say that the neocortex (located at the top of the head) is related to voluntary impulses, reflexive attention and the rational mind. While the limbic system (below the cortex, in the center of the brain) is associated with emotional, involuntary, instinctive functions.

The issue is that the neural impulses from the limbic system to the neocortex (bottom-up) are much faster than the neocortex to the limbic (top-down). In other words, we need a good balance between these two areas so as to monitor our emotions and so that we may be 'touched' by them.

For those who seek spiritual growth in a Buddhist way, it is relevant to increase the capacity to feel empathy and compassion. However, it is noteworthy that there are three different forms of empathy.



This is actually explained by Daniel Goleman in his book FOCUS (HarperCollins Publishers, NY, 2013, page 99) :

"Supersensitive healing of emotional signals, represents the zenith of cognitive empathy, one of the three main varieties of the ability to focus on what other people experience. This variety of empathy lets us take other people's perspective, comprehend their mental state, and at the same time manage our own emotions while we take stock of theirs. These can be top-down mental operations. In contrast, with emotional empathy we join the other person in feeling, along with him or her; our bodies resonate in whatever key of joy or sorrow that person may be going through. Such attunement tends to occur through autonomic, spontaneous, and bottom-up brain circuits. While cognitive or emotional empathy means we recognize what another person thinks and resonate with their feeling, it does not necessarily lead to sympathy or concern for others' welfare. The third variety, empathic concern, goes further: leading us to care about them, mobilizing us to help if need be. The compassionate attitude builds on bottom-up primal systems for caring and attachment deep down in the brain, though these mix with more reflexive, top-down circuits that evaluate how much we value their well-being."

When we are close to spiritually evolved people, we are touched by their subtle energetic field. Naturally we feel happy and relaxed. However this effect is not a one-way road; it will be smaller or bigger according to the gross level of internal intoxication in which we find ourselves in that moment and to our karmic connection to the person and place we are in contact with.

The greater the capacity of self awareness, the greater is the empathy.

We experience when we are regulated: through states such as openness, curiosity, grounding, receptivity, fluidity, mindful, relaxation, presence, emotionally stable, confident in one's ability to choose and look for resources.

I apply in my psychotherapeutic work a technique known Somatic Experiencing elaborated by Peter A. Levine. Somatic Experiencing.

It is a form of therapy aimed at relieving and resolving the symptoms of post-traumatic stress disorder (PTSD) and other mental and physical trauma-related health problems by focusing on the client's perceived body sensations (or somatic experiences). The theory postulates that the symptoms of trauma are the effect of a dysregulation of the autonomic nervous system; that is because this system has an inherent capacity to self-regulate. Somatic Experiencing attempts to promote awareness and release of physical tension that proponents believe remains in the body in the aftermath of trauma. Those interested in learning more about his work, I would advise to start reading his first book: *Waking the Tiger*.

Peter Levine united in his work *The Polyvagal Theory* proposed and developed by Stephen Porges. This theory explains the functioning of the autonomic nervous system (ANS) in a clear and practical way.

So now, I would like to share this with you.

Initially we need to understand a bit of the autonomic nervous system (ANS). The ANS is the neuro-endocrine-immune structure that enables survival. Traditionally it has been described as having two branches, parasympathetic (rest/rebuild) and sympathetic (fight/flight). The sympathetic nervous system uses the neurotransmitter noradrenaline to increase the heart rate, dilate the pupils and breathing tubes, and divert blood away from the digestive system. The effects prepare the body for action, in what is called the 'fight-or-flight' response. The parasympathetic nervous system, on the other hand, uses the neurotransmitter acetylcholine to constrict the pupils and breathing tubes, slow the heart rate, and increase digestive function.

The Polyvagal Theory, named from the anatomical basis of Porges' discoveries, changes the picture. Now the ANS has three branches, not two, and they are sequential, not reciprocal. "Social Nervous System" is the proposed term for this third branch of the ANS.



What we need to understand is that the parasympathetic is controlled by a cranial neural called the Vagus Nerve that relays information between the brain and the sense organs. The Polyvagal theory outlines the structure and function of the two distinct branches of the vagus, both of which originate in the medulla: the ventral vagal complex and the dorsal vago complex. More specifically, each branch is associated with a different adaptive behavioral strategy, both of which are inhibitory in nature via the parasympatetic nervous system (PNS).

The dorsal branch of the vagus (DVC) originates in the dorsal motor nucleus and is considered the phylogenetically older branch. It is associated with primal survival strategies of primitive vertebrates, reptiles, and amphibians. Under great stress, these animals freeze when threatened, conserving their meDomolic resources.

The DVC provides primary control of subdiaphragmatic visceral organs, such as the digestive tract. Under normal conditions it maintains regulation of these digestive processes.

The ventral branch of the vagus originates in the nucleus ambiguus and is myelinated to provide more control and speed in responding. This branch is also known as the “smart vagus” because it is associated with the regulation of sympathetic “fight or flight” behaviors in the service of social affiliative behaviors. These behaviors include social communication and self-soothing and calming.

The neuroanatomical and neurophysiological link between the vagal regulation of the heart and the neural regulation of the striated muscles of the face and head, called sternocleidomastoid.

The sternocleidomastoid passes obliquely across the side of the neck. The function of this muscle is to rotate the head to the opposite side or obliquely rotate the head. It also flexes the neck.

Once we understand these basic concepts, let's see what all this has got to do with our ability for autoregulation.

We wake up very early this morning to go to the stupa.

Once we are well motivated, we feel good to move and go.

Our sympathetic nervous system is activated, but not too much, because the ventral vagus is controlling well our excitement. This happens because the sternocleidomastoid muscle tone is good: we can turn our neck without difficulty in all directions. This makes it possible for us to have a panoramic attention.

Like a 'zooming mind': we can expand and contract our focus, our mind is open, available and curious. With this muscle flexible, we can have social engagement since we can make different facial expressions.

Our smile is contagious because it is real and complete.

Our voice is melodious and pleasant.

Our attitude of listening is receptive, so we have an empathetic and receptive mind.

Self regulated, we have an inner sense of I CAN.

We keep walking towards the stupa, seeking to maintain our focus on the motivation with which we recite mantras, but something unpleasant happens: someone pushes you to go, you do not like the voice of someone who is singing near you or the incense of the person in front begins to annoy you. It may seem like nothing, but these subtle discomforts take our concentration and make us more rigid!

Once that the ventral vagus can no longer control the sympathetic system as well, we become activated and the internal sensation turns into CAN I?

Now, let's imagine a tense situation, such as what occurred today with our friend Padado when we were visiting the elephants: he noticed that he was stepping on a live scorpion!

At this moment, his sternocleidomastoid muscle will stiffen, because he needs to maintain a focus on his feet. With this muscle tight, his face will frown, and his expression will be of fear or anger. His voice tone becomes unison, straight and direct. He is not available to listen to many opinions on what to do, because his attention is now directed to attack or flee. In this condition there is lack of empathy.

There are many times that we are communicating in this tense state, but it is impossible to have good communication if we cannot be empathetic!

This unregulated state of body-mind can range from a simple bad mood, irritation to a state of high anxiety and panic. Without the panoramic attention, our mind becomes fixed. We have obsessive thoughts that stick in our mind like glue.

The "Scorpion" can be a real and imaginary trigger. But it triggers a series of internal constraints with which we learn to deal with through our emotions. If the ventral vagus complex can no longer regulate us, we will activate the dorsal vagus system which will act like a burnt electric fuse.

Normally, the Dorsal Vagus serves a very positive function. It helps the body to gently pendulate between arousal and relaxation. However, when the Sympathetic is too aroused, the Dorsal Vagus nerve can shut down the entire system and we freeze. This is most common in trauma and shame, which is developmental trauma.

The sternocleidomastoid muscle will lose its tone. Without strength our facial expression is absent, we have difficulty to speak and move our body. We have a glazed look. Our look becomes vacant, likewise our mind: blurred, slow and unfocused. We are in a dissociated state in which we have no chance to have social engagement. This condition also occurs when one uses alcohol, marijuana and tranquilizers. The



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mind creates dissociated fantasy situations and begins to interpret reality as its' imagination. According to the intensity of this state, the better or worse will be our ability to face reality.

But now, under the rule of the dorsal vagus system is our internal feeling of I CAN NOT.

In the human species, the freeze response can assume many faces. When we are ashamed or in a state of profound grief.

The problem is that our culture, tends to judge this state of instinctive surrender, in the face of overwhelming threat, as weakness or cowardice.

As Peter Levine explains: "The key to healing traumatic symptoms in humans is in our physiology. When faced with what is perceived as an inescapable or overwhelming threat, humans and animals both use the immobility response. The important thing to understand about this function is that it is involuntary. This simply means that the physiological mechanism governing this response resides in the primitive, instinctual parts of our brains and nervous systems, and is not under our conscious control."

We'll stay in this frozen state until we find a secure environment or a person who is regulated and trustworthy; capable of allowing us to feel safe and to let our body complete its' own time to come back to being active. Each individual has a natural length of time for the body to return to balance. We have to respect it!

What was frozen we will now need to 'unload' in this process called the freeze discharge. This discharge is characterized by shaking or trembling, tingling, sleeping, yawning and weeping as well as vasodilation. This discharge helps the client to better integrate the broken sensory fragments of the event, and establishes what Dr. Levine calls "Creative Self-Regulation". This is in contrast to most "talk" therapies, where the therapist tries to rally the client to accept what has happened, possibly through the retrieval of a lost episodic memory of the event.

If we do not let this discharge process to happen, we will be stuck ON (freeze of the sympathetic system) or OFF (freeze of the dorsal parasympathetic system).

The symptoms of un-discharged traumatic stress left "ON" are: anxiety, panic, hyperactivity, exaggerated startle, inability to relax, restlessness, hyper-vigilance, digestive problems, emotional flooding, chronic pain, sleeplessness, hostility/rage.

The symptoms of un-discharged traumatic stress on "OFF" are: depression, flat affection, lethargy, deadness, exhaustion, chronic fatigue, disorientation, disconnection, dissociation, complex syndromes, pain, low blood pressure and poor digestion.

But, when the nervous system is balance, we are able to transit different emotional states, we feel embodied, available for connection, fluid, resilient, relaxed yet alert, able to be present, appropriately reactive and emotionally stable. In this state we feel that we have choices and options.

Each person can have their own method of self regulation. The important thing is to keep committed to our physical, mental and environmental health. Self regulated, we are able to appreciate ourselves more and because it is possible to have a deeper sense of compassion, empathy, and intimacy, our relationships with others improve.

There are moments in life when the only hope of coming out of a catatonic situation relies on internal resources and accomplishing an inner change.

When the mind directs itself, it connects itself.

Change and moving ahead is possible. As Lama Gangchen Rinpoche says: "Don't feel pressured by the future, just follow positivity."









## Plants and nature: touching people in an unconscious way

Peter Webb (Australia/Brazil)

It is a great pleasure to be here beside Lama Gangchen and Lama Michel to talk to you.

Firstly I would like to talk to you about the work that I do together with Bel. I work with ecology and teach permaculture. It is a philosophy that works with design and strategies to develop ecologies for people, using the same networks of interdependence which nature uses.

Together with Bel, who is a psychologist, we do activities that are referred to as eco-psychology. This work is based upon the historical facts of how evolution has modelled the environment and we humans as a part of our planet. Many times we do not remember that before we human beings arrived on the planet, many things were already happening.

Here in Borobudur, we are in a very fortunate place as this a place where new energy is being born; where the earth is born. There is a very vital energy here. It has to do with the energy of fire and earth being born from the volcanoes. These things are from the ancient past. For a long time, many many years, there were only rocks on the planet; they were here by themselves. There were no plants or animals. But those who made Borobudur, knew very well these energies and how to harmonise or empathise with them.

The rocks have a type of communication. They communicate with us principally via their geometry and a type of electricity that they have. They have a way of speaking to us. We see here in Borobudur the way that the sculpture is made; the forms are all composed of straight lines and the curves; this is what talking with rocks is all about. The artists have composed together with the power of the rocks.

Lama Michel has talked to us a lot about straight lines and the problems we have to deal with in straight lines; that they have a way of training or dominating our minds. Our mind connects into a rational way of thinking when we use a straight line too much. We could see the straight line as being masculine and the curve as feminine. So rocks for some people can have a great effect. It depends if the rocks are mountains or if they are cut rocks like we find in many buildings; square and not really too interesting for us; not so easy for us to relate to. So the rocks have a history of their own, where they are communicating between themselves via the chemicals in their make up: The positive and negative charges. They are very simple beings, but that is the way they are. They relate to our simple nature.

It is very interesting in Tibet too. You can get close to the rocks, because there are no trees, and you cannot see so much water. They are such a strong presence and they are such a strong element. You do not just pick up a rock. Any of the rocks that are on Borobudur, just pick up 2 of them and you would get a backache. The rocks have a very strong energy that affects some people more than others. They came before us as human beings, and because of that to some people they are greatly touching in an unconscious way. Others find them inanimate and non-expressive. That is where the artist comes in to use their combined power to touch us.

When you bring water together with rocks, then it becomes possible to have plants. So then we have a historic period on the earth when the plants start to arrive and they diversify and multiply over all the environments of the whole planet. And there is a constant process of renewing; the cycle of life and death. The plants 'kill' the rocks and they become soil for the plants. The plants are doing this constantly to the rocks. Then the plants die too and the soil made from the rocks and the plants becomes richer so that different plants can now be born.

The rocks die naturally; which can take a long time, but they do die. The rocks suffer from gravity, so they always go down hill; Part of the history of Borobudur tells these stories too. Because water and rocks have the same type of quality or nature of being heavy; they both follow gravity and go downhill. Different from air and fire, which are always going up; that too is their nature.

So these are some of the simple things that have been trained in nature before the human beings arrive. Before any animal arrives. And in nature, these communities or as we call them, ecosystems, are self-generating; There is no plant that is more important than any other plant nor any animal that is more important than a plant or other animal. There are some regulators within the system, but the whole system is working together. So we are always working with communion rather than with competition: A constant dance of the elements coming into forms, dying and being reborn in different forms.

Within the ecosystems there are short moments of competition, but they are like many short straight lines that make up a round contour, like the round mouth of a glass that we can see as being made up of various straight lines which define the curve.

So in nature, we have evolution that works with short periods of straight lines, which make up a curve. With the Lamas and in Buddhism, we use them in the symbols for wind and the symbol for water.

For me, learning self-healing and the practice of healing the environment is a very deep thing as the symbols teach us many things; they are writing a history. They were the language before people could think, write or read.

Many times, because of our thinking in straight lines, we do not manage to connect. Connect to rocks or plants or animals and now it is starting to become a problem in communicating with human beings too. We now have words for everything and we are automatically organising and rationalising things into nice compartments, but they are not actually like that as they do not stay the same; we do not stay the same. Impermanence is one of the biggest laws that we have. That's what we study in Buddhism, that nothing stays the same. If we have a word or a concept for something, then soon we stop to experience it.

So in eco-psychology we work together with nature, as nature is never the same. In the morning the sun comes up, it rises on up then it comes down again. It starts to get hotter; the birds and insects and animals are coming and going and the plants, little by little they are growing. Plants always grow in spirals; they do not grow in straight lines. They follow influences from the planets and from inside the earth.

The plants live basically on light, which is an amazing thing. We live eating plants, so in a way we are living on light that has been transformed by plants into nutrients and fibers. So again we can see that there are many things going on that maybe we do not see, but they do affect us.

Bel was talking about the importance of self-regulation and about empathy with people. When we have the chance to spend time within nature, we are touched by some of the many types of relationships that are going on. Here at Borobudur, nature is represented in an incredibly rich way in the sculptures. There are scenes amid many types of plants, fruit trees, flowers and all types of animals; all very harmonious together with the male and female buddhas. Happy families where much is communicated in a non-verbal manner: Gestures, ways of being; a very ancient language.

It is important to remember that at the time that Borobudur was made, nobody could read or write. So people would look at the sculptures and see; be touched and affected by the curved forms and proportions they could recognise. The proportion in Buddhism is very important. What is on peoples heads, their clothes, their feet...The proportion, which is geometry, the language of the rocks and also a language our 'ancient' brain can understand things in symbolic terms. These can speak to us in a simple way if we can be calm, meditating as we walk amongst the sculptures. When we are doing mantras, but particularly when we are together with Lama Gangchen Rinpoche and Lama Michel; everything can become very alive if we can open ourselves to this experience.



We work with plants and animals and the environment to touch people. To invite them to enter into empathy with colours, forms and designs (geometry). We work on a mountaintop and in a valley where the qualities are totally different. Inside the forest it is dark and humid while out on the grass it is hot and the light is very bright. We work contrasting the differences in the environments and between shapes and forms, so as to help people to relax a little; to start to notice, not just to analyse and name things; to start to feel.

We have many different types of plants and many different types of environments. We work in a very indirect way. Bel and I have talked beforehand and we know what type of experience we want the people to have; we go to these different environments and let them 'touch' the people in a type of non-formal education. It is here we go to work together with people.

It is really no surprise that the plants that grow on the mountaintops grow there. That is what they like to do. And the plants that grow in the valleys or that grow in the sea, that is where they choose to live. If they were anywhere else, they would die! So they are basically happy where they are. So this is a very simple and interesting thing. When we talk about self-regulation and empathy with other people; about regulating our chakras and being together in a sangha with people that we feel comfortable with. Here our happiness can come and we are generous, loving, patient, intuitive, in a natural way. So when we work with the environment, it is important to have happy and pleasant places to work in, because they can affect us in positive ways. Relaxed with others around us, it happens in a natural way where each can see and feel what is right for them at that moment.

We have been doing this work for 10 years now and you can see some videos on the following website: [www.videodeclaraluz.com.br](http://www.videodeclaraluz.com.br)

We are guided by Lama Gangchen Rinpoche and Lama Michel. They always come to visit us and ask about our work. They constantly encourage us to keep up the good work. They visit our gardens and energise the stupa, the male and female buddhas and mandalas we have there from Borobudur.

The people who come to plant, are not gardeners. They meet each other generally only once a month. We built a space to work as a hospice, but in Brasil this is illegal and so we use the space for people to come and stay. We spent a lot of time in making it beautiful and comfortable, so that people could feel that way inside themselves when they stay there. They relax in a natural way.

We start our weekend work in the kitchen with everyone preparing a meal together: Chopping, talking, mixing and starting to relax. If we are too direct, then people tend to know what is happening and they become mechanical; they turn off. So again we work indirectly. Then a talk by Bel or I about the subject we want to work with: Something to organise the mind. Then we watch a film that has something to do with our topic; but again in a very indirect way. If somebody starts to show that they 'know' what is going on and try to organise the other people, we need to give them a task like going to the refrigerator to get some water or "pick up these rocks here and take them over there". We are all trained to be organised and to organise others too. But we tend to do it too much. Nature doesn't work that way. If we can work in a non-organised way, then everyone can participate. So it is a bit different from the way that we learn things in school. Everyone is sharing something, learning something, teaching something, being touched in some way in this form of non-formal education. People slowly regain confidence in others and in themselves: In their ability to deal with the unexpected aspects of life. We also work with the cycles of life and death in nature which helps us to see death as part of a natural process of abundance in nature.

It may seem that for many people it is easier these days to relate to flowers or animals, as human beings may be too complicated. But in losing this contact with others, we lose our empathy and the richness of human relationships; our ability to be with each other and learn together.

The planting we do is not a strict and regimented thing. We do not say "today we will plant 200 trees" or things like that. If everything is too strict then people start to suffer and get preoccupied. When people are happy, they work and they do not even notice that they are working. So we offer the work and people choose for themselves what they want to do and always much more gets done than you could ever imagine.

On our land we have a small stupa from Borobudur and around it the form of the mandala of Borobudur cut into the grass. When the Lamas come to visit, we put up coloured flags to indicate



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the Buddha families and in our imagination, follow the stages of going through the mandala until we come to the central stupa.

So in all the years that I have known Lama Gangchen Rinpoche, he knows my mind and recently he said to me that now I should write a book: "How Plants are Born". He suggested that I record some things while out working and then write them down, so that I would not try to get it all perfect in words first. I thought, that is ok, I studied these things at university, that should be ok. But it is quite a complex subject when we take into account interdependency and all it involves.

So I am now writing this book and in coming to Borobudur, I asked that I might reflect in a deeper way about this topic. About the male and female coming together.

Historically, the plants come before us; everything that is green outside was here on the planet before any human being was born. They already have some practice then. For them, they have male and female together in the flower ready to make seeds; the result of the union of male and female. Lama Gangchen Rinpoche and Lama Michel teach us and we read about Tantra. Inside the plants there are things going on that are basically invisible; the genetic workings of the plant: Attraction as an ancient form of desire. And now because of modern research we start to get some idea of what is happening. We do not understand very much, but the whole time, things in the genes are changing and the elements are really dancing. Nothing stays the same and things are changing the whole time.

(Even transgenic plants are very unstable; that is part of our problem now).

Inside the plant, the whole time cells are dividing. But then, in one moment, when the plant flowers things change. In the flower male and female are very close to each other, but they are separated. Most times when a seed is made, it is the result of an insect passing by. A sentient being does the physical work of pollination. They do not have an idea of what they are doing; they do not have brains, but they do it out of happiness in what they do. So it is basically the same as what happens in human beings. A sperm and an egg come together, in the plants it is the same thing. In plants the ovary is the seed casing. It is there already in the flower waiting for fertilisation to take place. In Self-Healing much of this process is represented very clearly and beautifully.

Plants produce oxygen, they are full of water and they give us food. I think that the least we can do is respect them and have them around us so that we can learn from their ancient wisdom in the way that it touches us individually. Basically the plants and the animals that are very important to us, are 'folded up' inside us where we can discover and listen to them by way of the feelings in our body and mind.

One of the things that the Buddha taught was about going to the forest to meditate and finding yourself. Here at Borobudur we see represented in the sculptures, plants and animals everywhere; male buddhas everywhere; female buddhas everywhere. They can touch our imagination on another level so that we can work with it. In the future and in the past; maybe we can bring some movement as it is all very alive.

This is just a little story about plants and nature and how we use this to touch people in an unconscious way. We do not need to know names; just allow ourselves to be touched by them, to feel happiness and work together.

Thank you very much.

## Religious or scientific attitude?

Eduardo Gonzales (Spain)

I ask myself, how do we explain, for instance, the problem of omniscience. What attitude should we assume when explaining the big or small problem - or perhaps it is no problem at all - of how to match Buddhist teachings with modern science? This has been a big problem for religions throughout history and so we need to find some kind of solution.

I want to share with you the solution, my personal solution, to this kind of issue. This is not exactly a personal problem, it is a cultural problem, because in the West we have two kinds of attitudes according to how we are educated, and these are, in fact, more or less contradictory. One is the religious attitude, the other the synthesis attitude.

I understand that the Western mind is disassociated. In school we learn religion and have to accept through faith certain dogmatic principles. In our synthesis education we have to think and analyse before accepting anything. Religious attitude is based on feeling, whereas the synthesis attitude is based on thought and thinking. The best thing would be to join these two energies together when facing the collective problem of our Western culture. But the question then arises of how to connect them, because the energy of thought is more or less male, and the energy of feeling is more or less female. Therefore, the inner world is dominated by feeling, the female energy, while the connection to the powerful world is dominated by the other energy, the male energy. In Western culture we have linked the female energy to the inner world, and connected the male energy to the outer world, the result being that in the inner world we have feeling but no understanding, whereas in the outer world, the material world, we have a need to conquer matter with technology to dominate it by using the primitive power of male energy.

Would it be possible to direct the energy of thought to the inner world, and the female energy to the outer world? My understanding is that in Buddhism there is space to do this and that this is the main difference between Buddhism and religion. So, the solution to the first question: What to do with the problem of the omniscience? The omniscience of Buddha needs to be considered with a scientific attitude towards the inner world, in that way the inner world can develop an energy that will respond to the outer world? I don't see Buddhism as a religion. It is an inner science, in other words it offers the possibility of developing a scientific attitude to spirituality. I have followed this for several years now and have tried to study the matching of Buddhist principles with modern physics and mathematics, using the energy of thought to see if I can or cannot accept Buddhist principles and the teachings of Buddhism.

I want to share with you the outcome of my research, and very briefly show you my results, as I am truly very surprised by them, especially when I understand the teachings of Lama Michel on Madhyamika Cittamatra philosophies. I find it very curious that the evolution of our understanding of the nature of reality in physics more or less runs in parallel with the manner in which philosophies have been taught in monasteries. Over the past hundred years the understanding of the nature of reality, the extent of reality in physics, has been the Vaibashika philosophy. He was a man who really went deep into research, resulting in Newton mechanics, for instance. At the beginning of the last century, with the general relativity theory of Albert Einstein, quantum mechanics appeared to come close to the Cittamatra philosophy, and nowadays we tend to think that the modern discoveries of physics and the modern term theories - such as string theory, quantum field theories - are congruent to the Madhyamika philosophy. It is very, very important, and very wonderful, to join, so to speak, the understanding of the nature of reality in modern physics to that of Buddhism. Therefore, we can have faith in Buddhism in the same way that we can have faith in science. We can be assured that there is no problem with an astronomical interpretation of Kalachakra, there is no problem because our faith in Buddha is the same as our



faith in Albert Einstein; we have no problem with that. Our attitude is very similar to the attitudes of those in religions who struggle with similar kinds of problems concerning omniscience and such. The main question is, what will our attitude be within the new Western Buddhism? Will it be a religious attitude, or will it be a scientific attitude? This is a problem for religion if there is no space for scientific attitude, whereas in Buddhism there is this space. In the future, I think we can simply copy the religious attitude, and apply it to Western Buddhism, which will become a religion in practice, perhaps a better religion in some aspects. We carry the great burden of an atypical image of religion. Not only this, I think there is the opportunity now to harmonise the two energies, male and female, and direct the male energy towards the inner world, and the female energy towards the outer world. Buddhism has the space to do this. I have nothing else to say for now, thank you very much."



## How healing works scientifically

Bernard Gesch (England)

"There is an irony in that I was employed as a neuro-scientist and my presentation is going to be focusing on the arts, specifically on the ancient art of dowsing, whereas the previous speakers are artists and have been focusing on neuro-science; I think Rinpoche likes role reversal.

When I first met Rinpoche, I was a scientist who wanted to make positive changes and still do. Some of the things Rinpoche and myself have discussed suggest that there are areas where modern science and Buddhism could combine very effectively to give us strategies for global problems which the Buddha prophesised, such as the period of degeneration facing us in Kali Yuga. I became fascinated with the ideas of combining inner-looking Buddhism and the quantifiable outward-looking modern science. I agree, there are limits to modern science, it is a method very much like Buddhism. And as a method it is only useful when applied with wisdom. However, one of the things that Rinpoche was particularly keen to try and do at the time, was to try and demonstrate what he called 'scientifically how healing works.' That is not so easy to do.

About twenty years ago, we came up with what Rinpoche calls 'the machine': holding up dowsing rods. Rinpoche had not seen dowsing before and he tested it carefully. It is an old shamanic art that has been traditionally used to find water and even by the Military to find hidden booby-traps. We adapted it to show for instance how a microwave cooker can alter the perceived energy in food. It was a bit of fun with a more serious meaning. The good thing is that you can see something happen. We have tried this blind in the past where i could not see what I was testing and the results seem to be similar. We also tried using more 'objective' tests by seeing if the mind could influence the readings from Geiger counter but that is a story for another day.

I haven't dowsed for many years, but with Rinpoche's blessing, and hopefully my mind being sufficiently clear, I would like to give a demonstration. The machine (dowsing rods) is a very special device, it was put together from exotic material, with great skill, in my garage, using a pair of pliers and some coat-hangers. I think the important thing is what it allows us to see what is happening in a hopefully interesting and engaging way why we feel so special around Rinpoche, as well as see the healing process. Rinpoche, was asked to bless the machine to avoid making any mistakes. Rinpoche, then invited a healthy volunteer from the audience.

Pict 1, 2 , 3. What I hoped to do with the dowsing rods was tune in to the chakras of our lovely friend. As I walked towards her it was possible to see the dowsing rods begin to move. The further away from the person the rods begin to move - the more the energy. In effect, you could say this is where the person really starts. I dowsed our friend's chakras starting with the Crown Chakra and moving down to the secret so that people can see the difference in energy. Our friend had a nicely even energy. Rinpoche explains in his books that this balance results in good health. Pict 4. This next demonstration was to show the difference when Rinpoche held the hand of our volunteer. What was immediately clear from dowsing was the range at which the rods moved roughly doubled. She said she felt good when Rinpoche held her hand and the dowsing seemed to confirm this.

Pict 5. This final demonstration was to try to show the difference that healing can make. One of our group had unfortunately injured his neck. So we repeated the dowsing process. It seemed to show a weakness in energy where our friend had been injured. Pict 6. Then we dowsed again while Rinpoche held our friends hand. Again the energy of the chakra seemed to grow. However, when Rinpoche let go the energy slowly returned to where it was. Rinpoche was then asked to apply healing to our friend's neck. The dowsing appeared to show a change in Rinpoche's Heart Chakra. The energy at the site of the injury again improved but this time when Rinpoche let go of his hand the energy seemed to remain. This suggested that what we could see was Rinpoche projecting his energy when he gave healing.



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I thanked our volunteers and Rinpoche and hoped that the demonstration of the 'machine' was interesting but also fun.





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## Being in peace program

Daniel Calmanovitz (Brazil)

"In 2006, Lama Gangchen Rinpoche created a foundation in Brazil called Lama Gangchen Foundation for a Peace Culture. This foundation was created to bring peace culture to people in a way that is not necessarily Buddhist, although based on Buddhist teachings, based on Rinpoche's teachings, Lama Michel's teachings, and our lineage teachings. We have been working a lot on the project, and it hasn't been easy to give the teachings that we receive in such a way that people can understand easily. We in fact have to also understand how to develop this. Finally, one of the projects I would like to talk about with you is a project in a particular school, actually a public school with one thousand students. We have been working with this school for one and half years, working first with the teachers, so they can teach meditation to their students, and we have also worked with the students of two classes. The point is the following: of course, as a foundation, we have our expenses, and we also have to maintain the Foundation. The Foundation was approved on an international fund-raising site called Global Giving, so that, when you go to this site, you will see hundreds of projects from all over the world. It is a crowd-funding site, so anybody can chose one project and contribute to this project.

Many of you probably have heard about, seen or already contributed on one of those sites. This is an international site, and the reason we are talking about this now is to tell you that we need your support. We need the sangha support. Why? Because when you have your first project on this site (and this is our first project) you have to pass a kind of test, which they call Open Challenge [test]. The Open Challenge will run from March 1st to 31st, therefore will begin now, in the next few days. There are two ways to pass the challenge: we can raise \$5000 minimum from a minimum of 40+ donors, which means that the \$5000 cannot come from one person only. Of course, the Brazilian sangha is supporting a lot, and yet, when we were preparing this, we thought that many of our volunteers and supporters are here, therefore, we thought of bringing this to Borobudur, to share this idea and project with you and ask you to contribute to the Brazilian Foundation. This means that we are sangha, an international sangha, remember, the challenge runs from the 1st March to the 31st March. The results of this project are pretty amazing, because teachers are really changing their behavior in the school. Our Brazilian schools are very violent. We have a huge drug problem all over Brazil, in all the big cities. This particular school is quite poor, located in a violent neighborhood; its teachers are actually changing their mentality, they are addressing their students in a peaceful way, as a result, they are [experiencing] less provocation from the students and things have been changing for the better. You will see, we will show you a two minute video, where you can see teachers and students meditating, giving their feedback.

Therefore, we are going to pass a list, and we ask you to please write your name and your email so that you will receive our email from the Foundation telling you about the challenge from the 1st to 31st March. We are really counting on you, and truly thank you for your support. The work we are doing is quite a challenge for us, it is not easy to do, but the project is actually working. It is incredible, everyone can do it in their own place, bringing peace culture to people who are not even Buddhists, might never be Buddhists, although that is not the point, as Rinpoche was just explaining to us. So, if you like to watch the video, it is right there, this same video will be shown in the Global Giving site. Please share this information with your friends, with the sangha, everywhere you go. Imagine this: we are 150-200 people here, we all have families, and we also have other sangha members and friends, so, how many people could also share this opportunity? In the name of all the Brazilian sangha, the people working there, our few friends who are also here and work hard, we really thank you, we thank you very much, and we also thank you for this opportunity. Thank you Rinpoche for giving us this opportunity".

## Summary

BEING IN PEACE Program works with teachers and students at a public high school since 2012. Teachers are trained as Peace Culture mentors, applying inner peace and non-violence concepts, breathing and concentration mindfulness meditation techniques, providing students with greater ease in learning, non-violent conflict resolution capacity, relaxation and emotional balance. Thus, the program creates a sustainable and peaceful inner and outer environment for each individual and school as a whole.

## What is the issue, problem, or challenge?

In this low-income community, where violence and crime are the norm, the youth must cope with high stress levels from difficult homes and environments. As a result, teachers struggle to instruct students who are, in general, unable to concentrate and are prone to violent behavior, such as fighting, sexual violence, use of weapons or depredation. This jeopardizes learning, teaching quality, and social relations; teachers work without motivation, feelings of angst and have difficulty concentrating

## How will this project solve this problem?

Applying the BEING IN PEACE program for 80 teachers and 1000 students. Neuroscience studies have shown that when mind and body are calm and when there is greater breath awareness, learning is made easier, there is greater emotional balance, concentration, attention, skill and better collaborative working relationships. School stress, in-school violence, and absenteeism are reduced, therefore improving students' graduation rates and test scores, enlivening their creativity and readiness to learn.

## Potential Long Term Impact

It is our goal to offer students an easy and efficient method to access the calm, intelligent, kind and creative person present within themselves, in order to cultivate inner peace; to foster the end of violence as a commonplace means for conflict resolution; collaborative and supportive teachers and students and healthy social relationships; students more willing to study, higher concentration and physical and emotional balance; to promote a peace school, peace family and peace community.

- <http://www.globalgiving.org/projects/peace-education-meditation-eduacao-de-paz-meditacao/>
- <http://www.napaz.org>
- Facebook Fanpage





## Mission

*"Inner Peace is Most Solid Foundation for World Peace."* T.Y.S. Lama Gangchen

The FLGCP mission is to promote the culture of peace, to develop and apply methods and practices that foster and cultivate inner peace as a precondition for world peace. The Foundation aims to create, promote, support and encourage actions in educational, philosophical, social, environmental and cultural fields, thus promoting a culture of peace. They will take place at the FLGCP headquarters or wherever else in the country its services are required. For this the Foundation proposes the following:

- promote the development of human consciousness and self-awareness through its teaching and practice centers, methods and practices to foster and cultivate inner peace
- support and develop social projects
- promote both the use of Eastern and Western mind and body therapies, and the interchange of methods and concepts within traditional and complementary medical systems
- promote the development of citizenship
- promote environmental protection, preservation, conservation and sustainable development through environmental awareness.
- research and develop projects for harmonious integration of human beings with their environment
- develop and support educational projects
- organize workshops, forums, cultural events, conferences, workshops, consultations and courses
- develop and finance the publication of books, articles, CDs, DVDs and other media
- promote and conduct exchanges with similar organizations, on a national and international basis
- promote universal ethical values.

## Education for Peace Programs

Education for peace is an education for life, which proposes to develop physically and emotionally well-balanced human beings, able to deal in a more peaceful, harmonious and happy way with the various aspects and areas of life. The FLGCP develops education for peace programs within the non-formal education field, aiming to contribute to the transformation of a culture of violence into a culture of non-violence, a culture of peace. We understand the need for a paradigm shift in the way one relates to the world in which one lives. This new paradigm could be established in two stages. The first is the stage of awareness, a process that begins with an earnest look into oneself and the type of impact that one's habits have on society and on the environment. The second is a transformation stage, a process of developing and practicing creative solutions to minimize one's own negative impact, and work towards generating a positive impact. The Education for Peace Programs distinctive feature is that the individual is directly responsible for the development of the culture of peace. As expected outcomes, depending on the way the program develops and the disposition and nature of the individuals involved and of the group as a whole, participants should develop greater resilience, well-being and concentration, better ways to relate, increased clarity of thought, creativity, confidence and efficiency. The program will be an opportunity to engage with the purposes of a culture of peace and to engage in a joint effort towards the development of non-violent values such as social cooperation, mutual respect, friendship and harmony. The program's main pillars are breathing, concentration, mindfulness and relaxation practices. Recent neuroscience studies prove the effectiveness of these techniques for stress management and trauma recovery situations. Brain imaging studies indicate that mindfulness meditation can deeply and safely change the structure and function of the brain, producing increased blood flow and thickening the cerebral cortex in areas associated with attention and emotional integration. Neuroscience thus shows that



the changes experienced by individuals are also physical alterations. The programs will be adapted and implemented according to the specific needs of each partner, for schools, NGOs, pre-university courses, business companies, hospitals, amongst others.

**Innovation Elements and Distinct Benefits of the FLGCP Programs:**

1. The understanding that human beings have the potential for developing inner peace, and inner peace as the guideline for peace culture actions.
2. Meditation as a tool for life, for the continued development of one's own self-knowledge, based on the benefits of mindfulness practice. It is scientifically proven that these practices, considering they promote the enhancement of the brain cortex regions that involve learning, memory, emotional control, body awareness; improve the person's performance in all these areas.
3. Promoting inner empowerment and extending participants' connection with the universe in which they are positioned, allowing them to perceive themselves as a part of an interdependent whole; the participant begins to see the world in a systemic way, promoting increased awareness of emotions, abilities, potential and qualities.



### **BEING IN PEACE - School of Peace Program**

Within schools, violence amongst students and between students and teachers seems to be an everyday issue. Well-prepared teachers have many setbacks when trying to work to the best of their ability. Students' families expect schools to help, as they often spend less quality time with their own children due to routine problems in major cities like Sao Paulo. The school has trouble dealing with everyday violence and conflict situations, and finding new solutions to deal with them. Teachers need to rethink their postures, for in attempting to eliminate violence, problems are exacerbated. The School of Peace Program, for students, faculty, staff, their families and the community, aims to develop Inner Peace Culture to guide actions and relationships between people, hierarchies and behaviors, both educational and personal. The overall goal is to promote the transformation of the culture of violence into a culture of peace by mobilizing individuals, families and communities to develop inner peace and non-violence. Teachers and students are trained to be peace culture mentors and educators.

The program aims to achieve: (1) students and teachers who are less subject to reactive and violent personal attitudes (2) greater awareness and ability to deal non-violently with both internal and external conflicts, and to develop the ability to find creative solutions to deal with these conflicts in a positive and peaceful way (3) reducing violence and improving interpersonal relationships between teachers, management and employees, between teachers and students, and among students (4) awareness of peace culture values of the families of both teachers and students as well as school's local community

### **BEING IN PEACE - NGO of Peace Program**

To promote the development of Inner Peace as a guideline for actions and relationships between people, hierarchies and behaviors. Staff - The goal is to enable the NGO staff to become Peace Education mentors, in order for their work to become more effective, especially considering the conflict resolution issues and daily violent situations that many NGOs experience alongside the population living in the low-income areas of major cities. Community - to involve NGO's local community, so that people become aware of the NGO peace culture project, become program partners, and are sensitized to the need to transform the culture of violence into the culture of peace, through the development of inner peace.

### **BEING IN PEACE - Agents of Peace Youth Program**

In low-income neighborhoods, with high or very high social vulnerability, there are serious problems such as domestic violence; the use of force as a means to ensure child compliance, which is parents' difficulty in discriminating authority of authoritarianism; verbal and psychological violence, and sexual abuse. The program aims to minimize domestic violence, build an understanding of the causes of violence and its effects, and teach meditation techniques that will help participants to



tackle and overcome traumatic situations and recover necessary resources to ensure resilience. Thus violence is no longer perceived as the only way to deal with conflicts. Youngsters will develop and practice creative solutions in order to generate a positive impact within the community, i.e. he or she will become a peace culture mentor and will have the ability to articulate and promote non-violent solutions to conflicts.

#### BEING IN PEACE - College Admission Course Peace Program

Main goals - To transmit and share peace culture non-formal education within the formal educational environment of college admission courses. To practice concentration, mindfulness and relaxation meditation with the students, as means to help them both emotionally and physically to enhance their academic performance and pass college admission exams. To help students develop inner skills in order to cope better with the stressful situations typical of this period, and to make better use of their academic potential and ability.

#### Environment of Peace Program

Amazon peace water program development and implementation of adapted basic sanitation technologies, in particular community microsystem water treatment and supply, together with education and health care campaigns (health and environment) and infrastructure self-management training.

Action Area - three villages of the indigenous territory TI Maro, Cachoeira do Maro, Sao Jose III and Novo Lugar, in the rural area of Santarem, Lower Amazon region - west of Para State. Beneficiaries - more than 300 indigenous people including about 60 families.

Brief Description - Implementation of three community microsystems of piped water supply for the three villages, as a priority pointed out by local leaders, represented by the Conselho Indigena Intercomunitario do Arapiuns-Borari (COIAB) (Arapiuns-Borari Intercommunity Indigenous Council), partner and co-producer of this project. In addition to the sanitary infrastructure, the program will take environmental, hygiene and health care educational actions; it will raise awareness about water treatment and conscientious water use, as well as community empowerment for the self-management and sustainability of the projects to be implemented. In this way the program hopes to significantly reduce the incidence of waterborne diseases arising, particularly infant mortality resulting from diarrhea; to enhance social organization levels, and the quality of life of these people.

Peace Culture Training Program - Held at the FLGCP premises for the training of both Foundation volunteers and the general public.





## Written Contributions

Prof. Nirmala Sharma, India

## Goddesses at Borobudur and Yogic concentration

The Borobudur awakens in the thundering evocation of His Holiness Gangchen Rinpoche, as he leads us in the circumambulation of the five galleries of this Sumeru. He enshrines in himself the myriad pure suns of silent centuries and enraptures the present with scintillating light to illumine the world with the soft power of compassion, wisdom, joy and the pervasive timeless nature, hills and trees that surround the Borobudur. He kindles in us reverence and veneration so that we ourselves become true shrines to radiate sanctity and beauty of being.

His Holiness Gangchen Rinpoche need not expound, but envision in us the bodiless essence of the open horizons of Dharmadhatu. On the summit of Mount Menoreh is the silhouette of Gunadharma who watches over our pilgrimage to the warm and comforting presence of the worshipful mind that flourishes wands to drive away all negations. As an incarnation of the poet architect Gunadharma who created the supernal Borobudur, H.H Gangchen Rinpoche awakens in us the mandala of our being that is full of innumerable mind-states, to turn demons of evil into dust. From the Rinpoche flow regenerative divine energies, and intrepid forces to end all obstacles to enlightenment.

The Borobudur is the interweaving of scriptures, meditation and principles of the golden age of the Avatamsaka system ascending into the Vajradhatu cosmogram. It is the multifaceted array of the gradual evolution of the ethics and philosophy of Buddhism. Borobudur is the magnificent symbol of cultivating the Way to weed out error and enter into Truth. The pilgrimage of Sudhana to 54 teachers, both male and female, is a dazzling net of jewels, an Indrajala of holistic perspective of interactive relations between mentality and environment, between the individual and group, between forms and appearances. In heightened consciousness, the feminine is wisdom (prajna), learning (vidya), brilliance (devi) and the esoteric (mudra). Women are perfection of wisdom (prajnaparamita) embodied in the phenomenal realm. The Cakrasamvara-tantra says:

My female messengers are everywhere  
They bestow all the spiritual attainments.

The feminine divine has been central to Buddhism and not peripheral. The divinization of wisdom as Prajnaparamita led to a diverse pantheon of goddesses who functioned as secular deities, as well as helped and instructed practitioners in the pursuit of purification and spiritual awakening. The Gandavyuha of Avatamsaka scriptures has a galaxy of Goddesses who guide the young Sudhana in his spiritual odyssey by instructing him in the sojourn into realms transcendent. The first goddess is the Earth goddess who ratifies Sakyamuni's attainment of Enlightenment. As the Lalitavistara has it:

The Goddess of the Earth  
Surrounded by a retinue of a ..... million earth goddesses.....  
Spoke thus to the Bodhisattva:  
"Just so, Great Being,  
In truth you are the purest of all beings

The Earth Goddess interceded to drive away the demonic forces of Mara. The earth- touching gesture is one of the most popular renderings of Sakyamuni. The thundering sound of the goddess forced Mara to the ground, unconscious and powerless. The Sthavara 'steadfast' of the Gandavyuha assures Sudhana that he will reach his goal. She is the assurance of the progressive success of his meditational journey as she meets him as the thirtieth of the kalyanamitras, half way among fiftyfour teachers.



Sudhana visits a long series of nine night goddesses, a tribute to the calm of the night sky, the silence of the stars and planets (as silence or mauna is the core of a sage or muni), or lunar phases often feminine in gender. The first night goddess Vasanti 'Lady of Spring time' lives in Kapilavastu the capital of Sakyas the clan of Sakyamuni. As Sudhana gazed at the night sky, Vasanti revealed herself in a tower of incomparable jewels and her body had reflections of the stars and constellations. In her pores were all sentient beings liberated by her from the calamities of circumstances. Vasanti was illuminating the nocturnal darkness as well as the darkness of the seeker's mind. The 'grove goddess' (vana-devata) of Lumbini where Sakyamuni was born, is symbolic of the officiant being born into the lineage of Buddhas. The goddesses are the phenomenal arising, where all are born of emptiness, shimmer in space and dissolve into the cosmic source. In the Gandavyuha the universe is a womb of infinite possibilities, and the goddesses enliven the divine mindscape. They infuse the rising stream of devotion with their spiritual presence.

The eastern gate of the Borobudur symbolizes the Prajnaparamita, the cosmic glory of the enlightened wisdom. The Astasahasrika Prajnaparamita says:

She is the Perfect Wisdom that never comes into being  
And therefore never goes out of being.  
She is known as the Great Mother...  
She is the Perfect Wisdom who gives 'birthless' birth to all Buddhas.  
And through these sublimely Awakened Ones,  
It is Mother Prajnaparamita alone  
Who turns the wheel of true teaching.

(Translation by Lex Hizon, Mother of the Buddhas, p.96).

Ascending the Borobudur from the eastern gate dedicated to Prajnaparamita the radiant wisdom mother, one ascends to the higher galleries in his spiritual quest that consumes all negativity and illusion, to arrive at the springs of the harmony of the "middle path" unfolding the heart essence of supreme aura of the divine. The goddesses of the Gandavyuha in the panels of Borobudur are metaphorical resonances of motherhood as the matrix of wisdom. They are 'Queens of Philosophy', the luminous mystic mother light.

### Panels depicting Goddesses

The main wall of the second gallery, the main wall and balustrade of the third gallery, and the balustrade of the fourth gallery depict the visit of Sudhana to fifty-four adepts, who represent seven stages of enlightenment. They are the substratum of the spiritual journey to the Vajradhatu mandala on top in the kutagara. The pilgrimage is represented twice: first series on panels II.1-72 and the second series on panels II.73-128. The seven stages of visualization in the Gandavyuha are:

Ten degrees of sraddha(faith) represented by adept 1

Ten viharas	2-11
Ten degrees of carya(action)	12-21
Ten degrees of parinamana(diversion)	22-31
Ten bhumis(stages)	32-41
Ten vimoksas	42-53
Ultimate samadhi	54 (Samantabhadra)

Among the 54 adepts, 21 are goddesses, lay ladies (upasika), maidens (kanya), queens, and nuns (bhiksuni).

8. The first female kalyanamitra is the queen of King Suprabha Asa who lives in a Forest of Universal Splendor, seeing which suffering ends. She instructs Sudhana in the seventh avivartya vihara, wherein Bodhisattva rids himself of the errors of thought on three levels of the Tridhatu, and is assured that he will not return to Tridhatu. Panel no. II.23, repeated on II.77-80.

11. Maitrayani instructs Sudhana in the abhiseka-dharma-paryaya, the final tenth vihara, so that the Bodhisattva becomes master of sunyata and feels himself to be the King of Dharma. In this vihara, he suppresses the vestiges of supramundane attachment. Panel no. II.25, repeated on II.82.

14. Sudhana visits lay Prabhuta who instructs him in the third carya of ksanti-paramita. She teaches beings according to their needs. Panel no. II.28, repeated on II.83.

20. Sudhana visits lay maiden Acala who guides him to the ninth carya of sadhu-dharma 'good model'. The good deeds of a Bodhisattva become a model of all beings. Panel no. II.38.

25. Sudhana visits nun (bhiksuni) Simha-vijrmbhita who instructs him in the fourth parinamana of Sarvatranugata 'going to all places'. The Bodhisattva vows to serve all Buddhas in the universe, wherever they may be. Panel no. II.43, repeated on II.90.

26. Bhagavati Vasumitra instructs Sudhana in the fifth parinamana of aksaya-guna-garbha 'inexhaustible storehouse of merit'. The Bodhisattva perfects himself and beings at the same time which is the inexhaustible storehouse of good. Panel no. II.91-95.

31. Sudhana visits Sthavara 'Earth Goddess' who instructs him in the tenth and final parinamana of "entry into the infinity of Dharma-spheres (apramana-dharmadhatu-avatara). This enables the Bodhisattva to encompass the infinite manifestations of "suchness" (tathata). Panel no. II.49, repeated on II.105.

32. Sudhana visits the night goddess Vasanti who instructs him in the first bhumi of pramudita 'joyfulness'. The Bodhisattva is overjoyed at having mastered the middle truth for which he has been aspiring for so long. Panel no. II. 50.

33. Sudhana visits the second night goddess Samanta-gambhira-sri-vimala-prabha who teaches him the second bhumi of vimala 'purity'. The Bodhisattva becomes utterly free of the defilements of ordinary mortals. Panel no. II.51.

34. Sudhana visits the third night goddess Pramudita-nayana-jagad-virocana who instructs him in the third bhumi of prabhakari 'light- giving'. Different clouds appear from her body. In this bhumi, the Bodhisattva gives light to all beings. Panel no. II.52, repeated on II.68.

35. Sudhana visits the fourth night goddess Samanta-sattva-tranojah-sri who instructs him in the fourth Bhumi of arcismati 'radiant'. The Bodhisattva understands the middle truth clearer. Panel no. II.53.

36. Sudhana visits the fifth night goddess Prasanta-ruta-sagaravati who expounds the fifth bhumi of sudurjaya 'invincible'. The Bodhisattva rids himself of avidya which is very difficult to subdue. Panel no. II.55.

37. Sudhana visits the sixth night goddess Sarva-nagara-raksa-sambhava-tejah-sri who expounds the sixth bhumi abhimukhi 'face to face'. The truth of tathata becomes obvious as if standing face to face. Panel no. II.56.

38. Sudhana visits the seventh night goddess Sarva-vrksa-praphullana-sukha-samvasa who expounds the seventh bhumi of durangama 'far-going', so that the Bodhisattva can go about anywhere free from error. Panel no. II.57.

39. Sudhana visits the eighth night goddess sarva-jagad-raksa-pranidhana-virya-prabha who expounds the eighth bhumi of acala 'immovable' so that the mind of the Bodhisattva is steadfast in the vision of 'middleness' Panel no. II.59.



40. Sudhana visits the Goddess of Lumbini forest Sutejo-mandala-rati-sri who expounds the ninth bhumi of sadhumati. She narrates the miracles at Siddhartha's birth. The Bodhisattva becomes endowed with the wisdom to keep the 'middle' truth in constant view. Panel no. II.60.

41. Sudhana visits the Sakya maiden Gopa who expounds the last and tenth bhumi dharma-megha 'dharma-cloud' so that everything is enveloped with the 'dharma-cloud' of transcendental truth. Panel no. II.62.

The ten night goddesses have been repeated on eight Panels II.106-112.

42. Sudhana visits Maya who expounds the first vimoksa of mahapranidhana-jnana-maya-gata-vyuha. Panel no.II.63, repeated on II.113.

43. Sudhana visits princess Surendrabha who expounds the second vimoksa of asanga-smrti-visuddha-vyuha. Panel no. II.65, repeated on II.116.

46. Sudhana visits lay lady Bhadrattama who expounds the fifth vimoksa of analaya-mandala-dharma-paryaya-jnana. Panel no. II.66 (uncertain), repeated on II.120.

52. Sudhana visits the lady Srimati who imparts him the tenth vimoksa of maya-gata-bodhisattva. Panel no. II.72, repeated on II.125.

**Poised in our hearts, these goddesses are saturated with higher awareness and command of us enlightened transformation through ritual and meditation.**



Swami Nityamuktananda Saraswati, England

## It takes two to dance the eternal Dance

There are two powers at the base of creation, recognized in all parts of the known world, in most traditions one is called female the other male.

We call these two powers by these names, because of the working mechanism of our human brain. The thinking, naming part of the brain (Sanskrit:manas), housed in the neo-cortex, works similar to a computer; certain in-put determines the language it talks. One of the most powerful first impressions of the child-mind is that of its parents. The "in-put" is: one is male and one is female.

The two powers that make/rule/influence our lives are expressed using these same terms, yet really these two powers have very little to do with biological gender; they are powers with very distinct characteristics which might express as gender, which however are more appropriately called principles.

Language shaped by personal or cultural imprints often distorts.

It's the same with another keyword: power. The word evokes in us a sense of domination and force (even violence); "power" for us is connected to fear - yet that is not the original meaning of the word.

The English word is actually related to words such as potent and potential, it means "bringing forth something that did not exist before, i.e. creating something new. Power in its original meaning (and in some cultures till today- ) is associated with birthing, creating and wisdom (the 'know- how'; the skill, the intelligence to do so right) thus is a feminine attribute par excellence; POWER is a female quality. Something completely lost in the western influenced cultures.

Tantra in the Indian influenced countries and Taoism in China have a much looser, less biological fix on these terms.

What in India is encapsulate in the image of "Shakti" (the female force) and in Kashmir Shaivism and (other) tantric traditions, is understood more as vibration of the universe, the pulse of life, vibration of energy; Spanda (the heart-beat of the universe, for Native Americans). This then is termed the feminine principle.

So, the feminine principle for many Asian and other indigenous people is understood as "knowing" (wise) energy that brings into being i.e. the "power" of creation. By contrast, the male principle has to do with "throwing light on that which exist"; it illuminates this power of permanent creation and change, it "sees-it" ; becomes conscious of it. We could say, the latter is the principle of intelligence or consciousness.

On the subtlest level, in the most abstract these two principles are in fact cosmic realities that run through heaven and earth, microcosm and macrocosm.

SHE , the feminine Principle is the power of creation and dissolution (energy/Spanda/Vibration.)

HE is the Light of Consciousness.

THEY are ONE., together they dance the dance of intelligent creation; they dance between the right and left hemispheres in our own brain, as well as between the neo-cortex and the frontal lobe (the rational logical mind and the wisdom mind, that is based on intuition and insight).

This in many sacred scriptures is portrait as DIVINE MARRIAGE, two PURE Principles interacting as ONE. In modern physics it is referred to as a unified field of existence.

When creative, ever changing energy and wisdom are as ONE - it is talked about in the sacred Texts of Asia, especially in Budhist texts as the Ultimate Divine Mother Prajnaparamitra, She that embodies transcendent, perfect wisdom .



(Please note: SHE is still Goddess... is feminine principle - subtlest, highest energy beyond the mental capacity of ordinary human understanding. To "see" her, one needs to be a Pratyeka- Buddha, an enlightened being.)

But lets us go back, to the feminine principle itself, as the very "power of creation". The human understanding is modelled on human experience, so behind this convenient phrase, hide some important aspects. Within the human experience creation itself has two phases; the phase of gestation; where development and growth happens within a protected, supported, sheltered environment. Mother gives totally/life gives totally of itself; the greatest gift -there is total love and compassion (com-passion, Latin; acting with - acting according to the needs of the other/which is herself). There is only Oneness.

Then comes phase two, which is not so cosy, but is equally necessary as an expression of life and love. This second phase of creation is a gathering of all strength to thrust the new life out into the world, to be free, to be "exposed to the light, to be seen"; an act of great strength as well as surrender (letting go). Both these two phases belong to the feminine principle, the nurturing caring, supporting, inner (yin feminine) and the more energetic pushing outwards (yang feminine). You find this where ever there is life; think of a seed, where the germ pushes from inside so as to break, the protective but limiting husk.

The feminine Principal thus has two sides, both equally valid; (such as: the palm and the back of a hand make one hand) there is a quality which we associate with caring and nurturing, and one which has to do with the strength, the force of what could be called "tough love".

We have been culturally programmed to associate this latter part with masculine energy.

Now what has happened in the world in the last thousand years is, that the male principle has claimed for himself that strength and used it to dominated the female, be it in principle or in real human terms; be it in terms of society, religions or what have you. For thousands of years gradually more and more - the Yang aspect of the female principle has been denied with the consequence of her being looked down upon, debased and dis-empowered; the female of the species has been looked upo one-sided. Strong women are a threat to men. It is easier to debase the feminine principle and consider her weak and limited to the aspect of breeding; or more politely said, the gestation period. Meaning, the female principle has been denied its "birthing power!" and instead become an object of the male.

Man has focussed on woman as weak, that way he could dominate her, own her. True, BUT it is much too complex a topic to vent here fully, let's just take two serious consequences.

Firstly, we need to realize woman have let it happen, i.e. they have denied their own power. She needs to find her way back to herself - without guilt!!! She needs to acknowledge that this "giving up , even herself" is essentially in her nature (any mother knows that ultimately in the birthing process, it's the child that must live. Mother is willing to give up her life, for the child to survive, that is the strength of her ability to give, to surrender.) She is born to give freely for the good of life, the good of others. Yet this has been misunderstood and misused.

Secondly, the male of the species failed to recognize the negative effect of the denial of feminine, the "power of bringing force ". He has in himself the feminine principle; denying its power of bringing force, denies his own inherent qualities. He not only denied it in woman (so he can oppress her, govern her) but also in himself. Its like throwing the baby out with the bath-water. Without acknowledging the Yin side of the feminine principal in himself, his own power of creation lost its potency; it becomes empty, there is nothing to bring forth, even one has the strength to do so. By denying the feminine principal in both aspects, there is nothing that can come forth. Meaning what appears as "power" (remember potential) turned to empty aggression and violence, without the qualities of growth, nurturing, compassion and wisdom.

Once the Feminine Principle is denied, only destruction remains. And that is what we see in today's world. This state of affairs cannot go on; life rests on the dance of both principles, just as human life is created from men and women, just like each human has both aspects within (male

and female principle), just as the human body has a right and left side, and the brain has right and left hemispheres as well as a neo-cortex (processing seeing) and a frontal lobe (receiving intuition and insight on a wider plane) - Power without creativity, nurturing, compassionate qualities (all necessary and part of the creative process) becomes violence, empty domination and exploitation governed by fear. What is wrong with the world of today is - in general, as global societies - we have lost the awareness and ability to dance with both principles of life, have forgotten that life is a dialogue between these two forces (the Seer and the Seen); the illuminating mind, the mirror-like wisdom and the creative manifesting power and its permanently changing forms)

Life cannot exist; world cannot exist with one side only, nor with just an "empty - masculine principle that has lost its "power" of bringing force with love and compassion; it cannot exist without the force/ power of the creative Feminine principle that enables to "bring into light of existence" what has been ripened. We live a life of speed!

In other words, we live in a time, where the feminine principle has been thoroughly dis-empowered.

As supreme power, beyond limited human existence the female Principle is called DIVINE (meaning beyond human) and because it gives expression to our essence, i.e. is at the core of our very existence, we call that, Mother. Losing the connection to that energy, disempowering the DIVINE Mother is disturbing the balance within life, existence and the universe; meaning we are heading towards self-destruction! And as we, within a materialistic society live in a global community (interdependence rising) - we take all other with us!

Thus to return to the feminine principle and to recall its "Power" in all its aspect is vital for the survival of "the species", and more! Yes, we are at a crossroad; we can continue to deny the female principle (which will inevitably lead to extinction of life as we know it)

OR

We can rekindle, re-awake the feminine principle in men and women. How?

By guiding people to find that power within themselves; by awakening the prefrontal lobe (the newest part of the brain) where insight and intuition, wisdom (response-ability) lies .

We can each look inside ourselves, and find the Feminine Principle as it expresses in the Water - energy , through the Great Mother Lochana and honour and worship her.

We can each look inside ourselves, and find the Feminine Principle as it expresses in the Earth - energy , through the Great Mother Mamaki and honour and worship her.

We can each look inside ourselves, and find the Feminine Principle as it expresses in the Fire - energy , through the Great Mother Pandaravasini and honour and worship her.

We can each look inside ourselves, and find the Feminine Principle as it expresses in the Air -energy , through the Great Mother Samaya Tara and honour and worship her.

We can each look inside ourselves, and find the Feminine Principle as it expresses in the Space - energy , through the Great Mother Vrajavaharini and honour and worship her.

How? Through focus on the frontal lobe, the third eye, the pineal gland - no matter with which tradition or understanding you work. Be focussed on awakening the Feminine Principle, be it through meditation or ceremony, through mantra or yantra.

The Great Goddess will understand you; as long as you invite her to bring back into human awareness, the neglected qualities of nurturing, compassion, sharing, understanding and finding creative new solutions aware of the consequences of our actions.

All this is the power embedded in HER; let HER dance again the creative dance of the two original "Powers" that exist ultimately in HER, because we are

One Family,

One Humanity,

One Life

One Existence.



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Lama Dechen Losang Chöma, Germany

## The Female Principle of Tibetan Buddhism?

When talking about female appearances in Tibetan Buddhism we usually think of representations of a Dakini or a celestial dancer, otherwise a rather wrathful female that is supposed to reveal herself to us during visions, dreams and the meditative experience. Western scholars and interpreters of Buddhism, that are likely to be influenced by theological and psychological studies have formed an image of the Dakini and alongside the female appearance in Buddhism as a kind of shadow figure of deities, a feminine savior or simply a product of patriarchic fantasy.

However, in reality this shadow existence does not only apply to a mystified representation of female deities, but extended also to the female teacher of Buddhism to on a larger scale. This concealment, or misunderstanding, permeates many high forms of religion, even Christianity, Catholicism with its secretive female popes and Tibetan Buddhism. Here, many of the thousands of female spiritual teachers are somewhat mentioned and therefore not entirely disowned. However their true significance, in reference to the patriarchic and monastic system, drastically downplayed.

So if we get out on the spiritual journey and with that the actual process of mental development, we will as a user, or rather meditator, realize soon that the symbols and levels of understanding depend on the personal realization or the actualization of the mind. We discover the secrets of body, speech and mind, both the female and the male that is, we meet the subtle profound reaches of body and mind through profound practices of meditation and so enter the visionary realms of ritualistic practices, the bliss of emptiness or the vast space of our own unlimited qualities of body and mind that are free from description such as him or her, male or female, mysticism and reality.

I have to admit that my understanding of gender differences was for the most time based on the considerably superficial worldly level. The argumentation as indicated above was unbeknown to me and I had not even made up my thoughts about those far expansive issues. And why would I? Obviously I was a girl, and that for good, good enough.

When I started traveling Asia in the 1980's, more precisely various regions of India, Nepal, Southeast-Asia, and later Tibet, I was confronted with the feminist principle of male / female issues, even if in disguise, was something new to me. Specific sections of monasteries were prohibited for women. Why!? I do not know until present day. Women we supposed to not sit next to particular religious persons. Hmmm? Women were lead into separate rooms for meals, and so on and so forth.

Freshly arrived for the first time in Delhi, out of the protected home in Germany, breathing in smoke, urine and feces, spoiled fruits and holy incense I still knew: I have arrived! And this thought had me realize that within the extensive misery brilliant saris in gleaming colors, flowers in water containers, street music that sounded strange to my ears and even the pungent smell of chili I had returned to a familiar past. Yet in the faces of leprous beggars, bony rickshaw drivers and the fragrant oiled hair of rich women I never felt shocked or disgusted.

Nevertheless over time I learned the differences within castes and especially the "caste of women". Eventually I progressively came to the realization that I actually am a woman and should elaborate in more profound thoughts on that fact.

Later, when I entered the congregation as a Buddhist nun, I was repeatedly asked if it were not preferable to be called "monk-ress", since with the term nun people would associate something else. Now I was not only a woman, but also a "monk-ress". These absurd titles took their course of action when Lama Dechen seemingly turned into "Lami". No, that's no joke.

During my career as a teacher of the Dharma I eventually mostly got into contact with “male” teachers and sitting in the front row at large pujas and ceremonies it soon became apparent that I actually am a woman. In this way I rediscovered feminism anew.

One can choose to view the term womanhood academically or spiritually. Academically seen it certainly turns out worth your while to looking at female teachers in various religions, respectively Buddhism, in depth. To our surprise we are confronted not only with female deities and mystified celestial dancers, but also well educated, skillful and largely successful wise female teachers. And why wouldn't we?

Globally we witness a process of equal acceptance that seems to increasingly gain predominance. Regarding Germany, for years there has been a fairly successful woman chancellor and recently not only in the United States, but also in Germany a woman secretary of defense has been sworn into oath. In fact she is considered the next chancellor candidate. This natural contemporary development of the role of woman in the conventional world naturally leads to a breakdown of radical feminist movements that are simply trying to point to their womanhood and by that fight for and demonstrate an equal stand in society.

Now, when I mention this term the reason for it is that naturally there are both men and women and we as humans should not overly dramatize that fact.

Gladly I will quote from the tantras of the Buddhist deity Arya Tara, the great woman savior, the great guardian, or put into modern western terms, the great sacred mother of Dharma: “In reality there is neither man nor woman.”





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Anne A. Vogt, Switzerland

## Borobudur-Mandala: Embracing Cosmology beyond Concepts A unique Indonesian culture gift for humanity

This inner and outer Borobudur journey developed so far into five steps:

1. First Contact
2. Lama Gangchen's NgalSo Key
3. Touching the Mandala
4. Indonesian Call
5. Hugging Mudra

### **First Contact**

I first came into contact with a Borobudur-Buddha on my 11th birthday, when my great aunt Elli invited me to the Rietberg Museum in Zürich. Later in my young life, I visited the Borobudur-UNESCO-exhibition in Kunsthaus Zürich with my father, where we encountered the Dyani-Buddha concept and a first overview of the mandala of Borobudur.

### **Lama Gangchen's NgalSo Key**

The special key part began in 1994, meeting Lama Gangchen in Zürich when he shared the Borobudur NgalSo Self-Healing practice with us and I began to practise and follow his teachings, as I observed good results through practice.

In my art classes at high school I began soon to experiment with Borobudur NgalSo oriented art didactic, in order to try and include non-formal education into the school programme. In 1996, I joined Lama Gangchen and the Lama Gangchen World Peace Foundation for the UN NGO 'HABITAT II' conference in Istanbul, to present 'Non Formal Education through Art' at the Technical University.

In 1997, I experienced Borobudur's influences in Tibet/China, as well as when joining a Lama Gangchen World Peace Foundation study group in Brazil on a riverboat on the Amazon to practice 'Self-Healing for the Environment' in 1998.

### **Touching the Mandala**

A more active third part began with the millennium change, when I learned to practise within the original Borobudur-Mandala in Java/Indonesia and was lead to discover, that Candi-Borobudur simultaneously embraced different NgalSo Self-Healing systems, as well as all Buddhist branches (Yanas). Here I began to formalize my research about the didactical application of NgalSo systems in art teachings, for my thesis. In 2004 'Friedenserziehung durch kosmologisch ausgerichtete Kunstdidaktik, ausgehend vom Mandala von Borobudur' was accepted by Bern University, owing to the precious advice of my Mentor Professor Dr Buser (astro-physician and doctor in philosophy, head of the Astronomic Faculty of Basel University). To my great joy, my father Ernst Vogt, Lama Gangchen and Prof Buser met on the occasion of the Diploma presentation held in April 2005 in Bern.

### **Indonesian Call**

Somehow I abused the strength given by NgalSo exercises to cope with my extensive daily life and work accumulation, and suffered a burn out which brought about my being pensioned off early in 2005.

Through the Borobudur healing journeys with Lama Gangchen in 2005 and 2007, coupled with constant Borobudur NgalSo practice, and Self-Healing through artwork with my students, I nevertheless once again found balance and strength in daily life.

In January 2009 I went to Borobudur following the steps of Atisha for a one month single retreat, hoping to develop health further with the help of the mandala. The planned month extended to two, because I missed my flight home!

As a result, in April I was then invited to 'The roots of Javanese Culture' - a national Indonesian event in Borobudur 'Eloprogo Art Space' of Sony Santosa, who had invited me to stay in one of his guesthouses, when I was somehow stranded in the Mandala. I made a 'Good Wishes for the World Flag display' for the event with over 100 painted wishes by children from Borobudur. This with the tireless support of the dream painter Yoyo Shantie, who painted together with the children to help me as he liked the wishful flag painting idea, and himself regularly gave non formal art-teachings to local children in 'Eloprogo Art Space'.

At this event I was the only Westener, buddhist and woman speaker. I offered the NgalSo Didactic application thesis to the Indonesian Minister for the Interior as well as to different religious and cultural personalities. Owing to the exchange in this gathering, my perception of Candi-Borobudur was opened up further, meeting aspects of Candi Borobudur as a Shaman cult worship monument, as a Hindu temple, as well as a respected cultural healing art monument in local Islamic traditions: A cosmology with a timeless 1000 year old message of coexistence and peace for today's world.

### **Hugging Mudra**

And as a side effect to get known with Indonesian friends, whom I visited again in February and July/August 2010. Thus it became possible to organise immediate help (carrying food, medicine and doctors) with Lama Ganchen's followers and our Borobudur friends, following the Mt Merapi eruption at the end of October 2010.

I managed to come again in February 2011 and was devastated to witness the emergency situation in Borobudur and surroundings. Luckily I was invited 'ZOOM IN ON' UNESCO children t r a u m a healing event in Lumbini park in Borobudur, trough Peace flag painting as NgalSo art therapy. This helped me to coop with the situation. With 30 girls from a Borobudur girl orphanage, we prepared the beginning of a 'Good Wishes for the World Flag Installation' from tree to tree, together with the help of many Lama Gangchen friends and local volunteers, including five local high school students.. From here the wind spread the children's heart wishes ...

With our local volunteer friends, we decided to continue to support the distressed area. The food prices rising some 20%, due to lost harvest, obliged parents to take their children out of school, as they could not find the money to pay their school fees. On the street I meet an old man, who fell in the dust and died there from deprivation, so we tried to do something for elderly people as well. Together we gave birth to the small non formal organisation 'Help in Borobudur' with the help and blessings of Lama Gangchen. I returned once again in October/November when we made flag painting as trauma healing with children in the temporary primary school in the destroyed village of Jumoyo near Borobudur.

In September 2012, we opened an Indonesian - Swiss friendship atelier exhibition 'Borobudur oder der andere Ort' as a fundraising exhibition for our 'Help in Borobudur' in my Freudwil Atelier in Switzerland. And on the 27th of September, Freudwil Atelier had the honour to welcome a delegation from the Indonesian embassy in Bern, Switzerland, accompanied by its First Secretary Mrs Octavia Maludin.

In March 2013 I was invited to speak at the Lama Gangchen World Peace Foundation Conference in Borobudur. On this occasion, with the help of Lama Gangchen's Tibetan monks and friends, we produce a Borobudur clay TsaTsa, offered by Lama Gangchen to each participant., and the Borobudur children painted 'Good Wishes for the World Flags' to offer for all participants.

In my presentation, I showed, how this Flag painting corresponds to the dissolution of blockages, in the Borobudur NgalSo System: the opening of the Lotus. That a traumatized child who connects to



paint, a wish for itself and for others, consists in an opening to heal the soul. I feel always grateful to witness how such a relaxing creative process is regenerating strength in a subtle way.

To my great joy I could offer the NgalSo application paper of art didactics both to professor Lokesh Chandra as well as to the Indonesian Minister for Culture Mr Mohammed Nuh.

### Conclusions

As a most shining conclusion to this five first steps of connecting with the Borobudur Mandala, I would like to thank Lama Gangchen and all, who have supported me in my search for inner peace. It is thanks to Lama Gangchen Rinpoche that Borobudur open its veils in many constructive ways for me and brought me well beyond any expectations. At a certain point it felt, as if the Mandala took over a part of the process and seemed to bring me to making the right things, (like missing a flight so I could connect with Indonesian people, and listen to their own traditional understanding, while I continued to practise NgalSo Self-Healing to balance epilepsy, asthma and burn out.

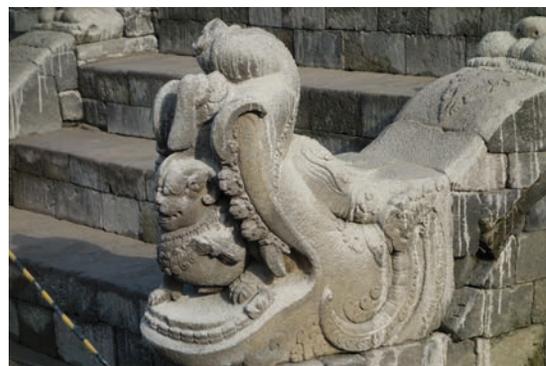
That such a process was possible remains a surprising miracle to me and lets me wonder: what comes next?

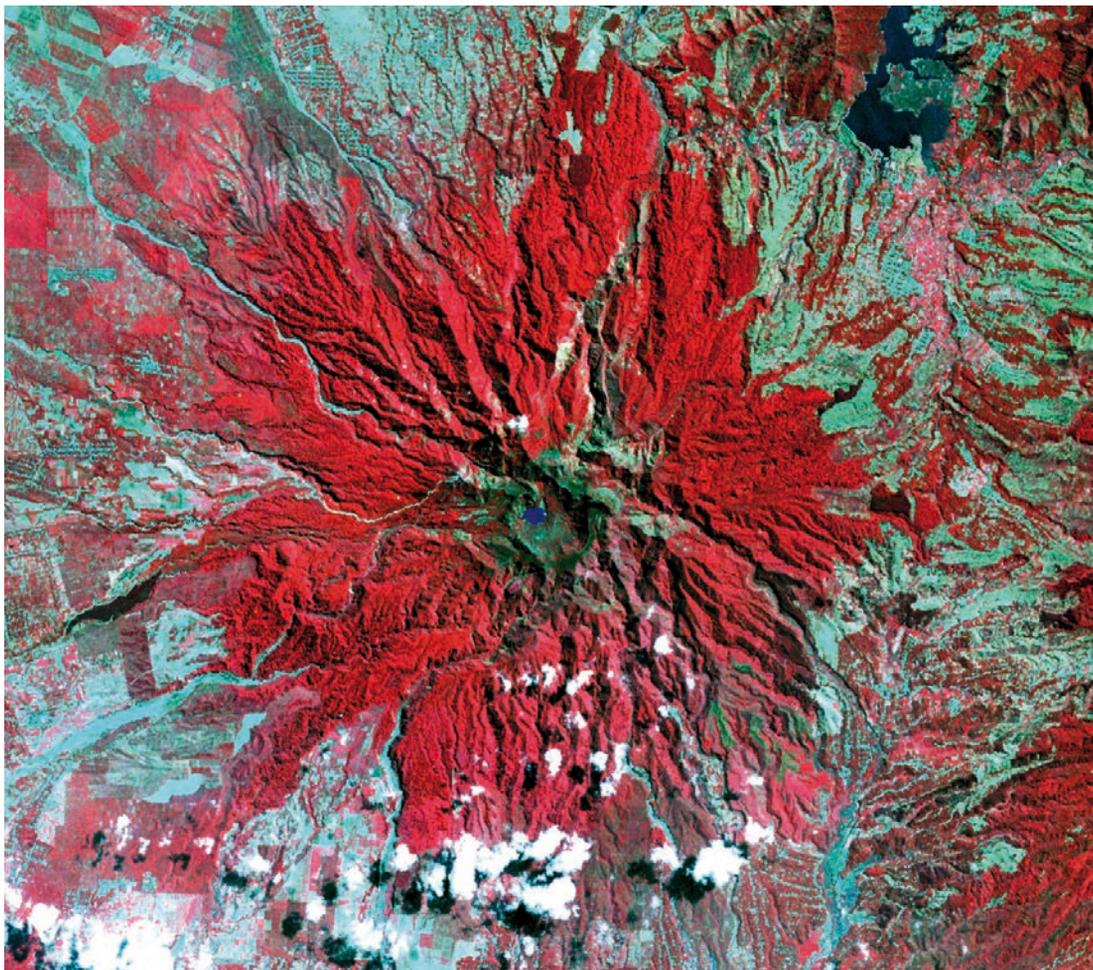


## Eruption of the Mount Kelud volcano

The Stupa mandala was shut due to volcanic ash rain spewed from Mount Kelud in Kediri, East Java, which reached the stupa at around 3am on the 14<sup>th</sup> of February 2014, producing molten lava and black smoke, as we were all still in our rooms before intending to go to the stupa at 4.30am. As we awoke Borobudur was completely shrouded in dust. We got early reports also from the President of PT Taman Wisata Candi Borobudur, Prambanan, and Ratu Boko Laily Prihatiningtyas who said that on the way to Borobudur the ash was quite thick and thus very poor visibility of no more than 7 metres. After coordinating with the Borobudur Conservation office, it was decided the temple should remain closed to visitors as it was covered in volcanic ash. It was kept shut both for safety reasons (very slippery) as well as to facilitate cleaning. The cloud from the eruption forced the shutdown of airports at Surabaya and the cities of Yogyakarta, Solo, Malang and Semarang in East Java and Central Java provinces, stranding thousands of passengers, including our Lama Gangchen, Lama Michel and most of our pilgrims.

Lama Michel flew to Jakarta and hired some coaches to bring over one hundred friends and family safely to Borobudur. An 18 hour journey! Meanwhile, Lama Gangchen and a small group managed to fly into Semarang a few days later.





The eruption sent a huge plume of ash and sand some 15 km into the air and spread 500km west and northwest, causing more problems. Over 100'000 people had to be evacuated from their homes and villages. Schools were closed and volunteers distributed masks and food to evacuees pouring into shelters. We received masks and stayed indoors the first couple of days as the dust was like razor blades on our skin.





Borobudur temple is partially covered with plastic sheets to protect from volcanic ash, from an eruption of Mount Kelud, in Magelang, central Java, Indonesia, Friday, Feb. 14, 2014. An explosive volcanic eruption on Indonesia's most populous island blasted ash and debris 18 kilometers (12 miles) into the air Friday, killing two people while forcing authorities to evacuate more than 100,000 and close six airports. (AP Photo/Slamet Riyadi)

**The Jakarta Post** ON THE MOVE  
SATURDAY February 25, 2014 THIRTY-ONE No. 281



### Mt. Kelud eruption paralyzes Java

At least 100,000 people were evacuated from the area around the volcano, and several airports were closed. The eruption also caused power outages and disrupted transportation across the region.

**RI thumbs its nose at Oz by accommodating Chinese fleet**

Indonesia's government is seen as prioritizing economic ties with China over its traditional ally, the United States.

**New gender options for Facebook users**

The social media giant has introduced a new gender selection option for its users, allowing for more diverse representation.

**NIKKEI** 16,500

Sports p10 | Thailand will play an Arsenal match, says Unai Emery

**The Jakarta Post** Tuna Cawley's American Dream  
FEBRUARY 16, 2014 TWENTY-SEVEN PAGES (Rp. 2,100) Sunday edition



### Java rebounds from eruption

Life is slowly returning to normal in the region affected by the Mt. Kelud eruption, with many people returning to their homes and businesses beginning to open.

### Japanese divers missing in Nuna Penida

Two Japanese divers were reported missing during a diving excursion in the Nuna Penida area of Bali.

**The RAID response**

The Indonesian National Police (INP) has launched a search for the missing divers, with a focus on the local area.

**NIKKEI** 16,500









When we arrived to the main gate, we sat on the outside to make puja with Lama Gangchen and Lama Michel, together with all the lamas. After some time, the Borobudur guards opened up the gates for us so that we could enter and do our daily NgalSo Self-Healing practice at the stupa. Our karma is so excellent. Already in 1994 when Lama Gangchen together with Geshe Yeshe Wangchuk and a group of our pilgrims went to Borobudur, there had been a severe volcano eruption yet our group was safe and was able to proceed with the retreat.

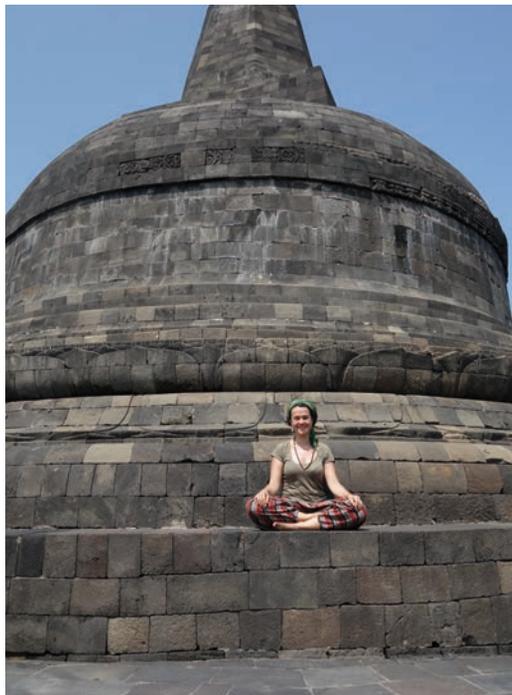




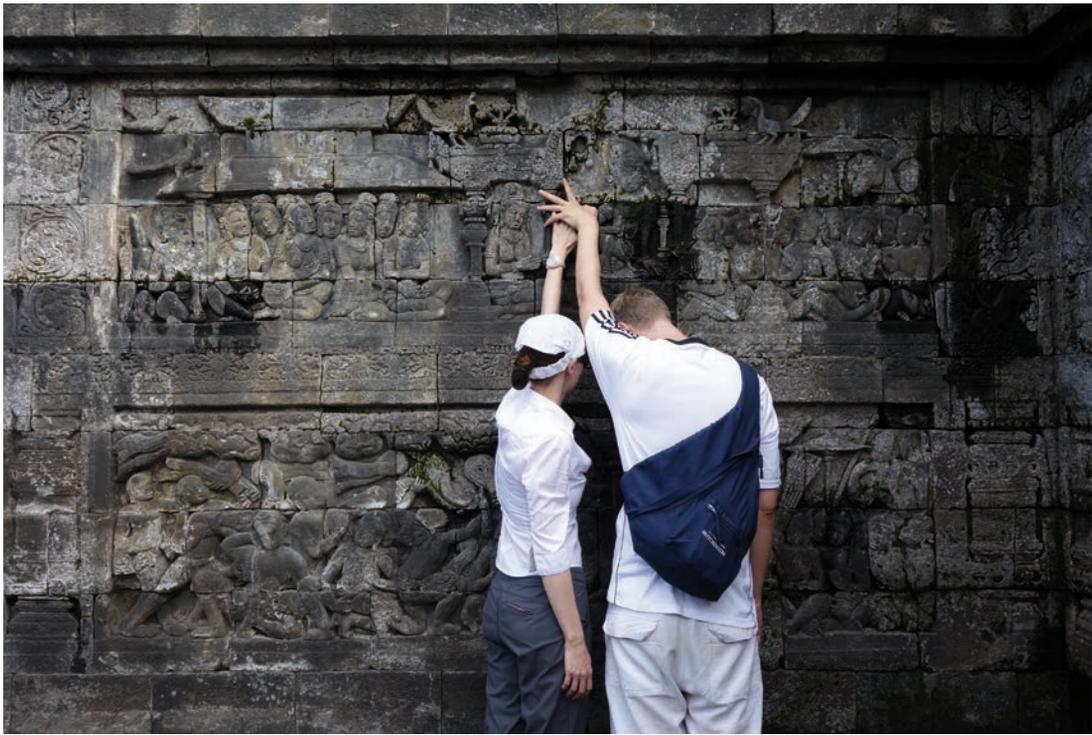




































## Ferrari in Borobudur

On the occasion of the Ferrari Java Rally in May 2014, a journey to the holy Stupa Mandala of Borobudur...the prancing horses bow before the thrones of the Buddhas.



*(By kind permission of Ms Anastasia Kolpakova - Head of Marketing ASEAN - Ferrari Far East Pte Ltd)*



## Pilgrims' notes



**Angela Long, England**

I have been to Borobudur with Lama Gangchen Rinpoche a few times and each time has been extremely beneficial, but the two that spring to mind follow:

In 1998 I stopped smoking cigarettes whilst in Borobudur and have not smoked a cigarette since. This was important for me as I was beginning to suffer from pains in the chest and had been addicted to cigarettes since being a teenager. Lama Gangchen had advised me in the summer that I should cut down on smoking, but I found it difficult both physically and emotionally.

I stopped smoking after arriving at Borobudur. The next day a friend asked me if I would like to go, with some other friends, to meet Lama Gangchen at the airport. As soon as I saw Lama Gangchen, I told Him I had stopped smoking, he shook my hand and gave me his radiant smile, and I have never looked back. The purity of the environment, and the Self-Healing practice with Lama Gangchen at the Borobudur stupa were enough for me to break a destructive habit of a lifetime.

The following spring and summer I was practising Self-Healing a lot in Bagni Di Lucca, in Italy. I perceived that my years of cigarette addiction had left scar tissue in my lungs and that the lung cells were in bad shape. Whilst I practised Self-Healing I concentrated on trying to heal and regenerate my damaged lungs. I felt I really was re-growing and restoring the tissues and cells with Self-Healing and concentration. I was so excited about this when I thought what a medical breakthrough it would be if people realised we can simply regrow our own cells through concentrated effort.

I talked to Lama Gangchen Rinpoche about it saying enthusiastically "Is it true Rinpoche that with Self-Healing, we can regenerate damaged cells and regrow tissue like this." Rinpoche replied "Yes, we can do this with Self-Healing and Tibetan herbal medicine."

Another time I was in Borobudur and being overweight, managed to lose two or three stone following the purification that started with the Self-Healing retreat in Borobudur. I felt I had regained control over my appetite and was able to lose the weight easily.

In 2012 I was suffering from intense headaches, they were like electric shocks, only very brief, but every time I moved my head a sharp pain ensued. This went on for several months. I knew I was working too hard but could not easily relax. I had a lot of grief as my mother had died that year, and perhaps a lot of anger as well as the anxiety. I used to drink coffee every day to keep going, as well as a lot of tea. The headaches were beginning to worry me as they were very painful and persistent. I was quite blocked emotionally I think with anger and resentment about the situation I was working in. I never felt I had enough mental space in my job to meditate or think and I needed to stay in the job for financial reasons.

That year I went to Borobudur for the Self-Healing retreat and pilgrimage. I stopped drinking coffee and tea as soon as I arrived. At one point in the retreat I sat on the stupa near Lama Gangchen, he gently put his hand on my chest and I leaned back against the stupa, all the tension went out of my body then and the anxiety dissolved, I was able to relax for the first time in a long while.

Not only have I not drunk tea or coffee since that retreat almost, two years ago, the headaches left me and have never returned. I cannot fully explain the benefits brought about by Lama Gangchen 's blessings and the Self-Healing practise in my life.

The process has been a lot deeper and would take more than these few words to describe, even if I could put it into words. I realised the other day as I do often, that Lama Gangchen has been extremely important to my survival in this life, not only on a mental, emotional and physical level, but even down to the practical abilities to simply deal with life's challenges.

So that now, at nearly 62, instead of thinking about winding down my life, I am able to consider where I am going next and still feel creative about the future. I cannot thank Lama Gangchen enough for his blessings in my life, and thank you too all our friends and people who work with him, tirelessly, to make his healing available to us.



#### Carlotta Segre, Italy

Once upon a time...

... in that period of my life I used to suffer from panic attacks which prevented me from traveling; it was difficult for me to take a train or a plane and every day life presented me with heaviness.

However I often went to Kunpen Lama Gangchen centre in Milano and I knew that Lama Gangchen was planning to leave on his annual pilgrimage to Borobudur....a utopia as far as I was concerned... distant... hours away by plane.

I remember one of our dear friends Giusy telling me to try and ask Lama for advice about the journey but I was unwilling even to attempt such a thing ... seeing so many delusions arising in my weak mind.

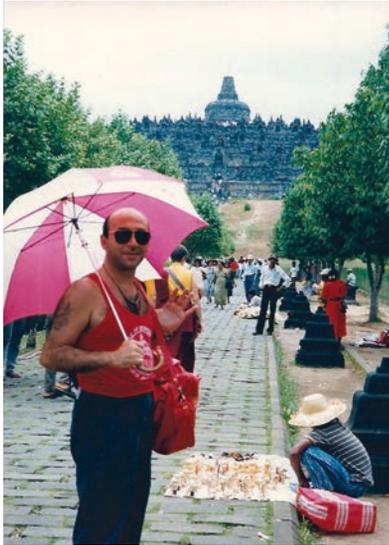
Anyway, I did eventually call Lama Gangchen who said immediately "Yes, you come!".

And so, in a way impossible to relate, having organized the journey thanks to the help of dharma brothers and sisters, a few weeks later I found myself on a plane, bound for Indonesia.

Since that time, my mind has been more peaceful, content, serene, free from panic attacks and less fearful ...!... since that time I have a great spiritual companion who accompanies me ... the sacred mandala of Borobudur !

I wish that everyone, at least once in their life, be able to experience the profound secret meaning of this temple of peace and healing... with the blessing of Lama Gangchen Rinpoche !

I shall never cease to thank my guru in this and in all future lives!



### Claudio Cipullo, Italy

Sometime ago while I was waiting for my plane in the cafeteria of Bangalore Airport, together with my Lamas we meet another Lama Rinpoche who sat down with us.

While the Lamas were speaking, all of a sudden the newly arrived Rinpoche said "O Borobudur!"

That was the first time I heard this name and it impressed me so much that I asked the Rinpoche, what "Borobudur" was.

He kindly replied that Borobudur was the map to go to Shambhala; excited by the situation I again asked if it was possible to know more about that map.

"Ask your Lama he replied".

In 1983, I met the 'revealer' of the Borobudur map, Drubwang Lama Gangchen; he unfolded the first secret map of Borobudur, in the second of His Books "Self-Healing II".

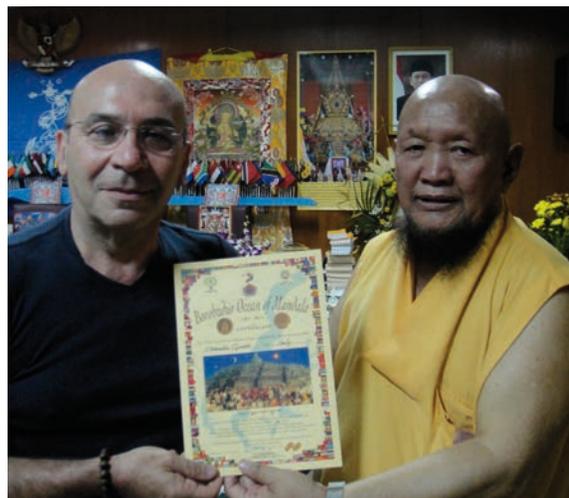
From that time, I have been in Borobudur 16 times with Drubwang Lama Gangchen and many of His followers of all nationalities. Countless are the ways to explain how Self-Healing and Borobudur works. A map is something that helps you to reach your destination; in the same way, Borobudur leads you to the clarity of your mind, which is wisdom.

So, the interrelation of Self-Healing applied on the Borobudur map will give the following result: if a person gets some problem on the gross, subtle, most subtle (physical, emotional, mental) level, they will, by practising the Self-Healing, liberate themselves from the problem.

Then the secret of Borobudur will be revealed to you and when you look at Borobudur you will see the reflection of the Five Dhyani Buddhas. Since everything is a reflection of your mind, or a mental imputation, once you heal yourself from the impure mental labelling, the pure rainbow nature of reality will reveal itself and you will be in Shambhala. So practise Self-Healing and have a good time!

I wish that everyone, at least once in their life, be able to experience the profound secret meaning of this temple of peace and healing... with the blessing of Lama Gangchen Rinpoche!

I shall never cease to thank my guru in this and in all future lives!





**Diane Williams, USA/Italy**

In May 2002 I was planning journey Bali, Indonesia to attend a "PrepCom" for the United Nations World Summit on Sustainable Development for work. I mentioned this trip to Lama Gangchen and he said "when you are there go to the Borobudur Temple, it's very close..."then he paused and said: "you are going to need it." I wasn't sure why he said I would need it but soon found out. A few days later I received a devastating email from a colleague saying that sadly one of my closest friends Alexandra Meijer-Werner died in a tragic plane crash along with her boyfriend and their beloved dog. I was in a state of shock. How could this happen to someone so young, pure and vibrant? Alex was one of those people that almost seemed too angelic for this world. Everyone loved her. She was pure light. I knew then why Lama Gangchen said I would need to go to Borobudur.

In my profound sadness I arrived at the Manohara Hotel right before sundown. I walked to the Temple grounds and approached the Temple, I begin to pray for Alex and asked her to please send me a sign that she was ok. Soon after that thought, the Temple lit up with brilliant light. I knew that was Alex showing me that wherever she was she was fine. I received other signs after that as well. In that moment I knew that consciousness has no bounds and those that we love don't ever really leave us but they just transform into another form.

Going to Borobudur during that very difficult period was a true blessing. Even though I was there for the first time it felt like I was home in a land that was so comforting and familiar to me.

Interestingly when I was looking over my photos from that trip, there were many orbs and spirit images in white and pink...a few of them surrounding me. I showed them to Lama Gangchen and he asked to keep one.

I know that Alex was with me on that trip, as well as the spiritual guides that helped me connect to her and a previous time that was very significant to me. I have infinite gratitude to Lama Gangchen for guiding me to this magical place.

I shall never cease to thank my guru in this and in all future lives!





Dominique Nayir Detchen (1945 - 2012), France

### Lama Gangchen's maiden journey to the Stupa Mandala of Borobudur

It was during a damp and rainy Western winter, that Lama Gangchen proposed to a few friends to visit the magnificent stupa of Borobudur in Java. Franco, Francesco, who was a monk, Mariette, who was the secretary of Rinpoche and who was a nun, Claudio and I had the good fortune to be part of the first trip to the land which so long ago, in the seventh century, was Buddhist.

Following a safe flight to the Soekarno airport of Jakarta, we hastily took a sub-company called "Garuda Indonesia", with rather old planes! After about half an hour into the flight, we all got our tissues out to mop up the water coming out of the air conditioning vents everywhere. And moreover, before arriving at our destination, no longer water, but smoke was flowing out escaping from the same orifices.

When we finally landed on the tarmac, I was relieved to leave this dilapidated and potentially dangerous aircraft. Anyway, being with Lama Gangchen my fears were rather relative!

At that time there were only one or two major hotels in Yogyakarta, about forty kilometres from the stupa of Borobudur and none of the Guest-Houses that can be found around now.

It was late when we arrived, but Lama Gangchen still wanted to go immediately to the stupa to pay homage and make a few quick practices. At the hotel they confirmed that the stupa would be locked (it closes at 6pm in the winter) and that we would not be able to enter.

Listening only to his own faith, the Lama ordered two taxis in which we rode cheerfully. Sure enough, when we arrived everything was dark and shut. Then, suddenly a boy came up to us and said he knew the person who held the precious key. Lama Gangchen was delighted, "Not possible: possible he said laughing".

Then he asked the boy to guide us. Indeed, we were able to enter the stupa (but not do the entire circumambulation that was too long), but to make prostrations, chant mantras and do some practices for half an hour.

Then the taxis waiting for us outside took us back to the hotel in Yogyakarta, about forty kilometres away. The next morning, we returned to the stupa and this time we went to the third level with beautiful offerings that we had brought with us.

Over the centuries, people no longer had the habit of these Buddhist practices to honour Buddha with offerings of incense, light, food etc.. but they allowed us to carry on. During those few days spent in Indonesia, we met two young Englishmen who studied there. They were delighted to meet Lama Gangchen on the stupa, who provided them with many explanations, especially on the different levels and the five Dhyani Buddhas.

Usually, when we made practices on a mandala, we had to imagine everything during the meditation.

<sup>1</sup> I was so lucky to participate in the first three pilgrimages to Borobudur with Lama Gangchen, when we were still only very few people

<sup>2</sup> Lama Gangchen was the first to do these practices on the stupa of Borobudur, but slowly many Buddhist groups came and did the same and so the authorities established laws for the cleanup of the holy place before leaving.

Here on the other hand, we were directly on the mandala and it was wonderful to meditate whilst climbing the different levels of the mandala itself.

The bas-reliefs stones mingling with the surrounding dark gray lava stones, told the story of the significant periods of the Buddha's life and we were brought back to ancient times, to the time of Buddha Shakyamuni.

During our short stay, we went every day to the stupa not wanting to miss anything from this exceptional site. We also visited the other small temples, located near the site of Borobudur. At that time the volcano was not erupting, and so there was no danger.

We also met an American citizen in a restaurant high in the Balinese countryside. He lived in Bali for years where he was bringing American tourists. He invited Lama Gangchen Rinpoche and his group for a one-week stay in a magnificent hotel that he knew would be closed to the public at that time of year. Lama Gangchen gladly accepted the invitation for the following year before returning to Europe.



*Dominique Detchen passed away putting into practice all the Buddhist preparations she was taught. Guided by Lama Gangchen, she bid farewell to all her family and friends, put all her affairs in order and left this world peacefully with the many blessings she received from Borobudur. She wrote these words just weeks before her death. She is a truly good example for this new world of Buddhism.*



### Dr Gitta Schneider, Germany

Borobodur ... was our destination for Millennium 2000 looking forward to learning more about this mysterious, space shuttle like temple. But nowhere we could find a Buddhist monk willing to guide us through its "history book chiselled in stone". Disappointed we stopped at an inn and read to our surprise on a black board "World Meeting of Buddhists".

One of these Buddhists suggested we come again next morning before sunrise to ask their lama for permission to climb up the Borobodur with him and his disciples. In the dark of 1.1.2000 we arrived again at this inn and were invited by the lama to join. Full of trepidation, shrouded in smell of incenses and strange chants, we passed stone Buddhas and reliefs, climbed small ways and stairs and finally reached the terrace right at the top with its huge stupas.

The lama sat down on the ground among them, breathtakingly wrapped in shafts of light of the beginning sunrise starting to chant and to practise a strange program. This was our first encounter with "NgalSo Tantric Self-Healing". Before our departure from home we sadly had to learn, that my mother was fatally attacked by cancer. I asked somebody of the group, whether it would not be too embarrassing to ask this strange lama for support for her, and full of compassion they opened the way to him. He listened carefully to what I asked him for, embraced me and blew some air behind my ears.

I left full of trust in his help. Next morning at the airport I accidentally met one member of the lama's group, as everybody was flying home again. My question she answered by saying that this lama is a world- famous healer without mentioning his name. The disease of my mother made its terrific progress. But, although her lungs were full of metastasis she suffered from no physical pain and had learned to manage rather well with her extremely poor breathing. She passed away at sunrise calm and reconciled with her fate, which had been rather unkind to her and started her new life: Healed on the 1.1.2001



### Ilaria, Fabio & Shanti, Italy

For us, the trip to Borobudur was very important and fundamental to our spiritual journey. Many of our vajra brothers and sisters had spoken to us about the feelings and uniqueness of the experience.

The visiting of “places of power” for us has always been a means for, both the opportunity to accumulate merit and atone our negative karma and above all to receive great blessings and live this wonderful experience together with Lama Gangchen Rinpoche, Lama Michel Rinpoche and other monks and Lamas.

Visiting the stupa is also more than this. It is a sensational mix of emotions that “ shakes ” in a positive way; it is looking within, detaching ourselves from our so confusing and negative world in order to find refuge with our body speech and mind in a unique reality wherein peace, serenity and enthusiastic joy pervade our most profound sense of being. Our stay was fortunate because we also had the opportunity to be married and blessed by Lama Gangchen Rinpoche and Lama Michel Rinpoche. We further received the promise of blessing to conceive our daughter, that was granted to us about a month after at the Centre Albagnano (Italy).

Now ... we are three! Our daughter Shanti Pema Dechen is the fruit of our inner journey to Borobudur.

One person told us, “ You will always carry Borobudur in your heart .” It has been like that! Today our heart and our mind still takes us back to those places . Today Borobudur still is and will be our refuge.



### Laura Lau, Singapore

In late 2008, I was inspired to think about tantric Buddhism because I realized that it was necessary to find a safe, reliable roadmap and guidance in order to make progress on the spiritual level. Around the same time, I found myself booking tickets and hotel rooms in Borobudur for Vesak 2009 - I figured that it would be peak season and rooms would be scarce - somehow I'd find friends to come along. I forgot about it and got busy with preparing for Christmas.

Over the course of December 2008 and January 2009, I met the friend and guide who would take me to meet Lama Gangchen in Kathmandu during Losar 2009. I was overwhelmed by the serendipity of the events. Lama Gangchen Rinpoche and the precious experiences I had in Nepal more than struck a chord in my heart. I was very excited that Rinpoche had been at

Borobudur where I was already supposed to visit soon. Lama's secretary was very kind and helped me get a copy of the Borobudur practice as well as a Self-Healing book. It was just perfect because I had no teachings or road map to guide me on my meandering, freestyle meditation. I certainly was glad to have something suitable to practise at the stupa during Vesak. Lama Gangchen manifested everything I needed tailor-made for the precise situation at that time. I felt that my perspective on life was changed, and that my very material lifestyle in a fast-paced city was (as I suspected all along) had less meaning.

I looked forward to visiting Borobudur very much after visiting Kathmandu, because I felt I needed to go to the stupa to get a better understanding and ratify the insights I had received from spending time in Rinpoche's gumpa. Meanwhile, I started to read Self-Healing and the Borobudur practice book. My experiences in Nepal had been a good preparation for starting something like this. Everything went smoothly, a couple of like-minded friends wanted to come with me to Borobudur, and we travelled without a hitch. I was filled with joy to see the great stupa arise majestically on the road when we arrived. It was almost Vesak 2009 and the surrounding town was filled with Buddhist visitors of all branches of Buddhism from all around Asia, with the stupa lit up at night for the festival.

My companions and I decided to visit the stupa at the earliest opportunity. I took the precious sadhana and, stumbling over the prayers in phonetic Tibetan with difficulty, slowly followed the instructions by myself - the preliminary prayers before approaching the base of the stupa, then the circumambulations, visualizations and meditations. I was so stunned by the stone carvings on the stupa, that no amount of descriptions or photography could capture. I felt the stupa itself was teaching me through the stone statues - providing the "real-time" illustrations, making the sadhana crystal clear and showing me this side is Ratnasambava and this is now Amitabha and then we turn and the practice is to Amogasiddhi, and then back to the East and Akshobya. In this way, I eventually reached the top of the stupa and was filled with wonder. Although Lama Gangchen Rinpoche was not there that time, his imprint on my first journey to Borobudur was formative. He kindly blessed me and let me take refuge at the base of Borobudur stupa a year later. I have taken every opportunity to return to Borobudur since.

Afterwards, during every visit to Borobudur with or without Lama Gangchen, I have been blessed with spiritual experiences on or nearby the great stupa, that have helped resolve questions in everyday life, or inspired me in making decisions, or simply changed a tired and oppressed mind state into a happy, healthy and peaceful outlook. Each journey to Borobudur has been different, as every occasion has brought new vistas and perspectives - and each lesson was equally important. Although it always seems like some lessons are much harder to learn than others, trying to live the Bodhisattva lifestyle is a little easier with regular visits to Borobudur! Experiences at Borobudur can be so elating that returning to living in hardcore samsara is a little challenging.

Borobudur is a gateway to a pure land paradise that is manifesting with great energy. While this sacred channel is open, Lama Gangchen's great work brings us closer to achieving our best possible nature when we pray and practise at the stupa. I only dare say this because this has been my own experience, and I hope that whoever reads this will have the chance to learn Self-Healing, visit Borobudur and judge for themselves if I have told the truth. As Lama Gangchen says: "Inner Peace is the Most Solid Foundation for World Peace" and at Borobudur stupa, this teaching is set in stone. Long life to Lama Gangchen Rinpoche, the great lamas and all teachers!



**Lelia O'Connor and Rick Peterson, USA**

The journey to Borobudur with Lama Gangchen was truly a life changing experience. The sunrise meditations, teachings and Self-Healing practices inspired a profound spiritual awakening in us. The imprint on our minds of love, inner peace, compassion, interconnectedness and joy will stay with us forever. Deepest gratitude to Lama Gangchen and all the peace messengers from around the world. One person told us, " You will always carry Borobudur in your heart ." It has been like that! Today our heart and our mind still takes us back to those places . Today Borobudur still is and will be our refuge.

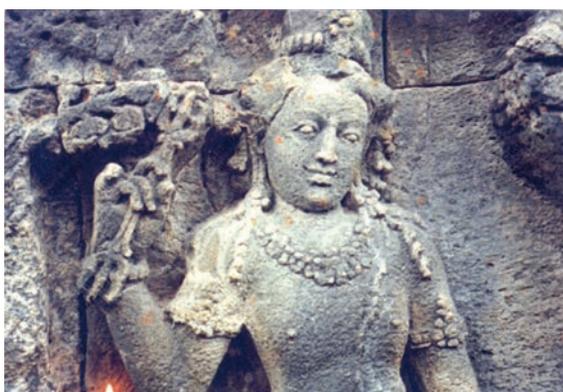


### Leonardo Duccio Ceglie, Italy

It was around the year '95, '96. By that time we were already sure that the Borobudur stupa was a Vajrayana mandala. But now we wanted to find the proof so we had to look for symbols that are connected to Vajrayana Buddhism. Usually during a retreat, we went to climb the stupa long before sunrise. After finishing the practice around ten, eleven o'clock, we would come down to the hotel, have some breakfast together and then retreat in our room, have a shower and take some rest. We were usually very tired at that point.

But one day, Lama Gangchen Rinpoche called me and said: 'You go back to the stupa and look for a dorje.' 'Yes, sure', I said, 'I go back.' And I went around the galleries once again, checking for this significant Vajra symbol. Before, we already had discovered many dorjes, but they were never complete in the sense that they were part of a bas-relief, a statue or an ornament.

The most important evidence that we had found earlier is on the bottom of the stairs at the temple. Years before, when Rinpoche saw this for the first time, he already knew. On the banisters on both sides, there are two big animal heads, like water monsters. If you look at them from above, you see the shape of a part of a dorje. This is exactly how the symbol is used in a specific Vajrayana mandala.



Now Rinpoche sent me on a mission to find a full dorje. So there I was again, climbing the Borobudur, by myself, walking through the galleries, checking all the levels... It took me four or five hours. Then, finally I discovered one! A very big, complete dorje! I have never seen one like that in my life! I found it on the west side of Buddha Amithaba, in the third level, in the place where Buddha Vajrapani resides, not the wrathful Vajrapani as we usually see, but the peaceful one.

I remember well where it is because on this side, on the ground there is a huge lion that I like very much. Usually the lions at the entrances are all the same size, but there is one at the entrance of Amithaba that is much bigger.

When I came back to tell Rinpoche about my discovery, I was full of emotions and very happy for many reasons. It was not simply a dorje that I had found, but I found it at Vajrapani, which was a very auspicious and wonderful sign to me.

From that time, until today, we discovered many, many things that confirm the ultimate Vajrayana mandala. And still, every year on Borobudur, we find new things and we continue to understand more about its meaning. Since then we have convinced many important scientists about our findings. For example, nobody considered the existence of images of female Buddha's on the stupa. But we proved that it is full of female Buddhas! Then, there was supposed to be no sign of the sexual union, which represents the union of female and male energy. But we proved it. You can even find the hugging mudra depicted in the lava stone. These are all elements that are part of the highest tantra practice, which is Vajrayana Buddhism.



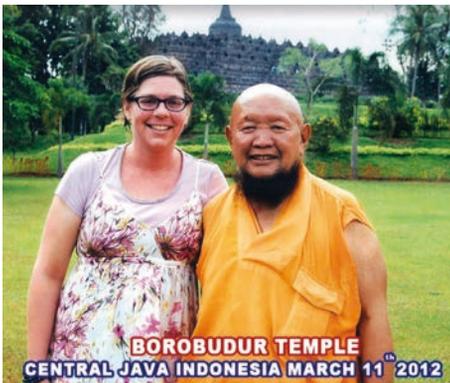
**Lidy Haarman, The Netherlands**

I have visited the Borobudur 3 times, in 2009 - 2011 - 2012.

The first time, when we were in the taxi from Yogyakarta to the Borobudur, and I saw the top of the Borobudur, a very strong warm feeling came in my heart. This feeling was even stronger when I came closer to the Borobudur, from the hotel in front. The next day we started the practise, the way around, I was deeply touched and I had a strong feeling of thankfulness.

That time, we took a little tin with some of the ashes of a very close friend, Pia. Pia was also a disciple of Lama Gangchen. Everyday, we took the tin with us when we did the practise. One day, during the Self-Healing, Rinpoche blessed the ashes, and we spread it in small quantities everywhere on the Stupa. It was so blissful and a great honour that we could do this, such a holy place, with special blessings and company. Pia felt very close to me. In 2011, we visited the Borobudur, a few months after the Mount Merapi volcano had a big eruption. What we saw was so overwhelming, such force of nature. Also seeing people helping each other, gave a warm feeling. There was a great festival, with theatre, art, music, photo's, food etc., so many things for the children to have a nice day. We met some of the people who lost everything, sleeping in small tents, we saw their houses completely covered by ashes and stones. Sometimes you can see this on the television, but now it was so close to us... This made doing the practise at Borobudur more intense.

The third time, in 2012, some couples wanted to marry at the Borobudur. Nico and I were already married for 30 years, but then Lama Gangchen also blessed our marriage at the Borobudur. We were so thankful! And everyday, doing the practice at the Borobudur, you can touch a little deeper. Visiting the Borobudur, I experienced that, I recognize in myself more inner strength, which helped me to develop more self-confidence. I want to thank for all the blessings!



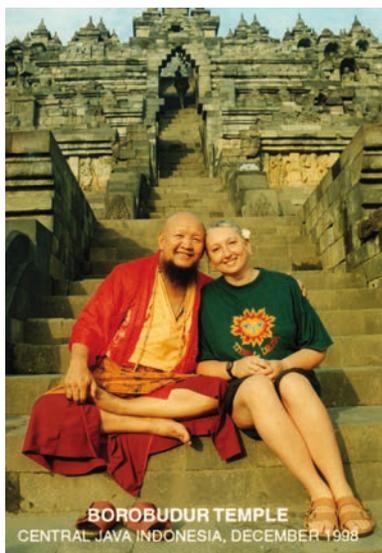
**Loes Thijssen, The Netherlands**

Here is one story about a precious moment I experienced during Borobudur retreat 2012. At one late afternoon, we all were outside at the parkingspace next to the gomba because that evening a fire puja was to be held. The days before, each morning we had been reciting the mantra of dependent arising many times while circambulating the grounds around Borobudur Stupa:

*Om ye dharma hetu prabhava hetun teshan tathagato hyvadat teshan ca yo niroda evam vadi maha sramanaye soha*

As I was slanting on the parking-lot, I saw cooked sweet rice was being offered to everybody. Some people rice was brought to, some people went to get rice themselves. I also saw what happened in my mind. Thoughts were coming up saying "O nobody is bringing rice to me, poor me, I'm all alone". At that moment the mantra came to my mind: All phenomena depend on causes and conditions... I realized that if instead of these thoughts, I would be thinking "I will also be looked after..." And at that right moment, a sangha member walks up to me, offering me rice and instantly my mood shifted from feeling sorry for myself to sincere joy!

May it be of benefit to everyone who reads it. And may all you do be of benefit to all living beings!



### Luigia Leropoli - Tsering Dolma, Italy

I have been on a pilgrimage to Borobudur with Lama Gangchen once, in December of 1998. Only 15 days had passed since the middle of November, when I finished a course of chemotherapy following surgery for breast cancer; yet Lama Gangchen had insisted a lot that I should participate in the Borobudur retreat of that year, even though I was very weak from the treatment.

The great trust in my spiritual teacher and the opportunity to retreat on the healing stupa prevailed over the concern of having to face a long journey with the uncertainty of health and so, I experienced something truly unique, unrepeatable.

I remember among many such, one really special moment when one morning during the retreat on the stupa, at a point where local people were working on maintenance, Lama Gangchen had taken their water hose and sprayed the disciples lightly as they walked by. When I passed him, he stopped me and told me “washed” as he covered me with water thoroughly, from head to toe reciting the mantra. At that moment I became really aware of a deep cleansing, a “karmic” wash, the certainty of healing in the mandala of Borobudur.

I am deeply grateful to Lama Gangchen, for his special vision and compassion, because, in addition to being healed, my life is always spent in accordance with the teachings of Buddha, with a deep trust in my Master, certain of his presence in this and in future lives.

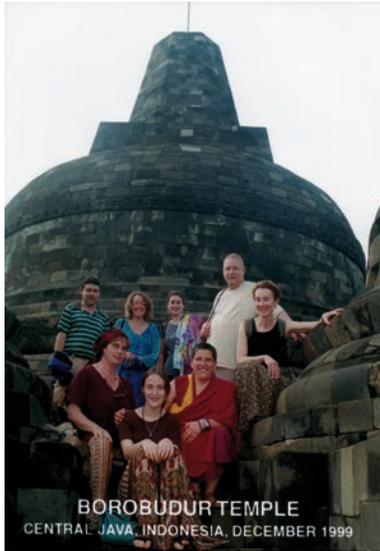


### Maria Rosa Bersanetti, Italy

In the course of my life I have twice accompanied to Borobudur my precious principal Master Lama Gangchen; of the two visits the most significant for me was that first one of Spring 2000.

This experience had a creative consequence... Upon my return, I undertook a project to build the main entrance of our Tek Chok Sam Ling Men Cho Ling without a building plan but simply ‘instinctively’ together with my husband Elio Privitera and other collaborators. We became passionate about the construction of a beautiful garden. We began by removing from the hill 60 hazelnut Trees and, over the following 3 years, constructed a stairway connecting the main entrance of the Centre in via Giuliani 15, incorporating 4 connecting walls with 2 garden terraces. Each wall embraces a series of 10 columns on which I carved the 5 Supreme Healers, Father and Mother.

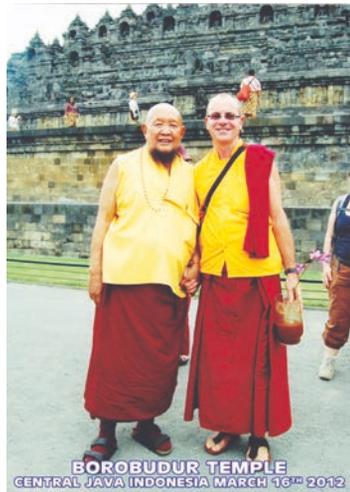
The garden outlay, although not expressing the proportion and space of the mandala, nevertheless takes its inspiration from it. Now the house of the Healing Sound Centre (a registered charity) has become one of the highest tourist attractions in the area, known as a ‘special castle’. The main events room of the Centre has what is known as the diamond ceiling since joiner Elio Privitera installed diamond shaped wooden inserts in all the cornices. The floor of the room displays the Wheel of Dharma and on the stairs leading to the main entrance of the Centre are mosaics in the form of the 8 Auspicious Signs. In the future I hope to realize the 5th wall of Vairochana with Usnisha crown, but whether we build it or not it is already there.



**Michael Nicholson, England**

For me, as for others I am sure, the results of practice at Borobudur occur at the end of the pilgrimage, after Rinpoche has departed. At these times, things can happen, mentally and spiritually... For myself, one time, I was with Lama Thubten Wangmo and we were inspired to perform Vajrayogini self-entry up near the top of the stupa. Just as we did the tsog part, there was the murmur of the sound of self-healers coming up the stupa. Within a few moments Lama Caroline arrived with a small group of self-healers and she was able to partake of the tsog and continue on to the top of the Stupa. That was a wonderful experience for me, and proof of Rinpoche's immense kindness.

On another visit to Borobudur, at the end I was so spaced out, when I got to Jakarta I found I had missed my connection. The only connection I could make would be in four days time. Thankfully, there is a wonderful hotel, just above the check-in. This was interesting because I was able to stay here for four days... for four days I completely disappeared. No one anywhere, knew where I was and that was a terrific freedom; totally alone. During this time I had wonderful dreams. These were the most important results for me, thank you for asking..



**Mili Tulku Tenzin Gyaltsen, France**

I have been quite a few times to Borobudur, with Lama Gangchen Rinpoche and with some group from Australia and Malaysia. Being there with Gangchen Rinpoche gives a different perspective of the Borobudur structure. We can perceive it as just a historical monument without understanding all the meaning of this wonderful architecture like many do when they come to visit the site as a tourist, just as holidaying curious, or if we are fortunate like all those who follows this incredible being that is Lama Gangchen, to project and immerse ourselves into this 3D mandala, reconnecting with the pure energy that has been input into it. Each time I come to this holy site following the 'King of the Secret Dharma' in the magical wheel of elevation to highest degrees of mind, my understanding of the secret teachings gets deeper and deeper.

Perception goes from gross level to more subtle, understanding step by step the process of the elevation to the highest sphere of reality. It is with the kindness of this holy teacher Lama Gangchen Rinpoche that we progressively, through the teachings of Self-Healing with the five Dhyani Buddhas, together with the five great mothers, repeating constantly mantras, mudras and prayers, that we clear our mental delusions, each time discovering more and more about the true nature of our mind. Of course it does not happen at once but with effort (we have to wake up very early in the morning and go round and round for hours around the precious mandala), perseverance and practice of the knowledge that Lama Gangchen shares with us that we gradually improve ourselves. Lama Gangchen Rinpoche's vast energy linked together with the holy energy of Borobudur is a real boost to our path to enlightenment. How fortunate we are to be with such a teacher in such an environment. Surely we have created the conditions for that and we should not waste the opportunity that is given to us! This place name Borobudur has revived from sleepy hollow to full state of beam. Thank you to Lama Gangchen Rinpoche to enable this to happen.



### Nani de Sampaio Barros Matarazzo, Brazil

The experience I felt going round Borobudur was like walking around a big clock, where in some moments the time stopped and I could go back to the past or ahead to the future and at the same time be in the present. I felt like getting more energy in my body the mind more clear and depending on the way I walked around the big watch, I felt my body rejuvenate becoming more young or older. When I got to the highest point, at the top, the center of the watch, I felt a great connection like being in the umbilical cord of the universe. And going down, a surrender to the universe, at the same time getting free from the umbilical cord but knowing the father and the mother of earth and heaven was there any time we need them.



### Paulo Busse, Brazil



Well, this years' practice in Borobudur has changed a lot in the way I live. Firstly, my priorities have been shifting from self-gratification through profession, status, sex, food etc., to higher activities like the daily practice of NgalSo Self-Healing, which - since I arrived - I have been successfully trying to incorporate in my daily routine. And it makes a difference. I feel calmer, more open to the needs of those around me, more intelligent, in a word: I just feel "happier".

I guess the clearest effect Borobudur has had on me is that I began to pay more attention to those around me, realising how everyone alive seems to be suffering in a lot of different ways, and how the suffering of others affects me back a great deal. It made me begin to put my own suffering into perspective, and focus more on what I could do to be of help to relieve the sufferings of others.



### Rebecca Sharp de Mattos, Brazil

I have been to Borobudur twice and am going again next year. I have also been to many traditional Chenrezig and Vajrayogini retreats at TBI.

The effect that retreats have on the mind and body last visibly at least for a whole year and I believe the inner transformation keeps evolving on a more subtle level even when we think the 'retreat effect' is over.

Borobudur retreats with Lama Gangchen Rimpoche. Lama Michel Rimpoche and Lama Caroline are like walking through a mandala that is building itself in the moment, the practice of Self-Healing becomes alive, multi-dimensional and most importantly it becomes an organic experience felt in the cells of the body and deep in the mind. In 2010, on my first retreat in Borobudur I had the first glimpse of the 'light' of the clear light mind and bought a crystal mala to symbolize this new experience. Ever since, my 'relationship' with my clear light mind has deepened visually and experientially, constantly. I think my first visit to Borobudur with my Gurus accelerated my progress in a way that no other retreat has. One thing that caught my attention last time, is I have never seen and felt such friendliness and good feelings coming from the surrounding nature and mountains of the area, on my last trip I was peacefully drawn to the mountains, like there were friends there. I shared this with my friend, Daniel Calmanowitz, and he said Lama Gangchen told him there are many enlightened beings who have attained the Rainbow Body living in those mountains. I could go on for ages, but in a nutshell, Borobudur with Lama Gangchen is an ocean of eternal nectar for practitioners and I feel blessed to be able to sail that precious ocean perfectly guided by Lama Gangchen, Lama Michel and Lama Caroline.



Roberta Passerini, Italy

This is the twenty second time that Lama Gangchen has been to Borobudur, the stupa mandala in Indonesia. A long time has passed since his first pilgrimage to Java in 1989 with a small following of friends.

This time, in the year of his seventieth birthday, Lama Gangchen arrived with nearly two hundred friends and disciples, gathering here from all over the world; some veterans who have been dozens of times, others who entered the Borobudur mandala for the first time. The pilgrimage to Borobudur with Lama Gangchen has become a fixed appointment for many people over the years. Something in each one of these journeys will make it an unforgettable experience. During these twenty-two years, over one thousand people have benefited from the sacred and magical opportunity to practice NgalSo Tantric Self Healing within the three-dimensional mandala, an initiatory path, a

labyrinth of open air galleries completely covered in bas-reliefs that illustrate the lives of the Buddha, Bodhisattvas, Mahasiddhas, and scenes of daily life with real banquets and imaginary animals.

The stupa was built in the eighth century a.C. Over-run by luxuriant vegetation, it survived destruction after the population of Java converted to Islam around the year 1200 and was eventually discovered by a colonel of the Dutch colonial troops in the early 1800s. Unesco has declared it a World Heritage Site. Over the years, Lama Gangchen has invited Masters and monks of the Theravada, Mahayana and Vajrayana Buddhist Traditions to pray with him in Borobudur for world peace. Monks have come from China, Tibet, India, Malaysia, Nepal, Taiwan, Singapore, Sri Lanka and Vietnam. This year a monk from the Dhammakaya Foundation in Thailand was present. Before arriving in Borobudur, Lama Gangchen took part in the Dhammakaya Foundation's suggestive ceremony of One Hundred Thousand Candles for World Peace on 17th February in Bangkok. The Foundation also invited Lama Michel to hold a short series of lessons there, an exceptional meeting between Theravada and Vajrayana traditions.

Our program is "full and secret" he says when he arrives - and he won't be disproved! But it's already morning, and like all following mornings, the alarm wakes us up at 4, because we leave at 5 on the dot. The red burning tips of incense sticks can be seen in the dark of the night, as we circumambulate the stupa and receive all the blessings that rain down like nectar from the Ocean of the Mandalas, as Rinpoche defines it. The pace of the retreat is marked by this extraordinary walk that would be impossible in hotter hours of the day, here at the equator. During the first cora, we recite the mantra of Vajrasattva, the purification of the five elements, we invoke the Five Dhyani Buddhas and the Five Great Mothers, and recite the mantra of interdependence, as we walk through the park surrounding the stupa, while the aurora and dawn lighten the sky. We have a fixed appointment with the elephants that live there. Their quiet behavior towards Lama Gangchen is so different from their irritation with the pilgrims, that it looks as if they are responding on behalf of all animals on Earth to the blessings it seems Rinpoche is giving to them.

Then we continue up to the stupa where we start NgalSo Tantric Self Healing with the first part of the Guru Puja, that we will finish at about 6 every evening. At about 10 in the morning the sun is very strong, so we go back to the hotel for breakfast and afterwards everyone is free to do their favorite things: sleeping, having massage, going for an excursion in the area, wandering round markets, going to the swimming pool... Free time until 3pm, then Lama Gangchen doesn't let us get bored! It is a wonderful feeling to enter the enormous gomba that has been set up this year, full of Geshes and monks (about twenty) and nearly two hundred practitioners, with lots of children. Apart from the daily ascent of the stupa, there was the *Rabne Chenmo* Great Ritual of Purification, with two fire pujas. During the three day ceremony to purify and heal the environment, spiritual powers are conferred on sacred objects, especially the stupa, and requests are made to enlightened beings to manifest and inhabit the objects. Many activities take place



in the afternoons: we had a preview of the video by director Titus Leber, who illustrated the multimedia project "Borobudur - Path to Enlightenment" financed by Taman Wisata Candi Borobudur, Prambanan and Ratu Boko of Indonesia, of which Lama Gangchen is Honorary Adviser.

Rinpoche took us to visit Mendut, by hiring all the horse drawn cabs in the area: a really impressive, colorful procession! This is one of the ways in which Rinpoche helps the local population and generates a beneficial economic impact of our presence on the village economy around the stupa. Of course, we didn't miss a visit to the stupa museum, too. One day was devoted to the ordination of two monks and one nun, and the Refuge ceremony requested by some disciples. The suggestive night lighting of the stupa was assured every night by pilgrims' offerings (with a special dedication to Gloria Pozzi on the fourth anniversary of her passing on 22nd February) and we took care of the twenty or so bodhi trees (ficus religiosa) that have been planted over the years in the park gardens with dedications for peace in the natural elements of the Five Continents and to the memory of masters and friends who have passed away. Massimo and friends from Albagnano financed the reconstruction of a bridge that collapsed during the volcanic eruption of nearby Mount Merapi in November 2010. The Candle Ceremony was held at the end of the retreat as usual. It reached a record of one hundred thousand candles in the year 2000, but this year ten thousand candles were not only placed in rows, but used to create mandalas of light dedicated to world peace: a gigantic OM, the perimeter of the stupa-mandala, a Dharma Wheel, auspicious symbols and much more.

During these journeys, Rinpoche has gradually revealed the mandalas that Borobudur emanates, starting with the mandala of the Five Dhyani Buddhas, that he has taught us to practice with NgalSo Tantric Self Healing. For some years, he has been revealing many other meanings and he has introduced us to the mandalas of Guyasamaja, Chakrasambhava, Vajrayoghini, Yamantaka and Kalachakra. Don't miss the next pilgrimage into the Ocean of Mandalas - there will always be something sacred and magical to discover!



#### Roel van Liempd, The Netherlands

During my first visit to Borobudur, a friend who was experiencing some personal problems got the advice from Lama Gangchen to go to the foot of the Borobudur mandala after the Teachings and request blessings there. I asked my friend if I could join him and while doing so, I stood in a moment of silence at the eastern stairs in the park, outside of the fence surrounding the mandala.

When I concentrated on my request, I could clearly feel a light but pleasant pressure on my head, as if someone had placed a small plate upside down on my crown. This energetic feeling remained for as long as I decided to stay there and focus on my request.

On a different occasion during the retreat I felt the need to recite some Vajrasattva mantras due to some unpleasant experiences I had encountered with other retreat participants. Untypically for me, I managed to sit in a half lotus position for the duration of reciting one mala of the long Vajrasattva mantra with my eyes closed. When I was finished with my silent recitation, I remained in the meditation posture for a while. During this time I kept my eyes closed, yet I could feel my fellow practitioners around and in front of me as a group. Two of the other practitioners were however clearly visible to me as if I had my eyes open, yet they were closed! I could see who they were, what clothes they were wearing and recognise their facial features. At some point I decided to open my eyes and the persons were exactly where I had seen them before and matching exactly in appearance as before I had opened my eyes. It was a rather pleasant experience.



**Rosanna Torella, Italy**

Borobudur is something that you can not express in words - with the presence of Lama Gangchen the great stupa is activated. Here come all buddhas, dakinis, even yogis come out of their caves to do the trulkor with us.

The images on the stupa dance.  
The sound of the mantras is everywhere.  
The earth moves as if floating on the ocean.  
Old karmic knots melt - insights arise.  
Lama Gangchen takes us by the hand and one step at a time, helps us to open up our mind and heart.

Many magical moments: Last year a light appeared that enveloped all of us for an indefinite time. Clear light should be so!



**Toet de Best, The Netherlands  
Holland Chair of LGIGPF (since 1996)**

Namo Guru Bye

"You need experience.... enough teachings now!"

So started in 1991 the first traveling with Lama Gangchen Rinpoche to Nepal, Tibet, China and Mongolia. He told/asked me " to write a letter to my family and friends over this particular Peace Messengers Pilgrimage", accordingly it happened.

One of the sentences in the letter was " Traveling with Lama Gangchen Rinpoche is half of the time waiting, waiting and waiting... and the other half of the time is a wonderful experience!!!"

The waiting time, transformed quite/very quickly in mantra-prayer time and the wonderful experiences with Lama Gangchen Rinpoche are never ending. As ' proved ' during the second big/ major traveling to Malaysia, Indonesia, Singapore and Nepal, and all other pilgrimages to sacred sites all over the world, and special what we call now 'Our Sacred and Beloved Borobudur Stupa Mandala'.

Fortunately being seventeen times, in the presence of Lama Gangchen Rinpoche, at the beloved Borobudur hereby some of my experience at the - Borobudur Stupa Mandala.

1. My first trip to Borobudur was in 1991 with Lama Gangchen Rinpoche together with seven people. Over the years the number of disciples and friends became more and more. The Millennium Night we celebrated, with special permission as the only group, on the Borobudur with 211 friends!

The first time I looked up at the Stupa Mandala I saw it, and still see it as a very great, impressive and more than beautiful sanctuary. In those days when I lifted my arm it was very painful, my whole the body was sore, heavy and acid - it may sound weird but it is true. A few years after when we did the Self-Healing mudras I did not feel more this pain as before. A blessing in itself!

We always begin by walking on the road circumambulating the entire Borobudur perimetre (some kilometres), then we climb the entrance stairs and then.... we stand in front of the Borobudur monument, beautiful in its full glory. I was deeply impressed! But, realizing that we should go upstairs, beginning at the east side, of the feet of Akshobhya.... I sighed -it came deep from inside -



oh, no .....!!!Lama Gangchen went with us around and inside the stupa again and again. We went in the morning and in the afternoon and next time again one morning and afternoon by that we enter the Borobudur five times, as I remember. Two night's in Yogyakarta and back to the airport. In a very short time, I believe without knowing, we received all the Borobudur deity's empowerments. Going around and in the Borobudur we did 'only' mantras like the Vajrasattva mantra, Om Muni Muni Maha Muni Shakyamuni Soha, H.H. Trijang Guru mantra and the Nyimo delek... dedication, and we received all the holy blessings of Guru Buddha.

2. It was the next year visit to the Borobudur. One time Rinpoche and me walked up hand in hand and we saw all the beautiful mountains, the Merapi and the other volcano. On the top he said very softly as if he spoke to himself ... " We should make a meditation centre here." Immediately, I reacted, without second thoughts: "Yes... and I am going to live here." Rinpoche answered " No, no, ....a woman alone!" The subject was closed.

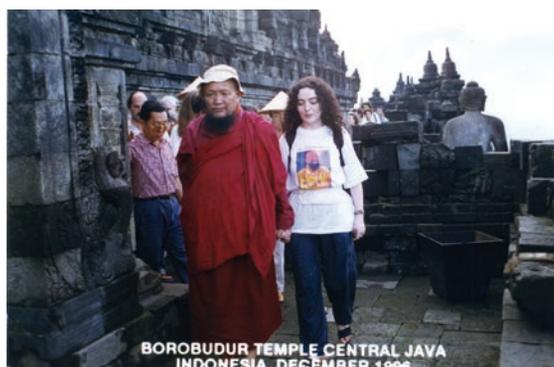
3. One or two years later in Borobudur I said " Rinpoche, even if you said that I was going to die here... now, I am happy." Tears came into my eyes. I do believe that it is still like that... If I will die tomorrow here in Borobudur, what more could I wish for....? For me there is nothing preceding the Borobudur site. This deep love has been from the first moment till now!

4. Over these 25 years, many of Lama Gangchen close disciples, friends and others, do have many different experiences which we could and did share with each other at the same time or later one verbal, with pictures, videos and memory talks. Like seeing different sacred images, as Buddhist, Taras, Snowlions and uncountable rainbows in various forms all in the clouds above and around the Borobudur.

5. One day we are sitting in the Manohara Conference room 'Our Borobudur Gompa' and Lama Gangchen was giving an explanation about the Borobudur. I looked outside the window, and exclaimed spontaneously: "Look, Manjushri in the sky..." the whole sky was coloured with beautiful 'unthinkable' images, clouds of different forms and waves of various shapes.

6. One night after wishing Lama Gangchen a good night and getting His blessing, I went to my room. But not before gazing at our beloved Borobudur and praying the last dedications for the benefit of all sentient beings. At that moment I saw the 'unthinkable'...from the top of the Borobudur to the end of the universe...or the other way around...was a strong beam of white crystal clear light. Rinpoche and some others were called to share in this very particular phenomenon. Later on we learned, from the First Man on the Moon Astronaut Neil Armstrong, that while going around in the space he saw one beam of light coming from the earth. Back at the NASA station they discovered, based on the globe map, that the light came from Indonesia, Java most probably from the Borobudur Stupa Mandala.

7. After a 'normal' Borobudur day, we are sitting outside to dinner, Lama Gangchen -out of love and compassion - with his back to the Borobudur and we facing him and behind him the Borobudur. 'It' happened...looks like the Borobudur transformed in a Buddha head. Not believing my eyes, I closed and opened them twice and saw the same image...Buddha's head, very clearly...no doubt! Without saying anything to Rinpoche or others I looked happily, fascinated and joyful. After a while, Buddha's head moved from the left to the right side and back, not only once but many times...a miracle! Finally, I went to Lama Gangchen Rinpoche-La asking him to look that the Borobudur is a Buddha's head and it is moving unbelievable! He confirmed " Yes, this can happen..." without looking to the stupa or saying anything to the others "...not unbelievable but an unthinkable experience Toet-la. "Year after year, during the week preceding Lama Gangchen Rinpoche's arrival at Borobudur, I was there to prepare his retreat, and every evening I went alone to the feet of the entrance to the Borobudur stupa mandala. For many years, Buddha's head manifested but never again moved as it did on my first experience. Most probably, and fortunately, Buddha manifested and moved His head the first time to confirm He really exists....!



Maria Cristina Quintili De Ruiter, Italy

Developing faith in the Buddhadharma Inner Science

It was one of the first of Lama Gangchen's pilgrimages to Candi Borobudur in the early 90's and there were few people attending. As soon as I arrived the environment appeared to my senses as a Pure Land, peaceful and blooming, the air filled with flower scent and delicious fruits to taste, another dimension of

time. The Manohara Hotel, where we all stayed, had just been completed and it looked to me like the vajra palace of the deities with its gardens and pavilions. The entire archaeological site area including the Museum, Mendut and Pawon Temples, seemed to me a huge mandala and so all that took place inside was spiritually meaningful. The first sighting of Borobudur was astonishing. I felt that the whole stupa was alive, seeing the molecules vibrating. I had actually experienced the same kind of vision when I first met Lama Gangchen. The image of his form was not sharp, but appeared naturally a little out of focus, like a mirage. That's how I saw Him and that's how I perceived Borobudur on first approach. At the very beginning I even found it a bit scary, because I could feel his inner power, impressive, magnificent and mysterious. From that time on I joined the pilgrimage for several years in that first decade and more recently after 2010.

In those early days, even to find a single publication about Borobudur was quite rare and so precious for us that, inspired by Lama Gangchen, we felt like pioneers researching together with the Lamas, such as Ven. Geshe Yeshe Wangchuk, Prof. Yonten Gyatso, Tsem Rinpoche and many others, the hidden meaning of Borobudur stupa-mandala, finding out its features and its numerological proportions compared with the Tibetan mandalas and stupas (choerten), and their similarities. Being there was a very special opportunity that influenced my whole life from that moment on.

We used to go to worship at a hidden temple, the inclined base of which was only partially rising out of the rice fields and we would pray that it might be possible to bring it back to the surface for its re-discovery and restoration for the benefit of believers, researchers and ultimately all humanity. Lama Gangchen skillfully stimulated our imaginations, igniting interest in our young minds and firing up our expectations. Little by little he disclosed the complex structure of the "Buddhist Encyclopaedia" carved in volcanic stone. He spoke of the three vehicles (Theravada, Mahayana, Vajrayana), the different levels of the square galleries, the circular terraces, the three realms, the main central stupa symbolising Buddhahood; he showed us the various Vajrayana symbols, the Bodhisattvas and scenes described on the Borobudur reliefs. In the evening he talked about the origins of Borobudur, telling us many stories of "immortal" yogis living in that area, of King Sailendra and the architect Gunadharm. For me the most fascinating aspect of his teachings about Borobudur, was that he spoke like one who already knew almost everything about the matter whilst pretending to know little. He was like Buddha Shakyamuni who, though already enlightened, offered his life as a metaphor, taking a human rebirth and reaching enlightenment in order to teach humanity by means of his example, as is described and carved in the "Lalitavistara Mahayana Sutra".

Since 1993, Lama Gangchen taught the NgalSo Tantric Self-Healing II and progressively developed "The NgalSo Tantric Self-Healing Practice of Borobudur Stupa- Mandala - a Method to transform this world into Shambala", later combined with the "Shing Kam Jong So" the five Great Elemental Mothers method of "Making Peace with the Environment". Gradually the whole picture became clearer. From the very beginning he underlined the following: the presence of female Buddhinis, some Sutras,



the different levels of Buddhist practice, the Five Paths and the four classes of Tantra all of which can be applied to Borobudur, together with the mandalas and practices of the main deities' (mainly Kalachakra, but also Tara Chittamani, Guyasamaya, Vajrayogini-Heruka and Yamantaka). Over the years, he invited many lamas and scholars to give us teachings, to share their feelings and insights on the more enigmatic aspects of Borobudur, its identity, true nature and its messages for humanity for all time. During the new millennium celebrations 1999-2000 the group offered one hundred thousand lighted candles and freed many doves. Zawa Tulku Rinpoche made, in record time, a Kalachakra sand mandala, which was carried to the stupa as a further offering. One of the first hypotheses of the Lamas was that the stupa was related to the Kalachakra Tantra. Year after year Lama Gangchen Tulku Rinpoche demonstrated to us that almost every teaching and every Mantrayana method can be applied to "The Ocean of Mandalas". Eventually scriptures and pictorial sources were found revealing that Borobudur was indeed built as the Maha Vairochana Mandala, as represented in the early Yogatantra tradition. The carved Sutras were revealed and identified as the: Mahakamavibhanga \*, Jataka Tales \*\*, Lalitavistara \*\*\* and Gandhavyuha \*\*\*\*. At that point all the pieces of the puzzle were found and matched.

Those days, following Lama Gangchen's instructions, when we were circumambulating the Stupa, we entered on to the Accumulation Path, in the Realm of Desire (Kamadhatu); while performing the stages of Self-Healing practices we accessed the paths of Preparation and Seeing. At the same time I was focusing on the inner and outer mandalas; in that way, sometimes holding Lama Gangchen's hand, thanks only to his boundless loving kindness and his deep wisdom blessings, Borobudur became a crystal vajra palace to me, where I could see the different colored sides, the lotuses, the symbols of the five families and the Buddha fields. The bas-relief figures were silently expounding their teachings simply by showing their true nature, displaying their amazing, overwhelming, captivating beauty, while the five Dhyani Buddhas guided our steps on the paths, reminding us to behave in accordance with our Bodhisattva commitments. Leaving the Form Realm (Rupadhatu) we proceeded from the Path of Intense Contemplation (or Meditation) to the first terrace, the Formless Realm (Arupadhatu), where we reached the so-called "Peak of Samsara". In the three circular terraces we visualized the Vajrayana deities, abiding in the stupas, watching over us practicing the completion stage of the Tantra.

Touching the great central stupa, which represents the Path of No More Learning, through the union of bliss and emptiness, we experienced a taste of the final attainment, the Great Enlightenment. It was a deep experience that allowed me to temporarily reach some profound levels of meditation.

...In those years I was ready to give up my mundane life and I expressed to Lama Gangchen my determination to reach enlightenment in this lifetime, even become a nun to more quickly achieve that aim. He was pleased by my firm intention and gave me some tough jobs to integrate spiritually, while following the Quick Path to Enlightenment in order to purify my negative actions accumulated over infinite lifetimes.

In 1998, I met my husband Jan in Bagni di Lucca, Italy- and we decided to spiritually marry in Borobudur, together with two other couples blessed by our Guru. At that time I found two tiny traditional Indonesian krisses in Mendut, where Atisha Dipankara Shri Gyana lived, to offer to Lama

Gangchen for that occasion, which took place on Lama Tzong Khapa day. They were unique, not longer than three centimetres, one shorter than the other, symbolising for me the union of man and wife (note: you can see them on page 227 of Seeds for Peace IV). During the marriage celebration, while Lama Gangchen was blessing the two mini-krisses in a bowl with rice and flowers, together with the wedding rings, I felt inspired to mentally express a wish: "May men and women, instead of fighting each other, use their intelligence to transform anger into love, hatred into compassion and aversion into kindness". Without sounding words I strongly wished for us and for all divided humanity to be ultimately reunited by Love. One night during my first or second stay at Borobudur I had a vivid dream: I was walking towards the temple and making prostrations at the Eastern door of the stupa, on the Buddha Akshobya side, which was where we enter into the mandala. There I saw, as if coming out of

the stupa and approaching me, a kind of magic emanation, floating in the sky before me, an old Master coming closer in the meditation crossed-leg posture. He was talking to me but I could not understand his words. (Some years later, I thought that I could possibly recognise him as the previous incarnation of H. H. Kyabje Chotrul Trijang Rinpoche, Yonzing Trijang Dorje Chang, Lama Gangchen's root guru, or Atisha himself). In the dream, the Master gave me a traditional tibetan mala, made of white pearl, red coral and blue turquoise. The following day, I decided to go down to Borobudur by myself to offer prayers and prostrations in order to pay homage to the stupa-mandala and the Holy Beings abiding there. I had my mala, which was made out of these same stones, around my neck. While performing one of my full prostrations, I found that something prevented me from getting completely back up; I had pressed the big turquoise stone which was attached to my mala into the ground. I tugged up the mala but the stone having been pressed down by my body, remained fixed in the ground. In that instant I had the insight that the Holy Pure Land of Borobudur and my Gurus had asked me for a kind of "material pledge" of my devotion. This was a good chance to make an offering! Nevertheless I found it a bit difficult to let go of that stone which had become, with my expectations, a talisman or relic for me in regard to the dream! However, a dream is just a dream. Why should I care about such a small thing? What is the value of a semiprecious stone, even if blessed by a great Master in a dream, compared to the value of the long path of the two accumulations of merits and wisdom that I chose to acquire in order to reach the ultimate state of mind, the Great Enlightenment? Then my mind was able to follow its first inclination, this was my small offering to Borobudur and the blessing already consisted in leaving the stone behind, as it naturally happened. Eventually from that action other blessings would come. And that was how it went. In the following years Lama Gangchen sent me to perform two individual retreats of mantra recitation and solitary study in Borobudur, thus bringing to pass the dream's main indication and prophecy. In my experience being initiated in this powerful stupa- mandala is a rare privilege and leaves a strong imprint truly conducive to Liberation, gradually bringing us closer to Enlightenment. Each time I think on Borobudur my faith in the "Buddha Dharma Inner Science" increases.

Notes:

\* Observing the Laws of cause and effect, action and result, at the base of the stupa.

\*\* The first gallery displays episodes of the Jataka Tales, an inspiring collection of stories of the previous lives of Buddha Shakyamuni.

\*\*\* The Unfolding of the Play of the Holy Life and Deeds of Buddha Shakyamuni descending from Tushita Heaven into this world.

\*\*\*\* Stories of the adept Sudhana meeting his Gurus.



## Ana Jorda, Spain

### “Borobudur” in ALBAGNANO

Facing the healing center building surrounded by pines at the end of Via Campo dell'Eva, to the left, was a narrow path bordered by trees whose branches hung low in the breeze of the summer months. It was the trail that led to the structure in the forest known as Borobudur. In the winter, when there were no leaves on the trees except for the evergreens, the large round brick building that was once a stable could be seen from the

windows of the center office. During the spring, the Borobudur structure, half hidden by bushes and pine trees, could also be seen from the beginning of the Bee-Albagnano road. Walking towards the waterfall, the view of the Borobudur temple-project was lost as one continued on the part of the road turned bridge. From there, at a distance, I would see them. The yellow butterflies that fluttered around the plants that hung over the water, incessantly opening and closing their almost transparent glowing wings before settling on a flower and being still for an instant. They were there at that same spot over the bridge at exactly the same time each year. On the bridge to the left was the cascata, the fresh water that fell from the mountain to a clear pool below, continuing under the bridge, undulating further down between rocks, small stones, forest and ferns, until it spilled out into the wide lake's water.

To get to the temple you had to know where it was: At the end of the path in the chestnut tree forest. As shoes crunched the pine cones and crisp autumn red-orange leaves on the ground, the large, round brick structure slowly appeared through the trees at the far end of the path. Our Lama said that it was there, waiting. The round shaped structure that was to become temple, on the list of Albagnano projects, rose in an opening in the woods by a small man-made pool, il laghetto, which a few of us began and finished in the heat of August 2000. There we placed slab stones, carried in wheelbarrows from the work site at the center building, on the earth around the hole that had been dug and lined with dark plastic. There we filled the hole in the ground with the water that came through a small stream from the rock of the mountain behind Borobudur. Around it we planted shrubs, bamboo, bulbs and azaleas. Later, the pool almost finished, water lilies and three gold fish were brought in. A pair of white alabaster statues, one a male Buddha, the other Quan Yin, gifts carried over the mountains from Switzerland, sat, each on a slab of grey stone, immobile and white, facing one another at the edge of the water.

The entrance to the Borobudur structure was naked. Except for a pair of dark grey stone lions, that seemed as if they had always been sitting there, and the blue hydrangeas in pots at their feet, there was nothing outside that told of what was inside the dark, cool, shady temple-to-be. An iron gate had been loosely wired to two metal posts at each side of the entrance that had to be pushed open to get through. The stringed row of prayer flags flapped in the breeze above it, and inside, Borobudur was how it always had been here, shady and cool in the summers, and cold and damp in the winters. Once inside the temple structure, the visitor suddenly felt surrounded by the semi-darkness. As his or her eyes began to adjust, the five large volcanic stone silhouettes that sat in half circle against the inner brick wall slowly appeared more defined. The Albagnano temple, as was the Borobudur eighth century stupa in the UNESCO park on the island of Java, was home of the Five Dhyani Buddhas, also known as the Five Supreme Healers. The dakini stone relief inside the entrance to the left, a row of women with braided hair and offerings in their hands, and the statue of Chenresig, a figure in stone with perfect features that leaned on the surface of a rock within a rock, greeted the visitor. Small bunches of purple and pink wild flowers, blue beads that glistened, coins, earrings, pieces of necklaces, bracelets, thin silvery chains, had been placed on the folds of the stone figure's stone clothes. Welcoming, at peace.

Peace was what the statue was about. Peace and peace beauty. There one could stand before it and put more flowers in the fold of its arm, light a candle or incense at its feet, and say what one said to Chenresig. Next to him, continuing the cora, round clockwise prayer walk, to the right, was a smaller volcanic stone statue of the Hindu elephant god. Short glass containers with the remaining wax of burnt candles surrounded the stone ledge below.

Amoghasiddhi, first Dhyani Buddha, green protector from fear Buddha doing the protection from fear mudra, rose a few feet away on a higher stone base. Green was the banner that hung above the jealousy healer, and green was the bright small Buddha head that someone had placed below the emerald cloth on a ledge. In the Albagnano structure in the forest sat the statues of the Five Supreme Healers. Behind them and the wall, was rock - the rock of the mountain. From its pores trickled water, as water did from the stone statues of the Dhyani Buddhas on the stupa of Java. More than once, our Lama, guiding the cora there, had stopped short to point to the followers. "Look! Nectar." We had then turned to see small trickles come out of the dark volcanic statues in the mid-morning heat. The natural spring water source behind the temple of Albagnano continued its non-stop trickle - a constant dripping echoing sound - some of it permeating the temple walls.

Ratnasambhava, second Dhyani Buddha, sat next in line. A yellow banner hung above the increasing power Buddha, and a small, bright yellow head appeared on the ledge below the sun cloth. The statue held a round crystal ball that someone had placed on its lap suggesting the jewel of generosity, and one could light candles or incense at Ratnasambhava's feet and continue the cora to the right towards Akshobya.

Akshobya, third Dhyani Buddha in the Albagnano temple, sat immobile, his right hand touching the earth in the manner of stability. The healer of anger, Akshobya transformed hate into compassion. The sapphire-blue banner and small indigo Buddha head were above him. People faced the statue and stopped, did the Akshobya mudra, and felt the power of gesture. Akshobya was the Buddha of the cool-moon-like nature of the pure crystal mind.

After Akshobya, on a stone similar to those where the Supreme Healers sat, a burgundy fabric covering its base, leaned a large lifelike photograph of Lama Gangchen Rinpoche taken in the gompas of his healing center in Kathmandu, Nepal. The eyes that looked straight at you, the smile on his face and the gleaming white cup that he directly handed you, whoever was before him, invited each of us to come. To come and to follow. To listen, to drink, to look, breathe, and experience. If you approached the photograph from an angle and moved to the opposite end with eyes fixed on the Lama's, his eyes would follow yours all the way until you were well out of their view. And then you would still feel them on you as you faced Amitabha, the next Supreme Healer.

Amitabha, the Buddha of meditative concentration. At certain times of year, bunches of fresh red camellias that grew in the flowering trees of the area during the last of the spring snow would be seen on the statue's lap. A ruby-red banner hung above the Dhyani Buddha, and a small, bright red Buddha head had been placed on the ledge below. Amitabha, healer of unlimited desire and attachment, giver of satisfaction, sat focused, one hand resting on the other, thumbs touching in stone poise. The last of the Supreme Healer statues in the Borobudur temple was Vairochana. Crown chakra, ignorance healer, wheel the symbol, color purity white, the mudra an O formed by the fingers, which the Lama called the 'okay, no problem, everything all right' mudra. Vairochana the peace maker, the mirror-like wisdom white Buddha of inner and outer peace. A few steps away from the statue of Vairochana, on a large stone covered by a dark red cloth, was the bell. Like the bells on the upper levels of the Indonesia stupa, the bell in the Borobudur of Albagnano had diamond shape cut-outs on its stone surface. If you were to put one of your arms through the diamond-shaped spaces, you would, just as you would through the bells on the island stupa, be able to touch a Buddha figure made of stone who lived in the bell's dark, hollow silence. To the right, against the central column that held the temple-to-be structure, was a small replica of the actual stupa in Java. Of the same volcanic rock, the replica



rose in pyramid form from its square stone base. On the four sides of the Borobudur stupa in Java, sat the statues of the Supreme Healers. Some faced north, others south, east and west. On top, was Vairochana space.

The Albagnano Borobudur temple-to-be structure was then home of ceremonies and events, among them the fire pujas. There bonfires were lit. After the fire pujas, as we stepped out of Borobudur, the fresh air seemed fresher, the sunset reds redder, the trees and the path in the woods appearing as a welcoming haven.

The Albagnano Borobudur building was also where His Holiness Trijang Rinpoche gave teachings when he visited the first time. The then nineteen-year-old lama with beautiful features and spirit to match led the procession - lamas, geshe, followers and local people - on a sunny spring morning down Via Campo dell'Eva to Borobudur. His past life student, Lama Gangchen Rinpoche, followed behind him dressed in burgundy and gold from head to toe. The white goats got up and watched quietly from their hay place as the crowd walked past down the narrow paved path. Next to His Holiness, Lama Lawang held an open, bright yellow and red umbrella, protecting the young Rinpoche from the sun. The older couple who worked the Albagnano terraces hadn't been warned, but were nevertheless there. From the ledge of their terraced lot, above the sloping path going down, they saw the procession approach and quietly stood still under the fig tree next to the pile of chopped wood. A shovel in one hand, curved knife in another, they watched the Rinpoches, lamas, geshe, followers reach the end of the path. The neighbor's little black dog trotted by at a quick pace, dodging the crowd. The crowd turned a corner, went through the gate under the pine trees and headed towards the path in the forest, past the stack of recently chopped tree trunks, sap oozing out of their center. The smell of resin filled the air. His Holiness walked by the pool, stopped to look at Quan Yin and the Buddha, and stepped through the temple threshold. Everyone followed. It was May. Inside Borobudur, it was dark and cool. His Holiness slowly approached a throne between the Amogasiddhi and Ratnasambhava statues. Hands came quickly to help. He moved lightly. Flipped his lama clothes to one side, a whip of burgundy-red, he climbed the small wooden step stool and settled on the throne. A calmness that left one in peace when looking at him made everyone who followed turn towards him. Our Rinpoche approached the throne. A smile lit up His Holiness' face. Lama Gangchen stopped, stood next to him, faced the crowd, and didn't sit. Lama Lawang closed the festive umbrella and sat on a chair next to them. The followers slowly filled Borobudur, and the folding chairs that had been brought from somewhere were occupied. People sat, looked around, settled down. Silence. Not a sound was heard. His Holiness began the prayer, "Semche Tamche Dewa Dang Dewe Giyu Dang Denpar Ghiur Chig," - May all beings have happiness and the causes of happiness... The people joined in. The prayers were recited. Limitations dissolved, compassion arose, delight permeated every pore, and continuums felt at home.

On another spontaneous occasion one spring morning, Lama showed up from somewhere and began to walk with one, then two, three, four followers, past the center office, towards the chestnut tree path with the bushes on either side, leaving Borobudur behind. Soon we were six, seven people with him. The sky that morning was a clear, deep blue. The lake water appeared brilliant, the shore more defined. Lama's burgundy figure moved through the bushes. Some of the followers pushed them aside before him so that he could get through. He then turned left, towards an area that we didn't recognize. We made a U-turn.

'Where is he going?'

A section of iron gate appeared in the midst of that part of the forest. A follower moved it to one side to let Rinpoche through. We followed, advanced a few feet. The people in front climbed over a ledge. We did the same, and found ourselves standing on a flat, round surface of light sand-coloured stone under the clear, blue sky and hot morning sun. We were on top of Borobudur. Rinpoche began to walk the 'cora' circle. We followed, walked the round roof of the temple-to-be. A hawk circled the sky above

us. There was a waiting sensation. Rinpoche stopped, sat crossed-legged on the roof's ledge, his back to the lake, and we settled on the ground before him. Rinpoche began to speak:

"One thousand families will come to live here," he said spreading his arms wide towards Albagnano and Bée. "There will be tourists. Spiritual tourists. They will come to see the statues. The temple of Borobudur." A pause. "We have to do things to the mountain." Everyone could help. Each person could move one stone. Lama proceeded to take invisible stones and put them, one by one, on the ground at his feet. We were his arms. For what he wanted to do, he needed many arms. On the Borobudur roof he continued to speak - the hawk repeatedly flying in circle above us - of moving the mountain, of the one thousand families who would eventually live here. Rinpoche began the prayer, "Sang Ghie Cho Dang Tzong Chi Chok Nam La..." and we repeated his words. We repeated the prayer on the roof of the temple-to-be, on the roof of the Borobudur of Albagnano. The Borobudur of the lake. The Borobudur lake home to the volcanic stone Buddha statues that had come in wooden containers from their first home in Java. We dedicated the prayer to Lama's Albagnano Borobudur wish on the roof of the Borobudur project. To the sparkling new temple that would be visited by thousands, to Lama's vision of the new Borobudur temple with the eight red and gold oversized columns that had been brought from Asia and were lying on the cold stone floor of the large covered place down the path. Lama's vision-wish of the Borobudur of Albagnano waited to be fulfilled.

#### A poem to Borobudur



Budas Bumis  
Bumis Budas  
Bumis Budas  
Budas Bumis  
Lama Loto  
Loto Lama  
Loto Lama  
Lama Loto  
Roca Rosa  
Rosa Roca  
Rosa Roca  
Roca Rosa  
Siempre Dura  
Dura Siempre  
Dura Siempre  
Siempre Dura

Borobudur is a poem within a poem within a poem. A song within a song within a song. Borobudur is a song, Borobudur is a poem.

On the island Borobudur stupa, Borobudur poems are sung.

In the chestnut woods of Albagnano, the song poems of Borobudur are being written.







## Longlife Dakini Puja Request to the Dakinis for [Our Guru The] Holy Field [of Merit] to Remain Firmly with Us

SHAR DOR JE RIG KYI KHAN DRO MA  
KU DOG NGÖN MO DANG DANG DÄN  
KHOR YANG NGÖN MO BUM GYI KOR  
NGÖN MO BUM KOR KHYÖ LA SÖL WA DEB  
SHAR GYI DAR THAG YING SU DÜ  
CHIR NÄL JOR YONG KYI TONG DROG DZÖ  
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the east is the dakini of the Vajra family,  
Blue-colored and splendid,  
Surrounded by one hundred thousand blue attendants  
To you, the one hundred thousand blue attendants, I pray:  
Roll the silken scarf of the east back into the expanse of reality.  
In general, give your help to the practitioners and  
In particular, protect the life of the glorious lamas.

LHO RIN CHEN RIG KYI KHAN DRO MA  
KU DOG SER MO DANG DANG DÄN  
KHOR YANG SER MO BUM GYI KOR  
SER MO BUM KOR KHYÖ LA SÖL WA DEB  
LHO YI DAR THAG YING SU DÜ  
CHIR NÄL JOR YONG KYI TONG DROG DZÖ  
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the south is the dakini of the Ratna family,  
Yellow-colored and splendid,  
Surrounded by one hundred thousand yellow attendants  
To you, the one hundred thousand yellow attendants, I pray:  
Roll the silken scarf of the south back into the expanse of reality.  
In general, give your help to the practitioners and  
In particular, protect the life of the glorious lamas.

NUB PÄ MA RIG KYI KHAN DRO MA  
KU DOG MAR MO DANG DANG DÄN  
KHOR YANG MAR MO BUM GYI KOR  
MAR MO BUM KOR KHYÖ LA SÖL WA DEB  
NUB KYI DAR THAG YING SU DÜ  
CHIR NÄL JOR YONG KYI TONG DROG DZÖ  
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the west is the dakini of the PEdma family,  
Red-colored and splendid,  
Surrounded by one hundred thousand red attendants  
To you, the one hundred thousand red attendants, I pray:  
Roll the silken scarf of the west back into the expanse of reality.  
In general, give your help to the practitioners and  
In particular, protect the life of the glorious lamas.

JANG LÄ KYI RIG KYI KHAN DRO MA  
KU DOG JANG MO DANG DANG DÄN  
KHOR YANG JANG MO BUM GYI KOR  
JANG MO BUM KOR KHYÖ LA SÖL WA DEB  
JANG GI DAR THAG YING SU DÜ  
CHIR NÄL JOR YONG KYI TONG DROG DZÖ  
GÖ PÄL DÄN LA MÄI KU TSHE SING

In the north is the dakini of the Karma family,  
Green-colored and splendid,  
Surrounded by one hundred thousand green attendants  
To you, the one hundred thousand green attendants, I pray:  
Roll the silken scarf of the north back into the expanse of reality.  
In general, give your help to the practitioners and  
In particular, protect the life of the glorious lamas.

Ü BUDDHA RIG KYI KHAN DRO MA  
KU DOG KAR MO DANG DANG DÄN  
KHOR YANG KAR MO BUM GYI KOR  
KAR MO BUM KOR KHYÖ LA SÖL WA DEB  
Ü GYI DAR THAG YING SU DÜ  
CHIR NÄL JOR YONG KYI TONG DROG DZÖ  
GÖ PÄL DÄN LA MÄI KU TSHE SING  
LA MA NAM LA SÖL WA DEB

In the center is the dakini of the Buddha family,  
White-colored and splendid,  
Surrounded by one hundred thousand white attendants  
To you, the one hundred thousand white attendants, I pray:  
Roll the silken scarf of the center back into the expanse of reality.  
In general, give your help to the practitioners and  
In particular, protect the life of the glorious lamas.  
To all the lamas, I pray:



YAB SÄ GYU PA NAM KYI JIN GYI LOB  
PÄL DÄN LA MA MI GYUR TÄN PÄI KU  
TSHÄN DANG PE JÄ DÄN PÄI ZI JI CHÄN

Bestow the blessings of the father (Tsongkhapa) and sons' lineage.  
Magnificent lama, with unchangeable firm body,  
Radiant with the major and minor marks of the sambhogakaya:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG  
LA MA MI GYUR DOR JE DÄN LA ZHUG  
GYUR ME DOR JE DÄN LA ZHUG SU SÖL  
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.  
Please, lama, sit on the unchangeable vajra seat.  
Please, remain seated on the unchangeable vajra seat.  
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL  
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL  
KHOR WA MA TONG BAR DU ZHUG SU SÖL  
LA MA NAM LA SÖL WA DEB  
YAB SÄ GYÜ PA NAM KYI JIN GYI LOB  
PÄL DÄN LA MA MI GYUR TÄN PÄI SUNG  
GAG ME CHÖ DRA DROG PÄI TSHANG  
YANG CHÄN

Please, remain seated for the benefit of sentient beings.  
Please, remain seated for the benefit of sentient beings equaling space.  
Please, remain seated until samsara is emptied.  
To all the lamas, I pray:  
Bestow the blessings of the father and sons' lineage.  
Magnificent lama, with unchangeable firm speech,  
Melodiously unerring unceasing Dharma words:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG  
LA MA MI GYUR DOR JE DÄN LA ZHUG  
GYUR ME DOR JE DÄN LA ZHUG SU SÖL  
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.  
Please, lama, sit on the unchangeable vajra seat.  
Please, remain seated on the unchangeable vajra seat.  
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL  
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL  
KHOR WA MA TONG BAR DU ZHUG SU SÖL  
LA MA NAM LA SÖL WA DEB  
YAB SÄ GYÜ PA NAM KYI JIN GYI LOB  
PÄL DÄN LA MA MI GYUR TÄN PÄI THUG  
JI TA JI NYE KHYEN PÄI THUG JE CHÄN

Please, remain seated for the benefit of sentient beings.  
Please, remain seated for the benefit of sentient beings equaling space.  
Please, remain seated until samsara is emptied.  
To all the lamas, I pray:  
Bestow the blessings of the father and sons' lineage.  
Magnificent lama, with unchangeable firm mind,  
Compassionate and knowing how things are and how they appear:

SENG THRI PÄ DA NYI MÄI DÄN LA ZHUG  
LA MA MI GYUR DOR JE DÄN LA ZHUG  
GYUR ME DOR JE DÄN LA ZHUG SU SÖL  
SANG GYÄ TÄN PÄI TSO LA ZHUG SU SÖL

Please sit on the lion throne upon a cushions of lotus, moon, and sun.  
Please, lama, sit on the unchangeable vajra seat.  
Please, remain seated on the unchangeable vajra seat.  
Please, remain seated as the lord of Buddha's doctrine.

DRO WA SEM CHÄN DÖN LA ZHUG SU SÖL  
KHA NYAM SEM CHÄN DÖN LA ZHUG SU SÖL  
KHOR WA MA TONG BAR DU ZHUG SU SÖL

Please, remain seated for the benefit of sentient beings.  
Please, remain seated for the benefit of sentient beings equaling space.  
Please, remain seated until samsara is emptied.

Offering the Vajra Seat

*The person offering the double dorje steps forward into the gompa and stands waiting.*

THRI DÖ NÄ DAG PA DOR JEI THRI  
SÄL TONG DZIN ME DOR JEI THRI  
NANG TONG ZUNG JUG DOR JEI THRI  
THRI DI LÄ LHAG PA ZHÄN NA ME

THRI DI LA GONG NÄ ZHUG SU SÖL  
DÄN DRI MA ME PA PÄ MÄI DÄN  
MA RIG MÜN SEL NYI MÄI DÄN  
RANG ZHIN Ö SÄL DA WÄI DÄN

DÄN DI LÄ LHAG PA ZHÄN NA ME  
DÄN DI LA GONG NÄ ZHUG SU SÖL  
TSHOG GEN DÜN DÜ PA GYA TSÖ TSOG  
LÄ NGÖN DU GYUR PA PA WÖI TSHOG

DÖN CHOG TU GYUR PA PA MÖI TSHOG  
TSHOG DI LÄ LHAG PA ZHÄN NA ME  
TSHOG DI LA GONG NÄ ZHUG SU SÖL  
ZHING NAM PAR DAG PA GYÄL WÄI ZHING  
JE DÜ SUM SANG GYÄ ZHUG PÄ ZHING  
MA DANG KHAN DRO DU PÄI ZHING  
ZHING DI LÄ LHAG PA ZHÄN NA ME  
ZHING DI LA GONG NÄ ZHUG SU SÖL

KU DOR JE TA BUR ZHUG SU SÖL  
SUNG TSHANG YANG TA BUR ZHUG SU SÖL  
THUG NYI DA TA BUR ZHUG SU SÖL  
U TSHE RI WANG TA BUR ZHUG SU SÖL

YÖN TÄN GYA TSHO TA BUR ZHUG SU SÖL  
THRIN LÄ CHU WÖI GYÜN ZHIN ZHUG SU SÖL  
LO ZANG DANG PÖI SANG GYÄ DOR JE CHANG  
KÜN KHYAB CHI NANG SANG WÄI KUR TÄN NÄ

NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU  
SÖL

Offering the Vajra Seat

*The person offering the double dorje steps forward into the gompa and stands waiting.*

This throne is the primordially pure vajra throne,  
The vajra throne of luminosity and emptiness without grasping,  
The vajra throne of the union of appearances and emptiness.  
There is no throne more excellent than this.

Please remain seated on this chosen throne.  
These stainless cushions - the lotus cushion,  
The sun cushion that removes the darkness of ignorance,  
And the moon cushion in the nature of clear light:

There are no cushions more excellent than these.  
Please remain seated on these chosen cushions.  
These assemblies, an ocean-like ordained assembly,  
The assembly of heroes manifested from karma, and

The supremely meaningful assembly of heroines:  
There are no assemblies more excellent than these.  
Please remain seated in this chosen assembly.  
These perfectly pure realms - the realm of the Victorious Ones,  
The realm where the lords, the three-time buddhas abide, and  
The realm where the female spirits and dakinis gather:  
There are no realms more excellent than these.  
Please remain seated in these chosen realms.

*The person offering the double dorje walks forward to the throne.  
The double dorje is draped over the front of the throne, brocade side out.*

Please remain with a body like a vajra.  
Please remain with melodious speech.  
Please remain with a mind like the sun and the moon.  
Please remain with a lifespan like the powerful mountain.

Please remain like an ocean of good qualities.  
Please remain with a continuous river of perfect activities.  
The noble-minded one, the primordial buddha Vajradhara, all-  
pervading  
By manifesting outer, inner, and secret bodies,

Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.



## Offering the Five Wisdoms

### Wheel

ME LONG YE SHE CHEN PÖI RÖL PA LÄ  
KÜN KHYAB BUDDHA RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

### Lotus

SOR TOG YE SHE CHEN PÖI RÖL PA LÄ  
KÜN KHYAB PÄ MÄI RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

### Vajra

CHÖ YING YE SHE CHEN PÖI RÖL PA LÄ  
KÜN KHYAB DOR JE RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

### Jewel

NYAM NYI YE SHE CHEN PÖI RÖL PA LÄ  
KÜN KHYAB RIN CHEN RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

### Sword

JA DRUB YE SHE CHEN PÖI RÖL PA LÄ  
KÜN KYAB THRIN LÄ RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WÄI CHÖ KHOR KOR DU SÖL

CHÖ CHOG DANG PÖI SANG GYÄ KHOR  
CHE LA  
DRO LA CHÖ KHOR KOR CHIR SÖL TAB PÄ  
LO ZANG DOR JE CHANG WANG DRUB  
GYUR NÄ  
DRO KÜN DREN PÄI PÄL DU DAG GYUR  
CHIG

## Offering the Five Wisdoms

*Offer the tray of five wisdoms here. The lama's attendant takes each offering from the tray after the respective verse is recited.*

### Wheel

From the play of the great mirror-like wisdom,  
By manifesting the all-pervasive body of the Buddha family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.

### Lotus

From the play of the great discriminating wisdom,  
By manifesting the all-pervasive body of the PEDma family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.

### Vajra

From the play of the great sphere of Dharma wisdom,  
By manifesting the all-pervasive body of the Vajra family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.

### Jewel

From the play of the great equalizing wisdom,  
By manifesting the all-pervasive body of the Ratna family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.

### Sword

From the play of the great all-accomplishing wisdom,  
By manifesting the all-pervading body of the Karma family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.

Having requested the primordial Buddha and his retinue  
To turn the wheel of the supreme Dharma for migratory beings,  
May we become like the powerful Losang-Vajradhara  
And become the glorious savior of all beings.

**Mandala Offering**

*Chant leader only recites the first verse:*

GYEL WA KHYAB DAG DORJE CHANG CHEN PO DANG / NGO WO YER MA CHI PA / PAL DEN  
LA MA DAM PA / YONG DZOG TEN PEI NGADAG / KYABJE LAMA GANGCHEN RINPOCHE /  
LOBSANG TUBTEN TRINLEY YARPHEL / PEL ZANG PÖI / ZHEL NGA NE / TEN PA DANG DRO  
WEI DÖN DU / KU TSHE KEL PA THRI THRAG NE THRI THRAG GI BAR DU / TEN PAR ZHUG WA  
YÖN DU

ZHING KAM ÜL WAR GYI WO

OM VAJRA BHUMI AH HUM / WANG CHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM / CHI  
CHAG RI KHOR YUG GI KOR WEI Ü SU / RII GYEL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM  
BU LING / NUP BA LANG CHÖ / JANG DRA MI NYEN / LÜ DANG LÜ PHAG / NGA YAB DANG  
NGA YAB ZHEN / YO DEN DANG LAM CHOG DRO / DRA MI NYEN DANG DRA MI NYEN GYI DA  
/ RIN PO CHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PEI LO TOG / KHOR LO RIN  
PO CHE / NOR BU RIN PO CHE / TSÜN MO RIN PO CHE / LÖN PO RIN PO CHE / LANG PO RIN  
PO CHE / TA CHOG RIN PO CHE / MAG PÖN RIN PO CHE / TER CHEN PÖI BUM PA / GEGMA /  
THRENGWAMA / LUMA / GARMA / METOG MA / DUGPÖ MA / NANGSEL MA / DRICHABMA /  
NYIMA / DA WA / RIN PO CHEI DUG / CHOG LE NAM PAR GYEL WEI GYEN TSHEN / Ü SU LHA  
DANG MI YI PEL JOR / PHÜN SUM TSHOG PA / MA TSHANG WA ME PA / TSANG ZHING YI DU  
WONG WA / DI DAG DRIN CHEN TSA WA DANG GYÜ PAR CHE PEI / PAL DEN LA MA DAM PA  
NAM DANG / KYE PAR DU YANG / YONG DZOG TEN PEI NGA DAG / TSHUNG ME JE TSUN LA  
MA GANGCHEN RINPOCHE / LOBSANG TUBTEN TRINLEY YARPHEL / PEL ZANG PO CHOG TEN  
PA DANG DRO WE DON DU / KU TSHE KAL PA THRI TRAG NE THRI TRAG GI BAR DU / TEN PAR  
ZHUG PA / SOL WA DEB PA'I YON DU / ZHING KHAM BUL WAR ZHU /

THUG JE DRO WEI DÖN DU ZHE SU SÖL / ZHE NE KYANG DAG SOG DRO WA / MA GYUR NAM  
KHEI THA DANG NYAM PEI / SEM CHEN THAM CHE LA / THUG TSE WA CHEN PÖ GO NE / JIN  
GYI LAB TU SÖL





### Brief mandala of the seven heaps

SA ZHI PÖ KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DE GYEN PA DI  
SANG GYE ZHING DU MIG TE ÜL WA YI  
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

### Brief mandala of the seven heaps

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon:  
I imagine this as a buddha-field and offer it.  
May all living beings enjoy this pure land!

### Requesting to Have a Stable Life

DÜN GYI NAM KHAR SENG THRI PE DEI TENG  
JE TSÜN LA MA GYE PEI DZUM KAR CHEN  
DAG LO DE PEI SÖ NAM ZHING CHOG TU  
TEN PA GYE CHIR KEL GYAR ZHUG SU SÖL

### Requesting to Have a Stable Life

In the sky before me, on a lion throne, lotus, and moon disk,  
The venerable lama smiles with delight.  
Supreme field of the merit of mind's devotion,  
I beg you to abide for a hundred eons to increase the teachings.

LO ZANG DANG PÖI SANG GYE DOR JE CHANG  
KÜN KHYAB CHI NANG SANG WEI KUR TEN NE  
NAM KHA JI SI DRO LA TSER GONG LA  
CHI NANG SANG WEI CHÖ KHOR KOR DU SÖL  
IDAM GURU RATNA MANDALAKAM  
NIRYATAYAMI

Noble-minded One, primordial Buddha Vajradhara, all pervading:  
By manifesting outer, inner, and secret bodies,  
Consider migratory beings with love as long as the sky endures,  
And turn the wheel of the outer, inner, and secret Dharma.

### Presenting the Offerings

Offering of the Body, Speech, and Mind  
Receptacles

### Presenting the Offerings

Offering of the Body, Speech, and Mind Receptacles

#### Body receptacle

*The long life statue is offered now.*

DÜ SUM GYEL WEI CHI ZUG LA MA JEI  
DZE KU MI ZE GYEN GYI KHOR LÖ DZÖ  
KHOR WA MA TONG BAR DU TEN ZHUG NE  
THONG THÖ DREN PE DÖN DEN DZE DU SÖL

#### Body receptacle

*The long life statue is offered now.*

Precious lama, conventional form of the three-time buddhas,  
Your beautiful body is a treasury of never ending ornamental wheels.  
By firmly remaining until samsara is emptied,  
May seeing, hearing, or remembering you become meaningful.

#### Speech receptacle

*The long life text is offered now.*

DÜ SUM GYEL WEI CHI ZUG LA MA JEI  
SUNG YANG MI ZE GYEN GYI KHOR LÖ DZÖ  
ZAB DANG GYA CHEI CHÖ KYI DÜ TSI YI  
RI ME DRO LA PHEN DE GA TÖN TSÖL

#### Speech receptacle

*The long life text is offered now.*

Precious lama, conventional form of the three-time buddhas,  
Your melodious speech is a treasury of never ending ornamental wheels.  
With the profound and extensive Dharma nectar,  
Kindly bestow a festival of benefit and happiness on beings without bias.

#### Mind receptacle

*The stupa is offered now.*

DÜ SUM GYEL WEI CHI ZUG LA MA JEI  
THUG SANG MI ZE GYEN GYI KHOR LÖ DZÖ  
CHIN DRUG RIM NYI ZAB MÖI NEL JOR LE  
NAM YANG YO ME TEN PAR ZHUG SU SÖL

#### Mind receptacle

*The stupa is offered now.*

Precious lama, conventional form of the three-time buddhas,  
Your secret mind is a treasury of never ending ornamental wheels.  
By the profound yoga of the six paramitas and two stages,  
Forever unmoved, remain firmly seated.

*The dharmachakra is either offered here (without a verse), or after the eight auspicious substances.*

**Namjar**

*The monk's nam-jar (gelong's outer yellow robe) is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
NA ZA NAM JAR DRI ME DI PHÜL WE  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR  
TEN NE  
THUB TEN MI NUB GYEL TSHEN DZIN PAR  
SHOG

**Lagö**

*The monk's chö-gö (outer yellow robe) is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
NAZALA GÖ DRIME DIPHÜL WE  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR  
TEN CHING  
TSHUL THRIM DAG WE SA TENG KHYAB  
GYUR CHIG

**Thang gö**

*The monk's shamtab (lower robe) is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
NA ZA THANG GÖ DRI ME DI PHÜL WE  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR  
TEN CHING  
DE NÖ SUM GYI SHE DRUB PHEL GYUR  
CHIG

**Usha**

*The pandit's hat is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
RAB DZE SER DOG PEN SHA DI PHÜL WE  
TA CHÖ TSANG MEI GYÜ PA PHEL WA DANG  
GAN DEN RING LUG CHOG CHUR GYE  
GYUR CHIG

**Dingwa**

*The monk's seat cover is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
RUNG THÜN YO JE DING WA DI PHÜL WE  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR  
TEN CHING  
PONG WA SAM TEN CHOG CHUR GYE  
GYUR CHIG

**Namjar**

*The monk's nam-jar (gelong's outer yellow robe) is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this stainless mantle,  
Keep your feet firmly and unmoving, like a swastika.  
Hold the banner of victory of the Buddha's teachings without decline.

**Lagö**

*The monk's chö-gö (outer yellow robe) is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this stainless upper robe,  
Keep your feet firmly and unmoving, like a swastika.  
May the earth be pervaded with pure moral conduct.

**Thang gö**

*The monk's shamtab (lower robe) is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this stainless lower robe,  
Keep your feet firmly and unmoving, like a swastika.  
May the explanations and practice of the three baskets increase.

**Usha**

*The pandit's hat is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this beautiful golden colored pandit hat,  
May the lineage of pure view and conduct increase  
And the Ganden tradition spread in the ten directions.

**Dingwa**

*The monk's seat cover is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this mat, a suitable and necessary article,  
Keep your feet firmly and unmoving like a swastika.  
May renunciation and concentration increase in the ten directions.



### Lhungze

*The monk's alms bowl is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
ZA CHE KANG WEI LHUNG ZE DI PHÜL WE  
ZUG KU RI WANG TA BUR TEN ZHUG NE  
ZAB GYE CHÖ KYI GA TÖN TSEL DU SÖL

### Karsil

*The monk's staff is offered now.*

GYEL KÜN CHI ZUG PAL DEN LA MA LA  
JANG CHOG SO DÜN TSHÖN PEI SIL JE DI  
PHÜL WE LO ZANG GYEL WEI LUNG TOG  
TEN  
NYING TOB CHEN PÖ MI NUB DZIN GYUR  
CHIG

### Gyalsi na dun

*The seven precious royal objects are offered now, either altogether on a tray or separately and in the correct order*

DÜ SUM GYEL WA KÜN GYI NGAG PA YI  
THEG CHOG CHÖ KYI SI LA NGA GYUR PEI  
GYEL SI RIN CHEN NA DÜN PHÜL WA YI  
CHÖ KYI GYEL SI TAG TU TEN GYUR CHIG

### Tag gye

*The eight auspicious symbols are offered now, either altogether on a tray or separately and in the correct order.*

KHOR LO GYEL TSHEN DUG DANG PEL WE'U  
PE MA BUM ZANG SER NYA DUNG YE KHYIL  
CHOG TU TRA SHI TSHEN PEI TAG GYE PO  
CHOG DÜ KÜN TU GE LEG PHEL CHIR BÜL

### Dze gye

GANG ZHIG REG CHING THONG THÖ DREN  
PE KYANG  
MI SHI KÜN SEL PHÜN TSHOG CHOG TSÖL  
WEI  
GYEL WE JIN GYI LAB PEI TRA SHI DZE  
NAM GYE PHÜL WE GE LEG BAR GYUR  
CHIG

### Lhungze

*The monk's alms bowl is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this begging bowl filled with eatables,  
With your body staying firmly like the king of mountains,  
Bestow a festival of the profound and extensive Dharma.

### Karsil

*The monk's staff is offered now.*

Precious lama, conventional form of the three-time buddhas,  
By offering you this jingling staff symbolic of the thirty-seven dharmas  
of enlightenment,  
May the scriptural and realized doctrine of the Victorious Losang  
Be upheld with great courage and without decline.

### Gyalsi na dun

*The seven precious royal objects are offered now, either altogether on a tray or separately and in the correct order*

They are praised by all the three-time buddhas  
Who rule over the Dharma kingdom of the supreme vehicle,  
By offering these seven precious articles of royalty,  
May the kingdom of Dharma always remain firm.

### Tag gye

*The eight auspicious symbols are offered now, either altogether on a tray or separately and in the correct order.*

Wheel, banner of victory, umbrella, knot,  
Lotus, perfect vase, golden fishes and right-coiled conch shell;  
These eight objects symbolizing supreme auspiciousness,  
We offer for virtue and goodness to flourish in all directions and all  
times.

### Dze gye

*The eight substances are offered now, either altogether on a tray or separately. If the eight substances are offered individually, they should be presented one by one in order as each of the extensive verses is recited, beginning on the next page.*

Just by being touched, seen, heard or remembered,  
They bestow the supreme prosperity that removes all ignorance.  
By offering these eight auspicious substances, blessed by the  
victorious ones,  
May the supreme virtue blaze forth.

Offering the Eight Substances  
(extensive verses)

**Mirror**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA /  
ZUG KYI IHA MO Ö A CHANG ME MELONG  
CHAGTU PÜL TE / TRA SHI PAI DZE SU / JIN GYI  
LAB PA DE ZHIN DU / DENG DIR YANG / PAL  
DEN LAMA DAM PA / YONG DZOG TEN PAI  
NGA / DONGYI LE DU TSAN NE MO TE JETSUN  
LOBSANG THUBTEN TRINLEY YARPHÉL / PAL  
ZANGPO CHOG KYANG / ME LONG GI DZE LA  
TEN NE / KU TSE KEL RYAR BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

ME LONG YE SHE GYA TSHO CHEN PO YI  
YE SHE GYA TSHO CHOG TU DAG GYUR NE  
NAM DAG CHÖ LA THOG ME LONG CHÖ PEI  
TRA SHI DE KYANG DRUB PA DAG GYUR CHIG

**Medicine**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA  
/ LANG PO CHE NOR GYONG GI / GI WANG  
CHAG TU PÜI TE / TRA SHI PAI DZE SU JIN  
GYI LAB PA DE ZHIN DU/ DENG DIR YANG /  
PAL DEN LAMA DAM PA / YONG DZOG TEN  
PAI NGA / DON GYI LE DU TSAN NE MO TE  
JETSUN LOBSANG THUBTEN TRINLEY  
YARPHÉL / PAL ZANGPO CHOG KYANG / GI  
WANG GI DZE LA TEN NE / KU TSE KEL RYAR  
BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

GHI HANG DUG SUM JOM PA NE KYI MEN  
MEN CHOG CHÖ NYI RAB TU TOG GYUR TE  
NYÖN MONG ZUG DU ME PAR GYUR PA YI  
TRA SHI DE KYANG DUG NGEL DAG GYUR  
CHIG

Offering the Eight Substances (extensive verses)

*The indented verses are only chanted by the person offering the substances.  
If the person offering is a lama or geshe, these will be chanted in Tibetan.*

**Mirror**

*Recited by the principal supplicant:*

In the past, the form goddess Hochangma offered a mirror to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer a mirror to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the mirror, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

This mirror-like wisdom, a great ocean,  
Transforms into a supreme ocean of wisdom.  
By the auspiciousness of freely enjoying the completely pure Dharma,  
May obscurations be purified.

**Medicine**

*Recited by the principal supplicant:*

In the past, the elephant Norkyong offered medicine to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the medicine, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Ghiwang is the medicine that removes the disease of the three poisons.  
With the supreme medicine of realizing the essence of reality,  
The pain of delusions disappears.  
By this auspiciousness, may suffering be pacified.



### **Curd**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA /  
ZHING PAI BU MO LEG KYE ME ZHO CHAG  
TU PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB  
PA DE ZHIN DU/ DENG DIR YANG / PAL DEN  
LAMA DAM PA / YONG DZOG TEN PAI NGA  
/ DON GYI LE DU TSAN NE MO TE JETSUN  
LOBSANG THUBTEN TRINLEY YARPHEL /  
PAL ZANGPO CHOG KYANG / SHOI DZE LA  
TEN NE / KU TSE KEL RYAR BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

ZHO NI KÜN GYI NYING POR GYUR PA TE  
NYING PO NAM DAG YE SHE CHOG TOG NE  
YÖN TEN KÜN GYI YING SU GYUR PA YI  
TRA SHI DE KYANG DUG SUM ZHI GYUR CHIG

### **Durva grass**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA /  
TSA TSONG GI KYE Ü TRA SHI KYI / TSA DUR  
WA CHAG TU PÜI TE / TRA SHI PAI DZE SU  
JIN GYI LAB PA DE ZHIN DU/ DENG DIR YANG  
/ PAL DEN LAMA DAM PA / YONG DZOG TEN  
PAI NGA / DON GYI LE DU TSAN NE MO TE  
JETSUN LOBSANG THUBTEN TRINLEY  
YARPHEL / PAL ZANGPO CHOG KYANG /  
DUR WAI DZE LA TEN NE / KU TSE KEL RYAR  
BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

DUR VE TSHE NI PEL BAR JE PA TE  
DOR JE SEM PEI TSHE NI RAB DRUB NE  
NYÖN MONG KYE SHI GYÜN CHE GYUR PA YI  
TRA SHI DE NI TSHE YANG PHEL GYUR CHIG

### **Curd**

*Recited by the principal supplicant:*

In the past, the farm girl, Lekayma offered curd to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the curd, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Curd is the essence of everything.

By realizing the supreme wisdom of the pure essence,

It becomes an expanse of all virtuous qualities.

By this auspiciousness, may the three poisons be pacified.

### **Durva grass**

*Recited by the principal supplicant:*

In the past, the merchant Tashi offered durva grass to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the durva grass, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Durva grass increases the lifespan.

By fully attaining the life of Vajrasattva,

The continuity of delusions, birth, and death, is severed.

By this auspiciousness, may the lifespan increase.

**Bilwa fruit**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA  
/ IHA TSANG PE SHING TOG BIL WA CHAG  
TU PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB  
PA DE ZHIN DU/ DENG DIR YANG / PAL DEN  
LAMA DAM PA / YONG DZOG TEN PAI NGA  
/ DON GYI LE DU TSAN NE MO TE JETSUN  
LOBSANG THUBTEN TRINLEY YARPHEL /  
PAL ZANGPO CHOG KYANG / BILWAI DZE  
LA TEN NE / KU TSE KEL RYAR BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

BIL WA GYU KYENDRE BUR CHE PEI CHÖ  
JIG TEN JIG TEN DE PEI TRÖ PA KÜN  
JANG CHUB NYING PO CHOG TU DAG GYUR PEI  
TRA SHI DE KYANG DÖN KÜN DRIB GYUR CHIG

**Right-turning conch shell**

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA /  
LHAI WANG PO GYA JIN GYI / DUNG KAR YE  
SU KHYIL WA CHAG TU PÜI TE / TRA SHI PAI  
DZE SU JIN GYI LAB PA DE ZHIN DU/ DENG DIR  
YANG / PAL DEN LAMA DAM PA / YONG DZOG  
TEN PAI NGA / DON GYI LE DU TSAN NE MO  
TE JETSUN LOBSANG THUBTEN TRINLEY  
YARPHEL / PAL ZANGPO CHOG KYANG /  
DUNG KAR GYI DZE LA TEN NE / KU TSE KEL  
RYAR BAR DU/

*Now the whole assembly recites:*

SING PAR GYUR CIG/

DUNG NI CHÖ KYI DRA NAM DROG PEI  
TSHÜL  
YE SHE GYA TSHO NYI DU DAG GYUR TE  
CHÖ NAM MA NOR YONG SU TÖN PA YI  
TRA SHI DE KYANG TSHIG LA WANG THOB  
SHOG

**Bilwa fruit**

*Recited by the principal supplicant:*

In the past, the Brahmin offered bilva fruit to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the bilva fruit, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Bilwa is the fruit of causes and condions.

By the auspiciousness of all worldly and unworldly activities  
Becoming pure as the supreme essence of enlightenment,  
May all objectives be accomplished.

**Right-turning conch shell**

*Recited by the principal supplicant:*

In the past, the deva Indra offered a right turning conch to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundred types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the right turning conch, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

The conch shell conveys all the sounds of Dharma.

By transforming them it into an ocean of wisdom,

It shows all phenomena completely and without fault.

By this auspiciousness, may mastery over words be attained.



### Sindura

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA  
/ DRAM ZE KAR GYAL GYI / II TRI CHAG TU  
PÜI TE / TRA SHI PAI DZE SU JIN GYI LAB PA  
DE ZHIN DU/ DENG DIR YANG / PAL DEN  
LAMA DAM PA / YONG DZOG TEN PAI NGA  
/ DON GYI LE DU TSAN NE MO TE JETSUN  
LOBSANG THUBTEN TRINLEY YARPHEL /  
PAL ZANGPO CHOG KYANG / LI TRI DZE LA  
TEN NE / KU TSE KEL RYAR BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

LI THRI MAR PO WANG GI RANG ZHIN TE  
CHÖ NAM MA NOR WANG DU DÜ NE  
KYANG  
CHÖ KYI GYEL DI TAG TU TEN GYUR PEI  
TRA SHI DE KYANG KHYE SI TEN GYUR  
CHIG

### Mustard seeds

*Recited by the principal supplicant:*

NGÖN CHOMDEN DE SHAKYA TUBPA LA  
/ SANG NGAG DANG RIG NGAG KYI DAG  
PO / PEL CHAG NA DORJE DRUB PAI DZE  
YUNG KAR CHAG TU PÜI TE / TRA SHI PAI  
DZE SU JIN GYI LAB PA DE ZHIN DU/ DENG  
DIR YANG / PAL DEN LAMA DAM PA / YONG  
DZOG TEN PAI NGA / DON GYI LE DU TSAN  
NE MO TE JETSUN LOBSANG THUBTEN  
TRINLEY YARPHEL / PAL ZANGPO CHOG  
KYANG / YUNG KAR GYI DZE LA TEN NE /  
KU TSE KEL RYAR BAR DU /

*Now the whole assembly recites:*

SING PAR GYUR CIG/

YUNG KAR DOR JEI RIG TE THAM CHE DU  
GEG NAM MA LÜ JOM PAR JE PA YI  
THU TOB YÖN TEN PHÜN SUM TSHOG  
GYUR PEI  
TRA SHI DE KYANG GEG NAM ZHI WAR  
SHOG

### Sindura

*Recited by the principal supplicant:*

In the past, the Brahmin KargyEl offered sindura powder to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, known by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the sindura powder, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

The natural quality of red sindura is power.  
By controlling all phenomena without fault,  
By the auspiciousness of the Dharma kingdom becoming for ever stable,  
May your kingdom also become stable.

### Mustard seeds

*Recited by the principal supplicant:*

In the past, Vajrapani offered mustard seeds to the hand of the Destroyer Qualified Gone Beyond One. Today here, we also offer to the one pervading hundreds of types of buddhas, the Savior of the Wheel, who for us is kinder than all the three time buddhas. Form holding the complete teachings of the Buddha, the teacher of all, by the holy name of Lama Gangchen Rinpoche, due to offering this substance, the mustard seeds, for the teaching of all sentient beings, may your life be prolonged for hundreds of eons.

Mustard seed belongs to the vajra family;  
It destroys each and every obstacle.  
By the auspiciousness of becoming perfect in power, strength, and qualities,  
May all hindrances be pacified.





ཨོ་ཨྲ་གུ་བྱ་བླ་མ་སྐད་རྩེ་མི། མྱོ། མྱོ།  
 om ah guru buddha sarasvati siddhi hrim hrim

ཨོ་ཨྲ་གུ་བྱ་བླ་མ་མུ་ཤི་མི་ཤི་ཤི། མྱོ། མྱོ། མྱོ།  
 om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །  
 de ne je tsun lama tug je chen  
 Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*

པརྒྱའི་བཞེན་ལ་གཡོ་ལྗན་བྱང་བའི་མིག། །  
 pe-me zhin-la yo-den bung-we mig  
 Those alluring honeybee eyes in that lotus face  
*Con occhi incantevoli simili a quelli delle api da miele sul tuo volto di loto*

མཐོན་མཐེང་རལ་བའི་ཚེ་ན་འོད་དཀར་ཅན། །  
 thong-thing ral-pe tse-na ö-kar chen  
 That long dark blue hair, shining with white light.  
*Con quei lunghi capelli blu scuro dai riflessi di luce bianca*

རོལ་སྐྱེག་གར་གྱིས་འགྱིང་བའི་དབྱངས་ཅན་མ། །  
 rol-geg gar-gyi gying-pe yang-chen ma  
 There before me, in a pose of seductive dance  
*Sei qui davanti a me, in una seducente movenza di danza*

ད་དུང་བདག་ལ་ངག་གི་དབང་སྤྲུག་སྣོལ། ། (x2)  
 da-dung dag-la ngag-gi wang-jhug tsol (x2)  
 Grant me, Sarasvati, your power of speech  
*Concedimi, Sarasvati, il tuo potere della parola*

ཨོ་ཨྲ་གུ་བྱ་བླ་མ་སྐད་རྩེ་མི། མྱོ། མྱོ།  
 om ah guru buddha sarasvati siddhi hrim hrim

ཨོ་ཨྲ་གུ་བྱ་བླ་མ་མུ་ཤི་མི་ཤི་ཤི། མྱོ། མྱོ། མྱོ།  
 om ah guru buddha manjusri siddhi dhi dhi



དེས་ན་རྗེ་བཙུན་སྐྱ་མ་སྤྲུགས་རྗེ་ཅན། །  
de ne je tsun lama tug je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*

རོལ་ཅེད་གར་གྱི་ཉམས་ལྡན་རི་དྲགས་མིག། །  
rol-tse gar-gyi nyam-den ri-dag mig  
Those beautiful playful doe like eyes  
*Con quei magnifici e giocosi occhi da cerbiatta*

མིག་གིས་ལྷ་བས་མི་ངོམས་ཡིད་འཕྲོག་མ། །  
mig-gi ta-we mi-ngom yi-throg ma  
I gaze insatiably upon you, seducer of my mind  
*Ti guardo senza posa, seduttrice della mia mente*

མ་ལྷར་བཅེ་བ་ཁྱོད་གྱིས་བདག་གི་ངག། །  
ma-tar tse-wa khyo-kyi dag-gi nga  
Powerful goddess of speech with a mother's compassion  
*Potente divinità della parola con la compassione di una madre*

ངག་དབང་ལྷ་མོ་ཉིད་དང་མཚུངས་པར་མཛོད། །(x2)  
ngag-wang lha-mo nyi-dang tshung-par dzo (x2)  
Make our speech as one.  
*Fa' che la nostra parola diventi di una sola natura*

ཨོྲཱ་གུ་བུ་བུ་སྐྱ་འུ་མི་དེ་རྗེ་ཧྲིཾྃ། ཧྲིཾྃ། ཧྲིཾྃ།  
om ah guru buddha sarasvati siddhi hrim hrim

ཨོྲཱ་གུ་བུ་བུ་སྐྱ་མུ་ཤི་སི་ཧྲིཾྃ། ཧྲིཾྃ། ཧྲིཾྃ།  
om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་རྗེ་བཙུན་སྐྱ་མ་སྤྲུགས་རྗེ་ཅན། །  
de ne je tsun lama tug je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*



སྟོན་ཆེ་བླ་སྐྱེས་པའི་དཔལ་ལས་ལྷག་པར་མངའ་ས། །  
 ton-da gye-pe pal-le lhag-par dze  
 More beautiful than the glory of a full autumn moon  
 Più splendida della gloria di una luna piena d'autunno

ཚངས་དབྱངས་སྟུན་པའི་གདངས་ཀྱང་ཟེལ་གྱིས་གནོན། །  
 tshang-yang nyen-pe dang-kyang zil-gyi non  
 A voice eclipsing the sweetest melody of Brahma.  
 Una voce che eclissa la più dolce melodia di Brahma

ཟབ་ཡངས་ཀྱི་མཚོའི་འཛིང་ལྟར་དཔག་དཀའ་བ། །  
 zab-yang gya-tshö jing-tar pag-ka wa  
 A mind as hard to fathom as the vast ocean  
 Una mente incommensurabile, più vasta dell'oceano

དབྱངས་ཅན་ལྷ་མོའི་སྐྱེས་གསུང་ཐུགས་ལ་འདུད། །(x2)  
 yang-chen lha-mö ku-sung thug-la du (x2)  
 I bow before the goddess Sarasvati  
 Mi prosterno davanti alla divina Sarasvati

ཨོ་ཨྲ་གུ་རུ་བླ་སྐྱེས་བུ་སིད་རྟེ་མྱི། །ཧྲི། ཧྲི།  
 om ah guru buddha sarasvati siddhi hrim hrim

ཨོ་ཨྲ་གུ་རུ་བླ་སྐྱེས་མཆོད་ཤི་རྟེ་མྱི། །ཧྲི། ཧྲི། ཧྲི།  
 om ah guru buddha manjusri siddhi dhi dhi

ཨོ་སྐ་རྩ་སིད་རྟེ་མྱི་ཧྲ། །ཨོ་ཨ་ར་པ་ཅ་ན་རྟེ།  
 om ah sarasvati hrim hrim / om ah ra pa dza na dhi dhi  
 om ah sarasvati nama / om wagye shvari nama

ཅེས་སྐྱེས་དབྱངས་ལྷ་མོ་སྐྱེས་དངས་ནས་བསྟོན་ཅིང་གསོལ་བ་གདབ་པ་ཡུལ་བྱང་ཕྱོགས་ཀྱི་སྟུན་དངགས་མཁའ་རྩོད་

བཟང་གྲགས་པའི་དཔལ་གྱིས་སྐྱེས་པའོ། །  
 This praise and joyful request to Sarasvati was composed by the expert in poetry Lobsang  
 Dragpa from the Northern lands. The verse “de ne je tsun lama tug je chen” was added by Lama  
 Gangchen to the original prayer, in order to better inspire our meditation  
 Questa preghiera e gioiosa richiesta a Sarasvati è stata composta da Lobsang Drakpa (Lama Tsong  
 Khapa, XIV secolo), in Tibet. Il verso “de ne je tsun lama tug je chen” è stato aggiunto da Lama  
 Gangchen al testo originale, allo scopo di dare maggiore ispirazione alla nostra preghiera.  
 Albagnano Healing Meditation Centre - August 2012  
 Lama Gangchen Peace Publications



**Lama Michel Rinpoche**, born in 1981, has been recognized by Lama Gangchen and many great lamas as a Tulku - the reincarnation of a Tibetan Buddhist Master. He has chosen to be born in Brazil not only in order to benefit the whole country and South America, but the whole of contemporary society.

Lama Gangchen visited Brazil for the first in 1987, invited by Lama Michel's parents - Bel and Daniel. From this encounter was born a strong connection with the whole family, who founded the first of many Dharma Centers under the guidance of Lama Gangchen: the 'Shi De Choe Tsog' Center.

Over the years, contacts with Bel, Daniel and Lama Michel's sister Fernanda have increasingly been strengthened. Spontaneously, at the age of twelve, Lama Michel decides to leave his 'normal life' in order to engage in a monastic life in the south of India, where he presently resides.

Lama Michel has repeatedly visited sacred sites in India, Nepal, Indonesia, Cambodia, Mongolia and Tibet. During all these pilgrimages, he has had many intuitions, dreams and special visions. Lama Michel's character and his altruistic attitude began then to manifest themselves in a traditionally Buddhist way.

Great Lamas as Zopa Rinpoche, Daghiab Rinpoche and Gelek Rinpoche have confirmed that Lama Michel is the reincarnation of Drubchok Ghialwa Sandrup - a 15th century Lama from Gangchen Choepel Ling,

a monastery in Tibet, at the beginning of Lama Tsong Khapa's Ghelupa school, at the times of the first Dalai Lama. Panchen Zangpo Tashi, one of Lama Gangchen's reincarnations, founded the Gangchen Choepel Ling monastery. His successor, the second regent of the throne, was Drubchok Ghialwa Sandrup - a great yogi and master who gave various philosophical teachings.

Lama Michel is really a special young man, and many people have noticed his pure energy - which is like the energy of Maitreya, the future Buddha of Love. His Tibetan name is Chiang Chub Choepel Lobsang Nientrak - which means the 'Wise and famous Mind of enlightenment, who spreads the peace message of Dharma successfully'.



**Prof. Lokesh Chandra, M.A., D.Litt.**

Son of: eminent Indologist late Prof. RaghuVira

Studied at Forman Christian College, Universities of Lahore and Utrecht (Netherlands)

Publications: 576 books; and 286 articles

Travelled extensively in Asia, Europe, USA and Russia for inter-cultural relations

Languages: Hindi, Sanskrit, Pali, Avesta, Old Persian, Japanese, Chinese, Tibetan, Mongolian, Indonesian, Greek, Latin, German, French, Russian, etc. (20 languages)



Important positions held in India

Member of the Parliament of India 1974-80

Member of the Parliament of India 1980-86

Member of several committees of Parliament on Education, Official Language, Heavy Industry, Tourism and Civil Aviation, Defence, Science and Technology, etc. etc.

Jawaharlal Nehru Fellow (1974-75)

Life Trustee of the Jawaharlal Nehru Memorial Fund, once presided over by the Prime Minister of India

Vice-President, Indian Council for Cultural Relations (Ministry of External Affairs)

Advisory Committee, Encyclopaedia of Dravidian Languages

Inter-Religious Council for Peace and Understanding, presided over by the Lord Bishop of Delhi.

World Conference on Religion & Peace, Catholic Bishops Conference, New Delhi.

Member of the Indian National Commission for Cooperation with Unesco

Member of Court of the Jawaharlal Nehru University (1980-84)

Member of the Visva Bharati University, Santiniketan

Govt. nominee, Indian Historical Records Commission

Honorary Doctorate (Vidyâ-Vâridhi) awarded by the Nalanda University

Chairman, Indian Council of Historical Research (1982-85)

Director, International Academy of Indian Culture, New Delhi (1963-)

Prof. Lokesh Chandra was born in 1927 at Ambala in the Haryana state of India in an illustrious family of educationists. His father Prof. Dr. RaghuVira was a scholar and thinker of world renown who made signal contributions to the understanding of Asian culture and to India's linguistic development. Under his guidance, Prof. Lokesh Chandra studied Sanskrit the classical language of India and its derivatives Pali and Prakrits, besides Classical Greek, Latin, Chinese, Japanese, Avesta of the Parsis, Old Persian and other languages of cultural importance. In 1943 he helped his father in the translation of a "Chinese Dictionary of Indian Geographical Names" which was compiled in 517 AD from Chinese literature and accounts of travellers.

Prof. Lokesh Chandra studied several Indian languages like Bengali, Uriya, Gujarati, Kannada, Tamil and Malayalam. During his university days he collaborated with his father in the scientific terminology for Indian languages in chemistry, physics, mathematics, botany, zoology and their ramifications.

His brilliant academic career culminated in a Master's degree (M.A.) in 1947 from the Punjab University at Lahore. His two years 1948 and 1949 were taken up by Vedic researches. He critically edited the Gavâmayana portion of the Vedic work Jaiminîya Brâhmaṇa with the help of newly discovered manuscripts. This Brâhmaṇa had already attracted great attention towards the end of the 19th century. European scholars had published extensive extracts but they found it impossible to edit the text as a whole. Prof. Lokesh Chandra spared no labour and time to restore this text to its original purity. In recognition of these contributions he was awarded the degree of Doctor of Literature and Philosophy by the State University of Utrecht (Netherlands) in 1950. At Utrecht, Lokesh Chandra studied Old Javanese with the leading authority, Prof. Jan Gonda.

Four years later in 1954, he completed a critical edition of the entire text of the Jaiminîya Brâhmaṇa. In the mean time he also edited the first English translation of the J. kh.yana-ṛauta-sutra which was left half done by the eminent Dutch Vedist W. Caland.

From 1955 to 1960 Prof. Lokesh Chandra prepared a "Tibetan-Sanskrit Dictionary" in 12+7 supplementary volumes. Twelve main volumes were reprinted by Rinsen Shoten, Kyoto (Japan). For it he has drawn upon the vast canonical literature of Tibet. Every entry is followed by exact references to texts. Terms of specialized subjects like astronomy, medicine, iconography, metrics, prosody, philosophy have also been included. It is the first comprehensive lexicographical effort to understand Tibetan literature and culture whose sway extended into the remotest inhabitations of

Higher Asia. It is unique in including more than a thousand illustrations from original xylographed iconographic manuals. It has been acclaimed throughout the academic world as a splendid work and indispensable for all scholars. The late Prof. F.D. Lessing of the University of California wrote: "I am amazed at the wealth of material you were able to get together and I am sure it will mean a gigantic step forward in the field of Sanskrit-Tibetan studies."

Prof. Lokesh Chandra has edited several volumes of Tibetan historical texts. They include a history of Samye the first monastery of Tibet, built as a great cosmogram symbolising her entry into a new cosmic order. He has brought out a study on 19 Mongolian polymaths, besides *The Golden Annals of Mongolia* by Tsawa Tamdin.

His three-volume "Materials for a History of Tibetan Literature" brings into view the vast dimensions of the intellectual life of the Land of Snows and the Mongolian steppes through the march of centuries.

Prof. Lokesh Chandra collaborated with his father Prof. RaghuVira and completed the *New Tibeto-Mongol Pantheon* in 20 volumes. It provides a wealth of information on the unexplored aspects of the iconographic art of trans-Himalayan Asia as far as the Siberian and Volga regions.

Prof. Lokesh Chandra completed a facsimile edition of the Complete Works of Bu-ston in 28 volumes in the huge format of 11½-18 inches. Bu-ston is one of the greatest representatives of Lamaist thought: there is scarcely a branch of the ancient disciplines that he did not cultivate.

Starting with an understanding of the most ancient of India's spiritual expression enshrined in the Vedic tradition, Prof. Lokesh Chandra has moved on to the interlocution between India, Tibet, Mongolia, China, Korea, Japan, South East Asia, Indonesia, and the Philippines. His edition of the 108 large volumes of the Mongolian Kanjur or Buddhist Canon was recognised as an outstanding achievement by the Hungarian Academy of Sciences, which elected him an Honorary Member of the Academy. It is after a hundred years that an Indian has been honoured to be its Academician.

At present Prof. Lokesh Chandra is the Honorary Director of the International Academy of Indian Culture which is a premier research institution for Asian cultures. Speaking at the occasion of laying the foundation-stone of the Academy, H.E. Dr. Rajendra Prasad, the first President of India, said: "I believe there are some other institutions also carrying on researches in Indology and other branches of ancient thought, but I do not think any one of them has been able to cover such a range of subjects and such a wide field as to include South-East Asia, the Middle East and Central Asia as the International Academy of Indian Culture. Seeing the importance of this work, it seems essential that the Academy should be encouraged in its work as far as possible. I hope this important work will continue and the gaps which exist today in our knowledge of ancient history and literature will be bridged by the publications of the International Academy of Indian Culture." Prof. Lokesh Chandra's interests also extend into the domain of natural sciences. He has edited the international research journal "Advancing Frontiers of Plant Sciences" (vols.1-30) which includes original work on plant morphology and physiology, systematic botany, phytopathology, economic botany, plant cytology and genetics, agronomy, horticulture, paleobotany and other domains of plant sciences.

"Prof. Lokesh Chandra has travelled widely all over Europe, Asia, and Russia. He has participated in several international conferences. He is actively continuing the work that Prof. RaghuVira has inaugurated and brilliantly pursued for many years (and which) is consequently as important as it is vast in its conception. All those who share his interest in the civilization of India and her neighbours will fervently hope that the International Academy of Indian Culture, now under the able direction of his son, will be able to proceed along on the paths mapped out by its great founder, and to bring to completion the valuable work to which he devoted so many years of fruitful labour." (Prof. D.S. Ruegg, University of Leiden).



Men over various regions of the world and over millenia of time have shared the dynamic interflow of culture. This cultural interflow vibrates to the hidden impulses that govern the breath of Life. The historic migrations and movements of ideas have had universal implications, embracing every form of human activity.

They have led to epic of ideas, the universality of the message of Wisdom and Compassion, and the serenity of the golden mean. The pain of strife and strain has become the poem of coming together. Continental influences in the domains of art and thought have given rise to the deep solitudes of literature, and the silent rapture of live sculptures in their kissed limbs. The study of the convergence and creativity of various cultures in different parts of the world has been the life-long dedication of Prof. Lokesh Chandra. His concern has been the cultural universalism of Hellas, Rome and Buddhism: all profound movements kissing the hearts of men, and leading to ever-renewing peace.

The epic of man's march over the centuries in remote grasslands, lands of ice, expanses of sand and vales of magic charms chronicled in 576 large and learned volumes of the published work of Prof. Lokesh Chandra.

His researches make us alive to the immensity of ideas in the vastness of time, and at the same time they betoken a vibrant hope of a dynamic future in an ever-evolving time-space continuum.

The annals, texts, pantheonic scrolls, cosmographic maps, annotated and evaluated by Prof. Lokesh Chandra, are laden with rich treasures of art, philosophy, science, literature and all else that sheds effulgence on ages when India's sages and savants toasted with the hordes that raced from the shores of the Amur and the Baikal to the shores of the Volga and the Caspian; the ages when the Hun, the Uigur, the Tokhar, the Scythian, the Sogdian, the Kuchean, the Agnian, the Mongol and the Manchu had paid homage to ageless wisdom, the ages when *âcâryas* had dawned serenity into lands that lie in the lap of the Himalayas and beyond, or when their boats braved the perils of the sea to the southeastern climes.

The oeuvre of Prof. Lokesh Chandra enchants while it illumines the dark, dateless and undefined unknown.

You can get lost in travels with him into the spacious majesty of Angkor Vat, where monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain, masonry masses mingle into the fantastic flowering of the jungle. The shrines seem to have been transported by divine magic. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a *nâga* slithers over the sensuous limbs of an *apsarâ* petrified in a seductive pose of her dance in honour of a *Devarâja* of lost Angkor.

The writings of Prof. Lokesh Chandra span several languages of Asia wherein he discusses with critical acumen finer points of Sanskrit, Pali, Chinese, Japanese, Mongolian, Tibetan, Indonesian, Persian, Arabic in intercultural contexts.

The work of Prof. Lokesh Chandra has revolutionised the understanding of the evolution of several countries of Asia as he has opened up unknown texts, facts and evaluations, tempting the scientific world to the light that keeps vigil on the far horizon, deep in history. The timeless toil of Prof. Lokesh Chandra transcends exigencies and circumstances into the web of abiding international understanding. He has attended several international conferences and travelled extensively in remote corners of the world in search of frozen levels of culture pulsating in the warm reality of life.

Sharing of minds is a must for a balancing of nature and the Human Imperative; lest modern man burn his hands in the fire he has kindled by allowing himself to forget who he is. Lalleshvari, the poetess of Kashmir, has spoken of the synchronicity of the rim and the axis: "From the outward enter into the most inward part of thy being." The synchronicity of the sublime and the secular is

manís hope. Prof. Lokesh Chandra hopes that the rich wisdom of all men will evoke the light and lyricism that lives on in our life.

The work of Prof. Lokesh Chandra is a passion and concretisation of a common human destiny in a shared plenitude. The East and West are not shredded fragments of continents. The destinies of the East and West are no longer closed systems. In every one of us there is an East and a West. Each person has an East, a horizon he never reaches, a beyond where the sun rises, a dimension of hope. Every human being has a dimension of the West, of maturity, where values materialise. The East and West can be harmonised in the microcosm of ourselves alone.

We are the chasm and we likewise are the bridge.

Prof. Lokesh Chandraís work is an affirmation of the vitality of dialogue. The word dialogue is Greek dialogos or piercing the logos to reach the dia-logical or trans-logical realm, allowing for the emergence of a catalyst that would break through its regional and civilizational entrapments, freeing it to function in a global matrix.



**Professor Nirmala Sharma** is an Art Historian and Professor of Buddhist studies at the International Academy of Indian Culture, New Delhi. She has a teaching experience of 19 years at the Post graduate level. She is working on the project of Indira Gandhi National Centre for the Arts on "Iconography of the mandalas of the Dukhang of Alchi". With two Bachelors and two Masters Degree, one in Fine Arts and the other in Ancient Indian History Culture and Archaeology, her PhD thesis is on the Ragamala paintings. She has been awarded two gold and a silver medal for best papers read at the Gujarat Itihas Parishad. She is a recipient of National fellowship in Fine Arts, Nagpur University, senior fellow of the American Institute of Indian Studies, and held the ICCR Chair as a Distinguished Professor at Shenzhen University, China. She has delivered lectures on Indian Art and

Culture (Paintings, Sculptures and Monuments) as a senior Faculty at the Academic Staff College, Gujarat University from 2001-2004. Being a member of the Association of British Scholars, she has delivered lectures at the British Library, Ahmedabad, also lectured to IFS probationers at New Delhi, School of International Studies, Nirma University, and Gujarat on several occasions, Russian Centre for Science and Culture on the Roerichs, to students of Osaka, on Indian paintings at Peking University, and at Beijing Foreign studies University on Sinology in India.. Read papers in Indonesia on the Borobudur, on the Roerichs at Moscow, on Buddhist sculptures at Budapest, on Dun huang paintings at the Dunhuang Academy, a number of lectures at the Shenzhen University, China and in several places in India. She has made educative films for Doordarshan on the monuments, step wells, Sculptures, textiles and paintings. She held a senior position as a designer of textiles and costumes in Industries with specialization on the software for the weaving looms. She has published several articles on Textiles. She is a member of Indian Art History Congress, Association of British Scholars and the Programme Advisory committee at the IGNC. Travelled extensively: to Greece, Spain, France, Italy, Indonesia, Russia, Hungary, China, Japan, Central Asia (Silk Route), and Taiwan to attend International seminars and conduct field studies. Her books include (i) Kumarajiva: The Transcreator of Buddhist Chinese Diction; (ii) Bamiyan, Hariti and Kindred Icons, (iii) Buddhist Paintings of Dunhuang in the National Museum, New Delhi, (iv) Twin Mandalas of Vairocana in Japanese iconography, (v) Buddhism in Kashmir and (vi) Ragamala Paintings.



**Lama Caroline**, Dorje Kanyen Lhamo, was born in 1965 in the UK. She became Buddhist in 1986 after reading 'The Way of the White Clouds' and took Refuge with Geshe Namgyel Wangchen of Drepung. Caroline studied and did solitary retreats for five years under the guidance of Geshe Kelsang Gyatso. In 1991 met Gangchen Rinpoche, and moved to Milano, Italy, to study with him - She has also had the great fortune to receive teachings on sutra and tantra from many other (Gelugpa) Lamas.

From 1993 - to present day she is travelling extensively with Lama Gangchen and visited Borobudhur for the first time in 1993. Lama Caroline together with the Lama Gangchen Peace Publications team, (Isthar Adler, Cosy Back, Ricardo Baddouh, Sharon Dawson,) compiled, edited and published the NgalSo Gyasto Sungrab, the Collected Works of Lama Gangchen, the

core teachings of the NgalSo Tradition.(his collected works on Sutra, Tantra, medicine, astrology, yoga) of NgalSo Western Buddhism.

In 2000 she was Officially recognised as a Lama by Lama Gangchen. She is a Lineage Holder of the NgalSo tradition, and became a Throne Holder in 2012.

2000 - onwards, Lama Caroline has been teaching and guiding retreats on Sutra, Tantra, Medicine, Astrology, and Trulkhor yoga at Albaganano Healing Meditation Center, Italy, and in other NgalSo Centers worldwide.

2003 - 4, she studied and received a Diploma in World Religions from the Open University, UK.

2005 - 8 Masters Degree (with merit) in Buddhist Studies from the University of Sunderland, UK - Her thesis was on 'A Tibetan Lama's Mandala Theory About Candi Borobudur Compared with Western Scholarship'

Since 2010 she studies Classical Tibetan and Sanskrit at ITAS, the Institute for Tibetan and Asian Studies at KarmaGuen, Velez Malaga, Spain.



**Bernard Gesch** is a retired Research Scientist and a Fellow of the Royal Society of Arts.

He has advised the World Health Organisation on how much global violence could be attributed to poor diet.

In 2005 he was awarded the BBC Derek Cooper Award for the person who has done the most to highlight the importance of good food in society.



**Daniel Calmanovitz**

Electronic Engineer graduated at Escola Politécnica da USP - Brazil.

Presides the Advisory Board of the Centro de Dharma da Paz - temple for practice and study of Tibetan Buddhism in São Paulo, founded in 1988, and is the President Director of Fundação Lama Gangchen para a Cultura de Paz, created in 2006.

Disciple of H.E. Lama Gangchen Rinpoche and Buddhist practitioner since 1987, was ordained monk in February 2011, at the holy stupa of Borobudur, Indonesia. He coordinates and is instructor of courses, retreats and meditation practices and Buddhist philosophy, as well as peace culture education programs.

Participates in teachings and retreats with Lama Gangchen in Brazil and around the world, and accompanied him on many pilgrimages to Buddhist holy sites in India, Tibet, Nepal, Indonesia, Myanmar, and others; he had also the opportunity to participate in retreats and teachings with other renowned Lamas.

Father of Fernanda and Lama Michel Rinpoche, whom he accompanied during the first two years of stay at Sera Me monastery in southern India.

Represents the FLGCP in inter-religious meetings as well as other related activities.



**Claudia Sobrevila** is Senior Biodiversity Specialist at the World Bank. A Venezuelan national, she holds a degree in biology from the Central University of Venezuela and an M.A. and a doctorate degree (PhD) in Ecology from Harvard University. During her 10 years at the World Bank, she has provided technical and project management expertise to projects in more than 15 countries mainly in Latin America on the establishment and management of Parks, building ecological corridors, ensuring that biodiversity conservation is in the agenda of governments, on the establishment of environment trust funds, and more recently on the participation of indigenous peoples in biodiversity conservation. She is a strong practitioner of participatory development.

The wide input she seeks ensures stronger ownership of the decisions by an array of interest groups and may ensure more long-lasting effects in conservation. Ms. Sobrevila has led workshops to develop best practices on the issue of the role of indigenous peoples in biodiversity conservation, on traditional knowledge of indigenous groups and on long-term innovative financing mechanisms for protected areas.

Prior to her position at the Bank, Ms. Sobrevila was Chief Ecologist at The Nature Conservancy, where she did inventories of vegetation types and park planning in more than 8 countries and developed a Manual for Rapid Ecological Assessment that is being used commonly in Latin America. She was



also Senior Director for the Andean Countries at Conservation International, where she promoted the concept and development of ecological corridors, particularly in the Peru-Bolivia Amazon Lowlands, which has become a major conservation strategy in these two countries.

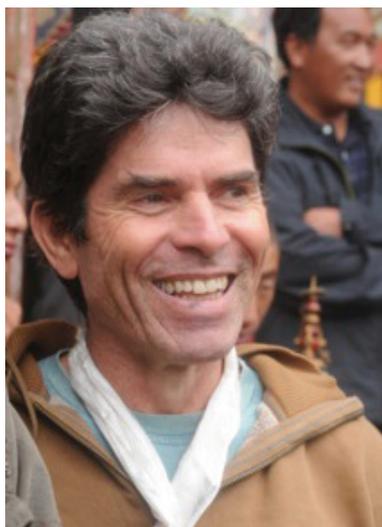
Ms. Sobrevila has authored several papers and reports on rapid ecological assessment, ecological guide to a park, conservation planning tools, biodiversity conservation and more recently on the role of Nature and Peace. Recently, Claudia founded a non-profit organization "EcoVillages Foundation- Peaceful people in a Healthy Environment" to support poor indigenous communities in remote villages in Tibet and in the rain forests of South and Central America.



**Bel Cesar** is a Brazilian psychologist who has integrated Tibetan Buddhism into her work since 1990. She is a disciple of Lama Gangchen and Lama Michel who is also her son. She treats traumatic stress using the SE - Somatic Experiencing Method and EMDR (Eye Movement and Desensitisation and Reprocessing). Since 1991 she has work with terminal patients. She organised Lama Gangchen's first trip to Brazil in 1987 and for 16 years was President of the Centro de Dharma da Paz (Centre of Peace Dharma).

Together with her husband Peter Webb she has worked, since 2004, on developing Eco-psychology activities at the Sitio Vida de Clara Luz in Itapevi, Sao Paulo.

She has been a regular contributor on Buddhist psychology to the website [www.somostodosum.com](http://www.somostodosum.com) since 2002. She worked on the "I Lung Ten Oracle" book and is author of: "Viagem Interior ao Tibete", "Morrer não se Improvisa", "O Livro das Emoções", "Mania de Sofrer" and "O Sutil desequilíbrio do Estresse", all published by Editoria Gaia. She is on the Board of Fundação Lama Gangchen para a Cultura de Paz ([www.flgkulturadepaz.org.br](http://www.flgkulturadepaz.org.br))

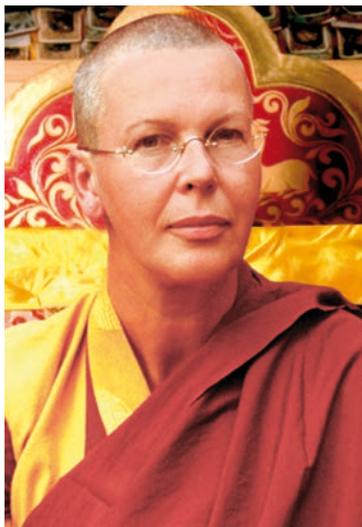


**Peter Webb** was born in Australia and he lives in Brazil since 1984.

He has been Bel Cesar's life companion since 2002, when he became a disciple of Lama Gangchen Rinpoche. Together, Peter and Bel work with Eco-psychology.

Today Peter will give us a short talk about Nature and the elements and how they affect us in the environment.

He will also talk to us about a book that he is in the process of writing - which Lama Gangchen Rinpoche has asked him to write about How Plants are Born.



**Lama Dechen (Lobsang Chöma)** was born in Berlin, Germany in 1953. She studied economy and arts.

She also studied both classical and modern dance, specially the Indian drama dance Kathak.

She is the president of the Harald Ochner, Gelong Losang Kyabchok, Anila Losang Gamo - Charitable Trust, and the Spiritual Director (Abbess) of the Buddhist Monastic School Ganden Tashi Choeling (GTC) and centres (about 15).

She further performs the duties of Art director and choreographer of the United Peace Artists.

Education:

1960-1972 Highschool Economist Degree - Academy of Design and Arts Classical Dance and Indian Drama Trainings

1993 - Education Programm TTP of Buddhist Philosophy and Science/Kadam/Gelugpa tradition/ England (NKT)/Correspondence classes

2000 - Education Programm Asians Classics Institute/USA

Translator and Book author of Buddhist Philosophy/and Study programmes

Ordination:

1993 - Novice-Ordination Gelug order

2002- Tashi Lhunpo Monastery (Tibet)

2005 - Dagom Labrang/Nepal/Abbot: H.H. Dagom Rinpoche gave her Name and special title: Losang Chöma (Mother of Dharma)

Rootmaster:

H.H. Mahasiddha Lama Gangchen Rinpoche

Ordinationmaster: H.H. Dagom Rinpoche (+ 2007)

Spiritual Activities and certifications:

1994 - 2000 Resident Teacher in Germany (NKT)

2000 - 2002 Resident Teacher Dharmakaya eV Germany

2003 - Spiritual Director Ganden Tashi Chöling e.C.

2002 - 2004 NGO United Nations UN/UNICEF/UNESCO/Geneva

2003 - Outstanding Intellectual of this century Award in the field of Religion und Peace-education/ Cambridge Institute/UK

2006 Tsongkhapa Award/Dehli/India

Authentic spiritual Meditation master of the Ganden Lineage(Gelug).



**Swami Nityamuktananda Saraswati** - PhD; M.Ed; MA; DAD; Dip.theol; Dip.Ed

Swami Nityamuktananda Saraswati (Dr. Christa-Maria Herrmann), German by birth, naturalized British, lives in the far west of Cornwall, where she conducts meditation retreats in a private retreat center. Although she originally studied Theology her university studies soon expanded to Education, Psychology, Philosophy and Art and Design (Ceramics). Different teaching jobs (in colleges and universities) in various countries followed. At the center of her studies (as well as her teaching) was always the subject of 'Self-awareness'.

Extensive travel and life in Asia (Australia and America) awakened her interest in Eastern Philosophy (Taoism and Zen) and led to the Zen-arts of Raku (as a potter she exhibited worldwide) and Shiatsu (one of several complementary medicines she studied and practiced). Deep involvement in Meditation, the practice of Sattipahana (mindfulness) and Ngai So and other Tibetan Buddhist practices finally led her to Yoga and Vedanta. She worked with several great spiritual Masters among them Zen-Masters, great Siddhas, the Tibetan Lama and Tulku T.Y.S. Lama Gangchen, the great Yogi Swami Maheshananda and H.H. Swami Anubhavananda (Acharya of Vedanta) and finally M.M. (Mahamadeleschwara) Swami Veda Bharati, disciple of Swami Rama of the Himalayas.

In 1997 she completed her Doctorate in Eco-philosophy on the subjects of the Mahabhutas (Five Great Elements) and has since contributed worldwide to conferences and workshops especially in two areas: 'the Five Elements' and Yoga Philosophy in its widest sense. These include international congresses for World Peace (UN) and complementary Medicine as well as new ethics. Presently she teaches mainly on topics relating to Yoga philosophy (incl. Meditation) and "The Five Elements" in many countries from Spain to New Zealand, from Germany to Mexico; from Singapore and Australia to Ireland and that, in independent programs of Yoga Teacher Training as well as within the Himalayan Tradition.

She has been teaching for many years in Kaivalyadhama, Yoga Research Institute, Lonavla/India as well as SRS (Swami Rama Sadhaka Grama).

In 1997 she was awarded a 'World-Peace Prize' for contributions to World Peace by the Lama Gangchen World Peace Foundation (LGPWF/ NGO of UN).

She took samnyasa (becoming a yogic monk) in 2003 from Swami Anubhavananda and confirmed her vows in the traditional Vedic ceremony with Swami Veda Bharati in the Himalayan Tradition in 2007.

She is the author of several books (an easy to read commentary on the Yoga Sutras and the Guru Gita; and an encyclopaedic book on the Five Elements.) She writes continuously articles on Swami Vedas Website and her own.



**Anne Vogt** is an artist for peace and art teacher in the Glarus high school in Switzerland.

She has been running an Inner Peace Center of LGWPF in Freudwil, Switzerland, for the past seven years.

She paints universal icons and performs gift-pin peace flags and peace-flag performances and workshops for inner peace and world peace.

She holds exhibitions and art events in Switzerland, Italy, Germany, France, Spain, Finland, England, NY-USA, Indonesia, New Zealand, Guatemala, Brazil and Tibet/China.

In 1996, she took part in the Habitat II United Nations Conference in Istanbul, Turkey as part of the LGWPF Peace Messengers group for Non Formal Education.

In 2003, she took part in the international UNESCO recognised Freedom-exhibition of the Swiss Alp Art displaying paintings by artists from all continents, starting in Cyprus in March 2003.

In 2005, she is awarded with her postgraduate art didactic Diploma from Bern University (for teacher formation).

In 2009, she is a speaker at the 'Roots of Javanese Culture' event where she exhibits a 'Good Wishes for the World Flag installation' painted by local Children; She presents her paper on 'Peace-Education through Art-Didactic of Borobudur-Mandala in the presence of Indonesia's Minister of Interior, Immams and honoured guests.

In 2011, she participates in the UNESCO Trauma healing event by painting 'Good Wishes for the World Flags' displayed between the trees of Lumbini-park Borobudur, Java-Indonesia.

In February of the same year, together with Yasmina Satiavaty (Director of this permanent project), they founded 'Help in Borobudur' to support children and elderly persons in the Borobudur area. Anne is the education art Director. Then in November, she also took part in Jumoio ' Good Wishes for the World' Trauma healing with the provisional primary-school with Yasmina Satiavaty.

From the 15th of September till the 16th of October 2012, she held an Exhibition entitled: 'Borobudur oder der andere Ort' in Freudwil, Switzerland, for 'Help in Borobudur' fundraising.

For the occasion, on the 27th of September, a delegation from the Indonesian Embassy in Switzerland visited the exhibition together with the Embassy's first secretary Mrs Octavia Maludin.

In 2013, she was a speaker at the Annual International LGWPF Congress in Borobudur, held from the 1st to the 3rd of March: Presentation of 'Peace education through art didactic of the Borobudur-Mandala'. Together with conference participants, they made a TsaTsa clay work workshop and 'Good Wishes for the World Flags' painted by children of local orphanage and village-kids, with the participation of Yasmina Satiavati. A flag from the children as well as a tsa tsa were given to each Congress participant.







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## Lama Gangchen World Peace Media

### Objective

Under the inspiring guidance of Lama Gangchen and the generous sponsorship of my best friend in high school Mr Felix Chen, I am fortunate to participate in the peace media projects with a series of art production. In the last few years, the following DVDs have been made:

Pilgrimage to Holy Land

Dharma and Heritage

World Congress 2003

Life as a Clear Light

Buddha's Relics in Brazil

Lama Gangchen's Vision of World Peace

These productions capture not only the valuable teachings by Lama Gangchen in different parts of the world but more significantly, his philosophical vision and actions in promoting world peace. As Lama Gangchen's work involves a wide spectrum of activities crossing different continents in the past two decades, therefore, the numerous documentaries will have to be arranged in due course. It is my honour to be appointed to fulfill this important task; and it is my pleasure today to formally announce the establishment of "Lama Gangchen World Peace Media", once again following the great guidance of Lama Gangchen with generous support by Mr Felix Chen.

This organization will continue to promote the vision of Lama Gangchen to achieve world peace as well as to recollect his past contributions in a more systematic way. It is our plan to start with the release of the above-mentioned DVDs from the second half of the year through multiple channels. Furthermore, we will build global websites in coordination with associated multi-media organizations as an effective means to disseminate the blessings from the teachings of Lama Gangchen.

Our entire team feels that we are so fortunate to participate in setting up the long expected "Lama Gangchen World Peace Media". We believe under his great leadership, we will be able to build a new dynamic team in the world of media. It is our goal to work together with the related groups with concerted efforts in order to make our utmost contributions to our master and to world peace.

I would like to end my speech with the quotation of Lama Gangchen:

Inner Peace is the most Solid Foundation for World Peace

Inner Peace, World Peace, Now and Forever

By the Power of the Truth

By all Human Being's Attention

By all Holy Being's Blessing

Let me pray that world peace will be disseminated to every corner of the world.





*Claudia Proushan, Brazil and Suny Kuo, USA*

ལྷ་མཚན་སྤྲུགས་གསོལ་འདེབས།

འི་བྱང་ལོ་ལོ་མཚན་མཛད་པ།

## Making request to Guru by Name-mantra By Trijang Rinpoche

*You are glorious and auspicious of having a  
supreme and noble awareness.  
Your activities for the doctrine of great Muni increase  
like a waxing moon.  
Your deeds are suitable to the minds of the  
transmigrators.  
At the feet of you glorious guru I make request.*

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

*My Venerable compassionate Lama,  
please, with compassion look upon me who am  
miserable.  
Please show your good and happy face to me.  
Please grant me a relief through your verbal assurance.*

*As I am making request to you from my single pointed  
heart,  
please stay in the center of my blissful chakra and  
bless me to accomplish spontaneously all objects  
of wish that I think of, without obstacles.*

*As I am making the two accumulations and confess the  
sin and downfalls,  
please stay in the spherical space above and  
please bless me to complete the two great accumulations  
and to eliminate the natural and formulated downfall.*

*Until that I attain enlightenment, stay well day and night  
always  
at the pistil of lotus in the center of my heart and  
pacify all the conditions which oppose the achievement of  
enlightenment  
bless me to accomplish easily all the favorable conditions.*

*Guide my mind toward the dharma,  
Pacify my evil non-dharmic thoughts and actions.  
Bless me to accomplish spontaneously, without effort  
all the objects of wish concordant to dharma.*

*In brief, from now in all my future lives and  
in all the periods of this and future lives and the  
intermediate state  
I have no lama other than you on whom my hope is set.  
I request you to look at me with your compassionate eyes.*

*May we who are miserably without guide and refuge,  
have the good fortune to experience that the Venerable  
Lama pays full attention to us with his compassion and  
that we never be separated from the light of his body  
and speech.*

*May I not be separated from correct gurus in all  
my lives and enjoy the glory of dharma.  
May I thoroughly complete the qualities of grounds and  
paths  
and quickly attain the state of Vajradhara.*

This prayer has been expressed in this manner, because Gyalwa Goe Tshangpa said:

*One could meditate so much on generation stage,  
but nothing surpasses the contemplation on Lama.  
One could recite so much,  
but nothing surpasses the requesting-prayer to him.  
If one constantly makes request to him  
it is sure that one will have experience his presence without separation.  
Therefore, the foundation of all happiness and goodness is to make requesting prayer to him.*

*May the venerable guru live long.  
May his positive activities develop in the ten directions.  
May the lamp of the doctrine of Losag Dragpa dispell  
the darkness of three realms and remain forever.*







On the occasion of the inauguration of Gaden Khachoe Shing Monastery by His Holiness Trijang Choektrul Rinpoche (Bloomington, Indiana-USA, October 2014)



## UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

### **“Inner peace is the most solid foundation for world peace”**

All religions and spiritual movements promote the spiritual development of their members and look, in one way or another, for the building of inner peace. Religions have sometimes caused wars or at least have been used by social and political leaders to justify wars and different forms of violence and oppression.

At the same time nevertheless, religions and spiritual movements have significantly contributed towards the development of a culture of peace and have fostered world peace by promoting values such as mutual respect, solidarity, compassion and social justice.

The United Nations is the main political forum for world peace. Peacemaking and peacekeeping are its core functions. Nevertheless there is not appropriate room in that forum for the religions and spiritual movements to be represented and to be actively involved in building world peace.

Although some countries have an official religion, in general religions ignore national borders and co-exist within countries and local communities. “Religions must not identify themselves with political, economic or social powers so as to remain free to work for justice and peace”. \*

The Governments of the United Nations Member States cannot represent religions and spiritual movements. It is time to give them official recognition within the United Nations and to create for them an appropriate forum within the United Nations environment to hear their voices and actively associate them in the noble task of building world peace.

Concepts and Objectives To fulfil this need we propose the creation of a United Nations Spiritual Forum for World Peace under the General Assembly. The spiritual forum would be a permanent space for the leaders and representatives of all major and minor religions and spiritual movements for dialogue and concertation, as well as a bridge with the political forum. The spiritual forum concept assumes both diversity and commonalities among religions and spiritual movements. The forum will not entail the creation of a new multi religious philosophical doctrine or the ironing out of cultural religious diversity, but would be based on the holders of each religious tradition and identity, finding out in the dialogue common values, views and goals for concerted action in the search for inner and world peace, with full respect for the right of every group to cultivate, practise and teach its own doctrine.

In this spirit, the spiritual forum is expected to provide the space and channels for facilitating a better knowledge and understanding of the beliefs, ethical codes, organisation and practices of each other, a basic condition for mutual respect; to interchange ideas and work out common views from a spiritual perspective on the major problems and challenges faced by mankind, such as poverty eradication, population growth and protection of the environment; and identify specific areas for concerted action in the promotion of peace.

The spiritual forum will also offer an official channel to the spiritual leaders to speak with one single voice to the political leaders with regard to world peace and to relate to the specialised agencies



and funding agencies of the UN system which are responsible for promoting social, economic and environmental development. In order to fulfill its mission, the spiritual forum at international level should be complemented by spiritual forums created at national and local levels that will promote inter-religious dialogue and concerted action for inner and social peace in the communities. Without the active involvement of local communities the spiritual forum would remain only as one more superstructure. Complementary outcomes

The effective operation of the spiritual forum at all levels can be expected to:

1. Re-energize all religions and spiritual movements by enabling their voices to remain relevant to the billions of citizens of this planet now and in the future. 2. Offer new ideas and re-package old ideas in the field of education for peace; and last, but not least 3. Contribute to solve religious conflicts that are now hindering the development of world peace.

Inner Peace and World Peace Now and Forever By all the Holy Beings' Blessings

\* From the Declaration of the UNESCO Conference on "the Contribution by Religions to the Culture of Peace", Barcelona, Spain December 12-18 1994.

"I would like to be very clear, that although I am the initiator of this proposal, as it is gradually realized and the Spiritual Forum is created both locally, nationally and internationally, that is under the auspices of the United Nations General Assembly, I personally have no wish to be in the forefront of this assembly. My wish is to stay in the background, serving the Spiritual Forum in whichever way I am able, but leaving the leadership to those better qualified to develop this Spiritual United Nations to its fullest potential for the benefit of all humanity. There are four key points to consider about the Spiritual Forum:

- The Spiritual Forum concept implies working for development of Spiritual Forums for World Peace in our local communities, in our countries and at international level.
- Participants of the Spiritual Forum must respect the rights of every other spiritual group or religion to cultivate, practise and teach its own doctrine.
- That we, the participants of the Spiritual Forum, will respectfully try to understand and be sympathetic to other beliefs, ethical codes, organizations and practices with the aim of sharing and exchanging ideas about how to solve global problems such as war, poverty and environmental degradation.
- That we will work together harmoniously to identify specific areas for concerted action in the promotion of inner and world peace.

The Spiritual Forum does not entail the creation of a new religious or spiritual doctrine or the loss of cultural-religious diversity; it shall be based on the holders of each religious tradition presenting their own system and philosophy at its best, in an open spirit whilst collaborating with other traditions, to find new perspectives and solutions for the many urgent problems now facing humanity. It is important in the 21<sup>st</sup> century, both for the development and success of the global village and environment, that religions accept each other and come to some agreement on major issues such as population studies, economy, environment, peace making, and so on. Religions must work together because the harmony of the collective human spirit is the heart of all religions and is beyond any singular religion. The proposal aims to create continuously functioning Spiritual Forums for World Peace at both the international (United Nations), national and local levels. I hope that you will now collectively accept the proposal as your own and present it to the United Nations, the main international organ in the creation of world peace. Religious and spiritual traditions can make an important contribution towards the development of world peace and so we should collectively request the United Nations to allow this forum to be realised as soon as possible."

## A Chronological List of National and International Presentations of a United Nations Spiritual Forum for World Peace

1. Santiago, Chile, 8th of June 1995 at ECLAC, (the Latin American Headquarters of the United Nations Economic Commission). T.Y.S. Lama Gangchen presented his proposal for a United Nations Spiritual Forum for World Peace to an audience of 150 United Nations officials and special guests.
2. Dorset England, June 15th to 19th 1995. First Solstice World Peace Prayers in Stonehenge's Inner Circle Temple and Festival of Healing with Lama Gangchen at Gaunts House. Historical event held at Stonehenge, which marked the re-opening of this sacred site to the ancient pagan traditions.
3. Ulan Baator, Mongolia on the 7th of August 1995 at the Peace Committee. Organized by J. Choinkhor, Deputy Foreign Minister and President of the Mongolian National Commission for UNESCO and attended by: Dr. G. Lubsantsern, Secretary General of the Asian Buddhist Conference for Peace; B. Wangchindorj, former Foreign Minister of Mongolia; Sheringdeva, former Deputy Prime Minister; and several important representatives of monasteries and peace organisations.
4. Kathmandu, Nepal on the 1<sup>st</sup> of September 1995 at the Russian Cultural Centre. Attended by: Chief Guest, the Rt. Hon. Beni Bahadur Karki, Chairman, National Council; HMG of Nepal. Guests: four members of Raj Sabha Standing Committee; three former Ministers; six representatives of associations and organisations, and seven representatives of societies.
5. Munich, Germany, at Haus International, 15th to the 17th of September 1995.
6. Montignac - Dordogne, France at the Salle des Fêtes, 14th of October 1995. The annual Forum was attended by over 1.500 people among whom Anne and Daniel Meurois-Givaudan; Emile Moatti, vice-president of the "Fraternité d'Abraham" and member of the administration of the "World Conference on Religion and Peace" for France; as well as various religious representatives and scientists. Lama Gangchen presented the Proposal and gave a lecture on the importance of Inner Peace Education. A portrait gallery was dedicated to great spiritual personalities of various religions, such as Christianity, Buddhism, Islam, Judaism and Bahai. Each participant received a copy of the Proposal by Lama Gangchen personally.
7. Perugia, Italy, 20th to the 24th of September 1995. Commemoration Celebration of the 50th Anniversary Celebrations of the United Nations, and Peace Walk from Perugia to Assisi. Lama Gangchen presented the Proposal to the Assembly of the UN representatives and participated in the Peace Walk, attended by representatives of over 175 different countries, including important personalities, such as Betty William, Nobel Peace Laureat in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.
8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama Gangchen attended an NGO briefing held at the Dag Hammarskjold Auditorium on the 19th of October, followed by a prayer which he held outside the United Nations Meditation Hall with a small delegation. On this occasion Lama Gangchen talked to and personally handed out the Proposal to all present. On the 21<sup>st</sup> and 22nd, he took part in the "Visions for the 21<sup>st</sup> Century" symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21<sup>st</sup> of October, at the Cathedral of St John the Divine, attended by: Rev. James Parks Morton, Dean, Cathedral of St John the Divine and President: Temple of Understanding; Dr Karan Singh, Chair: Temple of Understanding; Ambassador Douglas Roche, Chair: UN 50th Anniversary Committee, Canada, and Advisor to the Holy See Mission to the UN; President Oscar Arias, Nobel Peace Prize; and many spiritual leaders and representatives of the various religious denominations. Lama Gangchen talked to and personally handed out the Proposal to everyone present at the symposium. He took part in the Inter religious Procession in the Cathedral as the representative for Tibetan Buddhism. On this occasion Lama Gangchen twice offered a dedication to World Peace with a prayer and a song. Sunday the 22nd of October, at the St Vartan Armenian Cathedral Auditorium, attended by Rev. Khajag Barsamian Primate, Diocese of the Armenian Church in North America; Rev. Kyotaro Deguchi, leader Oomoto (Japan) delegation; Sir Sigmund Sternberg, Chair: International Council of Christians and Jews, London UK; Preminder N. Jain (Bawa), Vice Chair of NGOs at the United Nations & UN Representative International Mahavir Jain Mission; Rev. Dr Joan Campbell, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.
9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce



- Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.
10. Chicago, USA 19th & 20th of November 1995: The Council for a Parliament of the World's Religions and the Millennium Institute at North Shore Congregation Israel. Lama Gangchen presented the Proposal and took part in the Millennium Moment Roundtable, making a gift of the "United Nations Spiritual Forum for World Peace" proposal to the Projects 2000 for the Third Millennium. The two day meeting was hosted by Rabbi Herbert Bronstein and chaired by Rabbi Herman Schaalman, Rabbi Emeritus, Congregation Emanuel, Chicago, and by P.N. Bawa Jain, vice-Chair, NGO Committee, United Nations. The roundtable was attended by about one hundred persons, including Dr Daniel Gomez-Ibanez, Executive Director, 1993 Parliament of the World's Religions, Director, International Committee for the Peace Council; Dr Howard Sulkin, President, Spertus Institute of Judaica, Chicago, Chair, Board of Trustees, CPWR; Dr Hamid Hai, Chair, International Inter-religious Committee, CPWR; Dr Gerald O. Barney, President, Millennium Institute; Dr Shahid Ahter, M.D., Chair, Indianapolis Interfaith Council; Sr Jayanti, Director, International Centre, Brahma Kumaris World Spiritual University.
11. New York, USA: Interfaith Affairs Department, United Nations. Meeting with Rabbi Leon Klenicki, Director, Interfaith Affairs Department, United Nations, the Anti-Defamation League.
12. Delhi, India 10 to 13th of January 1996: 4th International World Environment Congress - Eco-Philosophy Summit held at the India International Centre. Lama Gangchen presented the Proposal to a large and extremely receptive audience of ministers, governors, spiritual masters and special guests, such as Sri K.L. Sharma, Vice Pres. BJP; Swami Om Pooran; Dr Prabhash Singh; Alan Kay, Commissioner, Global Commission to Fund the United Nations; Dr Karan Singh, Chair, Temple of Understanding; Dr Ramjee Singh, Director, Gandhian Institute of Studies; Dr Wilfred Menezes Mesquita, Minister for Environment, Goa.
13. Gobind Sadan, Godaipur, Delhi, India. Lama Gangchen presented the Proposal to Dr. Paulos Mar Gregorios, President, Inter Religious Federation for World Peace and to Baba Virsa Singh, founder of Gobind Sadan during an afternoon tea gathering between the three spiritual masters and some close disciples; to Rajyogini Dadi Prakshmani, Brahma Kumaris.
14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen presented the Proposal and the project was discussed with a very positive response.
15. Delhi, India: Italian Embassy, on the 16th of January 1996. Short reception and presentation of the Proposal.
16. New York, USA: United Nations, on the 21<sup>st</sup> of March 1996. Lama Gangchen guided the Spring Equinox meditation for World Peace and presented the Proposal.
17. Amsterdam, Holland, May 1996. Proposal presented on the occasion of the founding of Lama Gangchen's Dutch association.
18. Madrid, Spain, May 1996. On the occasion of the Lama Gangchen World Peace Foundation's 5th International Congress. A local forum was established, under the direction of Prof. Asdrubal Salsamendi, United Nation.
19. HABITAT II - City Summit, Istanbul, Turkey, 3rd to 14th June 1996. Lama Gangchen World Peace Foundation - UN NGO accredited participant. Proposal offered to the UN Secretary General Boutros Boutros Ghali during their formal introduction on the 4th of June 1996. Presentation and workshop: NGO Conferences on the 5th, 6th and 8th of June. Proposal further presented to: Mayor of Jerusalem Teddy Kollek; Members of the Wisdom Keepers; Prince Alfred of Luxembourg; Dr Hans Peter Durr, advisor to UN Secretary General, to name but a few.
20. Paris, France - 22-23 June 1996. Inter-Religious Congress "Unité n'est pas l'uniformité". Lama Gangchen and the Foundation were represented by Geshe Ngawang Sherab.
21. Westminster - London, England, the 26th of June 1996. On the occasion of a private meeting and discussion with the Bishop of London, Richard Chartres.
22. Rome, Italy, the 27th of June 1996. On the occasion of a private reception with Rabbi Elio Toaff, President of the Italian Jewish Community.
23. Sao Paulo, Brazil, 2nd Ecological Ecumenical Meeting at Hebraica Club on the 16th July 1996. Attended by Rabbi Michel Leipzigner of Lar Golda Meir; Fabio Feldman, Environmental Secretary for Sao Paulo; Roberto Smeraldi, Friends of the Earth International; José Mario Brasiliense Carneiro of the Congregation Emmanuel; Mr Pierre Weil of the Peace University; Luciana Ferraz of the Brahma Kumaris; Father Jose Bizon of the Casa da Reconciliação; Kaká Werá Jecupé, indigenous people's representative.
24. Santiago Chile, 29th to the 30th July 1996. Creation and inauguration of a local Spiritual Forum for World Peace, on the 29th July 1996, convening monthly. Coordinated by Geraldo Gonzales Cortes of the UN Population Agency, the forum is composed of:- Rabbi Esteban Vegahazzi and his wife, Anna; Mario Sañartu, Jesuit priest; Mr Figueroa,

- Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.
25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbyterian; Pastor Juan Gatinoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.
26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.
27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.
28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.
29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.
30. Lahore - Pakistan, 1<sup>st</sup> of December 1996. The Proposal was distributed on the occasion of the 1<sup>st</sup> International Holistic Medical Congress, on World AIDS Day.
31. Colombo, Sri Lanka, 29<sup>th</sup> of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.
32. New Delhi, India, from the 21<sup>st</sup> to the 25<sup>th</sup> of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.



33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.
34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1<sup>st</sup> of March 1997.
35. The Friends Meeting House, London, England, on Saturday the 1<sup>st</sup> of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.
36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.
37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.
38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.
39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.
40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village"- the Proposal was presented to the Mayor of Bagni di Lucca.
41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.
42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.
43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.
44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjold Meditation hall.
45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".
46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria

(Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative), Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistian Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.

47. Presidential Palace, Santiago, Chile, on the 10th of October 1997. Presented to Minister J.J. Brunner, Secretary General of the Chilean Government, during a private meeting, who subsequently brought the proposal to the attention of His Excellency the President of Chile.

48. Local Forum, Santiago, Chile, on the 12th of October 1997. Twenty-seven representatives of religious/spiritual organisations were present. Several projects have been initiated by the local forum, such as: the proposal for a peace television for Chile; the introduction of non-formal education into the existing educational system; and bringing the importance of the local spiritual forum to the attention of the Chilean Government.

49. UNIC, Buenos Aires, Argentina, on the 14th of October 1997. The second reunion for the United Nations Spiritual Forum for World Peace Proposal organized by the L.G.W.P.F. was chaired by Mr Angel Escudero de Paz, Director of UNIC-Argentina and Uruguay, in the presence of Lama Gangchen and representatives of Brahma Kumari; Orden Sufi Nagshlandi; Temple Chong Kuan (Buddhist); Jewish Community; Community of studies of the first Nations of America (Indigenous People); "Grupo de Contactos Alejandria" Humanistic Movement; Centro Sri Sathya, NGO Sanitaria (Spain).

50. Caracas, Venezuela, on the 29th of October 1997. Lama Gangchen was invited by the Catedra UNESCO for a Peace Culture' to present the Proposal during an inter-religious meeting at the Peace Monument to inaugurate the activities in preparation of the inter-religious and inter-cultural conference which is to be held in Caracas in April 1998.

51. Himalayan Healing Centre in Kathmandu, Nepal, from the 26th to the 28th of February 1998. On the occasion of the second International Congress on Alternative Medicines and Non-Formal Education, organised by the L.G.W.P.F. - in honour of Nepal's Year for Tourism O98 - with the high patronage of the Ministry for Tourism and Civil Aviation and the Baneshwor Lions Club, Nepal.

52. Caracas, Venezuela, Regional Inter-religious and Inter-Cultural Conference, 19th to 23rd of April 1998. Organized by UNESCO Chair - Planeta Libre for United Religions Initiative (URI), with the participation of 65 representatives from 17 different faiths and religious organizations

53. Gaunts House, England, Interfaith Conversations, 18th to the 23rd of June 1998. The five day event centered around panel discussions as well as prayers and meditations for World Peace. A Flag and peace pole ceremony with the World Peace Prayer Society (WPPS) was held with the participation of Sister Jayanti (Brahma Kumaris), Mrs Rabia Joyce Purcell (Commonwealth Parliament Ass.), Rabbi Cliff Cohen, Swami Saradananda, Rt Rev Christopher Budd (Bishop of Plymouth), Tii Antonio Chiriap (Shaman from the indigenous Shuar community of Pikiur in the Ecuadorian Amazon), Indarajit Singh (Hon Director of the Sikh organisations in UK and rep. at UN Assoc. Religious Advisory Council), Jehangir Sarosh (Zoroastrian co-chairman of the World Conference of Religions for Peace), Rev. Mother Catarina Boyer OSB (Catholic). A special world peace and prayer ceremony was held at Stonehenge to celebrate the summer solstice.

54. House of Lords, London, England, on the 17th of June 1998. Lama Gangchen was invited to speak about and present the work of the Spiritual Forum for World Peace to the seminar on "Policy, Ethics and Values" organised by the International Institute of Peace Studies and Global Philosophy, hosted by Lord McNair.

55. Belem, Brazil, Municipal Town Hall, on July 22nd 1998. Lama Gangchen was personally received by the Mayor of the City, Mr Edmilson Brito Rodrigues, who is very much interested in the project and in a collaboration of the city of Belem with the L.G.W.P.F. for a project on religious tolerance, peace and environmental awareness to be launched by the end of this year. The first public meeting in Belem was attended by approx. 200 participants from various faiths, peace organizations, environmentalist groups, indigenous people's representatives and religious institutions.

56. Rio de Janeiro, Brazil, SESCE conference hall, July 25th 1998. The meeting was organised in collaboration with ISER and URI (United Religions Initiative). The opening speech was delivered by the United Nations Representative, Dr Aurilio Ruiz Minagorre, who was very appreciative and supportive of this initiative. Representatives of various indigenous tribes from the Amazon, of more than 12 religious faiths and various peace initiatives actively participated.

57. Brasilia, Brazil, July 29th 1998. In Brasilia Lama Gangchen had private meetings with the Secretary for Human Rights at the Ministry of Justice, Dr Jose Gregori, and with the Governor of the Federal District, Cristovam Buarque, who warmly welcomed all his peace projects and requested him to extend his activities to Brasilia.

58. Florianopolis, Brazil, at the State Bank of the State of St Catarina, July 31<sup>st</sup> 1998. The third local forum meeting



- was held with the participation of 14 religious representatives, environmental associations and the non-violence movement; 150 people participated in the public meeting.
59. Sao Paulo, Brazil, at the Hebraica, August 2nd 1998. The fourth annual meeting for the Spiritual Forum for World Peace was held at the Hebraica in Sao Paulo dedicated to the 50th anniversary of the Universal Declaration of Human Rights. The organizational meeting was attended by 60 members of 18 different faiths.
60. Sao Paulo, 9th World Congress of IAEWP, August 3rd to the 7th 1998. The Proposal was warmly received as a contribution towards the development of international peace education for a culture of Peace.
61. Sao Paulo, Legion of Goodwill, Rio de Janeiro August 8th 1998. Lama Gangchen was invited to the annual celebrations of LGW, attended by over 1500 people. The president of this international UN affiliated NGO, Jose Piava Netto, offered support and active collaboration in the Proposal.
62. Santiago, Chile, ECLAC, August 11th 1998. Lama Gangchen had a private meeting with the Executive Secretary of ECLAC, Dr Jose Antonio Ocampo for discussing future potential for the realization of the proposal.
63. Santiago, Chile, August, 14th 1998. Private meeting with the Bishop of Santiago, Francisco Javier Errazuriz, to discuss the Proposal.
64. Santiago, Chile, August 15th 1998. Lama Gangchen attended the eighteenth meeting of the local spiritual forum in which specific projects for a Chilean Peace Television, peace education projects etc. were concluded.
65. Olinda, Brasil, Society of Artists and Workers, on the 17th and 18th of August 1998. Meeting with the Abbot of the Benedictine Monastery of Olinda, and the Mayor of Olinda.
66. Paris, France, UNESCO, on the 23rd of September 1998. Lama Gangchen met with UNESCO's Director General, Federico Mayor-Zaragoza and presented him with the Proposal.
67. London, England, House of Lords, on the 28th of September 1998. Lama Gangchen was invited back to a special meeting of the forum on "Policy, Ethics and Values" which saw the launch of the All Party Parliamentary Group for Peace and Reconciliation and the launch in the United Kingdom of a local chapter of the Spiritual Forum for World Peace, working in association with the International Institute of Peace Studies and Global Philosophy and the Multifaith and Multicultural Mediation Service.
68. Monastery of Saint Giovanni, Parma; and Monastery of Saint Anselmo, Rome, Italy, on the 3rd and 6th of October 1998. During a Hindu-Christian interfaith conference "People of Peace in a World of War", Lama Gangchen presented the Proposal and took part in a panel discussion.
69. Vatican, Rome, on the 7th of October 1998. Lama Gangchen personally presented the Proposal to H.H. Pope John Paul II.
70. New York, USA; 4th of November 1998. An original copy of the Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was presented to Mr Alfredo Sfeir-Younis, Special Representative of the World Bank to the United Nations.
71. United Nations, New York, USA, November 5th 1998. A Solution for the Third Millennium - a "Golden Book" of the Proposal for the creation of a permanent spiritual forum for world peace at the United Nations translated into nine languages, with a full report of its activities from 1995 -1998, was presented to the Assistant Secretary General of the United Nations, Mrs Sorensen, for the Secretary General Mr Kofi Annan.
72. United Nations, New York November 18th 1998. On the occasion of the Unveiling of a lifesize elephant sculpture gifted to the United Nations by three elephant countries, namely: Kenya, Namibia and Nepal, received by Secretary General, a peace Sand mandala featuring traditional religious and spiritual symbols for global peace and harmony, as emphasised in the "United Nations Spiritual Forum for World Peace". Was presented to the United Nations, and received by Mrs Sorensen for the Secretary General.
73. National Council of Churches in Australia, Sidney, Australia, 25th of November 1998. This first meeting for the proposal of a United Nations Spiritual Forum for World Peace in Australia, was attended by some fifty religious leaders, representatives of peace organizations, as well as indigenous and environmental care organizations; namely: Bishops of the Armenian Church, Quakers, Bahai, Marthamine Church and United Churches of Australia; the Buddhist Council and the Buddhist Federation of Australia; Muslim Women's Association; Director of the National Council of Churches of Australia; World Council of Churches, and so forth.
74. World Buddhist Hindu Solidarity Foundation, Kathmandu, Nepal, 10th of March 1999.
75. Residence of H.E. The Right Honorable Prime Minister of Nepal, Kathmandu, Nepal, 11th of March 1999. During a meeting with His Excellency the Prime Minister of the Kingdom of Nepal, Mr G.P. Koirala and thirty Ministers and Members of Parliament, Lama Gangchen presented the Prime Minister with the Millennium Peace Award, and discussed the proposal.
76. Rotary Club of Colli Briantei, Italy, on the 16th of March 1999. Inter-religious dialogue with representatives of Islamic, Catholic, Jewish, Buddhist traditions.
77. United Nations Earth Day Celebrations, New York, USA; 20th of March 1999. On the occasion of the ringing of

the Peace Bell by Lama Gangchen, the proposal was presented to the Canadian and Iranian Ambassadors to the United Nations.

78. Lions Club, Asti, Italy; 15th of April 1999. "Cultures, Races and Minority Religions" panel discussion to encourage inter-religious dialogue and awareness among cultures, during which the proposal was presented and received unanimous support as a positive solution.

79. Abbey of Chiaravalle, Italy; April 1999. Christian-Buddhist ecumenical dialogue organised by the Abbott of the ancient Cisterian Monastery of Chiaravalle and a group of Buddhist monks, representing Lama Gangchen, during which the proposal was presented.

80. Unesco Headquarters, Paris, France; 22nd to 24th of April 1999. The proposal was presented as part of a symposium organised by the International Association of Educators for World Peace and the Council on Human Rights and Religious Freedom under the heading "Mutual Respect and Cultural Dialogue for Peace".

81. Loano, Italy; 24th of April 1999. The proposal was presented to the Mayors of Francheville and Loano, Archbishop Monsignor Giuseppe Pittau, on the occasion of the twinning of the two cities. Lama Gangchen was the guest of honour and received Honorary Citizenship in gratitude for his dedicated efforts for peace and reconciliation worldwide.

82. Crespi Japanese Bonsai, Parabiago, Italy; 25th of April 1999. "Meetings between East and West" conference, during which the prospects of the proposal were discussed by Lama Gangchen and Monsignor Francesco Fumagalli.

83. Université Libre des Sciences de l'Homme, Paris, France; May 1999. Public presentation of the proposal to the university board in Madrid, Spain.

84. The Hague, Holland; 11th to 15th of May 1999. Public presentation of the proposal during the "Hague Appeal for Peace" conference. The proposal was further personally presented to HRH Queen Noor of Jordan and Jose Ramos Horta, Nobel for Peace. A special Interfaith meeting of prayer and meditation was held at the historical synagogue of the Hague, organised by Rabbi Awraham Soendorp, President of the United Nations of Youth Foundation and P.N. Bawa Jain, Director of the Interfaith Centre of New York, USA, with participants from Buddhist, Catholic, Hindu, Jain, Jewish, Brahma Kumari and Sufi traditions.

85. Crans Montana Forum, Switzerland; 24th to 27th of June 1999. 10th international anniversary meeting, which included a special section dedicated to the "Holy Year 2000" during which the proposal was discussed, including the participation of Mr Shimon Shetreet, Hebrew University of Jerusalem; Rector dalil Boubakeur, Institute of the Mosque, Paris, France; Monsignor Richard Mathes, Charge of the Holy See in Jerusalem. The Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was given to all participants to the Forum.

86. NGO Conference on the "Role of NGOs in the 21<sup>st</sup> Century", Seoul, S. Korea, 10 to 14<sup>th</sup> of October, 1999. Presentation of a workshop on the creation of Spiritual Forum with the participation of Korean, Theravada and Mahayana buddhism, Christian, Jewish, Hindu, Islam and Brahma Kumaris representatives as well as a group representing youth. Full support for the project was received by H.S. Shah Sufi M.N. Alam, President, World Spiritual Assembly.

87. Tiberis, Israele, October 1999.

88. Rotary Club, Milan, Italy, October 1999. Interreligious Round Table discussion centred on the Spiritual Forum theme, chaired by Monsignor Fumagalli.

89. United Nations Headquarters, New York, USA; 21<sup>st</sup> of October 1999. "The Spiritual work of the United Nations: Building a planetary consciousness" discussion on the evolution of the proposal's effective implementation. Keynote presentations were made by Alfredo Sfeir-Younis, World Bank Special Representative to the UN; Rev. Deborah Moldow, Executive Director, World Peace Prayer Society; Luciano Meira, Executive Director, Legion of Goodwill; Dr Nina Meyerhof, Children of the Earth.

90. Comiso, Ragusa, Italy; November 1999; at the former Nato base transformed into a refugee camp for 10.000 Kosovans. On the occasion of the 10th International Peace Education Congress with the Lama Gangchen World Peace Foundation as a representative of spirituality in education.

91. Millennium Celebrations at Borobudur Stupa, Indonesia; December 31 - Space Training 1999. Lighting of 100.000 peace candles and peace prayers dedicated to the success of a Spiritual Forum at the United Nations in the new millennium, with the participations of international organisations.

92. Lions Club, Milan, Italy; on the 10th of January 2000. Round Table discussion on inter-religious dialogue, with the participation of Don A. Casolo Diagoni; Father Fantini, Russian Orthodox Church; Lama Gangchen, Western Tibetan Buddhism; Alu Schuetz, Islamic Union Community; Li Fiano, President, Hebraic Community of Milan. The proposal was well received and seen as a truly positive solution.

93. Milan, Italy; 15th of January 2000. Discussion with the Representative of "Documentation for Religions" organization, Milan, as to the prospects of the proposal and possible collaboration in Italy.

94. Graz City Hall, Austria; 30th of January 2000. Meeting with Alfred Stingl, Mayor of the City; a dedicated



- promoter of local interfaith dialogue, has built several temples of different religious traditions in the city.
95. Kathmandu, Nepal, 12th to 13 February 2000. LGWPF Fourth International Congress on Alternative Medicines, Non-Formal Education and the proposal for the creation of a UNSFWP. Prospects for the development of the proposal were discussed by several representatives of different organizations, such as: Prof Charles Mercieca, President, International Association of Educators for World Peace, USA; Phakk Boosoong, Dhammakaya Foundation, Thailand; Dr Nina Meyerhof, Children of the Earth, USA; Cristina Arismendy, UNFPA, India; Prof. B.R. Thapa, Nepal Institute of United Nations and UNESCO, and others; as well as members of the Nepalese Government and the Royal Committee.
96. Dhammakaya Foundation, Thailand; 21<sup>st</sup> of February 2000. Special meeting with the Venerable Abbot and Vice-Abbot of Dhammakaya Foundation with Ben Shalom, Jubillennium; to give active collaboration for the support of the proposal.
97. United Nations, Vienna, Austria; 20<sup>th</sup> of March 2000. The proposal was presented to participants and members of the press, on the occasion of the ringing of the Peace Bell, as well as to Austrian Airlines on the occasion of the presentation of the "Peace Messenger 2000" Award to the airline company by the Lama Gangchen World Peace Foundation.
98. Dhammakaya Foundation, Thailand; 22<sup>nd</sup> and 23<sup>rd</sup> of April 2000. Earth Day Celebrations and Inauguration of the Dhammakaya Cetiya, with over 200.000 Buddhist participants. A special "International Buddhist Forum" meeting was held for the support of the UNSFWP, joined by Buddhist representatives of all main schools of Buddhism from over ten nations.
99. Riccione, Italy 1st May 2000. Italian Yoga Federation, "Science and Spirituality towards the third millennium". UNSPFWP panel discussion, Father Maximilian Mizzi, Intern. Franciscan Center for Inter-religious Dialogue, Assisi; Swami Veda Bharati, India, Geshe Phende Tibet, Dr Marco Margnelli, Italy.
100. UNSPFWP Madrid, Spain, 4th May 2000. Mr Javier Solis, Ambassador of Costa Rica in Spain, accepts the position of Honorary President of the Spanish Forum in support of the proposal.
101. 9th Annual LGWPF Congress, Madrid, Spain, 6<sup>th</sup> May 2000. Public appeal for the proposal and the UNESCO program for a Culture of Peace.
102. Albagnano Healing Meditation Center, Italy, 9<sup>th</sup> May 2000. Prayer for the realization of such a forum for the benefit of World Peace by representatives from Thailand, Taiwan and Tibet/ China of the three major schools of Buddhism, Theravada, Mahayana, and Vajrayana.
103. Vesak Celebration, Florence, Italy, 27/28 May 2000. Organized by the Italian Buddhist Union (UBI), the proposal was presented to participants.
104. Albagnano Meditation Centre, Italy, 3rd June 2000. Prayer for the realization of such a forum for the benefit of World Peace by H.H. Trijang Rinpoche, H.E. Gonsar Rinpoche, Rabten Rinpoche, Mr Alfredo Sfeir-Younis, and over 200 participants.
105. Presentation to Hon. Marco Zacchera, Chamber of Deputies, Verbania, Italy, 12th June 2000.
106. IAERP World Congress, London, England, 14-18 June 2000. UNSPFWP was discussed as an important contribution to World Peace during the opening celebrations on June 14th.
107. State of the World Forum, 9th September 2000, New York, USA. Special section of the three day Forum is dedicated to the discussion on the realization of the proposal: "Making the World Spiritual Forum a Reality: a road map for Action".
108. Rotary Club, Beijing, China, meeting at Kempinski Hotel, 12th September 2000. The proposal was presented the Club members and diplomats.
109. "Religions for Peace in the Spirit of Assisi", Appeal for Peace to the City of Milan, 24th of October 2000. Organized by the Center for Documentation of Religions, Cardinal Martini, Rabbi Serat from Paris, Lama Denis from France and Shah S. Represented the panel discussion, all different religious representatives of Milan constituted the peace appeal, signed in public and handed over to the Mayor of Milan. The proposal was presented to representatives of different faiths.
110. World Conference for Religions and Peace, Milan, Italy, 25th October 2000. Held a meeting opening the possibility for creating an office in Milan. The proposal was presented to the representatives.
111. International Federation of Human Rights, National Congress, Caserta, 27/28 October 2000. The proposal received great interest from a large audience.
112. Chung Hua, Taiwan, 8th November 2000. Second meeting with the Mayor of the City, who expressed great interest in the proposal.
113. Chiayi, Taiwan, 9th Nov 2000. Public Peace Culture event during which the Mayor of the City received the proposal and together with Lama Gangchen light a peace light for World Peace.
114. Taichung, Taiwan, 11th Nov 2000. Public Peace Culture event in the stadium, attended by all major

- government officials of the city, including the Mayor of the City. The proposal was read in public.
115. Taipei, Taiwan. Private meetings with Party spokesman and members, who showed great interest in the UNSPFWP and some of whom joined.
116. Kaushung, Taiwan. Private meeting and Public Peace Culture event, 16th Nov. 2000, on both occasions the Mayor of the city and City council members expressed great support for the proposal as contribution towards world peace.
117. Tauyuan, Taiwan, City Council Meeting, 17th November 2000. City Council Members warmly welcomed the initiative.
118. Paris, UNESCO, France. Conference on "Unity in Diversity", celebrating the 25th anniversary of the European Buddhist Union, organized in collaboration with the United Religions Initiative, 18/19 November 2000.
119. Madrid, Spain, First International Conference for a Culture of Peace, 11-13 December 2000.
120. Sao Paulo, Brazil, 11th January 2001. UNSPFWP meeting with over 40 representatives of different faiths, discussing further development of the project in Brazil.
121. United Nations, ECLAC, Santiago Chile, 23rd January 2001. Five year commemoration meeting held in the same hall where it was first launched on June 8th 1995. The meeting was chaired by Jose Antonio Ocampo, Executive Secretary of CEPAL, Heins Petrus, Alfredo Sfeir-Younis representative of the World Bank to the United Nations in Geneva; Gerardo Gonzales, Project Director, Lama Gangchen and representatives of different faiths.
122. Dhammakaya Foundation UN-NGO, Thailand, 9th February 2001. Lama Gangchen and Alfredo Sfeir-Younis meeting with Ven. Abbot and representatives of DKF for future collaboration on the proposal.
123. 5th International Congress "The Role of Spirituality in the New Millennium", Kathmandu, Nepal, 25th February 2001. Presentation of the Proposal.
124. Lumbini Development Trust, Lumbini, Nepal, 28th February 2001. Presentation of the Proposal for collaboration.
125. International Interfaith Center, Oxford, UK, 16-18 March 2001. More than seventy people from about 50 organizations gathered mainly focusing on the issues of inter-ethnic and inter-religious conflicts, the proposal was presented and considered.
126. World Citizen Assembly 2001, Grand Hotel, Taipei, Taiwan, 30 March - 3 April, 2001. International meeting of United Nations NGO, Cultural Celebration and ringing and signing of the Peace Bell at the Taipei Stadium.
127. Presidential Palace in Taipei, Taiwan, 3rd April 2001. Given to Vice President of Taiwan.
128. Beijing, China, 24 August 2001. Read spiritual forum proposal with Lama Nyompa and Chaulin Monk.
129. Conference on Spirituality in Tourism, Assisi, Italy, 13-17 October 2001. In the footsteps of St. Francis.
130. World Peace Praying Association, Taipei, Taiwan, 17 November 2001. First Annual Conference towards the creation of a Spiritual Forum for World Peace at the United Nations, Charles Mercieca.
131. Villadossola, Italy, 24th January 2002. Inter-religious forum on "Different roads towards the path of Peace".
132. World Social Forum, Porto Alegre, Brazil, from 30th January to 5th February 2002. 51,300 special guests from every corner of the world to attend the World Social Forum, LGWPF participated in Panel on Inter-religious dialogue presenting the Proposal.
133. Vishwa Shanti Vihar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.
134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAERP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.
135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.
136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31<sup>st</sup> World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.
137. Albagnano, Italy 3 May & Tashi Delek Space, Milan, Italy, 4th May 2003. Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN. Presentation of the proposal to a large gathering of different Buddhist representatives, Ambassadors, and other religious representatives.
138. Verbania-Pallanza, Italy 16-18 May 2003. 13th World Congress of the International Association of Educators for World Peace.
139. SESC Pompeia, Sao Paulo, Brazil, 19th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the



- International recognition of the Day of Vesak by the UN.
140. United Nations, ECLAC, Santiago, Chile, 26th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.
141. Presented to H.E. The Ambassador of Royal Kingdom of Thailand, Santiago, Chile 30th June 2003.
142. Athens, Greece, 22nd July 2003. Event for Culture, Education and Environmental Protection in collaboration with the Hellenic Academy of Science and Research.
143. Brazil, Petropolis, Crystal Palace, 8th October, 2003. Rotary Club of Imperial City.
144. Milan, Italy, 13th November 2003. Associazione Etica e Comunicazione.
145. Chateau de Bossey, Geneva, Switzerland, 8th to 12th May 2004 Workshop. Volunteers for a new Partnership Committee, which will steer the project in its coming stages; they had links to 6 world religions and 6 international interfaith organizations, including the LGWPF. They are in the process of drafting a new collective proposal aimed towards the creation of a spiritual forum for world peace at the United Nations.
146. Villa Giulia-Pallanza, Verbania, Italy 28th to 30th of May 2004. On the occasion of the Second World Congress "Verbania 2004" on Integrated Traditional Medicines for Better Health.
147. Quito, Ecuador, 11 September 2004, City Museum. On the occasion of the exhibition of the sacred Buddha relics.
148. Caracas, Venezuela, Central University of Caracas, Botanic Garden, 18 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
149. Caracas, Venezuela, University of Simon Bolivar, 21 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
150. Porto Seguro, Brazil, 6 October 2004.
151. Vientienne, Laos, 7 March 2005. At the Wat Ongtu Mahavihar the proposal was presented to the Ven High Priest of Laos.
152. Hanoi, Vietnam, 10 March 2005. At the Buddhist Society of Vietnam the proposal was presented and discussed with the president Ven. Hoa Thien Pho Tue.
153. Chateau de Bossey, Geneva, Switzerland, 2 to 5th May 2005. Second Partnership Committee Meeting.
154. Milan, Italy, 6th of May 2005. Inter-religious meeting held on the occasion of the Buddhist Festival of Vesak.
155. III World Congress "Verbania 2005": Peace Environment for Your Health, June 3rd -5th 2005, Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy. Speaking about Lama Gangchen's proposal during the Congress, H.E. Hernan Escudero Martinez, Ambassador of Ecuador to the United Nations in Geneva, Switzerland, Chairman of the Executive Committee of the programme of United Nations High Commissioner for Refugees (UNHCR), and Vice-president of the 61<sup>st</sup> session of the Committee of Human Rights on behalf of GRULAC (Latin America and Pacific Regional Group), has pledged his support to bring the proposal to the General Assembly for consideration together with other United Nations Member States.
156. Mongolia, Ulan Bator, 28.9.2005. Lama Gangchen was invited to conduct the inaugural prayer ceremony for a 17m high Buddha statue donated to the country by Guru Deva Rinpoche. The Ceremony was presided over by H.E. the Prime Minister Elbegdorj and H.E. The Environment Minister of Mongolia Barsbold.
157. Varese, Italy, Rotary Club, 9 January 2006.
158. Kathmandu Nepal, Feb. 2006. Meeting with H.E. The Minister of Finance Mr. Roop Jyoti, at his Ministry office.
159. Milan, Italy, 21 March 2006. Participation in the founding of the inter-religious association, Religions in Milan.
160. Hang Zhou, China, 12-16 April 2006. Participation in the "First World Buddhism Forum" that promoted "a harmonious world beginning in the mind", just as the proposal promotes "inner peace is the most solid foundation for world peace". I was a rich occasion to share the proposal with several prominent participants, such as Mr. Ye Xiao Wen, Minister for Religious Affairs and others.
161. Tortona, Italy, 29 April 2006 Tortona Religione: Verso una civiltà dell'amore. Inter-religious Conference, Religion towards a world of Love. Roundtable with: Don Giovanni D'Ercole Italian Gen. Secrtray of the Vactican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)
162. IV World Congress "Verbania 2006" Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.
163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations
164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.

## CHRONOLOGICAL LIST

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165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of an inter-religious event in Hong Kong.
166. Milan, Italy, 27 Oct. 2006. Meeting Mr. Romiti, the president of the Italia-China Association.
167. Sao Paulo, Brazil, Government of the State of Sao Paulo, Secretary of Justice and Defense of the citizens. 16 November 2006. Meeting with Evana Beiguelman Kramer discussing about the common aims and mutual collaborations with regards to the initiative of the secretariat to set up an inter-religious forum for a culture of peace and the freedom of believe in Sao Paulo and about the proposal.
168. Formal Partnership Committee meeting at Chateau de Bossey towards the creation of a permanent spiritual forum for world peace at the UN, Geneva, Switzerland May 2007
169. UN Vesak, Bangkok, Thailand 2007.
170. Xian Dialogue, China, 10-11 October 2007, HRH Prince Carlos de Bourbon de Parme, Former Prime Minister Ruud Lubbers.
171. Guayaquil, Ecuador, Clima Latino, Mayor of Guayaquil Jaime Nebot, Osvaldo Canzani, IPCC Nobel Prize Laureat 2007, 15 October 2007.
172. Quito, Ecuador, at Clima Latino, President of Ecuador, Rafael Correa, and also the Vice President Mr. Lenin Moreno 17 October 2007.
173. Rio de Janeiro, Brazil, at San Benton on 29 November 2007, private meeting with San Clemente, Seniro Abbor of the oldest church of Brazil.
174. Chateau de Bossey, Geneva-Switzerland January 2008. Interreligious consultation to develop a consensual proposal for a United Nations "Decade for Interreligious Dialogue and Cooperation for Peace", which brought together representatives of all major interreligious organisations worldwide as well as Member State representatives and ambassadors, organised by the Partnership Committee.
174. Vesak Celebrations with the exhibition of the Holy Buddha relics from Sri Lanka in Milan, Torino and Belvedere Langhe, Italy.
175. Hanoi Vietnam 13-17 May 2008, United Nations Vesak Day Celebrations.
176. Kuala Lumpur Malaysia, 18th International IAEWP congress Oct. 28-31 2008.
177. Feb 2009 President of the Republic of Nepal, H.E. Dr. Ram Jaran Yadav.
178. The Hague, Holland 18-19 March 2009, "Cultural Diversity as catalyst for citizenship, creativity and communication, organized by the Foundation China-Europe Dialogue & Exchange for Sustainable Development.
179. II World Buddhist Forum hosted at the Lingshan Buddha Palace in Wuxi, China and Taipei, Taiwan 26 March to 2 April 2009.
180. Vesak Milan, 5 May 2009.
181. Brazil Sao Paolo, Private Reception on 26 November 2009 with Maria da Silva, Minister for Environment and many honorable guests
182. Italy, Monza, Teatrino di Corte di Villa Reale, 6 May 2010  
Interreligious conference ?In Search for meaning: Environment and Ethics: different religious approaches and juxtapositions? organized by Centro di Etica Ambientale in collaboration with the Region of Lombardy.
183. Vesak Milano with inter-religious prayer, KLG, May 2010
184. Nepal Kathmandu 4 March 2011  
Presented to H.E. Ambassador of Bangladesh in Nepal. Mr. Neem Chandra Bhowmik  
On the occasion of receiving the Atisha Gold Medal Peace Award from Ven. Suddhananda Mahathero presented in Dhaka on occasion of the inauguration of a large Standing Buddha Statue on Feb 23. 2011
185. Sao Paolo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog  
With the presence of the Secretary of Justice of Sao Paolo Mrs. Eloisa Arruda and 34 representatives of different faiths and 108 participants dedicating for victims of the Fukushima Nuclear disaster and for a resolution towards abandoning Nuclear Power
186. Vesak Kunpen Lama Gangchen, 12 May 2011 Inter-religious Prayers dedicated for World Peace, Milan, Italy
187. Vesak 2012 - Inter-religious Prayers dedicated for World Peace, Albagnano Healing Meditation Centre, Italy

Lama Gangchen hopes that the Proposal for a Permanent United Nations Spiritual Forum for World Peace can be a solution both for now and towards creating a culture of peace in the third millennium!



## UNITED NATIONS

In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International Organisation to draw up the United Nations Charter. The organisation officially came into existence on the 24th of October 1945, when the Charter has been ratified by China, France, the Soviet Union, the United Kingdom, the United States and a majority of other signatories. United Nations Day is celebrated on the 24th of October.

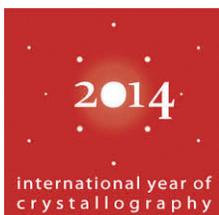
UN Days, Weeks and Years - International Days and Weeks Since the early days of the United Nations system, the UN has established a set of Days and Weeks (as listed below), Years and Decades to help focus the world on the issues in which the UN has an interest and commitment. The UN calls on Member States and other organizations to mark these days in ways which reflect their priorities.

Sometimes the promotion of a specific day is led by a specific UN agency or programme, for example the World Health Organization (WHO) leads World Health Day and World No-Tobacco Day, UN Educational Scientific and Cultural Organization (UNESCO) leads World Water Day and International Literacy Day, UN Environment Programme (UNEP) leads World Environment Day etc.

Some UN agencies also have their own international days (e.g. WHO's World TB Day and UNESCO's World Philosophy Day), established and promoted by the agency but not designated by the UN General Assembly for the full UN system. While equivalent in purpose, the following list does not include agency-specified days.



2014 International Year of Family Farming



2014 International Year of Crystallography

United Nations

A/RES/66/222



General Assembly

Distr.: General  
28 March 2012Sixty-sixth session  
Agenda item 25

## Resolution adopted by the General Assembly on 22 December 2011

[on the report of the Second Committee (A/66/446)]

### 66/222. International Year of Family Farming, 2014

*The General Assembly,*

*Recalling* resolution 16/2011 adopted on 2 July 2011 by the Conference of the Food and Agriculture Organization of the United Nations at its thirty-seventh session,<sup>1</sup>

*Recalling also* General Assembly resolution 65/178 of 20 December 2010 on agriculture development and food security,

*Noting* the Declaration of the World Summit on Food Security,<sup>2</sup> adopted on 18 November 2009, expressing, inter alia, support for the special needs of smallholder farmers, many of whom are women,

*Recalling* Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries and General Assembly resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006 on the proclamation of international years,

*Affirming* that family farming and smallholder farming are an important basis for sustainable food production aimed at achieving food security,

*Recognizing* the important contribution that family farming and smallholder farming can play in providing food security and eradicating poverty in the attainment of the internationally agreed development goals, including the Millennium Development Goals,

1. *Decides* to declare 2014 the International Year of Family Farming;
2. *Invites* the Food and Agriculture Organization of the United Nations, mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to facilitate the implementation of the International Year of Family Farming, in collaboration with Governments, the United Nations Development

<sup>1</sup> See Food and Agriculture Organization of the United Nations, *Report of the Conference of FAO, Thirty-seventh Session, Rome, 25 June–2 July 2011* (C 2011/REP).

<sup>2</sup> Food and Agriculture Organization of the United Nations, document WSFS 2009/2.

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A/RES/66/222

Programme, the International Fund for Agricultural Development, the Consultative Group on International Agricultural Research and other relevant organizations of the United Nations system, as well as relevant non-governmental organizations, also invites the Food and Agriculture Organization of the United Nations to keep the General Assembly informed of progress made in this regard, and stresses that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the implementing agency should be met from voluntary contributions;

3. *Encourages* Member States to undertake activities within their respective national development programmes in support of the International Year of Family Farming.

*91st plenary meeting  
22 December 2011*

United Nations

A/RES/66/284

**General Assembly**Distr.: General  
12 July 2012Sixty-sixth session  
Agenda item 14**Resolution adopted by the General Assembly on 3 July 2012***[without reference to a Main Committee (A/66/L.51 and Add.1)]***66/284. International Year of Crystallography***The General Assembly,*

*Recalling* Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries and General Assembly resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006 on the proclamation of international years,

*Recognizing* that humankind's understanding of the material nature of our world is grounded, in particular, in our knowledge of crystallography,

*Stressing* that education about and the application of crystallography are critical in addressing challenges such as diseases and environmental problems, by providing protein and small molecule structures suited for drug design essential for medicine and public health, as well as solutions for plant and soil contamination,

*Considering* that the impact of crystallography is present everywhere in our daily lives, in modern drug development, nanotechnology and biotechnology, and underpins the development of all new materials, from toothpaste to aeroplane components,

*Considering also* the significance of the scientific achievements of crystallography, as illustrated by twenty-three Nobel Prizes awarded in the area, and that crystallography is still fertile ground for new and promising fundamental research,

*Considering further* that 2014 marks the centenary of the beginning of modern crystallography and its identification as the most powerful tool for structure determination of matter,

*Being aware* that 2014 provides an opportunity to promote international collaboration as part of the sixty-fifth anniversary of the founding of the International Union of Crystallography,

*Noting* the broader welcome by the crystallographic community worldwide of the idea of 2014 being designated as the International Year of Crystallography,

*Recognizing* the leading role of the International Union of Crystallography, an adhering body of the International Council for Science, in coordinating and

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A/RES/66/284

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promoting crystallographic activities at the international, regional and national levels around the world,

1. *Decides* to proclaim 2014 the International Year of Crystallography;

2. *Invites* the United Nations Educational, Scientific and Cultural Organization, mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to facilitate implementation of the International Year of Crystallography, in collaboration with Governments, the International Union of Crystallography and its associated organizations throughout the world, relevant organizations of the United Nations system, the International Council for Science, as well as other relevant non-governmental organizations, also invites the United Nations Educational, Scientific and Cultural Organization to keep the General Assembly informed of progress made in this regard, and stresses that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the lead agency should be met from voluntary contributions, including from the private sector;

3. *Encourages* all Member States, the United Nations system and all other actors to take advantage of the International Year of Crystallography to promote actions at all levels aimed at increasing awareness among the public of the importance of crystallography and promoting widespread access to new knowledge and to crystallography activities.

*121st plenary meeting  
3 July 2012*

United Nations

A/RES/65/5



## General Assembly

Distr.: General  
23 November 2010

Sixty-fifth session  
Agenda item 15

### Resolution adopted by the General Assembly

[without reference to a Main Committee (A/65/L.5 and Add.1)]

#### 65/5. World Interfaith Harmony Week

*The General Assembly,*

*Recalling* its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

*Recognizing* the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

*Recalling with appreciation* various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative "A Common Word",

*Recognizing* that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;
2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;
3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one's neighbour or on love of the good and love of one's neighbour, each according to their own religious traditions or convictions;
4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

34th plenary meeting  
20 October 2010

Please recycle

10-51284





THE SECRETARY-GENERAL

20 January 2011

Excellencies and Friends,

I wish to draw your attention to a decision taken recently by the General Assembly, which I believe has a unique, historical and unprecedented potential to promote the healing of interfaith tensions in the world. These tensions themselves constitute one of the world's greatest challenges.

On 20 October 2010, the General Assembly adopted by consensus resolution A/65/5 entitled "World Interfaith Harmony Week". The initiative is based on the inclusive yet spiritually essential foundation of "Love of God and the Neighbour and Love of Good and the Neighbour".

At a time when the world is faced with many simultaneous problems – security, environmental, humanitarian and economic – enhanced tolerance and understanding are fundamental for a resilient and vibrant international society. There is an imperative need, therefore, to further reaffirm and develop harmonious cooperation between the world's different faiths and religions.

The resolution "encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during the first week of February" – proclaimed the World Interfaith Harmony Week – "based on Love of God and Love of Neighbour or on Love of the Good and Love of one's Neighbour, each according to their own traditions and convictions".

I lend my full support to this call and we, at the United Nations, are proud to be the platform for its launch. The Hashemite Kingdom of Jordan and His Majesty King Abdullah II Bin Al-Hussein are owed a great debt of gratitude and thanks for their continuing efforts to advance and sustain the promotion of interreligious harmony and world peace.

Finally, while recognizing the call of the General Assembly to be entirely voluntary, my hope is that it will, nonetheless, find the broadest possible observance among Member States of the United Nations.

Yours sincerely,

  
BAN/Ki-moon



## World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

I rejoice in the ever increasing number of meetings organised between the members of different spiritual traditions because I am convinced that interreligious dialogue can offer peace to each and every individual, as well as to the entire world. I also consider it particularly important that, in this day and age, organisations such as the United Nations and UNESCO are opening their doors to spiritual leaders. I am so pleased that the 65th session of the United Nations General Assembly unanimously adopted a resolution initiated by H.M. King Abdullah II of Jordan for World Interfaith Harmony Week which is annually observed during the first week in February.

What a blessing that this Week actively promotes peace and harmonious engagement between the world's spiritual traditions and religions. We celebrate each occurrence of the World Interfaith Harmony week at the stupa mandala of Borobudur, offerings lights and incense with prayers dedicated to the United Nations and all Member States. I sincerely hope that peace will emerge as the new «fashion» in this millennium, followed and desired by everyone! Many years ago, I left my monastery and the social status reserved in the east for reincarnated spiritual leaders to live in the west. I travel continuously propagating a message of inner peace, self-healing and environmental care. My principal spiritual practice is, in fact, based upon the development of inner peace. I have no knowledge or particular interest in politics; my only wish is to somehow contribute to the creation world peace. We are now in the era of kaliyuga, the age of the five degenerations. The inner worlds of both people and the planet are restless and angry; the elements of the container (the earth) and of the contents (living beings) are seriously imbalanced and polluted. In these times, negative emotions and mistaken viewpoints are prevalent, death arrives all too easily and the global situation is fragile and dangerous.

Throughout history, various secular educational systems have been developed which, in some ways, have proved to be inadequate or difficult to enact. There also exist already many peace structures and systems, which are wonderful, but unfortunately these alone are not sufficient to satisfy all the needs of living beings. For this very reason today, at the beginning of the third millennium, it is necessary for religious leaders to seriously assume responsibility for the future of humanity and the planet by uniting to resolve the innumerable problems which torment the XXI century. It is their responsibility, and that of every practitioner, to build a solid foundation that makes inner peace education available to all.



All spiritual traditions and religions are rich in educational methods to develop inner peace which, however, have no weight in our modern society. To rediscover these ancient peace teachings religious leaders have to present them in a new updated package - adapted to the mentality of the new generations. The development of inner peace is a fundamental necessity of human beings, like food, clothes, shelter... I am certain that the spiritual traditions can save humanity and contribute to the creation of world peace, by putting at the disposition of the planetary community their precious educational methods, after they are repackaged to adequately fulfil the needs of present day lifestyle.

Spiritual traditions can and should make constructive contributions to the harmonious organisation of this world, until the planet is a liveable place for all beings. The super accelerated changes that have deeply affected global society have induced a great number of people to search for peace, health and happiness in the wrong directions. It is the duty of religious leaders to show to them the correct path. They have to work together on areas of common interest, without losing their cultural and philosophical doctrine, to make available all the ideas of their spiritual tradition.

I believe that peace is the wish and objective of everyone - the essence of every religious tradition and the desire of all holy beings. I pray that the World Peace Buddha, Omniscient God, all the divinities and enlightened beings will help us to preserve our ancient inner science techniques, because peace education is the best opportunity we have to attain health and happiness for our children and the future generations of the third millennium.

**WORLD INTERFAITH  
HARMONY WEEK**  
The Official UN Week 1st Week of February



A promise is a promise:

Time for action to end violence against women.

“There is one universal truth, applicable to all countries, cultures and communities: violence against women is never acceptable, never excusable, never tolerable.” *Secretary-General Ban Ki-moon*

### Secretary-General's Message

As we commemorate International Women's Day, we must look back on a year of shocking crimes of violence against women and girls and ask ourselves how to usher in a better future.

One young woman was gang-raped to death. Another committed suicide out of a sense of shame that should have attached to the perpetrators. Young teens were shot at close range for daring to seek an education.

These atrocities, which rightly sparked global outrage, were part of a much larger problem that pervades virtually every society and every realm of life. Look around at the women you are with. Think of those you cherish in your families and your communities. And understand that there is a statistical likelihood that many of them have suffered violence in their lifetime. Even more have comforted a sister or friend, sharing their grief and anger following an attack.

This year on International Women's Day, we convert our outrage into action. We declare that we will prosecute crimes against women - and never allow women to be subjected to punishments for the abuses they have suffered. We renew our pledge to combat this global health menace wherever it may lurk - in homes and businesses, in war zones and placid countries, and in the minds of people who allow violence to continue.

We also make a special promise to women in conflict situations, where sexual violence too often becomes a tool of war aimed at humiliating the enemy by destroying their dignity.

To those women we say: the United Nations stands with you. As Secretary-General, I insist that the welfare of all victims of sexual violence in conflict must be at the forefront of our activities. And I instruct my senior advisors to make our response to sexual violence a priority in all of our peace-making, peacekeeping and peacebuilding activities.

The United Nations system is advancing our UNiTE to End Violence against Women campaign, which is based on the simple but powerful premise that all women and girls have a fundamental human right to live free of violence.

This week in New York, at the Commission on the Status of Women, the world is holding the largest-ever UN assembly on ending violence against women. We will make the most of this gathering - and we keep pressing for progress long after it concludes.

I welcome the many governments, groups and individuals who have contributed to this campaign. I urge everyone to join our effort. Whether you lend your funds to a cause or your voice to an outcry, you can be part of our global push to end this injustice and provide women and girls with the security, safety and freedom they deserve.

Ban Ki-moon





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## Lama Gangchen Peace Messages

*A happy mind is the most economic way of life*

*Always try to have a comfortable mind*

*Always try to have a relaxed mind*

*Breathe to relax your mind*

*Buddhism gives us courage in life, because it is a method for inner growth*

*Deal with your problems in a positive way*

*Delusions are our biggest enemies and not those who deluded us*

*Detachment means to be more at ease and less worried*

*Develop the compassion that you have inside*

*Develop your inner smile*

*Do not get attached to or reject anything, then everything will become clear*

*Do not be afraid to take responsibility for your own happiness*

*Do not deny suffering, try to recognize it*

*Do not let anger dominate you*

*Do not try to change your life, change your attitude towards life*

*Effort without perseverance is futile*

*Emptiness is full of bliss*

*Everything that is not offered is lost*

*Everything becomes easy if you have inner peace and mental space*

*Fear complicates every thing*

*Generosity gives meaning to life*

*Give happiness, only with happiness*

*Hope is a strong medicine for the body and mind*

*How to eliminate anger? By not letting your body, speech and mind become uncontrolled*

*Identify yourself with the solution and not with the problem*

*If we give a positive direction to our mind, people will come to us like friends to help us*

*If we wish to continue to experience happiness, we should continue to great positive causes*

*If you cannot benefit others at least try not to harm them*

*In order to help someone, it is necessary for that person to want to be helped*

*In the Absolute we are only one mind, one mental continuum*

*Inner blockages make you aggressive and create difficulties*  
*Inner peace is the best company you can have*  
*Inner peace is the best investment you can make*  
*It is not enough to be nice with people, we need to benefit them*  
*It is possible to liberate yourself from fear*  
*Keep your mind beautiful in every moment*  
*Learn how to use fully your mental space*  
*Make a commitment to not mix your mind with negativity*  
*Move towards the future with trust*  
*Obtaining inner peace is easy if you accept everything with patience*  
*Once you have solved a problem, do not forget to say "bye bye" to it*  
*Patience is the best virtue, there fore nothing is ever wasted*  
*Pay attention to what you do but remain relaxed*  
*Peace and bliss now and for ever*  
*Peace and compassion is always I fashion*  
*Peace with every thing every thing with peace*  
*Positive experiences are needed in order to repeat them*  
*Problems are not problems if you treat them as small difficulties*  
*Problems Face them or you will be destroyed by them*  
*Protect your mind with pray*  
*Regenerate the true values of friendship and faith in others*  
*Rejoicing is an investment in witch nobody can harm us*  
*Renunciation means not to be under the influence of the object of renunciation*  
*Respect your level of growth each and every day*  
*Space is emptiness*  
*The antidote to attachment is having a mind that is satisfied for itself*  
*The darkness of negative thoughts can be illuminated by inner light*  
*The most divine thing you can hope for, is to realize equanimity*  
*The right moment changes every thing*  
*The spiritual path is based on research and not blind faith*



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*The worse suffering is the attachment to suffering*

*Thinking about Impermanence creates energy to meditate*

*Thinking about Impermanence is to think about the precious opportunity of being a live*

*Through meditation you can heal yourself and others*

*To control the mind means to observe it, not to block it*

*To deal with problems directly is a precious opportunity to solve them*

*To have a relaxed mind is beneficial both for your self and for others*

*To make people laugh is also a way to accumulate merit*

*To meditate is to start to do something really useful in our lives*

*Transform aggressive looks into looks of love*

*Transform violent gestures into peaceful gestures*

*Transform your mind into an indestructible diamond*

*True beauty is that of the mind*

*True education teaches you how to overcome fear*

*True freedom is the liberation from mental defects*

*Union is the inseparable energy*

*Use your five senses peacefully*

*We should always put our trust in the state of self-confidence*

*What the mind accepts does not hurt*

*When you meditate you really do something useful for your life*

*With inner peace you attract good fortune and live happily*

*With the blessings of the holy beings, nothing is impossible*

*You are the only one responsible for your happiness*

*You can choose to be happy and peaceful or sad and angry*

*You can learn on every obstacle which made you fall, in order to stand up again*

*You can only obtain inner peace by cultivating it every day*

*You need to know how to give but also how to receive*

*Your health is in your own hands*

*Your inner strength is your most powerful protection*

*Your mind needs space*

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## United Nations International days and weeks

### JANUARY

27 International Day of Commemoration in memory of the victims of the Holocaust

### FEBRUARY

First Week World Interfaith Harmony Week  
4 World Cancer Day (WHO)  
20 World Day of Social Justice  
21 International Mother Language Day

### MARCH

8 International Women's Day  
21 International Day for the Elimination of Racial Discrimination  
21 World Poetry Day (UNESCO)  
21-28 Week of Solidarity with the Peoples Struggling against Racism and Racial Discrimination  
22 World Water Day  
23 World Meteorological Day

### APRIL

4 International Day for Mine Awareness and Assistance in Mine Action  
7 World Health Day  
22 International Mother Earth Day  
23 World Book and Copyright Day  
23-29 UN Global Road Safety Week  
26 World Intellectual Property Day (WIPO)  
28 World Day for Safety and Health at Work (ILO)  
Last week Global Action Week on Education (UNICEF)  
Full Moon Day Global Observance of the Day of Vesak

### MAY

3 World Press Freedom Day  
9-10 World Migratory Bird Day (UNEP)  
15 International Day of Families  
17 World Information Society Day  
21 World Day for Cultural Diversity for Dialogue and Development

22 International Day for Biological Diversity  
25-June 1 Week of Solidarity with the Peoples of Non-Self-Governing Territories  
29 International Day of United Nations Peacekeepers  
31 World No-Tobacco Day

### JUNE

4 International Day of Innocent Children Victims of Aggression  
5 World Environment Day  
8 World Oceans Day  
12 World Day against Child Labour  
14 World Blood Donor Day  
17 World Day to Combat Desertification and Drought  
20 World Refugee Day  
23 United Nations Public Service Day  
26 International Day Against Drug Abuse and Illicit Trafficking and International Day in Support of Victims of Torture

### JULY

First Saturday International Day of Cooperatives  
11 World Population Day

### AUGUST

1-7 World Breastfeeding Week (WHO)  
9 International Day of the World's Indigenous People  
12 International Youth Day  
23 International Day for the Remembrance of the Slave Trade and its Abolition

### SEPTEMBER

8 International Literacy Day  
10 World Suicide Prevention Day (WHO)  
15 International Day of Democracy  
16 International Day for the Preservation of the Ozone Layer  
21 International Day of Peace  
27 World Tourism Day (WTO)  
28 World Heart Day (WTO)  
During last Week World Maritime Day



## OCTOBER

First Monday World Habitat Day  
1 International Day for Older Persons  
2 International Day of Non-Violence  
4-10 World Space Week  
5 World Teacher's Day  
Second Wednesday International Day for Natural Disaster Reduction  
9 World Post Day  
10 World Mental Health Day  
Second Thursday World Sight Day (WHO)  
15 International Day of Rural Women  
16 World Food Day  
17 International Day for the Eradication of Poverty  
24 United Nations Day and  
24 World Development Information Day  
24-30 Disarmament Week  
27 World Day for Audio-Visual Heritage (UNESCO)

## NOVEMBER

6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict  
10 World Science Day for Peace and Development (UNESCO)  
14 World Diabetes Day

16 International Day for Tolerance  
Third Thursday World Philosophy Day (UNESCO)  
Third Sunday World Day of Remembrance for Road Traffic Victims  
20 Universal Children's Day, and  
20 Africa Industrialization Day  
21 World Television Day  
25 International Day for the Elimination of Violence against Women  
29 International Day of Solidarity with the Palestinian People

## DECEMBER

1 World AIDS Day  
2 International Day for the Abolition of Slavery  
3 International Day of Disabled Persons  
5 International Volunteer Day for Economic and Social Development  
7 International Civil Aviation Day  
9 International Anti-Corruption Day  
10 Human Rights Day  
11 International Mountain Day  
18 International Migrants Day  
19 United Nations Day for South-South Cooperation  
20 International Human Solidarity Day



### United Nations Millennium Development Goals







## List of United Nations Member States

A	Estonia	M	Sao Tome and Principe
Afghanistan	Ethiopia	Macedonia - The former	Saudi Arabia
Albania		Yugoslav Republic of	Senegal
Algeria	F	Madagascar	Serbia
Andorra	Fiji	Malawi	Seychelles
Angola	Finland	Malaysia	Sierra Leone
Antigua and Barbuda	France	Maldives	Singapore
Argentina		Mali	Slovakia
Armenia	G	Malta	Slovenia
Australia	Gabon	Marshall Islands	Solomon Islands
Austria	Gambia	Mauritania	Somalia
Azerbaijan	Georgia	Mauritius	South Africa
	Germany	Mexico	Spain
B	Ghana	Micronesia - Federated	Sri Lanka
Bahamas	Greece	States of	Sudan
Bahrain	Grenada	Moldova	Suriname
Bangladesh	Guatemala	Monaco	Swaziland
Barbados	Guinea	Mongolia	Sweden
Belarus	Guinea-Bissau	Montenegro	Switzerland
Belgium	Guyana	Morocco	Syrian Arab Republic
Belize		Mozambique	
Benin	H	Myanmar	
Bhutan	Haiti		T
Bolivia	Honduras	N	Tajikistan
Bosnia and Herzegovina	Hungary	Namibia	Thailand
Botswana		Nauru	Timor-Leste
Brazil	I	Nepal	Togo
Brunei Darussalam	Iceland	Netherlands	Tonga
Bulgaria	India	New Zealand	Trinidad and Tobago
Burkina Faso	Indonesia	Nicaragua	Tunisia
Burundi	Iran - Islamic Republic of	Niger	Turkey
	Iraq	Nigeria	Turkmenistan
C	Ireland	Norway	Tuvalu
Cambodia	Israel		
Cameroon	Italy	O	U
Canada		Oman	Uganda
Cape Verde	J		Ukraine
Central African Republic	Jamaica	P	United Arab Emirates
Chad	Japan	Pakistan	United Kingdom of Great
Chile	Jordan	Palau	Britain and Northern Ireland
China - People's Republic of		Panama	United Republic of
Colombia	K	Papua New Guinea	Tanzania
Comoros	Kazakhstan	Paraguay	United States of America
Congo	Kenya	Peru	Uruguay
Costa Rica	Kiribati	Philippines	Uzbekistan
Côte d'Ivoire	Korea - Democratic People's	Poland	
Croatia	Republic of	Portugal	V
Cuba	Kuwait		Vanuatu
Cyprus	Kyrgyzstan	Q	Venezuela
Czech Republic		Qatar	Vietnam
	L		
D	Lao People's Democratic	R	Y
Denmark	Republic	Romania	Yemen
Djibouti	Latvia	Russian Federation	
Dominica	Lebanon	Rwanda	Z
Dominican Republic	Lesotho		Zambia
	Liberia	S	Zimbabwe
E	Libyan Arab Jamahiriya	Saint Kitts and Nevis	
Ecuador	Liechtenstein	Saint Lucia	
Egypt	Lithuania	Saint Vincent and the	
El Salvador	Luxembourg	Grenadines	
Equatorial Guinea		Samoa	
Eritrea		San Marino	

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LGPP 1993, English, Italian, Portuguese, Spanish, German

#### NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

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#### CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

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A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent Education - LGPP 1997

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**SEEDS FOR PEACE**

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Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer  
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