



Then I heard the yogi Chittavajra (that means 'mind diamond') was an expert on the nature of this meditation and went to him. I served respectfully at the feet of this supreme yogi for several years - and then after several years, he finally granted me this meditation. So I returned to Sri Paravata mountain, I focussed my mind on the Sahaja meditation and I actualised it. I then taught the King Indrabhuti in various ways, leading him to realisation. Thus, having been freed from the riches of the kingdom, he achieved realisation, achieved enlightenment by relying on the cremation ground'.

These are her own words about her experience; its very, very different from the portrayal of her life - as in the typical biography from Abhayadatta. Laksmīkarā, in this text the " Accomplishment of the Inborn," gives very, very profound explanations about the innermost nature of meditation, what Rinpoche is now calling NgälSo Gyalpo, the Mahamudra, she explained exactly how to realise that and, she gives very, very powerful teachings from the point of view of tantra.

For example, Laksminkara says 'If you want to realise the Mahamudra, philosophy is not enough, just following the custom of your place is not enough; just following astrology is not enough; just jumping in the Ganges is not enough. All these things that we think are holy and so on - they are not enough without the view of emptiness, without the actual experience.'

Very interestingly, Laksminkara says, 'I'm not just talking from out of a book, I'm talking from my own experience, I realised this, this is what I'd like to pass on to you. I have under me a whole community of yogis who respect me, who follow my teachings, who never oppose me as a tantric teacher, even though I'm a woman'. However, she said that some parts of the religious community were against her and gave her interferences because she was a woman - but that this did not matter and that her own community supported her.

She then explains these things: 'I was the guru of Indrabhuti'. You have to understand that in the tantric tradition, Indrabhuti never says this - he says that he got the teachings from this person, that person etc. and, just cut out Laksmīkarā. But she clearly states, 'He got realisations because of me!'. That is why she wrote this text, she says 'Actually you know, Indrabhuti was the famous teacher of Guhyasamaja, but he gained realisations because of me; I taught him that!' (Guhyasamaja is the theme for this year, 2015, we have Guhyasamaja retreat and hopefully we will get some more connection with the practice).

Actually Laksmīkarā is not so famous (famous to us because of our dear Rinpoche), but actually not so famous in buddhist history; however, she was such an important teacher. For example, actually, she was so important in the Guhyasamaja tradition.

I was looking these days in the lineage of the Guhyasamaja and she is listed there, not directly but I understood, that it is her who is the Wisdom Dakini in the Guhyasamaja tradition. So she is so important in the Guhyasamaja tradition, also she was the teacher of many other important mahasiddhas, for example, the famous female mahasiddha Mekhalā and, Kanakhalā - she was their teacher in the Vajravahni, Vajrayogini systems. Laksmīkarā is very famous as the teacher of mahasiddha Virupa, this became the Sakya tradition in Tibetan buddhism.

Virupa also is the past incarnation of the dharma protector of our lineage, Gyalchen Dorje Shugden. So Laksmīkarā was the teacher of Virupa in the Vajravahni systems - which became later, in the Thirteen Golden Dharmas of the Sakya; so she is very important in Guhyasamaja, very important in Vajrayogini tantras.

In the Yamantaka tantric system, she was the consort of Lalitavajra - Rinpoche is saying, you know in our Yamantaka practice, from Yamantaka actually the realisations go to Laksmīkarā, it says 'The Wisdom Dakini who gives bliss (pleasure) to the master Lalitavajra, in the prayers of the lineage gurus. In the Yamantaka tantra its so important. Its incredible, the more you look, everywhere is coming like Laksmīkarā!



Just last week I discovered something, I discovered that Laksminkara was also the one that gave the realisation to the Mahasiddha Nagpopa or Krishna Acharya - actually Krishna Acharya is the past incarnation of Pabonkha Rinpoche and, so he had a very important Chakrasamvara tradition, which actually was the one practiced by Panchen Zangpo Tashi.

I do not have enough time to explain now, but it all fits together through the centuries - very interesting. So, Laksmīkarā is very important in the Guhyasamaja tantric tradition; in the Chakrasamvara; in the Vajrayogini and, in the Yamantaka tantric systems. Maybe we are starting to see some kind of pattern here?

Also, another thing that is very interesting, is that, you know we are always doing puja, om ah ..... all this stuff? Maybe you think Rinpoche is making it up or something - 'I never see this anywhere, why is it like this? Actually the first person in buddhist history to do this, marking the beejas, the seed syllables on the body was Mahasiddha Laksmīkarā, so it is not something new, it is something very, very old.

I have been very fortunate working with Rinpoche for the past 25 years, so I see so many times what Rinpoche is doing 'What is he doing? I don't know' - looks like he just made up something and came out with it! But then afterwards, usually, many, many years later I discover 'Ah that's because, in that life he was doing this and, in that life he was doing this'. So many, many things that we are doing now actually are due to the influence of his past life as Mahasiddha Laksmīkarā. We are so much into this - pu pu, zha zha and all this no? This is like Laksmīkarā's way of practicing. And now exactly, I don't have the quotation to impress you with, but actually in Laksmīkarā's sum.bum is mentioned many times about NgalSo. NgalSo gyeven in Tibetan means to take a rest. It means like 'ease'. I was always thinking, why is Rinpoche saying this is 'Easy Buddhism', 'Easy Jet' or something, but it is such a profound tantric terminology - nowadays it is all like mahamudra this, mahamudra that, this became more fashionable as a word to explain the experience of enlightenment, but in the ninth, tenth and eleventh centuries 'NgalSo' was the word in the tantric tradition and, as far as I can see, because I am researching, the earliest reference to this is in the works of the Mahasiddha Laksmīkarā.

There is a lot more to say about Laksmīkarā than this. All of this is so interesting really--I am very much interested in Rinpoche, I am also interested in his past incarnations because for me it helps very much, to understand Rinpoche better--for us it is a little difficult, you know--we are Western people--but then you really see how it is working 'reincarnation' wise. Of course, everything outside is changing you know--the country, the culture even the 'sex', everything. But the inner intentions are continuing, the mind-stream, so I always found this very, very interesting.

In the Tengyur, (after we have finally finished Panchen Zangpo Tashi which is also super interesting and we will talk about this summer). Next year we would like to share with you if we may, this super interesting collected works of Laksmīkarā.

What is preserved in the Tengyur, which was translated from Sanskrit to Tibetan is actually six different texts. The first one is a very nice short guru yoga. The second one is called Chinna Mundo, which is like the earliest form of Vajrayogini practice. Now we know very well, thanks to the kindness of our guru, how to do Vajrayogini practice, but in the Chinna Mundo the headless Vajrayogini practice there are three dakinis; we know the Vajrayogini mantra, but our mantra that we use now was the three original mantras put into one mantra--now we call the 'three om' mantra. Its very nice somehow, that for me, to reconnect with Rinpoche--

Rinpoche did this some 1,500 years ago, but for me it is so beautiful seeing as I am so much interested in Vajrayogini to see somehow, the source of our Vajrayogini practice. So that is one very interesting thing we will be looking at more. Actually, this practice was done a little bit in Tibet--some of the Panchen Lamas were practicing this, in their collected works you can see, but mainly this practice was continued in the Hindu tradition. Rinpoche was saying very recently that Hinduism is impossible to destroy

because it was practised by lay people. Because the hindu yogis, thought that it (Vajrayogini) was an amazing practice, they continued it and it went from buddhist to hindu. Now most people think it is a hindu practice, but actually it is a buddhist one. But anyway we have our own buddhist practice and now they have a hindu version. Another thing Laksminkarā did was this Advayasiddhi, which is her instruction to the male yogis who followed her: these were instructions on how to practice. These are very interesting and I'll be happy to share that with you another time.

She also gave this very interesting commentary that I am just talking about now, which I have spoken very little about; this commentary is so beautiful.

Further, she gave an incredible song--I do not know how to describe this song. It is like the film Matrix, she gives this song where everything impossible is possible, once you understand the nature of reality. So it looks completely like an Alice Through the Looking Glass or something. Like Matrix, everything is upside-down; everything is possible. Laksminkara's do-ha, her spiritual song is about this--maybe United Peace Voices might be interested in that one? Ha ha.

Okay then, finally, what we have left of her works. Rinpoche was saying that these days we are making these ethics collections, this formulation of the ethical vows of the NgalSo tradition. One very nice thing that she did is give teaching and commentary on the 11 root tantra vows; I thought this would be entirely appropriate for our NgalSo tradition--the 11 root tantra vows of Laksminkarā. I think this is very fitting. So I just wanted to share just a little bit, like a preview... Sometimes I do not know, but it takes a long time to produce things, because we are only a few people and, a lot of people are working voluntarily, but really all of Rinpoche's books are so beautiful and sadhanas and so on.

This summer we will be producing the first volume of the Panchen Zangpo Tashi sum.bum (collected works); next year we will be doing the Laksminkarā one. Also ready is the Gandavyūha here on Borobudur, which we need to prepare and print--I do not know when we can do it but as soon as possible. Now we have the book, showing the Lalitavistara, the life of the Buddha, so we sort of know a bit about that now. But above on the third and fourth and fifth galleries (of Borobudur) we have 450 panels of the life of bodhisattva Sudhana, who was a disciple of Manjushri. Manjushri sent him to 52 different gurus and each one of them showed him, like one step, one step on the path to enlightenment and finally he gets enlightened. This is super inspiring because Sudhana is an ordinary person who got enlightened.

Of course, the life story of the Buddha is super inspiring too, but maybe, we think, he was a tenth ground bodhisattva descended from Tushita, so, we might think, enlightenment for me, (being an ordinary person ) is impossible and as a result, we might think 'Oh, forget it!' yes? But with Sudhana we cannot think like that, because he was just an ordinary person, okay with good karma and, then he would follow and go to each guru and practice and evolve. Also interesting is that more or less, 25 of the gurus are male and 25 are female, so this is very beautifully showing that (it is what my interpretation is) it is important that we learn something from everybody. If we can look in the correct way, everybody can teach us something positive. So that text is ready, we just need to make a final impagination basically. Anyway we have these books coming out soon and many, many others.

Rinpoche is producing such a beautiful system for us; okay maybe we think it is a little difficult even to get the book or something, we are so disorganised, however as we get all this stuff, do not just read it and forget it, but try to practise and internalise it.

For the last 25 years of course, Rinpoche has been leaving us many, many interesting things, many dharma centres and all kinds of beautiful things but you know; one thing is like the container, the other is like the content--one side is the book, physically, the other is we need to get the realisation and Rinpoche would like, as he said yesterday--that we have faith in him and he has faith in us. If he has faith in us we will realise something and continue his NgalSo tradition, all of us, for the benefit of many beings now and in the future. So please, let us try and do that, we all have the capacity in different ways to do so and, anyway thank you for listening.







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Mr Kimtong Kok, Malaysia

## “Medicine Buddha”

Lama Gangchen - translated by Carlotta:

Rinpoche is saying that Mr Kok here is one of the main sponsors who created the centre in Kuala Lumpur in Malaysia - the first Vajrayana centre in Malaysia and he is also sponsored the first centre of Tsem Rinpoche there when Tsem Rinpoche first moved to Malaysia upon Mr Kok's invitation to Lama Gangchen's centre in Kuala Lumpur. And now he is here and since tomorrow he is leaving, Lama Gangchen would like him to say a few words.

Mr Kimtong Kok:

Tashi Delek!

It is quite typical you know, to say something, because the history between Rinpoche and me is about 26 years, so I have to make my mind to be correct from the first time I meet him. So many people ask me, how did you come to know Rinpoche? Yes, many people ask me--ask, you ask upstairs! If I answer, it will take a long, long time.

I think this is an opportunity for me to say something. You see, in 1988 we formed a centre, a Vajrayana centre in Malaysia. You see, most of the members in our centre are not Gelugpa, they are Vimapa you know, this was the difficulty. So after, we invited Rinpoche to have a first ceremony of seven days. In actual fact, 23 years ago the situation then and now is entirely different. Yes it is entirely different, politically it is entirely different, the environment is also entirely different now. Now it is more liberal, it is more modern; even at that time I felt Rinpoche did not trust me very much--I was so scared of him you know! You see the reason is that at that time the political situation, almost all of the Tibetans coming from Tibet are against China. I am a Chinese--you know so in visiting, it is like your enemy is coming to your centre, so something is not very easy you know. So when I invited him to come to Malaysia he had been to Singapore first, where a very good friend, Kanta from India then brought him across from Singapore to Malaysia and then to our Centre. This is the first time. So we took a ceremony, everybody is so excited. You know, most of the people, most of the monks, they never appear you know. ... So a lot of patients come with other people, this is a small thing.

So after this first ceremony, ... Then they called me saying: There is one Borobudur. I said, what is Borobudur? Never heard, what is Borobudur? Now is very easy, you can Google what is Borobudur... at that time no Google, you know, you cannot find anything. So actually we are in the black you know, what is Borobudur? I asked so many people - nobody knows, so Rinpoche says he wants to go there. In Indonesia they cannot speak English. At that time, actually Rinpoche's English is entirely different from now. Actually very few people understood what he is talking, when he talk I look at his eyes, look at his mouth and maybe this is what he said. It is true you know, after that it is very lucky we have a few translators, one is a Claudio Cipullo, the other one is Francesco - these few people know to the translation then we understand, sorry, sorry we learn English from Rinpoche; yes we learn his English you know. So we say now we fully understand, but not 26 years ago. This is too bad, I tell you the truth.

First then, after the ceremony then Rinpoche said he wanted to come to Borobudur, surprising you know, so ... Rinpoche says come, everyone happy, so I think the first time we came we asked our members to come -18 people, 18 including a few of Rinpoche's followers and so on - 18 people all together coming. You see that time coming to Borobudur was not so easy as now, you know.



You fly to Yojakarta, first flying to Jakarta, and then from Jakarta we then find seat to Yojakarta.

So first time we come here there is no hotel, so we stay outside Yogyakarta. From our hotel we sat on a bus to come here to Borobudur for a few hours and then go back... this is the thing, we came here about 3 to 4 days and that time the air ticket is not like now; now I come once from Malaysia, I pay 600, at that time it was double the price, so quite expensive, but some people they could not come as they have no money and so on, so of course I sponsored them, I buy their air ticket and they came as followers. Also we were very lucky, we got one Mr Koo - Mr Koo after one or two years he understood English - Rinpoche English! (laughter!)

He learnt very fast, you know, then what Rinpoche said was translated into Chinese; it is just wonderful. But very lucky. So this time he says he wants to come, but finally he cannot come, because his ear has some problem and his eyes also have a lot of water and he has to take injection, but anyway his heart is here, he also got me 1000 offering to Rinpoche, he is a very kind old man. He is 84 years old and walks like an old man, not like me though, I am walking still young!

So we came here that time, you know, we just stayed outside for a few days here, camped for three or four days do the puja inside the Borobudur and then just sitting in the western side. So we are just wondering why did he sit us out there, practitioners for what? One year, two years, I think three or four years, then he brought out Self-Healing.

Self-Healing is exactly the Borobudur, from the south-east Borobudur; he invented or come up from Borobudur, so Self-Healing is from Borobudur, actually before that there is no Self-Healing on the initiation. Actually in Malaysia, it is not simple you know. If you want to have a buddhist ceremony, because we are a muslim country, a buddhist ceremony - you cannot do any teaching, if you want to put any teaching, you have to send your teaching to the Ministry of Home Affairs, to study your teaching. When they approve your teaching paper, you cannot change even one word, you know. If you change one word, then you had to get out of the country. Nowadays we also have to get a license a familiar permit, now you have to get a permit if you are publishing this teaching; but if you



are in your own home or gumpa, then it is not needed, then you can do the teaching. Even now also Malaysia is very strict because we are a muslim country.

At that time, we invited Rinpoche to this Chinese assembly hall to do the ceremony, just initiation - 9 days, nine initiations. Actually whether it is my mistake or not I do not know, I just placed the program to Rinpoche. First day what initiation, second day what initiation, third day what initiation? Actually, these programs were fixed by our guru, (laughter).

I am taking the place of guru, okay first day initiation, second day...last day fire puja.

So Rinpoche told me come, okay I come, today is 19th, initiation okay, this is Tara initiation, White Tara, Green Tara, every Tara, all Taras initiation, all fixed by me.

But now I think I am wrong but actually Malaysian people are very, very lucky because of this, you know - for the last 10 or more years, most people call it 'discover initiation'.

Every year you have got one 'any' initiation and one time we had one Shayamuni initiation, so people ask me - how can your guru do those Shakyamuni initiations? So I asked Rinpoche, 'Yes, yes, yes, can'. This was the first time in Malaysia a guru came here to give the Shakyamuni initiation, so actually he have done many things--nobody dared to do, but we did - we did very successfully! So Rinpoche when he first came and second time he came, everybody was watching on him, what he is doing, but actually in the ceremony, after he had one healing session. Rinpoche healed the people. Many sick people, they lay out there you know. Many of the sick people were medically incurable, you know, but they came to see Rinpoche and after that, sick people - then okay. Some who need help to walk in the room, when they came out of the room they could walk themselves. Whatever we give to them is free, Tibetan medicine is free. But, quite a lot of them, they got well, their sickness gone. Slowly, slowly people pass our centre, also pass Rinpoche (Rinpoche laughs) especially those people they had some spirits - like possessed. So Rinpoche used a spoon to knock them on the head--gone! It is a miracle, you know. This is what Rinpoche has done in the past in Malaysia.

So after he came to Borobudur the first time, second time, third time--after this the hotel is built, then they all come here and do the Self-Healing and so on and so forth.

Anyway in 1990, then all our people are here - I think Rinpoche came one year before us, when he first came to our centre in 1989 then came to Borobudur.

We were here in 1990, I remember we came here in 1990 with a group of our members, then after that, every year we would go to Nepal for the Losar. At that time I met Michel Rinpoche as a small boy, coming here and there, even the mother told me he has back has pain you know, asked me whether I had Chinese medicine for him. So this is how I came to know Rinpoche and then, actually we never expected - our group is international you know, somehow come from all the countries, all the continents - you see so many people here, many come to Borobudur and never expected it! No we never expected so many people here, you know.

I say thank you for everyone, you support our guru, also if you support our guru, that means you support the Mandala of Borobudur. Then you support buddhism; this is very important. So I also like to take this opportunity to make a thank you to Claudio Cipullo, Francesco and the other few people you know - they do the translations. Without them the ceremony can not go on. Because of Rinpoche, the English is very difficult to understand the Dharma.

I say to our Chinese friends in Chinese: I hope the Chinese people are getting to form a centre in China.

Lama Gangchen Rinpoche:

"Yes, yes they already have: the 'Three Waters'"

Mr Kimtong Kok:

I told them, I said if you form a centre, to choose a guru is very important. It is just like if you have a few girlfriends and want to marry one; you can only choose one, you know! I want this one, that one also then in some way someday, then you have problems. Sure you will have problems. So even my centre also: because of choosing one guru, we have a lot of problems and then come all the problems. Even 80 percent of the people said they withdraw. So I said yes I found Gangchen Rinpoche, so if you want to leave, you leave, so I meant that even in Malaysia.

But today, I feel that I am right (applause). Those people that leave Rinpoche you know, now they have no way, they have no guru you know, they are not coming to Rinpoche. Then they have no guru, their guru for some is in Nepal; every year they have to go to Nepal to see their guru - guru cannot come to Malaysia and, now they are getting old like me, you know, they cannot go to Nepal, so they end up they have no guru; it is a very pity for them. So this I advised: your guru you choose only one, then you chose one - the other one also good you know, but better not slip from one. This is my advice.

Tomorrow I am leaving in the morning, so I wish everybody a good health, safe journey when you go back to your country. (Rinpoche says "See you next time!") I will see you next year, thank you.







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Dr Rogier Hoenders, psychiatrist, The Netherlands

## Scientific research on NgalSo Tantric Self-Healing

In the last decades there has been an explosion of studies on the effects of meditation. Especially mindfulness meditation has been subject to many studies. However, studies on the effects of Vajrayana meditation practices are almost completely lacking (Amihai & Kozhevnikov, 2014). Since 1993 T.Y.S. Lama Gangchen Rinpoche has been teaching and promoting a condensed version of different Tibetan Vajrayana meditation practices called NgalSo Tantric Self-Healing (Gangchen Rinpoche, 1997).

This paper aims at initiating research on the effects of Self-Healing. There have been earlier initiatives, but to date, there are, as far as I know, only personal anecdotal reports. These are important, but not enough to claim any positive effects of Self-Healing.

When a new therapy has been introduced, there are several steps to take, to research its effects systematically.

First, there needs to be a clear description of the way it should be performed (a protocol). Lama Gangchen has provided us with many descriptions of his practices. Lama Michel has suggested to start with a 'commentary' on Self-Healing based on Western psychiatry / psychology. In this commentary the different parts of Self-Healing would be described and compared to techniques from Western psychiatry / psychology with a summary of the present status of research on that specific technique. This project has already started. I hope to present the first version at Rinpoche's birthday this year.

Second, we have to summarize a variety of personal reports and in depth interviews. Many people have already written their experiences, but we could use many more. Also we could use in depth interviews of senior meditators. These experiences then have to be summarized and categorized.

Third, using these interviews and reports we will identify which aspects of body and mind seem most responsive to Self-Healing. Based on that questionnaires have to be developed, which have to be validated.

Fourth, we do inquiries by asking meditators to fill out these questionnaires (and also other validated questionnaires on physical and mental health) before and after doing Self-Healing meditation. This has yet to be organized.

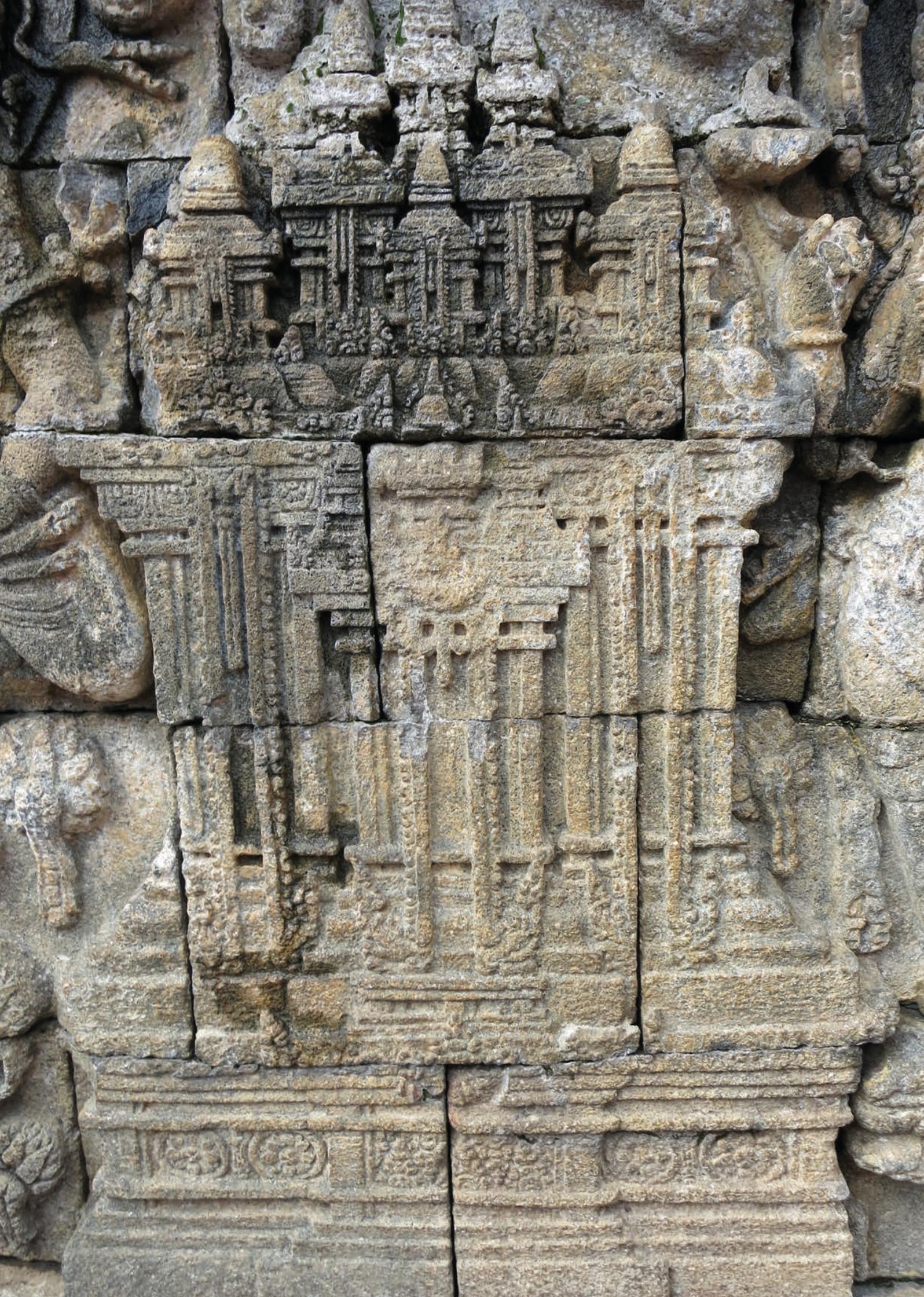
Fifth, we can do mechanism studies; studying the way these practices effect our health (for instance, lowering blood pressure, increasing immune globulin or effects on DNA or the brain). Prof Paola Muti and myself have started to write a research proposal of the effects of Self-Healing in the recovery of cancer. We will measure the effects of Self-Healing on physical aspects (chromosomes and related proteins) and mental aspects (anxiety, depression, quality of life, resilience and positive emotions). This study will be performed in several countries such as Italy, the Netherlands, Germany, Spain and perhaps Canada. During this talk I will explain more about this project.

Finally, we do a randomized controlled study comparing the effects of Self-Healing to a control group (for instance relaxation or mindfulness). This kind of research is difficult, expensive and time consuming, but generally considered most convincing.



It is my sincere hope that in the next years, together we can establish a sound research basis for the effects of NgalSo Self-Healing and in that way make a contribution to the spreading of Lama Gangchen's teachings.









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Kitlyn Tjin A Djie, family therapist, Suriname

## Family is of vital importance

### Meeting Lama Gangchen

In 2006, I met Lama Gangchen for the first time at the congress for Integrated Psychiatry. He spoke about how you can practice inner peace by using your senses in a positive manner, the effect it has on your relationship with others, your future and the world around you. We also performed NgalSo Self-Healing with all thousand or so present therapists. And I remember that I briefly greeted him personally afterwards. Ever since - when I cycle through my hometown Amsterdam and I am close to being pushed in a tram rail by an inattentive speedy student - I realise that I not only have to control the reflexive reaction of my mouth, but also that of my thoughts, because every negative action or thought leads to a negative result.

Interdependence actually is the theme of my life work, yet in the context of families. The base for my ideas and theories about working with families arose during my early years as a social worker in youth care. Families do have a self-solving ability when it comes to dealing with problems. I found it a lost opportunity - not to say child abuse - that the institutions didn't take advantage of the strengths available in the child's family. I made it into my life mission to bring families back to Dutch youth care.

### My family

During my mission to give youth with problems their families back, I always researched my own family as an anthropologist and used it as a source in my work as an educator and trainer.

I was born in 1953 in Paramaribo, the capital of Suriname in South-America, a former Dutch colony. I am the fourth of six daughters. My father was Chinese from a patriarchal family: men were the boss. His grandparents from father's side had migrated in 1866 from the region Guangdong in South-China to Suriname. Their son, my grandfather, married a Vietnamese wife, born in French Guyana. She brought the French élan into our family.

My mother was Surinamese from a matriarchic family: a family ruled and led by women. Her father was Portuguese-German and her mother had a creole father, who descended directly from the slaves. Her mother's mother was Portuguese-Jewish.

Hence my mother, being a descendant from a female lineage, married into a male dominated family, and that has not always been easy on her. I clearly remember her complaining and being unhappy about the interferences of my father's relatives with our household. After my father's death, we became in an instant a female dominated family again. Before he past away, he made an attempt to hand the helm to one of my brothers in law, but that didn't work out. In brief: My life was and is strongly influenced by a mixture of cultures, histories and family values that have been transferred from generation to generation.

### Culture shock

When I, being an adolescent myself, started my studies for social work and youth care in Holland, I met a huge problem as a Surinamese. I could not understand that social workers and therapists looked at the child without involving its family. I didn't really find the words for it, couldn't put my

finger on the matter. But I simply didn't get it. During that education I never heard or learned anything about families. It was about sick, deaf, disabled, blind children and children with behaviour issues, but not about the families those children belonged to. As a social worker, one was taught to examine the child and provide aid as if the problems were existing completely by themselves and free from external influences.

Later on, I worked in a children's home where 40% of the children had a non-western background. Grandfathers, grandmothers, aunts and cousins often came by outside visiting hours, bringing baskets filled with foods. But all we did was sending the family away, while they were of vital importance for those children.

I found it heart-breaking that children were taken away from their parents and being given to the care of foster parents, while the rest of the child's family was not being explored for possible solutions. Children in need were torn apart from their families with their own values, culture and history, as if it all didn't matter. In western youth care, unconsciously there is a conviction that others can take better care than the family itself.

#### Family organisation

In families like mine there is a clear division of tasks between the ones that represent authority and those who fulfil other tasks. My eldest sister and I are authority figures. To my sister it was delegated because of her position in the row of children. And I have earned it because of my skills in problem solving.

An example of how we as a Surinamese - Chinese family deal with problems together is when my niece, daughter of my youngest sister, became severely ill. She suffered from blood poisoning and was admitted to a regional hospital somewhere in Holland. My mother, my eldest sister and I went to see the Dutch doctor to talk about a transfer to an academic hospital. The doctor said: 'what do I do with a granny and two sisters? I don't speak with you about such decisions!! Where is the mother?' 'The mother? Why!' I said. 'We are the ones to take these decisions!' In such a case it is completely clear who takes upon which task. My eldest sisters takes care of the household, another sister stays with my youngest sister, I speak with the doctors. Everybody in the family knows immediately how we deal with authority and tasks.'

In western families, things are very different, so I discovered. Western family education is I-oriented and directed at individual independence, autonomy, self-determination, self-fulfilment, privacy and self-development. The ultimate objective of the upbringing is for the child itself to become happy. While in non-western we-oriented families relational interdependence, respect for hierarchy and continuity of the extended family come first. Everybody contributes to this with a specific task or role. There are authority figures, supporters, caretakers, and advisors. In case of a problem, the whole system enters into force. The aim of upbringing is for the child to become subservient for the sake of family continuity.

Obviously the world is not black and white and in most families characteristics of both models can be identified. However, all families possess an ability to 'purify' when mistakes have been made. This power enables you to acknowledge your own mistakes, to remain compassionate and respectful to others, to allow differences between people and to recognise that your truth is not the only truth. Indeed, the family is the first place to practice tolerance and patience, as blood ties are stronger and better maintained than anything else.



## Add perspectives

Regarding youth care, it is not only essential to bear in mind the child's family. In the first place it is important for a therapist or social worker himself (or her) to have knowledge about his own familial, historical and cultural background. Namely, your own background plays an important role in how you act and react in contact with the other. How is your family organised? What cultures, religions and histories are still influencing the present? What are the opinions, convictions, 'sacred cows' that you inherited from home? The experience of what it means to reconnect with your own family is a precondition for social workers to be motivated and to know how to connect with their clients.

To know your own 'sacred cows' that you meet in contact with the other person is essential. If you are aware when you start judging, when you feel horrified about the other's opinions or habits, when you think you know better, then you are able to put your own ideas aside and to make space for the other person. In this way, the communication can stay open.

Next, it is important to gain knowledge about the other person. What is the migration history? How is the family organised? Which events in the past still play a role? Also, trauma can be transferred from generation to generation.

You can imagine without judging how it must be like to have another religion, another family or another history than your own.

To have knowledge of your own family history and culture is of great importance for anyone. It creates mutual understanding and opens new perspectives that lead to more empathy and compassion. It helps you to quit judging others.

## The Family Soul

Meanwhile, I wrote three books with Irene Zwaan about Protective Wraps and the fourth is on its way. Our last book *The Family Soul* was meant for the Dutch to get reacquainted with the strength of their extended families. What events in the past influence the present? What opinions do your family have and where do they derive from? What is touched inside you when you start judging others? What is the strength of your family? How can you use the solving strategies of your family when things get difficult?

Lama Gangchen wrote the foreword in which he highlights family as being the first and most essential context to practice a positive use of the five senses.

Quote:

*'(...) Our family is the first and most sheltered social context where we can exercise our qualities and check their beneficial outcomes.*

*Looking back to the past, we also find that in all cultures and traditions the same values are promoted over the centuries, such as respect, tolerance, love and compassion. It is these basic values that must be part of our family education to build the basis for a healthy society. Thus, those are the qualities that have to be cultivated at the very root, as a "Non- Formal Education" starting in the smallest social unit, which is the family. (...)'*

This foreword inspired us to give Lama Gangchen's ideas a permanent place in the model of Protective Wraps. Surely respect, tolerance, love and compassion are the base for inner peace, family peace and world peace.

Lama Gangchen - Istar translating:

"This year is the International Year of Light."

Lama says to conclude and give a summary of what you said, he said that this year is the United Nations International Year of Light. There are many different kinds of light: there is the sun and moon light we have the light in all phenomena, sometimes light in families is unclear. Today Kitlyn has been speaking of family life, solutions for the family, for understanding the family and she has done this in a modern way, having people interact with each other. She has written many books, this is very necessary nowadays because we often experience brothers and sisters in families, sometimes the feeling is to come back with things, like the Kalachakra sangha way. So lama hopes and we all do, that your precious work will be of great help with bringing back the soul in the family, love our chakra way, our sangha way, very close; and remembering that when family is a little dark, there is a way to bring light, we need family light. Family light is the main message that we need to develop light. Thank you."









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Dr Rudolf Schneider, Switzerland

## Self-Healing, feelings and compassion Talks

Thank you very much Istar and, thank you to everybody who gives us here such a good time, especially Rinpoche—I remember he forced me some years ago, he called me, I think even from Borobudur—‘Come, come, come! Come one day, one day is enough’. And then I said it must be very important, so I came and I am very happy always to be here. I have always about three or four days to get rid of my Swiss mind, which is really a little bit restricted and has these foreign ideas. I hope to speak about a little bit more with—what I say, I am not so sure which mind is really speaking, father mind or lama mind or dakini mind.

Last year I was a little sad when I could not speak, but there were many patients last year and this year, most of us are in very good health and this is very remarkable and I am very happy about that.

What I am talking about is always a little bit difficult, not the subject of how I talk, all my words are difficult to understand because I am likely to touch a field which is behind words and so its a little bit contradictory to express that with my words. In fact, I like more to talk about feelings—for me Borobudur is a feelings school, we learn to feel. Everybody knows what is peace, compassion, what is love but I think we have this potential—everybody has this potential, but we have to let this grow, so I think we should communicate a little bit more to each other what we feel on the Stupa, what we feel in the first level, what we feel in the second level, the third level, the forth level. Rinpoche is a king of feelings and, two years ago he said:

“What a wonder is it that we feel!”; this is really a wonder.

To show my impression, first level I feel like the normal life is still very near, all the problems coming still under the feet. But then the second level there are nice, beautiful ladies surrounding, making everything a little bit more easy. The third level you get more relaxed and the fourth level we can feel a deeper relaxation, but in the same time coming something up. What is that? The mind gets something new, something it does not know normally—it is a power that it does not know and, one has to learn to deal with it. Then that is why we have the levels after, the level of joy—Ghuyasamaja is the master of joy and has thousands of methods to rise the joy in us. Then Chakrasamvara is the power of compassion together with Vajrayogini, which gives the space so compassion can work properly; compassion itself is a rough thing—I am talking about great compassion, not just normal compassion. And then between Yamantaka and the empowerment of word and the Chakrasamvara—myself, when I do NgalSo Self-Healing I do very shortly, the last part, the wisdom part: Om Mani Peme Hung (x many), then mahasukha—Rinpoche says ‘No enemy’ but then I do Lama Gangchen Rinpoche, Om Om Gangchen Rinpoche. It is not only to honour maybe you think our lama, but it is to honour also his compassion and the compassion itself. Without compassion, we do not get in this times - also in the last thousands of years we did not get enlightenment, maybe in the future change a little bit, but compassion leads us always, helps us to lead to enlightenment.

So I wanted to stress, to show a little bit more about this ‘between thing’ before Yamantaka—which is the complete or absolute joy. But we have fear of these steps, so we have to go slowly up, because all the good feelings they made us fear—why? Because they dissolve our feeling of self-existence, they dissolve everything that we think about, you know, a moment of joy, of love. You have not the real feeling of being existent, so we have fear of these things and we go immediately in something normal which we know.

I would like to talk a bit about this compassion, it is a little bit in a poem form, so what I told you to understand is not easy the words but I ask you to feel a little bit about what is the meaning of my speech. Lama Gangchen means itself, compassion—Gangchen means compassion. In Tibetan 'gang' is snow and, 'chen' is big—the 'big snow' which is the symbol of compassion. Compassion you cannot produce, like a cow produces milk, it is coming like from a deep sea, from the depth of our hearts. Sometimes hidden for hundreds of years, a touch, a sound, the sound of the guru makes it coming out; my coming out. It is burning like a gem on the volcano's liquid fire earth; it makes us immediately clear who we are and what we are not. It can be very rough and unbearable for others; at Borobudur, you can walk on it, it is frozen in the stone—it is the aspect of it. It tells you many stories—human beings like stories. It shows us levels because we like to learn, to reach something, a goal that is worth the struggle. It shows us forms and spaces and it releases us in 'talkings', friendships, in feeling together, but still it leads somewhere. This is one of its meanings and I think that the friendship we practise here, sometimes not always easy, but more easy than at other places, is maybe the most important point in the future, the most important feeling - friendship. It is a big power—I could tell you many things but we have not so much time. Borobudur is the symbol of our mind or enlightened mind and leads us to its power and the power of the mind is compassion. I am pretending here and presenting these explanations I cannot understand that questions even doubts arise, but I do not have much time and I am a great pretender. One example, as a doctor of 40 years now, I have seen patients, some patients maybe 30 or 40 times but if I feel a single moment of real compassion for that patient, everything changes; the patient, myself and the sickness, because the connection is there. The compassion comes out of the blue, I cannot force it and I would like to tell the dream I had after Borobudur last time. Lama Michel and I, we opened Borobudur on the level where it starts to become round, Vairochana white channel level we opened, it was completely open and we put six big blue bags about six metres long about that diameter, we put around - and I asked Lama Michel, 'we do not know really the meaning', but we put it clockwise and we filled it with water. The water is the symbol for compassion, generally also for feeling, but in that special case for compassion. Then I think we closed again the Stupa but about that I am not sure, this I did not dream.

When you feel compassion, then there is not need for an ego, there is no space for ego. Your natural mind swims like a boat on the fire, earth, sea, like similar to the lava. The space around is filled with concentration and awareness, which perceives everything. Like yesterday evening was this mist—this reminds me of the subtle feeling of compassion and awareness. You dissolve slowly and mix with everlasting compassion. And the feeling of hurting joy, which is the power of the truth is very present. Maybe I say again: When you feel compassion, there is no need for an ego and, there is no space for an ego. Your natural mind swings like a boat on the fire/earth sea like similar to the lava—the sea. The unlimited space around is filled with concentration and awareness, which perceives and pervades everything. You dissolve slowly and you are mixed with everlasting compassion and the feeling of even hurting joy, because it is such a strong joy - which is the power of the truth is very present - I think; thank you.

Lama Gangchen translated by Isthara:

Dr Rudi Schneider when he first met with Lama Gangchen was recognised as a Lama Marpa and, when they met Dr Rudi Schneider, our Lama Marpa was a hunter, he used to go hunting at the weekend in his jeep, with his gun. I was living in the hills of Tuscany, so he said 'You need my jeep, I will give you my jeep'. So he immediately sent his jeep to Lama Gangchen who in turn decided that that jeep would be very useful to the Panchen Lama, so he sent it to Tibet to the Panchen Lama. This Swiss jeep with the Swiss plates is still in Tibet now; it was a Mercedes jeep.



Dr Rudi Schneider who is a general practitioner of medicine in Switzerland, coming from his words, speaking about compassion in his application of medicine with patients, that is making history, that is a completely new concept for medical doctors.

Actually, a doctor needs compassion, that the basis of being a medical doctor is to be compassionate for the human beings and, also any of you in any job you have, whatever your profession, if you can apply these kind of values to your work, it will become more tasteful, have more value and be much more useful, it will have more effect. You will truly optimise what you can render if you do not view your job as just a duty without feeling.

This new concept of compassion and new learning is actually not new, it is new to us, to our society but it is not new, it is a very ancient method that we are applying today. Just as the hunter is transformed into a most compassionate doctor, we can go in that direction. Because modern technology has taken us to the moon and has not really achieved anything to improve our human lives or our prospects; nothing new and much more expensive for all of us, for our lives and our planet. So it is important for us to turn to the ancient methods and to preserve them. We have to look back to the ancient wisdom methods and use them in our daily lives.











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Elkana Waarsenburg, MD, The Netherlands

## Effects of Meditation on Health

### New solutions

Even though medical research has made great advances over the years (many sicknesses have been eradicated or reduced, a lot of money is spent on improving health care in most countries all over the world), it is becoming increasingly clear that no individual therapeutic system is able to offer the answer to all multiple physical and mental problems that human beings experience. We have to search for new solutions.

### History

In the past 19th and 20th century, diseases were seen as the result of a dysfunction of the biological system of the body with the main interest on surgery, bio medical approach and medication to treat wounds, infection and toxins.

However, the World Health Organization (WHO) defined in 1946 health as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. This definition anticipated on the insights at that time, that health was more than biology and matter. George Engel in 1973 wrote a landmark article about the importance on the bio-psycho-social model. Theoretically, almost all doctors agree with this broader approach. Still, even today, most emphasis in medicine is on the biological material part.

Recently a Dutch researcher (Hubers et al., 2011) proposed a new definition of health: “the ability to adapt and self manage in the face of social, physical and emotional challenge”. This definition puts emphasis on the importance of having learning skills to adapt and self manage.

### Meditation

One of those learning skills to deal with disease, loss and grief, physical and emotional pain is meditation. Meditation is a means of transforming the mind. Buddhist meditation practices are techniques that encourage and develop concentration, clarity, emotional positivity, and a sense of calm, seeing of the true nature of things. By engaging in a particular meditation practice we can learn the patterns and habit is of our mind. Meditation practice offers a means to cultivate new, more positive ways of being and dealing and overcoming daily life problems.

### Research

A growing amount of scientific research shows beneficial effects of meditation on neurological, psychological, endocrine and immune variables ( Ludwig and Kabat-Zinn., 2008; Lutz et al., 2008; Schmidt et al., 2011; Farb et al, 2012; Rosenkranz et al., 2013; Kox et al., 2014). During this lecture, Elkana will share some inspiringly new research of the effects of meditation on neuro-psychological measures and will share some ideas about the practice of NgalSo Self-Healing in relation to the hormonal system of the human body.

Lama Gangchen - Lama Michel translating:

Dr Elkana spoke very well and from the very beginning she put 'questions'--she said 'I have some questions'. Questions are actually very important; the whole of buddhism is based on questions. Since the very beginning, Buddha received many questions and he was giving answers to every question. All the teachings of the Buddha are actually coming from questions and answers. People were coming and saying, 'Oh I have this suffering; what was the cause and condition and then Buddha would then tell, 'Oh look, in that life you were doing this, this happened and that was the cause and, now in the present this was the condition and that is why you are having this experience right now'. Sometimes after explaining, if it was not so clear, like it happened with Shariputra, when in a miraculous way he would take them to another dimension and show them the actual event that happened in the past, so they could experience it and see it, so they could see which were the causes of that happening and so on. So, the main thing is that all this came from questions, so questions are something very important. Once you have the question, sooner or later you will find the answer; if you do not have the question, you will never get answer.

About spiritual medicine, Lama Michel talked a little bit about it and, when we actually talk about spiritual medicine, basically it is the Dharma. We talk about Buddha, Dharma and Sangha; the Dharma is medicine. Even we have this term very often used that the dharma medicine is not something just invented now. It is something that we use very often as it functions to eliminate suffering, so this is basically why it is also called the medicine; that is why it is said that the guru is the doctor and the dharma is the medicine and the practitioner is like the patient. But it is not just \*like\*, it is that we are \*really\* in this way. So really in this matter, the Dharma is the real medicine, but it is very good that we need to do research about these things, because this is our modern mentality and we need so if we really do research correctly, then we reach a point where everybody needs to accept it and understand it.

So all dharma is medicine, if we call relative dharma, absolute dharma; all dharma is actually medicine. In essence Rinpoche is actually saying if our mind is fulfilled, if our wishes are fulfilled, this becomes medicine naturally--if we have satisfaction, if our mind is fulfilled. If our mind is not fulfilled, then that is already something else, that is another situation. But once at any level, in a small, medium, big level, once our mind is fulfilled, this becomes true medicine. As this lama was saying before, it is not something that needs to come from outside, it is rather something that needs to come from within; our self-satisfaction.

Nowadays there is a lot of development from the technological and material point of view, we have many great machines that we use, many facilities that we have, but still there is no satisfaction, still people's minds are really not fulfilled. So why is this happening. It is because basically, the fulfilment is not coming from outside, but is something that should come from within our self. This is something that is the most important--once our mind is fulfilled, then we do not need all those things, we do not need anything external; we can have the most simple life and we are going to be happy very with it, we do not need anything. But the main point, why even the great kings of the past, they left their kingdoms and gave up completely everything in order to follow the dharma. This is basically because they wanted to experience fulfilment, because they saw all this power and pleasure and money and so on, it was not enough to really bring fulfilment to one's own mind. Real fulfilment, true satisfaction, that is what we are really searching for, that is what we are really looking for, every one of us; all of us, what we are really looking for, what we really want is fulfilment, deep satisfaction and this is something that it doesn't matter how much we develop materially, technologically and so on, it is something that we cannot develop from that aspect; it is something that must come from within our mind. That is why these kings of the past, they were looking at the dharma to develop such fulfilment.



Basically, what is not fulfilled is our most subtle mind; it is our most subtle mind that needs to be fulfilled; it is a way of saying that we need to fulfil our most deep needs. When our very deep needs are satisfied, then all the rest you know, if we have material things, if we do not have, how many things we have, this is really very, very simple, this is not a problem at all. But if we have our most fundamental our most deep needs, if they are really fulfilled in the deepest aspects of our mind, then all the rest is very simple--otherwise we will never reach true fulfilment.

When we talk about satisfaction, this fulfilment is similar to the moment when we are very, very thirsty and we get some water, at that very instant we feel fulfilment and satisfaction. So similar to that, when our spontaneous mind, our deeper state of consciousness is not fulfilled why can we not develop true fulfilment? Why can we not develop true satisfaction? Why are we always unsatisfied, looking around for things in many different ways? Basically it is because we have not given the right thing to ourselves, we are not giving to our mind, what we really need--we are not giving to our deepest mind, our spontaneous mind what we really need. And what we really need is the Dharma, is Peace, is Love, is Wisdom. So what we really need is the dharma; one of the meanings of dharma yi kyoeba? Yi means mind, kyoeba means to help, to sustain, so to save, so it is what actually sustains our mind, what saves our mind, what helps our mind--that is dharma. So this is what our deepest mind needs, in order to be satisfied. Once we have the dharma, then it is such a deep sensation of satisfaction that all the rest is not necessary any more. Rinpoche says there are many things to say about this still, but actually on another occasion Rinpoche says he would like to go into more details about it."







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Bernard Gesch, England

## A Thought About Time

First of all, thank you very much for allowing me to speak, it is always a great privilege to attend Rinpoche's events and try and contribute towards the positive efforts he is making on a global scale.

I met Lama Gangchen Rinpoche about 23 years ago, it was a very exciting time, when you first meet Rinpoche you have a lot of cherished memories and it was certainly the case for me and, I soon became involved in all things buddhism; except perhaps the bit about understanding, maybe also the bit about practising as well. With the kindness of a father, Rinpoche often would take me to one side and, I would get very excited and ask him, 'Who is this lama?' and 'What is this deity?' and so on. What he would often say is, "then you go away and meditate". This was a kind of theme from our early relationship. We always talked and, from the early stages spent more time together and try and work up on ideas. I took early retirement about a year ago, to allow us to begin to do this and, one day I met Rinpoche at his house and we had a discussion about what it was he wanted to achieve through us working together. He said something rather striking, which was that he had two things he wished to achieve, one was to unite buddhism in peace and the other one was to save humanity. I must admit, I was thinking more along the lines of going and getting him some croissants from Bée on the odd occasion. But anyway Rinpoche sat and looked at me and said: "Big job", I thought so too. At the end of the day, if your teacher says this is possible, then I reason that this must be so, so you have to try and find some ideas that would contribute to Rinpoche fulfilling his aims. I suppose I have no special qualities in that regard, although as I have gotten older, my abilities to meditate have perhaps improved because I have a much larger bottom than I use to have, therefore I can sit for long time in relative comfort!

Moving on to the most serious part of the talk, the Buddha taught a system that was perfect for its time and, at that time man lived in harmony with the elements, so the point is there was a co-operative relationship between man and the physical environment - the elements, which you can describe I suppose, as the basis for maintaining life, you know very crudely speaking and, sadly we no longer live in harmony with the elements and so the question is: What are the implications of that?

Interestingly, Buddha prophesied a period of degeneration called Kaliyuga and this ultimately has become the focus of what Rinpoche and myself are trying to work on. The Buddha prophesied five degenerations and these can be explained in very complicated ways, but I am going to do simply because what I do best.

The first one is 'wrong view'; what the Buddha prophesied was that during the period of Kaliyuga, we would enter a period where even the ordained sangha would take wrong view. Also, experience, in other words the life experience we have becomes gradually worse; even if we are becoming wealthier there is less satisfaction, many people are suffering poverty, while many people are extremely rich. This inequality creates more and more problems as time goes on. Life standards, the Buddha predicted that life standards would become shorter and less auspicious and emotions would become more disturbing and there is ample evidence to show that mental health problems now overtake even heart disease as the biggest single major health vector in developed countries, including America and Europe. And the final one, which the Buddha prophesied was degeneration in time, where he said that things like grains become less tasty. You could reinterpret that in modern language and say that food becomes less nutritious, which is an area that I have been researching for something like 25 years.

So, the first thing that Rinpoche and myself tried to look at was to say, okay, let us try and understand what Kaliyuga is. Most traditions mention it, the question is, what is it, how does it work and what should we do about it?

When Rinpoche was visited in Albagnano by the most venerable Luag Pho Dhatta, Vice Abbot of the Dhammakaya Foundation, several realisations seemed to spontaneously arise and what they amounted to was that, in the period of degeneration, as we are increasingly coming under the grip of Kaliyuga, the collective karma is increasingly more important than individual karma; in other words there is a huge pool of destructive karma out there which is very difficult for us to overcome on an individual basis. If you look at changes in the environment, it is fairly easy to understand that.

The first realisation is simply the collective karma will dominate in Kaliyuga, to constrain the positive outcomes of the individual path.

The second realisation that came with a visit of the Vice Abbot, was that it is a cause that degeneration is happening because of the polluted physical aggregates, in other words these are directly affecting the qualities of our minds, our experiences, our views etc. So we are in the grip of an external force, which is beyond simply our individual karma.

The third realisation is, we must create awareness of the need to change during Kaliyuga to unite everyone, so we can act together with wisdom, to combine inner and outer peace. This was really the area, which Rinpoche and myself hoped to focus on.

The fourth realisation was simply the path. If Kaliyuga affects us through impure physical aggregates, it can reverse with wisdom and collective actions and prevent future suffering--that is fairly straightforward although admittedly difficult to do.

So, one of the things I hoped to bring to these ideas was the fact that, having worked as a conventional Western scientist, there is a huge amount of quantifiable evidence out there about changes in the environment, which directly relates to something - for example, I have done research to show that you can reduce violence of some of the most seriously violent offenders in the UK and, let us face it, violence is something the UK is pretty good at - so these were very violent people. We could reduce rates of violence in maximum-security prisons by 35%, simply by improving the prisoners' nutrition. Now this is a kind of example of the effects that we are talking about.

What I am trying to do at the moment is through a process of combining outward-looking Western science and inward-looking Eastern science, with Rinpoche's encouragement, is to meditate--combinations of meditation and research using my existing research facilities to begin to work out what the implications are because, part of the prophesy of Kaliyuga is that as some point in the future we get assistance from Shambala, the warriors return. Now the question is, what are they doing differently to us, why are they doing okay and we are not? So this is the bit where I haven't actually talked with Rinpoche about, so if he starts doing this, then maybe I have got it wrong.

So what I was trying to do in my meditation was to look at the implications for the Hinayana and Vajrayana, because they are slightly different. If there is something different going on in places like Shambala and the practice, how can you understand what it is and what is going on? In 1994, I had the great privilege of travelling to Tibet with Rinpoche and it was a very powerful experience for me. One of the things that stood out was a particular statue - I do not know why this statue in particular, which was in Tashilhunpo monastery in Shigatse, of all the statues, and there were thousands in that monastery, tens of thousands - this particular one seemed to be communicating with me personally; it had a very unusual mudra which I did not understand and so, typically when I asked Rinpoche what the mudra meant, he said as usual, "then you go away and meditate". So, twenty years later it is still etched in my mind, so I began to think about this statue and trying to understand the implications for Hinayana and Mahayana.



Now, the Hinayana is actually very simple, but part of their practice is cleanliness and, we have supplied our Theravadan friends with scientific evidence that cleaning actually does improve moral conduct. However, we have also supplied them with ample further evidence that there is huge whole-scale pollution in the environment, which is also degenerating moral conduct. Obviously Rinpoche was very sensitive about this and, I am very pleased that recently I got a note back through a connection in the English Theravadan community, from the venerable Nicholas, to say that the vice abbot appreciated this information and asked for more. So I am very pleased that these ideas are resonating with other spiritual communities.

In terms of the Vajrayana, things are more complicated. This statue had a very particular mudra, which I will show you, if I can? You know this one? (*see photo*) Well the statue was this.



I sort of began to realise that for whatever particular reason this statue seemed to be trying to say, 'Do this' I began to experiment myself and then did talk to Rinpoche and we kind of got this idea that it is the outer and inner world. The particular deity or, in this case monk who was actually in this mudra was a very famous Tibetan lama, Gedun Drub, who, apart from being Rinpoche's principal teacher in his life at that time as Panchen Zangpo Tashi, was also the root of both the Dalai Lama lineage and the Panchen Lama lineage, so obviously a very auspicious teacher. So what I began to realise was that, if you actually look at these images of the mudras, these are not mirror images.

Let us just illustrate this very simply, raise your right hands. So if you notice something, if I turn round, this is not a mirror image. Now the point is, that if you actually look at some of the non-dual practices, like Kalachakra, which is what I have been focusing on - the point being that if you realise they are not mirror images, male and female energy appear to be reversed when you have the mind focusing inwards to outwards, simply because of the geometry, if you can see what I mean?

Now the point is, in non-dual practices where you have the idea that you have - one of the ways to explain this, let us say Kalachakra, you will remember the four faces, look both ways. Now what I suspect is and, I hope Rinpoche can discuss this with me at some point and, put me out of my misery, is that in Kalachakra, the emanation body is called the empty body and part of the reason for this is, if you see inward looking and the outward looking are orientated exactly the other way around. When you have the mind, which is dual, then you are looking both ways and therefore you have male and female energy exactly aligned with each other. And so, I think that what is happening is, in the empty body practices, you not only have the energy being drawn into the central

channel as you would with a normal practice, but every channel becomes aligned. This is what I hope to suggest to Rinpoche is one of the main differences in the practice that we need to think about adopting in the era of Kaliyuga because potentially it is a much more immediate and powerful form of meditation and, I suspect it may be how, in effect Shambala trans located into creatures of light. Because by doing this...having union between the exact patterns of male and female energy in your own body, you then dislocate into light creatures. Also there are implications for the issues of Kaliyuga into society, because if you think about society as a whole, I think it is fairly evident that what is happening is that more and more resources are being concentrated at the very richest and, fewer and fewer at the poorest, who are increasingly more vulnerable to the damages being introduced into the environment.

So, one of the things that occurred to me as part of these meditations is that, if you want to look at the form of society that the Buddha might be recommending for Kaliyuga, then it has to be the closest analogy to emptiness, because you cannot have any enlightened experience unless you had authentic experience of emptiness. Clearly, the simplest analogy to emptiness is equality, therefore whichever form of society evolves out of the next few hundred years, the one that appears to be the one that would work is one that is based on equality, whether its male, female, black, white and, also to a very large extent, other sentient creatures, because bear in mind that in the last year we have lost more species than we have ever lost previously. The oceans have reached record levels of acidification; the carbon dioxide in the atmosphere has reached record levels - just in this last year alone. So there is very much a question of trying to wake up and beginning to recognise that this is not something that we can remain passive about. So buddhism, hopefully, is no longer something where you simply do a practice and then continue life as normal.

Finally, I wrote a little piece about time-scales, so I will just read it out again very quickly.

According to the translations of the Kalachakra a decisive battle occurs in the year 2424 to end the present degenerative era of Kaliyuga. It is said the 25th Kalki king, Raudra Chakrin who will be the King of Shambala, will lead armies of Shambala to victory in the apocalyptic war; this is a harbinger to the Golden Age of Dharma.

So, on hearing this you could sort of generally take the view that there is no need to do anything, because the people from Shambala are going to sort it out for us. Well the point is that that is not so, as Lama Michel has said at least three times in this conference that buddhism always stresses interdependence and nothing exists from its own side. So unless we are an enlightened being and have mastered causal consequences then we are not truly in control of events, so we have to create the karma for Raudra Chakrin's return. Also highly realised beings, such as Kedrub-je, who taught the language of Kalachakra, provided a method for the real meaning, which is basically an inner battle with our own ignorance, in other words, we are collectively contributing to these problems. Hence a decisive battle may be an inner battle to change the nature of our minds to live in peace and harmony.

So if you then look at the time-scale involved, that would suggest about 400 years, but the point I made to Rinpoche is that, more recently in 2013, there was the first major Western scientific study to date the remains of the historical Buddha. These came out to being probably about 200 years earlier than we first realised. Now that could mean that we are in effect now at this point in time, literally coming into a symmetry where you take it from the point of view of the Industrial Revolution, it takes 200 years to create the extraordinary mess that our environment is already in and, if this dating is correct, we may have probably around 200 years before the major changes occur that we are supposed to survive. Therefore, what it does, is give you an indication that we really have no time to waste. In the next four lives that you have, if you choose to return, we have the major changes occurring in our environment, which potentially could threaten our continuation.

The cheerful news is, the Buddha prophesied that we actually will survive. So what it suggests is, four lives roughly—if that is true, and, Rinpoche can say if he believes it is true, then maybe in this



life you master the inner path, the next life you master the outer path, the third life you master both paths and the fourth life you are putting it all into practice, so we should be okay on that basis. It does mean, if these ideas are true, that we have to change buddhism to look towards the collective to deal with collective karma and, it also means that we really have to take responsibility on a personal level to basically change what we are currently doing in the environment, because potentially, that is our downfall; thank you.”

Lama Michel:

“Thank you very much Bernard, I would just like to comment about this.

“The first thing is that most of us really normally do not have a view on long-term and most of us, we do not even try to understand the context in which we are living right now. I think also to take seriously what Buddha has said about Kaliyuga and try to have a better understanding really in the context of the moment in which we are living, it is very important and, about the time of Buddha, actually from the Tibetan astrological point of view, it is also 2800 years. According to Tibetan astrology, Buddha reached enlightenment on the day of Vesak, which was a full moon, but this not only in the month of the solar mansion, which was the Vesak, but also it was a day of a solar eclipse. Also the moon and the sun on that day were both in the same lunar mansion.

When we go backwards and we do the calculations and when we find which was the day that had the conditions astrologically are set, have been there in the moment that Buddha reached enlightenment, we go back some 2800 years, but not 2500 years. The last part that Bernard was speaking about, that they found by making the researches in the place where Buddha was born, that originally Buddha was born around 2800 years back. This fit is quite well also with the astrological explanation that is given, but what I would like to thank Bernard also is the fact that really we do need to understand the moment in which we are living, basically because by having a clear understanding about the moment in which we are living, we can also have more awareness of our own actions, as most of us normally only think about the small things of our own lives. We are worried about our job, our family, our food, am I hungry, not hungry, is it a nice day or not and so on, we are mostly trapped in the very little things of daily life. Most of us have no clue of the impact that our own actions have on a larger scale. So have a better understanding about the collective karma; have a better understanding about the moment in which we are living. I think all of this is very, very important.”

Lama Gangchen - Lama Michel translating:

“So Rinpoche is saying that for him the pure English is a little bit difficult for him to understand and, it was also not so simple for me to try to do some simultaneous translation, although it is not so easy. Anyhow Rinpoche said, Bernard was talking about Shambala and, there are many people these days talking about Shambala and Shangri-La and so on and, one of these things about Shambala he is talking about is the war of Shambala and then the war will happen and even in the Tibetan representation they paint the war of Shambala like that; like a real war, like throwing some ancient types of missiles at each other and doing like this war type of thing. Rinpoche says that he really does not believe it, rather it is a symbolic war, not a blood-shaking war, not a war like killing each other or harming each other in this way. It is mostly also a warning: We really need to change our behaviour, our attitude, otherwise how much we are going to harm ourselves, how much we are going to lose our own identity in culture and so on is something we need to be very careful about. It is more like a warning rather than a real war.

So about Shambala, actually Rinpoche says, he has written more details of what is the meaning of the word Shambala in the book of Self-Healing II, so it is there, you may already read it, otherwise





you can read it also and have a better understanding about what we mean and there explained that actually when we talk about the war of Shambala, it means actually our inner war between ignorance and wisdom. All the names, like of the generals and soldiers and so on, but it is all symbolic and is representing our inner process of war, like presenting our own inner war in the sense of a battle between our own wisdom and qualities and our own ignorance and defilements. So this is the actual meaning, when we talk about such war, anyhow, it is in Self-Healing II, there so you should read it, also the lamas, geshe and everyone should comment on it, but the Self-Healing II is like a sutra, it is like a root text, then it needs commentaries. Now with this new generation, everyone actually now needs to really read it and then knowledge people should write down commentaries on it, like giving the interpretation and comments on it. So the main points about Shambala, is all in there and it is like an inner process of how to develop our own peace within ourselves. And also another way, when we talk about Shambala--Shambala in the ancient texts there have been different explanations as to where is Shambala, how to find it. We have in Tibetan what we call, lam.yig which means the road map, so exactly how do you get there? Okay, over the mountain and after the mountain you turn left, there will be a lake and then you go like this and like that; there is a whole road map to Shambala. But when we really go and we look--what is Shambala, it is basically a place, where people live in a total peace culture. Even when we look here to the place, where we are right now, Borobudur--now many centuries have passed since people here were real buddhists, but still you can still see people--such a nice culture, so gentle, so nice to each other; it is really a quality of the people here. So when we talk about Shambala, it is actually a place that we can generate ourselves, we do not need to go to find it somewhere. For example, in Albagnano at the moment, we are respectful to each other, we treat each other without jealousy, or anger or anything like that and, really in a peaceful way; this is Shambala. Shambala really means to live in a total peace culture; that is what we mean by this. And it is possible to transform the place where we live into Shambala.

There is for example a place near Madrid in Spain where there are many, many churches together--Toledo.

So when we look to the road map to Shambala, there are many different road maps, one like written by the Panchen Lama and by many other great masters who wrote different road maps to Shambala, some of these road maps would take you finally to Toledo in Spain--and people following in ancient times, ended up in Toledo in Spain. Rinpoche had a centre in Toledo and he called it the Secret Door, that was the name of the centre. Also there is also a centre in religion that is also called the Secret Door of Peace. Okay, but once again I will repeat: Please read Self-Healing II. Reading Self-Healing II there is the part talking about Shambala, there is the part talking about the astrological path of purification. You know, very often people complain and say, 'Oh why is this happening to me, what did I do?' Why is it like this, why is it like that? Basically one of the reasons is because we are not alone, we are not related only to our mother, father, family, husband, wife and friends; we are also related to all the environment where we live and especially, we also have a relation directly to the planets, the sun, the moon, Saturn, Venus and so on. So, we touch each other, we have a relation to each other, so also the influence that we receive from the planet is very strong in our life also. Even the first talks that Buddha gave before he gave teachings, the official first teachings were the Four Noble Truths. But after Buddha reached enlightenment, when he was on his way to Bodh Gaya, from Bodh Gaya to Varanasi, on his way he met a group of businessmen from Burma (nowadays known as Myanmar) and they asked Buddha, can you give us advice for our business? And then Buddha, at that time, he gave advice to them, in accordance with the lunar mansions and astrology and especially gave them advice on astrology, what they should do. So Rinpoche was just reciting, Rinpoche knows by heart this prayer, this sutra. We also have the translation and everything, so it is possible for everyone to recite it. Rinpoche says we have it, so we should use it. It is a way that Buddha taught to create harmony with the planets, so we do not fall under a negative influence.

Also, if we think about Buddha Shakyamuni, during his life, before going out of the palace, he received the best education that was available at that time, it was a very good level of education in



the kingdom. The most simple people there lived a very, very simple life, not much education, but in the kingdom they had the best teachers and yogis and they really had a good education. So at the time Buddha learned a lot about astrology and medicine and all philosophies and so on. Buddha was also married and Rinpoche says he thinks that during that time first of all Buddha was already a very highly realised being, he was already enlightened at the moment he came to be born, he was \*ready-made\* or he came ready somehow. He was just showing to us the best enlightenment, the way he was supposed to do, but he was for many, many lives before as a bodhisattva on his own path, he already reached enlightenment. He taught later that as a bodhisattva, Buddha he had 500 human births and 500 births as an animal, as being a bodhisattva. In Borobudur, there are the stories depicted of the 500 lives as an animal and 500 lives as a human, being a bodhisattva. So in the life of Buddha Shakyamuni, Buddha had already actually been enlightened before, he was just showing us what is the actual path. So in the moment that he was married and so on, Rinpoche really believes that at that moment he was really practising tantra and mantra; the Vajrayana path, this is something he was already doing...and actually the Vajrayana path, the tantra and mantra is something so precious that it is also actually very, very rare, because it is showing us that the energy of desire and sexual energy itself is something that basically deepens our self into samsara. But in the Vajrayana path is showing us how we can use this in order to get out of samsara in one life-time.

So this is so, so precious really.

And at the same time, it is sad that in this era of existence of this, let us say this solar system in which we live, there is a moment that this planet will not exist anymore, the way that we know it in its present form. So like in buddhist teachings it is said that there are hundreds of millions of thousands of worlds and each world has their own beginning and end, so this world in which we live, until its end, there will be a total of 1000 buddhas, that will come, manifesting in the world as showing the path. This does not mean there are not more buddhas than that but the ones that will come like Shakyamuni—Buddha Shakyamuni was the fourth Buddha, so there are still many, many to come.

Buddha Shakyamuni also said that of all the thousand buddhas, the only one that may also teach the tantra again is the last one of all the thousand, because the last buddha, he made a special prayer and in it he said 'I will teach all the things that all the other buddhas before me taught'. So because of that we say that okay, he should also teach the Vajrayana path, because Buddha Shakyamuni taught it. Otherwise, there is also another saying that there is another buddha who will also teach because he has the same nature as Lama Tsong Khapa, but basically really, Buddha Shakyamuni is the only one really showing the Vajrayana path. So this is something very, very precious that we need to acknowledge, we need to be aware of.

Also Atisha Dipamkara actually he was also from a royal family and he was married and so on and, also he was a very realised tantra practitioner, before going to Nalanda and becoming a shila. Also, in this way Atisha manifested himself in this way as to the needs of the people and so on and manifested himself as a monk, but originally he has always been a great practitioner of tantra and the Vajrayana path.

Nowadays we have everything easy in a way that we have access to all the teachings of the tantras, we have access to the teachings of sutras, we have access to so much knowledge and so many teachings and blessings, so really there is no problem—medicine and astrology, we have access to a lot of knowledge and information and transmissions and so on, including sports and science, we have so much knowledge and so many things, so this is not a problem. The problem nowadays basically is our mind. Too much dissatisfaction and never happy, too much depression or this or that, the problem is basically in our mind, one problem and the other main problem is pollution; we live in an extremely polluted world and it is getting worse and worse and this also pollutes our mind and also pollutes our body. Even to wash our clothes, we are generating pollution, so something that is very serious and, it has a very strong impact also on our mind and in our own spiritual path also--

all aspects of pollution. And if we really go to see tantra, tantra is actually very basic, very simple--in one way it is very complicated, but it really is very basic.

What is the basis? We are talking about the elements, we need pure elements, when we say 'Eh ho shuddhe shuddhe svaha; yam ho shuddhe shuddhe svaha; ram ho shuddhe shuddhe svaha and so on. What are we saying? We need pure elements also. The elements are so important for us to sing our own well being in body and mind and also very, very important for enlightenment. We need pure elements also, so we need to take care of the elements in the right way. The elements are so important, but basically the point is that also at the same time in the teachings of tantra, really is very basic teachings--talking about the basis of ourselves really, the elements. The difficulty is that sometimes the teachings, all these very basic aspects are put in a very complex way, like very high poetry and many metaphors and are put in a way that finally no one can understand so well. But if we really go to the actual meaning, it is really talking about the basis for example, the elements.

Basically my talking now is not my speech, I am just making some comments on what Bernard was saying before and, Bernard has been working very hard, for example doing a research on the impact of diet, on food, on polluted food and diet also on violence and research together at the high-level security prisons and so on, so really doing a great job in helping many people, at the same time also, he showed many times the steps in the fields of energy of different objects and people and so on and, like we did in Spain, when he was checking and showing the difference of the field of energy of an apple that was blessed and not blessed and so on. So if we have the time we can do it also.

Another subject that is important to talk also is about reincarnation: Rinpoche is saying 'I will talk about it on another occasion' but as we are all so new to buddhism we need to have an understanding about reincarnation, the fact that all of us, we are all reincarnating--there are those that can be called an avatar, they have the purpose, the faculty of choosing where they are reincarnated and, in this way making the choice in that they are the ones that are not like avatar people, that have not developed that capacity to chose, they are reborn without having a conscious choice. But anyhow, these things are important for us to understand, but we will have other moments to talk about it.

We have a very positive lineage, very precious teachings and, so this is something that we have to be aware of, the fact that we have a very good lineage, we have wonderful teachings and transmissions and so on, so this is something very, very good that we have. At the same time, we need actually to make commentaries, we need to research, we need to understand better at the same time the teachings that we have, for example our Self-Healing so it is important for everyone also to bring back, to share their own thoughts and own experiences in this way. Sure maybe Lama Michel, Lama Caroline can write what Rinpoche calls a perfect commentary on Self-Healing, that is okay but still, everyone else can actually write something based on their own experience and own understanding, so what are your experiences, what are your understandings? You should write them, you should share them with us, even though we have a problem that very often we do not like very much to listen to people that maybe--okay we give a lot of importance to the lamas, but then after the people 'Umm?'. Maybe we do not want so much to understand a little bit? This is a problem that we have, but everybody has so much to share, so at least we need to have an open mind, listen to everyone, and at the same time, everyone should also comment on Self-Healing, should also bring your own experience to this; this is something that is important also for the present and future.

Rinpoche was also saying, I have forgotten from before, he was saying also that even nowadays, sure we like science, that is very good but nowadays scientists are also starting to make researches a lot about buddhism. So actually we can be very proud, we do not need to be worried about, 'Oh what am I doing?' is it right or wrong or something like that.

Scientists are starting to research about buddhism and finding answers within Buddha's teachings and so on. So this is something that we need to be relaxed about that fact that following buddhism, because it is not something that is going against the modern scientific view or something like that,



in fact it is the other way round. Also, we have so many things that, for example we have chawang NgalSo reiki and then you need also to have your own experience, for example, the fingers are actually so powerful, in the normal way, in our daily lives, how much we can do with our fingers, how much power our fingers have in our daily lives; it is something really amazing. So we are just using also our powers, our own potential in a positive way.

On the fingers represented on our right hand, on the negative side we have the five delusions; on the left hand side we have the five polluted elements. On the positive side on the right hand we have the five Dhyani Buddhas, on the left hand the five Great Mothers. So on the right hand it would be-- actually, what are the five Dhyani Buddhas, this is a symbolic buddhist way of speaking, names that we give, but in essence they are the five wisdoms, so we have the Mirror-Like Wisdom, the Wisdom of Discrimination, the Dharmadhatu Wisdom, the Wisdom of Equanimity, the All-Realising Wisdom. So, we have the five wisdoms, which are actually the fundamental aspects of our mind--okay, so it is not something buddhist, the five wisdoms--every sentient being has five wisdoms basically. So the five wisdoms is something from the mental of us. So when we talk about these things in buddhism, we should really be able somehow to go beyond the simple names that we give to things, within let us say 'buddhist' culture, rather understand it is from the mental aspects of our own existence.

For example, the energies of our hands, the Five Dhyani Buddhas and the Five Mothers and manifest for our hands as we do the NgalSo reiki chawang, so it is not something you need to wait until you get enlightened or something like this, you need to start using it, you need to start using the energy in this way and by using it, slowly, slowly you get used to it and, by getting used to it we are getting familiarised to it, then if you slowly also start to understand the true meaning--a different experience and the true meaning, comes out of experience also.

Rinpoche is saying the main point is that he is very happy that the scientists coming here to talk to us, are going in the same direction--and the doctors too.

So I really hope everyone, you can actually integrate dharma within your own profession and then you can actually share with us also how you are integrating your dharma practice with your own profession, something very important.

Rinpoche says, some people who received Chawang NgalSo reiki and they do not have the formal knowledge of how to make requests and calling the guru and doing things like this, not doing any sadhana or anything like that, they go to the reiki but before that they say 'Oh lama, please come here, I am waiting for you please come and help me' just like talking very directly in this way and, then actually it is somehow working well, they say. So if people who do not do sadhanas or anything, they call and receive the benefit and they do. So why that you also do sadhanas everyday, you should also do.

For many years there was no book and no sadhana for chawang reiki, for more than 10 years; so it is not as though you are obliged to use a sadhana. Do not get stuck with the book, basically.





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Moreno Sartori, Italy  
translated by Daphne Stern

## Mind to Mind

First of all I would really like to thank all of you for helping me every day, to be able to get to the Stupa which is very, very important for me.

I would like to share with you two things, the first one is my experiences in Borobudur, starting with last year and, also the retreat of this year, although not all the effects of this year's retreat will have matured.

The second theme I would like to share with you, is a project that has recently taken off in Kunpen Lama Gangchen, but first of all I would like to share with you my first encounters with the lamas.

So my desire, my wish to come to Borobudur was generated by meeting the lamas and I met Lama Gangchen in 2011 and, my first big experience was to take the Ghuyasamaja initiation with him. So my meeting Rinpoche or seeing Rinpoche had a great impact on me, I was conscious of being in front of a very kind being. At the end of the session I really wanted to say hello to Rinpoche, like everyone else did, but felt very timid, felt I could not go in front of him, could not go near him. So I was able to calm myself only with a certain gesture of the hand. After that gesture, I was able to go up and speak to Rinpoche personally and, then there was no stopping me, any excuse was a good one to go and speak to Rinpoche. The thing that strikes me about my relationship with Rinpoche is that I am constantly thinking and talking about him. Whether I am just observing him or listening to his teaching, I am constantly thinking and talking about him. So the biggest joy in my life was when he called me 'my friend' for the first time!

I practise regularly Ngalso Self-Healing and, I got great benefits from it and I was curious to learn more about it. So when I heard, when I understood that Self-Healing was effectively born in Borobudur, I asked Rinpoche if I could come here and he said the only thing you need to do is find someone who will accompany you on the journey.

I am a pretty sedentary person, I am lazy, I sit around a lot and I get around by car and I really thought the practice here was going to be super difficult, that it would kill me! But when I first came here, instead of feeling like that, what I felt instead was, that I was being sustained and supported by an incredible energy. The background to this is that my family, was pretty worried about this, because it was the first journey I ever took on my own.

So after going to the practices and developing a relationship with Borobudur, I asked Borobudur to enable me to be more helpful, to have a capacity to help others. And this capacity did indeed come to me after about a year--both physical stability in my movements and balance and also in my practices. I will have to wait a bit before I can tell you about the gifts that I receive from this retreat, bit early to share them with you, as yet. Although one big thing has happened to me, is that I am much more able to rejoice in the kindness of others and I am very happy about that and, Gangchen Rinpoche said we should be kind to everybody and this has to be connected with daily life. Maybe here it is easy to do, but in your daily life, when you go back home, to be kinder to people, to give a smile, to make some nice gestures, I will certainly try and do my best when I go home. When I get back, I am going to have to work on my attachment to money.

So now I would like to talk about this project 'Mind to Mind' but before I do that I would like to give you a little bit of background of my work. Since 1997, I have worked for the re-education of and consultant for behavioural problems of dogs. Really my work consists in harmonising the relationship between dogs and their owners. So in 2011, I met Gangchen Rinpoche and Lama Michel and took the four

reiki initiations that I mentioned before, I started to bring dharma into my work. So when I started using these incredibly powerful tools, I noticed that the benefit that people derived from working with me, increased greatly. So I started asking the owners to meditate for short periods and that really helped the owners to resolve their problems with their dogs. Lama Michel in his teachings often made reference to telepathy and also the theory of morphic resonance fields developed by Dr. Rupert Sheldrake. I thought this would be a useful concept to use in my work, because it was evident that the owners were not telling it like it really was between them and the dog, in other words not telling the truth. So from that I thought that if I can get in touch with the animal and talk with it directly, instead of having to go through his/her owner, that would really be the cherry on the cake.

In 2014, I did this course in telepathy, which focussed on communicating with animals, which was useful but it was clearly lacking in some elements. So then I thought my work could be more effective if I integrated these ideas of telepathy with some of the things I had learnt from Lama Michel. So the result of this was a methodology which was much more robust, more effective and, with much greater results. So then I had the idea of sharing these experiences and formulating a course in order to do this called 'Mind to Mind'. The course rested on three basic essential elements. The first thing you have to understand is the dog's perception of reality, which is fundamentally very different from ours. So animals are interested in the here and now, even though they have a memory and they know what happened before, it is of no importance to them, they are only interested in focussing on what is happening here and now. This contrasts greatly with the way we live, we are constantly making comparisons with how things might have been, how they could be now. I think we can all learn a lot from dogs in this respect. The other thing that struck me that I learnt, is that it is much easier to do something if you really have feelings of love toward the other being. Human beings do a lot of very nice things, if the impulse is to make their beloved dogs happier. The use of meditation suggested to my human being clients, as a tool for communicating better with their dogs, was a rather good and cunning way to get the said clients to meditate themselves. The other thing is that, to understand what we are thinking, what we are doing manifests in the form of energy.

I am sure you have all had the experience of talking to somebody and having the sensation that what they were saying was not actually true. It is not an intellectual process, nor a rational process, but rather a sensation of the other person's intention and, we may even find out that we were right all along, sometime later. I am referring to the energy and awareness of the energy that we move when we interact with others, other beings and also with the environment. So in this case, we have an awful lot to learn from animals because for them, this intuition, this perception is immediate. You do not have to ask yourself, if your dog can perceive your silence, happiness or anger or whatever, because you can assume that he already knows it.

Being aware of the energy you are emitting is important not only when you are talking to animals. I am very happy, because I have already held three of these courses, one of which was held in Kunpen Lama Gangchen. The rewarding thing that came out of these courses was that some of the participants actually told me that they derived great benefit from the courses, even just after the first session. Thank you for your kind attention.

Questions & Answers:

"Do you think that it is possible, for example from your experience that the animal—the dog in this case, is able to take deliberately the harming energy away from the master, the friend, owner or therapist?"

Moreno: So in the experience of dealing with the very many dogs that I have dealt with over the years, is that when there is a state of discomfort or the owner is not very well, the dog is in fact much more caring, much kinder towards the owner. Maybe not from the point of energetically speaking, but from the point of view of his actions, certainly.

"Can you give some advice for my friend: she has 8 dogs and 1 cat, so poor cat, so do you have any advice on how to deal better with a situation like this?"



Moreno: Okay, so the first thing is, when you have different animals living together, or even many dogs living together, its fundamental that each animal has his own space. So it could be a cushion, a rug but the important thing is that the dog knows that that 'space' is only for him. Sharing the same space for 24 hours a day is a very stressful thing for the animals. To ensure that they all get on well together, even though there may be common spaces, like the armchair and the sofa (which really is not supposed to be for animals) it is important that each animal has his own personal space, where he can retreat to when he just does not want to be with the others.

"I would like to know about the people who were obviously not used to meditation, how did you get them started and how did they accept, getting them into meditation?"

Moreno: There was no trick involved, essentially they understood that they could not go any further or resolve the problem, unless they did do some kind of meditation.

"Then you probably had to set up something do-able--what did you do?"

Moreno: The first thing I did was a breathing exercise to induce them into some kind of state of awareness on the present moment. Then we did visualisations, of situations of things that did not really work out and draw from that the elements, the main elements of those negative situations. Then we did the kind of reverse, we did a visualisation of the same situation but was transformed into a positive situation. So what happened was that, where at first there was great difficulty on the part of managing the animal, things became gradually easier and easier until the problem was resolved.

"Would you say the 'Mind to Mind' would go easily with cats or other animals?"

Moreno: "Yes, its valid for cats and other animals."

"My mother is expecting a baby and she was asking if there is a way to prepare the dog or animals that a baby is coming into the family?"

Moreno: There is a way, I am going to try and be brief, although it is not easy. The first thing is to get the animal used to the idea that it will not have as much attention. This can be done with simulation, which will make it understand that something is going to arrive into the situation that will take attention away from it. If you like I can explain to you later in detail, after the session.

Lama Michel:

I would like to say something very short. It is a fact that, the first time I heard Moreno talking was some time ago - most of you know that I have a very bad memory with timing, so I have no idea if it was six months ago or six years ago. Anyhow it was some time ago, he had a sort of conference where

people brought their own dogs and, I was talking a little bit about buddhism and meditation and he was talking about the relations with dogs. It was in a beautiful place, just outside of Milan, maybe 20 dogs were there. Anyhow, my main point is that, since the first time I listened to Moreno talking and now he tells us the same thing, I really think it is very beneficial for all of us to have a course on how to relate to dogs, even we do not need to have a dog! It seem to me, that by understanding the way how animals act and how to relate to the animals, help so much for us to learn how to relate between ourselves. Moreno, at that time, was talking about how to deal with a dog that is violent; he was explaining what the situations are, what is the mode or attitude, why the dog is violent and how is the whole cycle of violence coming out of the dog and so on. We are extremely similar in many ways and somehow its very useful to better understand ourselves and also to learn how to do better... One thing, I would like to say is that I am very grateful to Moreno also, because in a sense that Moreno since he started with the practice of dharma, it is really like he dived into it; body and mind completely. So this is something that is very good, an example for all of us, because many of us, we like things, we like buddhism, but you do not need to answer okay, but how many of us actually do Self-Healing every day? Moreno is one of them.

So this is something that is really like showing to us that we need to put effort into our practice, then we have the benefits, we have the results in our life; simple as that. Sometimes we keep things because our life is too easy, so we tend to keep things in a superficial way. So we really need to go deep into the practice, go deep into the dharma to really see everything that we learn, how can we actually apply it to our daily life? This is the example that Moreno is giving to us, like applying to his job and his lifestyle and so on. This is something that is really very good for all of us. I just wanted to make this statement in a way, okay.

I started to think, yes the animals, it makes things sometimes more simple and one thing that I really believe very much, I just wanted to catch the connection from what he said: The communication that is between us, is much more without words than with words, we create so much confusion with words, sometimes we need to say things and we try to say it one way, I say it one way and you understand something else and so on, but I really believe that communication is not only with words, but mainly with our actions, the way how we look, the way we touch, the example we give - so many ways how we can communicate. And I think, what Moreno is also showing is that by learning how to communicate with another being that does not speak our language, like an animal, like a dog, we can actually learn to be more aware of own attitude because if you want to talk to dogs, it does not matter what sound you are making from your mouth, it is the intention that is important. So you need to be aware of your intention, not the words that you say. And this is the same thing with human beings really, so it is very important for us to have this awareness of our intention.

Sometimes we give too much importance to the verbal communication and we forget that really, we communicate much more through the intention than the actual words that we say. So I think it is just something that we need to remember also in our own life - okay, the dog cannot understand what I am saying so I need to be clear about my intention, also with the person in front of us--it is important that we are clear about our intention. Thank you.

Lama Gangchen - translated by Lama Michel:

Moreno is a clear example, the point is that he is doing the Self-Healing practice every day seriously and I put a question before how many people were doing or not the practice every day; I said, you do not need to answer at the moment. Well it is not so much correspondence within that moment somehow, the point is that we need to do Self-Healing. It is so simple, so easy, there is practice of five, ten or fifteen minutes, forty-five minutes, one hour and a long practice if we want, like 3 pages for each Dhyani Buddha explanation--so many ways. So it is just a matter of doing or not doing. There are so many benefits, when we do it. We are supposed to be intelligent beings, so we need to use our intelligence in this way. To use our intelligence means to do things that are beneficial for us - so once we experience, we know that Self-Healing is good, we simply need to do it. So please do it, like Moreno.







Maria Cristina Quintili, Italy

## Visiting Indonesian mountain schools

A cultural exchange in support of the United Nations Humanitarian Projects

Every year, we teachers collect funds for charitable associations and humanitarian projects, during the Christmas celebrations by selling objects created by our pupils, temporarily recovered in the "Istituto Auxologico Italiano a carattere scientifico" in Piancavallo Hospital, Verbania Province in the north of Italy, attending our Primary School in Hospital, belonging to "Istituto Comprensivo Alto Verbano" scholastic district.

In December 2014, for the annual Christmas didactic laboratory, we planned to create mini Zen Gardens and Xmas basket gifts and to devolve the profit of the mini-market selling, to Indonesian schools, previously contacted by representative members of the Lama Gangchen World Peace Foundation.

Here is a photographic reportage of the experiences.

DIDACTIC LABORATORIES PHOTO REPORTAGE

December 2014: At the Hospital School "Primaria Piancavallo" construction of the Zen Gardens



Building up the containers and the rakes and after play with them



Teachers encouraged their children: "Now you can create your personal Zen Garden using coloured and scented sands, your rakes, tiny stones and semi-precious stones; then take daily care of it!"



Painting laboratory of recycled fruit carton containers



Preparation of the Xmas Gift Baskets



Selling them in "School Hospital Xmas Market" together with Zen Gardens and other donated objects



### Christmas celebration and market



At the "Istituto Italiano Auxologico di Piancavallo": some official moments of the celebration with the participation of the School Director of the Comprehensive Institute "Alto Verbano": Mr. Guido Boschini and the head physician of Auxological Department Prof. Alessandro Sartorio.

*(Left) School Director Prof. Guido Boschini and Primary Hospital Prof. Alessandro Sartorio (right)*

### Visiting Indonesian mountain schools

March 2015: Indonesia- Borobudur Magelang Region

A photographic documentation of the cultural exchange between European members of the Lama Gangchen World Peace Foundation and the local school teachers and agencies.

Four volunteers visited two little Indonesian mountain schools, offering donations collected during the Christmas fund raising in Italy at "Istituto Auxologico Italiano- Istituto di ricovero e cura a carattere scientifico" in Piancavallo, Verbania Province, cared for by primary school teacher Maria Cristina Quintili and some other private donations collected in Switzerland, care of Michel and Jesus Kufferalvarez. Caterina Mola, another Italian nursery school teacher was also actively present.



Primary School "Mi Ma' Arif Kenalan"



Children waiting for LGWPF volunteers

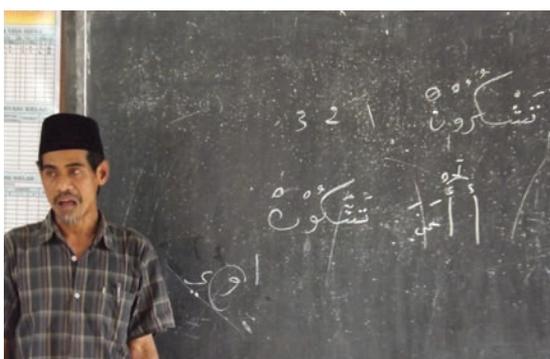


Distribution of the didactic materials locally bought to the five classes pupils





Teachers present in the afternoon turn, volunteers and Headmaster (right)



In the third class with the mother tongue teacher



In the fifth class, M. C. Quintili taught pupils a short English class: greetings, presentations, counting, counting down and a brief "English Greetings Song"



Delivering 3.000.000 Indonesian Rupees



Volunteers with School Headmaster (centre)



The Primary School teachers actually asked us to fund raise in order to help them build a new prayer hall (musola). This requires a large amount of money that could be instead devolved to other schools and to the many thousands of needed categories of people, such as the old and sick, alone women and so forth. In the school we have been visiting they divided the pupils in five major religious groups: Mainly Islamic, Christian, Catholic, Hindu, Buddhist.



Shopping bags preparation with first necessity products for the poorest and in needs people

Contents: rice, pasta, flour, oil, biscuits, tea, sugar, (...) soap, sarong (traditional dress).



Delivery



Visiting mountain villages' houses

Kitchen



Bedroom

Water provision for sanitary uses