



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

# LINKS VII

*Towards the Self-Sustainability of the Micro and Macrocosms*

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

## "Borobudur 2015" Proceedings An education for the third millennium

International Conference  
Manohara Conference Hall - Borobudur Java - Indonesia  
March 2015

*"The United Nations is the expression of the world countries' renunciation of war:  
The Nations collective root commitment to world peace"*

T.Y.S. Lama Gangchen







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Conference Proceedings

"Borobudur 2015": an education for the third millennium

**T.Y.S. Lama Gangchen - World Healer**

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## Introduction

T.Y.S. Lama Gangchen - World Healer

The ancient and sacred stupa Mandala of Borobudur - Palden Drepung, Sri Danakot, - radiates love and compassion. The stupa has been restored and reopened as a UNESCO world heritage site for which we are forever grateful owing to the immense kindness of the country of Indonesia as well as all the supporting countries and individuals. We are deeply grateful and thank Professor Pandit Lokesh Chandra for his personal request to the Indonesian Government with a proposal to have the stupa reconditioned, which was received positively by President Suharto in 1967. In 1969, the restoration of Borobudur became part of the first "Five Year Plan" declared by the Suharto Government.

Borobudur is today one of the best preserved monuments in the world and one of the most popular, counting over one million visitors every year. We are eternally thankful to the Indonesian Government for taking such good care and for offering the stupa to the world; to tourists, to believers and non-believers alike, because this spiritual love and compassion wisdom mandala generates something positive, some good feelings.

We have been on annual pilgrimages to Borobudur for over 25 years and each year more countries have been represented by peace messengers from all over the world. We have written books and practices as well as made CDs and DVDs relating to the ancient wisdom Mandala of Borobudur.

I would also like to take this opportunity to give our special thanks to our annual temporary home: the Manohara Hotel, for their constant care and kindness each year. We are always made to feel incredibly welcome and the facilities are better each year. Thank you to all the staff and management.

With sincere and dedicated effort we can learn by using its ancient wisdom and share this precious message of peace education now and in the future towards a better society and world peace in the 21st century.

We can solve all our personal, family and international conflicts and the other thousands of different days of fighting by choosing inner peace. Anyway, fighting is too expensive; of course war is too expensive; even thinking about fighting is too expensive. On the other hand, the way of peace costs almost nothing. We have to develop a non-violent culture; it is very important for the development of the global village in the third millennium.

Peace is our best friend and love. Other friends change from this day to that, but peace always helps us. Other remedies help us temporarily but peace "medicine" always heals us. Other protections sometimes fail: with inner peace we always have protection. Peace is very precious, but we need to recognise this. Peace is the bridge between all religions. Peace is the one morality that everyone agrees upon because everyone needs it. People who do not believe in anything can still believe in peace. Peace creates good feelings. If we achieve something through violent means, the result is shaky and unstable. We need to create a peace foundation for our lives and culture.

Inner peace is the most solid foundation for world peace.

We need to integrate peace into all aspects of our lives: we need to become peace messengers, peace culture ministers and ambassadors of peace. We need to make peace with ourselves. If we promote inner peace education, then the different forms of fighting and conflict will gradually stop. Many of our personal problems, family, social and environmental problems will be solved. Please take responsibility to transform our culture of violence into a culture of peace, through non-violent education. We all choose a philosophy to live by:





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Please, for the sake of the present and future generations ...

## ... CHOOSE PEACE!

Transforming a culture of violence  
Into a non-violent culture

Peace culture  
Peace religion  
Peace society  
Peace politics  
Peace times  
Peace forum  
Peace World

Please!  
Peace with everything  
Everything with Peace  
Om Bishwa Shanti Hum!

A happy mind is the most economic way of life  
Always try to have a comfortable mind  
Always try to have a relaxed mind  
Breathe to relax your mind  
Buddhism gives us courage in life, because it is a method for inner growth  
Buddhism gives us courage in life, because it is a method for inner growth  
Deal with your problems in a positive way  
Delusions are our biggest enemies and not those who deluded us  
Detachment means to be more at ease and less worried  
Develop the compassion that you have inside  
Develop your inner smile  
Do not attached to or reject anything, then everything will become clear  
Do not be afraid to take responsibility for your own happiness  
Do not deny suffering, try to recognize it  
Do not let anger dominate you  
Do not try to change your life, change your attitude towards life  
Effort without perseverance is futile  
Emptiness is full of bliss  
Every thing that is not offered is lost  
Everything becomes easy if you have inner peace and mental space  
Fear complicates every thing  
Generosity gives meaning to life  
Give happiness, only with happiness  
Hope is a strong medicine for the body and mind

How to eliminate anger? By not letting your body, speech and mind become uncontrolled  
Identify your self with the solution and not with the problem  
Identify yourself with the solution and not with the problem  
If we give a positive direction to our mind, people will come to us like friends to help us  
If we wish to continue to experience happiness, we should continue to great positive causes  
If you cannot benefit others at least try not to harm them  
In order to help some one, it is necessary for that person to want to be helped  
In the Absolute we are only one mind, one mental continuum  
Inner blockages make you aggressive and create difficulties  
Inner peace is the best company you can have  
Inner peace is the best investment you can make  
It is not enough to be nice with people, we need to benefit them  
It is possible to liberate yourself from fear  
Keep your mind beautiful in every moment  
Learn how to use fully your mental space  
Make a commitment to not mix your mind with negativity  
Move towards the future with trust  
Obtaining inner peace is easy if you accept everything with patience  
Once you have solved a problem, do not forget to say "bye bye" to it  
Patience is the best virtue, there ^fore nothing is ever wasted  
Pay attention to what you do but remain relaxed  
Peace and bliss now and for ever  
Peace and compassion is always I fashion  
Peace with every thing, every thing with peace - Please!  
Positive experiences are needed in order to repeat them  
Problems are not problems if you treat them as small difficulties  
Problems: Face them or you will be destroyed by them  
Protect your mind with prayer  
Regenerate the true values of friendship and faith in others  
Rejoicing is an investment in which nobody can harm us  
Renunciation means not to be under the influence of the object of renunciation  
Respect your level of growth each and every day  
Space is emptiness  
The antidote to attachment is having a mind that is satisfied for itself  
The darkness of negative thoughts can be illuminated by inner light  
The most divine thing you can hope for, is to realize equanimity





The right moment changes every thing  
The spiritual path is based on research and not blind faith  
The worse suffering is the attachment to suffering  
Thinking about Impermanence creates energy to meditate  
Thinking about Impermanence is to think about the precious opportunity of being a live  
Through meditation you can heal yourself and others  
To control the mind means to observe it, not to block it  
To deal with problems directly is a precious opportunity to solve them  
To have a relaxed mind is beneficial both for your self and for others  
To make people laugh is also a way to accumulate merit  
To meditate is to start to do something really useful in our lives  
Transform aggressive looks into looks of love  
Transform violent gestures into peaceful gestures  
Transform your mind into an indestructible diamond  
Transform violent sports into peace sports  
True beauty is that of the mind  
True education teaches you how to overcome fear  
True freedom is the liberation from mental defects  
Union is the inseparable energy  
Use your five senses peacefully  
We should always put our trust in the state of self-confidence  
We should always put our trust in the state of self-confidence  
What the mind accepts does not hurt  
When you meditate you do something really useful for your life  
With inner peace you attract good fortune and live happily  
With the blessings of the holy beings, nothing is impossible  
You are the only one responsible for your happiness  
You can choose to be happy and peaceful or sad and angry  
You can learn from every obstacle that made you fall, in order to stand up again  
You can only obtain inner peace by cultivating it every day  
You need to know how to give but also how to receive  
Your health is in your own hands  
Your inner strength is your most powerful protection  
Your mind needs space

## Lama Gangchen

TY.S. Lama Gangchen Tulku Rinpoche - Tibetan Lama Healer is born on the 7th of July 1941, in the village of Drak-jug. His father was Dawa Phuntshog and his mother Pachok. They name him Wangdu Gyelpo. Drak-Jug is situated approximately fifty kilometres from Shigatse, the second largest city in Tibet, and only about twelve kilometres from Gangchen monastery. The monastery, in the Dagla mountains, stands about forty kilometres from Shigatse. He is recognized at an early age to be a reincarnate lama healer and is enthroned at Gangchen Choepeling monastery at the age of five. When he reaches the age of twelve he receives the "Kachen" degree that is usually conferred after twenty years of study. Between the ages of thirteen and eighteen, he studies medicine, astrology, meditation and philosophy in two of the major monastic universities of Tibet: Sera and Tashi Lhunpo. He also studies in Gangchen Gompa, Trophu Gompa, and Neytsong monastery.

In 1963 he goes into exile to India where he continues his studies for the next seven years at Varanasi Sanskrit University (Bishwa Vhidhyana) in Benares. In 1970 he receives the Geshe Rigram diploma from Sera Monastic University situated in South India.

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

In 1982, Lama Gangchen visits Europe for the first time and has since become a resident and Italian citizen for almost 20 years. In the same year he also establishes his first European centre: Karuna Choetsok in Lesbos, Greece, where he is known to have planted a bodhi tree in the "Buddha Garden", and in the centre of which he consecrates what is to become the first of a long line of World Peace Buddha statues, thangkas and images.

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

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

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

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

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

Chiefly, it begins with the founding of:

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







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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

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

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous Cultures

Making peace with all cultures

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



... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

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

... Peace Spirituality

Transforming violent religion into non-violent religion

Promoting the creation of a permanent Spiritual Forum for World Peace at the United Nations at local, national and international levels • Inter-religious reference library and database, Wisdom Planetarium© congress hall, Italy • Pilgrimages to Borobudur, Indonesia; Lumbini, Nepal; Tibet, China; Swat and Uddyana, Pakistan; Vietnam; Mongolia; Sri Lanka; Thailand, Malaysia, Bangladesh; Cambodia, Birmania, India • Worldwide meditation centres.

... Peace Media

Transforming violent media into non-violent media

Peace Times news for the world • Lama Gangchen Peace Publications • Son de Paz magazine, Spain • Radio Atlanta, Italy and HBC94fm, Nepal • Lama Gangchen World Peace Media, Hong Kong • Tashi Delek Magazine, Brazil • Tempo de Paz, Rio de Janeiro, Brazil • LungTa Newspaper, Brazil • Tendrel Net of Interdependence Movie Project, Brazil • Words of Peace, UK • Rejoice News, Italy • La Gazette de la Paix, France • Great Collection of Quintessence of 10 Tibetan Sciences • Panchen Zangpo Tashi collected Works • Lama Gangchen Peace Times

website: [www.lgpt.net](http://www.lgpt.net) and [www.worldpeacecongress.net](http://www.worldpeacecongress.net).

... Peace Culture

Transforming a culture of violence into a non-violent culture

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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002: International Year of Mountains and eco-tourism; 2003: International Year of Freshwater and Literacy Decade: Education for all; 2004: International Decade of the World's Indigenous People (1995-2004) and Literacy Decade: Education for all; 2005: UN Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals, dedicated to the 60<sup>th</sup> anniversary of the United Nations; 2006: International Year of Deserts and Desertification, Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals; 2008: International Year of Planet Earth and International Year of the Potato; 2009: International Year of Human Rights Learning; 2010: International Year of Rapprochement of Cultures; 2011: International Year of Forests; 2012: International Year of Cooperatives; 2013: International Year of Water Cooperation; 2014: International Year of Family Farming; 2015 International Year of Light.

Participation in United Nations Conferences:

- Yearly United Nations NGO Conference, New York, USA, since 1995.
- Habitat II, Istanbul, Turkey, 1996.
- ICC Conference, FAO-Rome, 1998.
- The Hague, Holland, 1999.
- NGO Conference, Seoul, South Korea, 1999.
- Millennium Forum, United Nations, New York, USA, 2000.
- Special Social Summit Session, United Nations, Geneva, Switzerland 2000.
- Yearly Human Rights Commission, Geneva, Switzerland, since 1999.

Projects include:

- Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); international congress in Beijing, China to promote natural medicines (WHO programs and "Health for All...").
- Water project in Tibet, China in support of UNEP fresh water campaign.
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP Trees for Life.
- Children programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world.



- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World's Indigenous people, to help preserve their environmental, cultural and spiritual traditions.
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour.
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy and heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsored bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a "tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature".
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, initiated by Lama Gangchen in June 1995, at the United Nations' ECLAC in Santiago, Chile.
- World tour of the memorial stupa of the United Nations International recognition of the Day of Vesak, containing the sacred relics of the Buddha (donated by Thailand, Myanmar and Sri Lanka). As a supporter and sponsor, the LGWPF took part in and organized exhibitions in Switzerland, Italy, Austria, Tanzania, Kenya, Chile, China, Mongolia, Brazil, Venezuela, Argentina, Ecuador, Nepal, before returning it to the United Nations in September 2004, where the memorial stupa is on permanent display.
- Founding Member of the Steering Committee and the Coalition promoting the initiative for the launch of a United Nations International Decade for Interreligious Dialogue and Cooperation for Peace, an idea which was first proposed in March 2006, in the framework of the project "Towards the creation of a permanent Spiritual Forum for world peace at the United Nations", which had been launched two years earlier, by an international group of volunteers belonging to different religious/spiritual traditions and linked to several interfaith organisations. That group - labelled as the Partnership Committee - prepared and circulated a draft proposal, starting a process of consensus building together with DESA of the United Nations requesting all Member States for their views on such a resolution to be voted on by the United Nations General Assembly during their 66<sup>th</sup> session.

"Inner Peace is the Most Solid Foundation for World Peace"

Peace with everything

Everything with peace - Please!



**LGWPF**

United Nations affiliated NGO in special consultation with ECOSOC

[www.lgpt.net](http://www.lgpt.net)

[www.worldpeacecongress.net](http://www.worldpeacecongress.net)







## Welcome to Borobudur 2015

Tashi Delek!

Lama Michel

It is really such a great pleasure to be here once again in Borobudur.

By coming here I just feel such great joy of the preciousness that we have of being here because, it is not so obvious, it is not so simple, to have all the conditions—to be in a holy place, with someone that knows how to open—the key, that has the connection to work with us. In many of us we make past years of our lives, continuing exactly in the same pattern, not really changing much deep within ourselves. And what I have seen for most of us, is that every time we come to Borobudur, even for people they come only one time, they come many times—each time is like we really receive the blessings because blessings are the condition that helps us to change something deeply. So every time it really makes the fact, every time it really brings the change within ourselves and, this is something really very, very special. I was these days, until yesterday in the Dharmakaya Foundation in Bangkok, in the monastery, as they request me every year to give some teaching. And that was very nice. One thing happened at the end, at the very, very end, that somehow touched me and I wanted just to share, then after we just share a little bit about what was the subject yesterday. Every time when it finishes, I go to see the vice-abbot Luag Pho Dhatta, many of you know him, he came to Italy last summer and, he is really for me—you know, whenever I see Rinpoche meeting with him it really gives me such a great joy, it is like, okay finally two people from the same level meeting together, you know it is like, you can really see the respect that is between Gangchen Rinpoche and him that goes much, much beyond the level of conceptual understanding of the tradition, something, something really deep. And then, Luag Pho Dhatta—there was something that, he has one disciple, who is a westerner and is very near to him, a person who is there, who is taking care of him, doing massage and so on. And then he told to him, “Oh, you should go to massage Lama Gangchen and Lama Michel”! Luag Pho Dhatta really has great respect for Rinpoche, calls him his brother and, he came specially to Albagnano and so on. But it is deep inside the Tibetan tradition, one of the most rare things is for one master to send his disciple to follow another one—“Oh you go there!” this is very, very difficult, especially if the traditions are different. And then, this same disciple he told me yesterday, “I need to talk to you” and I said okay but finally was not the time exactly for it to happen. He knew me already since two years ago when I gave teachings there, he was there also. And then this time, by the end, last minute he said “Oh I like to just say something to you, I would like to request for you to be one of my teachers, because this is also Luag Pho Dhatta—my teacher, he said he gave me the advice that I need to follow Lama Gangchen anyway, he said this would be very good for my development”. So my point is like, the main thing is to see, you know one of the things of Dharmakaya—there are many great things there, very big and so on good, but big institutions—the world is full of big institutions, there is nothing so special by there being such a big institution and, having a lot of money and ... all of this is like, sure all this in a positive direction is something very special. But what really touched me, is to see this connection that the Vice-Abbot has with Gangchen Rinpoche and at the same time, at the deepest level of respect of revealing the dharma at its peoples level, it does not matter what tradition, if the appearance and the form is different. For me it is such a rare thing: A very traditional Theravada master saying to his disciple that he should follow a Vajrayana master; it is something a little bit out of the common way of things to be. Maybe some of you understand what I am saying, maybe some do not understand how special this may be. It is not a matter of having one more disciple, no, that is not the point, the point is like, the respect that is between both.





"So anyhow, this time in the last moment, Luag Pho Dhatta gave me I went to see him and, as every year normally I have a private meeting with him at the end and this time he said he chose to give me teachings and I said, okay. Instead of talking about whatever he prepared all the teachings with his slide shows and everything printed—he made the translations into English especially for that occasion and then we had, from 7-9.30, two hours and a half, I was quite tired actually, since early morning there and it was very nice teachings. The essence of what he said, the very, very essence and something that touched me very well because I think we follow Vajrayana buddhism, but the Theravada, they are very much down to earth and they take care of the very basic aspects of our life, which are also very much necessary. So, all aspects are important, so the main point that he was making, putting this two hours and a half into short aspect, he was saying we have four different types of suffering: We have the physical suffering, we have the social suffering, we have the economic suffering and we have the mental sufferings of mental defilements. Physical suffering is the suffering of body that comes from heat and cold, hunger and thirst, all the body movements, such as defecating, urinating and so on. Then there is the social suffering, which is the moment that two people get together, sooner or later they will fight, there will be scuffs, there will be conflict because we have different needs, we have different ideas, how we need to deal with the physical suffering also. From that we have conflicts in the family, in the work, in societies—we have social suffering. Then we have economical suffering, which is basically all the conflicts and suffering that are coming from our livelihood—the need to work and to make money and to take care of the money and all of that which comes together with it. And then there is the suffering of mental defilements, anger, jealousy, pride, miserliness, ignorance and so on. And then there is the whole raft of information that was coming to it and, the point that he was bringing was basically the change that we need to do. We need to invest our energy to take care of these four types of suffering, so we need to know how to make time management in a good way. So where are we dedicating our time regarding these four types of suffering? Finally, it comes all from defilements but how can we actually dedicate our time? Do we need to take care of our body? Yes, do we need to take care of the relations of society?—yes. Do we need to take care of our money and livelihood?—yes. But we also need to take care of our mental defilements. So we need to use our time in a good way, have a good



time management in order to be able to get out beyond suffering. And, the conclusion basically is that we need to start by changing and taking care of very, very small aspects of our life, which is—the main point is that we need to have a clear mind. If our mind is not clear, we cannot see the suffering, we cannot see the causes from suffering, then we cannot get out of it. In order to have a clear life we need to have a clean life so, he was going into very small aspects, but very practical things—the importance to be present in every moment, in everything we do, to take care of the environment where we live, to respect the other people where we are and, so on—so very practical things.

“So it seems like, we have in one way Rinpoche giving us such deep teachings and really touching our heart very deeply and, this is something so, so precious, at the same time also, when I was there with this Luag Pho Dhatta, so practical, very, very small and practical things like that. In the first time we listen sometimes we may say ‘oh this is superficial’ but when you really go and listen well, its not superficial, its really important in our lives. I don’t want to go into the whole details of it, just take care of the small aspects of our lives also, the way how we talk, the way how we take care of our material things, the way how we relate to other people, all of this makes a big difference.

The subject that this time they requested me to talk about there, was how to teach the Dharma in the West. This was basically what they requested me to talk about, it was six hours teachings altogether and two hours in the morning and four hours in the afternoon basically. It was for me something very new because I never talked about how to teach the Dharma in the West, its something I’ve never even thought about how to do it. So for me it was a very nice experience because I needed to think about it, I needed to reflect and, basically what I did, I just shared with them in a very open way what I do. I just tried to explain to them, what is my own understanding, what’s the way how to share the Dharma, how to explain it and so on. I opened to them my secrets, lets say like this. Its not secret, basically its things that I even myself I didn’t know how it was, never put into words many aspects. They were very, very happy—there were maybe like altogether a hundred monks and another hundred lay people, or something like this. Especially monks that teach in the West, they were mostly there and, so they were very happy finally. We are getting, if anybody is interested - I am not going to repeat everything I said, I will have the recording, it is coming and what they are going to do is they made the video of everything and then we are sending the video to all their international centres (wow!). So they all need to listen and learn about it and so on. So this is basically more or less what I do and I think basically, that is all.

So as I said I am very happy to be here, I am very grateful most of all to Rinpoche. I would like to thank also very much everyone that is helping and making everything possible for organising everything, working and so on, especially everyone of you who is here, coming from so far away. Somehow it is very natural now if we really think, another way it is quite strange that we are on the other side of the world literally and it is like home, you know. Something somehow very special.

Lama Gangchen - translated by Lama Michel:

I am so happy to welcome all of you and to give a special welcome to our friends from Dhammakaya, who came especially to participate in our retreat and conference. Dhammakaya is one of the greatest organisations now in the world working to benefit world peace and especially for the benefits of bringing the buddhadharma to everyone and, so we must also dedicate our prayers that any interference there may be for Dhammakaya, if big may they become small and if small may they be completely eliminated. Any type of interferences; external, internal or secret interferences may all be completely pacified.

I have been sixteen times to the Dhammakaya temple, actually already for fifteen years, plus one extra time I have been there when there was the cremation of their great master Nan.

So also, our great friend and the most respected venerable vice abbot of Dhammakaya, Luag Pho Dhatta, he also came three times to Albagnano and this year he is going to Europe again, so I have requested him to come once again to Albagnano and he has happily accepted.

On the occasion of our first meeting in Thailand, there was a very, very strong and deep bond that was created, Venerable Luag Pho Dhatta said "you are my brother" and to this day always so kind to me: we are brothers. So I like to say a Theravada and Vajrayana union of two brothers, is very special, not so easy!

The Dammakaya Foundation is also an NGO affiliated to the United Nations, really working in the best way for world peace. So in this matter also there are interferences that can be also there, so we pray that every interference may be eliminated completely—external, internal or secret interference, not only for the Dammakaya but for all our other monasteries we know that are connected to us, such as the monastery of Serpong, Shar Ganden, Pegheling, Segyur and Lama Ganchen Gompa and Samdeling and so many other monasteries in Tibet also. So we really dedicate for each and every monastery also, so that there may be no interference, that everything may be smooth and without any interference, everything may be auspicious. Sometimes when interference appears we really do not know where exactly it is coming from, it just appears. So, whenever there may be an interference we pray that it may be completely eliminated. We talk about these things because it often happens that we have black politics, which are politics without positive motivation, like mixing in and using religion, so this we should also pray that this may end as soon as possible that politics should not mix in with religion; politics should not use religion in any way. In such a way that, really in the near future may everyone of every religion, especially also inside Tibetan buddhism, may it be completely free from politics in religion - may they be two separate things. Nowadays there are some needs for a manifest state, for doing demonstrations and so on, but I really hope that soon this need may be overcome and really we can just simply keep the Dharma purely, keep our spiritual practice purely, without the need of having anything to do with any sort of politics.

So similar to that nowadays our own tradition of buddhism - each one of you, you have your own different professions, living in different ways in different countries and not living a monastic life most of you, but still in the houses of every one of you, there is your own altar, texts for sadhana, your own meditation, you do your own prayers, you do your own meditation, you follow your guru, all of this - it is really very special, so this is our hope, that you place your hope in me and I place my hope in you. Also our own lineage now and in the future, it also very much depends on the practitioners and the way how you are doing is an excellent manner and this also gives us a hope that things will have a good continuity in the future.

So, what you are doing related to dharma is not something based on a cultural aspect, it is something you really do from the depth of your heart, with faith, with respect - so this is something that is positive, very powerful, so I really put in all my prayers and wishes that we may be constantly in a state of happiness and be fulfilled with happiness and joy and satisfaction.

Our program here is very important- so we will start tomorrow morning going to the stupa Mandala as we do every day and in buddhism we say it is very important to do the circumambulation, the cora - so we do many circumambulations and it is also said it is very important to do meditation - we do the meditation; it is very important to do the recitation - we do a lot of recitation, we accumulate many prayers, we accumulate many mantras and we do the visualisation, we do offerings, prostrations; we meditate on the path to enlightenment, lam.rim. So we really do everything there that we are supposed to do, everything is included inside our practice, there is really nothing at all missing, there is no aspect missing at all. So we are following this ancient tradition, following as was shown to us by the master, the masters of our masters of our masters - shown by our lineage. Especially nowadays, between all of you, there are so many new people in the sense, young to buddhism, young to this position, each one of you having a lot of knowledge from your own





education of learned knowledge also. Even though you have a lot of knowledge, you have a lot of choices of things to follow, things to do still, finally you see some special benefit inside the teachings of Buddha, inside the practices of meditation and so on. So you find some special benefit in it, you find a special connection, give a special value to it and you decide to follow it sincerely. And this makes it also very special. So what do we do as we come here? What we need to do is to request all the buddhas and bodhisattvas as our witnesses and in our practice - so please to bless us, to say words of truth, to bless our mind, to bless our body and our speech. As we come here, we need to gather and the buddhas they can see, that we are here with a lama guiding together with a sangha, the most venerable monks from Dammakaya and many disciples, we are all here from different parts of the world, together to have a sincere practice of the dharma. So by seeing that sure, there is no doubt, they will see it, they will receive this and they will bless us without any doubt. We have much more than the 18 positive conditions that we need in the human rebirth, we have much more than that here. So there is not really much left to say about anything. But still, all of you, you like so much listening, have always such a good concentration and attention and wish, listen and think, 'Oh what's Lama going to say more?', you are always there with a very good intention also, so this is very positive. What is important also, as we are here we should dedicate our merits, we should make our prayers and direct our merits by dedicating it for different purposes i.e., world peace, inner peace, for the environment and so on and, especially also I'd like this time also during these days for us to dedicate for the great monasteries, especially the Dammakaya—the Dammakaya as we know, is really what we need today for the world, especially to spread buddhism and to help so many people.

Rinpoche is also asking me to tell you that sure we have Borobudur here but also everyone of us, we bring Borobudur at our own home, we have Borobudur in our mind in our practice, when we do a Self-Healing Borobudur is with us. We are actually having the essence of Borobudur and it is something that we have in our daily lives. Not only that, we bring Borobudur to our homes, we bring even to the temple in Albagnano which is the essence of Borobudur - we have there the five Dhyani Buddhas and the whole structure of the temple. Rinpoche, whenever he always used to say, 'Oh here we have our Borobudur - calling the temple Borobudur'. It is not just not because we are fanatics of Borobudur, that is not the point, the point is that it is really bringing the essence of Borobudur there and the Borobudur is not just the stones around and so on, it is not just the physical temple place, it is so much more. When we talk about Borobudur, we mean the whole mandala, the Five Dhyani Buddhas and so on, and incredible blessings and - being of the nature of love and compassion and so on, so really for me Rinpoche is bringing such an important work, to bring this energy and blessings to bring this knowledge also to the West, near to us in Italy, in Brazil, in Spain.

We are doing now the temple in Brazil in Campo de Jordao, which should be concluded maybe next April - so I will tell you a little more about it in details; then also building the Borobudur in Minas, which is like a replica of Borobudur - this is a place where Borobudur is being built. For example, here Borobudur is 128 x 128 metres; there it is 64 x 64 metres a quarter of the size of our original Borobudur and when it was done there, the central channel, like let us say, for my personal point of view, Borobudur in Minas the main thing is already done, which is the part of the blessings and everything that is concluded. In other words, the structure made by land is finished, then in the middle there is what we call the central channel, which technically is a square of 130 x 130 cm and 9 metres high and it is completely filled up with crystals and statues and sacred texts and so on. Rinpoche says it has special meaning because in this area, nearby Minas, they have a lot of stones and crystals of mining done there. So now what we did, we took the crystals and instead of taking out of the land, we are bringing it back and offering it back to the land also. So this also has special meaning. But everyone that has been there can feel that energy as soon as one gets there. So for me, it is already done and it is just a matter now of concluding the external part.

Rinpoche would also like especially to thank everyone who is making this possible, all the sponsors, everybody working really because it is something very important for us for the present and future generations to bring also the energy of Borobudur for father and son and everyone, Marco and

Gabriel Elias and all the family and everyone really helping on this.

Actually, Borobudur here, which is inside Tibetan buddhism actually, is also something that has been cited in different moments like by a great master called Tubwang Lobsang Trinley. There is a very important buddhist dictionary that he wrote and in this dictionary, when he talks about Sri Danakot, the place where Buddha gave Kalachakra teachings for the first time, it is described also as being like Borobudur here—Palden Drepung. And then also many other lamas, Lhunpo Lama Rinpoche, many other lamas—even Pabongkha Rinpoche in his texts, he commented also on Borobudur. So many great masters, also in Tibet commented about Borobudur. If anyone is really interested in knowing more about the citations and so on about Borobudur in the Tibetan texts, we have it in Tibetan and in English also (Rinpoche says: “Also here we have.”) So the fact that we use it, up to this day - we are able to use in an excellent way the history and the teachings that came from Buddha Shakyamuni up to this day, they were kept, during all these centuries up to now. This is something really amazing, something really special. So those that come here to Borobudur just as tourists, they will look, see something amazing, something special they like and some imprints are left in their minds - but nothing more than that.

Lama Caroline:

Rinpoche is saying that you know, when we held the blessing ceremony for the new temple of Borobudur in Minas Gerais in Brazil, and they do this ceremony, which is like to make peace with the naga queen, the earth owner. So then, they made this ritual and you have to dig the hole in the correct place, so as not to upset the energy of the land, so Rinpoche and all the lamas and monks and so on, they were making this puja and, it was like very nice you know because always we see many auspicious signs and when we were doing that, it was very nice because there happened an eclipse of the moon in the constellation of the snake. We could see exactly like this, it was fitting very well with the ritual, perfectly and energetically. So like that, happens all the time, many, many auspicious signs of what we are doing. There was this eclipse, the moon going into an eclipse, he says that in the Tibetan buddhism, like graha like it is the Rahul who is eating the moon and then let it go, it came out again at the mouth, so we could see that very clearly and it was something very auspicious for the development of our new Borobudur temple in Brazil, which in the future will be something really great, I am convinced it is going to be fantastic; Borobudur in the West - one of the Borobudurs in the West - the most western one.

Lama Gangchen translated by Lama Michel:

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. So even before there was a moment when we had a centre in Toledo and we called it the Secret Door, that is 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. When 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 teachings that Buddha gave before he gave teachings, the official first teachings were the Four Noble Truths. But, after Buddha reached enlightenment, once when he was on his way to Bodh Gaya, from Bodh Gaya to Varanasi, he met a group of businessmen from Burma (nowadays known as Myanmar) and they asked Buddha, can you give us advice for our business? Buddha, at that time, gave advice to them, in accordance with the lunar mansions and astrology and especially gave them advice on astrology, what they should do. Rinpoche knows by heart this prayer, this sutra that he has just recited. 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 Shakaymuni, 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. For the most, simple people there lived a very, very simple life, not much education; however, 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 had already reached enlightenment. Later He taught that as a bodhisattva, Buddha had 500 births as human 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 ourself into samsara.

But, in the Vajrayana path it is showing us how we can use this in order to get out of samsara in one life-time. So this is so precious really. 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 will be a moment when this planet will not exist anymore, the way that we know it in its present form anyhow. 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 in 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 Tantra again is the last one of all the thousand, because 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 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.

So nowadays everything is easy in a way, 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, this is 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 have a close look at 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 soha; 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. 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, that is 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, such as the elements.

Venerable Dhammakaya monk:

Thank you very much. This afternoon, the most venerable, Lama Gangchen Rinpoche, all respect to all monks and nuns and to all disciples. It is an honour for me to have a chance to be here. As a representative of my temple, the Dammakaya temple in Thailand. We would like to say thank you, on behalf of my temple, for the dedication of merit, that you have done for my temple. We saw by Lama Gangchen's kindness to help us to eliminate the interference that might come to us.

Lama Gangchen: Interference goodbye!!!

Venerable Dhammakaya monk:

In this opportunity I would like to share a little thought about our daily life. Everyday we wake up, with the sun that gives us, I would like to say, everything clearly - we can feel the warmth of the sun and enjoy the day. Their prayers tonight and the moon take over the sun's job, again to give us light, so we can see in the darkness. It is beautiful and symbolic, is it not? But as you all know, life is not always that simple and beautiful. We have clouds, rain, thunder even eclipse that can easily turn our simple and beautiful day to be a gloomy day. That is the rarity of our life. We have been looking in the life for peace, everywhere without knowing that peace is within us. We are 'peace'; do you know? Because our mind is crowded with anger, habits and delusion. We can see these truths and keep looking for peace outside. Once we realise this and find that in the place we can bring that right within that, wherever we go, we do not have to worry about any darkness because we are the true light. Seeing this truth is not easy, because we already get used to the crowded mind. Lucky for



us, we have found a teacher that not only knows this truth but also leads our way to find our inner peace. Lord Buddha already showed us the path and all we need to do, is just follow him; more lucky for all of us here, that we have a great teacher like Lama Gangchen. Who is so high and willing to guide us to follow Lord Buddha's faith.

Effort and endurance have prolonged the life of buddhism in this life time.

So may Lama Gangchen bless us with heath and long-life. May all of what he has done for buddhism, generate a great merit for him and protect him from any danger.

May all buddhists help us to find our inner light of peace, so that we can always feel warm, even in cloudy days.

May all our good intentions be true. May we be free from suffering now and forevermore and view religious nirvana.









*On the morning of July 20, 1969, Apollo 11 commander Neil Armstrong and Buzz Aldrin land on the moon at 20.18UTC. When Neil Armstrong set foot on the moon, he spotted a strange radiance emanating from a specific area on Earth.*

*When investigating his sighting, he found that the area from where the light came from was located in South East Asia, and more specifically in Central Java in Indonesia, from the holy stupa mandala of Borobudur.*







INTERNATIONAL  
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Inner Peace is the Most Solid Foundation for World Peace  
T.Y.S. Lama Gangchen - World Healer







## “BOROBUDUR 2015” PROCEEDINGS

Borobudur:  
an education for the third millennium

*Towards the Self-Sustainability of the Micro and Macrococosms*

SPECIAL CELEBRATION OF THE FIFTH UNITED NATIONS WORLD INTERFAITH HARMONY WEEK  
Interfaith Celebrations to be held in the Borobudur "Temple of Heaven on Earth" in Albagnano, Lake Maggiore - Italy

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**Special Interreligious Prayer Dedications and Blessings  
with Venerable Indonesian Buddhists**

**Prayers and Welcome Speeches**

*Speakers*

**T.Y.S. Lama Gangchen Tulku Rinpoche - Lama Healer** (*Himalaya*)  
Light of ever expanding love and compassion

**Lama Michel Rinpoche** (*Brazil*)  
The 5 Dhyani Buddhas as the full manifestation of our qualities  
Vajrayana as a quick path to enlightenment

**Lama Caroline** (*England*)  
An Introduction to the Tantric Works of Mahasiddha Laksminkara  
the Originator of the Ngalso Tantric System

**Kok Kim Tong** (*Malaysia*)  
"Medicine Buddha"

**Rogier Hoenders** (*The Netherlands*)  
Scientific research on NgalSo Tantric Self-Healing

**Kitlyn Tjin A Djie** (*Suriname*)  
Family is of vital importance

**Rudolf Schneider** (*Switzerland*)  
Self Healing Talks

**Elkana Waarsenburg** (*The Netherlands*)  
Effects of Meditation on Health

**Bernard Gesch** (*England*)  
A Thought About Time

**Moreno Sartori** (*Italy*)  
Mind to mind

**Maria Cristina Quintili** (*Italy*)  
Visiting Indonesian mountain schools

**JUNTOS PODEMOS \* GEMEINAM KOENNEN WIR \* TOGETHER WE CAN  
INSIEME POSSIAMO \* ENSEMBLE NOUS POUVONS**

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T.Y.S. Lama Gangchen - World Healer



REKHA PANGRAHA TUNGGAL MARGA MABA ESA  
PEMUGARAN GANDI  
**BOROBUDUR**  
DIRESMIKAN OLEH  
PRESIDEN REPUBLIK INDONESIA

*[Signature]*

FEBRUARI 1983









## NgalSo Tantric Self-Healing explanation and advice given on the Stupa Mandala of Borobudur

T.Y.S. Lama Gangchen - World Healer

translated by Lama Michel

As we go in the morning just coming to the Stupa Mandala, and as we do the Vajrasattva mantra together, the purification of the elements and so on and the mantra of interdependence, it is not enough just for us to make the recitation. As we do that, the visualisation and what we are supposed to think with that is that, in the centre of the mandala we have the Five Dhyani Buddhas, which are in nature Vajrasattva, so we have in the east of the Mandala, Vajrasattva in the appearance of Akshobhya; we have in the south of the Mandala, Vajrasattva in the appearance of Ratnasambhava; at the west of the Mandala there is Vajrasattva in the appearance of Amitabha; and at the north of the Mandala there is Vajrasattva in the appearance of Amoghasiddhi; and in the centre of the Mandala there is Vajrasattva in the appearance of Vairochana. So from that, as we do the mantras and circumambulate from the outside, as we do Vajrasattva mantra and so on, a flow of light and nectar comes from the Five Dhyani Buddhas of the Mandala towards us, flowing through our central channel from our crown chakra, filling our body completely with nectar and this completely purifies all our negativities. All our negativities of body, of speech and of mind; all the negativities we have accumulated by not keeping correctly our samayas are purified; all the negativities that we have done by using our speech, our body, our mind in a non-virtuous way are completely purified. So as we go through it - we also concentrate on all the sickness we may have are completely pacified and purified, so it is important as we go to this first step that we meditate on it and visualise on it - it is like switching on and switching off the visualisation - we need to switch on the mandala. We need to know that all the buddhas are here, it is not just a matter of coming and reciting, we also need to interact with it and so, in this way, as we visualise the Five Dhyani Buddhas with light and nectar coming out of them in the nature of love and compassion and healing power; as it comes towards us, it purifies completely all our defilements and all our negativities.

Generally speaking, there are three different types of ways of receiving blessings - there is a possibility of one being, one person to bless another being. There is a possibility of one being blessing one place and a place, blessing a being. So as we come here we all have received the blessings from many great masters and so on, receiving blessings directly from a being, but in this specific case we are receiving blessings from a holy place. So, as we come here and receive the blessings, sure all of you have some special feeling towards Borobudur and so on, but we can make this feeling more deep, we can make it more profound.

As we come here we have different ways of appearance in the sense that, some of us here are monks, most of us here are not monks and (Rinpoche was reciting a verse, the meaning of which is basically), it does not matter much which type of life-style you are having - in the sense that if you are a monk or not a monk, if you are following a monastic life or if you are following a lay life, the most important of all is your own inner attitude. If you have a correct inner attitude you may reach enlightenment independently of where you are, independently of whether you are living the life of family in the middle of a city or if you are living the life in a monastery or somewhere in a cave, meditating. So the most important of all is your inner attitude, such as there were great masters and great realised beings in the past, such as the great master Marpa, the great translator and master of Milarepa and such as there were many mahasiddhas in India—for example the main disciple of Atisha, Drontempa and so on - so there were really many, many great masters of the past who were not in the monastic form, they were living an ordinary lay life, let us call it like this. These are all examples that you should take, that we should have and say, okay - that I am also following the same way, even though I am living a life within a lay life, so I have my family, my job and so on, I can still



make this life very meaningful and I can still go towards enlightenment; it all depends most of all, on my mental attitude of my inner behaviour, that is the most important of all. So this is something that we should take into care. The verse quoted also says: 'Even though we may be locked in a cave to meditate, there is a way, a tradition that they close completely the cave and the door is sealed, only a small space to take food inside and, you are there and supposed to meditate. But if your mind is not there and your mind is just running around, then you will have no realisations whatsoever. So it is not a matter only of physically where you are and what you are doing, the most important is your inner attitude—where is your mind, so for your mind not to be distracted around. So what is meant by that is that we have come here from very far away, we have put in a lot of effort in order to be here, we spent a lot of money in order to come here - sure, everyone comes here with a good motivation, I am not saying that you do not have it, but we can still make it better by actually concentrating well, by bringing our presence to the present moment here in the Mandala, by really concentrating, giving the best of our attitude, giving the best of our strength and effort, really to be present, to be focussed; in essence we do the practice here in the present. So it makes a big difference if our mind is concentrated and present in the present moment or not. I do not know if year after year you get better and better or not, this really I do not know, maybe yes, maybe not—maybe yes! Anyhow I need to hear things get better because now I am having tea—before I would not have had tea, so now having tea, that is getting better!

We all have very good qualities here, we all have right behaviour regarding the Dharma and I am very happy with the attitude of all of you and the way how we relate to the Dharma, the way how we relate to our teachers, our faith, respect, the behaviour you have in the moment of doing the practices and so on; really there are all the necessary conditions - everything is there, so I am very happy about it. The only thing that we can make better still is that we need to make still better our mind behaviour; we still need to make better how to use our five senses—this is what we can really still improve. I am not saying it is not good, but still can be improved.

Now as we recite the Guru Puja - the Guru Puja was written by a very great master called Panchen Losang Chokyi Gyaltsen and he was a great master who lived in Tibet, he was a holder of our lineage, he lived for more than a hundred years - people say he lived for a hundred and thirteen years and he really had an amazing knowledge and experience, not only was he a real live person who chose to be reborn out of his own freedom but he really had an amazing knowledge and experience; so based on that, the way that the guru puja has been written, the words that have been put together in the guru puja are really a gathering of the essence of all the different sutras and tantras all within one text. So that is why also it makes it so special. Also in accordance following what is called 'kadam trulbi lepam' following the Kadampa tradition; Kadam means the 'holders of Buddha's speech, Buddha's words' trulbi lepam means the miraculous or illusory text, so it is a very holy text. There are many different interpretations of it but it is like also through an inner realisation, deep, mystical experience that was given by Lama Tsong Khapa and passed through a specific lineage; and Panchen Losang Chokyi Gyaltsen was the holder of this lineage, which is the Ear Whispered Lineage of Ganden and, through that also, so there is the essence of our lineages within these teachings and it is within this text also that Panchen Losang Chokyi Gyaltsen has written. So these words are really very holy, very special, there is a very strong blessing coming together with it also. So if you know a little bit about the preciousness of the text and the importance of it, maybe our feeling also changes a little towards it. Also the melodies that we use, as we do the guru puja, the original melodies were passed from the dakini land to the great masters and, from them to us - and they are also very special melodies.

The very first words of the guru puja are 'de chen ngang lä...', meaning 'Within great bliss...', so it is showing that everything that we do, we should do it with great joy, we should do it with great bliss. These very first words it is saying, 'within great bliss..' and this is also showing a very special quality of the Vajrayana practice, so in the same way, everything that we do, we should do with an attitude starting with great bliss.



As we recite the Guru Puja and we generate the Merit Field, we generate the Merit Field within the Stupa Mandala; the Mandala itself is an actual merit field where we generate it. There are many different ways how Borobudur Mandala manifests, there is also, as being the centre of the universe as Mt. Meru, it also manifests an actual mandala, then it is also showing the general path of enlightenment, starting from the self-liberation path on the first course, going up; most of it is showing the Mahayana path and then also showing the Vajrayana path, so many, many aspects are being shown by Borobudur; also showing medicine and astrology and as we go to the first grounds, it is like going through a garden of beautiful lotus flowers. Also there are many, many buddhas and bodhisattvas holy beings and they are saying to us: 'we bless you, we guide you towards enlightenment, we take care of you, we liberate you from suffering, we liberate you from fear'.

There are many different ways that we can enter the Mandala, we can enter from the east, south, west and north - from different sides. Today we are entering it and starting it from the west side. One of the reasons why we start from the west side is because in the morning it is more cool from the west side, but also there are many other reasons we can actually start from the side of any of the Five Dhyani Buddhas. Also in the ancient times it was in the west sided people would come for us to make offerings and then after enter the Mandala.

But in ancient times, not everyone was allowed to come to the Mandala, it was like only for people with excellent qualities, like for special practitioners or the kings and ministers but most of all practitioners would come to the Mandala, not like everyone - common people would not normally come to the Mandala.

Nowadays - also thanks to UNESCO that is taking good care of our Borobudur Mandala - everyone now is able to come here, so we need to make a good use of this precious opportunity. It is 26 times that I am coming here, - so we have to go more!

As we are in the west side of the mandala, a red lotus flower with sixty petals appears at our throat chakra, clearing the blocks that are at our throat chakra, there are sixteen channels; as the red lotus flower appears, all the knots blocking our channels are unaltered, they are completely softened and the energy can flow naturally and spontaneously through our channels; at the same time also, at the west of the Mandala, in the place of every Dhyani Buddha, of every buddha, that is Amitabha and all the other buddhas and all holy beings and every place on the Mandala appears also red lotus

flowers. So as we do the mudra, the mudra is composed of two parts, it is composed of the part which is the lotus turning mudra and then there is the mudra of liberation 'ching drul kyi chagya' in Tibetan we call 'ching' means to 'find', 'trul' means to 'liberate' so the mudra is like we are taking the channels, moving them around and finally we take everything that binds it, all the knots and we loosen the knots in our chakras. So normally this mudra is done in our practice because chang chuck, which is special purification practice done.

It is a mudra that is given a lot of importance, it is done for a very special practice called 'chang chuck' which is done when people pass away, a very special purification for the people that pass away. So during this practice there are many different mudras and, one of the most important mudras is one called 'ching drul kyi chagya' - this liberation mudra. So in this way we do it with the lotus-turning mudra first and, then we do the liberation mudra as all the blocks that are in our channels are totally liberated.

We are talking about the power of mudras, actually there are many mudras - in Borobudur many, many mudras are being shown, there are many practices with very important mudras and we have just talked about the mudra of liberation from the practice of purification that is done for people who have passed away. There is the practice of 'sarwa be kunrik' that has more than 108 mudras and we also use many, many mudras already in our practices. And the mudra is a gesture that is done with the body that actually has its own innate power. For example, if you need to open or close the door to the garage, there is a mudra that you do and then the door is opened and closed, but actually the mudras that we do are much more powerful than opening and closing the door of a garage. So for example there is a mudra that Rinpoche has just shown with the slipper of Thomas and actually this mudra of folding the slipper or sandal or the shoe and pointing it in the direction of say howling dogs - if we have dogs or wolves howling - if you take the shoe and fold it in the way Rinpoche has just showed and point it in exactly the direction the animals will stop howling right away. This is not the power of concentration or the power of mantra—this is the power of the mudra, the substance. Actually, the mudra itself has a very special power.

As we go through the practice, we use the power of mudra, the power of mantra, the power of concentration, the power of recitation, the power of visualisation, the power of blessings and so on. Even we do also a lot of recitation of mantras also. For example, there are many texts that talk about the benefits of reciting and accumulating many mantras as we go through the practice. How many times do we do 'Pam le pema marpo' - so many times I have to go through the practice.

So with the whole practice of Self-Healing, we have accumulated many times as we recite many times every day.

As we go to the Mandala, we are guided to the Mandala by the Lama Action Vajra. the emanation of the Buddha from the centre of the Mandala; showing us the path to the Mandala and is introducing us to every aspect of the Mandala.

Also, normally whenever we go to an initiation we offer the flower to the main deity of the mandala and then the deity gives us back the flower. As they give back the flower in our hand, it becomes a condition for us to experience a new sensation of great bliss and emptiness.

So we are all generated in the form of Vajrasattva, we have a central channel, a left and a right channel, five main points of energy, the five chakras. As the lotus flowers appear in our five chakras all the blocks or knots are loosened and the energy can flow naturally and spontaneously.

So, as we generate the lotus flowers in our five chakras, at the same time we also generate the lotus flowers in the Mandala in the place of every buddha and bodhisattva residing in the Mandala. That is like as if we walk around a beautiful flower garden, a peace garden, a healing garden, a buddha garden and at the same time we are also generating a garden within our self also.





Traditionally as we start the sadhanas, for example there is the self-generation and spontaneous self-generation of Yamantaka and, just after that there is the blessing of the inner offering. Within the blessing of the inner offering there are the five meats and five nectars and sometimes people may question, 'Oh, what is this?' right away, right at the beginning of the practice we are talking about five meats. Anyway we talk about all types of meats; there is animal, human meat all kinds of things, not so suitable. But basically this is not the meaning, this is just a symbolism - the symbolism that is represented as the basis, so when we make the purification, the transformation of the five meats and the five nectars, it is actually talking about our basis, which means our body and mind - the five elements and the five aggregates. This is what is being spoken of. Talking about what we have, that we need to use on the path to enlightenment - the basis that we need to transform.

Now we go joyfully, with three channels and five chakras and every time that we generate a new lotus, a symbol, a seed syllable, a Buddha - it generates in us a new sensation of great bliss and emptiness. So we see the state of great bliss and emptiness, we go through the Mandala and first we will generate the lotus flower and then, when we go up here, the seed syllables. Then the seed syllables will transform into the symbols and the symbols will transform into the five Dhyani Buddhas, then we receive the initiation of each of the five Dhyani Buddhas. So as we go through every process of the practice, as every lotus is generated, every seed syllable, every symbol, every buddha, every mantra we recite, we experience a new sensation of great bliss and emptiness - so we go joyfully through the Mandala. Also normally, when we do the self-generation we only recite the mantra many times, here we are reciting the whole self-generation many, many times - normally there are a lot of benefits that are taught of the recitation of the mantras, the self-generation, of the mudras that we do, of the visualisations of the motivations we generate. So we are doing all of this in an excellent way, so please concentrate well and follow correctly.











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Lama Michel, Brazil

## The 5 Dhyani Buddhas as the full manifestation of our qualities Vajrayana as a quick path to enlightenment

Since I was in the beginning of this life, studying and practising the dharma, one thing that was always important for me and it is still always very important for me, is to try, if not possible completely, then at least to put an effort to apply what I learn into my own life. I really believe very much that knowledge - just as knowledge, without being applied, without being used is not of much use, really somehow. So one of the things that I was studying - some time ago I was reading one text of Panchen Zangpo Tashi and, it is the position of tenets, talking about the different philosophical schools and there is a whole part in which he talks about the non-buddhist schools and, then when talking about these schools, there goes through a moment in which he is talking about our wrong views of reality and, he is talking about the wrong view of reality in Tibetan, which is called 'kundak' and 'henkye', which I translated as the Constructed Wrong View and the Spontaneous Wrong View. But as I was reading about it, one thing came to my mind, that is actually, nowadays the culture in which we are - I say the Western culture, It is completely different than the context in which originally these teachings were given. So when we talk about the constructed views, which were basically what we study when we go study the constructed views. We studied basically the ancient Indian traditions - the most well know one is the Sankhya tradition, this is the tradition that is known well because some of the traditions of yoga follow the Sankhya philosophy. But for us it does not make that much sense, because we are not influenced by these cultures in this life.

One question came into my mind and, I think this is a question that I have already spoken about, but I would like to bring to everyone here. The first thing is that we are all very influenced by the culture in which we are born, in which we grew up, so in our mind we have two different parts; one part which we can call spontaneous aspects of our mind, the spontaneous aspects are all those aspects that exist independently of the culture of education, of the experiences that we have in this life. They are mostly like the anger, the jealousy, the pride but at the same time, the love and the compassion and generosity, all these emotions can be constructed and spontaneous; we can have both, but mostly they are spontaneous, but we cannot have constructed anger - we learn, we are taught to have anger against, for example, there are some sorts of racisms and so on, which are actually constructed, which means it depends on culture, it depends on influence, you do not have a child that is born with racism. It is something that we learn from the culture and from the context in which we grow. So what happens basically, is that in our life there are many, many things that we experience, that we see, that are actually influences that we have from the culture that we grew up in. We do not know, we take them for granted in the way they are. The most interesting thing is that actually, whenever we learn something new, we are not so much able to learn anything new really, really new. If we simply think that 99% of our thoughts is repetition of things that we already know. So whenever we go to learn something new, we are taking everything that we already know and we are using that to try to understand whatever is coming 'new'. So in order for us to understand something clearly, it's important for us to understand our own background. Something that for me has each time become clearer is that, the way in which we understand Buddha's teachings, is extremely influenced by our own culture and background.

So what are the constructed views that influence us?

This is something that I do not have the answer completely, I have reflected upon it a little bit, but I think this is something that we really need to do further research on; however, basically we have two main streams of constructed views that we follow, all of us. One is the monotheistic religious view, which is very strong, many influences in our life and, the other one is the very materialistic, so-called scientific view. If we see the paradigm of existence, how is the world and how things exist and so on, which is this very strong influence that we receive - the way how 'most of us' see the world nowadays and see the reality, so-called scientifically, It is something that is actually coming from a few centuries ago. It has been normal, in the development of humanity that humans have changed their way of seeing reality. Previously, we used to see the planet as being flat - we live in a flat world, then the planet earth is in the centre of the Universe and so on. Then suddenly we understand it's not like that, so the world-view changed. However the problem is that we are stuck in a mechanical view of the Universe that is a few centuries old, whereas science has actually developed much, much more. The difficulty is that we can't understand the scientific explanations so well - quantum physics, for example. The way of seeing reality is very, very different from the way that we are still taught in school. What is being taught to school children nowadays is that the laws of physics are very stable, the Cartesian view and the very materialistic way of seeing reality that we still follow but which scientifically is already out dated. This is proven in many, many ways, but we still follow it. The point that I want to make is that, we are influenced by these two views; we are influenced by the monotheistic and by the materialistic view of reality. We're extremely influenced by these two aspects. So, whenever we go to see something new, what are the tools that we have to reach something? They are our own culture, our own influence. Basically the tools that we use when we go to listen to the Four Noble Truths, when we go to receive the teachings of Buddha, what is the background we are bringing to it? They are the tools of our own background, which are coming very strongly from the monotheistic, materialistic viewpoint. However we are often unaware of this. So the interpretation that we give when we go to the teachings of Buddha and, we say, 'These are the teachings of Buddha!' No - these are the teachings of Buddha through the eyes of a monotheistic, materialistic person. So this is what happens very often to us, even though many of us might say that we are not monotheistic because we are not Christian. Culturally, we are influenced by how we see things. There is one point concerning Buddha's teachings that took me some time to understand (and It is the main thing that I would like to share with you all today) that is for me actually very, very important and, even though It is quite obvious - very often It is the most obvious things that are the most difficult to understand.

"We have the tendency to put our self in a lower place and to put the buddhas above us. So there are the buddhas, they are all perfect, completely realised beings and, here I am totally suffering, miserable being, ignorant and so on, so 'Please Buddha help me, do something for me, take care of me!'

"The main point is we see ourselves, lets say making a metaphor - as if we were made of a completely different substance than the Buddha - 'I am one thing and the Buddha is completely different'. This is coming very strongly from the influence that we have coming from our own background, in which very often people put Buddha in the place of God. Even if we do not do it consciously; many people may ask 'Oh but your God is Buddha?' 'No' But until you explain it, it is not so easy to completely explain everything.

For many of us, we come from this background, somehow we made this thing and put Buddha and God more or less in the same place - or is He more similar like Jesus or God? Which is the position we should put Him in? Not one or the other, really, but this is the background that we come with, so what are the results of this background? One of the things that happens is that we have the tendency that we see Buddha as a god; God is something that we cannot become, he is the Only One. You cannot judge, you cannot understand, It is something that is beyond words; God is seen as something that is completely separate from us, in the sense that God is everywhere, he will help, whatever I may think,



but still there is this sense that 'I can never become God', and we can become a buddha, so already the big difference is here.

"So the main point I want to bring, because I do not want to talk for too long, is that we have the tendency to believe in Buddha, but not to believe in ourselves. We can say 'Yes, I can believe in Buddha, but I believe that I cannot become a buddha - now that is a bit too much, come on!'. The lamas can say 'Yes, nice, you can reach enlightenment' and Buddha can also say you can reach enlightenment. But do we really believe in it, deeply? Maybe yes, wonderful, I rejoice, maybe no. But the tendency is not to believe in ourselves so much - our tendency is to ask for help to Buddha. I come to Borobudur and say 'Please Borobudur, do something for me!' 'Buddha, you do something for me, I'm here you know, I wake up every day, early in the morning, I do everything, all the sacrifices necessary I do, I will go round the Supa with my knees on the ground, but please fulfil my wishes!' And then, all the buddhas around Borobudur, they come and they look to us and they say, 'I can bless you, I can help you, but I cannot do for you. I can show you the path.' A blessing is a positive condition that helps us - blessings are very, very important, but no one can walk for us.

So it took me some time to be able to look at the teachings of Buddha with an eye that I could see. Whenever we are talking about buddhas, whenever we are talking about the teachings, in reality we are talking about ourselves. The whole thing about buddhism is that it is about us! It is not about the buddhas; the buddhas do not need buddhism. So the whole thing is actually about us and, it is about us being able to get out of suffering. So, whenever we see an image of Buddha - for example we have here this image, or let's say in Borobudur we have all the five Dhyani Buddhas and so on, what are they, what are they really representing? The five Dhyani Buddhas; they are not gods, that we need to bow down to, because if we pay respects and we do prostrations and we bring the flowers and we make offerings - the gods are going to be happy and they are going to help us and, we are going to have a better job, more money, our boyfriend or girlfriend are going to be nice to us, our husband or wife is going to be nice, the kids are going to do what they want and life is going to be nice and perfect. It is not like that! It is not like, the more offerings I make the happier the buddhas become, so they will help me more and, if I do not make a very good offering, they are not going to be happy with me. It is not a bargain. When we go to the Mandala or whenever we see an image of the Buddha, what is this image actually? It is not a god; it is not something that is there to whom we should 'ask'. Sure we can ask for blessings, because there are many, many buddhas that exist, but when we look, what it is representing is showing us a mirror image of ourselves, it is like a picture of us - the only difference is it is a picture of us without our defilements and with our qualities fully developed. But it is talking about us - the five Dhyani Buddhas - it is talking about each and every one of us; it is showing the qualities that we can develop.

"One of the most amazing things that I have seen, actually it is quite obvious, but it is obvious once you understand it - but for me, for a long time it was not obvious that there is not one quality of the Buddha that is explained, that is not based on some aspects that we have already right now. So what does this mean? It means we can become a buddha. For example, we talk about all these fancy names, you know, fancy names in a sense that they are beautiful and deep but for us they do not mean much really - when we say Dharmakaya, Sambhogakaya, Nirmanakaya - (booh!) - it is like after we learn and understand it is very important to keep the original names because they have a much deeper meaning - if we do some sort of translation, it will never be good enough I believe. When we talk about the body of emanation, the body of answers is blowing the same way really, what does it mean, I really do not know. But the point is that, what is the Dharmakaya? It is the very subtle mind in the fully awakened state; it is the mind of a buddha. It is our own mind and in the state of enlightenment it becomes Dharmakaya. What is the Sambhogakaya? It is the body of enjoyment; it is our own subtle body in the state of enlightenment. The Nirmanakaya is the gross body in the state of enlightenment. So we are talking about the things that we have right now. When we talk about the Buddha, the Buddha had four bodies; we also have four bodies; we have our very subtle body, the subtle body and the gross body and, the other body, which is basically the emptiness of



inherent existence of ourselves, which is also there. So whenever we take a quality of a buddha, even the highest of the qualities, they always make reference to something that we have right now. So this means that when we see the image of a buddha, It is really a picture of what we can become. Imagine that somehow, someone can make a drawing of us, old. From here to twenty years, how will you look? Someone who would come and paint us in the future, that is what Borobudur is showing us. If you practice correctly, this is what you can become; that is what the five Dhyani Buddhas are about; that is what the image of Buddha is about, that is what all the practices are about basically - showing us what we can become. Showing us that we do have this potential, because basically, It is like taking the aspects that we have and showing how they can become so beautiful and perfect. Can you understand the relationship between this and our own cultural background and influence, the way how we see normally? Because we have a difficulty to be able to understand that the image of Buddha is showing our selves, showing our qualities and we have a difficulty understanding really, accepting. Intellectually can say 'Yes, lama I understood' but really understanding that all the qualities that are shown on the buddhas are actually qualities that we can develop, because they're talking about qualities that we have right now - but well developed. We have the tendency to create the separation, so we should go beyond that; this is the first thing.

"Once again, I'd just like to repeat, It is important for us somehow, for us to go back and observe which are the influences from our own cultural background, in the way how we listen and how we see. Personally, there were many things in the beginning that I was looking in one way, then I understood the influences that I was having and, I learnt to look at it in a completely different way; it simply changes, the moment we change our glasses. We have the yellow glass and then we change it for a pink one and suddenly we can put the glass with no colour. So it is important for us to be able to understand what the influences are. We should remember this - we are unable to learn anything really 100% new. I cannot learn anything 100% new. Everything that we learn, is basically knowledge that we already have, we put together to have something new, basically. We are very influenced by our background, there is no doubt.

When talking about the five Dhyani Buddhas as we go through the practice of Self-Healing and, when talking about tantra, in the beginning when I started to do my own practice and to know more about buddhism and tantra (actually the word tantra is not actually used so much in Tibetan; the word most used there is secret mantra, the path of secret mantra or the Vajrayana path, or the path of the Result in to the path). Anyhow, in the beginning, Vajrayana buddhism, as we call tantra, looks very mystical, not so logical and, as Rinpoche was saying today on the Stupa, "The tantra that is supposed to be secret, now I open everything and the sutra is a bit more secret, because when we recite the Abysamayalamakara, this text that we were reciting this morning, I can tell you with reasonable certainty that, 99% of Tibetans, that know the Tibetan language, will not understand almost anything of what was said, even if they read the text slowly."

To really have an understanding of the text you need around nine years of study of only that, like only for the first part we study four lines and the next part. So each word has so much meaning condensed into it; that is why the sutra somehow is more secret; you take this text, it is almost impossible to understand. However the tantra, Rinpoche has shown to us in such a clear way and, what I understood later - actually I understood so clearly when I was receiving the commentary to Ghuyasamaja's generation and completion stages in Tibet. Two things: One that I could understand many things basically, because of all the teachings I received from Gangchen Rinpoche and, second, tantra is much, more logical than most of us believe, it is down-to-earth, because it is based on our own reality. It is not saying to eliminate this, that you need to change, you cannot be how you are - no! In Vajrayana buddhism it says that these are the resources that you have - you have a body and it is made like this. One of the important things in the practice of the Vajrayana is to know one's own body - we need to study about the channels and drops and the winds, we need to know how our body is functioning and the relationship between our body and our mind - that is the resource that we have. Right now what are the resources that we have to do anything? Body and mind and environment



and the relationship with others - but the resource we can do something about, is basically our body and mind. So we need to know it we need to learn about it. Also here when we talk about our body and we have a subtle body and we have the channels, winds and drops, sometimes we may think about it as being very mystical that we believe, because the lama said - in Rinpoche we have total faith and Buddha said, okay - but really what it is, where it is, It is really somewhere, or is it just some invention of the mind or, is it just for meditation, or are the channels really there? We may have some doubts all this. If we go to look another way, we can see that first of all when we read the texts, It is stated very clearly that we are talking about the real state of our body; it is not a matter of believing or not believing, we 'have' channels, winds and drops. Whether you like it or not.

When we go into more detail, when we speak about the channels, it is basically what? Our nervous system and, what are the winds? They are the impulses of energy that flow within our nervous system. One example that is given about the winds: it is said that the mind and wind always go together. So for example, if you want to do a movement, you need to think about that movement - for my hand to raise up, I think about my hand that it needs to go up and the hand is going up, right? There has been an impulse, sent from my mind but in the moment that I think 'Hand move up' then there is an impulse going from my neural system to my nerves and then the movement is happening. Normally what would be said in the traditional teachings is that the mind directs the wind, the wind goes to the place and then makes the movement. It is basically the same thing, we are talking about our actual real physical body, or the body that we have right here, it is not something far away from our own reality. So Vajrayana is really like taking the resources that we have and really understanding this body, understanding this mind and showing to us how we can actually develop and use this body and use this mind in order to develop; it is really showing the potential. I always remember one time with Rogier (Doctor Rogier Hoenders from the Netherlands), there was a doctor Dan Siegel, a very well known psychiatrist, talking about the people who knew the definition of mind and if they knew what was a healthy mind. So this doctor, Dan Siegel, makes this research and was asking most of the psychiatrists and psychologists, in the whole process of education if anyone did discuss 'what is mind?' and if they knew what is a healthy mind? Basically only 4% answered yes.

In buddhism, what is being shown to us by the five Dhyani buddhas, is what is a healthy mind? What is a healthy body? Buddhism is showing that here it is, you have a body, you have a mind and, the first thing is you need to know how to use it. You need to be aware of the potential that you have within. Otherwise, what is our tendency? We do not believe in our own potential, we are always trying to get something from outside. Our body has the full capacity to heal from any sickness; we do not need any external medicine really. But because we do not know how to access our own potential - finally we need to access the medicine of others. Our own immune system can cure any disease (researchers have said) as long as we have a constant state of a satisfied and very happy mind. If we had a constant state of deep satisfaction and joy, this will make our body completely healthy; we can cure ourselves from any disease. We basically have the potential within ourselves but because very often we have no knowledge about it, we do not believe what happens, we are always depending on external things. So we are depending on others, we are depending on pleasures; we are depending on so many things, medicine, whatever. So what is being shown to us in buddhism, first thing you need to know what is your body, what is your mind, learn about the body, learn about the mind, understand the potential that we have within ourselves; it is in our hands.

One of the first things that is taught in tantra is that we are extremely fortunate to have this body. There are many bodies that we can be reborn with, but this body gives us a very great possibility. It is thanks to this body that we can reach enlightenment in one lifetime. What does that mean? It means, for me, that we can 'use' this body in order to reach enlightenment; we have the potential for that. But we need to know the body; we need to believe in our own potential.

We need to have knowledge of the resources that we have and, there is a whole part in the whole teachings that the first thing we learn about the mind, we learn about the body, we understand what

our resources are and then the next step is showing to us what we can become. It is like okay, these are the resources that you have, this is the healthy state that you can reach and, this is the path to get there. It is like knowing what are the resources, the potential that we have knowing clearly what is the state of health that we can reach and after having the prescription, achieve the treatment and result. This is basically what we have in buddhism. Because when we see the five Dhyani Buddhas or any image of the Buddha, what is shown to us is that this is the state that you can reach - if we are sick and they are showing to us a picture of our self in a healthy state, you can get healthy, you can do it.

Based on all this, It is something that is quite simple in a way, but in another way is not so easy to believe in it; it takes some time.

There is also another aspect, that if we really look to buddhism in this perspective, which personally I like best, it is a full-time job. There is no other choice; it is not a sort of religion that we just follow and feel comfortable with and, 'Okay I just do not feel guilty for the things I do so much, because I am doing some good stuff and, I do not need to worry too much after I die because I'm friends with the lama and the lama will take care of me. Yet I know that when I die there is the karma and then this will decide where I need to be born, but being a good friend of the lama, and I have good connections, so he will take care, if there's someone to decide, he could give a good word there'. The point is that dharma is far beyond that. Very often we follow buddhism with the same attitude that is coming from the influence of our own base culture, which in a way is okay. But in another way, we have a total interpretation of it very different from what Buddha actually taught. I do not think the Buddha wanted to create buddhism, in the sense that 'Okay, I want to make a new religion!' Rinpoche has said often, that if the Buddha had lived in different times, He would not have created a religion. When Rinpoche calls buddhists inner scientists, he is really talking about our body, our mind, our potential, what we can become and how to become it; simple as that, practical stuff. That is why we say there are no dogmas that we need to believe about in ignorance; there are many things that we are not able to understand right now because we are too ignorant, but this does not mean that we cannot understand - It is possible, but it takes time.

So when we talk about it being a full-time job, it means our mind works on the basis of familiarisation; that is why the path is divided into three parts, 1) listening, 2) comprehending and 3) meditating. First we understand, we listen, then we have no doubts about it, we comprehend and then we meditate, which means we repeat the same thing again and again and again and again and again and again and again (I can stay the whole night here!).

Until change comes from within, our mind changes through repetition; the word meditation means to familiarise. We can see by our own experience that when we repeat the same thing many, many times, it is never the same because we are different, we see it in a different way, we experience it in a different way, it gets deeper. The main point when we talk about buddhism, we talk about Self-Healing is, is Self-Healing meant as a practice for relaxation? No. Does it work for relaxation? Yes. Does it help? Yes. But for me personally we have the tendency sometimes to put things inside, the way in which we know to see things from. 'Okay so what is Self-Healing?' 'Oh it is just a meditation.' 'What is a meditation?' 'It is a sort of therapy' - No - It is a change of life, It is a way how to apply our own life, It is a choice of changing our way of living, of experiencing oneself, experiencing reality, believing in our own potential and saying 'I can change; I can develop the five wisdoms'. Rinpoche was talking before about the five wisdoms when in reply to the question, 'what are the five Dhyani Buddhas?' - Rinpoche was saying, 'The five Dhyani Buddhas are basically the five wisdoms'.

My main point - we can not go into detail about the five wisdoms, we will just do it very briefly because we do not have that much time and we are all very tired. Please remember, any aspect that we have in our practice is something that is not parallel to our reality, to our life. There is not something that is like - 'Okay, this is my life and this is reality and this is dharma!' It is all one. Mainly what I want to say is that we also have - It is a little bit difficult to put into words, but we have our





own worldview, the way we see reality. Sometimes we have two parallel views - 'Okay, this is dharma and this is science. Scientifically speaking, It is like this, like that - this is reality, solid. But then there is dharma and the dharma view is like that. Some people sometimes use the word in relative ways like this and the absolute is different.' There is no such difference, we cannot make such differences. This is one thing.

It is really like when we go to do our meditation practice, it is not a matter of how to say, being a good person only and doing something that will feel nice; It is really putting effort into what is deeply helps us to get out of our own suffering and to reach the deeper stages of happiness and satisfaction that is our main goal.

We need to bring the Buddha near to us, we need to bring the practices, the teachings near to our own reality. So please, this is something that we need to have, this awareness. It is not so easy because we have the tendency, at least I have it, 'Okay, okay, this is dharma very beautiful, pure somewhere, like a mystical cloud somewhere and then, okay then these are other things and this is what is reality somehow' but It is not, things need to be together. We need to be careful, whenever we read something, not to straight away give out our own interpretation and say, 'This is how things are'. We need also to give space and time to listen well - but just something that came to my mind now - the monks were doing medicine Buddha practice here, so I was reading the first part, (the second part of the puja I was sleeping, I was too tired) but I was doing the first part and it was about the 7 Medicine Buddhas and for the first time I was reading it with a different perspective and it says (I do not want to go into details) it says that each one of the seven medicine buddhas, they live like on a different planet somehow and each one of them has a specific quality and have a certain number of disciples and so on, describing their own existence. So, I was just wondering how would it be if I had written the same text but with a different interpretation? It would fit perfectly with the idea that we have many planets and Buddha is in whatever galaxy and the other buddhas are in whatever galaxy and we are asking their blessings and then there is Buddha Shakyamuni that is on this planet here, that appears to us. What I want to say is that there are so many different ways how we can see things, how we can interpret things and I am not saying now that one day the extra-terrestrials will come and we might find, okay, these are the buddhas, they are coming! I am not saying that or mixing up like this because some time ago someone was asking me, 'Do you believe in extra-terrestrials?'. I like the verse of what someone once said, 'It is extremely arrogant to think that life only exists on this planet' It is completely lacking any logic really. But I do not like thinking about it really because I simply do not have the means to have a really good judgement about these life [forms] how they are what they are not; I'm totally open for anything, if one day I found someone here from another planet, 'Okay, hello, pleasure to meet you'.

But what are the means that I have to understand to judge anything? It is just my imagination, so anything I imagine is just my imagination, so I do not spend my precious time thinking about these things. If it happens one day that someone comes here from another planet, then, 'Okay, pleasure, nice to meet you, lets be friends, no problem' but I am not using my time to think about it, okay. This life is too precious to use it to think about something that is... I can think about it as long as I want, but It is only going to be a repetition of my own thoughts. The point here is that we can read things in different ways and sometimes it is good for us to stop and to look at the same thing from a different perspective and, the perspective that I want to bring here today, is that whenever we have a practice - as Rinpoche was saying today, tantra is about our basis, it is talking about the elements. Sure in many sadhanas, things are put in many metaphors and in many poetic ways and It is a little difficult to grab the actual meaning sometimes, but it's actually talking about our basic reality, our basic needs.

So I will just make one short example: When Rinpoche was saying today, the five Dhyani Buddhas are actually the Five Wisdoms. So what are the Five Wisdoms? I talked about this in Borobudur last year and the year before I think also, but It is never enough, so we can do it again.

The five Dhyani Buddhas are the pure manifestation or embodiment of the Five Wisdoms - what are they? To understand it we need to look at the Five Wisdoms in Tibetan called *shituge yeshe* and *dretuge yeshe*. *Shituge yeshe* means the wisdom at the moment of the basis. We have many things we call *shitu* in Tibetan, which is like the base, the resource. So what we have at the moment of the basis and what is the result that we can get out of it. The wisdom of the basis is our mind right now, the result is what we can make of this mind, what can be developed by it. Then there is the path, which is how to develop. So in order to understand the Five Wisdoms of the result, first we need to understand the Five Wisdoms of the basis. Let's start from *Amaogasiddhi*, so we have the All-Realising Wisdom - this basically on our basis right now, called *chadrubde yeshe* is our own ability to know what we want to do. Every moment we are thinking, 'I want to do' but it is the mind that directs our self towards one thing or another - we have this constantly. It is not very well developed because very often we are in doubt and we choose the wrong things, but all the time we are thinking, 'Okay, I do this, I do not do that' we are always choosing our action, so this is the All-Realising Wisdom; at this moment it does not realise everything but still that is what it is called. *Chao* means 'action' *drub* means 'to do', *yeshe* means 'wisdom' the wisdom that makes us do things basically. The difference is that right now it is not so well developed. In the state of a buddha it is the mind of the certainty of every action, without any doubt. But we can develop this, slowly, slowly we have our own clarity, our own experiences, we can have more certainty about our actions, we can eliminate our fears, our doubts and, this means to develop this wisdom.

Then we have the Wisdom of Equanimity of Buddha *Ratnasambhava*. This wisdom of equanimity in the basis, is our own ability...

(Rinpoche is saying, 'what do you prefer, the *chawamadrubya yeshe* or the *chawadrubya yeshe*?' The wisdom that does not realise things or the wisdom that realises things?)

So if we want the All-Realising Wisdom or the nothing realising wisdom, then the nothing realising wisdom is our 'doubts'; it is the mind of doubt and fear. The All-Realising wisdom is the mind of certainty, based on experience and wisdom.)

Anyhow then we have the Wisdom of Equanimity which is our own ability to see the similarities in things. So I look to all of you and see you are all human beings, even though each one is different, you are all human beings. So we see what are the similarities between things and we always do that, every moment in our mind, we are constantly putting things together. If we were unable to do this, we would not be able to talk, listen, to see, anything. We simply would not be able to function - this ability to put things together and see the similarities between them. It would all be a complete mess. For example, we would not be able to read, okay? So, when we have something written, each letter is different, but is similar, they are not the same letter, they have the same representation but they are not the same thing. Rinpoche says we can have the wisdom of equanimity and the lack of equanimity. So we need to choose equanimity - this ability to see things, to put them together, these things we have right now, at every moment we are always seeing these similarities between things but we have our own limitations, so to develop it is to be able to see all the similarities. For example, we see two people, not only do we know that they are people, that they are human beings, but we are also perfectly aware that they want to be happy and not suffer, they want to be free from suffering and so on. Then we see two things, they are different but we know at the same time that both of them are impermanent. So there are many different levels of equanimity that can develop in our mind.

Then the next wisdom we go to the wisdom of Buddha *Amitabha* (we will leave *Akshobya* for the last one - it is more easy to understand) is the *sorsortope yeshe* which is the wisdom that understands each and everyone, the Wisdom of Discrimination or the Wisdom of Discernment. The basis of this mind is that it is able to say 'This is a flower', 'this is a bottle', 'this is a man', 'this is a woman'. It is our ability to discern between things, to give names and to see the differences which is also very important. We do have this ability but it is also limited.



So again we can choose, do we want to have the Discerning Wisdom or the non-discerning wisdom? We need to discern things correctly, so what is Buddha Amitabha? It is representing the full ability of discerning things perfectly. To be able to see and understand the difference between each and every phenomena.

When Rinpoche was talking before and I was supposedly translating, I added many things, so Rinpoche says that now he would like to add some things also.



Lama Gangchen - translated by Lama Michel:

So when we say that to reach enlightenment we need to eliminate/abandon desire and attachment - *durchak* (*dur* means to desire and *chak* means to be attached to it) so *durchak* is basically desire and attachment. Someone may ask 'How can I abandon desire and attachment?' because I have my own pleasures, I am married, I have my boyfriend/my girlfriend, I like my pleasures, how can I abandon attachment and desire? But actually, there is something that is far beyond attachment and desire which is to be wish-fulfilling, which is full satisfaction, so what do you want to have? Attachment and desire or to be wish-fulfilled - to be fully satisfied?

Lama Michel:

So what Rinpoche is saying is that actually they are two sides of the same coin; It is the same thing. We are not like talking about to develop full satisfaction we need to abandon completely our full identity and what we are and become something completely different. It is what we are, but we use our own self in a different way. It is like the same things we are talking about the wisdoms; the five wisdoms are there, aspects of our mind, but we just need to develop them a little bit more. For me, by understanding the five wisdoms of the basis, we can have a much clearer idea of what a buddha is actually.

So the wisdom of Discrimination is that we saw the ability to see, this is this and that is that; to see the difference between things.



The Mirror-like Wisdom is the ability to perceive more than one thing at the same time. If I had no mirror-like wisdom, I would not be able to see a person and see their eyes and nose and mouth. If I had no mirror-like wisdom, I would not be able to see all of you together, because you are different phenomenon, different things, but still I can put all together in one vision, one perception. This is called the Mirror-like Wisdom, because a mirror can reflect many things together. So now our mirror is a little bit dirty and it cannot reflect so much. The mirror is showing the quality of space, because in a small thing you can show so many other things, like you can show a whole mountain in a small mirror, so this is showing the quality of space. So now our inner space is a little bit filled up with useless things so our mirror is a little bit dirty - we are not able to perceive so many things at the same time, so the mirror of wisdom, like the wisdom of a buddha, is the ability to fully understand and perceive everything that is around him all the time. I heard once in a documentary that according to some scientific researches, we have in every second around two billion bits of information coming into our brain. From these two billion pieces of information per second, we are only aware of around two thousand. So imagine how it would be if we were aware of - half of it? Imagine all of it! That is the Mirror-like Wisdom fully developed. It is really to be aware of everything that is happening and, by this way, this is what we call the ability to see all phenomena.

So, what are the qualities that we see that a buddha has? Certainty in every action; all-realising wisdom, no doubts, the ability to see the similarities of everything, not create division between all and, at the same time being able to see the differences of everything and the particularities, like putting everyone on the same level but without losing the individual aspect of everyone - like being able to put everyone in a room and being aware of them in the room but at the same time not losing the ability to see each and every one. It is like looking at the head of a person and seeing many hairs and saying okay, these are all hairs of the same head, but I still can count every one separately, I do not lose the ability to see each and every one. Each and every one has their own identity, so the Buddha has this ability. At the same time He is able to see all the different similarities between all phenomena and see the differences between each and every one. He is able to perceive everything that exists around Him. But all of these are not aspects that we gain when suddenly reaching enlightenment and something pops in your mind and you 'get' something, no. These are qualities that we have right now, but we simply need to develop them more.

The final wisdom, the Dharmadhatu Wisdom; Dharma is phenomenon, also another meaning 'dhatu' is space - choygi,ying; it is quite difficult to translate actually but Lama Caroline may have a good translation for us? Dharma is 'phenomena', and dhatu is 'sphere'; sphere of phenomena. To say the wisdom of sphere of phenomena - to say dharmadhatu wisdom is basically the same for us, we do not understand anything from either! It is true no? If we do not have an actual explanation about it. So what is actually the Dharmadhatu Wisdom on the basis is 'our mind', It is not an aspect of our mind. It is our mind but with mental defilements, with jealousy, anger, ignorance and so on and, the Dharmadhatu Wisdom of a buddha is the mind without defilements. So the Dharmadhatu Wisdom is essence, is our mind that is in nature pure of any defilements - free of the mental defilements; our wisdom.

The reason why I left it for the last explanation is because all the other wisdoms are aspects of our mind and the Dharmadhatu Wisdom is the mind itself; not an aspect of the mind. The important thing for us to understand is that all the five wisdoms are something we have right now, all of us, but simply we can develop it better and there is a path of doing it. So Rinpoche is saying, what do we want? Do we want to have a stable mind or an unstable mind, because 'Akshobhya' means stable. So what do we want, do we want to be stable or not! So we need to develop the qualities in this direction; the five Dhyani Buddhas are showing us what we can become. Should we ask the blessings? Sure, because they are very important for us, but the whole practice is about developing our own qualities that we have right now, the resource that we do have is that we can develop it by doing it in the right way. So one of the meanings of the whole practice that we are doing is that we are familiarising ourselves with the simple fact that we can develop these qualities, that it is in our nature, when we are visualising ourself as the five Dhyani Buddhas as we take away the negativities,



as we develop the qualities. As we do this every day we are creating a pure identity that we have these qualities that we can develop more and more.

To conclude for today, just one word about the second part of the title. Why is Vajrayana a quick path to enlightenment?

It is because it uses all the resources that we have, our body, mind and environment in order to take us to enlightenment. Taking into consideration the true interaction that we have with phenomena all the time. So it is not trying to create a parallel reality that we would like to imagine it nicely, like purelands or like heavens (I am sorry to say but, this is my own personal view). Buddhist purelands are a little bit different, most of the times whenever we talk about heaven, how is heaven described? Everything we want on earth that we do not have. Basically it is that, no? I am quite sure that if we had to describe heaven from zero, from scratch, we' would say, what is heaven now; we will put a fast Internet connection in it. So the point is that things are very much connected to us and, then it is our own process of development - heaven is not a place where we go, it is our own inner state of development. If we are stable within ourselves, it does not matter where are; that is heaven. So just my conclusion to this is that please, try to understand and bring to our life, to see the teachings, to listen to the teachings, little bit without our own background, trying to look from another perspective and most of all from a perspective where the teachings are talking about our reality, about our experience; not about some parallel universe or far-away gods or something - rather about something here right now and that can be developed. Tantra is showing this quick path to enlightenment because it is showing us really how to use all these resources - Rinpoche was speaking about previously. For example, if we take for instance, the sexual energy, which Rinpoche was citing before, it is something that if used in the wrong way is just going to bind us more and more to samsara. If we have the ability to use it in the right way - and I repeat, if we have the ability to use it in the right way, then it is the quick path to enlightenment; however there is one small rider here, Lama Tsong Khapa said it quite clearly; the first condition that we need to use is the sexual energy in order to reach enlightenment, it is not to be attached to the pleasure of sex - so this would be the first condition, to use it as a means and not as a goal. What I want to say is that It is not a matter of sex or not sex; the sexual energy itself - do we have the energy within us? All of us - from the moment we are born in the body. So we do not need to say to forget about what we have, we do have all of this, we have basically the energy of attraction and the energy of aversion in our bodies. We have many physical aspects also, so in tantra it is showing us how we can use all this in our favour. We have the energy of aversion, how can we use this in our own favour? It is not like blocking our energy, but instead it is using it in our own favour; that is why it is called the Quick Path to enlightenment. For me one of the main reasons is because in tantra it also shows how to develop our qualities - like when we see the image of Buddha, It is not showing us only, like lets say in the future, this gross body, it is most of all showing what we can become on the very subtle level, from what goes from life to life; this is the main point.

The main point we have been talking about in buddhism up to now, is not to change our culture, It is to change the 'spontaneous' part of our mind, not the 'constructed' part; this is what we need to transform. We need to transform what goes from life to life - because okay tomorrow we die, then we are born in a different culture again, a new culture - who cares about the culture? Whatever culture you have, 'wonderful, I rejoice' that is okay, you can dance in your own way, you dress in your own way, you eat in your own way - each one of us according to our culture; that is wonderful, that is okay. This is not the point that we need to change, what we need to change is what continues from life to life and, that is where our pure identity should lie, that is where the potential is that we need to recognise, which is within us. And the qualities that we take from year to year, from life to life and from this life, these are the qualities that finally become a buddha.

So, just as a conclusion, please, as we were talking before of the importance of doing Self-Healing, not just with blind faith, but remember that It is a method to help us to develop our qualities, we have our resources, we have this body, we have this mind, our emotions, this energy - body and mind at

all levels and, what is being shown to us when we do the mudras and so on, is what we can become. What is the method? It is the philosophy, the teachings, but most of all the practices that we do, the meditations that we do and, that is why we have the method, so let's use it to develop ourselves.

The reason why the guru is so important for us is because what Gangchen Rinpoche is here to show us, what the guru is here to show us, is that it is possible to do, because he is here in flesh and bone, he is not some sort of image painted on a wall, or an old statue - that who knows how it really existed and how it was and so on. Like, very nicely Lama Caroline was talking to us about Laksminkarā, such beautiful stories. But if someone came and gave a different version of the story I would believe it also. Okay, very nice, very wonderful because we have belief in the one who is studying for us, but really, really if Laksminkarā never really existed and someone just recounted a story to us, would it be not more or less the same somehow in our own way of believing? That is why we have someone here; we have an example of the qualities that we want to develop. And we can develop them.

I would just like to finish with one thing that Rinpoche was saying earlier on today. He was saying that he was remembering that he had some difficult moments in his life, when he was younger - the need to do some forest work during the Cultural Revolution time in Tibet and so on. He was saying, I learnt so much from the Chinese at those moments, why? Because before I was just kept on the high throne and then suddenly I was in this lowest position in society, needing to do all the hard work and I learned so much out of that! I am not going into details now. The point is that when we look to Rinpoche, sure it is buddha in all its beauty and perfection, but Rinpoche has gone through all these processes of learning and, from life to life; the raw material is the same that we have, but it is now more refined, it is used in a different way.

The basic resource that Rinpoche has is the same one that we have, body and mind. All the great practitioners that came, Milarepa, Je Tsong Khapa, Buddha Shakyamuni, all the great people that came, they had the same body and mind that we have; and they did it - so we can also do it: We have the teachings. That is why it is so important for us to have our guru who is showing to us that it is possible, that it is here and it is creating this contact, this connection for us also - this is very, very important for us. But please remember it is a full time job, this makes the difference. Every thought we have, every word we say, every choice we make, makes a difference in the whole thing, so we should never forget that we have the qualities, we have the potential, we can do it, believe in ourselves.

When we go tomorrow to the Stupa and see the five Dhyani Buddhas, we can say 'Oh that is me in the future. Perfect generosity, Ratnasambhava, oh that is Amoghasiddhi - all realising wisdom, no doubt; certainty in every action - this is what I can become'. So put effort to go in that direction.

Thank you.











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Lama Caroline, England

## A Introduction to the Tantric Works of Mahasiddha Laksminkara the Originator of the Ngalso Tantric System

Hello everybody. I thought today I would just share with you a little bit about what we have been doing. Some of you we see very often, but some of you we did not see for almost a year, so I just thought I would tell you what we have been doing recently.

I have been working together with Lama Gangchen Rinpoche for many, many years, helping him to make all these books, teachings and so on. I am very privileged to have this opportunity. What we have been doing is preparing something called 'Panchen Zangpo Tashi Sung Bum' which is the collected works of one previous life of Lama Gangchen Rinpoche. During the last, let us say few months, we have been very busy. We are editing a collection of very beautiful spiritual teachings that were written by a previous incarnation of Lama Gangchen from the 15th century, from the beginning of the Gelugpa tradition.

In this life, Rinpoche became the second abbot of Tashi Lhunpo monastery in Tibet, Shigatse, and he was one of the most important disciples of Gedun Drub, the first Dalai Lama.

About 15 years ago, when Rinpoche was in Tibet, he found in the Potala Palace one medieval hand written text, which we thought was actually lost! We did not know anything was left, so when Rinpoche found this handwritten text of his previous life, that was a very exciting moment. Fortunately he was able to make a copy and then have it translated, in Sera monastery, from ancient Tibetan to modern Tibetan and then recently, Lotsawa Sherab, who is working for Rinpoche, has translated it from Tibetan into English.

Since then we have been working quite hard, trying to make this as best as we can, in order to present the first part for Rinpoche's birthday, in this summer, in July. We are going to make this text, with four volumes. The first volume is about philosophy, really very interesting, about all the main principles of the Mahayana and the second volume is about various kinds of tantric sadhanas, like Heruka, Yamantaka, Guhyasamaja, this kind of thing.

Just a couple of weeks ago, we thought we had translated everything, but then we realised we had not: we found in Albagnano gompa another piece of this text, in 'ume', medieval handwriting. So now we have another whole section to translate on medicine and astrology.

It is such an interesting book, so we in Peace Publications are working very hard to do that at the moment. It is very fascinating, you are lucky actually for this opportunity.

Anyway, that is what we are doing, it is not what I wanted to speak about, but just some news.

Every year we are coming to Borobudur, which is great, we are so lucky and last year, we had a conference and we were talking about female teachers; female buddhas. But somehow we did not have much time to say so much about them, just very short. So I thought I might continue a little bit with the theme that we started last year.

Actually what I might talk about is another of Lama Gangchen's past lives, when he was a woman—I thought I would talk about Lama Gangchen's experience when he used to be a woman, in a previous life, in 9th century India, because after we finish the Panchen Zangpo Tashi Sung Bum, the Collected Works, our next project is to prepare the Sung Bum, the Collected Works of Mahasiddha Laksminkarā, which is another of Lama Gangchen's incarnations.



In that life Rinpoche was Indian and he was a woman, a very famous tantric master. This is what we are going to do next year, but I thought it would be nice to tell you a little bit about what we are researching. The Panchen Zangpo Tashi collection—we are going to talk a lot about it this summer in Albagnano; it is kind of a main theme that we have in Guhyasamaja this summer. Anyway, now we have the live-streaming, which is great. So either you can go to Albagnano in person or watch in the live-streaming. So I thought I would save that subject a little bit until the summer; it is so interesting!

*Lama Gangchen with Laksminkarā in Sri Lanka, 1998*

### Mahasiddha Laksminkarā

Each year, Istar is making the Congress book and she always asks us to give some title for our speeches and each time we need to say something different. Then I said, okay, Mahasiddha Laksminkarā, the inventor of the NgalSo Tantric Self-Healing system. Then afterwards, thinking better, I thought, actually somehow of course, the Sailendras—you know Rinpoche's last life here, making the Borobudur - of course this is the start of the Tantric Self-Healing because what the Borobudur or the Bumi Sambara mandala represents is this.

From Rinpoche's many visits, (as you can see from the photographic exhibition on the walls here), from 1989 onwards, then when he came back in 1992 in the winter, he returned to Italy and had this inspiration, these visions here in Borobudur and he came back with this piece of paper and said, 'Okay, now we are going to do NgalSo Tantric Self-Healing' and then we started, as you know, from then til now and we go through NgalSo Tantric Self-Healing II, III and so on. Rinpoche gradually shared this system of giving us the wisdom keys to all the main, essential practices of the Tantras—how to transform our body and mind, which is the symbol of the Five Supreme Healers and the Five Mothers.

Of course, really we can somehow say that the NgalSo Tantric Self-Healing is starting somehow in Borobudur in the 800-850AD, the time that Borobudur was built, over some 75 years, with the Sailendras and Gunadharma. In my title I put, 'Laksminkarā the Founder of the NgalSo Tantric Self-Healing System'.

After this incarnation, when Rinpoche was here in Borobudur, very busy, building and developing buddhism here in Java. Then actually he was reborn as a female, as the Princess Laksminkarā of Uddiyana in Spat or Swat. Swat nowadays is in Pakistan, Swat valley, it is on the border between Pakistan and Afghanistan and in those days it was an extremely important centre of buddhist tantrism. For example, Padmasambhava, he comes from there and many, many other famous tantric masters. Uddiyana was called the Land of the Dakinis. It is all very interesting. Now I am doing some research because we are going into what is called the Tengyur, there are several works by Mahasiddha Laksminkarā.

In the Tibetan buddhist tradition we have something called the Kangyur and the Tengyur. The Kangyur means the translated words—it is basically what they translated from Sanskrit into Tibetan in the 9th, 10th, 11th, 12th and 13th centuries. The Kangyur is the words of the Buddha, about sutra, about many different kinds of subjects and many different kinds of tantras, all kinds of interesting things, about 100 volumes. So one thing is the Kangyur and then, together with that we have something called the Tengyur, which is the Indian buddhist commentaries of the great teachers and masters, like for example, Chandrakirti, Nagarjuna, Atisha, the Mahasiddhas and so on, very, very interesting.





This is what we call our 'canon', kind of like the Bible sort of thing, so our Bible is really huge, 200 volumes, not just one volume. Now there is a project called the '84,000' just to translate the Kangyur, which is amazing. In the Tengyur, which is the translation of the Indian buddhist commentaries, there are several works by Mahasiddha Laksminkarā. For many, many years, I have to confess, I have been quite interested in this Mahasiddha Laksminkarā, because there are not many great Gelugpa masters who admit to having a past life as a woman; this is rare and unusual.

As it happens, one of the famous female Mahasiddhas was one of Lama Gangchen's past incarnations. In all his prayers and incarnation lineages, even in Panchen Zangpo Tashi, it says 'In the past, you were Princess Laksminkarā'. I thought what would be interesting is—(for sure you already heard quite a lot about Princess Laksminkara, over the years, from Rinpoche), we have a book, written by one 12th century person called Abhayadatta, which is called the lives of the 84 Mahasiddhas, that briefly mentions her. First we will tell that story.

But now, in the Tengyur, we found her actual story, what she said about herself; completely different, very interesting. It is also an earlier version of the works of the Mahasiddhas, we have this one book with 84 Mahasiddhas because Abhayadatta said so. But actually Mahasiddha Laksminkarā made another book, an earlier book about the lives of the Siddhas, which is in the Tengyur but not well known. So I thought, that is one interesting thing I can share with you. Are you sitting comfortably? I'll tell you some stories!

First I will tell you the story that we know quite well from Abhayadatta. The original was in Sanskrit, then it was translated into Tibetan. The original was lost, but fortunately we are very lucky because in the Tibetan tradition they preserve very well the Indian buddhist tradition. This is one reason why Professor Lokesh Chandra said, 'If you want to know about Borobudur, you need to look in the Tibetan tradition' they continued exactly somehow the Indian tradition, the Three Yanas: Theravada, Mahayana, Vajrayana. Abhayadatta's story tells us that Laksminkarā was the sister of King Indrabhuti of Uddiyana. Uddiyana, which is now Swat, was divided into two kingdoms, one of which was called Sambola. Indrabhuti and Laksminkarā were from the royal family of the state of Sambola of Swat. Indrabhuti is super famous in Vajrayana buddhism as the founder somehow, apart from the Buddha, of the Guhyasamāja tantric tradition. He was very, very famous and this year in Italy and then everywhere, we are emphasising Guhyasamāja. I hope you will come to the retreat if possible and if not at least maybe you can do some practice at home? Laksminkarā, she was the younger sister of Indrabhūti and, since her childhood, she displayed many good qualities—like being a good person, being interested in the Dharma and so on.

Now Swat was a buddhist kingdom, so attending the royal court they had different teachers, one of whom was the great Mahasiddha Kambala—Kambala means the 'black blanket yogi'. His story is in the Lives of the 84 Mahasiddhas by Abhayadatta and he is the one who subdues thousands of witches, he transforms them into dharma protectors (story for another time). Also, this summer, Rinpoche will be continuing with his very beautiful mahasiddha initiations in Albagnano. I think we have reached number 43, so do not worry, still lots of time to enjoy with the Mahasiddhas in Italy. It is so important because it gives us many, many different ideas of how to actually transform the Dharma into daily life.

So Laksminkarā, in the royal court in the city of Sambol, became a disciple of Mahasiddha Kambola and many other teachers, and she learnt many, many sutras, many Mahayana teachings and many tantras. When she was a young girl, she had been chosen to be the bride of the son of the kingdom of Lanka. Now Lanka is not Sri Lanka, because Swat was divided into two kingdoms, Swat and Lanka and she was going to become the bride of the son of the king of Lanka. Since she was young she had been betrothed to this prince, as was the custom in those days. So when she was around 16, her brother, King Indrabhuti, sent an escort to send her to Lanka kingdom, together with many treasures, a dowry and a retinue of many buddhist followers. Upon arriving in Lankapura she consulted her astrological calendar, which told her that it was not a good day to meet her future husband. So, she said, let us wait here a little bit, and she started to look at the people of the city. While staying in the gatehouse of the city, she thought, these people are not buddhists and felt depressed, as she was very much into dharma practice.

As she was waiting, there in the gatehouse, the prince to whom she was betrothed returned from the forest, he had been hunting and had dead animals with him. 'Oh dear, why are they doing this?' she asked. The people said "this is the prince you are going to marry, and he has been hunting." Laksminkara felt utterly disgusted, because it was completely against her ethical views. She was a devout buddhist and vegetarian. Yes, she was wondering why her brother, an upholder of the dharma, was giving her to such a barbarian? Then she fainted, Abhayadatta says, and when she came to she started to act as if she was crazy. She collected all the dowry, the gold and jewels, which are very important in Indian tradition for marriage and, started to hand them out to all the poor people of the city, until there was nothing left; completely given away to everybody, to all the poor people.

Then she told all her buddhist attendants to go away, back to Sambola. She shut herself in a room for ten days and did not want to see anybody. Inside the room she covered her body with oil and charcoal, did the opposite of getting married, did the anti-hairstyle, threw off all her clothes and stayed there, acting as if she was crazy. But inside, she was keeping with the actual view of the dharma. Okay, so anyway, in her book, "The Guide to the Accomplishment of the Inborn," Laksminkarā describes her own spiritual lineage and, she shows that in ancient India, there were many female teachers, not just her.

Laksminkara describes the lineage to which she pertains, like we do. For example, the long lineage from Buddha Shakaymuni and, then, from Lama Tsong Khapa, down to Trijang Rinpoche and down to Gangchen Rinpoche; this is our spiritual lineage. So Laksminkarā, who is the past incarnation of Lama Gangchen, starts by explaining her lineage, and, she says, the first person in her spiritual lineage was the female guru Lalita Devi, who had a retinue of 500 realised female disciples.

Lalita Devi, herself had received her realisation directly from Buddha Vajrapani, who had appeared to her directly. So Buddha Vajrapani, who was the holder of the Tantras, he transmitted his realisation to guru Lalita Devi and her 500 female disciples. Odiyana (Uddiyana), is called the land of the Dakinis because in that kingdom there were very, very many great, female, realised practitioners. Lalita Devi (Devi means goddess and Lalita, is like in Lalita Vistara, that we have here on Borobudur. Lalita means something like 'playful' or 'sporting'. A 'lila' is a divine manifestation of many different positive actions for the benefit of others, which is actually up here on Borobudur, on the second gallery, when we say Lalita Vistara, the bodhisattva is manifesting this whole drama of descending to earth, being born, going to school, growing up, doing sports, getting married, renouncing and so on; lila--it is a divine play in order to teach the path.

Anyway, the first human guru, in Laksminkarā's lineage was Lalita Devi, the goddess of the divine manifestation of positive actions. Lalita Devi was the guru of Vira Vajra, the heroic vajra, who was the King of Uddiyana. Following him there were ten other mahasiddhas in this lineage down to Laksminkarā, two more of who were women. The next female guru in Laksminkarā's lineage, before her, was the Mahasiddha Sahaja-vajra, who was a bar owner, she had a pub. So her job was serving beer and so on, (actually, I have been looking a little bit in the Tibetan and this is something we need do next year - to translate all of Laksminkarā's works).

So remember, all the mahasiddhas, their stories are a little funny, you know, because then we need to understand the point. We already heard half of these in Albagnano, maybe you heard on Live-Streaming? We heard already 42 of the stories, of all kinds of incredible life-styles. This guru, Sahaja-vajra the 'non-dual bliss and emptiness diamond' she's called, or 'spontaneously arising new bliss and emptiness - vajra'. She says, 'Okay, if you want to make a retreat, the best place is in a pub'. You have to stay in the pub and she explains the whole thing about setting up your retreat boundaries and everything in the pub! A very, very funny text! But what she is showing is that whatever you do in your life, you can transform into the positive experience, if you have the correct teachings, the correct guru and the correct view of reality. So that will be very interesting next year, to hear all about that.

Sahaja- vajra's disciple was Padma-vajra, (we had his initiation in Albagnano) he was a very famous lay tantric yogi, who gave a lot of important commentaries about tantra, actually a quite radical tantric



master who very much emphasised the practice of tantra in everyday life, like for us, for laypeople. He was emphasising very much that you can be with your partner, have your job, your work and so on. Of course, we really respect the monastic tradition, but I myself am obviously not a monk or a nun, so for me it is very inspiring, these stories of the mahasiddhas. I think for many of you too, who are laypeople, it is a very inspiring role for us to follow.

Padma-vajra was the guru of a weaver called, Ananda-vajra, (blissful-vajra) and, then Ananda-vajra was the guru of the female brahmin, Vajravati-brahmani. She passed the teachings on to her disciple, the barber Siddha-vajra and, then Siddha-vajra gave these teachings to Laksminkarā.

Let me tell you now what Laksminkarā actually says about herself in this text; in her own words. What she says is, 'The king, Indrabhuti had become distracted by the riches of the kingdom, so I, Lakshmi, instructed him to renounce the riches of the kingdom and become a buddhist monk'. Remember she is his younger sister - he is older than her. Anyway, she asked him to please give up the kingdom and become a monk. Then she says, 'He then abandoned the riches of the kingdom as if they were like spit, like nothing and, he took ordination as a gelong, a fully ordained monk. He put on, in a good way, the religious robes, dyed with the dregs of dye'.

Nowadays the venerable monks have very nice clothes, but in ancient India, gelong means virtuous beggar - they used to get rags and stuff, or maybe the shrouds from cremation grounds and then just dye a little bit, with saffron or something and put on and sewed together. This is where these patches that the monks wear, this is where it comes from.

Laksminkara said 'Please put on this robe' and then Indrabhuti studied perfectly with the preceptors, with the Kenpos and instructors of the sangha. Nevertheless the ministers, the brahmin priests and so on, still honoured and followed the King around and so were an obstacle to his practice of goodness.

So, Laksminkara says, 'At that time I was staying at the place called Sri Paravata' - this is a super, famous holy mountain of buddhism in India, where many mahasiddhas lived. So she says, 'I was in the Sri Paravata Mountain and a voice came out of the sky and said to me, 'Look Lakshmi, look at the King, look at your elder brother, look at the Lord of Men. The King is obstructed in his yoga practice by the riches of his kingdom'.

Hearing this she said, 'I immediately went back to the glorious land of Uddiyana (Sri Paravata is far away, in India) where the king-monk was. Secretly (not in front of the others) he bowed down to my feet and said 'Oh dear Lakshmi' and threw flowers over me, with joy in his face. Then I said to him, 'Listen Indrabhuti, you must completely give up this situation, which due to the riches of the Kingdom has led you into the great abyss of samsara. Although I instructed you to take up the life of a monk, why is it that you have not renounced; in spite of you wearing the dress of a monk, why are you not a proper monk?'

Then Indrabhuti said to me, 'Oh little sister, although I abandoned the Kingdom as if it was a drop of spit, now this large group of men follow me around, so please tell me, what should I do in order to reach spiritual realisation?'. Then I, Laksminkarā, said to him 'Go to the cremation ground and focus your mind on that-ness' (that-ness means the actual nature of reality, the actual non-dual experience of reality, the absence of inherent existence and so on). '

Indrabhuti took my advice to heart. Fearing the preceptor, the Khenpo and the monastic community, the sangha, might cause obstacles for him in the cremation grounds, he arose at midnight and went to where the preceptor, the instructors and so forth were resting, in deep sleep. There he touched his head to their feet, so gently they could not feel it and, then went to the cremation ground, free of any temple, where he lived, focussing his mind on that-ness'. So, she says, 'In a similar way, I Laksminkarā also sought the meditation of the Sahaja, the inborn, the entry to the domains of all the buddhas, the unfathomable, the unobstructed, which is called the Repository of the Sky Treasure, that causes the realisation of the mind-stream of all sentient beings.











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. Laksminkarā, 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 Laksminkarā. 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 Laksminkarā 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. Laksminkarā 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 Laksminkarā 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 Laksminkarā, 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 Laksminkarā!



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, Laksminkarā 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 Laksminkarā, 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 Laksminkarā. We are so much into this - pu pu, zha zha and all this no? This is like Laksminkarā's way of practicing. And now exactly, I don't have the quotation to impress you with, but actually in Laksminkarā's sum.bum is mentioned many times about NgalSo. NgalSo gye 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 Laksminkarā.

There is a lot more to say about Laksminkarā 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 Laksminkarā.

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.











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 gompas, 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 has 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 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.

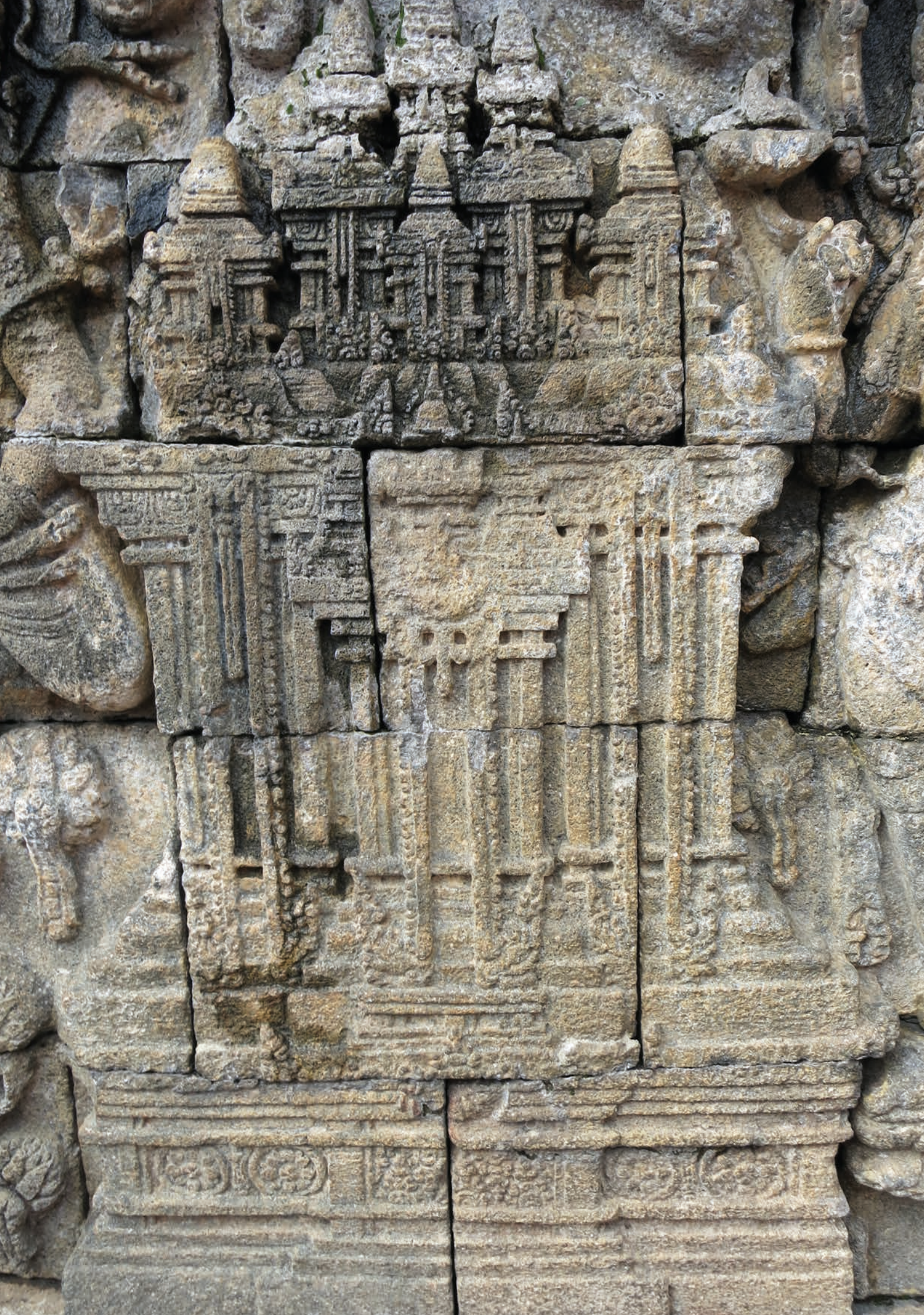
Finally, we do a randomized controlled study comparing the effects of Self-Healing to a control group (for instance relaxation or mindfulness). This kind of research is difficult, expensive and time consuming, but generally considered most convincing.



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.













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 Ngälsö 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 - Isthara 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 Isthara 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 it's 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 fourth 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.















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 inspiring 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 B  e 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, temporally 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



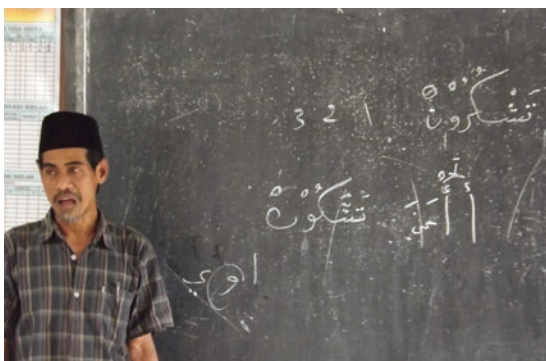
Distribution of the didactic materials locally bought to the five classes pupils







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



### Visiting a mountain nursery school “Mah Bocah”



Delivering didactic materials to the little children



Italian teacher Caterina Mola distributing materials



Music teacher (left in the photo) who prepared her pupils with mimed songs, accompanied by piano.



Definetly the whole experience was successful in terms of the fulfillment of our initial objectives and fruitful from the positive cultural interactions and mutual support that have been activated.

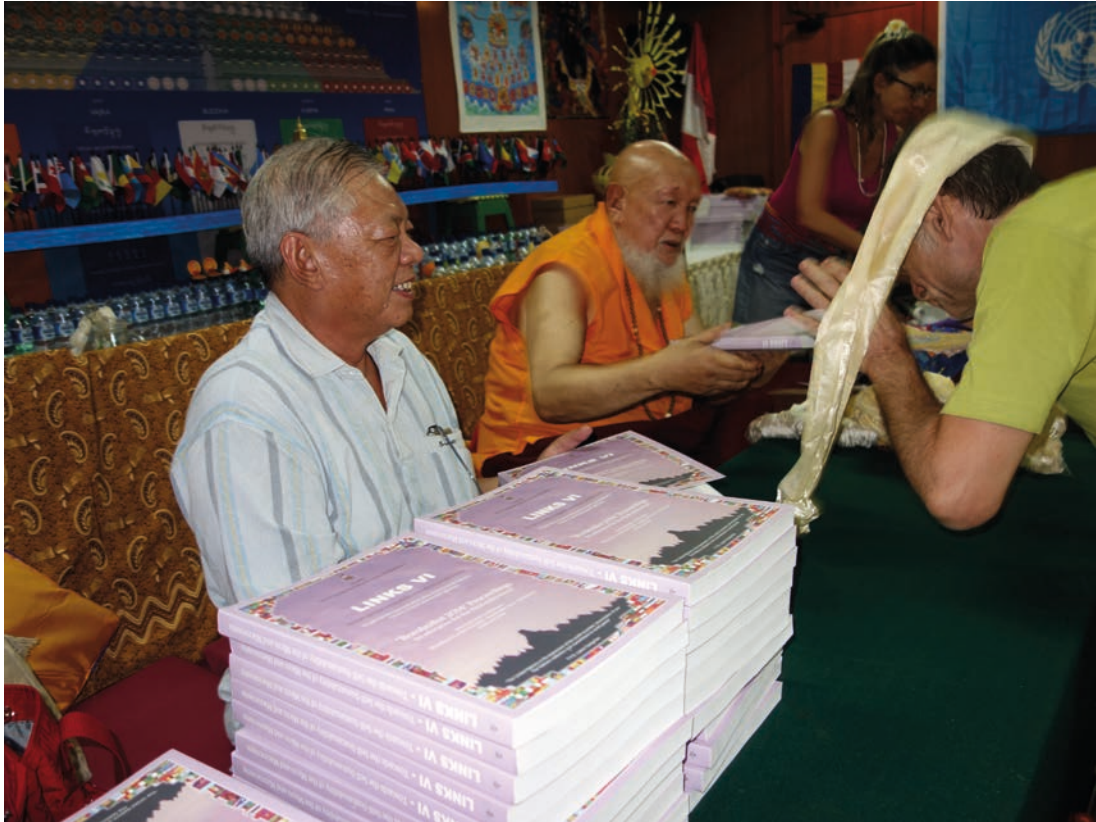
We hope to continue in the future to sustain the local populations together with the Lama Gangchen World Peace Foundation's "Help In Action". The Lama Gangchen World Peace Foundation - LGWPF, is a non governmental organization - NGO, in special consultation with the United Nations ECOSOC and DPI.





































































































































































































Nina Meyerhof, USA

## Peace, Peace, Peace....now and forever

Peace is something we all want. We know it is more than the absence of war. We know it is a state of Being as well. We learn the words and seek the experience of inner peace for the road to world peace. With so many wars, confrontations, challenges and competitions, how do we ever even learn to live this word PEACE?

Peace is a rare state of non-violence and the mantra is total harmlessness. This is a truism reflected through thought, word and deed. Violence is a projection that resides in the mind resulting from our many life experiences. In this pursuit of peace we recognize a state of mindful nonviolence. Violence, living in the mind, is every mental separation and slicing of life into segments for our own personal ego gratification. It is the heart that knows no boundaries nor ego gratification thus knows no violence and remains open to love. Love is PEACE.

Our goal is to experience unitive synergy: uniting as one and furthering the understanding of the collaborative group. Oneness of the soul within the self, co-aligned with oneness within all other selves. The soul self becomes united until it experiences one with the whole. The heart is where this potential resides. PEACE is possible.

We know we are interdependent and interconnected but are looking for ways to know how to live this and what does this mean in our daily lives. We seek to lead with our hearts...and live love.

If we are to change our behaviors then our education must change. Our systems need to reflect this deepest understanding of what it means to be human and to live at a time when the true essence of a global society is truly the interconnectedness of all intentions and deeds. There has been an on-going evolution for the need for moral education and the rising potential of the empowered voice of individuals. To take this deeper is to know that the next relevant educational model is to educate for tapping into higher consciousness and translating the experience into societal actions for external global harmony. We must lead with our hearts, use our minds to further our understandings of how our universe works, and then to learn how to behave as one family of humankind.

Children of the Earth is founded for this purpose of spreading peace. We serve young people to become spiritually conscious leaders, through personal educational processes for the purpose of social transformation for the advancement of a peaceful and sustainable earth. We are determined to create an arena that serves to attract those who are inspired to serve the world through the discovery of their inner authentic soul self's passion for living a life of meaning. They respond in actualizing their personal intention, becoming inspired to altruism, and weaving a web bridging all personal, cultural, national and religious divides. Children of the Earth's goal is to contribute to the facilitation of a conscious movement towards inner peace, unitive thinking and evolving positive social change. We offer workshops based on our training model: Reflect-Connect -Act building this synergistic momentum. We are building an "inner revolution for our social evolution". We recognize that the youth are not only the inheritors of our past but the pilgrims pioneering our future. Education is a calling...a vocation of passion for individuals who care about our next generation and our collective future. Educators today are so often bogged down by the subjects they are teaching that they often forget they are builders of this most important future. The young people are not only inheritors of our past but are also our initiators into the next phase of evolutionary consciousness. They are the architects for the coming phases that include social, cultural and global development. They have the potential to no longer imitate what has come before them but rather imagining the scaffolding for structures that lead us into a better future. They are offered an opportunity to clear their minds of negativity and replace this with by leading from the heart.

As educators, we need to invite children and youth to envision a world they want. They must engage in a process of how to fully realize their inner potential and share this with the world. Furthermore they need to explore and imagine how could we co-exist as one humanity and what does it truly mean that humanity is interconnected and interdependent. If we are to educate our children for these deeper understandings of life, then we must prepare them for the understanding that all consciousness is always evolving and is more and more accessible.

We must further the recognition that each and every one of us has a divine essence hidden beneath the many layers of cultural, ethnic and religious differences. That we are basically the same and it is our minds that create separation. From duality into unity consciousness allows us to build a world that works for all.

Today, science and spirituality are coming to the same conclusion that all people are intrinsically similar; the human genome project has proven that we are genetically 99.9% alike with only 1 tenth of one percent that makes us different. Until we realize that I am you and you are me, only then will right action and thought be supported by the universal laws of nature. Until we can concentrate on what makes us the same instead of what makes us different, only then can we deal with the challenges ahead. It is imperative that we spend our time and resources on young people, supporting leadership and educational experiences that promote respectful communities, common ethics, sustainable practices, peace, and economic opportunities.

We are also learning that one's genetic makeup can be always changing depending on one's intent. Increase our positive intention and change our genetic makeup. This gives our future a better mapping of possibilities. Education can serve building genetically new pathways.

Education comes from the word educate...which means to draw forth or lead out. This drawing forth implies that there is someone or some understandings that are residing within us. This drawing forth is focused on a request to explore through intuitive knowing what emanates from the eternal self, the Divine Spark, that is an historic essence that continues in time and space. This is a means of reflecting our true individual identity. Educating for seeking inner truths of who each student is individually and how one is connected as one humanity, is a process of self-reflection and inner valuing of an Authentic Self. This essence, an Authentic Self, the Divine Spark, that which each and every one of us contains has a personal expression and something of value to offer the world. This spark is where interconnectedness and interdependence unite with the source of all. This spark carries within it a sense of selfness that can only be described by the individual and known through self-exploration. This essence has no personal negative nor positive self-esteem but rather is fully evolved and has purpose. It is through the recognition of that life purpose that the student can fully reach his or her potential and be fully empowered to make a difference in the world. As one recognizes this true self, one begins to explore the relationship of self to others and the realization that each and every life has meaning and relevance and can impact the whole.

This inner self is always asking to be fully recognized. Thus schooling no longer is looked at as a place of not only preparation for a professional future but schooling is considered for the personal realization for the individual to be fully actualized and pursue a life of caring for all of life from one's self to the greater whole.

Our world is changing and we see our global family as one. Looking at the world landscape it is obvious that we are amidst a grand revolution that is pushing us into a sea of new understanding. The scientific realization of interconnectivity and union translated into the field of education can lead educators to foster the understanding of evolution of consciousness. We can teach to know the self as one with others and that one can help build the potential of altering the world to be a better place for all. It is with this support of the inner self, leading to inner peace for self-actualization to fostering greater peace for all.





Altering our educational philosophy for “Authentic Learning” becomes the source of teaching rather than the present day practice of schooling for information. Information can be acquired easily through many means. . If educators would begin to realize that we are the fore runners of building culture then we would take this responsibility a little more to heart and work from the understanding of supporting the young person in his/her personal journey to becoming an authentic learner and person of caring.

The new emerging educational philosophy recognizes that within each and every one of us resides a Divine Spark that is the true essence of who we are. Relying on the divine spark we are able to learn the essence of educating for such principles as truth, justice, compassion and equity for all. Education then is able to forward the hope for a better world—one in which each child has the opportunity to dream a dream of self-fulfillment within the context of the whole. The student 's essence or divine spark is the mirror of self-acceptance and love of the other while learning to live in conscious awareness of the greater good.

The question then is how are principles and the concept of a true essence of the individual become translated into the subject areas needed in schools? How do we as educators prepare our young people to use these principles “respect for all life, reject violence, share with others, listen to understand, preserve the planet, and rediscover solidarity” as the overarching theme. We can begin to design curriculum for academic growth but within its content includes principles for conscious life skills. These life skills are focused on participating in a global society as a positive member of our world community. We can educate and redesign our strategies for learning based on the study of the self from the life of the atom to progress in the outer world. This means studying from the inner Divine Spark to our place in the human family, our place in our community, our place in time, our place in the world and our place in our planetary universe. This curriculum includes all the expected academic basics but more importantly emphasizes the miracle of life, the importance of interdependence, and the recognition that consciousness exists and is what holds together through what we call the web of life.

This is the potential of educational reform or the reformation of the “I” into the understanding of wholeness of the human family. It is through education that a future generation can bring forth a culture that recognizes our present ills and become fully self realized as interconnected and interdependent and thus clearing the mind for inner and outer peace for one and for all.

As an educator, I define several modes or models for thinking about this potential. These modes or models are terms used to help categorize activities for use within the classroom setting and included in the model for Authentic Learning. An important conceptual model is “inquiry learning” and/or “reflective learning” that emphasizes the truth and acceptance that we each have an inherent wisdom. This wisdom needs to be explored and supported. Teaching needs to focus on asking the right questions and offering the resources. Thus the teacher becomes a facilitator rather than the instructor. As a result of the reflective process for “altruistic learning” occurs implying to serve another’s needs is equivalent to serving one’s own needs. Another aspect of Authentic Learning is “experiential learning” that allows the learner to experience learning on a deeper more intense manner using experiences as a source for reflection and acquiring information. Examining the world and reaching personal and social conclusions leads to the needs for each individual to know and understand their relationship within the whole. Included in this thinking mode is “systems learning” so that we educate for the understanding that all parts belong to a whole. Holistic thinking is a process that allows us to incorporate the self while learning that the whole is greater than all of its parts within a system. Another model for thinking and including in building true authentic learning style is “transpersonal learning”. This includes personal and interpersonal relationships as a means for learning about the self in relationship to the others for the building a future culture. All these models working together educate the individual learner to invent ideas while serving the greater good.

Education for living consciously using life's principles of justice, equity and goodness fosters a set of universal ethics. Ethics are a standard by which all humanity needs to adhere to for us to live successfully as one human family. Education offers this bridge from personal ethics to collective freedom. This freedom is expressed as harmony within the self and with others or known as where the heart and the mind unite bringing peace and deep understanding.

The search for this authentic self, the universal human that lives as fulfilled and connected to source.

For educators interested in methods of discovery of the divine spark there are certain types of exercises that fulfill this possibility.

REFLECT is the journey we take to awaken the inner self. The path may include meditation, contemplation, and or prayer. As we become still, we hear the inner calling of our authentic self and experience personal purpose.

The inner quest for the authentic self

As you go more deeply into the self, you realize that you are not defined by your surroundings, parents, culture nor religion. Rather, inside you dwells a loving human being seeking full expression.

Questions

1. Who am I really as my authentic self?
2. What unique gifts do I bring to the world?
3. How can I manifest my inner dreams for the world?

CONNECT bridges the gap between self and others, leading to unity. Through deep compassion and listening, conflict transcendence, and non-violent communication we learn that it is possible to live in harmony, weaving the interconnectedness of our family worldwide.

Deep compassion for others

You become conscious of how you can best express yourself in the world for the highest good. Transforming conflict, using language that recognizes the other, appreciating without judging, all these can occur when you no longer judge yourself. You begin to act as part of a whole. A sense of unity occurs that can be called love or spirituality in action.

Questions

4. How do I find connectedness and build a purposeful unity?
5. How do I hear the inner heart of another person?
6. How do I handle conflict in my life?

ACT is taking the inspired will to serve others in the world through individual actions, local projects and global work. These acts are based on spiritual principles and ethics of Spiritual Activism.

Knowing what to do

The third step is based on awareness of a global community of young people who are waiting to connect with you. Together you are the new leaders of this evolving

Consciousness for social change. You share a growing awareness of how to live as stewards of all of life. From this consciousness, new models of how to live in our world emerge ensuring a sustainable future for all of humanity.





## Questions

7. What does it mean to live as a Spiritual Activist?
8. What actions can I take to promote conscious social change?
9. What skills and abilities do I need to make a positive difference in the lives of others?

Our children's future lies in our hands. The mind is a tool used for learning but the wisdom of the heart is the driving guidance. As young people focus on inner reflection they are called forth to do acts of kindness in their lives and in the lives of others.

There are many examples of young people who have recognized their inner truth, living their Divine Spark, and set out into the world to make a difference.

Lawrence of Liberia saw his father murdered and then ended up in a refugee camp to live in the same room as the murderer. Lawrence through inner reflection and prayer was able to forgive this man and come to peace within himself.

- o Karoline's father was abducted and shot and Karoline met the man who committed this atrocity and forgave him through seeking and spiritual knowledge she learned to be at peace with him and her loss.
- o In Nepal Jimmy attended many programs starting at age 22, became inspired and now has built schools in rural Nepal serving over 5000 students .
- o Mark from the Philippines started school bag programs based on children needing supplies to go to school as he had done and thus is now serving over 100 schools.
- o Apeadu Center initiated by deeper learnings has in Ghana offered trainings to local school children from the area and programs for teachers on self-esteem and leadership for students for the past 10 years.
- o Ashfaque raised funds to serve the many children during earthquake times with medical supplies and school materials.
- o In Switzerland a group of youth work for many years on Free Hugs in the cities such as Berne, Zurich, Basel etc. breaking cultural barriers of touching and expressing feelings expressing their inner need to fulfill the understanding that we are one family of humanity., heart to heart.

In conclusion, it is a timely moment in our history of humanity. We are so fortunate to be born now and to have this great choice to walk into a brilliant future and redesign our systems. We educate to move beyond religious divides into the understanding that we are all spiritual beings. Our philosophical premise recognizes that all of life is sacred. Each of us contains that sacred divine spark and thus all know all life is to be valued and is valuable. Our goal is to live in unitive syncretic experiences of our deepest understanding that we are collective species who may use our consciousness to evolve systems that bring us into an interdependent, interconnected harmonious family of humankind stewarding the needs of our earth.

*Nina Heyerhof*



**CHILDREN  
OF THE  
EARTH**

INSPIRES AND UNITES  
YOUNG PEOPLE







Claudia Proushan, Brazil

## Peace Media

I met Lama Gangchen in 1987. I have always been interested and curious about the world. As a child I used to spend time looking at atlases and maps. This enormous curiosity and the need to find a greater meaning in life culminated when I met him in Campos do Jordão, (Brazil), at a Chenrezig retreat.

I followed Lama Gangchen on his first trip as he returned to his country home: Tibet. I spent two and a half months having intense emotions visiting monasteries and sacred places and getting to know the village where he was born. Thousands of people came to see him in Gangchen - the place of his monastery and where he would give his blessings. Such unforgettable scenes and so many others, as well as the experience of meeting with Panchen Lama affected me deeply, and I started to realize that I was on the right track.

Lama Gangchen's striking figure became a source of inspiration in my life and in my artistic pursuits.

When I went to the Potala Palace in Lhasa I saw an altar with dozens of golden statues of little Buddhas. I paused for a while to contemplate all that beauty and energy and at that very moment I felt an intense desire to share that experience with others. I visited Tibet two other times, and some years later my first book came out: Tibet in the Heart of the Himalayas, which portrayed with my watercolors and photos the experience in that spectacular country.

Throughout many years I took trips to Mongolia, Tibet, India, Nepal, China and Indonesia following Lama Gangchen and I was always interested in getting a deeper understanding of his teachings on Ngalso Self-Healing.

### Borobudur

I have been four times in the Borobudur Temple during the years 1990, 1991, 1998 and 2014, an internal pilgrimage in search of balance, self-knowledge and Ngalso Self-Healing. The feeling I had in those visits,, besides the splendor of the aesthetic beauty of the monument , was the experience that there is a subtle energy available emerging from the sculptures. A truly transformative experience.



When practising Self-Healing during the path of the stupa mandala following Lama Gangchen, we feel an exchange of energy that happens there at a level that normally we have no access. Lama Gangchen with his infinite generosity and wisdom offers us the key of this portal as it opens our perception not only at individual level but also collective. Borobudur is a constant inspiration for my art and my life.

My gratitude to Lama Gangchen, and my heart´s desire that more and more people can share his wisdom.



More recently, in February 2014 I had the opportunity to travel to Japan, Indonesia, Hong Kong and Taiwan after having been invited by "Peace Media", an organization founded by Lama Gangchen and directed by Sunny Kuo.

The trip had many facets. I participated in numerous tributes to the great artist Kuo Hsueh Hu, father of Sunny Kuo. He lived intensely until the age of 104, always dedicated to his art. The homages were held in Fukuoka, southern Japan, in the East Asian Modern Art Museum, as well as in three different museums and galleries in Taiwan.

It was an honor for me and a lot of joy to participate in those events and to learn more about the power and the beauty of his work.

The trip was crowned in Hong Kong when I received the Peace Media Award.

Peace Media is one of the most remarkable Lama Gangchen's activities that inspired and continue to inspire so many people around the world.

I hope I will be able to organize and to expand the Peace Media projects in Brazil, which would include the exhibition of the art of Kuo Hsueh Hu.

I cannot imagine what my life would have been if I had not met Lama Gangchen.







Suny Kuo - USA

## Lama Gangchen World Peace Media

### Objective

Under the inspiring guidance of Lama Gangchen and the generous sponsorship of my best friend in high school Mr Felix Chen, I am fortunate to participate in the peace media projects with a series of art production. In the last few years, the following DVDs have been made:

Pilgrimage to Holy Land  
Dharma and Heritage  
World Congress 2003  
Life as a Clear Light  
Buddha's Relics in Brazil  
Lama Gangchen's Vision of World Peace

These productions capture not only the valuable teachings by Lama Gangchen in different parts of the world but more significantly, his philosophical vision and actions in promoting world peace. As Lama Gangchen's work involves a wide spectrum of activities crossing different continents in the past two decades, therefore, the numerous documentaries will have to be arranged in due course. It is my honour to be appointed to fulfill this important task; and it is my pleasure today to formally announce the establishment of "Lama Gangchen World Peace Media", once again following the great guidance of Lama Gangchen with generous support by Mr Felix Chen.

This organization will continue to promote the vision of Lama Gangchen to achieve world peace as well as to recollect his past contributions in a more systematic way. It is our plan to start with the release of the above-mentioned DVDs from the second half of the year through multiple channels. Furthermore, we will build global websites in coordination with associated multi-media organizations as an effective means to disseminate the blessings from the teachings of Lama Gangchen.

Our entire team feels that we are so fortunate to participate in setting up the long expected "Lama Gangchen World Peace Media". We believe under his great leadership, we will be able to build a new dynamic team in the world of media. It is our goal to work together with the related groups with concerted efforts in order to make our utmost contributions to our master and to world peace.

I would like to end my speech with the quotation of Lama Gangchen:

Inner Peace is the most Solid Foundation for  
World Peace  
Inner Peace, World Peace, Now and Forever  
By the Power of the Truth  
By all Human Being's Attention  
By all Holy Being's Blessing  
Let me pray that world peace will be  
disseminated to every corner  
of the world.



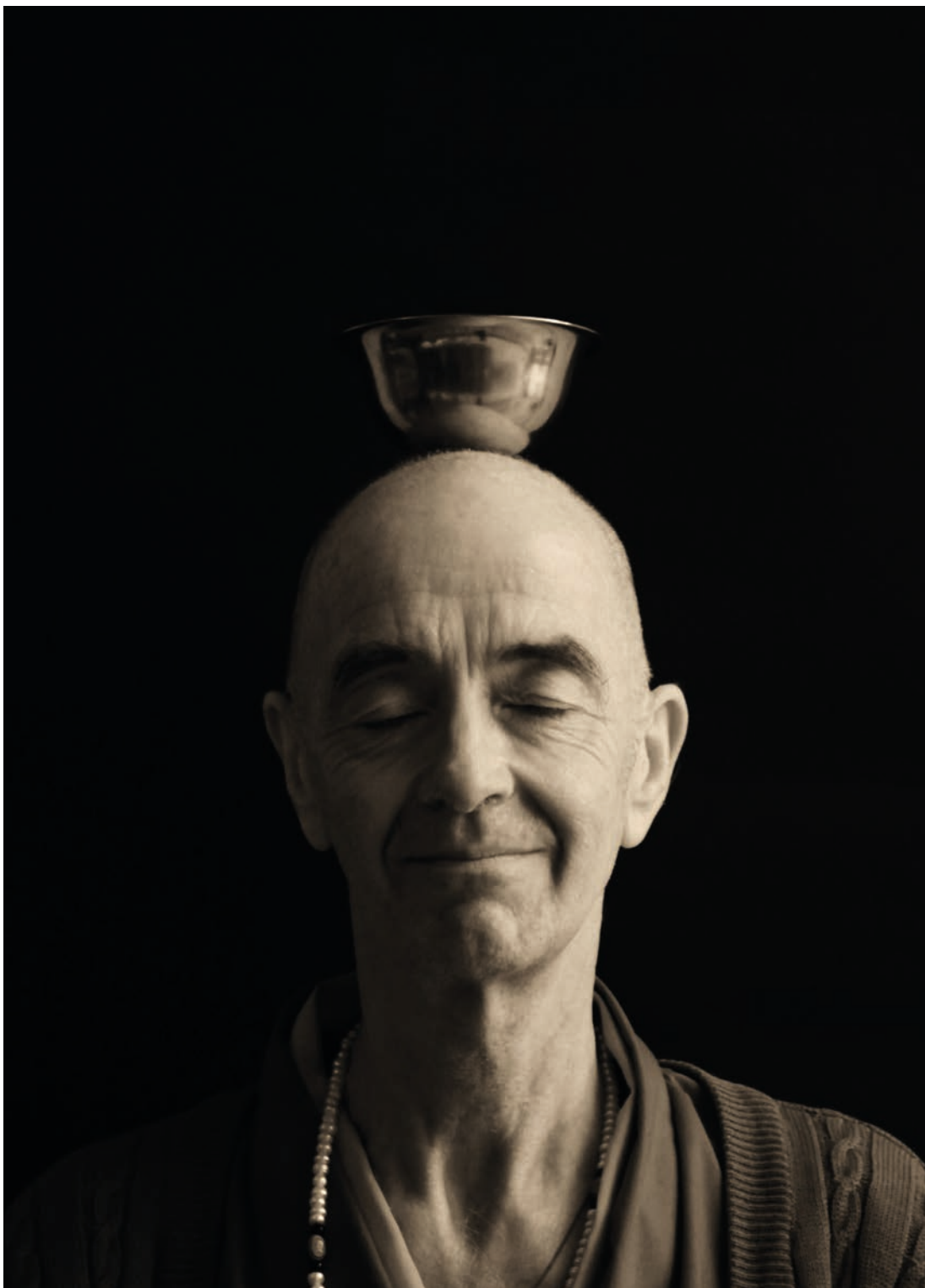


Felix Chan, Lama Gangchen and Sunny Kuo





*In Memoriam*



*“Albagnano is home, Borobudur is inside”*





*On the 25th of August 2015 in Albagnano Healing Meditation Centre, Albagnano di Bee (Verbania), Lago Maggiore, Italy, Petrus Linnemann, "Pete", Sangye Choepel has left his body in harmonious, serene and auspicious circumstances.*

*Many members of the Dharma Community (sangha) immediately gathered in his presence to pay homage and offer prayers. In the same way the sangha community is committing itself to pray for his passage for forty-nine days of the intermediate state (bardo).*

*Innumerable people could appreciate Pete's special qualities such as his patience, his kindness, his love. Most remarkable was his ability to be always responsive to other people's needs, at any time of the day or of the night, and under all unexpected or unpredictable circumstances.*

*Sangye Choepel (meaning: the increase and spread of the teachings of the inner-scientist Shakyamuni Buddha) has offered his unquestionably recognizable voice, profound and harmonious, for many NgabSo guided meditations, books and teachings heard within CDs as well as DVDs. In that way he has been and forever will be a source of inspiration and healing for countless people all over the world.*

*His great efforts represent an incredible amount of positive energy and virtue (merits) that will last forever.*

*Furthermore, his human qualities were also expressed through his artistic talents and manual skills in music, literature translations, wood creations, Tibetan language studies and many others.*

*Pete Sangye Choepel will live forever in my and everybody's heart as an example of a gracious server of sentient beings.*

*With great respect and sincere affection*

*Tashi Delek - May All be Auspicious!*

*T.Y.S. Lama Gangchen - World Healer*

## Pilgrims' notes



Petrus Linnermann, England

### My heart opened in Dharamsala

"Around 35 years ago I left England. I didn't really have a plan but just followed my intuition. I had a deep inner certainty that I didn't want the security of a job or a career. I couldn't hold it down. So first I travelled overland to Greece, Turkey, Iran and then Afghanistan. I already felt more at home there. Then I moved on to Pakistan and India. 'What the heck am I doing here!', I thought. 'Let's study Sanskrit. That maybe good for my inner development.' But it was too hot. Somebody advised me to go to Dharamsala, because there was a nice Tibetan community there to experience and explore. So I went there and I was delighted to find that every experience and every memory I could catch, suddenly fell

into place. My heart opened there, it was a big homecoming. I stayed for almost a year. I worked, smoked, partied, and did my first retreat with Lama Zopa. That was my first Gelug experience. From there I went back to England and joined in the building of a Buddhist college where I stayed and moved around for 35 years. I met my two wives there, my children grew up there, my oldest friends live there and still I go back there.

### Something grave

Meanwhile, in 1996, I met Lama Gangchen, and later moved to Albagnano. I first joined the journey to Borobudur in 2009. With this great and exciting adventure ahead of me, I was quite busy with all kinds of things. By then I had already moved to Italy, and I went back to England for a health check and some family business. Then back to Italy. When I took off for Borobudur a couple of days later, I had a bit of a cold. On the way, and during the stop over in Bangkok I watched a couple of movies, took a big meal, had a massage and felt pretty miserable. But arriving in Borobudur felt like coming to a place that was so safe, welcoming, familiar and secure that I was able to relax completely. This 'relaxing' took the form of a total collapse of my immune system, and I contracted pneumonia and had to lie down for a week outside the conference room, our Gompa. Physically, I was in a bad state, had difficulty breathing, high fever and couldn't move, but mentally I was happy as Larry! Absolutely in heaven!

I had experienced this before, in India: my body falling apart but mentally being happy. This state had lasted for around 2 years, and it appeared to have been a good preparation for what happened to me now, because this was nearly terminal. Rinpoche said: 'We try not to leave you here.' This is something grave, I thought. It indicates the grave...

Rinpoche told the group: If you are a healer, a doctor, or anything else useful, please feel free to give Pete a hand in this situation. So I was lying there outside the Gompa, on a mattress, Dawn protecting my head, Manuela sitting at my feet, while around twenty people very enthusiastically came to give me reiki, shiatsu, homeopathic things. Somehow it was quite forceful.

So that is how time passed. Weak like a baby, I couldn't breathe, couldn't walk, but I had no fear. Dying or not dying: it was not important. I have had plenty of dying experiences before, and now it was the same. But I was very aware that Rinpoche was taking care and that it was a delicate situation.





### **From better to better**

Rinpoche told Dawn to ask me to write a will. But she was afraid to make me scared, so she said that Rinpoche had asked me to write something. So I thought Rinpoche wanted me to write something about my experiences, but obviously I was not in a position to write anything that moment. When Dawn told me later what Rinpoche had really meant, I said: 'Dawn! For heavens sake!' But of course they protected me, taking any possible fear away. Good old them...

Anyway, it wasn't my time yet, because by the end of the retreat I was strong enough to travel on to Kathmandu with Rinpoche. In Kathmandu I recovered more and later I flew back to Albagnano. It was a good experience; the internal experience went on from better to better. It was sickness with great meaning, a great purification.

### **Becoming a monk**

In 2011, there came another opportunity to go to Borobudur. This time I was no longer Pete; I was Sangye Chöpel. Talking about making the decision to become a monk, it sounds very interesting. An old friend of mine once said: 'If you are on a journey and you reach a point where you cannot see clearly where you are heading, if you are kind of in the dark, you have to make a plan. But the more information you have, if you have the whole panorama in front of you, decision making is not necessary because you won't step into a bog. You just go and take your steps.'

One day I was speaking to Rinpoche about my life as a child, my religious life as a roman catholic, my relationship with the church. And we talked about my lack of ability to engage in religious practices. I remember explaining that even having been a Buddhist half of my life, with many lamas, teachers, pujas and sangha, it didn't change anything in my reluctance towards sadhanas, practices and temples. At this point Rinpoche indicated: 'monkhood.' This was the greatest present I could receive.

Becoming a monk changed every aspect of my life. When I arrived in Borobudur, I had already received the name, the blessings and the robes from Rinpoche in the Gompa of the Labrang in the presence of several monks from Shar Gaden Monastery in India. It was on Shakyamuni Buddha's birthday. In Borobudur, Khen Rinpoche from Shar Gaden Monastery gave us our vows. I was ordained at the same time as Liana and Daniel, Lama Michel's father. It was a moving event.



For me Borobudur felt like a natural ground for my spirit. It was not something secondary. I remember I went up to the top alone. It was not my intention but I somehow didn't catch up with the group at the right time. I expected to meet up with them on my way down because apparently I was early, but even that didn't work out. However, it was a very gentle experience making this khora by myself.

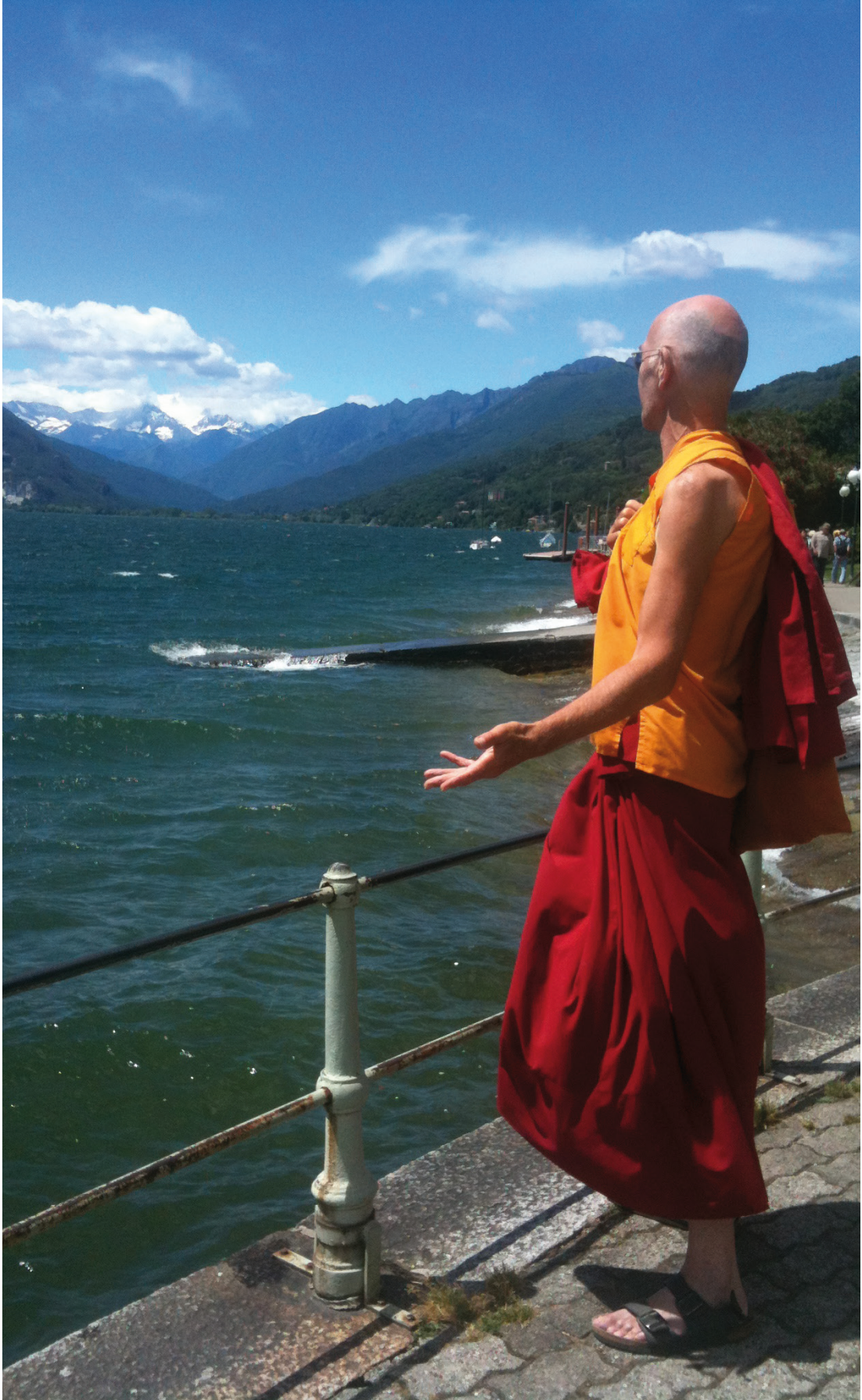
#### **Borobudur is inside**

A third visit never happened, because ever since that last time my Borobudur is in Albagnano. Borobudur is more inside than outside. For me it is like a landing, an arrival, an accomplishment. Before I went to Borobudur the first time, I was offered a piece of land in England where I could grow my own food. I never got it because I decided to move to Albagnano. But Borobudur has a similar resonance. It is a place where you can grow something, where we can share some kind of fruits. In fact, I relate it to a feeling in the mist of my memory, of something that was there even before Borobudur was built.

I came from a very secure background, but I never owned a home, I was homeless but Rinpoche offered me Borobudur. Borobudur is home. That is quite a good thing to say. Home is safety, family, food.. a place where you can shut the door. That is what I feel."







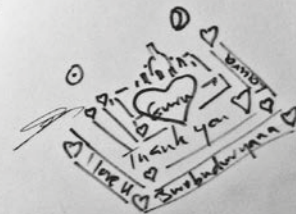




Vorrei ringraziare immensamente quant. hanno reso possibile la mia profonda esperienza al Boudhuc  
in ordine cronologico: Peter che anche se non è qui con noi fisicamente lo è sicuramente con la sua mente, da me  
insistera per farmi prendere una pausa mistica così da poter afflettere sui miei innumerevoli progetti,  
Lama Gondge che un mese fa mi ha proposto di venire e sono certa che il suo intervento sia stato come un  
suscitarsi di piccoli miracoli che hanno rimosso tutti gli ostacoli che mi impedivano di partire  
Rosa Cristina che mi ha dato il pretesto di partire con lei per non fare fare il viaggio da sola  
Liana che ha insistito molto sul fatto che seppur io sia lontana dalle vostre pratiche, questi pochi  
intensi giorni si sarebbero rivelati preziosi per la mia crescita spirituale  
Dafne che da oltre un mese inventa suase gioiose per farmi partire  
Renzio chi ha iniziato questo pellegrinaggio 26 anni fa e tutti i monaci che con la loro energia  
e il loro sforzo fisico e mentale hanno saputo raccogliere intorno a loro persone diverse da tutto il mondo  
con un solo scopo comune "LA PACE".  
Li ho visti stanchi, offesi dal sole, sfiniti dalle lunghe pratiche, ma sempre tutti con il sorriso e la  
compassione infinito che solo chi ha raggiunto l'illuminazione può avere.  
Vorrei che il loro sforzo fosse da esempio per tutti nella vita domestica e lavorativa  
"POSSIAMO FARE DI PIÙ" ... ma ancora di più mi auspico che facciamo gli operatori e i volontari  
dei vari centri, dove a volte ci si dimentica degli insegnamenti e si finisce con lo  
sforaggiare chi a volte cerca un po' di conforto e umanità, che una famiglia mistica darrebbe  
sempre offesa.  
IO QUI HO TROVATO LA MIA GRANDE FAMIGLIA MISTICA E VI RINGRAZIO TUTT  
PER AVERMI RESO UNA GOCCIA D'ACQUA IN QUESTO FIUME D'AMORE

Thank you and peace  
To everybody for everybody

Grazie a Lomo Thael per il suo caloroso immenso abbraccio  
 A Lomo Lowline per il suo sorriso amichevole  
 Thank you also ~~per~~ for the great gate show lunch







## Michela Calciati

My spiritual holiday draws to a close: I would like to thank immensely all those who made my deep experience at Borobudur possible. In chronological order - Peter who although is not here with us physically, but surely in spirit, insisting for months that I should take a mystical break so I can reflect on my many projects; Lama Gangchen who a month ago asked me to come and I am sure that his intervention was like a series of small miracles that have removed all the obstacles that prevented me from making the journey; Maria Cristina who offered me the pretext to leave with her so as not to make the journey alone; Liana who insisted on the fact that even though I am far from your practice, these few intense days would prove precious for my spiritual growth; Daphne who for over a month invented playful excuses to make me decide.

I thank those who began this pilgrimage 26 years ago and all the Lamas who, with their energy and their physical and mental effort, have been able to gather around them different people from all around the world with one common purpose "Peace". I saw them fatigued, tired from the sun, exhausted by long practices, but always with a smile and all the infinite compassion that only those who have attained enlightenment may have.

I wish for their effort to be an example for all, both in the domestic life and at work "We can do more" ... but even more, I do hope that the workers and volunteers of the various centers, where sometimes we forget the lessons and end up with discouraging those who sometimes look a bit of comfort and humanity, that a mystic family should always offer. Here I found my great mystic family and I thank you all for making me a drop of water in this river of love.

Thank you and peace to everybody for everybody  
Thanks to Lama Michel for his warm and immense embrace  
Lama Caroline for her friendly smile  
Thank you also for the great gala lunch and show.





**Jampa Detchen - Pepi Villar Garcia, Spain**

From "Mandala of Mandalas" - Borobudur

On the 18th of May, 2013 in Bailén I started writing some brief comments about Borobudur for Lama Gangchen Rinpoche, Tibetan Healer and Peace Messenger in this world of worlds. Jampa Detchen is the name He gave me. It means "great and joyful love". I request the holy beings to guide and help me to read correctly the signs and to be able to write them down. I love this world, to which I will return tirelessly while there remain sentient beings [who suffer].

1: The first time I saw a book about Borobudur, I felt something very special. At first sight, it seems that the Mandala is just a great pyramid, like "so" many others.

My first vision about it was a lotus flower, followed by the kundalini in the form of a great, vigorous snake. Since then, the Mandala awoke in me in a living way. It was a great cosmic pyramid that started to show me its mysteries to help me to remember.

Who am I? I asked myself. "A time-traveller", was the answer.

Borobudur is a great pyramidal Mandala and, at the same time, a great cosmic lotus flower. I had the vision of how the petals opened and closed. It also impressed me when I saw the great snake descend: it was an enlightened energy that passed perfectly through the arches and stairs. Another sign was the sun that reflected on her body and especially on her forehead. She came from the west and departed through the east, totally illuminated, looking towards the sun. The colour of her body was more energy than colour.

When I go to Borobudur I will enter through the west gate. It is said that it is the door that symbolizes worldly death, and I will come out from the east gate, looking towards the sun, towards the light and towards a new life.

Borobudur, the Mandalas of Mandalas, healing temple, the holy beings' home of all times.

Borobudur, a place where everything is possible; everything that has existed and is not yet born.

Borobudur, temple of enlightenment, with Mother Tara's help.

Borobudur, a path for the cessation of suffering, an endless source of love and compassion, a celestial house and a bridge to other worlds.

### **Borobudur...**

#### **Summary 2013**

The Borobudur Mandala is an active and living energy that transmutes energy, increasing it, whatever its origin. I believe that this Mandala is Ayurvedic, healing and feminine. It possibly belongs to or is made for Mother Tara. In addition, it is possible that it contains the four healing tantras. This Mandala is invoking and conjuring both the elements and all the directions. The result is a intensely healing Mandala.

#### **Summary 2014**

Borobudur is a three-dimensional and fractal Mandala that contains all the mandalas created and still to be created, the feminine ones being the most powerful in the sense of realization.

The whole of Java is consecrated with its 21 main temples to the divine, creative and compassionate Mother. Here I must correct myself since I said: "I think it is a mandala made for Tara". Although it is feminine and may contain many other masculine and feminine deities, like Vajrayogini, the Mandala





is made for Buddha Amitabha. Still, Tara is the main life and soul because She was the first emanation of the Buddha who exists and coexists in many worlds parallel to ours.

Amitabha was the second emanation of Buddha. When He ran out of energy and sat under the tree, His worst fears manifested –perhaps because of His exhaustion or perhaps because, in that moment, He took the decision to face His conflicts, meditating without limits. He accepted His responsibilities and achieved enlightenment.

In my meditations, I see those light beings. I see how Mother Tara says to Him: “Flesh of my flesh, light of my light, touch me and clean yourself”.

Buddha did so and while He touched the earth, in that same instant, Buddha Amitabha emanated from His heart and covered Him with His light, so Buddha was illuminated. The red brightness transformed into pure gold: now it was the Buddha Amitayus who turned around and looked into my eyes.

Summary 2015

Today I know I have a special link to the Mandala. Some days ago, I was organizing some papers and I found one where I was talking about the first time I visited a Kalachakra stupa in Malaga. While I was there, I spoke to Buddha from my heart and said: “I don't know what I have to do here to be able to speak to you, help me”. He gave me the answers I needed in that moment. I must confess I didn't believe Him since I thought it was myself giving the answers. Now that many years have passed and I have many experiences related to Buddha, I can say that everything He said was true.

Buddha lives in our hearts, waiting to help us.

Om Mani Padme Hum

*Translated from Spanish by Maria Barazas Quesada*



**Maria Barazas Quesada**, a Canadian native living in Spain, is a teacher and a well known acupuncturist.

She regularly offers her time to translate NgalSo books, and has accepted to translate Pepi Villar Garcia's Mandala of Mandalas of Borobudur upon Lama Gangchen's request.

The English translation was proof read by **Sarah Steines**, one of our most invaluable expert text editor and translator.



**Lola Hernandez, Art restorer/Painter, Spain**

Before beginning I want to say that it is a little difficult for me to tell these experiences, since they are very intimate and personal and very few people knew them before you, dear reader. Lama Gangchen Rinpoche asked me personally to write them to give people faith in practices and I hope that this humble story helps, somehow.

Everyone knows me as Lola. I was born in Almeria, Spain in 1978. Since I was a child I have been interested in psychology and art, but decided to study story of art and artistic restoration. I met Rinpoche in spring 2008, at the famous Madrid Medicine Congress, and while I was not too sure about who I was following and what I was doing, I decided to get carried away by him in all aspects of my life, and I am still

doing it to this day, and for a lot of lives I hope.

The majority of Rinpoche's sangha has gone to Borobudur, or so I think. Most of you surely have very interesting and meaningful experiences that you did not want to tell, maybe because you are not in the mood or maybe because you are afraid of what people can or would say about you... I am in the second group. The experiences I have had since I met Rinpoche started the first time I set foot in the gumpa and keep happening day by day, but very few people know these experiences because, when I told any of them to people I thought I could trust, their reactions were baffling, reaching to the conclusion that I should tell them only to those who were really willing to listen.

Since I know Rinpoche I have heard him say that Borobudur should be visited at least once in a lifetime. I know a lot of you have gone there, but it was not particularly appealing for me... I did not have money to go nor shared your feelings about the stupa. That is why this experience is so important for me, because I did not expect it to be like this.

I apologize beforehand because I am not pretty good at storytelling.

I went to Borobudur in February 2014. Truth to be told I was not especially excited, but Rinpoche always says that people should go so, at the moment we were offered to be sponsored I was happy to go visit the famous stupa.

Lots of people told me about their experience there, about how it feels, about the magic that engulfed the place... Truth was I was happy only by the fact that I was able to go to see it. I did not expect to feel or see anything as I was told to happen. I only wanted to have a good time and meet a new place.

Preparing the travel was easy, since a lot of people were willing to help from the very first moment. The day we left, just arrived to Madrid Airport, we knew that a volcano had erupted and planes could not reach their destination. I was still determined to go anyway. A call from Rinpoche gave us confirmation, and we left for Jakarta.

However, as we arrived we were informed that there were no flights to Yogyakarta so the whole group had to accommodate in a hotel at Jakarta where we spent the night... And that is where that experience that I was told about started.

I must say that I did not know anything about the stupa. I was not interested in it until the voyage ended ... I did not even know the practice, nor its story. I knew about its existence in my student times, but it never clicked on me... That is why what I am about to tell you surprised me so much because, to my understanding, it had no connection whatsoever. I was wrong.





I shared room with my companion. We were very happy to be on the other side of the world so we went to sleep looking forward to arrive in Borobudur... and that is when my experience began.

In my first dream, a gorgeous path opened before me, a vast street full of people who talked and argued, most of them dressed in white. They carried texts and there were temples on both sides of the street. Later, I realized that the Mendut Temple was a lot alike those I saw around the stupa in my dream. Down the street was Borobudur, as I had never seen it. People walked around it, people that went up and down its stairs... but it was different, it was not black, but colorful, not completely but there were a myriad of colors... white, gold, green, blue, red... And I also recall the 'needle' that crowned the core stupa, golden, dazzling under the sun.

The next day we took our flight to Borobudur, thanks to our friend Juan we got a flight to a nearby location where we would take a taxi to Borobudur. The rest of the group had to take the bus. Poor things...

I remember the entrance of the street where you can see the stupa far away... It thrilled me to see it, it was incredible to be there, but I really expected to see more temples around it, so when we got near the stupa I felt a bit disappointed. Later, Rinpoche arrived and we started the visits to the stupa at 5 a.m. You already know what I mean.

During the retreat I felt the need to be alone. I did not want to practise, but to stay seated looking at the stupa, and that is exactly what I did, mostly because it was closed because of the eruption, so this was another letdown.

Until one morning, we slip inside. Lama Michel decided that we would enter for a few minutes, so we got permission and went inside. I stayed slightly behind because there were a lot of people and was about to fall downstairs when, by chance, I grabbed a relief... and that is when I got one of the visions that touched my soul the most in my whole life. A very tanned and slender man, wearing only a sort of white skirt, barefooted, with very black and wavy hair carved an elephant in a dark volcanic rock. It was hot, I was sweating... I felt a creak in my chest and started to cry... Looked where I put my hand and there was it, the same stone that man was carving. It was there, under my hand, and the most intense feeling of nostalgia I ever had in my life reached me. I could not stop crying while a voice inside me told me over and over again that I was back home. I was home... and suddenly everything changed around me. I was not myself, I was not Lola, I did not recognize myself. We kept climbing and the feeling of having already seen it did not leave me. I looked around me and felt incredibly happy and bewildered at the same time. Everything around me felt so familiar and different at the same time...

Days passed by and I felt like home. I loved everything, was happy and felt that I had to be there forever. The desire of not coming back took me over and I did not want to go back to Spain. I wished to stay there.

Dreams kept appearing, everyday scenes, and landscapes from the past... but I remember specially one where you could see the whole complex from above, from the highest point of a temple very similar to Mendut. I looked down and there were people on the stairs. I remember the whispering of the conversations and seeing far away Borobudur in its former glory, fully colored, with its golden needle.

Back in Spain the dreams did not stop, all very similar to the last one. Dreams, feelings and experiences I will never forget, because they were so vivid that I had no other choice but to share them with Rinpoche.

First I talked to Lama Caroline, since she has great knowledge about Borobudur, and told her about my dreams and experiences. She told me that it was recently known that, effectively, Borobudur was colored at some point, and around it was a complex of temples, but she also told me that I should tell my experiences to Rinpoche, since he could give me better answers.

I followed her advice, and so back in Albagnano, I talked to Rinpoche and told him everything I experienced. His answer, I should say, left me speechless. Indeed, Borobudur and its surroundings were as I saw them, he also told me that that this flashback that shocked me was a glimpse of a past life in which that Lola was not Lola, when I worked on the construction of the stupa. Probably the stone I touched was carved by me in that life, and that is why that memory came back to me. He also added that he had great plans for me, and that together we would build another Borobudur.

Rinpoche expressed his gratitude for telling him all those experiences and asked me to write and share them with you all, although it is I who should thank him... I always wondered what am I doing here, how can I be useful... Now I understand the connection, I understand a lot of things and I am immensely thankful for being where I am, along with my master, being useful again for him, collaborating with his projects.

Please, do not think that there is some kind of ambition behind this story. It is something that I would rather keep in secret, but I am sharing with everyone according to Rinpoche's wish, hoping that it can be useful for those who have not faith.

I am thankful from the bottom of my heart to Lama Caroline, for being a very big support in this kind of experiences, for her understanding and time employed in listening to me. To Ishtar, a great friend of mine, who was willing to listen to me and encouraged me to tell this to all of you. To Paco, my partner in life and best friend for listening to me, bear with all my stories and encouraging me to write. But overall I am thankful to my master, Lama Gangchen Rinpoche, for listening to me, for being always there, for being father, mother, friend and brother. I feel blessed and fortunate more than anyone for being with you in this life.







Borobudur is a relic from the kingdom of Ancient Mataram which was built in the 9th century and has religious background of Buddhism. Borobudur was included by UNESCO in the list of World Heritage List (WHL) as a World Cultural Heritage with the number 348 dated 13 December 1991 and then updated to be number 552 Year 1991.

As a World Cultural Heritage Borobudur Temple meets the criteria as follows:

- (3). Represent a masterpiece of human creative genius.
- (4). Exhibit important interchange of human values over a span of time or within a cultural area of the world on developments in architecture or technology, monumental arts, town-planning or landscape design.
- (6). Be directly or tangibly associated with events or living traditions with ideas or with beliefs, with artistic and literary works of outstanding universal significance.



Convention  
Concerning The Protection of The World Cultural and Natural Heritage  
The World Heritage Committee

has inscribed

**BOROBUDUR TEMPLE COMPOUND**

On the World Heritage List  
Inscription on the list certifies the exceptional and universal value of a cultural or natural site which requires protection for the benefit of all humanity

inscribed in 1991

Candi Borobudur merupakan petilasan dari kerajaan Mataram Kuno yang dibangun pada abad VIII M dan berlatar belakang agama Buddha. Candi Borobudur oleh UNESCO telah dimasukkan dalam daftar World Heritage List (WHL) sebagai Warisan Budaya Dunia (World Cultural Heritage) dengan Nomor 348 tanggal 13 Desember 1991 dan kemudian diperbarui menjadi Nomor 552 Tahun 1991.

Sebagai Warisan Budaya Dunia Candi Borobudur memenuhi kriteria:

- (3). Mewakili sebuah mahakarya kejeniusan kreatif manusia.
- (4). Mempertahankan prinsip-prinsip pertukaran nilai-nilai kemanusiaan, dalam suatu rentang waktu atau dalam suatu kawasan budaya di dunia terhadap pengembangan arsitektur atau teknologi, karya monumental, tata kota atau rancangan lanskap.
- (6). Secara langsung atau tidak terkait dengan peristiwa-peristiwa atau tradisi yang memiliki nilai, dengan gagasan, atau keyakinan, dengan karya seni dan sastra yang memiliki nilai-nilai universal yang signifikan.



*In Memoriam*



*Unshakable faith in Lama Gangchen*





*Teresa Turricchia (1938-2015)*

*The Unforgettable Teresa, for friends “Teresina”, a diminutive alluding only to her physical minuteness, while taking into account her extraordinary strength of character and her many inner qualities.*

*Already a Buddhist scholar and Dharma practitioner since the early 80s, she was one of the first followers and devotees of Lama Gangchen in Italy and became a regular at Kunpen Lama Gangchen in Milan, where she also helped with the children’s homework and gave them music lessons. She graduated in classical harp. The young Teresa was a member of the orchestra of the ‘Teatro di Bologna’ and became a much appreciated music teacher for many classes in different schools in Bologna.*

*She is the author of many devotional songs dedicated to Lama Gangchen for whom her faith was unshakable.*

*But we also remember her most affectionately as the author of the music combined with her mantra of Lama Gangchen Rinpoche’s name in, which later became famous in all centres of Lama Gangchen as well as among His friends around the world.*

*Whoever met her, even if just once, will never forget her disarming candour. She voiced aloud any lack of good behaviour she might notice in anyone. She never tired of pointing out what she observed as “an error in the inner motivation.”*

*She passed away in Albagnano in July 2015 very peacefully, with the blessings of Lama Gangchen. She will always be remembered as one of the “protectors of the teachings” of our lineage and as our patron of music.*







---

*One of her most celebrated songs:*

*Guru prezioso  
(Teresa Turricchia)*

*Lama Gangchen Rinpoche*

*Guru prezioso  
Tu sei disceso a noi  
Per portare il darma  
Dal tuo lontano  
Paese delle nevi*

*Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum*

*Lama Gangchen Rinpoche  
Guru gentile*

*Tu sei disceso a noi  
Per portare il darma  
Dal tuo lontano  
Paese delle nevi*

*Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum*

*Lama Gangchen Rinpoche  
Guru supremo*

*Tu sei disceso a noi  
Per portare il darma  
Dal tuo lontano  
Paese delle nevi*

*Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum  
Om mani peme om mani peme om mani peme hum*

*Guru prezioso, raro e famoso  
Gioiello splendido da tutti ambito  
Rapida e preziosa guida per l'eternità  
Namo gurubye, namo buddhaya  
Namo darmaya namo sangaya  
Namo triratnaya  
Namo Rinpoche la*







*In Memoriam*







### *Ngodup Gyatso*

*Born in Tibet, Ngodup Gyatso walked to Sikkim with his father at an early age. There he spent over one year in hospital for a virtually incurable illness. He did however recover and was selected to attend the Dögar Tsogpa performing arts school in Dharamsala. He later moved to New Delhi and became the driver of His Eminence the Most Venerable Guru Deva, after serving Domo Geshe Rinpoche before he moved to the United States of America.*

*After years in India, Ngodup Gyatso moved to Hong Kong where he met with Diana - his Indonesian wife. Together they moved to Borobudur where, with the support of Lama Gangchen and several sponsors, they built the Himalaya guesthouse which was inaugurated by Lama Gangchen and the young reincarnation of Domo Geshe Rinpoche in 2014. Ngodup Gyatso did hundreds of khoras at Borobudur stupa and made daily offerings. He passed away in Hong Kong in the summer of 2015. He will be sadly missed by us all.*



Borobudur...  ...Albagnano

## "Borobudur" Peace Culture Project in Albagnano, Italy

### Lama Gangchen's vision and wish

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

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

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

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

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

### Objective

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

### The Structure

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







Along the path leading from the main building to the temple, exact replicas of the original Borobudur bas-reliefs of the Lalitavistara panels, commissioned in Java, were inaugurated in 2014. Presently, we have also commissioned the sculptors in Borobudur to make the panels of the Gandavyuha to be placed in Albagnano.

### Setting

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

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

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

### In the words of Professor Pandit Lokesh Chandra



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

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

Tradition has it that he is integrated into the mountain range of Menorah where we can see the silhouette of his chin, mouth and nose. Lama Gangchen as the contemporary incarnation of Gunadharma has taken up the rejuvenation of Borobudur, which is a veritable Sumeru in its stepped pyramidal mountain structure. The 20 bas-reliefs sculpted on the visible exterior of walls are the symbolisation of open space or the sky, which is the supreme Brahman in the Upanisads. The Bodhicaryavatara 1.19 also compares the sky with the highest state, whence is the incessant flow of punya. Lama Gangchen leads the devout into this punya-sambhara and accumulated merit is transferred from all to all.

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

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

*“The threefold world is only mind”.*

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

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

*Lokesh Chandra*

Professor Pandit Dr Lokesh Chandra





## Use of Bionanotechnology to preserve the Albagnano "Borobudur" patrimony

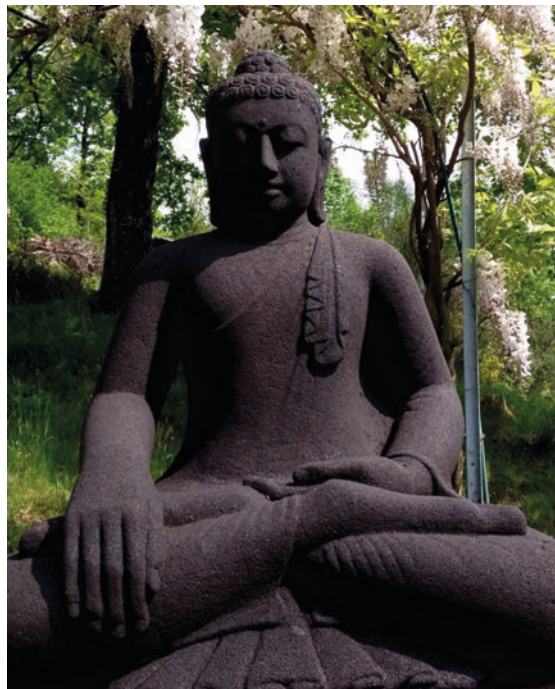


In Albagnano, we have cleaned as well as protected all our statues and stone works with a new technology known as "Bionanotechnology", under the expert supervision of Mr Marcel Beers and Ms Shirley de Ruiter from the Netherlands, together with Dr Roy Watkins from England.

By means of Bionanotechnology, materials can be made water and dirt repellent and UV proof for a period of up to ten years. Moreover, during these ten years Bionanotechnology will protect the treated materials against algae, mosses, and most importantly, corrosion from volcanic ash.

Lama Gangchen Rinpoche requested to have the grounds and buildings of Albagnano Healing and Meditation Centre protected with Bionanotechnology. All the Buddha statues, walls, panels and roofs had been adversely affected by algae, fungi and mosses adhering to stones. This was causing these stones to crumble layer by layer, so that eventually over time more and more of the drawings and inscriptions would be lost.

After application of the product dirt, algae, fungi and mosses can no longer adhere to the surface, so that the images, fountains, walls and roofs are protected for up to ten years. Water has an effect on stone as well, it causes it to become porous. Subsequently algae, fungi and mosses can grow inside the stones, which causes the stones to crumble. By means of Bionanotechnology stone can be made water-repellent so that it stays dry in the rain.



The results are undeniably astonishing and Lama Gangchen reckons that, the application of this new and useful technique could be most helpful in the preservation of many ancient monuments around the world, as indeed the invaluable UNESCO world heritage site of Borobudur.



Lama Gangchen World Peace Foundation members Claudio Cipullo, Sheila Watkins with Roy Watkins helping to clean the Borobudur monument following the 2014 Mount Kelud volcano eruption.





## Healthy living through wholesome nutrition



Bebel Franco proposes several courses in the art of nutrition in harmony with natural live food

Live food is a method for preparing meals to maintain good health without neglecting good taste and pleasure. During courses, some recipes are explained and prepared to give a practical demonstration of the basic concepts of this kind of nutrition. We learn to prepare green juice made with wheat grass and green leaves, with detoxifying, antioxidant and synergic properties; almond milk; cheese made with dried fruits; and Essenic bread, which is rich in active enzymes. Bebel Franco earned the "certificate of participation" of the course "Physiological Bases of Natural Therapies and Live Food" given by Prof. Alberto P. Gonzalez-Phd of the Universita Estacio de Sa (RJ):

Nectars of the earth by Prof. Alberto P. Gonzalez



*"Nectars of the earth are the central point of live food, with synergetic, probiotic, nutraceutic, phytotherapeutic and nutritional characteristics. A 350ml. glass of earth nectar fulfills caloric and protein needs for a period of three hours. The nectar can also contain traces of vegetable fats, depending on the type of seed used in its preparation. The nectar should be taken every day before eating anything else.*

*The nectar is composed of structured water. Not even a drop of mineral water is added. All its water content comes from the structure of the ingredients. It is pure biological, colloidal water. It is the water of life.*

*It is rich in active enzymes and alkaline agents. It affects the gastrointestinal tract by continuously repairing the mucous membranes and reducing gastric acids. As it vehicles raw, live vegetable microfibers, it is an excellent regulator of the intestinal rhythm.*

*When it is prepared well, it is a delicious drink. It is the right drink to begin the practice of live food."*





### Green Juice according to the creation of Oficina da Semente

1 cucumber or 1 zucchini  
1 apple (cut in half to make sure there is no mold inside)  
1 carrot  
Vegetables with large green leaves  
1 handful of wheat grass  
a drop of extra virgin olive oil

#### Preparation

First blend the ingredients that supply water: cucumber/zucchini and apple. Then pour the mixture onto a cloth strainer spread over a large basin. Squeeze all the liquid out of the cloth into the basin. Blend the carrot and leaves, and lastly the wheat grass. Pour this mixture into the basin through the cloth strainer and squeeze all the liquid out of the cloth. Add a drop of extra-virgin olive oil, for lipo-soluble vitamins absorption, and drink immediately.

### "Shimbu" Organic Pralines

(sugar free - gluten free - dairy free and all raw ingredients)



**COCOA BLOSSOMS - almond, raisins, cocoa and vanilla**

cocoa, the divine elixir of the Aztec empire, celebrates its energetic value in Cocoa Blossoms, which combine its stimulating powers with the sweetness of raisin and the softness of almond.

**SHERAZADE - date, coconut, orange water, cloves**

In the land of one thousand and one nights the perfume of spices mingled with the mystery of the warm date palms, contrasting the strength of the coconut and the delicacy of orange water.

**ROSE OF THE ORIENT - almonds, raisins, rose water, cardamom**

Rose water combines with exotic cardamom, creating a welcoming atmosphere that soothes the palate and relaxes the spirit.

**Ingredients used**

**ALMOND** - almonds are rich in vitamin E and magnesium. Besides being antioxidant they are a source of monounsaturated beneficial to cardio/circulatory function.

**RAISIN** - raisins are a rich source of calcium which contributes to the strengthening of teeth and bones. Also a source of iron and copper combatting anaemia. Antioxidants protect from free radicals. They contain oleanolic acid, a powerful anti-inflammatory giving protection from tooth decay. Their fibre helps our digestion. The presence of potassium and magnesium reduces acidity and eliminates toxins from the body.

**COCOA** - cocoa is a stimulant, antioxidant and anti-inflammatory. It increases serotonin levels and endorphins known as hormones of passion that promote a feeling of relaxation and wellbeing. Its consumption reinforces the immune system and improves mental activity. Containing multivitamins it also has unsaturated fats which protect the arteries and promote the health of the heart.

**DATES** - dates are anti-inflammatory, energizing and up-taking of mineral salts; they are thus indicated for sports people, children and those with active lifestyle. In general they are even richer in potassium than bananas and for this reason help to balance the liquid level in the organism and also contribute to maintaining a healthy cardiovascular system; the presence of phosphorus assists brain function.

**COCONUT** - coconut being potassium rich is an optimum restorative food for reintegrating mineral salts in case of need; the ample presence of vitamins B and C makes it useful in the treatment of general weakness and nervous conditions. It also assists in eliminating toxins in the digestive system.

**VANILLA** - vanilla is a stimulant and antiseptic and well noted also for its anti depressive and aphrodisiac properties thanks to the presence of substances of benefit to the central nervous system.

**CARDAMOM** - cardamom is a powerful anti-inflammatory and antioxidant.

**CLOVE** - clove is antiseptic, anti-inflammatory and helpful for digestion.





## Lama Gangchen United Peace Voices

Since 1996

*To spread inner and world peace through music*

Beyond religious principles, the Association upholds a strong social commitment. In particular, the Association dedicates all of its own compositions to a high ideal strictly linked to the teachings of Tibetan Buddhism: inner and world peace. Lama Gangchen Rinpoche founded the association and encouraged the start-up of this project.

### Projects and Objectives

This project is dedicated to spreading spirituality around the world through music and to preserving the Himalayan culture. The principle motivation for the creation of the Association was to make the meditative practices of NgalSo Tantric Self-Healing, taught by Lama Gangchen Rinpoche, easily accessible to everyone.

The Association of voluntary singers is composed of mainly female voices, Tibetan lamas and monks, who dedicate their compositions to themes, ideals and teachings of Tibetan Buddhist philosophy. The project was launched in 1996, within the religious and artistic setting of the Italian Buddhist centre Kunpen Lama Gangchen, a spiritual structure dedicated to the study, research and development of inner peace and world peace - a founding member of the Italian Buddhist Union.



During a meeting with Lama Gangchen and a few members of the group, it was Allen Ginsberg, the most important poet of the Beat Generation and author of 'Howl' who encouraged the formation of the musical group that shortly after self-produced a CD that was distributed worldwide. The United Peace Voices have performed in Europe, America, Brazil, China, Argentina, Nepal and India. In 2003, Irma Records, who made their music known worldwide, discovered them.

### NgalSo healing music

NgalSo Healing Music is a peace project that Lama Gangchen United Peace Voices Association is developing through the production of audio-visual materials. This work is dedicated to promoting physical and mental wellbeing by using music, mantra, sound and guided meditations to develop a profound sense of inner peace. Lama Gangchen says in one of his slogans that: "inner peace is the most solid foundation for world peace", and the Association is dedicated to the spreading of healing music throughout the world to develop peace for the benefit of all humanity. NgalSo is the Tibetan word used for mental and physical relaxation, while mantra literally means "mind protection" in Sanskrit.





### Live concerts:

- 1996 June 21 - Shide - Teatro Metastasio - Assisi  
1996 June 9 - Spiritual paths in music- Cascina Monlué - Milano  
1996 August 1 - Chanting Stones - Cisternino (BA)  
1997 March/April - "Trance Mantra" circolo culturale ARCI Rive del Reno - Bologna  
1997 May 24 - Peace Concert with the famed guitarist Lee Weissman - Madrid - Spain  
1997 June - International Festival for Peace with the Cham dances of Tibetan monks - Salerno  
1997 June 6 - Cinema teatro Lux - Poretta Terme (BO)  
1998 February 2 - "Un arcobaleno di suoni per la pace" produced by Marco Columbro - Busto Arsizio (VA)  
1998 6 July - Street Festival - Zurich (CH)  
1998 July 26 - Teatro Ridotto - Bologna  
1998 July 27 - Rassegna Mundus - Carpi (MO)  
1998 July/August - Forlì, Tarquinia and Tuscany  
1998 June 5 - Associazione Villaggio Globale - Bagni di Lucca  
1998 August 5 - Peace Performance - Carrara - Italy  
1998 October 16 - Presentation of the Sony Play Station - Milano  
1999 January 29 - Teatro Ridotto - Bologna  
1999 June 31 - Verrucchio Festival - Verrucchio (RN)  
1999 July 15 - Match Music - Riccione  
1999 July 22 - Prato Toscana  
1999 July 25 - Courmayeur  
1999 July 29 - Castel San Giorgio - Roma  
1999 October 1 - Castello Mazzè - Torino  
1999 October 4 - Rassegna "Identità e differenza" Piccolo Teatro Regio - Torino  
1999 November 25 - Inauguration of "Bottega Veneta" Roma  
2000 August - Gangchen Monastery - TIBET  
2001 August - Summer System - Ostuni  
2002 May 17 - Peace Happening - Riccione  
2002 July 19 - Scuderie Cafe - Bologna  
2002 September 6 - Scuderie Cafe - Bologna  
2003 February 16 - La Palma Disco - Rome  
2003 April 11 - Mundus Premiere with Lama Michel - Bagnolo (Reggio Emilia)  
2003 May 10 - Gallery of Modern Art - Bologna  
2003 October 21 - Notturmo Tibetano - Bologna  
2003 November 12- Notturmo Tibetano - Bologna  
2003 November 19 - Notturmo Tibetano - Bologna  
2003 November 26 - Notturmo Tibetano - Bologna  
2004 May 3 - Verbania Musica  
2005 July 9 - Scansano World Festival (Grosseto)  
2006 June 15 - Piscine Argelati - Milano  
2007 January 28 - Bologna Revealed - Bologna  
2007 July 21 - Nuturally Festival - Riccione  
2007 September 19 - C-Prayer Festival - Milano  
2009 June 19- Mountain Festival - Gricignana (Prato) Toscana  
2010-2015 July 7 Annual Peace Performance at Albagnano Healing Meditation Centre



#### Participation in conferences and congresses:

1996 August - Singing for Peace - retreat organized by the Dharma centre Jewel Heart - with the participation of Philip Glass and Allen Ginsberg - Michigan U.S.A.

1996 September - Songs for peace during the annual United Nations equinox meditation celebrations, organised by non-governmental organizations at the United Nations - New York, USA

1997 October - premio "Acquiambiente" with Lama Gangchen - Acqui Terme

1998 November 18 - Unveiling of a life sized Elephant Bronze statue gifted to the United Nations by Kenya, Namibia and Nepal - New York and co-sponsored by the Lama Gangchen World Peace Foundation

2007 April 29 - The Great Meditation for Peace - Teatro del Mare - Riccione

#### Conferences:

2007 May 3 - "Bambini, scuola, cultura della pace" - Bologna

#### TV program participations:

1997 May 13 - Roxy Bar - with Marco Columbro and Lama Gangchen Rinpoche

1997 May 14 - Help - with Marco Columbro and Lama Gangchen Rinpoche

1997 December 16 - Buddhists show on RaiSat, - Torino

1998 Mediaset "30 ore per la vita" fundraising programme with Marco Columbro

1999 - "I Ragazzi del 99" - RAI3



#### Discography - CD Products & Copyright:

The Association self-produced a number of audio-visual materials dedicated to meditation techniques and the NgalSo Tantric Self-Healing practices.

1996 - Self Healing Tara

2000 - Self Healing Chenrezig

2001 - Inner and World Peace Protector Puja

2001 - Prayer for World Peace

2001 - White Tara Sadana (Italian and Portuguese)

2001 - The Children of Tashi Lhunpo Monastery

2003 - Guru Puja

2005 - NgalSo Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish,

Vietnamese, Russian and Greek)

2006 - NgalSo Tantric Self Healing I e II

2007 - Tibetan Buddhist Monks

2006 - Dharma Teachings (Lama Michel Rinpoche, Italian)

2007 - Songs by Lama Drubchen Rinpoche

2008 - 21 Tara Prayer

2009 - Self Healing Tara (new edition)

2009 - 21 Tara (new edition)

#### DVDs produced:

2007 - NgalSo Tantric Self Healing II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish)

2009 - NgalSo Tantric Self Healing II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish Vietnamese, Russian and Greek)

2009 - Self-Healing for the Environment (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish Vietnamese, Russian and Greek)

#### CDs produced by record companies:

1999 - Shide (L.G. Peace Publications)

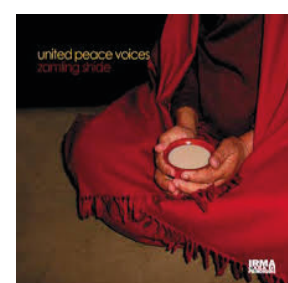
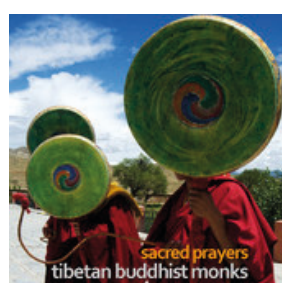
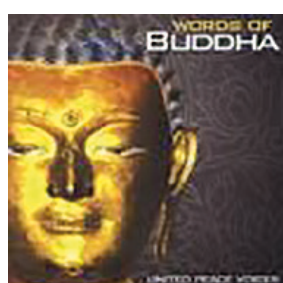
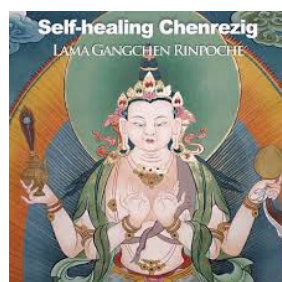
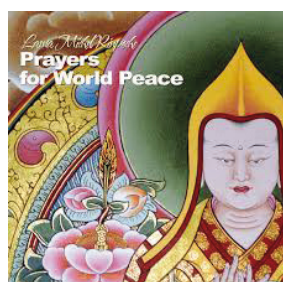
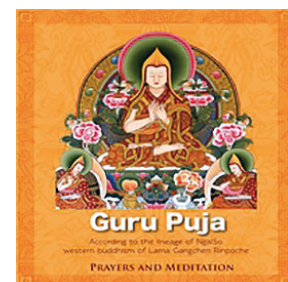
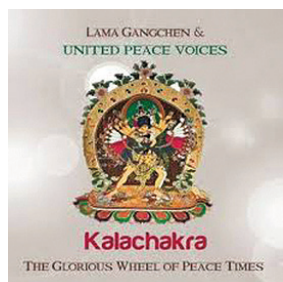
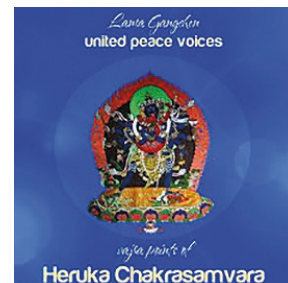
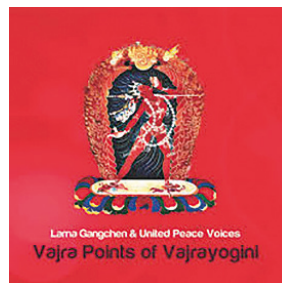
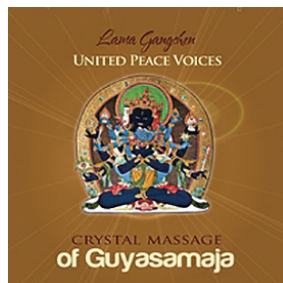
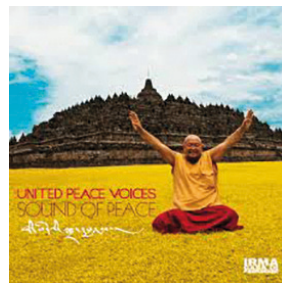
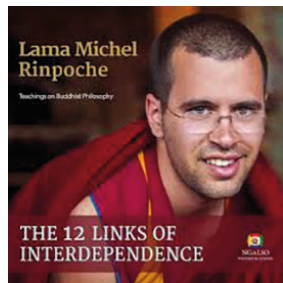
2002 - Zamling Shide CD/Vinyl - Irma Records

2003 - Irma on Canvas (single) - Irma Records U.S.A.

2004 - Zamling Shide - remixes (CD singolo) Irma Records

2007 - Words of Buddha (CD album) - LSW/ Irma Records





Participated in the following compilations worldwide:

- |  |  |
|--|--|
| 2002 - Asia Lounge I - Irma Records                            | 2003 - Ultimate Lounge - La empresa del disco (Ibiza - Spain)  |
| 2002 - Hot compilation - Irma Records                          | 2003 - Children Dreams - Mana Records                          |
| 2002 - Chill out - Pyramide                                    | 2004 - Takako love essential - King Records - Japan            |
| 2002 - Cassagrande etnica - Metropol Records - Spain           | 2004 - Takako love water - King Records - Japan                |
| 2002 - Formentera de dia vol.1 - Irma Records                  | 2004 - Chill Out café vol. 8 - Irma Records                    |
| 2002 - Formentera de Noche vo. 1 - Irma Records **             | 2004 - Replay Eyes MTV Vibe - (MTV Europe - Music awards)      |
| 2002 - Undiscovered world vol.1 Undiscovered Recordings - UK   | 2004 - The jazz house independent - Irma Records               |
| 2002 - A Day in Rimini - IRM Irma Records                      | 2005 - Duna degli Orsi Marina di Ravenna - Irma Records        |
| 2003 - Asia Lounge II - Irma Records                           | 2005 - Emporio Armani Caffè 3. Giorgio Armani spa - Sony Music |
| 2003 - Sister Bossa vol. 4 - Irma Records                      | 2005 - La Lunga notte di lucignolo 2 - The Saifam Group        |
| 2003 - Faith Compilation - Irma Records                        | 2005 - Love 3 - Io Corso Como - Irma Records                   |
| 2003 - Rose aghea lounge 1 - aghea music /GATE Records - Japan | 2006 - On Board III - King Records - Japan                     |
| 2003 - Irma on Canvas - Irma Records                           | 2008 - Karma Beat - Various Artist                             |
| 2003 - Stereo Latina - Aten Recording - Japan                  | 2009 - Chill out café vol. II - Irma Records                   |
| 2003 - Formentera de dia vol.2 - Irma Records                  | 2009 Wellness and Spa - Brisa - UK                             |
| 2003 - Reserved - Irma Records                                 |  |

Digital Compilations:

- |   |   |
|---|---|
| 2007 - Irma Chill out café vol. 7 - Irma Records                | 2009 - Café Noir Musique pour bistrot Chill House vol. 1 - Pyramide |
| 2007 - Bossa Bar vol. 1 - Pyramide                              | 2009 - Chakra collection - Orange Chakra - Pyramide                 |
| 2008 - Belladonna: The midnight Paradise remixes - Irma Records | 2009 - Chakra collection - Blue Chakra - Pyramide                   |
| 2007 - Dj Dharma present Buddha café section one - Pyramide     | 2009 - Chakra collection - Green Chakra - Pyramide                  |
| 2008 - Dj Tara present: The Yoga room vol. 1 - Pyramide         | 2009 - Chakra collection - Purple Chakra - Pyramide                 |
| 2009 - Dj Tara present: The Yoga room vol. 2 - Pyramide         | 2009 - Chakra collection - White Chakra - Pyramide                  |
| 2008 - Dj Dharma present Budda café section two - Pyramide      | 2009 Wellness and Spa - Brisa - UK                                  |
| 2009 - Dj Dharma present Budda café section three - Pyramide    |   |



Music Editions

1996 - Sub-editions in Germany: Lama Gangchen World Peace - GEMA, Lama Gangchen is registered as author and composer with GEMA

2006 - Edizioni Musicali No 171025 (SIAE), Lama Gangchen United Peace Voices.

2009 - All the tracks of Lama Gangchen are deposited with the SIAE

Website: <https://www.facebook.com/unitedpeacevoices>

Italian Distributors: Il Giardino dei libri from 2006; Healing Jewels from 2008

Studio Recording: Since 2006, the Association has a recording studio in Albagnano

Moreover, they are now distributed by over 200 worldwide online shops.





## Lama Gangchen Help in Action REPORT

### **Lama Gangchen Help in Action Nepal Earthquake Emergency Fund**

Newsletter | August | 2015







*The 7.8 magnitude earthquake in April, with the epicentre in the Gorkha District, just 80 km northwest of Kathmandu, absolutely devastated Nepal killing approximately 9,000 people, injuring 23,000 and leaving an estimated 500,000 families homeless. A further 2 earthquakes of magnitudes 7.3 and 6.3 occurred in May hitting the border of Dolakha and Sidhupalchowk districts and Ramechhap. Since then, in May alone, there were 290 aftershocks measuring above magnitude 4 and still today the earth continues to tremble.*

We would like to thank everyone who has donated to our Nepal Emergency Fund as well as all the people who have helped by organising fundraising events. At the time of printing the total collected is **€121,100.71**. We are so grateful to each and every one of you for enabling us to offer concrete help to people living in some of the remotest and worst hit villages in Nepal. There really are no words to convey the joy, relief and hope for the future that these villagers have expressed upon receiving your help.

Since the earthquake, our office has been immersed in work relating to this terrible disaster that killed thousands and left many more injured, without homes, food or a livelihood. Along with the shock and worry of the general situation in Nepal, we were also faced with the immense task of locating – under very difficult circumstances – the children and families we support through our sponsorship programme. For us, who have seen over the years

thousands of children grow-up and have personal connections with them, it was a very emotional time so it was with a great sense of relief that we finally arrived in Kathmandu in June.

Outside the airport we were met by the hectic hustle and bustle normally associated with Kathmandu. As we headed towards the Tinchule-Boudhanath area, where we have worked for the past 20 years, the streets were full of traffic, children in school uniforms walking home from school, people shopping and just going about their normal daily business. On the surface it all looked surprisingly normal, until we noticed gaps where buildings once stood, saw rubble from damaged building piled in the street, realised that the bamboo poles leaning against houses and walls were actually holding them up... Every open space was still full of makeshift tents and shelters, where people are living, either because they are afraid to return to their homes or because their homes



are too damaged to live in. Buildings that seem intact from the outside, are actually dangerously damaged inside.

Both the Himalayan Healing Centre and Gangchen Drupkhang suffered structural damage during the earthquakes. The handicraft and small vocational training programmes held at Gangchen Drupkhang were quickly located to a nearby site and activities were already underway just 10 days after the earthquake. Our local office unfortunately suffered irreparable damage – making it too dangerous to enter even to retrieve our files or computer – and will have to be demolished.

Other areas in and around the city were not so lucky - just short distances away from where we are located entire villages have collapsed, ancient temples and historical buildings have disappeared and lives lost. Everyone we met told of their panic, fear and losses. The streets in these places – once filled with tourists – are now

empty, and this means that many people have lost their livelihoods. Nepal however still has so much to offer those who want to visit.

The very real disaster though is in the remote villages far away from the city. The people in these villages are simple farmers who already survived with very little and who lost everything when their homes collapsed during the earthquake. For these people, who have no income, the necessity at the moment is to construct shelters in order to protect themselves from the heavy monsoon rains and cold: the aid they requested and desperately needed was material to make roofs,. For all our team it was inspiring and humbling to see the people in these communities, where not one home is left standing, moving forward and getting on with the daily tasks of producing food and sifting through debris to extract any reusable materials - a clear message for us that life is not always based on material possessions.





**9495 people from  
1910 families  
are now under cover  
thanks to your help!**



During our aid “mission” to Nepal (in June/July) we were able to buy and distribute materials such as tents, tarpaulins and iron sheeting to 1910 families, which means 9495 people are now under cover! These materials have reached some of the remotest villages that – even after 2 months – had still not received any aid. *We have delivered help to villages in Nuwakot, Sidhupalchowk, Ramechhap and Makwanpur districts.*

An estimated 8,000 schools across the 49 districts in Nepal have been seriously damaged or completely destroyed. It was completely shocking to see the collapsed roofs of village schools crushing the desks underneath, and we can only give thanks that the earthquake happened on Saturday – a holiday – when no children were in the buildings.

We were able to supply 7 village schools with roofing materials, 3 schools with water tanks and distributed school stationary to approximately 305 children. We have

also sponsored the Shree Jana Bhuwana Primary School in Shikharpur Village for this academic year to ensure that the 90 children that presently attend it will be be sure to receive an education. Gangchen Samling School, which suffered only superficial damage, received tents and material to build temporary classrooms as many of the younger children are afraid to be in large buildings during the frequent aftershocks.

In Kathmandu 2 small monasteries have received tents to house, immediately after the earthquake for safety and now whilst they do repair work, the 70 young monks living there. We were also able to donate iron sheets for making roofs to 7 small monasteries in Balche and Kahule villages in Nuwakot District.

During this mission we tried to personally meet all the children sponsored through the long distance adoptions programme. Although many of the children told us that the homes of their grandparents in villages spread







**We supplied 7 village schools  
with roofing materials,  
3 schools with water tanks and  
distributed school stationary  
to approximately 305 children**

throughout Nepal have been lost – fortunately only 9 of our families living in Kathmandu have had problems relating directly to the earthquake. We have offered aid and practical help to these families. To the orphanage, run by the Nepal Women & Children Service Society, which was badly damaged by the earthquake, we donated a large stock of dried foods: rice, lentils, soya, salt, sugar, tea, cooking oil, biscuits etc which should last them 3 to 4 months. The orphanage cares for 40 children – many of whom attend Gangchen Samling School and are sponsored by the Association.

We are fortunate to have the help of Lama Gangchen's family and friends, who have always supported the work of Help in Action, in Nepal; but also to have representatives from Serpom and Shar Gaden monasteries in South India where many of the monks originate from Nepal. Before our arrival in Nepal these monks had already visited and brought back photos and information

from villages requesting help. Because of the distances involved and the problems of access they were invaluable in helping us to get help directly to the places that needed it most. The village people were also so happy to have the emotional and spiritual support of the monks and everywhere we visited they have been requested to make prayer ceremonies.

Although we have already helped many people and are continuing to deliver help – the conditions in the villages are dire and more help will be needed in the coming months...

The media may not speak about the situation in Nepal anymore, but the people here really do need your support. Please don't forget Nepal! We are still raising funds which hopefully will allow us to help in the repairing and rebuilding of schools, orphanages, monasteries and other structures. Please help us by sharing this newsletter! The details for donations are underneath.







**Thank you for your contribution!**

**Please don't forget Nepal  
A lot more help will be needed if the people of Nepal  
are to overcome the devastating effects of the earthquakes.**

You can make a donation to our  
Nepal Earthquake Emergency Fund by bank:  
Account 7770/67  
Banca Popolare di Sondrio, Agency 13, Milan, Italy  
IBAN: IT88 D056 9601 6120 0000 7770 X67  
BIC/SWIFT: POSOIT22

**Lama Gangchen Help in Action ONLUS**  
Via Marco Polo 13, 20124 Milan, Italy  
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Tel: +39 0323 569645 | Fax: +39 0323 569878  
[helpinaction@gangchen.it](mailto:helpinaction@gangchen.it) | [www.helpinaction.net](http://www.helpinaction.net)

More photos on our **Facebook** page:  
**Lama Gangchen Help in Action**

**facebook**



Member of the  
**Lama Gangchen World Peace Foundation,**  
an NGO affiliated to the UN



**Lama Michel Rinpoche**, born in 1981, has been recognized by Lama Gangchen and many great lamas as a Tulku - the reincarnation of a Tibetan Buddhist Master. He has chosen to be born in Brazil not only in order to benefit the whole country and South America, but the whole of contemporary society.

Lama Gangchen visited Brazil for the first in 1987, invited by Lama Michel's parents - Bel and Daniel. From this encounter was born a strong connection with the whole family, who founded the first of many Dharma Centers under the guidance of Lama Gangchen: the 'Shi De Choe Tsog' Center.

Over the years, contacts with Bel, Daniel and Lama Michel's sister Fernanda have increasingly been strengthened. Spontaneously, at the age of twelve, Lama Michel decides to leave his 'normal life' in order to engage in a monastic life in the south of India, where he presently resides.

Lama Michel has repeatedly visited sacred sites in India, Nepal, Indonesia, Cambodia, Mongolia and Tibet. During all these pilgrimages, he has had many intuitions, dreams and special visions. Lama Michel's character and his altruistic attitude began then to manifest themselves in a traditionally Buddhist way.

Great Lamas as Zopa Rinpoche, Daghiab Rinpoche and Gelek Rinpoche have confirmed that Lama Michel is the reincarnation of Drubchok Ghialwa Sandrup - a 15th century Lama from Gangchen Choepel Ling,

a monastery in Tibet, at the beginning of Lama Tsong Khapa's Ghelupa school, at the times of the first Dalai Lama. Panchen Zangpo Tashi, one of Lama Gangchen's reincarnations, founded the Gangchen Choepel Ling monastery. His successor, the second regent of the throne, was Drubchok Ghialwa Sandrup - a great yogi and master who gave various philosophical teachings.

Lama Michel is really a special young man, and many people have noticed his pure energy - which is like the energy of Maitreya, the future Buddha of Love. His Tibetan name is Chiang Chub Choepel Lobsang Nientrak - which means the 'Wise and famous Mind of enlightenment, who spreads the peace message of Dharma successfully'.



**Lama Caroline**, Dorje Kanyen Lhamo, was born in 1965 in the UK. She became Buddhist in 1986 after reading 'The Way of the White Clouds' and took Refuge with Geshe Namgyel Wangchen of Drepung. Caroline studied and did solitary retreats for five years under the guidance of Geshe Kelsang Gyatso.

In 1991 met Gangchen Rinpoche, and moved to Milano, Italy, to study with him - She has also had the great fortune to receive teachings on sutra and tantra from many other (Gelugpa) Lamas.

From 1993 - to present day she is travelling extensively with Lama Gangchen and visited Borobudhur for the first time in 1993. Lama Caroline together with the Lama Gangchen Peace Publications team, (Isthar Adler, Cosy Back, Ricardo Baddouh, Sharon Dawson,) compiled, edited and published the NgalSo Gyasto Sungrab, the Collected Works of Lama Gangchen, the core teachings of the NgalSo Tradition.(his collected works on Sutra, Tantra, medicine, astrology, yoga) of NgalSo Western Buddhism.





In 2000 she was Officially recognised as a Lama by Lama Gangchen. She is a Lineage Holder of the NgalSo tradition, and became a Throne Holder in 2012.

2000 - onwards, Lama Caroline has been teaching and guiding retreats on Sutra, Tantra, Medicine, Astrology, and Trulkhor yoga at Albaganano Healing Meditation Center, Italy, and in other NgalSo Centers worldwide.

2003 - 4, she studied and received a Diploma in World Religions from the Open University, UK.

2005 - 8 Masters Degree (with merit) in Buddhist Studies from the University of Sunderland, UK - Her thesis was on 'A Tibetan Lama's Mandala Theory About Candi Borobudur Compared with Western Scholarship'

Since 2010 she studies Classical Tibetan and Sanskrit at ITAS, the Institute for Tibetan and Asian Studies at KarmaGuen, Velez Malaga, Spain.



### **Kok Kim Tong**

Born in 1934 in a Mahayana Buddhist family, Mr Kok has been actively involved in promoting Buddhism in Kuala Lumpur, Malaysia.

In 1986, Mr Kok is the main sponsor of the first ever held Mahayana "The Liberation Rite of Water & Land" buddhist ceremony in Kuala Lumpur, Malaysia held in Kuan Ying Ting temple.

Since 1987, Mr Kok initiated the annual Vajrayana Medicine Buddha Birthday Ceremony in Kuala Lumpur.

In 1989, through a mutual friend, an Austrian monk, Ven. Thupten Choephel, fondly known by many as Gelongla introduced HH Lama Gangchen Rinpoche to be the Vajra Master & Dharma Healer of the 9 days Medicine Buddha Birthday Ceremony (also the birthday of Mr Kok).

Since then a special bond developed between them. HH Lama Gangchen Rinpoche has been annually participating in the ceremony every year until 2002.

He has also joined in many of HH Lama Gangchen Rinpoche's peace pilgrimages to Borobudur (since 1989), Nepal (since 1991), Europe (since 1992), China (since 1992) etc.

He participated in many of HH Lama Gangchen's World Peace Congresses in Spain (1992), Nepal (1998), India, Borobudur (since 1989) and so forth.

Mr Kok is dedicated to the practice of Medicine Buddha and has diligently continued with holding the annual 7-days Medicine Buddha Birthday Ceremony even though HH Lama Gangchen Rinpoche could not come due to his busy travel schedule.



**Rogier Hoenders** is a psychiatrist and clinical psychiatry instructor, who founded and directs the center for integrative psychiatry in Groningen, the Netherlands.

He is the chairman of the organising committee of the two-yearly congress integrated psychiatry and a board member of the international network for integrative mental health (INIMH).

His main research is on: Integrative Psychiatry: the philosophical foundation, practical implication and effectiveness of 'Integrative Medicine' in mental health care.



**Kitlyn Tjin A Djie** is Surinamese. When she was sixteen she migrated to the Netherlands to continue her studies. She married a Dutch man, they have two sons and by now five grandchildren. For many years, she worked in Dutch youth care.

To give an answer to the western white individualistic thinking - which is often at odds with the needs of (migrant) children - she developed a model: Protective Wraps, that is based upon the strength of families. Nowadays, she gives lectures, provides courses and trainings, and wrote with Irene Zwaan several books and articles about Protective Wraps.



### **Rudolf Schneider**

Was born in Basel/ Switzerland on the 8th of January 1949.

He received a formal education in a classic school, followed by Studies in medicine. Since 35 years he runs a medical office in Schinznach - Dorf as well as a medical school. He is a general practitioner with many specializations in Laser therapy, Traditional Tibetan Medicine, Homeopathy and Chinese Medicines, acupuncture.

Married to Elsbeth since 1978, they have five children - wonderful time.

Dr Schneider has been to Borobudur four times with Lama Gangchen



**Elkana Waarsenburg** (1976) works as a family physician in the Netherlands. She works in primary care that provides continuing and comprehensive health care for the individual and family across all ages, genders, diseases of body and mind. She participates in a two-year specialization on palliative care and dying support, which will be completed in June 2015. Her main (working) interests are Psychosomatic Diseases, Integrative Medicine, Dying Support and Buddhism in relation to Inner and Outer Science.

Since ten years Elkana has been travelling with Lama Gangchen Rinpoche, Lama Michel Rinpoche, Lama Caroline to holy places around the world. During those years she experienced great benefit of (practising) dharma: profound spiritual medicine for body and mind on gross, subtle and very subtle levels. The NgalSo Tantric Self-Healing Meditation as developed and taught

by T.Y.S Lama Gangchen Tulku Rinpoche has been of great benefit for herself and in her work as a family physician.





**Bernard Gesch** is a retired Research Scientist and a Fellow of the Royal Society of Arts.

He has advised the World Health Organisation on how much global violence could be attributed to poor diet.

In 2005 he was awarded the BBC Derek Cooper Award for the person who has done the most to highlight the importance of good food in society.



**Moreno Sartori**

Moreno was born in 1975 in Milan, where he still lives with his wife and 10 year old daughter. He was born disabled a fact that gave an extra impetus to his spiritual research, which started when he was 17. When he was 22, he took an anglo-saxon course and, then worked together with an Italian expert. Afterwards he started working independently as a consultant, the result: The behaviour of problems of dogs.

When he was 28 he started to read buddhist philosophy and tried to find answers to questions which had tormented him. In 2010, he realised that he needed a teacher, given the vastness of buddhist teachings. He learned more from the mental content from Lama Michel Rinpoche, from his online courses and then met him subsequently, in 2011 taking refuge with him the same year.

From then on he started to bring buddhism into his work combining it with reiki, for which he took two Chawang NgalSo reiki initiations with Lama Gangchen Rinpoche and two traditional Usui reiki initiations. In 2014, he took a telepathy course, which focussed on communication with animals. He found the course lacking in certain aspects and so, he decided to combine elements of the course with the meditation techniques he had learned. The latter proved to be very useful for identifying the causes of the dogs problems and therefore of their owners' as well.

In 2015 with the approval of Lama Michel, he organised a course called 'Mind to Mind' in which he explained his experiences with meditation in working with dogs, this was effectively a subtle form of communication which relies on neither verbal expression nor gestures, but rather on that that we all do with varying degrees of awareness, that is the sending of messages, in the form of energy from our mind to that of our interlocutor.



### **Maria Cristina Quintili**

Born in Macerata (Italy), she lives in Premeno (Province of Verbania). Ms. Quintili has been an elementary school teacher for over thirty years; her work also includes teaching adults, senior citizens, students with specific educational needs and foreign students.

She participated in many didactical-educational projects, such as:

- EU Socrates-Comenius project, didactic circles of Macerata and Verbania (Italy);
- a linguistic project on literary subjects for children's literature (comics, fairy tales, legends, stories and novels);
- the 'Libriamoci' project, generating ideas and building a book

for children, within the 'La Scuola Adotta un Monumento' (The School Adopts a Monument) project for the conservation of Italian artistic and cultural patrimony - both projects done for the Macerata school district authority.

Ms. Quintili writes poetry and has also written 'Un Dono da Scoprire' (A Gift to Discover), a short story on inter-religious topics for young children. She attended many professional updating courses as well as formation courses for teachers by several Italian and foreign educational institutions - mainly concerning the teaching and learning of foreign languages.

Moreover, she is dedicated to inter-cultural and diversity education, religious and spiritual education, peace education and non-formal education. She is also interested in art, philosophy and oriental religions and cultures and takes part in various initiatives for the actualization of Lama Gangchen's proposal for a permanent United Nations Spiritual Forum for world peace.

She worked in numerous educational-didactical projects: "A peaceful future" in 2003, "Searching for peace" in 2004, "Peace in the Outer and Inner Environment" this year, all inspired by Lama Gangchen's principles for better living, in order to create a Peace Culture, which may bring hope to future generations, and by his teachings about non violent medicine and inner peace, which is the most solid foundation for world peace.



**Bebel Franco** was born and raised in Brazil, from where she developed her passion for raw food: the art of self-nourishment in harmony with nature to re-establish the balance of body, mind and spirit.

She lives in the hills above Lake Maggiore in a kind of "Little Tibet", the Albagnano Healing Meditation Centre, where she learned to know and respect the elements, which are particularly pure there.

In the heart of this healing mandala, where spirituality prevails, she prepares with love the live food juices as well the "Shimbu" tasty little gems with the intention to share their energy with everyone to regenerate our life force.







ཕྱག་མཆོད་ལྷན་སྐྱེས་གསོལ་འདེབས།  
ཁྱིམ་ཁྱེད་མཆོད་པ།

## Making request to Guru by Name-mantra By Trijang Rinpoche

*You are glorious and auspicious of having a  
supreme and noble awareness.  
Your activities for the doctrine of great Muni increase  
like a waxing moon.  
Your deeds are suitable to the minds of the  
transmigrators.  
At the feet of you glorious guru I make request.*

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

*My Venerable compassionate Lama,  
please, with compassion look upon me who am  
miserable.  
Please show your good and happy face to me.  
Please grant me a relief through your verbal assurance.*

*As I am making request to you from my single pointed  
heart,  
please stay in the center of my blissful chakra and  
bless me to accomplish spontaneously all objects  
of wish that I think of, without obstacles.*

*As I am making the two accumulations and confess the  
sin and downfalls,  
please stay in the spherical space above and  
please bless me to complete the two great accumulations  
and to eliminate the natural and formulated downfall.*

*Until that I attain enlightenment, stay well day and night  
always  
at the pistil of lotus in the center of my heart and  
pacify all the conditions which oppose the achievement of  
enlightenment  
bless me to accomplish easily all the favorable conditions.*

*Guide my mind toward the dharma,  
Pacify my evil non-dharmic thoughts and actions.  
Bless me to accomplish spontaneously, without effort  
all the objects of wish concordant to dharma.*

*In brief, from now in all my future lives and  
in all the periods of this and future lives and the  
intermediate state  
I have no lama other than you on whom my hope is set.  
I request you to look at me with your compassionate eyes.*

*May we who are miserably without guide and refuge,  
have the good fortune to experience that the Venerable  
Lama pays full attention to us with his compassion and  
that we never be separated from the light of his body  
and speech.*

*May I not be separated from correct gurus in all  
my lives and enjoy the glory of dharma.  
May I thoroughly complete the qualities of grounds and  
paths  
and quickly attain the state of Vajradhara.*

This prayer has been expressed in this manner, because Gyalwa Goe Tshangpa said:

*One could meditate so much on generation stage,  
but nothing surpasses the contemplation on Lama.  
One could recite so much,  
but nothing surpasses the requesting-prayer to him.  
If one constantly makes request to him  
it is sure that one will have experience his presence without separation.  
Therefore, the foundation of all happiness and goodness is to make requesting prayer to him.*

*May the venerable guru live long.  
May his positive activities develop in the ten directions.  
May the lamp of the doctrine of Losag Dragpa dispell  
the darkness of three realms and remain forever.*







## UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

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

All religions and spiritual movements promote the spiritual development of their members and look, in one way or another, for the building of inner peace. Religions have sometimes caused wars or at least have been used by social and political leaders to justify wars and different forms of violence and oppression.

At the same time nevertheless, religions and spiritual movements have significantly contributed towards the development of a culture of peace and have fostered world peace by promoting values such as mutual respect, solidarity, compassion and social justice.

The United Nations is the main political forum for world peace. Peacemaking and peacekeeping are its core functions. Nevertheless there is not appropriate room in that forum for the religions and spiritual movements to be represented and to be actively involved in building world peace.

Although some countries have an official religion, in general religions ignore national borders and co-exist within countries and local communities. "Religions must not identify themselves with political, economic or social powers so as to remain free to work for justice and peace". \*

The Governments of the United Nations Member States cannot represent religions and spiritual movements. It is time to give them official recognition within the United Nations and to create for them an appropriate forum within the United Nations environment to hear their voices and actively associate them in the noble task of building world peace.

Concepts and Objectives To fulfil this need we propose the creation of a United Nations Spiritual Forum for World Peace under the General Assembly. The spiritual forum would be a permanent space for the leaders and representatives of all major and minor religions and spiritual movements for dialogue and concertation, as well as a bridge with the political forum. The spiritual forum concept assumes both diversity and commonalities among religions and spiritual movements. The forum will not entail the creation of a new multi religious philosophical doctrine or the ironing out of cultural religious diversity, but would be based on the holders of each religious tradition and identity, finding out in the dialogue common values, views and goals for concerted action in the search for inner and world peace, with full respect for the right of every group to cultivate, practise and teach its own doctrine.

In this spirit, the spiritual forum is expected to provide the space and channels for facilitating a better knowledge and understanding of the beliefs, ethical codes, organisation and practices of each other, a basic condition for mutual respect; to interchange ideas and work out common views from a spiritual perspective on the major problems and challenges faced by mankind, such as poverty eradication, population growth and protection of the environment; and identify specific areas for concerted action in the promotion of peace.

The spiritual forum will also offer an official channel to the spiritual leaders to speak with one single voice to the political leaders with regard to world peace and to relate to the specialised agencies





and funding agencies of the UN system which are responsible for promoting social, economic and environmental development. In order to fulfill its mission, the spiritual forum at international level should be complemented by spiritual forums created at national and local levels that will promote inter-religious dialogue and concerted action for inner and social peace in the communities. Without the active involvement of local communities the spiritual forum would remain only as one more superstructure. Complementary outcomes

The effective operation of the spiritual forum at all levels can be expected to:

1. Re-energize all religions and spiritual movements by enabling their voices to remain relevant to the billions of citizens of this planet now and in the future. 2. Offer new ideas and re-package old ideas in the field of education for peace; and last, but not least 3. Contribute to solve religious conflicts that are now hindering the development of world peace.

Inner Peace and World Peace Now and Forever By all the Holy Beings' Blessings

\* From the Declaration of the UNESCO Conference on "the Contribution by Religions to the Culture of Peace", Barcelona, Spain December 12-18 1994.

"I would like to be very clear, that although I am the initiator of this proposal, as it is gradually realized and the Spiritual Forum is created both locally, nationally and internationally, that is under the auspices of the United Nations General Assembly, I personally have no wish to be in the forefront of this assembly. My wish is to stay in the background, serving the Spiritual Forum in whichever way I am able, but leaving the leadership to those better qualified to develop this Spiritual United Nations to its fullest potential for the benefit of all humanity. There are four key points to consider about the Spiritual Forum:

- The Spiritual Forum concept implies working for development of Spiritual Forums for World Peace in our local communities, in our countries and at international level.
- Participants of the Spiritual Forum must respect the rights of every other spiritual group or religion to cultivate, practise and teach its own doctrine.
- That we, the participants of the Spiritual Forum, will respectfully try to understand and be sympathetic to other beliefs, ethical codes, organizations and practices with the aim of sharing and exchanging ideas about how to solve global problems such as war, poverty and environmental degradation.
- That we will work together harmoniously to identify specific areas for concerted action in the promotion of inner and world peace.

The Spiritual Forum does not entail the creation of a new religious or spiritual doctrine or the loss of cultural-religious diversity; it shall be based on the holders of each religious tradition presenting their own system and philosophy at its best, in an open spirit whilst collaborating with other traditions, to find new perspectives and solutions for the many urgent problems now facing humanity. It is important in the 21<sup>st</sup> century, both for the development and success of the global village and environment, that religions accept each other and come to some agreement on major issues such as population studies, economy, environment, peace making, and so on. Religions must work together because the harmony of the collective human spirit is the heart of all religions and is beyond any singular religion. The proposal aims to create continuously functioning Spiritual Forums for World Peace at both the international (United Nations), national and local levels. I hope that you will now collectively accept the proposal as your own and present it to the United Nations, the main international organ in the creation of world peace. Religious and spiritual traditions can make an important contribution towards the development of world peace and so we should collectively request the United Nations to allow this forum to be realised as soon as possible."

## A Chronological List of National and International Presentations of a United Nations Spiritual Forum for World Peace

1. Santiago, Chile, 8th of June 1995 at ECLAC, (the Latin American Headquarters of the United Nations Economic Commission). T.Y.S. Lama Gangchen presented his proposal for a United Nations Spiritual Forum for World Peace to an audience of 150 United Nations officials and special guests.
2. Dorset England, June 15th to 19th 1995. First Solstice World Peace Prayers in Stonehenge's Inner Circle Temple and Festival of Healing with Lama Gangchen at Gaunts House. Historical event held at Stonehenge, which marked the re-opening of this sacred site to the ancient pagan traditions.
3. Ulan Baator, Mongolia on the 7th of August 1995 at the Peace Committee. Organized by J. Choinkhor, Deputy Foreign Minister and President of the Mongolian National Commission for UNESCO and attended by: Dr. G. Lubsantsern, Secretary General of the Asian Buddhist Conference for Peace; B. Wangchindorj, former Foreign Minister of Mongolia; Sheringdeva, former Deputy Prime Minister; and several important representatives of monasteries and peace organisations.
4. Kathmandu, Nepal on the 1<sup>st</sup> of September 1995 at the Russian Cultural Centre. Attended by: Chief Guest, the Rt. Hon. Beni Bahadur Karki, Chairman, National Council; HMG of Nepal. Guests: four members of Raj Sabha Standing Committee; three former Ministers; six representatives of associations and organisations, and seven representatives of societies.
5. Munich, Germany, at Haus International, 15th to the 17th of September 1995.
6. Montignac - Dordogne, France at the Salle des Fêtes, 14th of October 1995. The annual Forum was attended by over 1.500 people among whom Anne and Daniel Meurois-Givaudan; Emile Moatti, vice-president of the "Fraternité d'Abraham" and member of the administration of the "World Conference on Religion and Peace" for France; as well as various religious representatives and scientists. Lama Gangchen presented the Proposal and gave a lecture on the importance of Inner Peace Education. A portrait gallery was dedicated to great spiritual personalities of various religions, such as Christianity, Buddhism, Islam, Judaism and Bahai. Each participant received a copy of the Proposal by Lama Gangchen personally.
7. Perugia, Italy, 20th to the 24th of September 1995. Commemoration Celebration of the 50th Anniversary Celebrations of the United Nations, and Peace Walk from Perugia to Assisi. Lama Gangchen presented the Proposal to the Assembly of the UN representatives and participated in the Peace Walk, attended by representatives of over 175 different countries, including important personalities, such as Betty William, Nobel Peace Laureat in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.
8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama Gangchen attended an NGO briefing held at the Dag Hammerskjold Auditorium on the 19th of October, followed by a prayer which he held outside the United Nations Meditation Hall with a small delegation. On this occasion Lama Gangchen talked to and personally handed out the Proposal to all present. On the 21<sup>st</sup> and 22nd, he took part in the "Visions for the 21<sup>st</sup> Century" symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21<sup>st</sup> of October, at the Cathedral of St John the Divine, attended by: Rev. James Parks Morton, Dean, Cathedral of St John the Divine and President: Temple of Understanding; Dr Karan Singh, Chair: Temple of Understanding; Ambassador Douglas Roche, Chair: UN 50th Anniversary Committee, Canada, and Advisor to the Holy See Mission to the UN; President Oscar Arias, Nobel Peace Prize; and many spiritual leaders and representatives of the various religious denominations. Lama Gangchen talked to and personally handed out the Proposal to everyone present at the symposium. He took part in the Inter religious Procession in the Cathedral as the representative for Tibetan Buddhism. On this occasion Lama Gangchen twice offered a dedication to World Peace with a prayer and a song. Sunday the 22nd of October, at the St Vartan Armenian Cathedral Auditorium, attended by Rev. Khajag Barsamian Primate, Diocese of the Armenian Church in North America; Rev. Kyotaro Deguchi, leader Oomoto (Japan) delegation; Sir Sigmund Sternberg, Chair: International Council of Christians and Jews, London UK; Preminder N. Jain (Bawa), Vice Chair of NGOs at the United Nations & UN Representative International Mahavir Jain Mission; Rev. Dr Joan Campbell, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.
9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce





Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.

10. Chicago, USA 19th & 20th of November 1995: The Council for a Parliament of the World's Religions and the Millennium Institute at North Shore Congregation Israel. Lama Gangchen presented the Proposal and took part in the Millennium Moment Roundtable, making a gift of the "United Nations Spiritual Forum for World Peace" proposal to the Projects 2000 for the Third Millennium. The two day meeting was hosted by Rabbi Herbert Bronstein and chaired by Rabbi Herman Schaalman, Rabbi Emeritus, Congregation Emanuel, Chicago, and by P.N. Bawa Jain, vice-Chair, NGO Committee, United Nations. The roundtable was attended by about one hundred persons, including Dr Daniel Gomez-Ibanez, Executive Director, 1993 Parliament of the World's Religions, Director, International Committee for the Peace Council; Dr Howard Sulklin, President, Spertus Institute of Judaica, Chicago, Chair, Board of Trustees, CPWR; Dr Hamid Hai, Chair, International Inter-religious Committee, CPWR; Dr Gerald O. Barney, President, Millennium Institute; Dr Shahid Ahter, M.D., Chair, Indianapolis Interfaith Council; Sr Jayanti, Director, International Centre, Brahma Kumaris World Spiritual University.

11. New York, USA: Interfaith Affairs Department, United Nations. Meeting with Rabbi Leon Klenicki, Director, Interfaith Affairs Department, United Nations, the Anti-Defamation League.

12. Delhi, India 10 to 13th of January 1996: 4th International World Environment Congress - Eco-Philosophy Summit held at the India International Centre. Lama Gangchen presented the Proposal to a large and extremely receptive audience of ministers, governors, spiritual masters and special guests, such as Sri K.L. Sharma, Vice Pres. BJP; Swami Om Pooran; Dr Prabhask Singh; Alan Kay, Commissioner, Global Commission to Fund the United Nations; Dr Karan Singh, Chair, Temple of Understanding; Dr Ramjee Singh, Director, Gandhian Institute of Studies; Dr Wilfred Menezes Mesquita, Minister for Environment, Goa.

13. Gobind Sadan, Godaipur, Delhi, India. Lama Gangchen presented the Proposal to Dr. Paulos Mar Gregorios, President, Inter Religious Federation for World Peace and to Baba Virsa Singh, founder of Gobind Sadan during an afternoon tea gathering between the three spiritual masters and some close disciples; to Rajyogini Dadi Prakshmani, Brahma Kumaris.

14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen presented the Proposal and the project was discussed with a very positive response.

15. Delhi, India: Italian Embassy, on the 16th of January 1996. Short reception and presentation of the Proposal.

16. New York, USA: United Nations, on the 21<sup>st</sup> of March 1996. Lama Gangchen guided the Spring Equinox meditation for World Peace and presented the Proposal.

17. Amsterdam, Holland, May 1996. Proposal presented on the occasion of the founding of Lama Gangchen's Dutch association.

18. Madrid, Spain, May 1996. On the occasion of the Lama Gangchen World Peace Foundation's 5th International Congress. A local forum was established, under the direction of Prof. Asdrubal Salsamendi, United Nation.

19. HABITAT II - City Summit, Istanbul, Turkey, 3rd to 14th June 1996. Lama Gangchen World Peace Foundation - UN NGO accredited participant. Proposal offered to the UN Secretary General Boutros Boutros Ghali during their formal introduction on the 4th of June 1996. Presentation and workshop: NGO Conferences on the 5th, 6th and 8th of June. Proposal further presented to: Mayor of Jerusalem Teddy Kollek; Members of the Wisdom Keepers; Prince Alfred of Luxemburg; Dr Hans Peter Durr, advisor to UN Secretary General, to name but a few.

20. Paris, France - 22-23 June 1996. Inter-Religious Congress "Unité n'est pas l'uniformité". Lama Gangchen and the Foundation were represented by Geshe Ngawang Sherab.

21. Westminster - London, England, the 26th of June 1996. On the occasion of a private meeting and discussion with the Bishop of London, Richard Chartres.

22. Rome, Italy, the 27th of June 1996. On the occasion of a private reception with Rabbi Elio Toaff, President of the Italian Jewish Community.

23. Sao Paulo, Brazil, 2nd Ecological Ecumenical Meeting at Hebraica Club on the 16th July 1996. Attended by Rabbi Michel Leipziger of Lar Golda Meir; Fabio Feldman, Environmental Secretary for Sao Paulo; Roberto Smeraldi, Friends of the Earth International; José Mario Brasiliense Carneiro of the Congregation Emmanuel; Mr Pierre Weil of the Peace University; Luciana Ferraz of the Brahma Kumaris; Father Jose Bizon of the Casa da Reconciliação; Kaká Werá Jecupé, indigenous people's representative.

24. Santiago Chile, 29th to the 30th July 1996. Creation and inauguration of a local Spiritual Forum for World Peace, on the 29th July 1996, convening monthly. Coordinated by Geraldo Gonzales Cortes of the UN Population Agency, the forum is composed of:- Rabbi Esteban Vegahazzi and his wife, Anna; Mario Sañartu, Jesuit priest; Mr Figueroa,

Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.

25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbiterian; Pastor Juan Gatinoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.

26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbiterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.

27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.

28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.

29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.

30. Lahore - Pakistan, 1<sup>st</sup> of December 1996. The Proposal was distributed on the occasion of the 1<sup>st</sup> International Holistic Medical Congress, on World AIDS Day.

31. Colombo, Sri Lanka, 29<sup>th</sup> of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.

32. New Delhi, India, from the 21<sup>st</sup> to the 25<sup>th</sup> of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.





33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.
34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1<sup>st</sup> of March 1997.
35. The Friends Meeting House, London, England, on Saturday the 1<sup>st</sup> of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.
36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.
37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.
38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.
39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.
40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village"- the Proposal was presented to the Mayor of Bagni di Lucca.
41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.
42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.
43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.
44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjöld Meditation hall.
45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".
46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria

(Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative), Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistian Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.

47. Presidential Palace, Santiago, Chile, on the 10th of October 1997. Presented to Minister J.J. Brunner, Secretary General of the Chilean Government, during a private meeting, who subsequently brought the proposal to the attention of His Excellency the President of Chile.

48. Local Forum, Santiago, Chile, on the 12th of October 1997. Twenty-seven representatives of religious/spiritual organisations were present. Several projects have been initiated by the local forum, such as: the proposal for a peace television for Chile; the introduction of non-formal education into the existing educational system; and bringing the importance of the local spiritual forum to the attention of the Chilean Government.

49. UNIC, Buenos Aires, Argentina, on the 14th of October 1997. The second reunion for the United Nations Spiritual Forum for World Peace Proposal organized by the L.G.W.P.F. was chaired by Mr Angel Escudero de Paz, Director of UNIC-Argentina and Uruguay, in the presence of Lama Gangchen and representatives of Brahma Kumari; Orden Sufi Nagshandi; Temple Chong Kuan (Buddhist); Jewish Community; Community of studies of the first Nations of America (Indigenous People); "Grupo de Contactos Alejandria" Humanistic Movement; Centro Sri Sathya, NGO Sanitaria (Spain).

50. Caracas, Venezuela, on the 29th of October 1997. Lama Gangchen was invited by the Catedra UNESCO for a Peace Culture' to present the Proposal during an inter-religious meeting at the Peace Monument to inaugurate the activities in preparation of the inter-religious and inter-cultural conference which is to be held in Caracas in April 1998.

51. Himalayan Healing Centre in Kathmandu, Nepal, from the 26th to the 28th of February 1998. On the occasion of the second International Congress on Alternative Medicines and Non-Formal Education, organised by the L.G.W.P.F. - in honour of Nepal's Year for Tourism 098 - with the high patronage of the Ministry for Tourism and Civil Aviation and the Baneshwor Lions Club, Nepal.

52. Caracas, Venezuela, Regional Inter-religious and Inter-Cultural Conference, 19th to 23rd of April 1998. Organized by UNESCO Chair - Planeta Libre for United Religions Initiative (URI), with the participation of 65 representatives from 17 different faiths and religious organizations

53. Gaunts House, England, Interfaith Conversations, 18th to the 23rd of June 1998. The five day event centered around panel discussions as well as prayers and meditations for World Peace. A Flag and peace pole ceremony with the World Peace Prayer Society (WPPS) was held with the participation of Sister Jayanti (Brahma Kumaris), Mrs Rabia Joyce Purcell (Commonwealth Parliament Ass.), Rabbi Cliff Cohen, Swami Saradananda, Rt Rev Christopher Budd (Bishop of Plymouth), Tii Antonio Chiriap (Shaman from the indigenous Shuar community of Pikiur in the Ecuadorian Amazon), Indarajit Singh (Hon Director of the Sikh organisations in UK and rep. at UN Assoc. Religious Advisory Council), Jehangir Sarosh (Zoroastrian co-chairman of the World Conference of Religions for Peace), Rev. Mother Catarina Boyer OSB (Catholic). A special world peace and prayer ceremony was held at Stonehenge to celebrate the summer solstice.

54. House of Lords, London, England, on the 17th of June 1998. Lama Gangchen was invited to speak about and present the work of the Spiritual Forum for World Peace to the seminar on "Policy, Ethics and Values" organised by the International Institute of Peace Studies and Global Philosophy, hosted by Lord McNair.

55. Belem, Brazil, Municipal Town Hall, on July 22nd 1998. Lama Gangchen was personally received by the Mayor of the City, Mr Edmilson Brito Rodrigues, who is very much interested in the project and in a collaboration of the city of Belem with the L.G.W.P.F. for a project on religious tolerance, peace and environmental awareness to be launched by the end of this year. The first public meeting in Belem was attended by approx. 200 participants from various faiths, peace organizations, environmentalist groups, indigenous people's representatives and religious institutions.

56. Rio de Janeiro, Brazil, SESCE conference hall, July 25th 1998. The meeting was organised in collaboration with ISER and URI (United Religions Initiative). The opening speech was delivered by the United Nations Representative, Dr Aurilio Ruiz Minagorre, who was very appreciative and supportive of this initiative. Representatives of various indigenous tribes from the Amazon, of more than 12 religious faiths and various peace initiatives actively participated.

57. Brasilia, Brazil, July 29th 1998. In Brasilia Lama Gangchen had private meetings with the Secretary for Human Rights at the Ministry of Justice, Dr Jose Gregori, and with the Governor of the Federal District, Cristovam Buarque, who warmly welcomed all his peace projects and requested him to extend his activities to Brasilia.

58. Florianopolis, Brazil, at the State Bank of the State of St Catarina, July 31st 1998. The third local forum meeting





was held with the participation of 14 religious representatives, environmental associations and the non-violence movement; 150 people participated in the public meeting.

59. Sao Paulo, Brazil, at the Hebraica, August 2nd 1998. The fourth annual meeting for the Spiritual Forum for World Peace was held at the Hebraica in Sao Paulo dedicated to the 50th anniversary of the Universal Declaration of Human Rights. The organizational meeting was attended by 60 members of 18 different faiths.

60. Sao Paulo, 9th World Congress of IAEWP, August 3rd to the 7th 1998. The Proposal was warmly received as a contribution towards the development of international peace education for a culture of Peace.

61. Sao Paulo, Legion of Goodwill, Rio de Janeiro August 8th 1998. Lama Gangchen was invited to the annual celebrations of LGW, attended by over 1500 people. The president of this international UN affiliated NGO, Jose Piava Netto, offered support and active collaboration in the Proposal.

62. Santiago, Chile, ECLAC, August 11th 1998. Lama Gangchen had a private meeting with the Executive Secretary of ECLAC, Dr Jose Antonio Ocampo for discussing future potential for the realization of the proposal.

63. Santiago, Chile, August, 14th 1998. Private meeting with the Bishop of Santiago, Francisco Javier Errazuriz, to discuss the Proposal.

64. Santiago, Chile, August 15th 1998. Lama Gangchen attended the eighteenth meeting of the local spiritual forum in which specific projects for a Chilean Peace Television, peace education projects etc. were concluded.

65. Olinda, Brasil, Society of Artists and Workers, on the 17th and 18th of August 1998. Meeting with the Abbot of the Benedictine Monastery of Olinda, and the Mayor of Olinda.

66. Paris, France, UNESCO, on the 23rd of September 1998. Lama Gangchen met with UNESCO's Director General, Federico Mayor-Zaragoza and presented him with the Proposal.

67. London, England, House of Lords, on the 28th of September 1998. Lama Gangchen was invited back to a special meeting of the forum on "Policy, Ethics and Values" which saw the launch of the All Party Parliamentary Group for Peace and Reconciliation and the launch in the United Kingdom of a local chapter of the Spiritual Forum for World Peace, working in association with the International Institute of Peace Studies and Global Philosophy and the Multifaith and Multicultural Mediation Service.

68. Monastery of Saint Giovanni, Parma; and Monastery of Saint Anselmo, Rome, Italy, on the 3rd and 6th of October 1998. During a Hindu-Christian interfaith conference "People of Peace in a World of War", Lama Gangchen presented the Proposal and took part in a panel discussion.

69. Vatican, Rome, on the 7th of October 1998. Lama Gangchen personally presented the Proposal to H.H. Pope John Paul II.

70. New York, USA; 4th of November 1998. An original copy of the Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was presented to Mr Alfredo Sfeir-Younis, Special Representative of the World Bank to the United Nations.

71. United Nations, New York, USA, November 5th 1998. A Solution for the Third Millennium - a "Golden Book" of the Proposal for the creation of a permanent spiritual forum for world peace at the United Nations translated into nine languages, with a full report of its activities from 1995 -1998, was presented to the Assistant Secretary General of the United Nations, Mrs Sorensen, for the Secretary General Mr Kofi Annan.

72. United Nations, New York November 18th 1998. On the occasion of the Unveiling of a lifesize elephant sculpture gifted to the United Nations by three elephant countries, namely: Kenya, Namibia and Nepal, received by Secretary General, a peace Sand mandala featuring traditional religious and spiritual symbols for global peace and harmony, as emphasised in the "United Nations Spiritual Forum for World Peace". Was presented to the United Nations, and received by Mrs Sorensen for the Secretary General.

73. National Council of Churches in Australia, Sidney, Australia, 25th of November 1998. This first meeting for the proposal of a United Nations Spiritual Forum for World Peace in Australia, was attended by some fifty religious leaders, representatives of peace organizations, as well as indigenous and environmental care organizations; namely: Bishops of the Armenian Church, Quakers, Bahai, Marthamine Church and United Churches of Australia; the Buddhist Council and the Buddhist Federation of Australia; Muslim Women's Association; Director of the National Council of Churches of Australia; World Council of Churches, and so forth.

74. World Buddhist Hindu Solidarity Foundation, Kathmandu, Nepal, 10th of March 1999.

75. Residence of H.E. The Right Honorable Prime Minister of Nepal, Kathmandu, Nepal, 11th of March 1999. During a meeting with His Excellency the Prime Minister of the Kingdom of Nepal, Mr G.P. Koirala and thirty Ministers and Members of Parliament, Lama Gangchen presented the Prime Minister with the Millennium Peace Award, and discussed the proposal.

76. Rotary Club of Colli Briantei, Italy, on the 16th of March 1999. Inter-religious dialogue with representatives of Islamic, Catholic, Jewish, Buddhist traditions.

77. United Nations Earth Day Celebrations, New York, USA; 20th of March 1999. On the occasion of the ringing of

the Peace Bell by Lama Gangchen, the proposal was presented to the Canadian and Iranian Ambassadors to the United Nations.

78. Lions Club, Asti, Italy; 15th of April 1999. "Cultures, Races and Minority Religions" panel discussion to encourage inter-religious dialogue and awareness among cultures, during which the proposal was presented and received unanimous support as a positive solution.

79. Abbey of Chiaravalle, Italy; April 1999. Christian-Buddhist ecumenical dialogue organised by the Abbott of the ancient Cisterian Monastery of Chiaravalle and a group of Buddhist monks, representing Lama Gangchen, during which the proposal was presented.

80. Unesco Headquarters, Paris, France; 22nd to 24th of April 1999. The proposal was presented as part of a symposium organised by the International Association of Educators for World Peace and the Council on Human Rights and Religious Freedom under the heading "Mutual Respect and Cultural Dialogue for Peace".

81. Loano, Italy; 24th of April 1999. The proposal was presented to the Mayors of Francheville and Loano, Archbishop Monsignor Giuseppe Pittau, on the occasion of the twinning of the two cities. Lama Gangchen was the guest of honour and received Honorary Citizenship in gratitude for his dedicated efforts for peace and reconciliation worldwide.

82. Crespi Japanese Bonsai, Parabiago, Italy; 25th of April 1999. "Meetings between East and West" conference, during which the prospects of the proposal were discussed by Lama Gangchen and Monsignor Francesco Fumagalli.

83. Université Libre des Sciences de l'Homme, Paris, France; May 1999. Public presentation of the proposal to the university board in Madrid, Spain.

84. The Hague, Holland; 11th to 15th of May 1999. Public presentation of the proposal during the "Hague Appeal for Peace" conference. The proposal was further personally presented to HRH Queen Noor of Jordan and Jose Ramos Horta, Nobel for Peace. A special Interfaith meeting of prayer and meditation was held at the historical synagogue of the Hague, organised by Rabbi Awraham Soendorp, President of the United Nations of Youth Foundation and P.N. Bawa Jain, Director of the Interfaith Centre of New York, USA, with participants from Buddhist, Catholic, Hindu, Jain, Jewish, Brahma Kumari and Sufi traditions.

85. Crans Montana Forum, Switzerland; 24th to 27th of June 1999. 10th international anniversary meeting, which included a special section dedicated to the "Holy Year 2000" during which the proposal was discussed, including the participation of Mr Shimon Shetreet, Hebrew University of Jerusalem; Rector dalil Boubakeur, Institute of the Mosque, Paris, France; Monsignor Richard Mathes, Charge of the Holy See in Jerusalem. The Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was given to all participants to the Forum.

86. NGO Conference on the "Role of NGOs in the 21<sup>st</sup> Century", Seoul, S. Korea, 10 to 14<sup>th</sup> of October, 1999. Presentation of a workshop on the creation of Spiritual Forum with the participation of Korean, Theravada and Mahayana buddhism, Christian, Jewish, Hindu, Islam and Brahma Kumaris representatives as well as a group representing youth. Full support for the project was received by H.S. Shah Sufi M.N. Alam, President, World Spiritual Assembly.

87. Tiberis, Israele, October 1999.

88. Rotary Club, Milan, Italy, October 1999. Interreligious Round Table discussion centred on the Spiritual Forum theme, chaired by Monsignor Fumagalli.

89. United Nations Headquarters, New York, USA; 21<sup>st</sup> of October 1999. "The Spiritual work of the United Nations: Building a planetary consciousness" discussion on the evolution of the proposal's effective implementation. Keynote presentations were made by Alfredo Sfeir-Younis, World Bank Special Representative to the UN; Rev. Deborah Moldow, Executive Director, World Peace Prayer Society; Luciano Meira, Executive Director, Legion of Goodwill; Dr Nina Meyerhof, Children of the Earth.

90. Comiso, Ragusa, Italy; November 1999; at the former Nato base transformed into a refugee camp for 10.000 Kosovans. On the occasion of the 10th International Peace Education Congress with the Lama Gangchen World Peace Foundation as a representative of spirituality in education.

91. Millennium Celebrations at Borobudur Stupa, Indonesia; December 31 - Space Training 1999. Lighting of 100.000 peace candles and peace prayers dedicated to the success of a Spiritual Forum at the United Nations in the new millennium, with the participations of international organisations.

92. Lions Club, Milan, Italy; on the 10th of January 2000. Round Table discussion on inter-religious dialogue, with the participation of Don A. Casolo Diagoni; Father Fantini, Russian Orthodox Church; Lama Gangchen, Western Tibetan Buddhism; Alu Schuetz, Islamic Union Community; Li Fiano, President, Hebraic Community of Milan. The proposal was well received and seen as a truly positive solution.

93. Milan, Italy; 15th of January 2000. Discussion with the Representative of "Documentation for Religions" organization, Milan, as to the prospects of the proposal and possible collaboration in Italy.

94. Graz City Hall, Austria; 30th of January 2000. Meeting with Alfred Stingl, Mayor of the City; a dedicated

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- promoter of local interfaith dialogue, has built several temples of different religious traditions in the city.
95. Kathmandu, Nepal, 12th to 13 February 2000. LGWPF Fourth International Congress on Alternative Medicines, Non-Formal Education and the proposal for the creation of a UNSFWP. Prospects for the development of the proposal were discussed by several representatives of different organizations, such as: Prof Charles Mercieca, President, International Association of Educators for World Peace, USA; Phakk Boosoong, Dhammakaya Foundation, Thailand; Dr Nina Meyerhof, Children of the Earth, USA; Cristina Arismendy, UNFPA, India; Prof. B.R. Thapa, Nepal Institute of United Nations and UNESCO, and others; as well as members of the Nepalese Government and the Royal Committee.
96. Dhammakaya Foundation, Thailand; 21<sup>st</sup> of February 2000. Special meeting with the Venerable Abbot and Vice-Abbot of Dhammakaya Foundation with Ben Shalom, Jubillennium; to give active collaboration for the support of the proposal.
97. United Nations, Vienna, Austria; 20<sup>th</sup> of March 2000. The proposal was presented to participants and members of the press, on the occasion of the ringing of the Peace Bell, as well as to Austrian Airlines on the occasion of the presentation of the "Peace Messenger 2000" Award to the airline company by the Lama Gangchen World Peace Foundation.
98. Dhammakaya Foundation, Thailand; 22<sup>nd</sup> and 23<sup>rd</sup> of April 2000. Earth Day Celebrations and Inauguration of the Dhammakaya Cetiya, with over 200.000 Buddhist participants. A special "International Buddhist Forum" meeting was held for the support of the UNSFWP, joined by Buddhist representatives of all main schools of Buddhism from over ten nations.
99. Riccione, Italy 1st May 2000. Italian Yoga Federation, "Science and Spirituality towards the third millennium". UNSPFWP panel discussion, Father Maximilian Mizzi, Intern. Franciscan Center for Inter-religious Dialogue, Assisi; Swami Veda Bharati, India, Geshe Phende Tibet, Dr Marco Margnelli, Italy.
100. UNSPFWP Madrid, Spain, 4th May 2000. Mr Javier Solis, Ambassador of Costa Rica in Spain, accepts the position of Honorary President of the Spanish Forum in support of the proposal.
101. 9th Annual LGWPF Congress, Madrid, Spain, 6<sup>th</sup> May 2000. Public appeal for the proposal and the UNESCO program for a Culture of Peace.
102. Albagnano Healing Meditation Center, Italy, 9<sup>th</sup> May 2000. Prayer for the realization of such a forum for the benefit of World Peace by representatives from Thailand, Taiwan and Tibet/ China of the three major schools of Buddhism, Theravada, Mahayana, and Vajrayana.
103. Vesak Celebration, Florence, Italy, 27/28 May 2000. Organized by the Italian Buddhist Union (UBI), the proposal was presented to participants.
104. Albagnano Meditation Centre, Italy, 3rd June 2000. Prayer for the realization of such a forum for the benefit of World Peace by H.H. Trijang Rinpoche, H.E. Gonsar Rinpoche, Rabten Rinpoche, Mr Alfredo Sfeir-Younis, and over 200 participants.
105. Presentation to Hon. Marco Zacchera, Chamber of Deputies, Verbania, Italy, 12th June 2000.
106. IAEWP World Congress, London, England, 14-18 June 2000. UNSPFWP was discussed as an important contribution to World Peace during the opening celebrations on June 14th.
107. State of the World Forum, 9th September 2000, New York, USA. Special section of the three day Forum is dedicated to the discussion on the realization of the proposal: "Making the World Spiritual Forum a Reality: a road map for Action".
108. Rotary Club, Beijing, China, meeting at Kempinski Hotel, 12th September 2000. The proposal was presented the Club members and diplomats.
109. "Religions for Peace in the Spirit of Assisi", Appeal for Peace to the City of Milan, 24th of October 2000. Organized by the Center for Documentation of Religions, Cardinal Martini, Rabbi Serat from Paris, Lama Denis from France and Shah S. Represented the panel discussion, all different religious representatives of Milan constituted the peace appeal, signed in public and handed over to the Mayor of Milan. The proposal was presented to representatives of different faiths.
110. World Conference for Religions and Peace, Milan, Italy, 25th October 2000. Held a meeting opening the possibility for creating an office in Milan. The proposal was presented to the representatives.
111. International Federation of Human Rights, National Congress, Caserta, 27/28 October 2000. The proposal received great interest from a large audience.
112. Chung Hua, Taiwan, 8th November 2000. Second meeting with the Mayor of the City, who expressed great interest in the proposal.
113. Chiayi, Taiwan, 9th Nov 2000. Public Peace Culture event during which the Mayor of the City received the proposal and together with Lama Gangchen light a peace light for World Peace.
114. Taichung, Taiwan, 11th Nov 2000. Public Peace Culture event in the stadium, attended by all major

- government officials of the city, including the Mayor of the City. The proposal was read in public.
115. Taipei, Taiwan. Private meetings with Party spokesman and members, who showed great interest in the UNSPFWP and some of whom joined.
116. Kaushung, Taiwan. Private meeting and Public Peace Culture event, 16th Nov. 2000, on both occasions the Mayor of the city and City council members expressed great support for the proposal as contribution towards world peace.
117. Taoyuan, Taiwan, City Council Meeting, 17th November 2000. City Council Members warmly welcomed the initiative.
118. Paris, UNESCO, France. Conference on "Unity in Diversity", celebrating the 25th anniversary of the European Buddhist Union, organized in collaboration with the United Religions Initiative, 18/19 November 2000.
119. Madrid, Spain, First International Conference for a Culture of Peace, 11-13 December 2000.
120. Sao Paulo, Brazil, 11th January 2001. UNSPFWP meeting with over 40 representatives of different faiths, discussing further development of the project in Brazil.
121. United Nations, ECLAC, Santiago Chile, 23rd January 2001. Five year commemoration meeting held in the same hall where it was first launched on June 8th 1995. The meeting was chaired by Jose Antonio Ocampo, Executive Secretary of CEPAL, Heins Petrus, Alfredo Sfeir-Younis representative of the World Bank to the United Nations in Geneva; Gerardo Gonzales, Project Director, Lama Gangchen and representatives of different faiths.
122. Dhammakaya Foundation UN-NGO, Thailand, 9th February 2001. Lama Gangchen and Alfredo Sfeir-Younis meeting with Ven. Abbot and representatives of DKF for future collaboration on the proposal.
123. 5th International Congress "The Role of Spirituality in the New Millennium", Kathmandu, Nepal, 25th February 2001. Presentation of the Proposal.
124. Lumbini Development Trust, Lumbini, Nepal, 28th February 2001. Presentation of the Proposal for collaboration.
125. International Interfaith Center, Oxford, UK, 16-18 March 2001. More than seventy people from about 50 organizations gathered mainly focusing on the issues of inter-ethnic and inter-religious conflicts, the proposal was presented and considered.
126. World Citizen Assembly 2001, Grand Hotel, Taipei, Taiwan, 30 March - 3 April, 2001. International meeting of United Nations NGO, Cultural Celebration and ringing and signing of the Peace Bell at the Taipei Stadium.
127. Presidential Palace in Taipei, Taiwan, 3rd April 2001. Given to Vice President of Taiwan.
128. Beijing, China, 24 August 2001. Read spiritual forum proposal with Lama Nyompa and Chaulin Monk.
129. Conference on Spirituality in Tourism, Assisi, Italy, 13-17 October 2001. In the footsteps of St. Francis.
130. World Peace Praying Association, Taipei, Taiwan, 17 November 2001. First Annual Conference towards the creation of a Spiritual Forum for World Peace at the United Nations, Charles Mercieca.
131. Villadossola, Italy, 24th January 2002. Inter-religious forum on "Different roads towards the path of Peace".
132. World Social Forum, Porto Alegre, Brazil, from 30th January to 5th February 2002. 51,300 special guests from every corner of the world to attend the World Social Forum, LGWPF participated in Panel on Inter-religious dialogue presenting the Proposal.
133. Vishwa Shanti Vihar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.
134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAEWP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.
135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.
136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31<sup>st</sup> World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.
137. Albagnano, Italy 3 May & Tashi Delek Space, Milan, Italy, 4th May 2003. Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN. Presentation of the proposal to a large gathering of different Buddhist representatives, Ambassadors, and other religious representatives.
138. Verbania-Pallanza, Italy 16-18 May 2003. 13th World Congress of the International Association of Educators for World Peace.
139. SESC Pompeia, Sao Paulo, Brazil, 19th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the





International recognition of the Day of Vesak by the UN.

140. United Nations, ECLAC, Santiago, Chile, 26th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.
141. Presented to H.E. The Ambassador of Royal Kingdom of Thailand, Santiago, Chile 30th June 2003.
142. Athens, Greece, 22nd July 2003. Event for Culture, Education and Environmental Protection in collaboration with the Hellenic Academy of Science and Research.
143. Brazil, Petropolis, Crystal Palace, 8th October, 2003. Rotary Club of Imperial City.
144. Milan, Italy, 13th November 2003. Associazione Etica e Comunicazione.
145. Chateau de Bossey, Geneva, Switzerland, 8th to 12th May 2004 Workshop. Volunteers for a new Partnership Committee, which will steer the project in its coming stages; they had links to 6 world religions and 6 international interfaith organizations, including the LGWPF. They are in the process of drafting a new collective proposal aimed towards the creation of a spiritual forum for world peace at the United Nations.
146. Villa Giulia-Pallanza, Verbania, Italy 28th to 30th of May 2004. On the occasion of the Second World Congress "Verbania 2004" on Integrated Traditional Medicines for Better Health.
147. Quito, Ecuador, 11 September 2004, City Museum. On the occasion of the exhibition of the sacred Buddha relics.
148. Caracas, Venezuela, Central University of Caracas, Botanic Garden, 18 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
149. Caracas, Venezuela, University of Simon Bolivar, 21 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
150. Porto Seguro, Brazil, 6 October 2004.
151. Vientienne, Laos, 7 March 2005. At the Wat Ongtu Mahavihar the proposal was presented to the Ven High Priest of Laos.
152. Hanoi, Vietnam, 10 March 2005. At the Buddhist Society of Vietnam the proposal was presented and discussed with the president Ven. Hoa Thien Pho Tue.
153. Chateau de Bossey, Geneva, Switzerland, 2 to 5th May 2005. Second Partnership Committee Meeting.
154. Milan, Italy, 6th of May 2005. Inter-religious meeting held on the occasion of the Buddhist Festival of Vesak.
155. III World Congress "Verbania 2005": Peace Environment for Your Health, June 3rd -5th 2005, Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy. Speaking about Lama Gangchen's proposal during the Congress, H.E. Hernan Escudero Martinez, Ambassador of Ecuador to the United Nations in Geneva, Switzerland, Chairman of the Executive Committee of the programme of United Nations High Commissioner for Refugees (UNHCR), and Vice-president of the 61<sup>st</sup> session of the Committee of Human Rights on behalf of GRULAC (Latin America and Pacific Regional Group), has pledged his support to bring the proposal to the General Assembly for consideration together with other United Nations Member States.
156. Mongolia, Ulan Bator, 28.9.2005. Lama Gangchen was invited to conduct the inaugural prayer ceremony for a 17m high Buddha statue donated to the country by Guru Deva Rinpoche. The Ceremony was presided over by H.E. the Prime Minister Elbegdorj and H.E. The Environment Minister of Mongolia Barsbold.
157. Varese, Italy, Rotary Club, 9 January 2006.
158. Kathmandu Nepal, Feb. 2006. Meeting with H.E. The Minister of Finance Mr. Roop Jyoti, at his Ministry office.
159. Milan, Italy, 21 March 2006. Participation in the founding of the inter-religious association, Religions in Milan.
160. Hang Zhou, China, 12-16 April 2006. Participation in the "First World Buddhism Forum" that promoted "a harmonious world beginning in the mind", just as the proposal promotes "inner peace is the most solid foundation for world peace". I was a rich occasion to share the proposal with several prominent participants, such as Mr. Ye Xiao Wen, Minister for Religious Affairs and others.
161. Tortona, Italy, 29 April 2006 Tortona Religion: Verso una civiltà dell'amore. Inter-religious Conference, Religion towards a world of Love. Roundtable with: Don Giovanni D'Ercole Italian Gen. Secrtray of the Vactican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)
162. IV World Congress "Verbania 2006" Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.
163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations
164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.

165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of an inter-religious event in Hong Kong.
166. Milan, Italy, 27 Oct. 2006. Meeting Mr. Romiti, the president of the Italia-China Association.
167. Sao Paulo, Brazil, Government of the State of Sao Paulo, Secretary of Justice and Defense of the citizens. 16 November 2006. Meeting with Evana Beiguelman Kramer discussing about the common aims and mutual collaborations with regards to the initiative of the secretariat to set up an inter-religious forum for a culture of peace and the freedom of belief in Sao Paulo and about the proposal.
168. Formal Partnership Committee meeting at Chateau de Bossey towards the creation of a permanent spiritual forum for world peace at the UN, Geneva, Switzerland May 2007
169. UN Vesak, Bangkok, Thailand 2007.
170. Xian Dialogue, China, 10-11 October 2007, HRH Prince Carlos de Bourbon de Parme, Former Prime Minister Ruud Lubbers.
171. Guayaquil, Ecuador, Clima Latino, Mayor of Guayaquil Jaime Nebot, Osvaldo Canzani, IPCC Nobel Prize Laureate 2007, 15 October 2007.
172. Quito, Ecuador, at Clima Latino, President of Ecuador, Rafael Correa, and also the Vice President Mr. Lenin Moreno 17 October 2007.
173. Rio de Janeiro, Brazil, at San Bento on 29 November 2007, private meeting with San Clemente, Seniro Abbot of the oldest church of Brazil.
174. Chateau de Bossey, Geneva-Switzerland January 2008. Interreligious consultation to develop a consensual proposal for a United Nations "Decade for Interreligious Dialogue and Cooperation for Peace", which brought together representatives of all major interreligious organisations worldwide as well as Member State representatives and ambassadors, organised by the Partnership Committee.
174. Vesak Celebrations with the exhibition of the Holy Buddha relics from Sri Lanka in Milan, Torino and Belvedere Langhe, Italy.
175. Hanoi Vietnam 13-17 May 2008, United Nations Vesak Day Celebrations.
176. Kuala Lumpur Malaysia, 18th International IAEWP congress Oct. 28-31 2008.
177. Feb 2009 President of the Republic of Nepal, H.E. Dr. Ram Jaran Yadav.
178. The Hague, Holland 18-19 March 2009, "Cultural Diversity as catalyst for citizenship, creativity and communication, organized by the Foundation China-Europe Dialogue & Exchange for Sustainable Development.
179. II World Buddhist Forum hosted at the Lingshan Buddha Palace in Wuxi, China and Taipei, Taiwan 26 March to 2 April 2009.
180. Vesak Milan, 5 May 2009.
181. Brazil Sao Paulo, Private Reception on 26 November 2009 with Maria da Silva, Minister for Environment and many honorable guests
182. Italy, Monza, Teatrino di Corte di Villa Reale, 6 May 2010  
Interreligious conference "In Search for meaning: Environment and Ethics: different religious approaches and juxtapositions?" organized by Centro di Etica Ambientale in collaboration with the Region of Lombardy.
183. Vesak Milano with inter-religious prayer, KLG, May 2010
184. Nepal Kathmandu 4 March 2011  
Presented to H.E. Ambassador of Bangladesh in Nepal. Mr. Neem Chandra Bhowmik  
On the occasion of receiving the Atisha Gold Medal Peace Award from Ven. Suddhananda Mahathero presented in Dhaka on occasion of the inauguration of a large Standing Buddha Statue on Feb 23. 2011
185. Sao Paulo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog  
With the presence of the Secretary of Justice of Sao Paulo Mrs. Eloisa Arruda and 34 representatives of different faiths and 108 participants dedicating for victims of the Fukushima Nuclear disaster and for a resolution towards abandoning Nuclear Power
186. Vesak Kunpen Lama Gangchen, 12 May 2011 Inter-religious Prayers dedicated for World Peace, Milan, Italy
187. Vesak 2012 - Inter-religious Prayers dedicated for World Peace, Albagnano Healing Meditation Centre, Italy

Lama Gangchen hopes that the Proposal for a Permanent United Nations Spiritual Forum for World Peace can be a solution both for now and towards creating a culture of peace in the third millennium!





UNITED NATIONS  
Seventieth Anniversary





## Secretary-General's message UN Day 2015 - 70<sup>th</sup> anniversary

National flags are a mark of pride and patriotism in every country around the world. But there is only one flag that belongs to all of us. That blue flag of the United Nations was a banner of hope for me growing up in wartime Korea.

Seven decades after its founding, the United Nations remains a beacon for all humanity.

Every day, the United Nations feeds the hungry and shelters those driven from their homes.

The United Nations vaccinates children who would otherwise die from preventable diseases.

The United Nations defends human rights for all, regardless of race, religion, nationality, gender or sexual orientation.

Our peacekeepers are on the frontlines of conflict; our mediators bring warriors to the peace table; our relief workers brave treacherous environments to deliver life-saving assistance. The United Nations works for the entire human family of seven billion people, and cares for the earth, our one and only home.

And it is the diverse and talented staff of the United Nations who help bring the Charter to life.

The 70th anniversary is a moment to recognize their dedication - and to honour the many who made the ultimate sacrifice in the line of duty.

The world faces many crises, and the limits of collective international action are painfully clear. Yet no single country or organization can address today's challenges alone.

The timeless values of the UN Charter must remain our guide. Our shared duty is to "unite our strength" to serve "we the peoples".

To mark this anniversary, monuments and buildings across the world are being illuminated in UN blue. As we shine a light on this milestone anniversary, let us reaffirm our commitment to a better and brighter future for all





*LGWPF UN Representatives Lelia O'Connor and Rick Peterson during the 70th Anniversary celebrations held at United Nations Headquarters, New York, USA.*



## UNITED NATIONS Seventieth Anniversary

### VISION STATEMENT

#### 70 Years Anniversary of the United Nations “Human Dignity for All: The Road to Spiritual Renaissance”

Seventy years ago, the United Nations emerged as a result of a dream which gave hope to the world at a time when people were in despair after two devastating wars. The dream envisioned the newly-founded United Nations as ushering in the liberation of humanity into a new era of peace, justice and cooperation. The quest for peace was based on universality and spirituality as an essential foundation for all that we have to do as human beings, and produced the Preamble of the UN Charter which underscored fundamental human rights and the dignity and worth of each human person and each nation.

In the UN’s early history, UN Secretary-General Dag Hammarskjöld stressed the relevance of these values by his words: “Unless there is a spiritual renaissance, the world will know no peace.”

It was UN Secretary-General Koffi Anan who declared that universal values are deeply ingrained in the human spirit itself, therefore he stated that ‘It is no wonder that the same values animate the Charter of the United Nations, and lie at the root of our search for world peace’. Both understood the potency of coupling spirituality with the practical means of ensuring human beings’ basic needs.

Eleanor Roosevelt, the first Chair of the United Nations Commission on Human Rights, actively supported universal values and equality in the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in the spirit of brotherhood.” The acceptance of the oneness of the human family compels us to overcome our individual differences for the benefit of humanity.

In a new era, seventy years after the founding of the United Nations, UN Secretary-General Ban-ki Moon, in his Synthesis Report on “Human Dignity for All”, is calling for a new vision and responsive framework for Sustainable Development, which will require a universal agenda with profound economic transformations and global partnership. His appeal calls for bringing together the full range of human aspirations and needs to ensure a life of dignity for all and for activating the unity required to realize the dream of the UN Charter.

As we celebrate the 70<sup>th</sup> Anniversary of the United Nations, looking beyond 2015, many today affirm the role of spirituality and values in transcending boundaries of religion, ethnicity, gender and nationality. This aspiration compels us to tackle common global concerns in a positive, transformative way and “live together in peace with one another - thus realizing the core objectives of the United Nations Charter and the Declaration of Human Rights.





### Remarks for unveiling of “Enlightened Universe”

Secretary-General Ban Ki-moon, New York (USA),  
24 October 2015

Welcome to this celebration of United Nations Day!

The United Nations is 70 years old today. For seven decades, the United Nations has served as a beacon of hope for people the world over.

As we mark this milestone, we have the honour to join in the unveiling of an installation,

Enlightened Universe, created by the renowned Spanish artist Cristobal Gabarrón.

This structure behind us depicts the great hope that all of us have invested in the United Nations.

The 70 figures surrounding the globe represent the 7.3 billion humans living on Earth today. They also represent the 70 years of the United Nations' life. Their hands are joined in solidarity, to show how we create a more inclusive world. A world in where we have shared values and a shared responsibility to protect our planet.

I am grateful to Mr. Gabarrón for creating this masterpiece and for doing so on his own initiative.

His artistic talent is only matched by the generosity of his spirit and his Foundation.

Thank you all for joining us on this beautiful Saturday afternoon.

I hope you will leave believing that a better future is within reach.

Happy United Nations Day!



### Gabarrón Art Installation Unveiled in Central Park on UN Day

“Enlightened Universe”, a monumental art installation by Spanish artist Cristóbal Gabarrón was unveiled on Saturday, 24 October, at the Rumsey Playfield in Central Park in New York City in celebration of the seventieth anniversary of the founding of the United Nations. The commemorative work of art depicts seventy life-size figures joined in hand around a central globe, creating a human chain of global citizenship, respect for nature and shared responsibility. The sphere measures 6,371 millimetres in diameter to correspond to the Earth's average radius of 6,371 kilometres and the figures represent the seventy years of the United Nations.



INTERNATIONAL  
YEAR OF LIGHT  
2015

United Nations

A/RES/68/221



**General Assembly**

Distr.: General  
12 February 2014

Sixty-eighth session  
Agenda item 21 (b)

## **Resolution adopted by the General Assembly on 20 December 2013**

*[on the report of the Second Committee (A/68/440/Add.2)]*

### **68/221. International Year of Light and Light-based Technologies, 2015**

*The General Assembly,*

*Reaffirming* its resolutions 53/199 of 15 December 1998 and 61/185 of 20 December 2006, on the proclamation of international years, and Economic and Social Council resolution 1980/67 of 25 July 1980 on international years and anniversaries, particularly paragraphs 1 to 10 of the annex thereto, on the agreed criteria for the proclamation of international years, as well as paragraphs 13 and 14, which state that an international year should not be proclaimed before the basic arrangements for its organization and financing have been made,

*Recognizing* the importance of light and light-based technologies in the lives of the citizens of the world and for the future development of global society on many levels,

*Stressing* that enhanced global awareness of and increased education in the science and technologies of light are vital for addressing challenges such as sustainable development, energy and community health, as well as for improving the quality of life in both developed and developing countries,

*Considering* that the applications of light science and technology are vital for existing and future advances in, inter alia, medicine, energy, information and communications, fibre optics, agriculture, mining, astronomy, architecture, archaeology, entertainment, art and culture, as well as many other industries and services, and that light-based technologies contribute to the fulfilment of internationally agreed development goals, including by providing access to information and increasing societal health and well-being,

*Considering also* that technology and design can play an important role in the achievement of greater energy efficiency, in particular by limiting energy waste, and in the reduction of light pollution, which is key to the preservation of dark skies,

*Noting* that 2015 coincides with the anniversaries of a series of important milestones in the history of the science of light, including the works on optics by Ibn Al-Haytham in 1015, the notion of light as a wave proposed by Fresnel in 1815, the electromagnetic theory of light propagation proposed by Maxwell in 1865, Einstein's theory of the photoelectric effect in 1905 and of the embedding of light in

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Please recycle







INTERNATIONAL  
YEAR OF LIGHT  
2015

A/RES/68/221

International Year of Light and Light-based Technologies, 2015

cosmology through general relativity in 1915, the discovery of the cosmic microwave background by Penzias and Wilson and Kao's achievements concerning the transmission of light in fibres for optical communication, both in 1965,

*Considering* that the celebration of the anniversaries of these discoveries in 2015 would provide an important opportunity to highlight the continuous nature of scientific discovery in different contexts, with particular emphasis on women's empowerment in the science sector and on promoting science education among young people, especially in developing countries,

*Noting* that, at its 2013 substantive session, the Economic and Social Council organized its work for the annual ministerial review under the theme "Science, technology and innovation, and the potential of culture, for promoting sustainable development and achieving the Millennium Development Goals",

*Reaffirming* the outcome document of the United Nations Conference on Sustainable Development, held in Rio de Janeiro, Brazil, from 20 to 22 June 2012, entitled "The future we want",<sup>1</sup>

*Noting* the endorsement by the Executive Board of the United Nations Educational, Scientific and Cultural Organization at its 190th session of the initiative to proclaim 2015 the International Year of Light and the adoption of that initiative by the General Conference at its thirty-seventh session, on 19 November 2013,<sup>2</sup>

1. *Decides* to proclaim 2015 the International Year of Light and Light-based Technologies;

2. *Invites* the United Nations Educational, Scientific and Cultural Organization, mindful of the provisions of the annex to Economic and Social Council resolution 1980/67, to facilitate the organization and implementation of the International Year, in collaboration with Governments, relevant organizations of the United Nations system, the International Council for Science and other relevant academic and non-governmental organizations;

3. *Stresses* that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the lead agency should be met from voluntary contributions, including from the private sector;

4. *Encourages* all States, the United Nations system and all other actors to take advantage of the International Year to promote actions at all levels, including through international cooperation, and to increase awareness among the public of the importance of light science, optics and light-based technologies and of promoting widespread access to new knowledge and related activities;

5. *Requests* the United Nations Educational, Scientific and Cultural Organization, mindful of the provisions of paragraphs 23 to 27 of the annex to Economic and Social Council resolution 1980/67, to inform the General Assembly at its seventy-first session on the implementation of the present resolution, elaborating, inter alia, on the evaluation of the International Year.

71st plenary meeting  
20 December 2013

<sup>1</sup> Resolution 66/288, annex.

<sup>2</sup> United Nations Educational, Scientific and Cultural Organization, *Records of the General Conference, Thirty-seventh Session, Paris, 5–20 November 2013*, vol. I, *Resolutions*, sect. V, resolution 25.

United Nations

A/RES/65/5



## General Assembly

Distr.: General  
23 November 2010Sixty-fifth session  
Agenda item 15

## Resolution adopted by the General Assembly

[without reference to a Main Committee (A/65/L.5 and Add.1)]

## 65/5. World Interfaith Harmony Week

*The General Assembly,*

*Recalling* its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

*Recognizing* the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

*Recalling with appreciation* various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative "A Common Word",

*Recognizing* that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;

2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;

3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one's neighbour or on love of the good and love of one's neighbour, each according to their own religious traditions or convictions;

4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

34th plenary meeting  
20 October 2010

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20 January 2011

Excellencies and Friends,

I wish to draw your attention to a decision taken recently by the General Assembly, which I believe has a unique, historical and unprecedented potential to promote the healing of interfaith tensions in the world. These tensions themselves constitute one of the world's greatest challenges.

On 20 October 2010, the General Assembly adopted by consensus resolution A/65/5 entitled "World Interfaith Harmony Week". The initiative is based on the inclusive yet spiritually essential foundation of "Love of God and the Neighbour and Love of Good and the Neighbour".


At a time when the world is faced with many simultaneous problems – security, environmental, humanitarian and economic – enhanced tolerance and understanding are fundamental for a resilient and vibrant international society. There is an imperative need, therefore, to further reaffirm and develop harmonious cooperation between the world's different faiths and religions.

The resolution "encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during the first week of February" – proclaimed the World Interfaith Harmony Week – "based on Love of God and Love of Neighbour or on Love of the Good and Love of one's Neighbour, each according to their own traditions and convictions".

I lend my full support to this call and we, at the United Nations, are proud to be the platform for its launch. The Hashemite Kingdom of Jordan and His Majesty King Abdullah II Bin Al-Hussein are owed a great debt of gratitude and thanks for their continuing efforts to advance and sustain the promotion of interreligious harmony and world peace.

Finally, while recognizing the call of the General Assembly to be entirely voluntary, my hope is that it will, nonetheless, find the broadest possible observance among Member States of the United Nations.

Yours sincerely,

  
BAN/Ki-moon



## World Interfaith Harmony Week and Peace Education


T.Y.S. Lama Gangchen - World Healer

I rejoice in the ever increasing number of meetings organised between the members of different spiritual traditions because I am convinced that interreligious dialogue can offer peace to each and every individual, as well as to the entire world. I also consider it particularly important that, in this day and age, organisations such as the United Nations and UNESCO are opening their doors to spiritual leaders. I am so pleased that the 65th session of the United Nations General Assembly unanimously adopted a resolution initiated by H.M. King Abdullah II of Jordan for World Interfaith Harmony Week which is annually observed during the first week in February.

What a blessing that this Week actively promotes peace and harmonious engagement between the world's spiritual traditions and religions. We celebrate each occurrence of the World Interfaith Harmony week at the stupa mandala of Borobudur, offerings lights and incense with prayers dedicated to the United Nations and all Member States. I sincerely hope that peace will emerge as the new «fashion» in this millennium, followed and desired by everyone! Many years ago, I left my monastery and the social status reserved in the east for reincarnated spiritual leaders to live in the west. I travel continuously propagating a message of inner peace, self-healing and environmental care. My principal spiritual practice is, in fact, based upon the development of inner peace. I have no knowledge or particular interest in politics; my only wish is to somehow contribute to the creation world peace. We are now in the era of kaliyuga, the age of the five degenerations. The inner worlds of both people and the planet are restless and angry; the elements of the container (the earth) and of the contents (living beings) are seriously imbalanced and polluted. In these times, negative emotions and mistaken viewpoints are prevalent, death arrives all too easily and the global situation is fragile and dangerous.

Throughout history, various secular educational systems have been developed which, in some ways, have proved to be inadequate or difficult to enact. There also exist already many peace structures and systems, which are wonderful, but unfortunately these alone are not sufficient to satisfy all the needs of living beings. For this very reason today, at the beginning of the third millennium, it is necessary for religious leaders to seriously assume responsibility for the future of humanity and the planet by uniting to resolve the innumerable problems which torment the XXI century. It is their responsibility, and that of every practitioner, to build a solid foundation that makes inner peace education available to all.





All spiritual traditions and religions are rich in educational methods to develop inner peace which, however, have no weight in our modern society. To rediscover these ancient peace teachings religious leaders have to present them in a new updated package - adapted to the mentality of the new generations. The development of inner peace is a fundamental necessity of human beings, like food, clothes, shelter... I am certain that the spiritual traditions can save humanity and contribute to the creation of world peace, by putting at the disposition of the planetary community their precious educational methods, after they are repackaged to adequately fulfil the needs of present day lifestyle.

Spiritual traditions can and should make constructive contributions to the harmonious organisation of this world, until the planet is a liveable place for all beings. The super accelerated changes that have deeply affected global society have induced a great number of people to search for peace, health and happiness in the wrong directions. It is the duty of religious leaders to show to them the correct path. They have to work together on areas of common interest, without losing their cultural and philosophical doctrine, to make available all the ideas of their spiritual tradition.

I believe that peace is the wish and objective of everyone - the essence of every religious tradition and the desire of all holy beings. I pray that the World Peace Buddha, Omniscient God, all the divinities and enlightened beings will help us to preserve our ancient inner science techniques, because peace education is the best opportunity we have to attain health and happiness for our children and the future generations of the third millennium.





# WE THE PEOPLES OF THE UNITED NATIONS

## *determined*

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

## *and for these ends*

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

## *have resolved to combine our efforts to accomplish these aims.*

accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

# U N I T E D N A T I O N S

PREAMBLE TO THE CHARTER OF THE UNITED NATIONS

ISSUED BY U. N. DEPARTMENT OF PUBLIC INFORMATION





## UNITED NATIONS

In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International Organisation to draw up the United Nations Charter. The organisation officially came into existence on the 24th of October 1945, when the Charter has been ratified by China, France, the Soviet Union, the United Kingdom, the United States and a majority of other signatories. United Nations Day is celebrated on the 24th of October.

UN Days, Weeks and Years - International Days and Weeks Since the early days of the United Nations system, the UN has established a set of Days and Weeks (as listed below), Years and Decades to help focus the world on the issues in which the UN has an interest and commitment. The UN calls on Member States and other organizations to mark these days in ways which reflect their priorities.

Sometimes the promotion of a specific day is led by a specific UN agency or programme, for example the World Health Organization (WHO) leads World Health Day and World No-Tobacco Day, UN Educational Scientific and Cultural Organization (UNESCO) leads World Water Day and International Literacy Day, UN Environment Programme (UNEP) leads World Environment Day etc.

Some UN agencies also have their own international days (e.g. WHO's World TB Day and UNESCO's World Philosophy Day), established and promoted by the agency but not designated by the UN General Assembly for the full UN system. While equivalent in purpose, the following list does not include agency-specified days.



**INTERNATIONAL  
YEAR OF LIGHT  
2015**

2015 International Year of Light



**ITALY 2017 - 2018**  
Candidate to the  
United Nations Security Council

## United Nations International days and weeks

### JANUARY

27 International Day of Commemoration in memory of the victims of the Holocaust

### FEBRUARY

First Week World Interfaith Harmony Week  
4 World Cancer Day (WHO)  
20 World Day of Social Justice  
21 International Mother Language Day

### MARCH

8 International Women's Day  
21 International Day for the Elimination of Racial Discrimination  
21 World Poetry Day (UNESCO)  
21-28 Week of Solidarity with the Peoples Struggling against Racism and Racial Discrimination  
22 World Water Day  
23 World Meteorological Day

### APRIL

4 International Day for Mine Awareness and Assistance in Mine Action  
7 World Health Day  
22 International Mother Earth Day  
23 World Book and Copyright Day  
23-29 UN Global Road Safety Week  
26 World Intellectual Property Day (WIPO)  
28 World Day for Safety and Health at Work (ILO)  
Last week Global Action Week on Education (UNICEF)  
Full Moon Day Global Observance of the Day of Vesak

### MAY

3 World Press Freedom Day  
9-10 World Migratory Bird Day (UNEP)  
15 International Day of Families  
17 World Information Society Day  
21 World Day for Cultural Diversity for Dialogue and Development

22 International Day for Biological Diversity  
25-June 1 Week of Solidarity with the Peoples of Non-Self-Governing Territories  
29 International Day of United Nations Peacekeepers  
31 World No-Tobacco Day

### JUNE

4 International Day of Innocent Children Victims of Aggression  
5 World Environment Day  
8 World Oceans Day  
12 World Day against Child Labour  
14 World Blood Donor Day  
17 World Day to Combat Desertification and Drought  
20 World Refugee Day  
23 United Nations Public Service Day  
26 International Day Against Drug Abuse and Illicit Trafficking and International Day in Support of Victims of Torture

### JULY

First Saturday International Day of Cooperatives  
11 World Population Day

### AUGUST

1-7 World Breastfeeding Week (WHO)  
9 International Day of the World's Indigenous People  
12 International Youth Day  
23 International Day for the Remembrance of the Slave Trade and its Abolition

### SEPTEMBER

8 International Literacy Day  
10 World Suicide Prevention Day (WHO)  
15 International Day of Democracy  
16 International Day for the Preservation of the Ozone Layer  
21 International Day of Peace  
27 World Tourism Day (WTO)  
28 World Heart Day (WTO)  
During last Week World Maritime Day





## OCTOBER

First Monday World Habitat Day  
 1 International Day for Older Persons  
 2 International Day of Non-Violence  
 4-10 World Space Week  
 5 World Teacher's Day  
 Second Wednesday International Day for Natural Disaster Reduction  
 9 World Post Day  
 10 World Mental Health Day  
 Second Thursday World Sight Day (WHO)  
 15 International Day of Rural Women  
 16 World Food Day  
 17 International Day for the Eradication of Poverty  
 24 United Nations Day and  
 24 World Development Information Day  
 24-30 Disarmament Week  
 27 World Day for Audio-Visual Heritage (UNESCO)

## NOVEMBER

6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict  
 10 World Science Day for Peace and Development (UNESCO)  
 14 World Diabetes Day

16 International Day for Tolerance  
 Third Thursday World Philosophy Day (UNESCO)  
 Third Sunday World Day of Remembrance for Road Traffic Victims  
 20 Universal Children's Day, and  
 20 Africa Industrialization Day  
 21 World Television Day  
 25 International Day for the Elimination of Violence against Women  
 29 International Day of Solidarity with the Palestinian People

## DECEMBER

1 World AIDS Day  
 2 International Day for the Abolition of Slavery  
 3 International Day of Disabled Persons  
 5 International Volunteer Day for Economic and Social Development  
 7 International Civil Aviation Day  
 9 International Anti-Corruption Day  
 10 Human Rights Day  
 11 International Mountain Day  
 18 International Migrants Day  
 19 United Nations Day for South-South Cooperation  
 20 International Human Solidarity Day



## United Nations Millennium Development Goals









## List of United Nations Member States

A	Estonia	M	Sao Tome and Principe
Afghanistan	Ethiopia	Macedonia - The former	Saudi Arabia
Albania		Yugoslav Republic of	Senegal
Algeria	F	Madagascar	Serbia
Andorra	Fiji	Malawi	Seychelles
Angola	Finland	Malaysia	Sierra Leone
Antigua and Barbuda	France	Maldives	Singapore
Argentina		Mali	Slovakia
Armenia	G	Malta	Slovenia
Australia	Gabon	Marshall Islands	Solomon Islands
Austria	Gambia	Mauritania	Somalia
Azerbaijan	Georgia	Mauritius	South Africa
	Germany	Mexico	Spain
B	Ghana	Micronesia - Federated	Sri Lanka
Bahamas	Greece	States of	Sudan
Bahrain	Grenada	Moldova	Suriname
Bangladesh	Guatemala	Monaco	Swaziland
Barbados	Guinea	Mongolia	Sweden
Belarus	Guinea-Bissau	Montenegro	Switzerland
Belgium	Guyana	Morocco	Syrian Arab Republic
Belize		Mozambique	
Benin	H	Myanmar	
Bhutan	Haiti		T
Bolivia	Honduras	N	Tajikistan
Bosnia and Herzegovina	Hungary	Namibia	Thailand
Botswana		Nauru	Timor-Leste
Brazil	I	Nepal	Togo
Brunei Darussalam	Iceland	Netherlands	Tonga
Bulgaria	India	New Zealand	Trinidad and Tobago
Burkina Faso	Indonesia	Nicaragua	Tunisia
Burundi	Iran - Islamic Republic of	Niger	Turkey
	Iraq	Nigeria	Turkmenistan
C	Ireland	Norway	Tuvalu
Cambodia	Israel		
Cameroon	Italy	O	U
Canada		Oman	Uganda
Cape Verde	J		Ukraine
Central African Republic	Jamaica	P	United Arab Emirates
Chad	Japan	Pakistan	United Kingdom of Great
Chile	Jordan	Palau	Britain and Northern Ireland
China - People's Republic of		Panama	United Republic of
Colombia	K	Papua New Guinea	Tanzania
Comoros	Kazakhstan	Paraguay	United States of America
Congo	Kenya	Peru	Uruguay
Costa Rica	Kiribati	Philippines	Uzbekistan
Côte d'Ivoire	Korea - Democratic People's	Poland	
Croatia	Republic of	Portugal	V
Cuba	Kuwait		Vanuatu
Cyprus	Kyrgyzstan	Q	Venezuela
Czech Republic		Qatar	Vietnam
	L		
D	Lao People's Democratic	R	Y
Denmark	Republic	Romania	Yemen
Djibouti	Latvia	Russian Federation	
Dominica	Lebanon	Rwanda	Z
Dominican Republic	Lesotho		Zambia
	Liberia	S	Zimbabwe
E	Libyan Arab Jamahiriya	Saint Kitts and Nevis	
Ecuador	Liechtenstein	Saint Lucia	
Egypt	Lithuania	Saint Vincent and the	
El Salvador	Luxembourg	Grenadines	
Equatorial Guinea		Samoa	
Eritrea		San Marino	

## List of Lama Gangchen's Publications

### BOOKS

#### NGALSO SELF-HEALING I

How to relax body, speech and mind - Advice from a Tibetan Lama Healer - LGPP 1991, Italian, English, Portuguese, Spanish, French, Dutch

NGALSO SELF-HEALING II - Tantric Self-Healing for body and mind. A method for inner and world peace that connects this world to Shambala.

LGPP 1993, English, Italian, Portuguese, Spanish, German

#### NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

LGPP 1994, English, Portuguese, Spanish

#### CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume I - LGPP 1996, English, Italian

#### CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume II - LGPP 1996 English, Italian, French, Dutch

#### NGALSO SELF-HEALING ORACLE

108 Messages for individual and universal harmony

LGPP 1996, English, Italian

#### SHING KAM JONG SO - MAKING PEACE WITH THE ENVIRONMENT

The feminine energy and the regeneration of the outer and inner environment according to a Buddhist tantric view

LGPP 1996, English, Italian

#### THE ART OF NON FORMAL EDUCATION FOR BETTER LIVING

A Solution to Create Inner and Outer Peace in the Cities of Tomorrow

LGPP 1996

#### PEACE CULTURE

A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent Education - LGPP 1997

#### WORLD HEALER

The Life Story of T.Y.S. Lama Gangchen

LGPP 1997 Written by Dr Natalia D. Bolsokhoyeva & Isthar Dotterer-Adler

#### TO CREATE A PEACEFUL MEDIA ENVIRONMENT

A Compilation of "Peace Times" Editorials

Published by the UNITED NATIONS SOCIETY OF WRITERS

Swan Books, New York 1998

#### A SOLUTION FOR THE THIRD MILLENNIUM

A Proposal for a United Nations Spiritual Forum for World Peace

Report 1995 - 1999 - LGPP 1999





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**GREAT WHEEL VAJRAPANI - NGALSO SELF-HEALING PRACTICE**

A Panacea for a peaceful mind

LGPP 2004, English, Italian

CRAZY WISDOM ORACLE - 108 Messages for a happier life - LGPP 2004, English, Italian

**MEDICINA SPIRITUALE**

Autoguarigione Tantrica NgalSo per il Corpo, la Parola e la Mente

Tecniche Nuove 2005, Italian

**VISIONI DI SAGGEZZA**

Le Risposte di un Maestro Tibetano per una Vita Migliore

Life Solutions Wisdom 2005, Italian

**SUNGRAB NGALSO GYATSO COLLECTED WORK**

125 volumes - LGPP 2009, English

**A RAINBOW OF HEALING NECTARS**

NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the Traditional Tibetan Healing System- LGPP 2010, English, Italian

**PRECIOUS GARLAND OF LONG LIFE PRAYERS**

A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku Rinpoche - Lord of Mahasiddhas

LGPP 2011, English, Italian

**CHOOSE PEACE - A gift of Wisdom for a less expensive life**

LGPP 2013, English, Italian, Portuguese, Spanish

GANGCHEN - A spiritual heritage LGWPF 2013

**LINKS SERIES**

LINKS I - "Verbania 2003" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2003, English-Italian

LINKS II - "Verbania 2004" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2004, English-Italian

LINKS III - "Verbania 2005" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2005, English-Italian-Chinese

LINKS IV - "Verbania 2006" World Congress

Towards the Self-Sustainability of the Micro and Macrocosms - LGPP 2006, English-Italian-Chinese

LINKS V - "Borobudur 2013" World Congress - An Education for the Third Millennium

LINKS VI - "Borobudur 2014" World Congress - An Education for the Third Millennium

LINKS VII - "Borobudur 2015" World Congress - An Education for the Third Millennium

## SEEDS FOR PEACE SERIES

### SEEDS FOR PEACE

T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West

LGPP 07-07-07, Lama Gangchen's birthday

### SEEDS FOR PEACE II - HEALING ATLAS

Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer

LGPP 07-07-08, Lama Gangchen's birthday

### SEEDS FOR PEACE III - HEALING ATLAS

Mapping the world healing footsteps of T.Y.S. Lama Gangchen - Tibetan Healer

LGPP 07-07-10, Lama Gangchen's birthday

### SEEDS FOR PEACE IV - Homage to Borobudur: Ocean of Mandalas

Pilgrimages to the Stupa Mandala of Borobudur

LGPP 07-07-11, Lama Gangchen's birthday

### SEEDS FOR PEACE V - The Lalitavistara Mahayana Sutra

LGPP 07-07-12, Lama Gangchen's birthday

## PEACE TIMES

Good News for the World - Newspaper

Trimestrial newspaper, LGPP English, Italian

PEACE TIMES N°1 - Peace Messengers here is your voice, October 1996

PEACE TIMES N°2 - Overcome fear, Peace will triumph, January 1997

PEACE TIMES N°3 - Choose non violence, April 1997

PEACE TIMES N°4 - Cheers to Non Formal education, July 1997

PEACE TIMES N°5 - New solutions for the planet, October 1997

PEACE TIMES N°6 - Peace and Money, January 1998

PEACE TIMES N°7 - Choose peace sports, April 1998

PEACE TIMES N°8 - On holiday with peace, July 1998

PEACE TIMES N°9 - On behalf of the animals, October 1998

PEACE TIMES N°10 - Religions Uniting for Peace, January 1999

PEACE TIMES N°11 - Never too late to live in peace, April 1999

PEACE TIMES N°12 - Peace at last, July 1999

PEACE TIMES N°13 - The challenge of the third Millennium, October 1999

PEACE TIMES N°14 - Welcome to the year of the dragon, January 2000

PEACE TIMES N°15 - Emergency Water, Gold of the third Millennium, April 2000

PEACE TIMES N°16 - Welcome to the roof of the world, July 2000

PEACE TIMES N°17 - Solutions for the Future Generations, November 2000

PEACE TIMES N°18 - Peace is Possible, December 2001

PEACE TIMES N°19 - Gangchen, Tibet - Where miracles happen

PEACE TIMES N°20 - Peace Environment, July 2008

## BOOKLETS AND MEDITATION MANUALS

SELF-HEALING COMMENTARY - LGPP 1999, English, Italian

LORD OF HEROES - Ngagso Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue

- LGPP 1996, English, Italian





SEMSO - Making Peace with the Aura  
LGPP 1996, English, Italian, Spanish

ZHING KHAM JONG II - Making Peace with the Amazon  
LGPP 1996, English

NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF BOROBUDUR - Practice to transform this world into Shambala  
LGPP 1997, English, Italian, Dutch

CRYSTAL MASSAGE - Method to create the pure body and the pure light energy and nectar by invoking the Secret assembly of Guyusamaja  
LGPP 1998, English, Italian

TARA CHITTAMANI - NgalSo Tantric Self-Healing Practice, a method to heal outer, inner and secret fears  
LGPP 2000, English, Italian

SKY DANCE OF GREAT BLISS - NgalSo Tantric Self-Healing Practice of the eleven yogas of the outer, inner and secret body mandala of venerable Vajrayogini  
LGPP 2000, English, Italian

NGALSO MAHAYANA SELF-HEALING - A method to gain the realizations of the eight bodhisattvas with the practice of the great vehicle for enlightenment  
LGPP 2000, English, Italian

BLACK MANJUSHRI - NgalSo Tantric Self-Healing Practice - LGPP 2000 English, Italian

POWA - NgalSo Tantric Self-Healing Practice - A heartfelt leap of faith - LGPP 2003, English, Italian

FIVE YAMANTAKA - NgalSo Tantric Self-Healing Practice - LGPP 2003, English, Italian

MARITSE - NgalSo Tantric Self-Healing Practice of the goddess of light - LGPP 2003, English, Italian

PARNASHAVARI - NgalSo Tantric Self-Healing Practice - LGPP 2003, English, Italian

SITATAPATRA - NgalSo Tantric Self-Healing Practice of the white umbrella deity - LGPP 2003, English, Italian

WHITE ZAMBALA AND THE FOUR DAKINIS - NgalSo Tantric Self-Healing Practice - A waterfall of precious arya jewels  
LGPP 2003, English, Italian

CHOD - NgalSo Tantric Self-Healing Practice for the fortunate ones from the direct lineage of Gangchen LGPP 2004, English, Italian

SINGAMUKA - NgalSo Tantric Self-Healing Practice of the lion head wisdom dakini  
LGPP 2004, English, Italian

MANJUSHRI and SARASVATI - NgalSo Tantric Self-Healing Practice - meditation with the blessings of the wisdom Buddha and his consort, the protectress of the arts and music, in connection with the holy mountains of Wutaishan - LGPP 2005, English, Italian

PALDEN LAMO - Protectress of the NgalSo Tantric Self-Healing Lineage  
LGPP 2005, English, Italian

SEVEN MEDICINE BUDDHAS  
NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars  
LGPP 2005, English, Italian

GURU PUJA - According to the western Buddhist lineage of T.Y.S. Lama Gangchen  
LGPP 2005, English, Italian, Portuguese, Spanish, Chinese, German, Dutch

PRAYERS FOR PEACE MESSENGERS  
According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism  
LGPP 2006 English, Italian

THE GLORIOUS WHEEL OF PEACE TIMES - NgalSo Tantric Self-Healing Practice and Kalachakra  
meditation to create the pure crystal energy body, light and nectar, realising inner peace and  
connect this world to Shambala  
LGPP 2006 English, Italian

NGALSO CHAWANG REIKI I  
Hands on healing method according to Buddha Shakyamuni's lineage  
LGPP 2006, English, Italian

SEVEN EYES WHITE TARA SADHANA - NgalSo Tantric Self-Healing Practice  
LGPP 2007, English, Italian

KURUKULLA - NgalSo Tantric Self-Healing Practice, meditation and recitation of the lotus dakini -  
LGPP 2007, English, Italian

CHINNIMASTRA - NgalSo Tantric Self-Healing Practice - LGPP 2008, English, Italian

MAITREYA - NgalSo Tantric Self-Healing Practice of the present and future love buddha  
LGPP 2009, English, Italian

FEAST OF COMPASSION - NgalSo Tantric Self-Healing collection of Chenrezig practices  
LGPP 2009, English, Italian

NGALSO QUICK PATH OF HERUKA FIVE DEITIES - NgalSo Tantric Self-Healing Practice  
LGPP 2010, English, Italian

PRACTICE OF USHNISHAVIJAYA - NgalSo Tantric Self-Healing Practice of the victorious crown  
ornament over negative karma - LGPP 2010, English, Italian

THE SUN AND MOON KISSING - NgalSo secret meditation and recitation of White Heruka for a  
long, healthy and meaningful life - LGPP 2011, English, Italian

NGALSO CHAWANG REIKI II  
Hands on healing method according to Buddha Tara's lineage - LGPP 2012, English, Italian

MAITRIPA'S DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder  
LGPP 2013, English, Italian





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## **LAMA GANGCHEN UNITED PEACE VOICES**

### **Music Publishing and Record Labels**

#### **AUDIO CASSETTES:**

1994 Ngalso Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

1996 Tara, la Donna Illuminata

1996 Songs for Lama Gangchen

1999 Self Healing for Childrens

#### **CD:**

1996 Self Healing Tara

1999 Shide

2000 Self Healing Chenrezig

2001 Inner and World Peace Protector puja; Prayer for World Peace; White Tara Sadhana (Italian and Portuguese); The Children of Tashi Lhunpo Monastery

2002 Zamling Shide

2003 Guru Puja

2004 Prayers from Tashi Lhunpo School

2005 Ngalso Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2006 Ngalso Tantric Self Healing I & II

2006 Teachings of Dharma (Lama Michel Rinpoche, Italian)

2007 Words of Buddha; Sacred Prayers; Songs by Lama Drubchen Rinpoche

2008 21 Tara Prayer

2010 Crystal Massage of Guyasamaja

2012 The Precious Garland of Long Life; Sound of Peace; Guru Puja - Lama Michel Rinpoche; Chawang Ngalso Reiki I (English, Italian); Kalachakra Festival Song

2013 Vajra Points of Vajrayogini; Vajra Points of Heruka Chakrasamvara; Self Healing World Peace Protector

2014 Kalachakra - The Glorious Wheel of Peace Time;

#### **DVD:**

2007 Ngalso Tantric Self-Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2009 Self-healing for the environment (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2014 Tantric Self-Healing Method of Guhyasamaja Vajra Vegavan Body Mandala; Tantric Self-Healing of the Vajrayogini Body Mandala; Kalachakra - The Glorious Wheel of Peace Time; Vajra Points of Heruka Chakrasamvara; Crystal Massage of Guhyasamaja.

#### **DIGITAL PRODUCTS AVAILABLE ONLINE:**

2013 Karma Mandala

2013 Yoga Samaya Tara

2014 The 12 Links of Interdependence (Lama Michel Rinpoche - Buddhist Philosophy Teachings)

## Argentina

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Jamtse Ling - Self-Healing  
Study Group  
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tel.+55-11-2114275/8720697  
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Kuryuk Jamtseling center  
Environment of Love & Compassion  
Rua de Comerao 115, Loja 16 Centro  
Commercial Ilha do Parque Parque  
Dex, Manaus, Amazon, Brasil  
tel: +55-92-2369996

Secret Door of Peace  
Rua Ingles de Souza 296/202 cep  
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Rio de Janeiro Jardim Botânico,  
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amorecompaixao@globo.com

Centro Tardo Ling - SP

ConPAZ - LGWPF member of  
Conselho Parlamentar  
da Cultura Paz - "Sao Paulo  
State Deputy Assembly  
Council for Peace Culture"

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Integradas - SP

Feng Shui Ngal-So - Claudia  
Proushan - SP

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- SP

Grupo de Atendimento Chag Wang  
Ngal-So Reiki - SP

Vida de Clara Luz - SP

AMIPAZ - Amigos da Paz Sem  
Fronteiras - RJ

Mig-Dje - Organização de Ajuda que  
Abre os Olhos - RJ

Centro de Dharma Vida de Solução -  
Petrópolis - RJ

Centro Budista Mandala de  
Guhyasamaja - Santos - SP

Associação de Proteção Ambiental  
Itamambuca - Ubatuba - SP

Grupo de Autocura de Alto Paraíso -  
Alto Paraíso - Goiás

Grupo de Autocura de Campos do  
Jordao - SP

Grupo de Autocura de Araraquara  
- SP

Centro Kalachakra - Salvador - BA

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