



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

LINKS VIII

Towards the Self-Sustainability of the Micro and Macrococosms

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

"Borobudur 2016" Proceedings An education for the third millennium

International Conference
Manohara Conference Hall - Borobudur Java - Indonesia
February-March 2016

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

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Conference Proceedings

"Borobudur 2016": an education for the third millennium

TY.S. Lama Gangchen - World Healer

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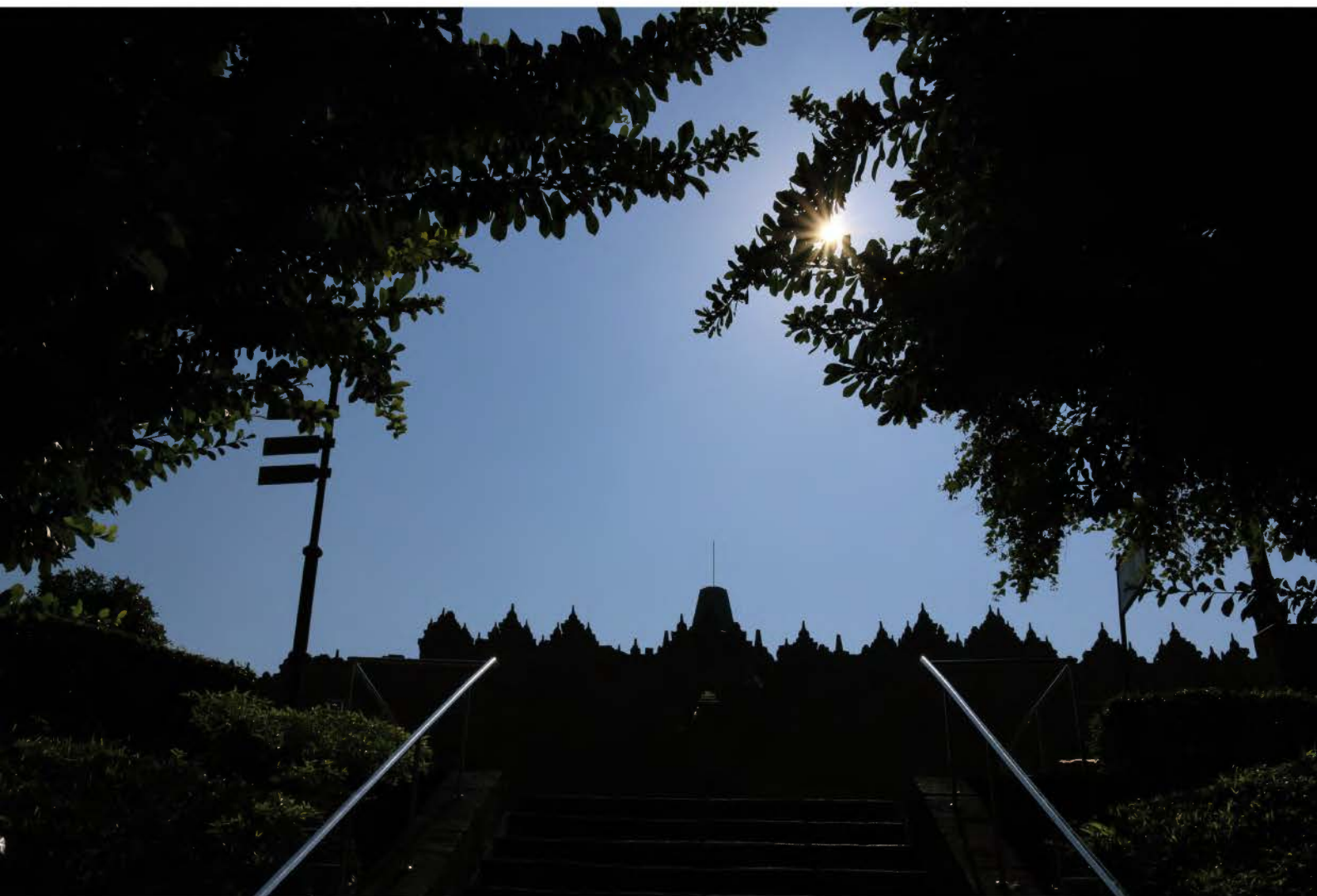


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Prelude

“To take part in our retreat in Borobudur is joining in a spiritual marathon - running with mindfulness and without any competition, by uniting with our international marathon group for enlightenment.

We walk peacefully: singing mantras, performing mudras, healing, meditation, and concentration. In this way we develop spiritual company and make our precious nature strong.

We also take care of our physical health with exercises that promote fitness and result in a slim body. It is sure that with all this effort we will get liberation from suffering, from pain, from fear.

As Buddha says: enlightenment is possible.

In our centre in Albagnano, from 8.30 in the morning until 8.30 at night, there are always activities taking place, such as pujas, mantra recitation, practices and so forth; this is the meaning of ‘marathon’ in a peaceful way. This is not a marathon of competition but the marathon of harmony and balance.

In Borobudur, Indonesia, we start at 4.30 in the morning until 10.30.

We are interdependently positive for each other and therefore we create positive side effects, which are dedicated to world peace and environmental peace for this world: generating inner peace to develop world peace.”

T.Y.S. Lama Gangchen - World Healer





Preface



*“When you see what cannot be seen,
Your mind becomes innately free
- Reality!”*

Borobudur shimmers in the cadences of Gangchen Rinpoche

“His Holiness Lama Gangchen is an incarnation of the snow-clad abodes of the sages, who is devoting his energies to renew the streams that have strayed in the desert of dogmas and to bring to us the melodies of the lute-strings that must have once exalted human prayers at the Borobudur a millennium ago. The mind of His Holiness lofty like the Himalayas brings to life the great meaning of Sumeru that the Borobudur is, with its staircases on four sides and five terraces. As the cosmic, ocean of clouds bathe the skies in the morning, Borobudur showers its blessings among flowers blossoming in worship and fires of home alight to burn the darkness of our hearts. For a thousand years, Borobudur has awaited the descent of Guru Gangchen to fill world's life with light and with a kiss of the eternal. Tears of time had filled the destiny of Borobudur for centuries, and now His Holiness Gangchen has heard the yearning voice of the Borobudur and he sparkles it with the music of prayers. Borobudur says to him: I am thine. He says to Borobudur: a myriad candles to you, smiles of our devotion, and your footprints are in our hearts. Dear Gangchen Rinpoche has made the immortality of the fame of Borobudur the living immortality of its life. Borobudur will live and make us ineffable in adoration...”

Lokesh Chandra

Prof. Pandit Lokesh Chandra, New Delhi

Lama Gangchen

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

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

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

In 1982, Lama Gangchen visits Europe for the first time and has since become a resident and Italian citizen for some 30 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 NgalSo Peace Education Centres for the study of inner sciences worldwide.

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

Chiefly, it begins with the founding of: The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989. Here Lama Gangchen has initiated the first extensive programmes of Himalayan medical and astrological studies for western students.



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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

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

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous Cultures

Making peace with all cultures

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



... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

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

... Peace Spirituality

Transforming violent religion into non-violent religion

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

... Peace Media

Transforming violent media into non-violent media

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

website: www.lgpt.net and www.worldpeacecongress.net.

... Peace Culture

Transforming a culture of violence into a non-violent culture

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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002: International Year of Mountains and eco-tourism; 2003: International Year of Freshwater and Literacy Decade: Education for all; 2004: International Decade of the World's Indigenous People (1995-2004) and Literacy Decade: Education for all; 2005: UN Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals, dedicated to the 60th anniversary of the United Nations; 2006: International Year of Deserts and Desertification, Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals; 2008: International Year of Planet Earth and International Year of the Potato; 2009: International Year of Human Rights Learning; 2010: International Year of Rapprochement of Cultures; 2011: International Year of Forests; 2012: International Year of Cooperatives; 2013: International Year of Water Cooperation; 2014: International Year of Family Farming; 2015 International Year of Light; 2016 International Year of Pulses.

Participation in United Nations Conferences:

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

Projects include:

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



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

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

Peace with everything

Everything with peace - Please!



LGWPF

United Nations affiliated NGO in special consultation with ECOSOC

www.lgpt.net

www.worldpeacecongress.net





Welcome to Borobudur 2016

Lama Gangchen:

Before we start the meeting I would like to say something for this week, since we started we have a big motivation, we have a strong motivation to follow where we find the all important Sri Danakos and Palden Drepung.

I have been searching all over India, also Amarlata, I have been there several times. Now, in Danakos everything is finished (ruined), the place is just a name now; some museums have some broken pieces that is all.

We found Londol Lama Rinpoche's sum bum text, inside Sri Danakos recognised one: this one we found that one and Tunga Rinpoche's dictionary, now we have the very famous dictionary, we have already mentioned this one. Lama Dorje and Pabongka Rinpoche's sum bum are mentioned too and also Lobsang Gyatso, Doneba and many others have also been here too, he is not so much in the ancient tradition of miracles, he is much more normal, exactly as we see it.

Anyway we are coming here, (to Borobudur), with a strong motivation to do something for this world, bringing money and other skillful ways of helping. There are many different ways to help, most important is our motivation. We have come from very far away and it is very expensive and tiring to come here. Of course you believe in me and I believe in you, yes. So please, we have ten days here, ten days together I think.

Physically we are going to enter Buddha-Dharma and all the kingdoms, as we go into the Borobudur stupa building.

On another level, we are entering inside a wisdom mandala, every day, we are really there, because our Lama is an action vajra guide, showing us this and this and that, our bodies have lots of feelings, lotus opening, channels, chakras and everything opening.

There are a number of Buddhas on the stupa. Lama Caroline tells me there are 92 Akshobya Buddhas, 92 Amitabha Buddhas, 92 Ratnasambhava Buddhas and 92 Amoghasiddhi Buddhas, 64 Vairochana Buddhas and 432 great mothers, female Buddhas, consorts, de sha ringna, yab yum, Sapattra is there too, everything represented there. An equal number of female Buddhas to male Buddhas.

The Guhyasamaja way, Chakrasamvara way, Vajrayogini way of course, the mother tantra way, the Kalachakra, all the mandalas fitting perfectly, mathematically, all here on the stupa, we need to know these things.

We have done so many, many retreats until now, each year, we need to know how many mantras we are reciting, how many lotus turning mantras, seed syllable mantras, symbols, in born-buddhas, we need all of them, we are doing these mantras all the time.

Now I would like to say welcome to Venerable Sanghasena, he is Ladakhi Himalayan, he says we have everything inside. We met in Brazil, at a Chinese Mahayana, Foo Kan Chan opening ceremony, he was there, and since then are together, we have become friends, he also has some problems inside somewhere, we both have some problems somehow.

Inside the monastery it is a little difficult to set a pure lineage now, easing disagreements, so I am putting all of my lineage into your hands, to all our different doctors, to all our different professional groups, different followers, I will put our lineage into your hands (make you responsible), this means our lineages are forever.



Archaeological evidence also notes contact between the architects of the Buddhist University of Nalanda in Bihar, India with the Shailendra dynasty of Indonesia, who built the Borobudur, one of the Shailendra Kings built a monastery in the Nalanda complex. Nalanda was destroyed in about 1,200 CE. At that time Hinduism was still liked because the Hindu lineage was preserving family life.

Our lineage is excellent; sometimes in ancient times things are destroyed in a different way. Now we have inner, inside problems, so all of you are keeping our lineage very well, following very well, so I (Rinpoche) am feeling very, very relaxed very, very, happy with you.

All of you have a pure mind. We pay to come from far away, we are interested, we learn, we wake up our minds, we like to develop the missing part (to restore what we lack inside, inner peace for example).

This is, you know, Ka, (losing something materially to benefit spiritually). We are doing renunciation, because we have families, jobs, many problems, many things we have to do, we are forgetting these to go and be at Borobudur, this is one way.

Another way is renunciation, where you follow another way Mahayana, that of all the paramitas, doing all the paramitas - we are doing the paramita of generosity all the time, we pay to come here, paramita, jimba, okay.

We are following rules, morality, we are following effort, the effort to come here, we come here when we have problems, we come here at different times, we came here at the time of the volcanic eruptions, we come here and never stop.

One year, many years perhaps we do not understand something in one time, but 'Rinpoche' has also developed something in another time, anyway we continue, our mind is going towards enlightenment.

Enlightenment: one ignorance less, one wisdom more, this is the way towards enlightenment.



So many different countries are meeting here; we are all going one way to Buddhayana.

So I am happy with you, you trust me, I am trusting you: It works!

Yes, okay so our lineage is now alive, anyway, in so many different ways, we have a kind of, how can I explain? Anyway now we are becoming very well.

I think I need to say many things, but I will give this opportunity to Sunny Kuo, our Peace Media representative.

Please read my book PEACE MEDIA. One of the problems of this modern world is a media problem. Tula, a beautiful woman who was born a man, is an example of someone whose marriage was destroyed by sensationalist media. So one important job for this world is to transform the media into a beneficial and peaceful media. Media can make us small minded, it causes problems, The Dhammakaya movement in Thailand suffered also from many false accusations, created through the media.

I am trying very strongly to do something about this and I am working hard to change the attitude of the media. This is no small job. Sunny Kuo is working hard for this. Together with my other dear friend Felix Chan, whom I first met in Nepal, they registered Peace Media in Hong Kong and Sunny is working for it in China everywhere and in other countries, in a very simple way, a nice way. Until now no one has prevented him; it is possible to stop him because the media has another side, violent media has another side. Ours is a peaceful media, this is important.

This is one of Lama Gangchen's projects, Sunny Kuo will tell you about it: Work all the time towards peace media, no need for paper, do not make negative gossip and media comments, causing problems here and there. Stop causing problems and try to manage peaceful media messages all the time.

I have many projects, as you know, all the religions co-operating together, for example, The United Nations Spiritual Forum, non violent culture, many projects.

So we, I am successful, we are together, because without you these things are not possible. Sunny Kuo, (see Sunny Kuo Peace Media) is working hard for this. He is also busy creating exhibitions for his late father, in his father's memory who was a famous artist. One day he gave me one of his father's paintings and I forgot it somewhere, eventually I found it and still have it now.

Anyway, now we have our conference here, listening to something from Sunny, he only has a short time here before he has to move on to whatever else he is doing, he is here for three days. Every day is so powerful, it is difficult to explain.

Today we have the Rabne Chenmo, and I hope that by giving these blessing ceremonies, blessings will come to us. We are doing this and then we will carry out all the rest of the retreat, but most important is to train for world peace, inner peace, environmental peace, peace of mind for one's self, we have been enjoying such things and we need to be successful.

You know it is not possible to forget everything of each life, we need to receive phenomena in a different way. Meaning, we have this life and the next life to remember things, both lives are possible. The other way of looking at things is just this life, and then lose everything, we can remember both, thank you, it is better I leave it there.





On the morning of July 20, 1969, Apollo 11 commander Neil Armstrong and Buzz Aldrin land on the moon at 20.18 UTC. 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.





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

*Borobudur Mandala: vision of constant joy
Light of ever expanding Love & Compassion
1 - 3 - 5 - 100 - 1000 - Millions...*



Special dedications for the United Nations International Year of Pulses

International Conference: Borobudur 2016

“Taking care of Mother Earth is our Duty”

The blessing of Borobudur to all life forms & the inner and outer environment for world peace. Particularly focusing on spiritual medicine for body and mind for a new education bringing ancient cultures to the forefront in a modern scientific way.

23 February - 5 March 2016

In support of the United Nations Millennium Development Goals
In support of UNESCO's Culture Preservation Campaign and in support of World Heritage Sites



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





“BOROBUDUR 2016” PROCEEDINGS

Borobudur:
an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrocossms

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

**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*)

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Sunny Kuo (*USA*)

Paola Muti (*Canada/Italy*)

Rogier Hoenders (*The Netherlands*)

Elkana Waarsenburg (*The Netherlands*)

Rudolf Schneider (*Switzerland*)

Ruth Gschwendtner (*Germany*)

Maria Cristina Quintili (*Italy*)

Daniel Calmanovitz (*Brazil*)

Marco Lorusso (*Italy*)

Gabriel Elias (*Brazil*)

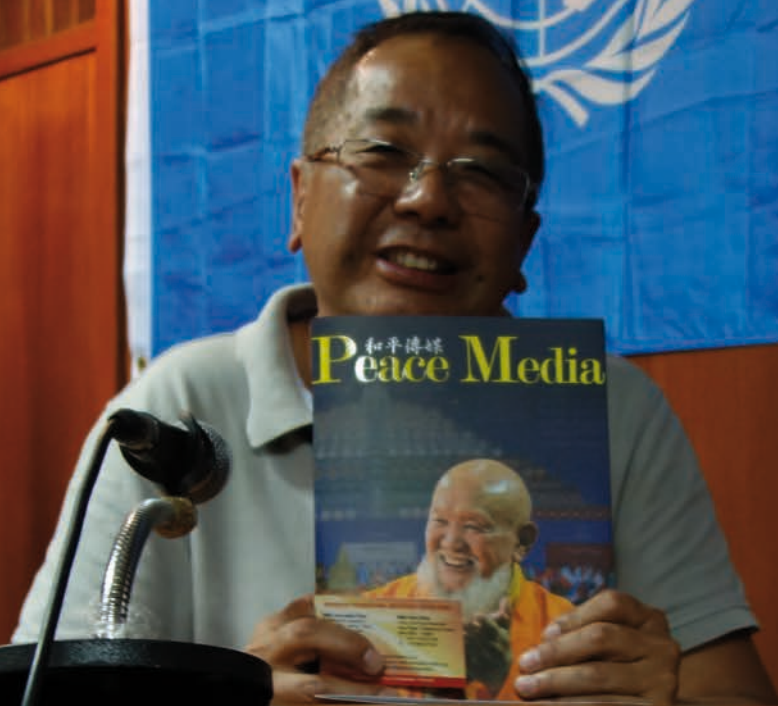
Venerable Sanghasena (*Ladakh*)

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

"Inner Peace is the most solid foundation for World Peace"

T.Y.S. Lama Gangchen - World Healer







Sunny Kuo, USA

Peace Media Presentation

Thank you Lama Gangchen, my beloved master. Every time I meet with my master, I am always filled with joy. A short while ago, I arranged for Felix Chen to speak with Lama Gangchen on the phone. Felix extended his regards to everyone. Initially he was supposed to come. However, due to Chinese New Year and being the President of a big corporation, he is unable to make it. Felix asked me to attend this function on his behalf and to send his greetings to all our friends. Whilst I myself had been quite occupied in addition to suffering from sickness, I nevertheless made this trip. I long to meet with Lama Gangchen as well as all my Dharma brothers and sisters.



Lama Gangchen mentioned about Peace Media and his appreciation towards the activities and achievements. The truth is that Peace Media runs with very humble resources. As China exercises strict control over media and religion, henceforth, all functions are executed with utmost attention and restraint. Before establishing Peace Media, Lama Gangchen, Felix and I consulted with my friend Mr Hu Te Ping who is the son of late Mr Hu Yau Pang, former General Secretary of Communist Party. Mr Hu Te Ping suggested that Peace Media be registered in Hong Kong. His father Mr Hu Yau Pang was a respectable figure in China who insisted on the principles and implementations of reform. In view of Tibet's situation, he rectified certain past improper extreme policies. He personally went to Tibet to express his position, which gained a lot of support from the Tibetan people. Unfortunately he was accused of being inclined towards ideology liberation. As such, he was forced to step down. In April 1989, students gathered around Tiananmen Square to mourn his death. Incidentally Soviet's Party Chief and political reformer Mr Gorbachev happened to visit China. All these aroused the students to escalate their desire of reform movement. Nowadays, Mr Hu Yau Pang's reputation has been restored. His son Mr Hu Te Ping continues to be active. In light of the "One Country Two Systems Principle", Peace Media continues operating effectively.



Lama Gangchen mentioned about my father who was one of the prominent artists in Taiwan during the Japanese colonial period. After Cheng Kai Shek moved to Taiwan, my father's paintings were accused of having Japanese influence. His reputation was tainted. By 1964, he sadly left his motherland Taiwan. In 1979, my father was invited by China to hold art exhibitions in Beijing and Shanghai where he received high commendations. In 2008, several museums in Taiwan held centennial exhibitions of his paintings. Moreover, he is genuinely recognised as an outstanding Taiwanese local artist. In 2012, he passed away peacefully at the age of 104 at his home in San Francisco. Three museums in Taiwan jointly held memorial ceremonies with orchestral concerts in his honour. Subsequently, exhibitions and related activities were held in Taiwan as well as in Japan. Today, he is acclaimed as one of the most iconic artists representing Taiwan. Last year, a Taiwan movie company consisting of 30 members, went to my father's residence in California to make a television program about his life and his paintings. This year, a prominent organisation called Soka Gakkai plans to hold art exhibitions for my father at three different locations in Taiwan. I informed Lama Gangchen that his honorary presence will be received by officials, in particular, during the grand opening in Taitung on the 3rd of December. The venue is located in the eastern part of Taiwan facing the Pacific Ocean and is known to have the largest population of Taiwan's indigenous tribes.



My father Kuo Hsueh-Hu
(1908-2013) died aged 104

Details of the activities of my father's foundation can be referred to in our 2016 Peace Media Journal. Moreover, a significant subject on "Yin People's Journey Eastward" is included. In 1995, I learned about this story at the Mexican Embassy in Beijing. Yin people belonged to the Shang Dynasty, which became the first kingdom of Chinese civilisation. Since then, China developed the calendar, oracle language, mathematics and agriculture. The last king of the Shang dynasty called Jou was unexpectedly defeated by a smaller nation called Zhou. King Jou's main armed forces were fighting other tribes in the eastern areas of China. Upon hearing that King Jou was conquered, the surviving armies together with their families totalling some 250,000 were allegedly told to escape immediately by sea. Only a small number of survivors managed to arrive in Mexico and Peru. This led to the hypothesis that Olmec (the mother civilisation of Maya) and Chavin (the mother civilisation of Inca) were said to carry influences of Yin's culture.

In 2002, it was my first time to meet Lama Gangchen in Nepal. Subsequently in 2003, I was fortunate to accompany him in carrying Buddha's precious relics to South America. We travelled across Brazil, Chile, Ecuador, Venezuela and Argentina.



In the following year, Lama Gangchen sent me to Amazonia to interview the people who had previously received his teachings about protecting Amazonia. To my surprise, I found that the indigenous people bear resemblance to Asian features and could possibly be their descendants. Later, I realised that their ancestors could have migrated from Asia across the Bering Strait during the last ice age period. They travelled all the way across Alaska, Canada, North America, Central America and part of them

managed to arrive in South America. I shared these findings with Freddy Ehlers, former General Secretary of the Andean Community. He was very interested in this subject. Subsequently in 2006, Freddy invited me and two Chinese scholars to visit Columbia, Ecuador, Peru, and Bolivia, in order to conduct further investigations and exchanges regarding this subject. With inspiration from Lama Gangchen's teachings on ancient wisdom, I believe this subject can be developed for enhancing the indigenous people to receive due recognition and dignity.

In 2015, the Archaeological Department of Capital Normal University in China, Peace Media and Mariella Molina, Consul General of Ecuador based in China jointly proposed the establishment of a Centre of Comparative Study Between Ancient Sino and Latin American Civilisations. Lama Gangchen and members of Peace Media were invited to meet with the founders of the centre. Lama Gangchen affirmed the establishment and extended his blessings.

As regards the subject of "Yin People's Journey Eastward", we have completed a framework of the fictional story as well as the characters. We are hopeful that the story can be further composed into an animation movie so as to attract younger generations as well.

It is my wish and expectation to gather more efforts and resources in order to develop new ideas and to achieve new horizons for Peace Media.







Venerable Bhikkhu Sanghasena, Ladakh

Sharing Peace and Joy in the moment

Most revered and most beloved Rinpoche-ji and all the venerable monks and nuns and distinguished guests and dear sisters and brothers in the dharma, very, very, good evening. When I say 'good evening' I really mean the really good evening, not the formal one, we say 'good morning', 'good afternoon' - what does it mean? Sometimes we say 'good morning' and inside we say 'go to hell', but here this evening is really good, that's why every one of us had to feel this evening is really good evening, okay. I say once again, 'Good evening!!'

Thank you very much, so before I proceed, I will offer a short prayer in Pali, so if you are interested to hear the Pali, some few words in Pali, how at the time of Buddha, they used to chant in Pali.

May all the buddhas and bodhisattvas, devas and nagas, saints and sages from all the directions of the universe, kindly look at us, look at all of us here and shower their blessings upon all of us for the success of this wonderful conference and gathering from all parts of the world.

It's a great pleasure and joy and honour for me to have once again the opportunity to visit one of the holiest buddhist shrines, the stupa of Borobudur. It is a great joy to see most of all, his holiness Rinpoche and it's great joy to meet so many of my old friends and a great joy to see many new friends, here. I'm really happy, my heart is overflowing with joy and happiness and how about you all? [also]. Yes, it has to be! This is such a wonderful place, this Borobudur, it sends us such great blessings and this place, this hotel, Manohara, whenever Rinpoche comes with his followers, it is no more a guest house hotel, it is a temple - with so many monks and dharma flowers, it really looks like a monastery, like a temple, so wonderful and we have absolutely no reason why you cannot be happy 101% here! If you can't be happy here, then there is very little hope for you in the future. Everything here is supporting us to be happy; if still not happy, then you cannot blend this atmosphere, you have to blend your own monkey mind. Because the mind is not able to remain in the present moment, see and enjoy and rejoice - your body is in such a wonderful place in the present, so holy Rinpoche in the presence of sangha members, in the presence of wonderful dharma friends from around the world and in the presence of this holiest of holy stupas, Borobudur. Because your body is here, mind is clearly wandering here and there, the mind is still jumping like a monkey from past to future, from future to past. Therefore may I humbly request everybody to be in the present moment here, while you are here. It's a real opportunity dear brothers and sisters; it's a real opportunity in life to have this kind of pilgrimage to such a nice place under the blessings and guidance of Rinpoche-ji, so don't miss this opportunity. Sometimes because we are thinking too much, we have become specialised in thinking too much and thinking belongs to the past and future; thinking doesn't belong to the present moment and truth is in the present moment, happiness is in the present moment, peace is in the present moment, smile is in the present moment so, be in the present moment and take the maximum benefit of this real opportunity, the real pilgrimage of the rarest of rarities. Then you will go back to your respective places, different than you came. You go back with a lot of joy and happiness. This is the purpose of coming together here; first of all to come closer to ourself, feel our body-mind, relax the body-mind, experience and enjoy the blessings, the peace, the happiness of this atmosphere in the presence of Rinpoche. At the same time, then share or pray, pray and share. Have experience of that joy, that happiness, that smile with all fellow human beings around the world; we are all connected to everybody, a big family, a noble family. So today the whole world makes peace, they have everything, they have computers, they have technology, they have everything nice, but peace has gone, peace has become pieces. So we are here to first, experience the peace and happiness and then, pray and share with others. All of us carry a tremendous power, each and every human being has this unbelievable, limitless power but this power is either unused or misused - not

used properly. This is the right location, this is the right place, this is the Rinpoche, our guide, our delight, our light, yes? You must feel very fortunate, very happy to have the association to have such a great master. Rinpoche is very physically present, is radiating peace-happiness. When you come closer to Rinpoche, you feel that peace. Peace does not come much from talking. Talking comes from the head, peace comes from the heart. Rinpoche is the embodiment of peace, happiness, harmony, friendship. You know, I was sharing last time, I want to repeat - the good things I want to repeat. Bad things, no. Good things we must repeat, repeat and repeat, until we achieve our ultimate goal; enlightenment.

So I was born and brought up in remote village in Ladakh in the Himalayas, very similar to Tibet. But somehow I was fortunate to come out from this small Himalayan village and to travel around the world. To meet many masters from the different buddhist traditions, also from the non-buddhist traditions. By my meeting with Rinpoche when I saw him, was something very special, something wonderful. Often when I meet a very famous spiritual master, I have had the experience of meeting a soldier, a military general - because I served in India as a soldier, so when I go to a general, I salute and kind of look nice, but inside big tension, big worry, you know. Usually I have this feeling when I see the big rinpoches, big spiritual masters - they are also like military generals. But when I met Rinpoche it was totally different. Wow, last time we met Rinpoche in Brazil, the very first meeting Rinpoche laughed, his compassion and friendship was so wonderful, Rinpoche was talking to me, holding my hand and it was as if we had known each other and I had been his disciple a long time and lost our way in the jungle for some time, meeting again - this is the feeling I had, you know - that's why I wanted to come as often as possible to Italy, to Borobudur but I have not so much good karma; couldn't come every year to Italy, couldn't come here every year, but I also have some good karma, every two or three years I am able to come and have this wonderful experience here, peace, happiness, friendship and to meet so many people and renew our friendship. So it is truly wonderful, what do you call it in Sanskrit - sat sang. Though we come from many different parts of the world, different countries, but here we are all living together, praying together, meditating together, eating together and sharing our peace, happiness, joy with each other. Therefore, it is a rare opportunity I feel, I wish you all the best. When you go back - you left everything, long prayers and all of us have gone through a lot of difficulties, a lot of problems, we have some problems, everybody, until you are enlightened. I don't know how many of you are enlightened; before enlightenment, some problems - part of life. So all of us have gone through some problems, difficulties, this and that and in a place like this, at least while you are here we can forget the problem. Remember we have problems, we have suffering, but these problems, these sufferings, these difficulties are not always, not every day, not all the time, because we think too much and though the problems come in our life once in a while. But we think too much about the problems we experience several days before, several weeks before, months, even years - gone. When we go back to the past and think about the problem in the present moment and destroy the present moment. So, if you know the art of living, if you live mindfully in the present moment - no problems! Present moment, no problems! Present moment is a wonderful moment. Present moment is a moment of no problem. So long as you are here, never utter problems; there are no problems. As long as you are here, you will smile continuously from morning to evening. Subtle daily love, compassion, continue the day with smiling; continue the day with love and compassion. End the day with a smile and love and compassion. Then you are on pilgrimage, then really know the art of living. Otherwise your body is here and your mind is there, you will miss this wonderful opportunity; correct? One more thing: when you go back to your respective places, you will find many excuses, not to smile, not to be happy - I want to be happy but... (sometimes maybe), but my husband, or my wife, my neighbour, my boss, but, but, but. But here no 'but'. Please drop the but at the gate of the Panarama hotel. No 'but' here, everybody gets the same food, everybody has a nice place, you can't think of a nicer place than this. If you know the art of living in the present moment, you are really close to heaven. This place is like a piece of heaven on earth; so wonderful. Heaven and hell I don't believe are like geographical objects, like heaven is up in the sky, hell is down underneath. I don't believe that; heaven and hell is the state of your mind. When your



mind is free from all this illusion, delusion, hallucination, the past and the future; when your mind is tuned to the present moment - see the flowers, see the Stupa, see the good friends around, live with the dharma, live with the master - you are in heaven! Correct or not? So I want you to experience heaven, hear and now, don't wait for heavenly life to come after death, somewhere else. We believe in rebirth, we believe in heaven, but very few people have come back [to talk about it] nobody knows. But here, no need to believe, so wonderful isn't it? So wonderful, look at this place, look at Rinpoche, look at this small bodhisattva here, look at the Venerable and look here at the flowers outside, look at the painting, look at Borobudur. What you need now? You are in heaven. You are already experiencing divine highs here and there. So you are blessed, you are very fortunate people, blessed with human life, blessed with good body/mind, blessed with intelligence and blessed with all the basic necessities. Finally, you are blessed with opportunity to travel to such a holy place, to join such a nice ritual, pilgrimage - Lama teachings program, under the guidance of such a wonderful loving Rinpoche; what more do you want? No complaints; no heaven somewhere - hell; experience heavenly life here and now, make this very art, heaven. What, you are a little bit suspicious? Never heard like this; how possible? Again this can be a 'problem', start thinking that way, then not possible. You start thinking 'not possible'; stop thinking, lips smile. What is divine quality? 'Smile' is divine quality. What is divinity? Love is, compassion is, wisdom, present moment. When you live below ego, without thinking, without 'I', like the small child, like the flower, no ego, simply you are there smiling, you are almost 99% devas! Isn't it? So don't miss this, you'll get a wonderful opportunity, but too much thinking, this and that, we miss it. So doesn't matter you missing the path, but don't miss this again. When you go back, all your lives will be like bodhisattvas or 'muni', no one should go back without that space; minimum. Our conditions are there, all the conditions are there, you have no excuse, right? 'Am I putting some pressure?', "No I don't want to do all this..." If you said 'no', so no. 'I don't want to tell the that sort of thing, I don't want to be happy' then what can we do? But if you want to be happy, you want to attend the spiritual assembly, who is preventing you, no one is preventing you. Even the non-buddhist believers, the staff, I believe, they are not buddhist believers, but they are so friendly, so friendly, because of Rinpoche's blessing. We have a special experience here; the muslims round here are really wonderful people in Indonesia, very friendly, we experienced this right from the airport and here also. They are also supporting - you can do buddhist puja, fire puja, prayers late, Buddha statue, like this; no objection, very happy. Everybody supporting, so if you want to be happy, nobody preventing. Also if you want to be unhappy nobody is preventing. So it's better to chose happiness. Be happy, smile - smile is a divine gift for human beings, only human beings can smile, isn't it? Have you seen any buffaloes or monkeys sometimes, maybe. They cannot smile, human beings can smile. And smiling is such a wonderful gift, if you learn to smile from the heart, do you know you can save a lot of time and money going to pharmaceutical shops, cosmetics shops; you can stop and give the money to charity, to some poor people. The real beauty will come from the smile, smile from the heart. If you don't know how to smile from the heart, then you go and spend lots of time and money in beauty parlours, cosmetic shops. When I went to Germany, my friends took me to a big, big shopping centre and they said that this is only cosmetics - to make your face beautiful. And why you go there? Why you make your face beautiful? To make beautiful, so that people see you as beautiful. But this is a wrong conception; the real beauty will come from the pure heart. Real beauty will come from the clean heart, real beauty will come from the heart full of love, compassion. So we all have to learn to smile from the pure heart, then stop going to pharmaceutical shops. Say goodbye to their doctors. We say one apple a day, keeps the doctors away. But I want to say, 'continue smiling keeps the doctors away continuously' so if there are some doctors, don't know if you are claiming secretly, people don't listen this, they don't listen, so therefore you will have no problem. In spite of our repeated warning, some people will manage not to smile, they will come to your clinic.

So it is a great pleasure for me to travel with you, the next few days. Ever since I visited this place the first time, ever since I met Rinpoche, I always think of you, physically we live far from each other, but spiritually in the heart we remain, always coming here often to remember you all. So the next



few days, we are going to wake up, early morning, 5 o'clock, we are going to walk around the Stupa, we are going to do pujas together; we are going to do meditation together; we are going to listen to dharma talks from Rinpoche; we are going live a different life, a life full of love, full of compassion, full of peace, full of smiling...! Real smiling, not artificial - you can start with artificial doesn't matter but end up with the real smiling.

So I have been very busy, you know I mentioned to Rinpoche earlier, India is the birthplace of buddhism; this great religion, buddhism was born in India flourished in India and spread from India to all directions, but slowly the motherland the birthplace of buddhism, declined and disappeared. Today, the good thing is that millions of people are coming back to buddhism. Unfortunately in Indian society, people are divided into caste systems in the Hindu religion. The largest portion of the Indian population belongs to the lowest caste - how human beings can utter such words such as 'untouchable community' I don't know. 'Untouchable' you understand this? Ah, you know touching? 'Untouchable' means don't touch, that person is suffering from a horrible disease, infectious disease, if you touch, you will be infected too. This is the 'untouchable', very strange. You can touch a dog, you can touch a cat, people live together with dogs, cats, eat together, same table, but other human beings, cannot touch; they are not allowed to enter the temple, not allowed to go to school, not allowed to take water from the same tap. If an untouchable person is walking along the main road where the high caste people live, he must carry a broom behind him, his footprint should be erased as he moves and his shadow should never fall on a high caste bhramin. It's terrible; it still exists. Now these people under the leadership of the great leader, Dr Ambedkar - he had the good luck to go to England and study. He studied the law, came back at the same time that Ghandi-ji started this freedom move and Ghandi-ji managed to get freedom and he became the first law minister. He is known as the father of the Indian constitution. So he became a buddhist in 1956 with half a million people, at that time. Since then, thousands and thousands - just two years back, 100,000 people became buddhist and I was heading that, under my guidance, in a place called Gujarat. [applause]. Thank you very much - there is a small booklet



with pictures of it. I went there actually to lead the ceremony, but when I saw all the devotion and enthusiasm - they took refuge in the Buddha, Dharma and Sangha, they took the Five Precepts and declared themselves Buddhist. After declaring themselves buddhist, they don't know now what to do, there was no one to guide them further, no temple, no monks; I felt so sad. Though I was already heavily burdened with so many projects in Lhadak, I really couldn't refuse their requests to help them, to guide them further. When they took refuge with so much devotion and faith. So I'm trying to establish a centre for them, bhiku masters for them at some schools and others, dharma activity centres in Lhakpoor or Gujarat. So we're very busy.

So once again, I express my heartfelt gratitude to Rinpoche, Cosy and Isthar and others and I see many friends from Singapore, Malaysia, Holland, Germany, Brazil - I want to go and stay in Brazil! I told Rinpoche I want to go and stay because I have a beautiful place, you must come to Lhadak, I somehow created this beautiful place in Lhadak. It's 250 acres of land, we have separate hostels for girls, boys, college home, hostage for blind children, a charitable hospital, nunnery, monastery, meditation centre, guest house, so many things. Especially the meditation centre is so beautiful, so many people, European people started coming there for the meditation. Wonderful place for others, not for me! I have a big problem, headache, organising, management, all this no? So I have to find peace for myself, I have to go very far from Asia, the other side of the world. When I went to Brazil and I know Rinpoche and Lama Michel and Lama Michel's father and others, I thought, Brazil is a good place - very far. [applause] My people cannot come to Brazil easily, find me, so I will have peace there. Really looking forward and coming to spend time in Brazil. I like the Brazil people, Brazilian, Italian people are very nice, little bit like India - Indian people more smiling; I like the smiling people, simple people yes? Sometimes we are too much time conscious, like machines? But Italian people, Brazil people, little bit more flexible, more friendly. So I love the Italian people and Brazil people but like it doesn't mean I hate others, but certainly the Italian and Brazil will get a few more marks. So happy to see so many wonderful secrets of truth and lovers of peace; I wish you all the best, wonderful, with this, if you have some questions, welcome.





Gabriel Junqueira S. Elias, Brazil

Borobudur - NgalSo Sustainable Village, Brazil

On behalf of my family and the participants of this project I would like to express all our love and respect for our Venerable Lama Gangchen Rinpoche, Lama Michel Rinpoche and Lama Caroline for this opportunity.

This is a short explanation to illustrate what has been done in Brazil about the Borobudur Project - The Bhumi Samvara World Peace Mandala.



Bhumi Samvara is the Sanskrit name for Borobudur and NgalSo Sustainable Village is the name idea for the project.

How did it all begin?

It began with the idea of Lama Gangchen, to build somewhere, a stupa similar to the Borobudur mandala of Indonesia. After the first visit of Marcus (my father) to Borobudur, together with Lama Gangchen Rinpoche, they found it possible to make it in Brazil. Before that, maybe 12 years ago, the concept and construction idea had already started through the first meeting of Lama Caroline and Rosangela Pinto in Buzios, Rio de Janeiro - Brazil, on the occasion of Lama Caroline's first visit to the Buzios Dharma Center.

The State of Minas Gerais and the city called Cruzilia were chosen for the project. The city and the farm are located in a place called the Royal Road, as the roads around that area were used by slaves for more than 300 years to take the gold from there to the seaports around Brazil and to be transported to Portugal during the 16th, 17th and 18th centuries. As Rinpoche is always talking about the history of the place, here is a short explanation:

During the Portuguese colonization, the state of Minas Gerais was the most important place for gold extraction in Brazil, where tons and tons of gold were taken out from this land. Rinpoche says that: "now we have the opportunity to bring back the richness of this place. No beauty can be more appropriate, than this Borobudur to heal the land that was before spoiled over many, many years".

The beginning.

In June 2011, Lama Gangchen, together with several monks performed the land conservation ceremony where the construction of the world peace mandala was to begin. Many auspicious signs occurred at this time as the 'breaking the earth ritual' was performed, a special ritual done to make peace with the "Naga Queen", the warden of the environment. At that time, a lunar eclipse appeared on the same day that we finished the "Lam Rim Rabne Chenmo Ceremony".

So the ritual began at sunset and at the exact time the full moon emerged from the eclipse. According to Hindu-Tibetan astrology, an eclipse is a 100,000 times more powerful day for auspicious ceremonies, and the fact that: "what is manifested on the ground and simultaneously in the sky mirrors perfect harmony"!

Equally in synchrony with the Kalachakra Tantra the central idea of: "just as it is above, so too it is below".

Besides you can see the full moon outside the window - exactly when the construction of the central channel was finished - and Rinpoche with the iPad of Lama Caroline, with an app that shows the correct co-ordinates in real time for the location of the full moon and the eclipse, together with the Snake Constellation at the same time and location they were.

Project details

The bases of the construction are 62 X 62 square meters, made with the local soil, and there are: a central channel built with Buddha's relics, sacred texts, stupas, images and 23 tons of semi-precious stones inside through a 9 metres channel. The total construction is more or less half the size of the original Borobudur stupa mandala in Indonesia.

Currently, the work runs to define and specify the fine details of the construction to allow special licensed companies to begin the process of sizing and costing the full project that will be finished in concrete and stone statues. This process is long and the most important part before the actual construction.

Many people are involved in the project but there is mainly a team that has been working hard since 2 years; they are: Daniel Calmanowitz - president of the Dharma Center in Sao Paulo, Beatriz Pacetta - architect who developed all architectural plans, Rosangela Pinto - who designed the construction project, Sergio Barboza - electrical engineer and responsible for all details of the construction, Cynthia Carvalho - responsible for all legal matters and me!

Besides the constructive part there are all the budhas, panels and statues that will be part of the Mandala. The main numbers are: 250 bell stupas, 40 top stupas, 104 lotuses, 126 great mothers panels, 104 singles panels and 64 Vairochana panels, making the total of 127 tons of stone in 17 containers that are being shipped from Indonesia to Brazil.

Ngal-So "Sustainable Village"

Since the beginning of this project, Lama Gangchen has spoken about when completed, that people could live in this place and build a community based on the values that we follow through the spiritual path of Dharma. Some of these values can be the spiritual teachings, peaceful way of life, healthy food, contact with a pure environment, a correct relationship with money, love and compassion with others and so on. Rinpoche's view goes further when he told us last January in Brazil:

"This is a monument that would allow the visitor a guided tour of the wisdom mandala, through the NgalSo Tantric Self-Healing Practice".

Living in a place like that would create a unique opportunity to experience a real life based on the sacred teachings of the Self-Healing Practice. At this level the experience with the practice in our path to enlightenment would be more than a daily practice, but a life in its totality and in all of its aspects. It is not obvious to be here right now, receiving the nectars and blessings from the Lamas and from this sacred place that is the Borobudur Mandala of Indonesia, having access to the Buddhist most secret teachings, from masters such as Lama Gangchen Rinpoche and so on. As we call ourselves and this spiritual community: Sangha - there are no limits as to how we can help each other. We are connected by what we have as most sacred and deep inside: the inner search for liberation and the feeling of dharma.

Through these inner elements that we have in common I would like to summon the strength of this Sangha to plant together the seeds of the Tantric Self-Healing in the Borobudur Brazil project, for the benefit of all sentient beings.

"Everybody is welcome, thank you!"











Lama Gangchen

Making our lives meaningful

All of us when we come here, we all come here with expectation, with some hope. And the expectation that we have when we come to Borobudur is not related to going to a nice hotel or nice food or this or that. That is not the kind of thing we come to seek here. That is not the kind of expectation that we have, we have other types of expectation. So we need to understand this also.

We are seeing also the beautiful projects of Venerable Sanghasena and then, where he is investing all the funds that he has and many beautiful things for helping many people. Basically you know, we all come here and it is not something easy for everyone to be here, the time that we need to dedicate, the money that it costs and so on. So what is the main expectation that we have, what is the main objective actually?

In Tibetan we say: chi ni yure.

This means: chi means 'next', ni means 'both', 'yure' means to have - to have both, this and next. Which means to have both, this and next life. To lead one's life that is both meaningful at the present moment and in the far future, which means to have a life that is not just for the very present moment, but is something that has a long-term meaning, for both this and next lives.

In order for us to have a meaningful life, sure this means we need to put effort in what is positive and as we come here and we go everyday to the Stupa, it is not so obvious actually, the fact that we are here, a lot of us have made great effort in order to be here and when we are also here, for example, the fact that we wake up early in the morning. The morning light is not easy to give up the morning sleep. It is something to which we are all very attached. So this is really to renounce the morning sleep; this is a good renunciation. So to give up the morning sleep - so this really shows that we value it when Rinpoche was saying 'Okay we go at 6 o'clock' then people say, 'No, no we go at 5 o'clock', this really shows there is the intention. It is the 'taste' that we find in the practice, going early in the morning to the Stupa, so wherever there are the causes, whenever we put the energy, this means also we get the results, so there is hope. So he is really saying that we are putting our energy and investing in a very good direction. The fact that we give up our early morning sleep, is something that the buddhas, the bodhisattvas, the holy beings - when they look to us, they are happy. They say, 'Oh they are putting some effort...'

When we go in the morning to the Stupa, we go early morning and we come back and the time that we stay, maybe around a hundred and two hundred people we go in the morning, but then actually during all the rest of the day, there are thousands of people visiting Borobudur and they are not there because they are buddhist, there are people there, all types and religions. Nowadays most of the people that go to Borobudur are muslim and the point is that since the time when it was originally made a stupa, there were people from different religions coming here to pray; people here that were buddhist, people that were hindu in different ways. Even nowadays there are other different types of temples and churches around and different people come here to pray also. The point is that, the people that come here independently of what is their religion, most of the people that are coming, very few people are coming here actually to pray or to meditate. Most people come here as tourists, but all of them have a good feeling, all of them receive some benefit; they are touched somehow by coming here to Borobudur. This is something that is a special feeling that all of them have also, so this means it is the way of Borobudur, of working for the benefit of others, like finally those that are mostly being benefited are those that are not specifically buddhist - that are all other types of people that come here. So in a way, it is actually very special the fact that today Borobudur is like an open monument for people to come as tourists, because this opens to so many people to come and receive the benefit also.

So as we come here, to Borobudur, actually the first one who started the work of the reconstruction of Borobudur in the beginning of the latest reconstruction that was made was by professor Lokesh Chandra, our friend who was here some years ago with us. Professor Lokesh Chandra was the one who, after coming here, felt the importance of Borobudur and following an important conference in America, he was the one who organised everything in order to make a request to UNESCO - in order to get UNESCO to take care of the rebuilding. So professor Lokesh Chandra did that many years ago, and we are very grateful to him. He came here with us also one time, but the feeling was that we are always united with a very strong connection.

I started coming to Borobudur already 27 years ago and it was at that time together with Mariette and Mr. Kok from Malaysia. At that time we would go every year to Malaysia for one Medicine Buddha Ceremony - it was a big ceremony that was made in Kuala Lumpur, thousands of people coming for teachings and blessings, like people coming and making donations of blood and many things, it was a very nice ceremony which lasted for many years, every year it was done. Then after it stopped being done there we did many other Medicine Buddha ceremonies and practices around the world. But since that time, more than 27 years, we have been coming here all the time, together with many people for practising and the connection with Borobudur has always been so strong. Also because of this special feeling that we have for Borobudur we brought also so many statues of Borobudur all around the world.



So we have them as far as Brazil and many different places in Brazil we have the statues coming from Borobudur - in the mountains, at the sea side, near the city, in different places. Then we have them in Italy, in many other different places - in Spain, even in Tibet - when the statues, which are the Five Dhyani Buddhas and then the big Chenrezig and one mandala of Borobudur - we brought all of this to Tibet. They were sent from Indonesia by ship to go there and nobody had any idea where it was, it took 6 months - for 6 months there was this container full of statues, which got lost somehow. Then we went to Tibet and the day we arrived in Lhasa, the statues arrived in Lhasa. They left by truck from Shanghai to Lhasa and they reached there the same day. When the news came they had arrived, we could not believe it. So we went exactly to the place to look there and found there were the statues that had just arrived the same day and then we took together the statues and went with them to Gangchen monastery.

So many times things happen in very auspicious ways in a sense and we have really put a lot of energy, a lot of effort with this connection that we have here with Borobudur, which is really a very, very special place. Even when [astronaut] Armstrong went into space, the story goes that he commented that they saw one point of light on the earth (it was the 20th of July 1969); it was one part of the world where a special light was shining. So when he returned to earth he went to check where was this shining light and it was in Asia and finally was in Indonesia and when they were checking the precise position, it was coming from Borobudur. So there is a special connection with this place. When we come here we come with a special expectation, which means we have hopes, we have wishes, we have objectives that we put for ourselves, which are not the expectations



of material things of having a nice vacation, fancy place and whatever, that is not the objective that we come with; we come with other types of objectives. So we really need to put our effort in this expectation, in these objectives that we have, which are deeper objectives and during these days that we are here, which means we really concentrate ourselves well as we are doing and do not give too much space for our whatever difficulties that may appear, related to food or room or whatever other difficulty there may be; we should not give importance to this, rather we should put our energy in the main objective of why we have come here.

From the organizational level, a week before we arrived more or less - Isthara and Gabriella already were here preparing things for us to come, getting different permissions from local authorities and so on, and because they also saw that we had done some preparation beforehand, actually all, even the local people and the authorities, they are very kind to us; even for example, normally whenever anyone visits the temple, Borobudur people have to pay 250,000 rupees, so every time we go we would have to pay that - every morning; but instead they say that, for lama group, 'okay lama group you pay once', then if you stay here one month or ten days, it does not matter, you do not need to buy every day. So please do not forget that you need to buy the ticket at least once.

Normally for those staying inside Manohara, the price of the room includes the entrance ticket. So who lives outside the Manohara, needs to buy the ticket, so that is what the meaning of 'inside'



and 'outside' means basically. So whoever is not staying in Manohara, needs to buy at least one time only the entrance ticket. Then even these people from the hotel and local management of Borobudur they are very kind to us, they respect us and they are kind in many different ways. For example, in the year 2000, on New Years Eve from 1999-2000, we were here and there were many, many people who wanted most different types of things in Borobudur- there were famous singers, wanting to sing on top of Borobudur, opening champagne at midnight or whenever. There were many different types of things - people wanting to do meditations and prayers and so on. We also had a short program which we proposed for approval to the Government: they were saying 'yes', 'no' like this and finally they accepted and approved our program there, where we offered 100,000 candles that day. So always people here have been very kind to all of us.

Anyhow mainly we come here with special motivation, so it is very important for us to put the right energy in order to fulfill this motivation, to make this and the next life also positive.

It is very important that most of the things that we do during this life, in the day just finish within themselves in the sense that normally we do not do things that take the benefits of it in the long term together with us. So it is important that the things that we do here, they should be a long term investment for this life and for the next life, also not something that is just ending up in what we are doing here. For that we really need to dedicate every positive action we do here, and also we need to remember all our friends who are not exactly here.

We need to also remember, there are our friends who are in Italy, in Milano and Albagnano and in Spain - in Almeria and Brazil and everywhere else, all friends that would like to be here and are not here also, it is important to remember them in our prayers, to dedicate for them also. And also the project you saw here before first Sanghasena and then Minas in Brazil. There are many people, so much work behind that, so many people dedicating and so much energy - many of these people are here for example, the project in Brazil has different lawyers working who are also present here and to whom we also need to dedicate our prayers and people really putting a lot of effort and dedicating energy in order to make all this happen. The reason behind that is really to do something meaningful in one's life, to have a mission; we have a mission together, the mission is to make our own life meaningful by helping others and by making our own life meaningful to that also. And we have done so many things together.

For example in Tibet, we have revealed that many monasteries have helped many, many people in Tibet. From all the things we have already done, there is still much more to be done. Even some years ago, while here in Borobudur, I requested to retire, basically saying:

'Now I go in pension, (I retire) my working job time finished' and it was quite a tense moment!

I think many who are here today were here at that time. Then one day Rinpoche suddenly said 'OK I asked for a pension, but it was not given' so then continued to work a few more, then, since that Rinpoche made a commitment always to come back to Borobudur and so on. At that time also came the idea to make Borobudur in Minas in Brazil with Marcus and so on, so all of this is like coming together and really so many things, so all of this is very positive, so it is important for us to make our dedications to make our prayers.

We come here each year with so many people that we fill up all the hotels that are around. For example, a friend of ours wanted to stay here but there was no place in the hotels nearby here so finally he ended up in Aman Giwo (\$1000 a night, he is Brazilian!) the most expensive hotel around here, but the point is that we offer a lot of faith and energy into being here together and this is something extremely beautiful and positive.

Just one more thing, the work that Venerable Sanghasena is doing is very important work, so we need to help him, especially the request to Isthar and Cosy, that we will help him in order to have recognitions as an NGO within the UN."

By the power of the truth... We will go to Lhadak - not now - we go together after some time, okay?!"(Please).







Dr Rogier Hoenders, The Netherlands

Ecocide and the illusion of separateness

"I am very happy to be here, together with you, it is now the 10th time Elkana and myself are here in Borobudur. I would really like to thank Lama Gangchen Rinpoche and all our teachers, to bring us here, because for me it is such a joy to spend time together in this way. I think we should also thank people who are working behind the scenes, like Isthara, who is taking a picture now and Cosy and Gabriella and everyone who is doing this work. I would especially like to give a compliment to Isthara for making such beautiful books; she has been making them for many years - the Link books. Also thanks to Mr Chan who has been sponsoring it every time.

Last year I spoke about doing scientific research on the effectiveness of Self-Healing. For me there is no question that it is effective, but maybe for the outer world there is. So we are working on this and if you want to learn more, in the green big Links book there is some information. Today I will speak about a different subject, because Isthara asked me to speak about the theme of this conference, which is about *Mother Earth*. We have the responsibility to take care of her. So I looked in my own profession at what is the relationship for a psychiatrist with Mother Earth. I came to the field of Eco-psychology, which is quite new and I'd like to share some thoughts about that with you. For all of us, I think it's so obvious that we need a healthy environment to be healthy and happy. But at the same time we are all part of an economy and a community that is using all the resources of the world and turning them into pollutants. We have gone so far that now we are risking to kill mother Earth, our own home, actually. In my profession we speak a lot about killing oneself (suicide) and I think that when we are as humans all together, almost killing the world, we could call that Ecocide. That is why I chose this title, 'Ecocide' - and the illusion of separateness. I will explain this later. First I have to acknowledge that this title is not from me, this is actually from Steve Goldfinger, who is a friend of ours and who came with us to Tibet, he worked for the Global Footprint organisation, which measures how strong influence countries and organisations have on the regenerative power of the earth; in other words, how many pollutants we put into the earth. He gave a speech at our conference integrative psychiatry in 2008 and I borrowed his title for this opportunity.

"The first question that comes to mind is, why do we do this? Why do we commit ecocide? Why do we kill our own home, who has an idea? (Audience responding: Ignorance, greed, ego, selfishness!). Oh this goes very fast! Good suggestions. I thought about an instinctual wish to gain profit. Especially on the short term, no thinking about long-term consequences or denial of the consequences. I remember some years ago, a colleague of mine who is also a psychiatrist, he said to me 'Ah this environmental movement, you know, we are so arrogant to think as humans we would have an influence on the earth. It is like grotesque thinking that we have an influence on the earth'. I was stunned to hear this. These kinds of ideas are also there, so I think we have to remember this danger of destroying our home. Maybe the most important factor is the second part of my title, which is the illusion of separateness. If you really feel that the earth is connected to yourself, you would not want to destroy it because then you are destroying something of yourself. Because we are so disconnected, we feel like we are here and the earth is there, separated. We can use it but it does not relate to us, this is why we exploit it and kill it. This is how this title came about. Killing our earth - ecocide because of the illusion of separateness; we have the illusion that we are not part of it, that we are not inter-related. This is why we think it is okay to destroy it.

So my job is about crazy people and I think this is crazy. I can say this because I am a shrink, so I can say these things. Killing the elephants, destroying the rainforest, if you really think about it, it is completely crazy. There is one book, maybe you heard of it, it is called the The Diagnostic and

Statistical Manual of Mental Disorders (DSM) [was 4, now 5] containing all psychiatric diagnoses, they are listed. Ecocide is not inside the book, I think we forgot about this when we made this book. There is one subject that is very prevalent in this book, one of the major reasons of psychiatric problems. Who knows this subject? One of the reasons why we get sick, one of our problems, where we always think about - maybe men more than women - (audience responding: 'sex'). Yes, thank you! There are 17 dysfunctions in sexual functioning, 9 paraphilias, 3 gender disorders and 1 respiratory, so many, more than 25. To give you some idea, sexual aversion disorder, hyperactive sexual desire disorder, can be male or female, general identity disorder, transient stress related cross-dressing behaviour, etc.

So somehow we have this almost enthusiasm in psychiatry to document sexual craziness, but we forgot about the environment. Well to be very precise, there is one category there that is close to environmental craziness, who knows what it is? It is called Seasonal Affective Disorder - it is a little bit related to the environment - it is also called winter depression, maybe you know that mostly people who live in the high countries like Alaska, 10% has depression in winter because there is not enough sun light, one of the reasons, there might be more, but this is one of them. Also in psychiatry we have a custom to look at relationships as one of the causes for health or disease: relationships in marriage and family, work, the environment and community etc., but there is no reference to our relationship to the environment, this is missing again in our thought. Freud, who was one of the fathers of psychiatry, he was often quoted as saying 'Nature is eternally remote, she destroys us, coldly, cruelty, relentlessly'. This idea he expressed is still in our thinking in a way, that nature is dangerous and we have to dominate it and we have to use it to our advantage.

Happily, this is now changing, that I think is the good part because now, therapists are finding new ways to apply an ancient insight: that nature can be healing. This field is called eco psychology. People that work in this field really hope there will be the third revolution for mankind, after the agricultural revolution, when we were farmers and took care of the land, then the industrial revolution, 200 years ago, now we all hope we will have an ecological revolution to rethink our lives and take care of the Earth. I think also, global warming and all the information about this in the media is related to this. The question is, why we as psychologists and psychiatrists – why did we not think to use this before, as it is so obvious? Nature heals, it is there, it is free - very simple, easy way to improve health and mental health. Now sometimes people have really some kind of sadness inside to hear about how we destroy the environment. I remember Lama Michel was telling a story about this huge dam in Brazil which broke down and where all the toxic mud and water flushed through preserved land, actually it killed the river, it killed the place where turtles are breeding. For many people this is painful, we feel this somehow deep inside. I remember that Rinpoche once explained that when you live a life that is not in line, which is counterproductive with the deeper longing of your soul, of your deeper mind, you get problems. I think if we don't acknowledge that we have to take care of the earth, then we get this problem; we feel the sadness, when we hear news that we are destroying it.

"If you start now as a psychologist or a psychiatrist you open a practice; what does it mean? You go to a big building made of concrete and you open an office, with artificial light and then you have a fixed amount of time with people, 45 minutes with each patient in your office. People drive there with a car on cement. So it is so far away from resonance with the environment and if you think about it, – I am just quoting what Rinpoche is saying ----- sometimes we have to look back to the ancient ways. Even if you look at psychiatry, it is very much based on Freud's work, about free association. This was derived from hypnosis. Hypnosis was derived from mesmerism and mesmerism was derived from shamanism. Shamanism dates back 10,000 years; Western mental health care only 150 years. So maybe we have to look back – we do not have to go back in time, we can still keep what we have, acknowledge it this time but learn from what we have lost. Another example, modern drugs: 60% of modern drugs medication is derived from plants. We have forgotten our 'green' background, we think only in a chemical ways now. And, even more important, if you really think about it, eco-psychology can help us to redefine what 'mental health' is. Can you have a sane mind when you are



destroying everything around you? I do not think so. So eco-psychology can extend our notion, our definition of what is mental health and what is mind, mental function. So again, one small example from the Bible of Psychiatry (DSM 4), we have 'separation anxiety disorder' maybe you heard about it, similar to homesickness. People who have this, they feel bad when they are separated from their home or from their family or their mother. Maybe we nowadays have separation anxiety associated with our separation from nature as a reason for not feeling well? Elkana and myself, we really like to watch the movie Avatar that we bought many years ago, who has seen this movie? Some of you, maybe not all: there is one part in it where the main character is learning from the old ways and the young lady who is teaching him, shows him how to relate to nature and how to be sensitive again to what nature is about and then he gets an instruction: "you have to learn to see the world through her eyes". This is pointing to feminine wisdom I think in this sense. And then at the end of the movie, the humans are sent back to their dying world. This is the end of the movie, it is also prophetic in a way; we have to really rethink what we are doing.

"So how does this relate to everyday psychiatric practice? I want to share with you three examples. The first of them happened last Autumn, when Elkana and myself were leading a group of 20 family doctors, without any peculiar interest in alternative medicine, just conventional family doctors, who subscribed for a 5 day medical training in Italy. Actually, it was quite close to Albagnano, in Monte Rosa, about 2 hours drive and there, high in the mountains we did a 5 day course with them. A friend of ours had been living there for many years, he speaks fluent Italian (we are a little bit learning still) and he has a lot of contact with the local people there. He is doing shamanistic retreats with many people, but he is also a family doctor. So he made all the organisation and Elkana and myself, we wrote the scientific program. We got the approval, which is unusual, from the medical authorities to give the points, medical education points for this 5-day program.

Then people came and so the first night I asked them why they had come? And they said, because they liked the program, this and that, but then we knew, we could see on the Internet that many people had already subscribed before we published the program, so they subscribed only based on what was on the website – there were beautiful photos of the environment. So people had this longing to be there and did not care about the content/program. Then we explained to them that the program was about spirituality and about healthy life-style but they had this longing to be there, they did not care about the program. So when we explained to them that the program was about

spirituality and lifestyle, some of them were a little bit uneasy being there and we had to deal with that. So the next day, people had to take their rucksacks and we went for two hours, climbing on the mountain – there was no road, people had to climb. Then we got on the high plain, where there is a beautiful place, a grassland, it's called Otro and there are houses of the local people which were built in the 16th and 17th Century. They used it to stay away from Rome and not to have pay taxes – they hid there and now still there are the old ways used there, like have their own ovens, they bake pizza and bread and have cattle there and everything beautiful, very beautiful. So we reached there and many people were emotional. For instance one lady, she lost her brother at age 30 years, because of climbing in the mountains. It was the mountain next to the mountain we were on and she had been avoiding this for five years and now she came to this five day retreat and she remembered. She was crying and others were comforting her, sharing their own stories about loss and grief, it was very beautiful. So every day, 4 or 5 hours of medical talks and then we went out into nature – walking up to everlasting snow and we looked at all the mountains, we encountered wild animals, it was so beautiful. Then on the last night, first we were a little bit tense, because we had this idea we wanted to really connect with people, so we asked them to talk about their own religion and spirituality. We borrowed a method from the Native American Indians, which is called the talking stick, maybe somebody knows this? Doctors and scientists are so used to having opinions and to give other arguments and to react with each other. However, when you use a talking stick, one person speaks, all the others are silent. Only when the stick is given back to the group, then somebody else can take the stick and tell his own story – not responding on the first story, but tell your own story from deep within. This really helped and all were very touched. So in the end the last day – people were so enthusiastic, very high grades, all crying and saying together: “we are going to change health care”. It was very beautiful. One of the factors was the environment and so for us the next stage will be to bring these people to Albagnano, we would really like to do that. (Applause). So we reopened the registration to do it again in June and within a couple of days it was completely booked. We gave an extra option to come to Albagnano and already thirteen people said they would like to come. So they are coming with us to Albagnano.

Then I would like to share something with you which I do not usually do because of privacy, but I would like to share with you two cases of patients when the environment was so important an issue. I changed the details a little to protect their privacy, but the story is real:

“So as many of you know I work as a psychiatrist and director of a centre for integrative psychiatry where we use the best of both worlds, conventional psychiatry supplemented by meditation and yoga and breathing, food supplements, herbs, nutrition and exercise. This year we celebrate 10 years of existence and now we have 35 people working there with 500 patients. We often get the most severe, traumatised patients because they have been trying everything and they do not know what to do anymore, so they are referred to us. Some may have 20 - 30 years history of symptoms and did not get better. I just want to add, we are doing this, not because conventional psychiatry is bad; it works for some people and I also work with conventional psychiatry but I think it is a little bit too dependent on the rational mind and on using drugs; this is the main problem, so we need to expand to have other therapies as well and to include deeper emotions and other states of consciousness. I think if we could do this, we have really this new wisdom vehicle, as Rinpoche often says.

So let's call her Patricia, she was referred to me 9 years ago and I could see immediately see that she was extremely traumatised when she was young. She had to endure a persistent physical and sexual trauma from a very early age, 4 years old, until she was 18, a total of 14 years without anyone knowing. Not only her father, but also her brothers and others were involved in this. They lived in Australia. Because of that abuse she refused to eat. Mostly, for women, some coping mechanism, to do something, is to refuse to eat when they are abused. So she did this from a very early age but it meant that she got growth retardation, so she is only 1m 45cm because of anorexia nervosa and she weighs 35 kilos. I also learned when I met her that she had developed something that is called, dissociative identity disorder, formally known as multiple personality disorder. This is a very



controversial problem where people have so much split aspect to their personality that is almost as if they have different persons within their own body, with different names, different tone of voice, different handwriting – everything different. This lady was always trying to kill herself, because of all the trouble. So when she was young she was forced to a psychiatric hospital because she did not eat. Then they bound her in an isolation cell and put a tube inside her for forced feeding. She is very flexible in her body and also very smart, so she always found ways to trick them and she got out of the hospital, tricked all the nurses and then got out and walked through the woods alone, age 10, 12, 14 and feeling some relief there, some space, some peace of mind. At 18 years, she had more freedom, so she went with a humanitarian organisation to Africa where she volunteer work and there again, she was sexually abused by a group of soldiers. She said 'I was their toy'. She got so sick, that her weight dropped to 25 kilos and so more dead than alive she returned to Holland and finally recovered a little in the hospital. Then she went to join a religious group, who asked her to come and again she was abused, this time by the pastor. Raised in a Christian family she was so disillusioned about religion and all of these events that she just went out into the street and got lost, taking drugs and prostituting herself to get some money.

At age 43, finally she was rescued by one of my colleagues who started psychotherapy with her; he just took her in his office – this is quite uncommon to do this with people who are so severely traumatized and addicted to drugs, but he did, psychotherapy two hours a week for ten years. After that she developed some sense of identity and safeness and she managed to build some kind of a life, with some psychiatric aid nearby. Then this man was very old and he had to retire, so he referred her to me. I met her and she told me that she wanted to die, because of what she called movies inside of her head, always replaying what she had experienced in all these different places over all these years. She asked me to help her not to die. It was a bit difficult because her ego, her 'me' was split up into 16 different personalities. There was one of these that wanted me to help her but another one that wanted to kill herself. So it was difficult, almost like doing a group therapy session within one body. So you have to negotiate, quite interesting but also difficult. I learned that at night the destructive part of the personalities again seek trauma. This part of the personality wants to go out and enter dangerous environments and she finds herself dissociating and then getting awake again, naked or with blood or in very difficult places. So we started working together and then after a few months she said to me she had checked me out on the Internet – well patients do that nowadays, they check information about you; if you want it or not, it happens. She 'googled' me and then, she found out I had some kind of relationship with a Tibetan lama. So she said 'You are a Buddhist? If you are a Buddhist you believe in karma and if you believe in karma, then you think that I was a very bad person, doing all these things in my previous life in order to suffer this?' She looked and sounded angry but she was in essence afraid, not secure, because she did not know how I was looking at her. It was many years ago, early days for me in Buddhism, so I had difficulty to explain to her, but finally I explained to her that for me we are all the same and at this moment in this life, you have experienced terrible things but I have no guarantee that tomorrow or in my next life, I will not experience the same because I think as human beings we have all done terrible things in previous lives and we have sometimes to suffer things. I said, 'I do not think you are guilty and have to be punished, but I think it is the law of karma, I do not really understand. I know it's something about cause and effect that is so complex and can span many years even lives. So basically I think you and me are the same only you are now in a situation which is very bad and I would like to help'. So this calmed her down.

"Now she is 68; this is very amazing because women with severe anorexia tend not to live so long. She had 12 friends, all with anorexia nervosa, from the early days when she was in treatment; all 12 of them had died already, so she is now basically, alone. We have made a contract: she promised me she would stay alive and would stay above 32 kilos (I had asked an internal specialist what would be the critical weight for her to survive). So we made a contract and if she goes lower then she has to go to the hospital. However this works in a way and then we have also developed together some tricks, how to survive. I tell her stories, because most of her alter egos are very young, like children, so they

love stories. So every time when I return from a retreat with Rinpoche, or travelling to Tibet or China, then I tell her a story – but only if she had been eating for 7 days in a row. So she has a schedule and makes notes. So this is all a reward to help her to get food down. Then we talked about breathing, I noticed she had difficulty with breathing so we started doing breathing exercises and now, after many years, she learned the 9 round breathing cycle and it really helps her because she has a problem being in her body, her energies are very high, so she needs grounding. We always start our sessions with the 9 rounds breathing. If I forget, she reminds me we have to do this. Then we found out that sitting together in an office in the brick walls with artificial light, it really does not work, she tends to get confused or dissociates, so she asked me if I would be willing to go walking with her? I am not supposed to do these things but I did it anyway and now for 9 years we are walking every week, once, in the nature very close to my work place and it really helps her. But it also helps me because I also feel more relaxed, more grounded and connected to nature. So I think this is also an example of our need for the connection to nature. This lady is very strong in a way, I would like to mention and she now has managed to get a job in mental health care, so she is also now helping other people. She came to our conference, some years ago, was the conference of 2012 when professor Gilbert was speaking about compassion and was in dialogue with Lama Michel about the need for compassion from eastern and western perspectives. Then she said to me in the next session after the conference, 'This professor Gilbert, he was very good at talking about compassion and this Rinpoche, this Lama Michel he was compassion.' I thought it very beautiful that she felt this. So I told her last week, that I was sorry to go for 3 weeks, she then asked where I was going. I said, 'I go to Borobudur', she said 'Ah yes I know, this is what these two Tibet lama's who radiate warmth through their eyes.'

"So finally I'd like to share with you the story about "Lisa", she was referred to me 6 years ago and she asked me to do a trauma therapy, but also added: 'I do not want spirituality because I know that you are into that and I don't want it'. So I said 'Why not?' And then she explained to me that her parents used to be with a crazy wisdom spiritual teacher from India and the interpretation by her parents of his teachings of was that they could have free sex everywhere and also involve the children in that. So she was raised in a very violent and strange household where she was present when her parents were having sex actually, and also her father was having other girls and there would be fights and the mother wanted to kill herself and it was a complete mess. So she was very insecure, from a very violent home and also she was moving from place to place, 20 times before she was 15 years old, so she had no way of building her own identity. Also I found a lot of shall we say, circumstantial evidence that there was so much more trauma there than she told me because you can sometimes note how people respond to you, that there is more. For instance, she also had eating problems and self-destructive behaviour like cutting herself and vague memories of very strange events. So she was diagnosed first as borderline personality disorder. Because she was not responding very positively, she was cutting herself and going in and out of hospitals and was really a difficult situation. But then a colleague of mine, he said that she does not have borderline personality disorder, she has bi-polar disorder. That means manic depression, going up and down with moods. Yes, her moods were going up and down, this is for sure, but I think, this was related to trauma. So when she was referred to me I said that I would like to work with her but that we would have to reduce the medicine because she was taking so many high dosage of psychiatric drugs. She agreed to that and then I also noticed that she was very suggestible, very sensitive to whatever I said. So we could have like 40 minutes of a very good session and in the end I could say something, like 'I see, maybe we could meet next week or the week after?' Then she would interpret it as if I did not want to see her anymore, or that something would happen. She was very sensitive, so I had to be very clear and very trustful in my approach. Then one day, I will never forget, it was on a Friday afternoon, she was in my room and it was the end of the session and she walked to the door and she had her hand on the handle and she said 'Do you think I can get pregnant?' I immediately understood this was a very important question. I could feel it was coming from very deep. Many things raced through my mind because she has a severe psychiatric disorder, many times admitted to the hospital, a lot of medication even Valproate which is very well known for giving problems for the child, birth defects. She had wanted



to kill herself many times, unstable family and her age was 40 years. But I found myself saying 'Yes, let us try'. (Laughter...). Not try with me, but her husband..... Then I thought oh, what did I say! At least 999 psychiatrists out of 1000 would say 'No' to this idea. But I found myself saying 'Yes' but I also said 'You need to get into good shape because you need to be a good mother'. And so we changed our treatment plan, from treating her as the main goal, to her being prepared to be a mother. She really liked that and we did many things, we sent her to a gynaecologist and to a hospital and we made a special plan a relapse prevention plan, she started taking omega 3 fatty acids, vitamins, started exercise. Then I learned she was playing guitar and, as you know I also play guitar and so I asked her to bring her guitar so she can play me something. So one time, she played a song in our therapy session and then I played some rock and roll back, so we did a lot of things and then it was for me it was almost a miracle but from this moment, she started improving and it was in an incredible way. I managed to reduce her medication, take out the ones that are very bad for the baby and she got better and better. Until today, ten years later, she was never admitted to the hospital anymore, she lost all of the suicide plans and she became more stable. Then one day she called me and she was so happy, she was pregnant. So we celebrated and everything, very nice, but then it was very sad that she had a spontaneous abortion. There was a lot of sadness there and so we sat together and her husband was also there and she had a really good relationship, it really helped her, he always came to the sessions. And then again pregnant and again happy and again losing this baby. Then she decided that she wasn't going to speak about it anymore, too painful to be happy, she was now 42 and was very afraid it would not happen again. So then one time, again she called me and said, I am not going to tell anyone, but I am pregnant again. Then some months later, we were in Albagnano, I think it was Rinpoche's birthday, she sent me an SMS with an ultrasound picture, showing everything was well. To cut the story short, it went well and she had a good pregnancy, she went to the hospital aged 43 and we talked before to all the people working there, their gynaecologist, pediatrician and the psychiatrist there and she delivered a healthy baby. Her husband called me and she said that it started and they had to go to the hospital and he asked me cautiously:

'Maybe if you have time? Maybe you can come?'. And two hours later I got a message that it had happened, so I went there and – I was the first in the room. And it was very special and intimate in a way, to share with them a couple of hours after she delivered. It was a very small baby, everything very happy and healthy and it was so special to celebrate this; it was like something we managed to get after something like ten years of work. (Applause). For me it shows how incredibly important a therapeutic relationship is, because this happened against all odds. It was really like it was not possible in a way, but still possible. Also the power of hope and to connect to a deep longing. In a way, we had to create a healthy environment for her to be able to receive a baby.

With these stories, I try to illustrate what I think is the enormous importance of the environment and nature for all of us.

The title of my speech was a little bit strange, 'ecocide – an illusion of separateness', but in order for us not to kill ourselves and our world, not to commit ecocide we have to remember that we are not separate, we don't have separation between people and the environment; we are all together, interconnected.

I would like to finish with Lama Gangchen Rinpoche's quote *Together We Can!*. Thank you!









Lama Michel, Brazil

Happiness, Reality, Meditation and Habits

As we were just doing the prayers now, there were four words that came to my mind of what I would like to talk about; happiness, reality, meditation and habits – and they are strictly connected. So I am going to be very short and go directly to the point in relation to that.

“First thing, the main objective that we all have is that we want to be happy and we struggle the whole of our life trying to do so. We connect most of the time, the concept of happiness with specific situations, so we have the idea that we will be happy when physically we are in a certain state or when materially we have a situation in a certain way, or when we are together with a person, or when we are separated from a person or whatever. We always have many ideas of what we need in order to be happy. So this is one important point that we all want to be happy, that is one of the main, if not the main objective in our life. Even at the very beginning of the spiritual path we always started the spiritual path – actually before bodhichitta and love for others there is very much that feeling *I need to be happy* that is the basis that is there actually. So this is something that makes all of us the same, common ground for all of us; we all want to be happy, we all suffer and no one wants us to suffer; but let's just stick to the point, that we all want to be happy. Very often even though we want to be happy, we look for happiness in an incoherent way. We look for happiness in situations and places where actually we know by our own experiences that happiness is not residing there.

This is where we come to the second word, which is ‘reality’. For me it is one of the foremost aspects in order for us to be able to be happy – and happiness is very much connected with satisfaction. You know there is a different happiness for me; it is not like the euphoric state of joy. Happiness is more a state of satisfaction; it is when we feel warm inside, when we feel fulfilled. For myself, once I was trying to make a description of happiness in a context that was completely non-religious, for children. The description that I found, for me was that happiness was that instant; normally we experience it as an instant. Happiness is that instant in which we do not want anything to be different from what it is. It is just that moment in which everything is fine; we do not want any change from this. Happiness is that moment in which we take away all our defences; we are not defending ourselves from anywhere, we are not grasping at anything; we are just where we are and we are happy. Normally we experience these moments. In order for us to find such happiness we look for it in many, many, many different ways, constantly. And most of us we look for it in external conditions; the body, the way how we look, our appearance, the material situation, which is not only money, but a house, like I need this and this, I want that I want this and we project a lot of our happiness on the people around us – I need to have one person near to me in this way, in that way. Then I do not want this, I do not want that, so we are constantly projecting in this way.

The second word that I was referring to is ‘reality’. It is one of the very, very important things for me in order for us to reach a more stable state of satisfaction and so to say, happiness, is to be coherent with reality for what reality is. A great part of our suffering is because we relate to reality in an incoherent way. We can just make one very, very small example. If I ask to anyone, the things that we see, that we perceive around us – are they permanent or impermanent? What would we say? Impermanent, right! We do not need any great knowledge or any great study to understand that things around us are constantly changing. Now, for example these flowers here. Are the flowers permanent or impermanent? These flowers are always changing, in constant transformation, right? Now when we look at the flowers, how does the flower appear to us; as being permanent or impermanent? (Permanent) When we close our eyes and open them again, which flowers do we think we are going to see? The same ones as before, okay. This happens with people, we meet here today, okay, ‘Good night, tomorrow morning we meet at 5 o'clock’ – who do we expect to meet? The same person. Is

it the same person, or has something changed? Many things have changed, but we are not able to perceive them very often. Changes are constantly happening. And the most crazy of all, is that when we perceive change, we blame the person or the object that has changed. It is not me, that I was unable to perceive the constant change, it is you that has changed! And you are not supposed to! How come you are different, yesterday you were not like this. Sure I was not like this yesterday; I am impermanent. What does it mean, why do things change? That is the important question for me; why things change? Because they interact. The stronger the interaction the stronger is the transformation, the stronger is the change that happens. We as human beings, we have so much interaction with the environment as Rogier was saying: with people, with our own thoughts, we interact with our memories, with our projections, with everything around us and we within ourselves, all the time. So we are constantly changing. If we relate to reality, that is impermanent, just an aspect of impermanence without going into many other things, I am not entering now into emptiness and so on; but just impermanence. If we are able to relate to reality, that it is impermanence 'as impermanent' that is all. What is impermanence? We accept that it is impermanent and we do not grasp at it as being permanent. How much trouble, any minute? How much suffering we have, left – a lot. Together with this, which also comes to 'reality', is the fact that reality is interdependent. Nothing comes from nothing and nothing ends in nothing. So truly, how much level of control do we have over what happens? Almost zero. It is so, so, so small. How many times in our life, something happened and we never expected that it could happen? So, what happens, if we look from all the attachments that we have, I believe that the biggest of all our attachments is the attachment to reality as we want it to be. We have a very strong grasping that reality must be in the way we think it should be. What happens when reality is different from what we expect it, or from what we think it should be? Someone must be to blame, something is wrong, this cannot be like this. So there is a phrase that I used to say to myself that helps, that is – if something 'is' it is because it 'can'. This person can not do this, if the person does, it is because that person can do. Okay it would be nicer if the person would not do, okay then that is something else. But if the person is doing something, then it is because they have all the conditions to 'do'. Why is it something like this? Because the causes and conditions were there for it to be this way. Okay, 'I don't like it being like this!' – wonderful, let us create the causes and conditions in order for it to be different. But let us accept reality, let us be down to earth – okay, this is like this; it is fine. Because who am I to decide how things are supposed to be? One of the things that helps a lot with that, is to take out the 'if' from our life. So, just a very short example of that. One time I was with my sister, and I needed to get a vaccine for yellow fever, because coming to Asia as Brazilians we need to get the yellow fever vaccine. So when we were in São Paulo, she asked me do we go by metro, by subway, or do we take the car? We were in São Paulo so I said to my sister, 'OK, let's take the car'. So anyone coming from São Paulo knows very well, there is a lot of traffic, no parking. So it took ages till we got to the place and we were there and on the way back again, a lot of traffic – we were not so far from home but, still a long time in the traffic. Then my sister was telling me, 'You see, if we had gone by subway, we would have been home long time before and we could be watching a movie or relax somehow' and I said 'That is true, but if what if we had gone by subway and you fell on the staircase and now you would be in the hospital? And what if we had gone by subway and someone had stolen your bag and I would be at the police station?' Once we put 'if', anything else can come after it. So I sincerely have not any level of idea, have no idea at all what would have happened 'if'. I have no idea. It is just for us to see how complex reality is. The present moment, this moment we are living here: how crazy is this? How many different things have happened in order for us to be here. It would be enough for one small thing not to happen and this moment would not be like it is. If professor Lokesh Chandra a long time ago had not decided to do something for Borobudur, we most probably would not be here, because it would not have been repaired. Like this we can go on and on with examples.

One of the main keys for happiness is not to make a happy life. Because most of us, we have everything to be happy. Truly we have nothing to complain about. It is very simple to see that, if we ask ourselves, what suffering do we have more: physical suffering or mental suffering? What is our



answer? Mental suffering. So this is what Kyabje Song Rinpoche, one of Lama Gangchen's gurus, used to say in one teaching (I listened to the recording), he said: 'There are two types of suffering: physical suffering and mental suffering. Poor people suffer mostly from physical suffering; rich people suffer mostly from mental suffering. By the end of the day, they are suffering in the same way.' The point is that, if we have mostly mental suffering, then we take our suffering and we divide it into two groups: mental suffering related to the present, what is happening right now. And mental suffering related to the past and future. What do we have more? Past and future; we suffer from what has happened and we suffer because the present is not what it is supposed to be; we suffer because who knows what will happen tomorrow. So it is a nice way of saying, but we almost never suffer; mostly we pre-suffer and re-suffer. It is like we are almost never really in the suffering itself; if we really take out all of this. So my point is that, if we really look clearly, we have everything to be happy. We have a healthy body mostly, we have a stable economic/material situation, we have people who love us, we have a spiritual guidance, we have friends; we have everything that we need basically. What is it that we do not have? Why do we still suffer? Because we do not live in reality in a coherent way with the way that reality actually is. From my point of view it is much less mystical than anyone may expect. It is not 'Oh reality, I mastered emptiness, wisdom, shunyata where it is, let's go to look for it. It is just accept reality; things are impermanent, yes! So here come the next two points. First point happiness, it is an inner state, not an external condition. Second point reality, we must have coherence with reality. The more we are coherent with reality, the more happy and stable and satisfied we are. This does not mean, just to add one thing, to be coherent with reality and to accept reality, does not mean to live reality in a way like how to say, to be subdued to reality, 'Oh I must accept it. Cannot do anything about it, things are like this'. That is not the point; it is to be in peace with it.

Third word, 'meditation' which goes together with 'habits'. We are made of habits. There is a big difference between understanding something and realising it. Somehow we have this strong idea in our culture that there is enough to understand. 'Understanding' is just the very, very first step.

If we ask all of us here, is it good or bad to be angry? What do we then say? It is bad. Do we still get angry? Yes. So what does this mean? It is not enough to understand. Why? Because most of the time we act out of experience and we act out of habits. So we need to create positive habits in order to change our mind.

Once we understand something, we must create positive habits and for that we somehow need to force ourselves. From that comes the phrase which I really like which is, 'It is much better to be an artificial altruistic, than to be naturally selfish.' Somehow we have this idea that we need to be natural. Very often it is better not to be so natural! If being natural means to act out of anger and jealousy and envy – better not to be so natural! In other words we need guidance for our life, for our self, we need to put ourselves in another direction and say 'This is what I need to follow'. This is where we come to the word 'meditation'.

Meditation is not just sitting in silence watching your own breath. The word meditation in Tibetan means literally to familiarise, to get used to, to train. If we want to run a marathon how much do we need to train? For example, myself, I am completely out of shape. Never been in shape actually, so if I need to run a marathon is it enough to train for a week? I cannot even run for a hundred metres! How long do I need to train? Few years! And is it enough to train for once a week? I need to train everyday for a long period; the mind is just like a muscle, we need training. But if we train our mind, it changes! Geshe Chekawa, the great master from the 12th Century, would say that the mind is full of facts, but it has one great quality; what you teach, it follows. So we need to train ourselves into the behaviours and habits that we want to develop. We have many habits that are habits; nothing more than habits. We have the habit of complaining, we have the habit of dissatisfaction, we have the habit of seeing the negative parts of things, we have the habit of being aggressive, we have the habit of being a victim; these are all habits that we accumulate for whatever reasons, traumas maybe. But the fact is that we accumulate habits and if we want to get to the first step, which is to be happy, we need to create positive habits. These positive habits are created by forcing ourselves, by being somehow artificial in that way. The more I force myself in that direction, which means the more I act with effort in that direction, the more it will come more naturally and spontaneously. So this is the word meditation that goes together to create positive habits in our life.

In conclusion: we have everything to be happy. What we need is a more healthy mind, but in order to have a more healthy state of mind, inner state of health, we need to make the right exercise and not the wrong one. Every time we complain, we are putting our mind to making the habit of complaining stronger. Every time we criticise we are making the habit of criticising stronger. Every time we put ourselves as the victim, we are making the mind of victimisation stronger. Every time we project that the cause of happiness must be this situation or that, we make this stronger and stronger within ourselves. Just remember one thing, very simple rule; this for me is like the golden rule: Do whatever you want to do, without many moralistic things about what you are allowed or what you are not allowed; do anything you want, as long as it works. What does it mean for something to work? Does it truly make you happy? If 'yes', wonderful; do whatever you want as long as it works. Does it really make you happy? Wonderful, no blame, no guilt, everything is beautiful; it's wonderful! But if it does not work, just let it go, no need to grasp at it.

So basically happiness is an inner state or satisfaction, which comes from being coherent with reality, and we need to train ourselves to create positive habits that help us to cultivate such states of satisfaction and happiness. For that we need to meditate, we need to familiarise our mind with what we want to be. One very important point in conclusion: We can never develop a state of health if we do not have a mental image of what is a healthy state. This is something I have talked about with Rogier many times also. It is a problem that we have both in mental health and common health and it is the same problem we have in our society. I was just talking to another friend this morning I think, we have many political problems, for example, in Brazil. It is very easy for us to complain about the political situation, but we would never think about what is the country that I would like to have, in



a coherent way, with the resources that we have. Okay, I complain about the situation, but what is situation that I would like to have? What is the health state of body and mind that I would like to have? We need to be able to imagine the goal in order for us to put our efforts into reach it. That is the importance of Buddha. The five Dhyani Buddhas that we engage when we go to Borobudur here, what do they represent? They are not some sorts of gods that we are going to ask for something, even though many of us have this sort of attitude because we were brought up that way. They are there, showing our potential; the five Dhyani Buddhas are our qualities developed to the maximum potential. It is showing us in the future, showing what we can become, what we can develop. So it means also believing in our potential, but seeing our state of health, saying 'Okay! That is what I want! That is where I want to reach!' So I have a goal, I have hope, so I have a direction in which I put my actions. If I want to be more patient, I will put effort every day, slowly, slowly to react less, have less negative reactions. If I want to have more love I will everyday, slowly, slowly, force myself to open my heart more. Or to complain less, or to be less victimising of myself, or whatever; we have a direction and we put our energy into that direction – remembering that, whenever we listen to dharma, there are 6 attitudes we need to have: Seeing ourselves as the patient; seeing the dharma as the medicine; seeing the guru as the doctor – what does the doctor do? Does he cure us or give us the medicine? He gives us the medicine, okay! I see some doctors here and I know sometimes doctors are frustrated because the patient thinks that the doctor can heal them, but if they do not follow and take the medication or they do not follow the diet, they will just come back a few weeks later with the same symptoms again. Same thing is with the guru. So we are the patient, the dharma is the medicine, the guru is the doctor. The process of healing is by taking the medicine, it is not by keeping it on the shelf. As Shanti Deva said, 'To receive the teachings and not put them into practice is just like reading the prescription and thinking we can be cured from that'. We cannot accumulate many prescriptions on our shelf and we buy all the medicine and we put it all there and we think we will get well just because we have medicine on the shelf; you have to take it. So the process of healing comes by taking the medicine, which means it comes by putting into practice, making an effort to change our attitudes and behaviour – by meditating, by putting effort into what we are doing here. And the 5th point is that, we are able to get cured; we have the potential to be cured and the 6th point is the process of healing is long and needs constancy – it is not from one day to the next. With this in mind then we can go. Okay. So just a few words: Happiness, reality, meditation and habits; just sharing some thoughts, okay. Thank you very much..."



Lama Gangchen - please repeat this prayer after me:

May the great Sound of Dharma,
Eliminate the suffering of sentient beings,
May it uphold the meaning of Dharma,
For inconceivable aeons to come.

Whatever sentient beings sickness there may be
May they quickly recover from their sickness.
May all beings be free from the sicknesses and causes of sicknesses.

May the medicines be effective,
May the mantras and prayers be effective
May all of those as space goes or as bacteria, may they have compassion for the sick.

Whatever sick body or mind there may be in the ten directions,
Through the power of my merits may they reach a state of great joy.

These are the prayers that are normally done for the sick and it is, as we said, to have the awareness of ourselves as the patient, that is where we are connected into that and so I made this dedication. The other prayer of the Sound of Dharma, is the prayer that I normally do before entering the gumpa, when I ring the bell at the entrance to the gumpa.

Lama Michel

So concerning these prayers, it is always important to look at them in relation to our own mind, to our own life, to our own self. Not only having a general external idea, we need always to adapt it to our own reality.

There is one prayer that Rinpoche taught me once, which for me is one of the most beautiful prayers and this is the prayer that I make often myself.

[Tibetan first]

May the mind become the Dharma.
May the Dharma become the Path.
May there be no interferences in the Path.

The mind becomes the Dharma, means may our mind become the mind of the Spiritual Path, which is not a common mind, just thinking about the survival of this life, having a deeper meaning in this life.

'May the spiritual mind become the actual path to enlightenment' – may the mind become the Dharma, may the Dharma become the Path and may there be no interferences on this path towards enlightenment: Because for me this is the most important thing that we may request. So Rinpoche told me to say one phrase which accompanies me very much, because one of my main defects, let's say, we have many defects, all of us and one of my strongest ones is my laziness and some people may say 'Oh it is not true, you are not lazy' well you do not know me well enough!

And I remember one time, I was reading the biography of this yogi, this lady called Tenzin Palmo; she is one western lady from England who was one of the first westerners to follow Tibetan Buddhism and become a nun, and she ended up doing 12 years retreat in a cave alone. Like, really incredible effort in a way, very, very beautiful life.

In her book - her biography - she ends by saying: 'My main defect is my laziness'. And there she was, staying 12 years in a cave, two weeks walking in the mountains to reach the cave. She was doing



practices all throughout the day, incredible and everyone was saying, 'How come you can be lazy? Impossible, if you are lazy, forget about me!' What she said is: 'I am very lazy because I know if I put my full energy in what I do, I get much more than what I get normally'. So if we really put our energy completely, we can get much more than what we normally do; this is my own experience also. That's why I am very lazy. There is one verse that accompanies me, trying to help me to overcome such laziness, which was quoted by Kunden Jampel Yang and remembering the preciousness of this life and how this life is short at the same time.

[Verse in Tibetan]

In English it would be something like this: 'Thinking of doing it, thinking of doing it', 20 years pass by. 'I could not do it, I could not do it!' 20 years pass by – 'Oh why I did not do, oh why did I not do it?' In such a way, 60 years pass by; that is the biography of an empty life.

Remember that, at the time of Kunden Jampel Yang around four centuries ago, people used to have a life span of around 60 years in Tibet. So we just need to add in our case, 'Not thinking of doing it, not thinking of doing it', 20 years pass by and we get to 80! The actual meaning of this is, normally let's say until our 20's we never think much about the spiritual path. From the 20's up to the 40's we have the energy to do something but, more or less we are busy with other things and we need to study, we need to work, we are busy with our life, whatever, marriage whatever may be. Then after the 40's when we still have energy, but 'Oh I could not do between my 20's and my 40's how can I do now, I do not have the same energy as I did when I was 20, so I am not going to do now'. And then later when we are in the 60's and we say, "Oh really, I had more energy when I was 40, I could have done. Oh why I did not do at the time?" So basically always postponing for another moment, so what I really believe –

It is never too early, but it is never too late.

When we really do something, when we really put the effort with dedication, with how to say? To be sincere with ourselves, not playing games with ourselves, because somehow it is very strange but we think we can cheat ourselves. It is like sometimes we tend to lie to ourselves, but we know we are lying to ourselves. We give many excuses, here and there and we know that we are doing it. And yet still we do it, you know. I was thinking about the patient of Rogier, who had multiple personalities but somehow we are not so different in a way – not on that level hopefully, but what happens is that we like, okay we know what is good but we find an excuse not to do it, this and that and we play games with ourselves. There is no time to lose because we really never know...like we say every year we can come back here, 'Oh next year I come back to Borobudur' wonderful that we have this intention, beautiful, we should have this intention. But we really do not know what will happen. It happened many times in my life, that things happen and simply no one expected them to happen.

Once they happen, it is done. You cannot go back, so we really need to take advantage of the moment that we have in the present and put the best of our efforts. We have these days here, really just put the best of our energy in what we have to do and then that is enough. We cannot do more than our best; we cannot expect ourselves to be enlightened. Sometimes people say, 'Oh you are a buddhist, you cannot act in that way!' Exactly I am a buddhist, I am not a buddha, I am full of defilements. So we need to have compassion towards ourselves, we have our defilements, we have our own faults, that is okay, but we need to put our full energy, being sincere with ourselves, on the path that we want to go; in the direction where we want to be. This is what I really believe, so Rinpoche asked me to share this phrase with you. 'Thinking of doing it, thinking of doing it', 20 years pass by. 'I could not do it, I could not do it', 20 years pass by. 'Oh why I did not do it, why I did not do it?', 20 years pass by. 'In such ways 60 years pass by; that is the biography of an empty life' .

Lama Gangchen
Nyimo Delek Tsen Delek
Nyiume Gung Yang Delek Shin
Nyintsen Taktu Delek Pe
Kon Chok Sum Gyi Jin Gyi Lob
Kon Chok Sum Gyi Ngo Drub Tsol
Kon Chok Sum Gyi Tra Shi Shog]

Lama Michel

Yes we all recite Nyimo Delek very well, but most of us do not know the meaning very well. So it is very important to understand the meaning of this prayer really well, therefore Rinpoche asked me to give an explanation of it, one of these days, to make a commentary explaining – even the translation ‘At dawn at dusk, at night, at midday may the Three Jewels grant us their blessings’ it is not really there, the meaning. Like in Tibetan we say Nyimo Delek Tsen Delek : Nyimo means day, De means happiness, Lek means good, so ‘May there be goodness and happiness during the day. Tsen Delek: Tsen means night – ‘at night, happiness and goodness’. Nyime Kuyang Delek Shing: Nyime Kuyang means the centre of the day; Delek Shing – may there be happiness and goodness. Nyintsen Taktu Delek Pe: Nyin is day; Tsen is night. At all moments at day and night – Delek Pe, may there be happiness and may there be goodness.

Kon Chok Sum Gyi Jin Gyi Lob
Kon Chok Sum Gyi Ngo Drub Tsol
Kon Chok Sum Gyi Tra Shi Shog
And through that may the Three Jewels bless us,
May the Three Jewels grant us their realisations,
May the Three Jewels be auspicious in our life.

So there is this part of happiness and goodness at day and night, which is somehow missing in translation.

So the meaning is basically that Nyimo Delek - De means happiness of body and mind, which means a healthy body and healthy mind. Delek - Lek means excellence and there are two types of excellence which we call in Tibetan Mundo and Nyelek - Nyelek actually means enlightenment; Mundo means the more mundane types of pleasures and well being and happiness, which goes with the De and Lek is referring more to the actual liberation from suffering and enlightenment itself.











Lama Caroline, England

About the collected works of Panchen Zangpo Tashi

Gangchen Rinpoche asked me to say a few words about this book that we published recently, which is the Tibetan and English translation of the first volume of the SumBum, the collected works of Panchen Zangpo Tashi. So I will explain a little bit about what it is.

“So this person Panchen Zangpo Tashi was a Tibetan lama from the 15th Century – 600 years ago. He was actually the second Khenpo, or abbot of Tashi Lhunpo monastery and he was a disciple of Gedun Drub, the first Dalai Lama. He was also a previous life of Lama Gangchen. So in Lama Gangchen's namthar, his biography, he has a list of many previous lives, so this is one of them. Of Rinpoche's past lives, some have more information than others. Fortunately in the 1990's Rinpoche went to Tibet and in the Potala Palace library he found a medieval handwritten copy of the manuscript of this book; this is just part of it – we have another two volumes to publish. So he found this manuscript that still survived the Cultural Revolution, because many of the valuable texts were taken and put in a few libraries in Tibet and Beijing. So Rinpoche was able to recover the original handwritten text of this SumBum of his previous life and there is a whole story about how we were able to make a photocopy somehow and cut up and bring back. The thing is, this manuscript was in a medieval handwriting so first we had to find a specialist to translate it into modern classical Tibetan and from that Lotsawa Sherab translated it into English. Then after that, with a lot of people together, a very long time later and involving a much hard work, we actually managed to publish the first volume.

“So, why should you buy this book? Because it is very interesting. Like each lineage we have our own special thing; that's what makes a difference from other lineages. So we are gradually trying to publish what is particular and interesting to our NgalSo lineage and one of the interesting things we have is the Panchen Zangpo Tashi SumBum. This first volume is about his sutra teachings. Sutra means like the public discourse, things like Lamrim – the graduated stages of the path to enlightenment, the bodhisattva path – all the basic subjects needed to learn to practice the dharma. So let's have a look.

These days before we did the Rabne Chenmo, Rinpoche asked the monks, this year and last year, to recite the Abhisamayalankara, the Ornament to Clear Realisations, and the dbU.ma 'jug.pa', the Entry into the Middle Way by Chandrakirti. These two texts are super important in the Gelugpa monastic curriculum. It is like in the Gelugpa school for monks – they go to school like we do and their main subject of study are these.

The Ornament of Clear Realisations is a text from Buddha Maitreya to someone called Asanga and this is explaining the stages of the path to enlightenment. For example, refuge, the stages of a bodhisattva, karma, all these kind of things, okay. The second one, the Guide to the Middle Way by Chandrakirti explains the Ten Bodhisattva perfections. The first five Perfections are very short and the 6th chapter on emptiness is incredibly long – all the other chapters are one page each. So it explains mainly about how to realise emptiness, the nature of phenomena. So this we can give you a copy, in English or Italian, but we do need a commentary to this, so actually this book of Panchen Zangpo Tashi is a very good commentary to these things, because it's Rinpoche explaining in his past life, in a commentary way for example, what is the nature of refuge.

I have been reading this book a lot because I have been working on it for a few years to edit it. It gives a very clear explanation of what it means to go for refuge to Buddha, Dharma and Sangha, why it is useful and this kind of thing, giving a commentary on what we call drub.ta buddhist philosophy – but do not worry, fortunately Lama Michel likes to explain this kind of thing, we have a lot of

recordings and materials and you can see on the streaming, but to understand about the nature of reality we have something called the four schools, Vaibashika, Svatantrika the Particularist and Sutra schools, Yogachara – Mind Only, and Madhyamaka – the Middle Way school. These four ideas about reality we need to understand. The buddhist teachings are all like a staircase, they gradually show you the most easy, normal point of view. Then next step, next step, next step, till finally we get to the right point. So there is one chapter called the presentation of tenets – it is not explaining the whole thing, it is like a commentary, for instance, on some points on the buddhist philosophy like ‘what is karma?’, how karma works. Everybody is always asking and in buddhism there is not just one answer; many answers, one level, next level, then an even deeper level, like this. So he is explaining like this about karma and, for then example when you die, how does your mind, your subtle personality continue? Then again, we have many, many explanations, like more normal one and deeper, deeper, deeper. An example could be a hard disk and then a more subtle explanation of how it is working. All the courses on buddhist philosophy that Lama Michel has been doing are on the streaming site, so you could read this together as some important points are understood more deeply by helping each other. Lama Michel did a course on this presentation of tenets.

Next, he talks about the explanation of the bodhisattva vows and these present the heartfelt wish to become a buddha for the benefit of all beings as we are all Mahayana practitioners; we have all taken the bodhisattva ethics, so it is about what we have to do in practice. Many, many different lamas have written explanations on how it is to live like a bodhisattva. One of these was Chandragomin – he was a famous Indian master, he was famous because of his relationship with Tara. For example, at one time he was trying to cross the Ganges river and he got swept away by the current of the river – he was drowning, but then he was shouting Tara, Tara. Then Tara manifested an island and swept him up onto the shore of this island, in the middle of the Ganges; this island can apparently be seen today. So Chandragomin was an extremely famous Tara yogi, there are many beautiful praises to Tara, written by him. We also have this very nice short explanation of the bodhisattva vows in 20 verses to which Panchen Zangpo Tashi did a very nice, useful commentary to that. Rinpoche is always saying we need to develop these Ngagso ethics, which nowadays includes many more subjects than before, because nowadays we have many more subjects than before or many more ethical issues than we used to have or at least we talk about them more, so therefore we need extra ethics than before. This is a very, very nice commentary on the bodhisattva vows; all kinds of super-nice things are explained, for example, generosity. What does generosity mean? How to take care of others and what it really means to be a bodhisattva. All these could be looked at in more detail in Albagnano. There we have more time to talk about these kinds of things.

Then, in the next chapter he explains a very nice commentary about the Middle Way. In buddhism, we have some things that are easy and some things that are more difficult, like the nature of reality, because our minds are obscured. So, as I was saying before, in the Gelugpa school, our founder Lama Tsongkhapa was extremely fond of the teachings of Chandrakirti – the most brilliant disciple of Nagarjuna. The Gelugpa like very much the works of Chandrakirti, but for us, nowadays unfortunately it is a little bit difficult to understand Chandrakirti, a little bit hard, because he is so deep and profound. Fortunately Panchen Zangpo Tashi, 600 years ago, made a very nice commentary on how to realise the Middle Way. This is based a little bit on Chandrakirti and a little bit on what is called gom.rim, by the work of an Indian master called Kamalashila which is basically like lam.rim. Now we know the lam.rim of Atisha's Lamp for the Path and now many, many others but one of the first lam.rims was from Kamalashila in ancient India. So he was explaining very, very nicely and very easily, fortunately how to realise emptiness, so this is definitely essential reading. For example, how to learn to concentrate, how to meditate and then there are explained five ways to realise emptiness, like how to understand things through interdependence through dependent arising – anyway, these five arguments are put in a simple way. In this book we try to translate very, very precisely exactly all the Sanskrit explained well and the Tibetan perfectly put, but actually it is very simple what he is saying, once you get used to the language, he speaks in a very clear and



direct way and also gives some special meditational advise that I have not seen anywhere else, that is very useful.

Then there is something called Abhidharma, which is about phenomenology, the nature of the universe. This is the nature of the world as it was seen in ancient India, so for us in one way, it might seem a little bit strange because now we have telescopes and science and things, but in another way we can see it as a kind of symbol of the spiritual world, because in all spiritual traditions there is a lower world, a middle earth and an upper world. Then usually it is full of gods and spirits up and then our kind of level and then lower beings underneath. We can see the Abhidharma in this archetypal way – we should not think oh yes now there are telescopes and stuff and I do not believe in all this. Rather we can see it in a symbolic way, then it is interesting. For example, the mandala offering, we are imagining Mount Meru, the centre of the universe and then the four continents. So we might think, Zambuling, it's like triangular – actually it is like India, or we can think it is the rose apple land, there is all this ancient Indian stuff, a very, very ancient world – it is interesting, I always liked mythology of all types, like Vedic, Norse, all sorts. So if you like that kind of stuff, you will like the Abhidharma a lot.

In the SumBum of Panchen Zangpo Tashi these texts and chapters are not all together because Panchen Zangpo Tashi, Rinpoche's past life, first he was a monk in a place called Nartang. Nartang is a monastery in the west side of Tibet, it is famous for the place where they made the Kangyur – they printed the Kangyur and the Tengyur. Now it is all destroyed, almost nothing left, but in its heyday it was super-famous for one of the worlds first printing presses. In Europe we had the Gutenberg press, it is more or less the same period, but in Tibet they used these wooden blocks, which they carved in reverse, inked up and printed with them. So each page is like one a wooden block that then they stored. So they need a kind of huge warehouse to keep the printing blocks for each book. The Kangyur and Tengyur is many volumes like a 100 big volumes or 60, 000 pages, so the warehouses of printing blocks at Narthang must have been enormous. Printing, was a method that started in China because they wanted to disseminate the Prajnaparamita sutra; so that was the actual origin of printing in the 6th century. Printing and then computers and iPhones, everything came because the Chinese decided they wanted to start to spread the Prajnaparamita. Thank you

Buddha, yes! So first Panchen Zangpo Tashi was a monk in Nartang, then he became the umze or the chant master and after that he went to TashiLhunpo and he became a monk in this monastery. In the time of Panchen Zangpo Tashi right at the beginning actually and it was the time when Gyalwa Gedun Drub, who was later known as the first Dalai Lama, founded TashiLhunpo. So they were just starting, like we are starting Albagnano, building, building, right at the beginning. Now Tashi Lhunpo is huge. So at the end of Gedun Drub's life he was looking who could take over to become his successor, so there were various candidates who were possible to be the new throne holder, the new Tripa. Gedun Drub did a divination to Palden Lhamo because he has a special connection to Palden Lhamo, as does Lama Gangchen, since 600 years at least. In the next volume of this you will see the tantra volume, so beautiful – hymns and poetry to Palden Lhamo and also many other incredible beautiful things in volume 2 tantra.

Anyway, the first Dalai Lama, Gedun Drub did this divination to Palden Lhamo and it came out that Zangpo Tashi should take over as the new abbot of Tashi Lhunpo. So then after the death of Gedun Drub, then Panchen Zangpo Tashi was the Kenpo, the abbot of Tashi Lhunpo for 5 years. Then he continued the work of developing the monastery and so on. Later on, in the 15th century, the incarnation lineage of another famous yogi called Gyalwa Ensapa, was recognised as the Panchen Lama. Panchen means great teacher, great pandita. Rinpoche was also a Panchen Lama in his incarnation, he was just an earlier Panchen Lama. Since I think, the 3rd or 4th Panchen Lamas, they started with the incarnation lineage of the present Panchen Lama. Now we are on the 11th Panchen Lama I think.

This is all in the very interesting Panchen Zangpo Tashi book costing €32. By the way, we are not making Harry Potter books, we only make a small amount of them, so actually this book, Gangchen Rinpoche himself put up the money to publish it: €9,000 for the first edition.

Even if you like, you can pay more, why? Because we need the money back to give to Rinpoche so we can pay for volume one and then we need the money for volume two.

If we collect the money back at least, next year we can publish volume two. And volume two is even more interesting than volume one. It is all about the Guhyasamaja, Chakrasamvara, Yamantaka, Palden Lhamo, all kinds of incredible, super-interesting tantra things, but in order to read that, you all need to buy volume one.

And then next year, you can also have volume two, okay! Then after that, year after, you can also have volume 3; medicine and astrology.

“Okay, again I'd like to conclude and really thank everybody who worked on this, because it was really a big effort, really lots of people worked together on this, but personally I'd really like to thank Sarah because she worked together with me editing the English text for really a long time, at least for an entire year we worked on it. So thank you very much Sarah (applause). And please continue for volume two and also everybody else, all people who worked on this text, thank you very much. Please everybody, buy it, give us the money and then we can publish volume two, okay. I hope you enjoy it very much.







Venerable Bhikkhu Sanghasena, Ladakh

Travellers on a spiritual journey

Most revered and most beloved Rinpoche and all the venerable sangha members and all the brothers and all the sisters here, we have to be a little democratic - the number of sisters always more in dharma practitioners, so we have to show respect to them. So, dear sisters and brothers in the Dharma, once again, very, very good evening to all of you. So my heart [sends] loving greetings to all of you. It is once again such a great pleasure for me to stand up before you and to share a few words with you, for which I am deeply grateful to Rinpoche and all of you for the opportunity you have given me to share some words. But I really do not know what to say, what to share with you. I never prepare a talk, never thought also, somehow my head is not co-operating in preparing any talks, so I just have to stand and ask my heart to say whatever I want to say; I hope you agree with that. Partly, also I do not myself like much a too scholarly talk, I somehow do not like. I am not a scholar, I am a simple monk - well we can become a scholar by reading books but somehow it does not click to my heart the scholarly things and high philosophical talks also, sorry to say that. I just wanted to say that. For me, the high philosophical talk is the art of asking wrong options. Like, who created this world, when the world started and when the chicken or the egg came first, which one came before? This is for me, high philosophy, therefore I think high philosophical discussions belong to the head and for living in the present moment, in love and harmony and with the nature, belongs to the heart. Heart is always in the present moment, head is always in the past or future. Somehow this world is more head oriented, more information oriented, more outside oriented. All the modern education is best on job orientation, information oriented, outside world oriented. Our modern education system teaches us to go further and further from ourselves, hard and fast. In the name of acquiring knowledge, in the name of development, this is something all human beings have to think and rectify the modern education. Modern education is best on business, best on money making, not best on how to make human being compassionate, friendly, not only among the human beings but with the animals and nature. So in my own humble way, I try to be a little heart oriented, try to come down to the heart. Heart cannot be in the past and future. If the heart goes to the past and future - finish our life. Heart is always beating in the present moment, therefore I would like to request everybody to come down from the head to the heart. That means stop thinking about past and future, be here in the present moment. The present moment is truly a beautiful moment, the present moment is truly a joyful moment, it is the moment fully free from problems. Are you aware of that? Are you in the present moment, or are you still thinking? Yes, we need the head, cannot ignore, but we have to learn how to use the head to come down to the heart. So this is the moment to come down to the heart, being at the heart, then you are in a different world, you are in this world, but not of this world. In this world, not of this world. Then you are like a lotus flower, a lotus flower is born and grown in a polluted, dirty pond, but it raises above the dirty pond and remains unaffected, unpolluted, undisturbed by the pollution just below it - if you throw water on the flower, it does not stick to it. So can we be like a lotus flower, at least for a short moment while we are in this beautiful hall, while we are at Borobudur, while we are in the retreat, while we are with Rinpoche? When you go from here, you may find many reasons, many excuses; but here there is no reason, no excuse. Everything is so wonderful, so please be like a lotus flower when you are here. Also, do not forget what I said yesterday - you have forgotten already? How do I know that you have not forgotten? (Smile). I still find some of you having a really hard time to smile! It is free, it does not cost money, smile! It is free, but it worth millions of euros, dollars, so smile and smile, smile and smile; half of your spiritual practice is done! You study a lot of books, you listen to a lot of dharma talks, but if we do not smile there is something wrong. Then you are becoming a scholar, a book-worm; become a flower not a book-worm flower. So please smile, I do not mean that you are not smiling, you are, some of you are very good in smiling. So I am not complaining you are not smiling; those who are not smiling, please start smiling. Those

who are smiling less, start smiling more. Those who are smiling - sometimes try to smile 24 hours, all morning and evening, yes? What is the problem for you to smile? No problem, okay. Thank you very much for your co-operation.

In the spiritual journey we are all travellers. We are all travellers, we are all pilgrims, when you are travelling you have a tourist guide and if travellers co-operate with this tourist guide - here not tourist guide, spiritual guide; we are all spiritual trees, so for a the next few minutes I am the spiritual tourist guide. So if you co-operate with the guide, our journey will be very smooth, the journey will be enjoyable and rewarding, but if the travellers do not co-operate with the tourist guide - some go touring in the western direction, some go in the east, north, south - go apart, then the journey will not be so smooth. I wish our spiritual journey, our pilgrimage to be a wonderful enlightening journey - and has to be. If that cannot happen here, then no hope. So wonderful here under the blessing and guidance of Rinpoche, at this beautiful, one of the most blessed buddhist stupas, Borobudur. Do you know how much love, how much effort, how much devotion have gone in creating this stupa, it is a construction.

Then after the - how many millions and millions of people have come here - to remember the Buddha and his teaching and pray as you have done this morning. This morning when we were going around the stupa, it was like an altogether different world, have you experienced that? It was a different world but if you have not the experience, then I am sorry to say, your physical body was travelling within the stupa, with Rinpoche, the mind was somewhere, doing some business at an office, somewhere on a computer? People's mind was that. If your mind was also with your body this morning with Rinpoche, your stupa's a different world. So beautiful, so wonderful that so many of us, going around the Stupa, not like a tourist, but like seekers of truth and lovers of peace. And it was so wonderful with Rinpoche and Lama Michel guiding you all, leading you so wonderfully, so many different chants, with different melodies, different tunes, you know? No matter how wonderful, if the same chanting continues a long time and after sometime you start scratching your head, so that is why I said I am heart oriented, I love to wish on a song, to wish on chanting and some of the chanting you have done here today and yesterday was very, very touching, in fact I must now preach to my students in Lhadak to do this chanting. A spiritual realisation, spiritual development we need to be devotional also, not always thinking that you cannot attain enlightenment only through thinking, to reading through our discussions, debates, through scientific methods. It is good to use scientific method to some extent, but worldly things, material things you can achieve through scientific methods, but spiritual realisation, no. Spiritual realisation begins where science ends. Science deals with method; spirituality is beyond method, beyond and beyond and beyond and beyond. Where there is no subject, no object. Science is about subject and object; scientists and the object doing something, research, examine, this and that. But in spirituality, you have to go beyond subject and object, you have to go beyond yourself; that is why we say that the last experience in meditation, is not an experience at all, because the experiencer is no longer. He gets merged in the universe, you are separate identity, the 'I am' now I am happy, now I am experiencing this, now I am this state. It is wonderful progress, but must know you are far from the ultimate goal. When you reach to the summit, the ultimate goal, you are no more. In nirvana you are no more, so long as you are there forget about enlightenment, forget about nirvana, so if I am allowed to use some stronger way to worlds, the spiritual practice in another world is to destroy yourself completely, totally. I mean not you and connecting to society, I do not do that. Tomorrow you do something strange, what you have done? That monk from Lhadak came, he says the spirituality is destroying the self completely, so I wanted to attain that and he also said that enlightenment should be attained now. There is more misunderstanding than the right understanding. Destruction of yourself means your falsehood, your false perception - false perception, false conception, false idea, false view about oneself, about others, about the universe. That has to be destroyed. And in reality, there is no such as 'I' and 'you' and 'mine', this is false ego. This ego is directed by our ignorance, it is false. So the learning and practicing of dharma is to understand that all the false beliefs, ideas, concepts we have created, we have to destroy them completely. Once it is finished, when your heart is totally free from all the



negativities, the delusions, the illusions, the hallucinations, the wrong views, the wrong perceptions, the wrong conceptions; you are buddha. Therefore buddhahood is - what is buddhahood? A sense of you is the presence of buddha. Disappearing yourself totally is the appearance of buddha. So this is what meditation means, going deeper and deeper and higher and higher in meditation and slowly, slowly, you know? We disappear, not even the 'I' or 'I am'; 'I am' is no more, it is like the different stages of water, you know - you know the different stages of water - ice, also a form of water. Liquid water also a form of water, vapour also water. Now those who have no spirituality, those who are strongly influenced by worldly things, their life is like ice, very cold, very heavy, very demanding, very egoistic, you know? You have a piece of ice, it will demand exactly the same or slightly bigger than the size to pass through a wall or something. The ice cannot pass through a smaller size than the size of the ice, it must have a bigger opening. If you take a piece of ice throw on somebody's head it can kill you, it will injure you and it can kill you. This is the first stage of water, so hard, so cold so ego sticks, so demanding. But this same ice has now melted, if it is melted and transformed into water - it is very different. It has much less ego, much more flexible, much more adjusting. You can throw water and it does not make noise like this, it will adjust wherever the little space defining, go this way, that way and adjust and to pass through just a small hole is enough. Through a small hole thousands of litres of water can pass through and then the same ice-melted water and thrown on somebody's head, it will not injure, it will not kill. If you are in a hot country, temperature 40°C +, you may say 'thank you very much!' So this is the secret state. Third state, the water is boiled and transformed into vapour, now it is much lighter, much softer, so light and soft and if you see the vapour; first the ice transforms into water, then the water transforms into vapour and the vapour disappears - it disappears into space, correct? This is what happens in meditation; you start meditating at the beginning - problems, oh so many problems. You continue and continue under the guidance of master, slowly, slowly, this hard body like stone, the hard body like ice, the hard mind, the monkey mind, the agitated mind, the wandering mind, slowly comes down, comes softer; softer, lighter, brighter - softer, lighter, brighter and goes deeper, deeper, deeper - stages come, all the problems disappear; nothing, infinite style, infinite universe. We say in buddhist world view, emptiness, shunyata. Hindus will say the infinite universe, the universal self-consciousness this and that, but I think the Buddha's idea of emptiness is better. Because if you are saying you become one with God, then again you start developing the idea of God is there, that I will be with God, you know. As long as you are there - problem! (Laughter) Problem is there because we are there; if we are no more - no problem. So through the Dharma, listening dharma, practising dharma, chanting dharma, slowly we are melting, becoming lighter, becoming softer, becoming brighter, less and less ego, less and less anger, less and less false view and more and more happiness and joy. Yes. So this is what happens, so this can be difficult to understand, difficult because we have become too complicated, we are too much influenced by worldly things. But if you have this regular sat-sang, you know, regularly, from time to time, you cannot do every day, from time to time, everyday you cannot stay too long here. Buddha said in the Mangala sutra, there is a wonderful discourse, must have been translated into Tibetan also (Lama Caroline: "Yes it has") it is called Tashi?

The Great Blessing, it is called Maha Mangala, which means The Great Blessings. It is believed that at the time of Buddha a certain deity from the sky world descended and circumambulated the Buddha three times and paid respect and then asked, discussion for millennia; for long long times both heavenly beings and worldly beings, human beings have been pondering, have been thinking about the highest blessings; which brings the highest blessings the greatest blessings? So in answer to this question Buddha gave this discourse called Maha Mangala sutra, the Great Blessings, Tibetans call Tashi Swa? To read out the whole sutra is too long, no time. In modern times we have everything except one thing; time. But I want to read two words something like that: kalle madam masarwanam etam mangalam mutalam ?

You understand? These are the Pali words, the Buddha is supposed to have spoken in Pali words, so 'kalle' means timely, the appropriate time. Listening to the discourse, dharma discourse, listening to the