

dharma teachings from the masters at the appropriate time, brings great blessings. You understand? So this is once in a year, to come together like this the correct way and in your locations, once a week, once a month, sometimes longer course, sometimes shorter course - if you engage yourself regularly that will bring blessings, then called kalena dam masaka cha etam mangala mutalam?

To engage yourself in discussions of dharma, asking the master, learning, discussion - dharma saka cha, you know, etam mangala mutalam. This are the highest blessings, these bring the highest blessings; this is what the Buddha said. So it is so wonderful, in this world every human being, everybody has a long desire, a wish for happiness, for peace; every human being wish to attain enlightenment, but nobody seems to be truly happy; what is the matter? Is this world 'happiness'? This world 'peace', this enlightenment is something impractical that Buddha taught - is something illusory and delusory that can never become reality? It can become reality! Buddha never uttered a useless, meaningless word; every word coming from the mouth of Buddha is coming from the ocean of wisdom. Buddha never uttered one single word that was meaningless, useless or impractical; every word is practical. Then why not are human beings happy despite of their wisdom and desire - it is simple they do not get the right atmosphere, the right opportunity, the right teacher, the association. You get everywhere, opportunity, everywhere possibility to learn how to use a computer, how to drive a car, that you get everywhere, even in small villages, even in Lhadak it has reached now - Coca-Cola has reached every small village in Lhadak - it is everywhere ! This kind of atmosphere, you know, to such a peaceful, holy place such as you have here and to great masters, who can inspire, motivate, encourage, who can help to understand, to follow, to practice, to experience - really there. It is like seeing a star at that time. Have you seen some stars at that time? (No). During the daytime have you seen some stars? (No). Oh, it seems that you never look upwards, you never look into the sky? Maybe you have to come to Lhadak - in Lhadak you can see the stars in the daytime, few, not many. There are countless stars in the sky that cannot be seen in daytime, but there are a few stars to be seen at that time. Also having a compassionate master, having a nice, what we call condifia morphia, it is very rare in this world. Shops are everywhere but not like this, what you call sat-sang, this kind of atmosphere. You need this. Once you have these teachings, you have the teacher, you have the teachings, no reason why you cannot be happy; we are born to be happy in this world.

When Rinpoche asked me to speak, I told him I never prepare what to speak; so I was scratching my head, what to say? This is such a wonderful place, such wonderful people have gathered here. I do not know whether I will have such an opportunity again in the future, I must speak something very nice, something nice. So I was struggling with myself, with my head what to say, what to speak and my head was not co-operating. Finally somehow something from the Dharmapada came to my head - I love that word and anything I love I like to share with others before long. The Dharmapada is a wonderful book, I strongly like to recommend to all of you. In buddhism - wow, too many books. You go to a buddhist library and if you are a newcomer you do not know where to start and you will easily get lost into the buddhist library - so many books. So the Dharmapada is one of the simple collections of the sayings of Buddha from various sources, which he has given during the forty-five years of his mission. Usually when you read a book you will have to finish the chapter, without finishing the whole chapter you will not get the message of the chapter, correct? But here no chapter, just one or two words, so all the secrets of truth and the lover of peace must have this book with you all the time, more closer than your passport! It looks a little bit strange but, but should be fine to hang around the neck.

You know a passport is only to cross from one country to another country, when you want to go to heaven, that passport will be invalid. This is a passport for entry into the purelands, Amitabha land or heaven. Every gate of the heavenly world, they are going to check this passport, not your regular passport; your passport is valid only in this world. Therefore one simple book, this one or another book, where you can read one or two verses every morning, every evening, this will remind you. Even if you know dharma, the influence of worldly things is so strong, you need somebody to hammer on your head continuously. You need somebody to remind you continuously, until you



reach a certain level. I am not sure you have reached to that level where you require no longer to have the hammer on the head. Have you reached that state? You need something. Another human being standing there to remind you all the time, morning, afternoon, evening will be too much and you will become disturbed, angry and start fighting with him, so this book will do better, one verse in morning or evening, it will be easy and will not take too much time. Even if you are very busy, you really cannot find the reason not to have the time, for one or two minutes to read a few lines. This is like truth from your heart, you have so much time for coffee, tea, you have time for breakfast, lunch, dinner and in between some snacks, tea - really we have so much time, you really cannot say I am so busy, no time to read one or two verses of dharma from this book. If you cannot find such a short time, a few minutes to sit quietly and read a few words from a holy dharma book, then you should forget ever-spiritual enlightenment being this world, of this world, right?

So I was struggling hard what to say. I can keep on saying some cock and bull stories but I thought, these are such wonderful people, such a beautiful occasion, such auspicious occasion, such a holy place, Borobudur - I should say something nice. All the verses are wonderful acutely, all the verses are coming from the holy mouth of Buddha; it is wonderful. But sometimes too much wonderful also does something to your head, no? So this Dharmapadagata, 354 is wonderful. So I want to read to you from this, yes? Are you in the present moment? Are you co-operating with the true desire? Are you happy? Are you in the present moment? Are you smiling? Yes! In Tibetan there is a saying you know, 'If you do not make yourself happy, enjoyable, then other people will create problems for you'. So, feel happy, feel happy, keep on smiling, smiling, no reason yet, when you go there, then



we wish you all to continue this wonderful moment you have like you are having now, we wish you to continue the rest of your life smiling. But once you leave Borobudur then we are no more responsible, it is up to you whether you smile or not. But while you are in Borobudur to some extent it is the responsibility of Rinpoche and the organisation to see that you are smiling. So we feel a bit responsible, that is why we remind you always; after that it is up to you; you have the freedom to choose what you want.

Anyhow, please listen attentively, mindfully and happily! [repeats the Pali text]. Can you repeat after me? No, no wait a minute, just a moment, I will say again - because I was surprised you are all westerners, most of you, all of you, not used to the Tibetan language. One amazing thing, I have seen such a deep devotion, I have seen in the followers of Rinpoche, that you all recite the prayers in Tibetan language, so beautifully, even many Tibetans find they cannot do, so beautifully you are doing and then Rinpoche is reciting some verses in Tibetan language and you are so beautifully repeating. This shows your devotion; without devotion and commitment, you cannot progress in dharma, in spirituality, so repeat this one also, yes? Slowly...

'Sava dharnam, damma dharnam, jinadi. Savarasam dammaraso jinadi. Savarati dammarati jinadi. Thanakayo savadukam jinadi'. Wonderful, congratulations. So you are all so wonderful, I do not see any reason why you cannot become enlightened soon! Now the translation goes like this: 'The gift of dharma excels all other gifts. The taste of dharma excels all other tastes. The delight in dharma excels all other delights. The craving free mind vanquishes all of suffering.'

So, dear friends, all of us really want to be happy, want to be peaceful, want to prosper; none of us wants sufferings or problems, yet few of us are happy in the true sense, most of us are miserable in the world. What is the reason? The reason is so simple: release. Our search for that happiness, our search for that peace is in the wrong direction, so here Buddha clearly mentioned the gift of dharma is a novelty, so we think our happiness our peace - you know, we come from worldly development,



material development, so if a poor man thinks, if he has a car he will be happy, the poor man thinks if he has a better house he will be happy, the poor man thinks if he has a little salary he will be happy. The not so poor, the middle class people who have the car, middle class house, who also have some salary, they think that if they had a better car than what they have, they would get more happiness. Those who have a good enough house to live in, they think that if they had a bigger house than the neighbor's house, they would be more happy. Those who are getting enough money, to buy the food and medicines and transportation and other things, they think that if they get a little bit more salary, they will be happy. And this does not happen. Real happiness, yes for some reason it is true, very, very poor people, who do not have enough food to eat, no house to live in, no money to buy medicine. For them, to that extent, this material development will bring happiness. For those who have the basic needs, the real happiness will come from the understanding of dharma, the practice of dharma, the truth, not from worldly things. But our search, generally in the world, including our educational institutions, business, company, they all teach us to look on the outside worldly things for happiness or peace. So that can never happen; if that could have happened, Buddha would never have renounced his palace and gone to a forest. He was a prince, he had everything, because the astrologers had predicted that that the prince may renounce the kingdom and maybe become a monk or an ascetic. That is what his father wanted, to keep him in the middle of all worldly luxuries. So three different palaces were built for him; one for the summer, one for the winter and one for the rainy season, with beautiful gardens, swimming pools, with the best food, best clothes, best musicians, best dancers, all things - as a prince he had everything but he could not find the answers to his question, the real happiness. He left this worldly luxurious environment and he formed that deep meditation in the forest, not in the palace. This is the best example that real happiness, real contentment, real meaning, real purpose of life will not be found in the big offices of Sonny, Toyota, Apple, BMW etc., it is not there; it will be found within yourself - going into meditation. Happiness is inside you and your looking outside. That which is within you cannot be found outside; that which is here cannot be found there; have to look within yourself. Our problem is that we always look outside and never find. This story is quite modern, it is not a buddhist story, I must warn you in advance, do not start thinking too much, that this monk has been fooling us by telling us some cock-and-bull stories. Does not matter, every story has a message, whether the story is true or not, do not worry, catch the message (forget the story). Like some people are showing you the moon, with their fingers, use the finger to see the moon, once you see the moon, forget the finger. Do not keep on, hankering this finger, then you will miss the moon. Do not miss the moon, miss the finger. Use the finger to see the moon - finish! In the same way, do not start thinking the story is not true, this monk has been fooling us, telling us nonsense; catch the message behind the story, then you are a good listener, then you are a good follower.

So the story - before human beings were created in this world, the world was much more beautiful, much purer and cleaner. There was no such as air pollution, water pollution, environmental destructions and so on, which we can well understand. Before human being were 'created' it was so beautiful, so clean, so pure and the god thought, 'Wow, look at this world so beautiful, so many flowers, look at the varieties of flowers, look at the mountains, look at the oceans, look at the rivers, look at the patches of white clouds moving in the blue sky, look at the shining stars, look at the sun rise, the sunset, the different seasons, the Autumn and the Spring, the winter and the summer, the Himalayan mountains, the flat land of Holland - their beautiful flowers, beautiful rocks in the Himalayas, how wonderful. Something is missing here, why should I not create some few human beings, where they can live in peace and harmony, enjoy this wonderful natural beauty? With this in mind the god created a few human beings and told them: 'My dear human beings, I thought this world was so beautiful and I thought of creating a few of you to live in love, live in harmony, live in friendship and enjoy this beautiful, natural beauty... See these flowers, the stars, the sun, the moon, the mountains and rivers. So go in the garden, sing songs, play flute, dance, enjoy the beauty of this nature. They were grateful. The very next day, early in the morning, someone came and knocked at the door of the god. For the first time the god was surprised, it had never happened before, who

could be there so early, knocking at my door? With a curious mind, he stood up and opened the door and was surprised to see a few human beings, that he had created yesterday, were standing there complaining against each other. What was this, what were they saying? Not even one day, how could they dare to complain against each other, created to live in love, peace and harmony with nature, to enjoy the beauty of this nature. How can you dare to complain against each other? Never, never fight, never complain against each other, go and sing and dance and play flute, enjoy the different flowers and the mountains, rivers and listen to the songs of different birds, okay, never complain, never fight. They went away.

"Next day, morning, slightly earlier than yesterday, they came and knocked the door slightly stronger than yesterday. God thought 'Wow, who else could it be today?' With a curious mind he stood up and opened the door, he was surprised to see the same human beings complaining much stronger, not only 'He or she said' but 'He did like this, she did like this', stronger complaint and the god said 'Whom I love, not even two days, how dare you complain like this, have I not told you that I created you to live in peace, in harmony, in friendship, in love and to enjoy this beauty of nature? What is the problem for you, the sun is shining according to you, you have enough water, enough flowers; if there is a limit to sunshine, limited water, limited flowers, you can quarrel and fight for that, but there is more than enough for your needs, how dare you, never again quarrel, fight or complain, go live in peace and harmony.' 'Yes lord'. They went away.

"The third day, much earlier than the two previous days the knock at the door much stronger and the door was almost breaking and the god thought who this could be today? But before opening the door, the god realised that it could not be other than nuisance human beings that I have created two days before, what a big mistake I have done. God already realised now that he made a mistake. And then god also realised now that this human beings are never going to listen to me, neither are they going to live in peace, nor allow me to live in peace. I have been the creator, I cannot kill them, what shall I do? With this in mind he called for an emergency meeting with the ministers, said he was in serious trouble and asked for help. The ministers said not to make such a joke, does not sound nice. 'If you, the Lord and creator are in trouble, how could others cope?' The Lord said that he was not joking and that he was in serious trouble and needing help - the ministers asked for him to explain. The god explained the whole story, how he saw the world so beautiful, so pure, so clean and out of love and compassion he created a few human beings, thinking that they would live in peace and happiness and harmony, but in fact started quarrelling and fighting, every day more complaints. Now the god was convinced they would never live in peace 'If they are going to bring more and more complaints to me, I will lose my peace also' and the ministers asked how they could help. The god said 'Please find me a place where I can go and hide from these human beings - somewhere where these humans cannot find me!' One minister stood up and said, 'Very easy Lord, why do you not move up to the top of Mount Everest? It is a very cold, no oxygen, no one can go there'. God thought for a while and said 'No, no that is not a safe place, Tenzin and Hilary will reach there very soon, that is not a safe place'. Another minister stood up and said 'Lord, very easy, why do you not hide in the depths of the ocean?' How can human beings go inside the ocean, they need oxygen, they cannot go there'. God thought for a while and said 'No, no that is not a safe place. These human beings, very soon will be putting something in their mouths, carrying something on their backs, very soon they will manage to reach there also, that is not a safe place'. Then another minister stood up and said, 'Very easy Lord, why do you not live on the moon? Who can go on the moon, nobody can go'. God said, after thinking about it, 'No, no, this also is not good, Americans will also manage to reach there soon'. So now, we are to go? Finally one very old minister with a long beard, with some difficulties, stood up 'Lord why do you not hide in the hearts of these human beings themselves? They will be searching for you everywhere, in the sky, in the oceans, in all places they will be fighting and quarrelling and killing each other to find you, but they will never be able to look within themselves.' The god seems to have said, 'Thank you very much, keep it confidential; do not tell this to the human beings! Bye bye.' (Applause!). The story says:



The god has been hiding in our hearts and look what we have been doing. There is a place in India, Babri Magi. Hindus and muslims have been fighting and fighting and killing each other over the temple. Same as in Israel a little bit, another holy place, everywhere. Bodh Gaya also bomb blasted a few years before. They think that God is there; God is here (heart) - as I told you this story is not a buddhist one. Buddhist concept of God and creation is different. For a buddhist god means love, compassion, peace, harmony, wisdom and all this can be experienced and formed within your own heart. Not outside of you. Outside can be helpful to go within yourself, but finally you have to find. So everything is here - the Buddha who taught us, Buddha, buddhahood, we are all buddhas. Even to say the Buddha is within us, would not be correct. We are all buddhas and bodhisattvas - but sleeping buddhas and bodhisattvas and we can not hear Borobudur to wake up - wake up tomorrow earlier than 5 o'clock. Wake up, we are all buddhas, there is no distance; no more distance, we are all buddhas. So thank you very much.







Dr Rudolf Schneider, Switzerland

Evoking ...

One day, I think it was in 1993, Lama Gangchen called me and said:

"come to Borobudur!" I said:

"Oh so far away!"

"Only one or two days, but it is very important, you will be very happy!"

So I could arrange it and I said goodbye to my wife at the airport. We were very sad. I told that to Rinpoche and he said that one day we will have to separate anyway. A similar sadness will come. I arrived at Yogyakarta and my friends came to pick me up.

I saw Borobudur for the first time at night, I still remember: a grand old lady spoke with words from today. I stayed there four days and I slept in the same room as a Geshe. He was snoring all the night long, very loud, but I didn't get upset. Early in the morning Rinpoche came and told me that Geshe Wangchuk was sick and that I had to come and see him. I said: "I have to put in my teeth first."

"No need, come."

Geshe Wangchuk had kind of a Pneumonia. I gave him antibiotics. Next afternoon he told exactly the time the medicine started to work in his body, He was astonished. Next day on the stupa he gave to us all initiations within ten minutes. That night I asked Geshe Ngawang Sherab if this was possible to really get all initiations in that short time. He told me about emanation and incarnation. An emanation is a pure being with all capacities. In that year, we always had little parties with dancing and singing. I specially remember Teresa, her singing and her special beautiful dance. Today I miss this.

And when I came home my wife said that there were volcanoes around Borobudur. But I said, that I hadn't seen any, that this was not possible. Then I really saw a mountain in the shape of a volcano with some smoke not so far away from Borobudur. The following year when I came a little bit earlier than Rinpoche and friends, there was ash all over the place and on the Stupa, about 20cm. Then I really believed that there were volcanoes. Many of you remember. I think it was four years ago a big eruption of the Merapi again. I got the first ride to Yogyakarta. At the airport, it was almost not possible to breathe. It was a special time.

Years later I was lucky I could stay at Hotel Plataran as Rinpoche had told me. The swimming pool was still full of ash. In the little house where I was staying there was a very loud voice of a little gecko that woke me up at night. On the roof there was a big loud voice from an animal that jumped from the tree and was snoring and breathing. It was a tiger but nobody believed me. In the morning the garden was full of fresh fruit. Then the next day the boss showed me a beautiful villa with a great view of Borobudur and with a swimming pool. But at that time the villa was occupied so I got the really big villa, which would have cost 800 dollars per day for the price of the small one. I wanted to take the three steps to the garden but there was a green snake 80cm long. I talked to her but she didn't allow me to pass and came up and made noises. Suddenly one man came and pushed me

away and wanted to kill the snake. I told him not to do so but he started anyway. Then he stopped and the snake got dizzy and disappeared into a hole. He told me that this was the most poisonous snake on Java. They bite and jump on you as well. You cannot survive, you die within 10 minutes.

The day before I had a dream of this snake. In that dream I really died and in that moment I had to concentrate, I came to three mandala houses and then in a vast empty space. I believe it was the influence of the stupa that allowed me to experience this intense process of dying.

Another dream: Lama Michel and I opened the stupa on the Vairochana level. We put six meter long blue water tanks formed like dolphins like spokes in a wheel. Then we closed the stupa again.

Slowly over the years comes the meaning of that dream: it is about the importance of feelings. Borobudur is a feeling school and Lama Gangchen is the king of feelings.

Enlightenment on top of the Stupa is only important if it is sustained by compassion, the exchange of feelings leads to friendship between us, the new and the old friends: The most important thing in the future.







Lama Gangchen

Our Enlightenment Marathon

It is very important for people to speak and communicate, to release suffering of sickness, sharing ones experiences, really has something important for all of us. I would like to say that I am very happy with everything we are doing these days. We are doing this quick enlightenment marathon. Usually we say, 'Oh I have to sleep, I have to go, because tomorrow morning at 4.30 I have to wake up for 5 (or even earlier) and this motivation lasts for 24 hours, we are 24 hours with this special quickly enlightenment marathon in our mind and its working, it is really working. This feeling, this motivation we have here at Borobudur, this we have to bring to our normal life, you have to bring it also into your professional life. Usually in our professional life we do not have any special motivation other than to make money and we work, but bringing this feeling, our experience to our daily life with the attitude: 'Sure I like to make money, but I also like to help people and I will do my best, every day, in my professional life in my private life'.

When we wake up in the morning at home, first thing we do we go to our secret temple, the bathroom – actually this is very nice because you also go alone to the toilet and we take a lot of time there, make up, reading magazines, many things we do in our secret temple; we have a lot of time there. So also the time to establish the motivation for the day, for that specific day together with the make up, with everything you are doing there, time to think and establish our motivation – "Today, I will do my best, I will really have a great day and try to really make everyone happy, everyone I meet everyone I work with, I will try to make them happy". This should be our motivation.

Using the energy of our mouth, the horizontal – we were not born with a vertical mouth, so this is the energy, this smiling energy. So this is the motivation in the morning, when we are in our secret temple, to establish this motivation. So you establish this motivation for the day and then you go out and dress, have breakfast and go to your daily things to do. But what you have to think is that your regular life marathon now will change to a spiritual way marathon. So not anymore a regular life marathon, just running, running, running, but you are going to have now the this feeling of a spiritual way marathon. This means when you meet people, when you are with people, you touch in a good way, you listen in a good way, you speak in a good way, your thoughts are in a good way: we will not have violent speech, but instead have peaceful conversations, we will not have violent listening, but peaceful listening, not a violent touching, but peaceful touching. You can offer the cup very gently and kindly to someone. The first one is very arrogantly, you give something to someone; the other way is gentle and with attention. So when you relate to people in this way, in a peaceful, good way, they really will feel that. You are working with your five senses and in a peaceful way to make people happy and this will also make you happy, so at the end of the day, when you are back home, you will really feel that, 'I really did something good today and I am fulfilled!' This is actually the dharma medicine. Then, the life, which is the life of nonsense marathon, will change to a spiritual, peace marathon. So we are here, in Borobudur during these days and waking up so early for us western people is quite difficult – giving up sleep is even more difficult, we do not like that and here, with this special motivation, we gave up a lot of things, even our sleep to be there at 5 o'clock and this is really renunciation, incredible great renunciation. We think when we are going to sleep 'Ah, tomorrow I am going to be with Rinpoche, with Lama Michel, with Lama Caroline and all the monks at the Stupa and I have to listen to them following Rinpoche, what he says'. Actually then we are really following Rinpoche, what he says and tells us is the real, guru yoga; putting guru yoga into practice.

I really have taught and teach many different practices, but what is important - and that does not mean that these practices are not important - but what is so very important is the way we use our five senses every day. Actually, we use our five senses every day, so the point is how we are using them

during the day. If we use these five senses in a positive way, to make people happy in a mindful way, this will improve your health and will be good for it. So it means that we have to use the five senses in a different, positive, peaceful way.

We have, for example, the United Nations, which is an organisation meant to work for peace and there is UNESCO working and taking care of education, I have so many people taking care of education and so on, but you do not hear of really something like a system, or a method of peace education and how to use the five sense education and use your five senses in a positive way. This is never taught in schools, it is never taught in universities; it does not actually exist. Although we have many, many different types and such a huge system of education nowadays, but ignorance is much stronger, much more ignorant than all this education we have in the modern world. Also in religious institutions, they also make mistakes throughout the ages and, even nowadays, you can see religious institutions making mistakes. But more than this, the big mistake, the big harm for our modern society, is technology, the way technology is developing.

I do not have exactly the words and expressions to say what I would like to say, but of course technology is okay, but the point is, how we use technology, for what it is being used is quite often mistaken as well and is really, really causing big problems nowadays. The way we are using technology is what is really harming, so we must use our five or six senses in a very beautiful, healthy way and that is why it is so important when in the morning we go to our bathroom, to put on our make up, to make up our mind to become beautiful, to become healthy. If we take care of our mind in a natural way, this make up has no cost; it is just a matter of changing your mind patterns and accepting different ideas. The point is changing the mind to accept different ideas.

That is the only point – accept different ways of being.

If we use our five senses in the wrong way, this is too costly and, it is costly for what?

For our health.

SELF-HEALING

We get sick because we use our five senses in the wrong way. For example, angry people destroy their liver, they will have liver problems and this will be costly. Using your senses in a positive way does not cost anything and actually helps to be healthy. That is why our practice is called Self-Healing. You have many capacities, are well educated but in the beginning it was difficult, even to repeat one mantra or recite only four lines of one prayer. Nowadays, when we start the guru puja, people almost know this Lama Choepa by heart and also so many other practices and nowadays we go to the Stupa and we are all together doing the mudras, we do not have any shame you know; people look at us and wonder what we are doing with all these hand gestures and we do not care, but continue happily. So you have developed something, you have this way of doing. Other religions, even the traditional Tibetan buddhism, is not teaching us this. I am not saying that religions are bad or traditional Tibetan buddhism is bad, that is not the point, everything is okay, but they do not teach us the way we are learning with the Self-Healing and our modern Western buddhism teachings. In the traditional Tibetan practice, it is a long way, you need to learn and the sadhanas are very long, pages and pages long and then the understanding of what is written there is very deep, not easy to assimilate. It is quite difficult to understand what a long sadhana or any of these practices may be showing. So why, not because there is anything wrong, it is just an ancient system. There is no mistake of the teachers as well, but the system is like that and when I first showed the Self-Healing practice to geshe, these geshe at that time complained, they said: 'Ah this practice you are showing people, it is too easy for them, why make it so easy?' So the method is with singing and this is also another way to transform and enhance our speech by singing the mantras, singing the Self-Healing practice. This will change our speech, it will change our habits; this is so useful. So the mind actually,



when we do the practice here in Borobudur or wherever, the mind needs to be together with our gestures, with our singing and so on. If you are in Borobudur, singing the practice but your mind is somewhere else, actually the practice is not so useful, not going to work. A long time ago, when I was in India and Lama Michel had just moved to the monastery, in 1995 - 1996, I received an invitation to participate in a few different congresses in India. I gave a talk and then asked Lama Michel to speak (he was around 14 - 15 years old at the time). Lama Michel asked me what he should talk about and I told him: 'You talk just what you like to say'. Lama Michel had to figure out what he was going to say and I said: 'Say something short, but say something like how Self-Healing was related to self development'. So this way Lama Michel was growing, because he had to find out the way he was going to communicate, what he was going to say and so on. Of course Lama Michel is my lama's reincarnation, but I did not give him a high throne or necessarily the outward respect normally attributed in Tibetan traditional ways of doing these things, but rather simplified things by giving lama many jobs, many, many things to do. So this is the way I was teaching Lama Michel to become a lama. When Lama Michel was in Sera monastic university, there were problems regarding the Protector and they wanted Lama Michel to sign a paper to confirm that he was not doing the Protector practice. This list was going out and presented to all the monks. I was of course very keen for Lama Michel to study and told him: 'Look, you just sign and you say you do not do the practice, that is not a big deal', but Lama Michel said, 'No, I will never do that because, they were pushing, they tried many times, but I will not do that', he also said, 'Guru, I am learning in Tibetan Buddhism and in buddhism it is talking about the guru-disciple relationship and this relationship is so important, so if I sign here that I am not doing the Protector practice, I am going against this relationship, so I will never sign it'. So actually Lama Michel left the monastery after 12 years study and went to live in Italy. The first thing I gave Lama Michel to do was to create the parking lot, because so many people would be coming to Albagnano, a small village and no parking available. So this was the first job Lama Michel had to do, to oversee the construction of this parking lot. Actually this was his job, but the motivation was to do something for people and their cars. This also was not so easy to do this parking because the land is small, on a hillside and so on.

I also taught Lama Michel how to speak, because when Lama Michel had to speak in public, mainly in the early stages, where he said whatever came to mind, nothing really prepared, I was teaching him how to speak and express himself. So I am also teaching all of you in the same way, when we repeat the mantras, the way we talk, when we do some dharma dance. Maybe someone comes and says, 'Oh I am a singer': Okay, I like to listen to how you sing. Then these people who are singers, they come together and they sing dharma songs like the United Peace Voices and so on. So all of us together, we are contributing to Western culture. When I met the 10th Panchen Rinpoche in 1986 in Nepal, Panchen Lama asked me if I spoke English, if I spoke Italian and I said, 'No, I have a translator'. So Panchen Rinpoche said, 'Yes, you have a translator, because you do not speak their language, you need a translator, but look these Western people, their culture, mentality, you have to understand their wishes and you need to know their capacities and so on'. I replied to Panchen Rinpoche, 'Yes, when we explain dharma and I say something wrong, I will get something very negative on my side, so I better say this was the mistake of the translator!' And this was actually a joke and Panchen Rinpoche was shocked at that time. That is how I started, you know to get more into the culture of Western people.

I understood, that this method, regarding your capacity, how to grow up according to each one's capacity according to our Western mentality. So when you go early morning to the bathroom to apply make up, you are working on the inner guru; that is what you have to think. I show society something beautiful, I will do my best and you are nourishing your inner guru, your inner potential. This means you do something and if you do that, afterwards you will feel no guilt. If you do not do that, one day you may repent and then what is the point of going to the coffee shop and reading some magazine or the newspapers, why only do that, so it means that when that life passes, you won't be guilty if you do this five senses make-up. You have your mala, you change your mantras, you do your meditation, you do your recitation, breathing exercises and trulkor, which are the Tibetan yoga exercises; you have many things to do. Now everyday you follow the wristwatch, watches are never stopping because time is never stopping. It will stop when you die, so you have to change your habit, you have to change the system you are used to. Our supermarket is too costly and we have to change our thought supermarket and all the different supermarkets, which are harmful to us. I am a healer and I have a system – like Roger was saying that I saved his life, or protected him during the light aircraft crash; these things look impossible in our society, nowadays, but actually it works. Somehow it works; when the rescue people went to check the aircraft that crashed, they came and said 'We never saw anyone getting out alive of a 'plane crash, you know and so we are so happy!' It shows that there is this method – 'I am not reciting a special mantra or whatever, but I have my method to do that, although it looks like it is impossible in society, but it is working'. Like for example, rabne – so here in Borobudur, we see we have rabne, we bring so many monks to Borobudur, we do rabne and in one second we change the whole setting and the next day we have a long life puja and during rabne we have two fire pujas and so on – 'I have my way to do that'.

We are working together on this quick enlightenment marathon. The automatic marathon, is that marathon where the watch is never stopping, it never waits for you and it is like our marathon signal, the watch is always showing us that time is passing; it never waits. So you go from being young, to middle age and from middle age you go to old age, sickness never waits for you, until you die.

Since a young age, the supermarket is not easy for example, we had the speech of Loes and her mother and this shows that mother / daughter relationship might be not so easy, clock is running all the time in that the watch is ticking in a violent culture.

I never learned different languages, only Tibetan and Sanskrit; I do not read the Western script (only a little); I did not learn languages, but I have a secret mind. I do not remember the names of people, even sometimes Cosy's name, but the question is why is this so? It is because I do not want to use this precious brain with stupid names. So many things are done by my friends, people who work together with me; for example, when going on a trip, when I am leaving home, I do not know sometimes even



exactly where I am going 'Ask my secretary, I have to say – this might seem quite weird, how come Rinpoche does not know when he is flying tomorrow? But I do not want to use his precious brain for these kind of things. Anyway, you – you have to use your brains for these things, you have no choice. The choice is that it can be used in a beautiful, meaningful way – a new system way, this is the important thing, this new system is the way to go to enlightenment and to be comfortable.

I do not remember your names but I always remember you!

How beautiful you are, I remembers all my friends, what they do, how they are doing and so on, everything, but to keep the names in mind, makes my mind too busy for this. Also, the way we use our language is a problem, the way we are using our words and our language gives us also problems so, we say that: I have this problem, that problem, one, two, three, five, this problem, that problem then automatically we ourselves are making ourselves uncomfortable, and also for the person who is listening to these problem narratives.

When someone is calling you: that person called me and this person told me that and this and now I am feeling sick and so on. The person who is on the line listening to that also gets sick, because of all this negative information. So we should try to change the word 'problem' to 'little difficulty', not using the concept of problem anymore but using little difficulty. We need to change the way we are in society – for example, gossip. Everyone likes to gossip, it is not possible to stop gossip among people but we can change the gossip we are doing, instead of negative gossip, we can do positive gossip – we keep the habit of gossiping, but do it in a positive way. Om Svabhawa Shuddho Sarwa Dharma... this is saying that this turns into emptiness and so on; but actually we do not relate to that and all the time our ego is there and very strong, so it is very difficult for us to give up our ego. If we cannot give up our ego we should be 'ego friendly' and become positive in regards to the ego; then this works, this actually really works, more than that is impossible; it is really working.

So, people gave ideas, shared their opinions, people like to come back to Borobudur, people do not like to go back home and many different things. Also, Java people are so nice, they like money of course, but not only because of money they are nice and kind, so they are probably okay if we do the tsog tomorrow there up on the Stupa and maybe I manifest myself here, to be born here, or maybe born in India and come here, can be; all of you too, some have dreams about that, some of you have feelings about past lives here in Indonesia, in Borobudur you know and all this area was buddhist in ancient times, this was a Buddhist country, so around you have – it took three generations during the Sailendra dynasty and the Borobudur architect was called Gunadharmathera. So also around Borobudur there are many different other Hindu temples and so on, there is a lot to see to learn, but for us now here it is quite a lot, we can learn a lot still from Borobudur itself. One day, with many of us, we went near to the Merapi volcano and there is a small peasant village and rice fields; and there, there is another stupa, we found the place where this stupa should be, the village people said like that, also the guide said like that, but you cannot see anything, just something under the earth, near the water there is a small water flowing like this and they say it is not possible to open, because this could give many problems, so maybe we have to wait, maybe not the right time, and also maybe Merapi is kind of protecting that area and so it is being protected. So we did many dedications, opening ceremony; many people were there and actually Shambhala is made of 2 mandalas. So Borobudur is giving us the message of Shambhala, for example, many different religious people come to Borobudur and all of them, they get something, they receive something very positive – there is some kind of feeling they get, so this is for example the Shambhala message you know. When you talk about the Shambhala war, it is not a war with guns, but this is like an example. For all of us too, when we approach and when we are on Borobudur we also receive something special. Around here, on the mountains, we have many yogis and practitioners who have lived there for a long, long time in the rainbow bodies or as arhats; even today, in their subtle bodies there and using this temple as well, in the same way we are doing you know, because Buddha actually manifested here at this very spot were Borobudur is: the Ocean of Mandalas. So the way Borobudur was built you know was that

there is nothing connecting and binding the rocks, they are completely loosely held together, but they clasp each other in a special way. Tomorrow we bring some food for the elephants, we practise up there and we hope nobody stops us from doing tsog up in the Stupa.

By the power of the truth,
By all human beings' attention,
By all the holy beings' blessings,
Violence looking
Be transformed into non-violence looking,
Beautiful-way looking,
Peaceful-way looking.
By the power of the truth,
Violence touching
Be transformed into non-violence touch
Arrogant-way be transformed into
Non-arrogant way.
By the power of the truth
Violence speaking,
Be transformed into non-violent speaking.
Beautiful-way of speaking,
Peaceful-way of speaking.
By the power of the truth,
Violence listening,
Be transformed into non-violent listening.
By the power of the truth
Violence thought,
Be transformed into non-violent thought
Beautiful thought, peaceful thought, enlightenment thought,
Now and forever,
By inner scientist Shakyamuni Buddha's blessings





So at the time of Buddha, Buddha what did he actually do? He taught Ahimsa (non violence); at that time in India, animals were killed for sacrifice and this exists today for example, in Nepal where they kill chickens or goats. With the Ahimsa teachings Buddha stopped this kind of violence and what actually happened, Buddha Shakyamuni started this culture of non-violence, so he was the first one to talk about that and to apply it.

And also in India they have this caste system, there is the lower caste, higher caste, untouchables and so on, so Buddha Shakyamuni completely did not acknowledge this and any person from any of the different castes, even the untouchables could become a monk and follow Buddha Shakyamuni's teachings. Buddha Shakyamuni also started the Sangha, the spiritual community and this is the beginning and this is true democracy. So if there was some issue to be solved at least 4 monks had to be together to discuss and solve the issue. For example, monks with Buddha, they had breakfast and lunch but did not have dinner because dinner was the dedication, the merits were dedicated for those who had not enough food because food in those times there was not enough food for everyone, so Buddha's dedication is like that, that is why they do not have supper.

For example, in the prayer where you take refuge and bodhicitta vow motivation, this is enlightenment idea but Buddha was showing his own experience; this was explaining the experience he had himself of getting enlightenment. Buddha explained also the different aspects of suffering in our life, like being born, ageing, sickness and death and he explained all this in an incredible way. We all have these experiences, we all pass through being born, ageing, sickness and dying, we all experience these four things in our lives, which are all pervaded by suffering. But we never think about being born – we never think that this is so much suffering. But for a baby to be born, when it is conceived it is conceived from the mother's egg and father's sperm and when this develops there is a lot of suffering for this baby who is growing – and when parents do stupid things you know, how much suffering there is for the baby as well. So this body is developing – developing different holes in the body, fingers and legs growing accompanied by suffering. We can understand that for example, small children when their teeth are growing, there is a lot of pain and this is just one example to explain that growing inside the mother's womb is really lots of suffering. During these nine months that the baby is developing the winds in the body, show the different movements; for example, when we do the Self-Healing mudras for the female energy going from the secret chakra up to the crown chakra, we are clapping our fingers and in different movements and these movements show how the energy in our different chakras move. So there is a lot of pain inside the mother's womb for the child before being born. When the bones are growing in the womb, it is terrible pain for this baby.

The kindness of mother and father: When we do the prayers, Pa Khyo Kyi...Ma Khyo Kyi, we are talking about the male and female energy and enlightenment energy, we get these blessings and at the same time it is a message for the world to take care and respect and be kind to our parents, because our society is losing this approach in regards to father and mother and we should regard them very highly because of their kindness of taking care of us since birth.

In one of his past lives, actually Trijang Rinpoche was the charioteer of Siddhartha - Buddha Shakyamuni - called Chandaka. Siddhartha spent all his time inside the palace and at a certain point, he wanted to out to see the real world and he does this with Chandaka. So he sees someone who is being born, someone who is sick, and also someone who is dying and he asks about what is happening and Chandaka explains to Siddhartha the aspects of human life and suffering that people have to face. Also this is an example to show that dharma friends are important for us. We do not have to specifically name them as a teacher or have a teacher to guide us in different aspects of our spiritual dharma life, they can be a beautiful guide for each one of us, so this is our dharma friends, the same way that Chandaka, who was a friend of Siddhartha explained to him about all of these things. So we have a good lineage from Chandaka and this means that all of us are going to enlightenment.





Dr Paola Muti, Italy-Canada

Forget not that the Earth delights to feel your bare feet,
and the winds long to play with your hair (*Khalil Gibran*)
“and we deeply need her love ”

Good evening, first of all I have to say that it is an honour to be here and talk to distinguished brothers and sisters in the path; thank you to Lama Gangchen for the opportunity to talk, Lama Michel and Lama Caroline, the organisation of this retreat. You know I am kind of new, although I am following Lama Michel on streaming, already for many years. This is a very nice experience, because every time you do first things, they last longer and it seems much more intense. So thank you very much for the opportunity to be here and to present part of my work.

What is the function of my life? What I do?

I study the distribution of disease in the populations and in particular, I study cancer. How cancer is distributed within a population, across populations and why do we do this? We do this because the understanding of how the diseases are distributed can give us some answers. For instance my science, epidemiology is very well recognised for one important discovery, the association between cigarette smoking and lung cancer. The association between smoking and lung cancer has been found looking at how lung cancer was distributed in the population. We discovered that lung cancer was mainly prevalent among the population of smokers.

Conflict of Interest: I do not have conflicts of interest with drug companies or biotech companies. My research is paid for by public agencies: the National Institute of Health in the United States, the European Research Council in Europe and the Funds for Innovation in Canada. With one exception, I have a collaboration with the Aboca company. Aboca is a company that produces phyto-complexes, that is plants to use for treating diseases and because we could not do it ourselves we asked Aboca to enter the field and help with our studies. So Aboca is paying for part of one study I am carrying out in these months.

The most important thing I have to tell you is that I come from an island, a very small island. When you are born on a small island, somehow it is a privilege and a damnation. It is a privilege because as a child one can go all over the place, there is no danger; you may injure yourself, but you are free and you know the land, you know the rocks, the plants, everything is so familiar to you. You are warm right, the earth is there you know very well and the earth is yourself and yourself with the earth and the animals belong to you and you belong to them. So this was why when I received the note from Isthara about talking about a topic that Lama Gangchen has chosen for this year's conference, I was nicely surprised. On the island, the community is very small, the land is minimal, you are important, you feel big, great, but as soon as you go to the sea front and on the sea you are nothing, right? The sea is so huge, you are less important, like a small child on the coast, so the life goes between the earth where you feel important, feel relevant, to nothing in comparison to the ocean. And the whole life of islanders goes from these two different end points; importance and non-importance at all. So during Lama Michel's teachings, I found myself always very intrigued by the teaching of buddhism and my experience on the island. And I say it is a damnation because the island calls you wherever you are in the world, there are the roots. They ask me 'Are you Canadian?', 'Are you American?', 'Are you Italian?' I say, 'No, I am an islander!' That's why we can fit immediately, wherever in the world, because we know that the roots are there. But then, it is very difficult to apply the concept of lack of inner existence, because our refuge is there, is the rock, right? So it is very challenging to try yourself to understand these highly buddhist concepts. So this is what I am really.

My talk today has some scientific contents and these contents are the top ladder of what we know in science and this field. But I will tell it you like a story because I realise that human beings like stories and from a story you can understand a lot. Again I have to make a lot of reference to Lama Michel's teachings because when he talks he has a lot of different stories and a few stories I understand much better than a complete description of the contents. So I decided this would be like a story, with pictures, you relax and there will be questions I am sure. But I would like to keep your questions at the end, please ask questions because questions are very, very important.



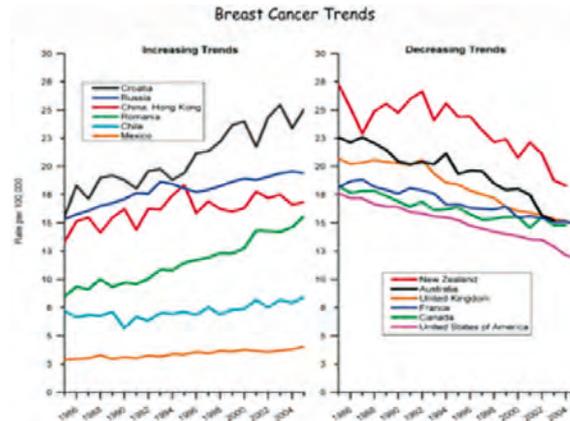
Globocan 2008

In this picture, you can see this world; different colours and these are data from

Globocan 2008, from the International Cancer Agency in Lyon, France. They measure the incidence of cancer in different populations, in other words this agency measures, in a very standard way, the frequency of all cancers in different countries to make a comparison. In this case, what you see here are the cancers, which rank first in the list of cancers. In other words you can see in the Americas in purple colour, is prostate. In those countries, prostate cancers are the first one. In the United States and in Eastern Brazil do not have the same incidence, but in both countries it is the first. You see the former Soviet Union and China are light blue, it means that there, lung cancer is first on the list. The red countries are red mainly because in those countries the Health Systems measure in massive campaigns PSA



In this case breast cancer is pink, so I would say that in almost all countries breast cancer represents the first ranking cancer, except in China where there is lung cancer is at the highest incidence laso in women and in those "red" countries where cervical cancer is at the highest occurrence. Until approximately 20 years ago, Japan, China, Indonesia were characterized by very low incidence of breast cancer. They had elevated incidence of oesophageal, stomach cancer but no sign of breast cancer as a public health concern.



In this figure, there are two different graphs, left and right, this is trend of breast cancer incidence across the years 1992-2002 and, as you can see, these are the different lines corresponding to different countries. There is China in green; Mexico, in yellow and Croatia – in these countries incidence is low. In these low incidence countries breast cancer increased in at a very high speed. In the Western countries, in the years before 1940, breast cancer was also low in incidence. Breast cancer incidence increase slowly or does not increase at all in countries at already high background incidence, but it heavily increases in those countries at low background incidence. For instance, in Japan and in Thailand the incidence is increasing not only in old women but also in young women.

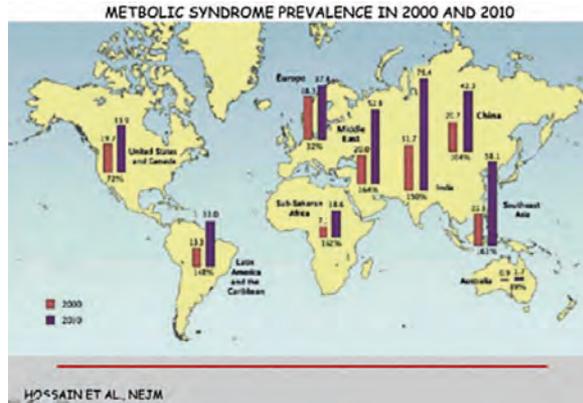
When you see these phenomena across different populations, you may consider the effect of important “factors” that may cause the disease, in this case breast cancer and push the incidence towards a strong increase.

Breast Cancer Trends

Increasing Trends		Decreasing Trends	
Cancer Death Risk for Diabetics or Individual at high Fasting Glycemia - Study conducted on 1.300.000 Koreans for a 10 year follow-up period			
Men*	RR	Women*	RR
• All cancers	1.27	• All cancers	1.31
• Pancreas	1.71	• Cervix Ut	2.50
• Liver	1.59	• Breast	2.23
• Leukemia	1.53	• Pancreas	1.71
• Esophagus	1.36	• Liver	1.28
• Colon-rectum	1.28	• Lung	1.39
• Stomach	1.16		

(Jee et al JAMA 2005)
*Type 2 diabetes or fasting serum glucose > 125 mg/dl

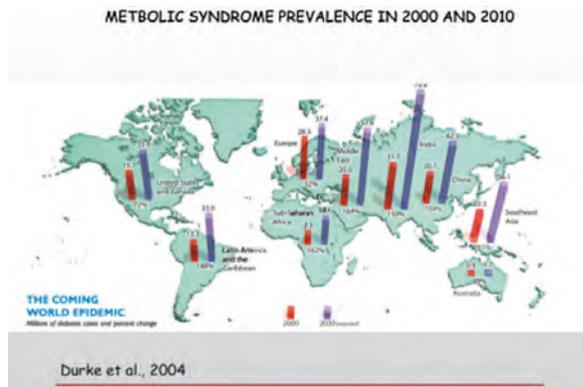
You see here the data from this very interesting study done by a Dr. Jee a Korean researcher, who recruited in his study 1,300,000 healthy Koreans followed up for ten years. He discovered that people who had diabetes and men who had elevated levels of fasting serum glucose had an increased risk of all cancers and increased levels of specific types of cancers such as pancreas cancers, liver cancer, leukaemia. Also for women there was a strong association between fasting glucose and cancer development. The biological connection between fasting serum glucose and cancer could be partially mediated by the metabolic syndrome which is a cluster of five components such as centralized body fat distribution, elevated blood pressure, elevated triglycerides and low HDL cholesterol. Data from the United States show that the prevalence of the syndrome is up to 45% in the general population older than 50 years of age.



Metabolic syndrome (MS) have a high prevalence in Western as well as in Eastern countries. MS onset is related to specific “degenerative” life-style such as sedentary life, high intake of refined sugars and fats and it is positively associated with age: in Western societies, in people older than 50 years of age, the prevalence of MS can reach 50%. There are new observational data indicating that “depression” is also one of the etiological factors contributing to the MS development.

MS is a “condition” strongly associated with the occurrence of cardiovascular diseases, cancer and other chronic diseases including diabetes.

This is the shown data they made comparison between observation data on MS prevalence between 2000 and 2010. The little line here indicates the prevalence of metabolic syndrome in different countries; the brown one is 2000 and 2010 is the purple line. You can see that metabolic syndrome is increasing in the United States, is increasing in Europe and is particularly increasing in Central Europe and in Asia. This is very worrisome because it means that we are seeing, like we saw for breast cancer that metabolic syndromes tend to be higher and tend to become a real problem in countries where, until the year 2000 the problem was quite minimal.



Diabetes is a disease in itself, but it is also part of the process to develop cancer and cardiovascular disease. The data of this figure show that in the next six years, we will have an increase in incidence of diabetes exactly in those areas where until now, diabetes was at very low incidence. The data on prevalence of diabetes are parallel to the data of MS prevalence.

In order to limit the diffusion of MS and related chronic disease, we have to come back to Mother Earth. Mother Earth is representation of our need to deeply respect our origins and our culture. Origin and culture before the globalization of nutritional habits and life-style mainly related to marketing priorities and individualistic approach.



Cancer

Cancer is now the leading cause of death in the world responsible for nearly 30% of all deaths, followed by cardiovascular and chronic lower respiratory diseases. Almost half of individuals in Western societies (41% of females and 46% of males) will develop cancer in their lifetime and a quarter of them are expected to die of the disease.

Due to our aging population and because cancer incidence increases with age, the incidence of this disease will increase worldwide. Although many individuals who survive a cancer diagnosis continue to live productive and rewarding lives, the cancer experience presents many physical, emotional and spiritual challenges that can persist long after the disease is treated. Urgent action is required to fight this disease. To this end an important strategy is prevention. Yet apart from smoking cessation, avoidance of sun exposure, and the HPV vaccination, there are a limited number of prevention strategies supported by high-level evidence. Often cancer research whether it is basic or clinical, focuses on therapy. There is a need for innovative prevention research, more inclusive of all aspects of the body and of the mind, in order to reduce incidence and thus mortality for cancer.

However, cancer prevention, beside modification in diet and life-style requires attention to the mind-body relationship and the mind plays an important and still underestimate role.



This is a study published in 2008. The researchers went through a number of pictures of baseball teams in the USA – little pictures, old pictures from previous generations born during the 1940-1950 time interval. They classified different individuals by their “potential” of smiling: those who were totally smiling, versus those who just smiled a little bit, versus those who did not smile at all. And they put together a large sample of these pictures and related individuals, and evaluated the total mortality of the individuals included in the study. They observed that the players that were totally smiling survived much longer in comparison with the other two categories.

This study provides evidence that we cannot implement prevention without including the beneficial effects produced by a positive mind.

In conclusion, any prevention statements should include this preamble:

‘May all beings have happiness and its causes and may all beings be free from sufferings and their causes!’

As first priority for prevention implementation is to give real meaning to our live.

Questions:

"You never gave the name of your island?"

Isola del Giglio

Elkana asks a 2 questions: "Thank you for your inspiring lecture and I have one question about the artichoke, how you researched on the lung cancer, maybe artichokes can be effective for other cancers? This is the first question; the second one is: actually you mention the leaves, normally we eat the heart of the artichoke, not the leaves itself, how can people already use the artichoke in a useful way, without having the tablets.

We observed that artichoke has anti-cancer activity in a number of tumour cells including breast cancer cells, colon cancer cells and pancreatic cancer cells. We also observed that artichoke is less effective with oesophageal cancer or stomach cancer cells, so it means that you may use different plants for different cancers.

Lama Michel

"One question: It is very important as you showed to all of us very clearly that one of the main causes for our diseases now, which is not only the fact of the diseases but the quality of life which goes down, is due to the western lifestyle. The western lifestyle although I think – is it related more to the industrial revolution and the capitalist system, more than the actual western world, because I think the western world before the industrial revolution and so on, was much more healthy. So what is being exported to all the other countries, more than the west, how to say, more than this industrial-economical system that is being passed by. So it is more related to, when we say the western culture, it is basically this industrialised system of economical capitalism? So the difficulty that I see in the solution, I think that is something that is encountered very often, is that we need to change the whole economical social system, but I think this is coming out like one manifestation symptom of a whole system of society that is unhealthy. I am sure that if we go to see many other ways, the way of relationships between people, families, structure, many of the things, which the system we have now is not working. So this is a very clear symptom showing about that."

Paula Muti

This is a very important question and I apologise – western culture, western lifestyle is exactly due to how the western countries evolved after the industrial revolution and the on-set of capitalistic economy. We call it western, because it comes from the western side of the world. You are perfectly right, for instance the Mediterranean diet, or the Mediterranean lifestyle it has been associated with a low level of breast cancer and thus it means that the old ways of the people of the Mediterranean area used to live, was very healthy. If you look at the latest data from the Cancer Registry, also the Mediterranean area cancer protection is gone. We should consider these disease as a product of "cultural" environment, in which the term "cultural" includes diet, life-style, interactions among individual and how the inner life of each individual is lived.

Lama Gangchen

It has already been some time, since Roger and Elkana talked to me about the research of Self-Healing and this makes me very happy and I am very happy today also to see once again, Paola with us and knowing that Paola is also the person that is actually doing this research. Paola has been to Albagnano a few times, I met with her already before, but today was also a way for me to understand more of your job, who you are, what you do; it is really that I see you as a person that has



not only a doctorate and a scientist by name, but by me, which means like really doing it with the right motivation, really doing it in order to find solutions for this life. So this makes me extremely happy and we rejoice.

So we need to understand how we need to cancel cancer.

There are many aspects that we need to cancel, that we need to eliminate and not only cancer as a sickness, but together – there are many, many other aspects that go together related to our lifestyle, related to our society, related individually to our mental defilements. There are many things that actually together need to be cancelled.

When I was in Sikkim, during the 1970's - actually, I was in the south of India in Sera monastery and then I was invited by the mother of the King of Sikkim or the Queen of Sikkim who had an eye problem. I went there to cure her and was supposed to stay there for a few months but of course I stayed a few years there; I was supposed to stay there a very short time but after, as there was such great benefit for so many people – there were many, many people coming every day and so I ended up staying there more than two years. During this time in Sikkim, there were some rumours going around to the effect that people were saying 'Oh this buddhism like multi-related to our tradition and so on, is just, blah, blah, blah, just philosophy here and there; there is no real power. So at that time I made a commitment at one time to my attendants Jampa and Sonam (Jampa now living in Italy, Sonam now living in Greece). I said to them, I am going to show to the world the power of dharma. And once I show the world the power of dharma, then even if I die, I die having done my mission this way.

As we gather here in Borobudur saying our prayers and then every day we start early in the morning at five o'clock and then later we are here – now it is 8.30pm and we are still here talking together – conference. So what we are really doing together is that we need to put our energy, our prayers really to find better solutions for this world. There are many things that we need to cancel; not only cancer that we need to cancel – but many other things we need to cancel, but they are all connected very often. So based on this, it is very important to show Self-Healing; I taught Self-Healing in the beginning, it is really done for the benefit of people, so I am very happy and I think it is really very important to do this research into Self-Healing. For me it does not matter if people are doing Self-Healing, if they have faith in me, if they do not have faith for me, if they think I am good, if they think I am bad; it does not matter if they are buddhist or if they are not buddhist, we need to show a method that is of benefit for people. So you can cut up Self-Healing into a thousand pieces and put upside-down, many ways; please do it. What we need is to have a conclusion, we need to get to a point after to see in which way it is of benefit – that is the important thing.

I think it is really important to move on and do this research on Self-Healing – it is something that we all need to give the right support, something that I think is very beneficial. At the same time, also there are many things that we need to cancel – if we use the word cancer; there are many different types of cancer, many debts that we have also; many debts like sickness and conflicts that we have accumulated that we need to cancel. We are here, we have all these days, we really need to use all the different methods that we have in order to deal with all the different aspects that we need to overcome in cancer.

Actually the need for research is mostly for the common world plan, for those that have faith you do not need research in the sense that you should follow well; Buddha Shakyamuni already did the inner research on that. So generally speaking, once we believe in it, we do not need any proof of it; proof is our own experience, which is our own faith that is showing. What we need is more faith and we need to practice it more.

For example in all of these years there were different sorts of researches that were done, like people brought machines to check brain activity called 'Brain Avatar' – was the name of this research and

then they were checking my blood and whatever, they were doing many different things. Also, our scientist Bernard Gesch was doing the dousing experiment with different fruits with a before blessing or after blessing; and many of these things were done very nicely also. So we should not forget about these things, because after some time that can happen.

Every morning as we go to the Borobudur we are doing the job like the gardener, like in agriculture, preparing the land, sowing the seeds, making the flowers and this is something like preparing a buddha garden, inner garden, peace garden, healthy garden. So as we do that, it is not only like a five coloured, like a picture of the booklet we even mentioned like a beautiful garden like green lotuses. There are many different shades of green and many, many different aspects, it is not like only one and look all the same.

As you go to the stupa and we generate the lotuses and it is not in the stupa itself there are many, many lotuses that we generate, but then inside of us there is this one lotus for each place in each one of our five chakras. So sure, when we are generating the lotuses in the stupa, all the buddhas are already pure, so it is like offering great bliss and emptiness – like an offering that we do towards the buddhas, like appearing, like new bliss and emptiness that they generate as, we generate all these beautiful flowers and lotuses.

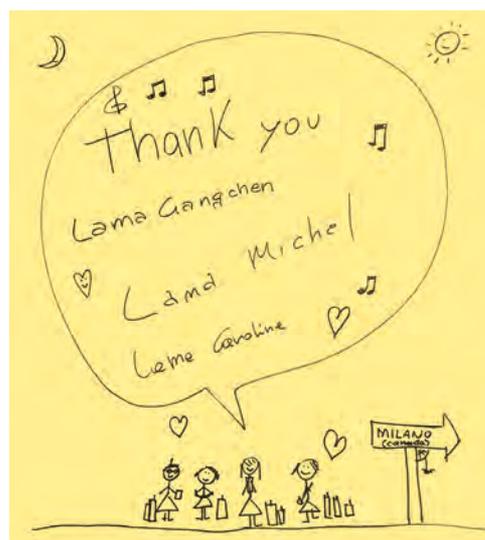
Inside ourselves it represents also purifying our own negativities and bad habits – changing the supermarket, changing what we choose basically. You know when we change our inner supermarket, our thought supermarket, what are the thoughts that we choose, which way that we follow. It means like eliminating the bad habits and generating a positive habit. This is the meaning also of generating the flowers within ourselves.

The first thing that we do is the Guru Puja and it starts by saying, De-Chen Ngang-Lae and it means within a state of great bliss, the first thing that we say, 'De-Chen' the first word of Guru Puja that we say means great bliss – so within a state of great bliss. There are different approaches in the dharma, within the different traditions and so on, each one has their own reason. For example in the Theravada tradition, a monk is not supposed to touch even his own mother; in the Mahayana tradition it is different, we touch in a sense of guidance, there is the idea of hand to hand. Lama Action Vajra, he needs to guide hand by hand the disciple up to Vajradhara, the state of buddhahood. So this is also showing in different aspects in the Borobudur mandala also.

So as we do a Self-Healing practice and we think, oh so many places and the buddhas like many chakras in the mandala, but we have only five. Actually we have many more than five chakras; normally we concentrate into five chakras but there are many, many, many others, like when we do the Ghuyasamaja or the Chakrasamvara practice or the Black Manjushri, we have many, many other chakras. All of them are actually blocked and polluted and the energy is blocked and so on.

Or, because we do not know that, and we do not know how to use it correctly and so on. So there are many things that we need to do to change and there are many aspects to purify and debts that we need to cancel also. So there are many cancers that we need to cancel, especially there are many debts that we have accumulated within time and within this century at this moment it is very important for us to cancel all these debts that we have.

Please remember that to cancel the cancer is possible.







Radio Station
please use for



UNITED NATIONS AFFILIATED NGO





Elkana Waarsenburg, MD, The Netherlands

Embracing Mother Earth with ancient wisdom

First of all, I like to thank Lama Gangchen, Lama Michel and Lama Caroline for their loving support and help over the past 11 years.

Speaking in public was not easy for me in the past because I had strong stage fright at that time. I was in the Albagnano Healing Meditation Centre (AHMC), December 2006; we had Christmas lunch there together with Rinpoche when he started to compose the first Kalachakra song. He then invited me to sing this song in front of a microphone together with others. The first thing that came up in my mind was: No way! I am not going to stand behind a microphone; I felt very insecure about singing and speaking in public. So I kindly refused his request. Again Rinpoche invited me to sing and so on. Finally I sang just a bit of the song behind the microphone scared and shy. After that Rinpoche invited me again and again to express myself through singing, giving lectures etcetera. Last December 2015, I was updating my curriculum vitae. My first lecture I gave was in Madrid, in 2007, it was quite difficult. After that, so many lectures followed and now finally I am able to do it. So thank you so much once more.

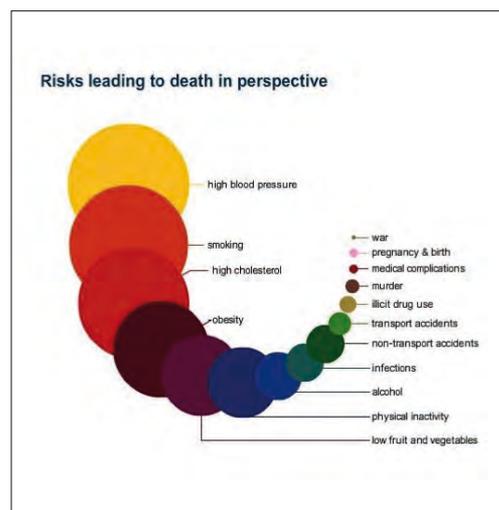
Thank you all for being here again, it is late, we have been so many days here and everyone so willing to join this whole program of conferences and I would like to share with you some thoughts about the topic of this year about Mother Earth. I was really thinking about a title, what would be best and what came up in my mind was really like this 'embracing Mother Earth with ancient wisdom'. This title seems quite normal in relation to Buddhism, but I can assure you that from the perspective of my background as a medical doctor ten years ago, I would not have expected that I would give such a title to a lecture.

Mother Earth is sick and we know this, we spoke already these days about it and we know by many different ways about environmental pollution we are facing. Through the dharma I also start to realize that, due to our mental pollution (for example due to graving), environmental pollution is increasing a lot.

So we need to look for a cure and a real profound cure. This we can find in ancient wisdoms.

Over the years by travelling with Lama Gangchen Rinpoche , I came along with traditional ancient wisdoms, so I like to share with you some experience in this field.

First I want to show you this picture and, thank you Paola Muti for your wonderful presentation yesterday, because this picture shows more or less in the same way what she was discussing yesterday. In the past, death was mostly caused by war, pregnancy or infections. It is a graph made by the National Institute of Health (NIH) in England. Nowadays the main causes of death are lifestyle related (smoking, obesity, high blood pressure, etc). The NIH shows through this graph very clearly the big problems we are creating to ourselves. We need solutions for this. Paola Muti beautifully explained yesterday in full details about this and suggested some solutions in relation to lifestyle changes and oncology, so thank you once more.



My first introduction to ancient wisdom started in Indonesia and it was in the year 2000. As a student I traveled to a small island called Flores, Maumere to do research on traditional medicine for Tuberculosis.

There lived a catholic nun called sister Revocata SSps (now deceased). She was a Swiss surgery assistant and she got very severe eczema on her hands and arms. She went to many different doctors in Switzerland and they could not cure her. Due to this she was not able to work anymore in the hospital. So she decided some 70 years ago, to become ordained as a catholic nun. She was send as a missionary to Flores. There she was staying in a small nunnery and got in contact with the local Dukun, a traditional healer. He asked her what happened to her hands and arms? She told them that she had an incurable disease – the Dukun started to laugh and offered to treat it and so it happened that in no time at all, all her symptoms were gone. After she got cured she could have gone back to Switzerland and continued her life as an surgical assistant in a hospital; however, she decided to stay in this small monastery and start a whole clinic there with western and mainly traditional medicines. She collected all the knowledge of the traditional Indonesian medicines and developed this small clinic there. I was lucky enough to have the chance to work with her for weeks and weeks on the topic of tuberculosis. It was a small comparison study supervised by the faculty of Medical Anthropology and Medicine in Leiden. I compared the influence and effect of traditional healing systems to the clinics run by the World Health Organization (WHO) regarding tuberculosis. One of the outcomes was that traditional medicine overall was used the most for common problems like coughing, for TB people went to WHO. But if there was a multi resistant tuberculosis the WHO clinic referred patients to the clinic of Sr Revocata.



In 2005, I met Lama Gangchen Rinpoche for the first time. How difficult to put into words what I have learned over the years following and practicing dharma, learning some things about traditional Tibetan medicine & astrology etc.

I feel that this picture of Lama Gangchen meditating in front of a lake in Tibet at 4000 meters high is a beautiful example of a being completely in balance with the elements. He just sat there and in an instant was in complete meditation and balance; for

me it was so incredible to see, just by example. Over the years I am sure we all have these kind of experiences with Rinpoche, by being all the time in the present with love and compassion, showing us to be in harmony, by this he really gives us the deepest teachings.

So, I have been now seven times to Tibet together with Lama Gangchen, during these pilgrimages as a lama healer he is giving in so many ways profound help to every person he meets. We also visited the Tibetan hospital in Tashi Lhumpo where the doctors practise Tibetan medicine. It is a profound and incredible knowledge first taught by Buddha Shakyamuni. Later on also Persian, Chinese, Indian and Greek medical treatments were included in this medical healing system. I found it very interesting and so I tried to read about some backgrounds of Tibetan medicine. There are 404 different causes of disease, which creates 84.000 different diseases. These 404 causes can be divided into 4 sets of disorders. The first set is disorders that are under the strong influence of actions, karma from previous lifetimes, one set of disorders in this lifetime that we created so have problems and for this we need a treatment, but also virtuous activity to overcome it. Then we have a set of disorders involving spirits and this has to do with subtle interferences.

In the last one, are superficial disorders that, by simply following a proper diet and behavior patterns, one can correct them. 2500 years ago Buddha Shakyamuni already mentioned the importance of diet to overcome a part of our diseases as a cause.



The Tibetan medical system is the only medical system in which spiritual practice is also integrated; dharma medicine/ spiritual medicine. So I found it incredible to see during all these years of traveling with Rinpoche, how he is able to give help in such a vast and profound way, which goes far beyond the modern medical approach and is of great effect.

From my point of view, one of the shortages of western medicine is that it mainly treats the symptoms without really knowing what the real cause is, the root of the problem (for example antibiotics are very helpful to reduce the symptoms, but the body itself knows how to really recover and find its own balance back).

Over the years, Rinpoche has given us so many beautiful dharma practices like NgälSo Self-Healing and Making Peace with the environment. Through this we can really work on personal self-healing.

The topic of the conference of last year was about spiritual medicine and for me it was quite a struggle to try to understand what dharma medicine or spiritual medicine is about. Lama Michel explained beautifully that to really go to the cause, we have to go to the mind and to understand the mind in a very precise way. We have two different aspects of the mind, the constructive aspects of the mind and these are culturally based and then, there are the spontaneous aspects of the mind that are about our deepest emotions, which transcend from life to live. We need to work and heal the constructive aspects of the mind by developing love and compassion, harmony and joy. This really brings a complete new and strong medicine.

Last year I showed this slide (this is from the book of Lama Gangchen's "Making Peace with the Environment") in which he explains very clearly, the relationship between the elements, organs, 5 Dyani Buddhas, chakras, channels and winds. As we meditate every morning here at the Borobudur stupa mandala, where on every side of the mandala is one of the 5 Dyani Buddhas depicted and meditate on it, we are healing ourselves on many different levels.

Chakra's	Element	Gross Element	Colour	Organ	Subtle element	Gland	Sec wind, sense	5 Healer
Secret	Earth	LAM	Yellow	Spleen/ stomach	Tursel	Sexual organs	Smell	Amogha-siddhi
Navel	Wind	YAM	Green	Lung/ Colon	Namne	Adrenal gland	Touch	Ratnasambhava
Heart	Water	BAM	White	Kidney/ Bladder	Sogdzin	Thymus gland	Sound	Akshobhya
Throat	Fire	RAM	Red	Liver and Gall bladder	kengyur	Thyriod gland	Eye	Amitabha
Crown	Space	EH	Blue	Heart/ intestine	Kyabye	pituatary gland, pineal	Taste	Vairochana

Then this year, Rinpoche also gave many countless teachings about astrological influences and for me this is mind-blowing. I have no clue what astrological influences can have on our lives and I think it is so important that we really start to learn and explore what Rinpoche tries to tell us. I think all the solutions are in our hands, given by Rinpoche. If we look from the elemental system, our founder of western health care Hippocrates was also into this. He spoke, for example about blood, bile, phlegm predominance and their relationship with the fire energy; the water element with the earth element related to phlegm; and wind element; so in one way, maybe dharma medicine looks so far away from western medicine, but at the same time if we look back to our background from western health care, there are similarities.

So back to the third millennium and the problems we are facing now – this slide is from doctor Willet – he did a very important study about the effects of lifestyle and environmental factors in relation to the four most common diseases in the third millennium and he showed that by having a healthy lifestyle, colon cancer, stroke, cardiovascular diseases and type 2 diabetes could be reversed between 70% - 90%. So we really need to take care of our lifestyle!

How do I integrate all these experiences I mentioned before in my daily practice as a general practitioner? That is not so easy to express in just a few words!

So I would like to share with you two experiences in relation to end of life care and spiritual medicine.

I got into contact with a lady, age of 41, who got a severe cancer of the colon – rectal cancer - and the doctors said she had just 6 weeks to 3 months left to live when they diagnosed her. She was completely shocked of course with this extreme diagnosis. Then, her sister who was a patient of mine said, 'You have to go to Elkana, maybe she can do something for you?'

I was thinking what can I do for someone with such a severe diagnosis and short life expectancy? So I asked Rinpoche for help and to my surprise Rinpoche said 'Many things!' And mentioned some of them. After my daily work I visited her and gave her reiki. To my own surprise her extreme pain would get reduced strongly hours after the treatment, sometimes up to 10 hours (the morphine she was taking up to 100mg a day she did not need it during those hours after reiki treatment. Over the weeks we talked and I asked her if she still had a unfulfilled wish in life. She wanted to get baptized.

I got into contact with her priest and we spoke about it and she said 'Okay, I can do the baptism straight away if needed in this moment, but maybe we can use her wish as a strength, let us see week by week, if she can do the program and finally maybe even the whole normal program of baptism (that would take a couple of months?!). To work for this goal gave her so much unexpected strength. Over time she lived for 1 year and 3 months and she managed to do her baptism after finishing her whole preparation of months! This, to the amazement of the doctor in the hospital. He said that in his whole career of thirty years, he never saw such a result. In this case the effect of spiritual medicine was very clear.

Then another story of a patient of mine– I was reading in the book of Living and Dying of Sogyal Rinpoche about the death process. First earth dissolves into water and water dissolves into fire, fire into wind and wind into space. When the first element, earth, dissolves into water, this goes together with a predominance of the color yellow. -

I was on a house visit and I asked this lady who was very sick 'Do you perceive the world more in a yellow color?' She answered "No, not at all". Then we had some general conversation about her illness. Then at the end of our conversation when I was about to leave she said "Oh, your teeth!" I said 'What is wrong with my teeth?', 'You really need some strong toothpaste, you are so young and they are completely yellow!' I was completely amazed about this and then she said, "I have this strong whitening product, this one – you need to buy – you still have so many years to go and with these yellow teeth, they look terrible!"

Incredible, isn't it?

Another part of my work is about a lifestyle/mind style project in relation with people who have had cancer, we call it TOP project. It is a small research project researching the effects of lifestyle on health and wellbeing in people who have had cancer. We have included 9 patients and we give them during one year a Mediterranean diet, improving their amount of exercise, helping them with changing behavior patterns, yoga, breathing exercise, mindfulness, stress reduction and consultations, as well as trauma healing with a psychology team. I started to do this based on the knowledge about the importance of lifestyle medicine and nowadays it is supported by a lot of good scientific evidence – like Paola Muti was explaining yesterday during her presentation.

Then finally, just to make it all a little bit more fresh, I just want to show you pictures of a book that I have come across just 2-3 months ago, and I was so amazed by it and was thinking that everyone should know about it. It is a Swiss book called: Die unsichtbare kraft in Lebensmitteln, A.W.Danzer. This man is a photographer and he took pictures of all the different kinds of organic vegetables compared to the ones treated with pesticides and shows the results that are shocking.

I would like to finish with one thought: Hippocrates said "Let food be thy medicine and medicine by thy food" and I would say and 'May dharma medicine be our food'.







Lama Gangchen

The power of truth, the power of dharma

Now that doctor Elkana has spoken, just shown us many images and it is very nice to see how actually we can apply the dharma and knowledge, not only in the gompas but also in other places, such as in the hospital and in the clinic, with patients and other aspects also. This is something that is very important I believe and since I have come originally to the west I always had this intention to show the power of dharma. This is one way we are showing the power of dharma, by applying it, not only in our own spiritual practice, but also bringing it to the world and to people who need it in hospitals and in the clinics and in all our different professions. So this is something very good.

Elkana is also working with terminally ill patients and in the work of terminally ill patients she further benefits by practising the dharma; for example, chawang Ngalso reiki and doing some different practices of healing and seeing the benefit of some people who got better, as symptoms changed and they had a longer life than expected. This is something extremely positive if we ask traditionally to the lamas, what do we need to do to have a longer life – what are the causes for us to have a long life? The causes in order to have a longer life is to help other beings to have a longer lifespan. So normally what we would do, is like take animals that would certainly be killed within a short period of time and we buy the animal and we keep them in a free place where they can live until their natural span has run. Like fish or whatever form of life, other animals also. So this is normally what we do for long life. Sure, when we are able to make the life longer of a human being that is even more valuable. It does not matter, even one day longer is already very powerful, is already something of great benefit; because we call the precious human rebirth, with all the endowments and richness of the human rebirth with all its freedoms and richness. So if once we are able to make it longer, that is something that is very precious and powerful also from our side.

Normally when we do translations, it is like normally translations are done in a short fashion, every phrase or something like this. I like to do it in a new and different way, like with Francesco and Lama Michel and so on, like making long parts, like human computers to do the translation.

Now, about Elkana who was talking about a patient that was terminally ill and also the ability to follow up the patient and check also the death process, the signs of death, the question of whether the patient saw anything yellow and then after the patient was talking about the tooth and so on. This is very, very good, the fact of the ability to see, first of all looking at the teachings and then afterwards being able to see in practice and perceive it and understand it. For example, the death process is something very, very important, so it is very important for us to understand and to show and understand the power of truth and the power of dharma. This is like putting into practice in our daily life and our profession and so on, not just like a concept, but really to see the benefits from our direct experience. But in this the word 'power' is really not the best word to use, when for instance we say 'the power of truth' or 'the power of dharma'. Maybe when someone talks about power it conjures up some sort of mystical force or something strangely used in order to gain power. Instead of 'power' we can use 'by the force' or 'off to the truth' and the 'actuality-like coherence', to the 'force of coherence' to the 'energy of coherence'; to the 'interdependence of things just as they are', so it is really like having true love and true compassion and true wisdom and doing things just as they are – this is actually what we are doing. When we talk about the 'power of dharma', instead of using the word power (it is a little bit difficult to translate) through the interdependence of the actual truth, through the nature of truth, through the fact that things are true. By that we can make a lot of things, so it is important for us to have this understanding; it is not just some strange power or something like this, it is somehow through the force of coherence of reality.



I have requested for Claudio Cipullo to stay a little bit more and, Claudio was my first translator also my cook, driver and the first translator – he was translating very well – short phrases and he was translating very well the Self-Healing 1 which was from a teaching from our first conference or workshop given in the west. This was given in Brazil in São Paulo and from that came out the book of Self-Healing 1. So at that time Claudio was the translator.

In Self-Healing 1, although it is a very small book, it is very condensed and the basic concept of it is the fact that we need to be able to discern and understand those who are our true friends and those who are true enemies – there are many that look to be our friends, but truly are our enemies; many things that look to be beneficial, but actually are harmful. So we need to discern between these.

It is not something that I need to tell you who are your true enemies and who are your true friends and so on. You need to look by yourself, you need to look in your own mirror and check what are the things that look like friends and those that are enemies; what are the things that look beneficial but actually are harmful. So this is what is taught in Self-Healing 1, mainly. If we go to a deeper level we will see, for example, self-cherishing and self-grasping. It looks like a nice friend, but is actually harmful. So we can go to a very deeper level of explanation, about when we talk about recognising one's own true friends and true enemies and making a distinction between them, finding out what looks beneficial, but is actually harmful. We can go into very deep levels also or explanation to that.

Anyway, I do not give much explanation or go into many details, what I am giving to you is like the sutra, the essence and then you need to understand and need to make commentaries on that, so that afterwards you can even write books and say 'Oh the lama said this, my understanding means is this and this and that and so on.' It is important for us to apply it to our own life and find our own understanding. Like I give you short phrases and then you can maybe write it down, keep it with you and you discover your own understanding, for instance, when we talk and make the distinction between what is your true friend and true enemy; that look beneficial but actually are harmful. So



then we need to analyse what are the things that look beneficial but actually are harmful and then we need to go through it our selves and have a different understanding and need write it down, make our notes and then, slowly we can share it with others.

Also yesterday our friend, professor Paola Muti she talked about her island, her original place of birth, which is like a small place, a small village and this is also something important in the sense that many of us nowadays really understand the importance of living a more simple life in these places. Nowadays, those who really start and understanding the big cities – we want to go away from the big cities. This is something, even myself, I live in a village also and there is a special meaning in that.

In Albagnano, we now have different families, maybe around 100 people that have been buying/renting houses/rooms around there and many people coming to live round there. Also we have the same objective to do it in our Borobudur in Minas, that is to have many people to come and live around there; also in Spain and, Campos de Jordao in Brazil. So actually this is something that has a really important need in these modern days. People getting out of the big cities and finding a more healthy and better lifestyle in a small place.

Nowadays also we have Lama Michel and Lama Caroline giving teachings and explanations of my teachings and practices and this is because my teachings are like the original sutra ways, the essence and then we need to give commentaries on this, so it is very good that they are giving explanation and can explain it. Everyone can do his or her own explanation also. Sure if you make mistakes in your explanation then the lamas can correct them. Generally speaking it is important, everyone can share what is their own understanding and write something and share and give one's own explanation about the basic teachings. Generally speaking, in our path we have two aspects, which we call in Tibetan, Shiwe and Drubpa, which is that path of knowledge, explanation and understanding, and the art of actually realising the practice. They are the two different aspects that we need to develop together. So the part of actually developing knowledge and understanding,

this is something that we are doing in many different ways. Even today Elkana was talking and yesterday we had Paola Muti and the other day we had Rogier and also our friend Rudi (Lama Marpa) and so on. All of this is part of the path understanding and learning and developing our own knowledge and sharing this. On the other side, all the meditations we do and the prayers and so on, all this goes to the path of Drubpa of realisation.

So there is this phrase that I just recited which says that (most probably it was a phrase from Vasabandu) the teachings of Buddha are divided into two, the Path of the Oral Transmission and the Path of the Transmission of Experience. So these two things are very important, which, if given a different name, mean: the understanding of the Path of Understanding and Knowledge and the Path of Practice and Realisations; so these two things we need to develop together.

There are different reasons why we call Self-Healing that. One of the reasons is the fact that we need to say 'I am my own protector; I am my own refuge'. This is also the meaning because we need to point the finger to our own thoughts – the reason being is that we do not accept if other people are pointing the finger towards our thoughts; our ego is too strong. So if someone is pointing a finger towards our own thoughts, we simply do not accept it, we do not want to listen due to our arrogance and ignorance being too strong. So, because of that, there is no other way, we need see our own faults otherwise we simply do not accept it in order to change – that is why Self-Healing also means that. We need to check our own mistakes; otherwise we simply never acknowledge them.

Buddha said 'I have shown the path to liberation to you, but to get liberated or not depends on you.'

These days one Dutch girl came to me saying that she wants to write a book about two sisters, they want to write a book about their experiences of dharma – at Borobudur, with Lama Gangchen and so on – we even talked about a name for the book, about Buddha-garden and so on. I think this is positive and I give it my full support.

I had a friend and disciple previously, she passed away actually – her name was Mandana and she was from Iran, so originally Muslim and she was a good friend and then one time she told me very clearly: "Rinpoche, you know, you can tell beautiful stories about the buddhas and about many great masters and so on, all very nice, but truly it does not have so much impact on me because anyone can make up stories by the centuries as things go on you know, you can make beautiful poetry, you can craft beautiful words, you can add nice things, you can really make it look nice in many ways about Buddha and so on. But really what touches me is the stories about your own life; so please tell me about yourself, please share with me your own experience, because you are someone that I know, that I can see, that I can touch; you are a true experience, a true example for me. So please tell me about your own stories".

I need to say that Mandana was actually right, that is why I say it is okay, write this book and it is also remembering my friend Mandana – she was correct on this point.

We also remember one moment when Claudio Cipullo was also present. In 1986 I was in Nepal and we met with His Holiness the Tenth Panchen Lama (this was Rinpoche's Guru) and then His Holiness asked me 'Okay, you are living in Italy?' I replied 'Yes'. So then he asked me, 'Okay, so do you speak Italian?' I said 'No', 'So then do you speak English?', I said 'No – but I have a translator'.

He was very shocked 'Oh how possible? You are living in the country of people and you do not know their language? That is not possible! Sure you have a translator, this is a basic need, but that is not enough. Because if you think you can go to a country, completely different from your own culture, and you just bring your own culture to them, showing them that it is very precious and trying to make people recite something in Tibetan like 'I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha' and you then think everyone is going to follow you; it is not going to work at all!



This is not the way to do it. You need to understand people's mentality, you need to understand people's needs, you need to understand people's culture and – you need to adapt the Dharma to it. You cannot just do it as you have learned, you cannot just teach the dharma to them just as if you were doing it in Tibet or in a buddhist country where it is part of the culture. You need to adapt the culture to their mentality, to their own religion, their lifestyle; you adapt to them. So you need to understand them first and for that you need to know their language. Even though you may not speak it very well, at least just speak a little bit and this will make them very happy. So you need to do like this, otherwise things will not go well!"

At the time Panchen Rinpoche said many things, very extensively. So he was also saying, 'Oh this western culture and the way that people are living in the West – be careful with your disciples. There are all types of people in these countries, like some people, they have never had any interest in anything spiritual, were never educated in any religion or anything spiritual. Many people have lost faith in their own religion and tradition and there are many that have spent their lives using drugs and just trying to somehow, enjoy the pleasures of the senses, but not really making a commitment to anything. Some people, they have so many material benefits, that basically they just pass their whole life consuming and using the material things they are able to make and so on. When you put all this together, it is as though they are not really people anymore; something is strange, they are not like normal people. Be careful, it is not normal somehow'. So I was feeling was that western modern culture is turning us into what we are not supposed to be."

Once, also in Dhammakaya (I was together with Rinpoche) we had a private meeting together with the Abbot and the Vice Abbot, just the four of us having lunch one time. So at the time I said to them that it was so amazing all the work that they were doing here in Dhammakaya benefitting so many people and so on. And then they answered back and they told: 'Look what we do is nothing. We are in a country where it is part of the culture to be buddhist, so it is nothing so amazing, it is just part of our culture, part of people's mentality. We are just using – let's say, this energy of the culture. What you do is amazing! You left your country, you left your culture, you went by yourself alone in the middle of a completely different reality and you are able to give the dharma, to touch people's hearts, to go into their lives to make it so that they can really follow the dharma well and respect you. You are like a super-monk! This is something really amazing in comparison to what we do; it is like what we do is nothing in comparison – just something small. It is so difficult to go out in the place where buddhism has never existed and be able to bring it truly, in a true way. This is much, much more difficult.'

"The Abbots of Dhammakaya gave some advice to Lama Michel, long and deep and true advice about the fact that he had met a wonderful teacher, that he needs to follow correctly and serve in the correct way, showing the really pure way of guru/disciple relationship – they gave very good advice. And also in the years later, they have requested lama to come and give teachings in Dhammakaya also. They said that there were many times that they were listening, all the elder monks came to listen mostly and most of them that know English and then last years with some translation also. Even the vice abbot himself coming to listen sometimes – this is not easy at all to happen, they really respect us in quite a special way. Because normally you know, for their own ego and pride of every tradition, it is difficult to accept someone from a different tradition; like Theravada are not accepting something/someone from Mahayana and vice-versa normally. So, in this way, they really have true respect and openness in that sense.

And this year it was not possible to do because we did rabne chenmo, which is also something very special; it is not obvious to make a Vajrayana ceremony, such as the rabne chenmo in a Theravada monastery. This is something quite amazing also and quite special that they had the openness for that, even if only the worry about what their disciples are going to think about it – maybe they have the openness, but what are the rest of the people going to think? But they really were open and they received us to do rabne chenmo there so this was something very, very special.

Then, just remembering one more thing concerning His Holiness the Panchen Lama. I said to the Panchen Lama, 'Oh look, the dharma is so important and so precious, that we need to be extremely careful not to make mistakes when explaining things in the dharma. It is very important for things to be precise, if we make a mistake, if we explain one thing for another, or we do not explain things correctly, then it is really a big mistake a big negative karma that I can make also. So I do not speak so well the language, but prefer to use a translator, so even if there is a mistake in the explanation, then that is his karma, not mine!' Then the Panchen Lama was just laughing so much and then he said 'Stop saying stupid things; do not be stupid!' He explained to me, 'When you explain the dharma, you do not need to explain each and every aspect, people do not need to know all the 84,000 antidotes to the 84,000 mental defilements. If they know one antidote, if they know one part of the dharma, that is already very, very good'.

His Holiness the Tenth Panchen Lama was really, really both a great master and great human being and someone very, very special on the spiritual and mundane level – really able to help in so many ways, he was really a very, very great person. He was extremely kind to me, he was really kind with so much love towards me. Like really taking care of me in a very personal and very private way also, open in his personal reality, without formalities. There are many things that can be said, but if tomorrow we need to wake up early, then ...

For example, Panchen Rinpoche in 1987 when I went to Tibet he had a very, very important and high level position in the government. So when they would go from one place to another it was not just like a normal person going in a car, all the other politicians and many cars, more than a hundred cars going together with all the military and security – all of this together. When we see sometimes a very important politician is going around and all the police going first and at the back and so on, so it was like this.

So one day we were in Tibet and we were coming back from our pilgrimage to the sacred lake of Lhamo Lhatse, the sacred lake of Palden Lhamo. Then some of our friends here today went to see this lake. At that time together with Claudio Cipullo who was there, with Franco Ceccarelli and Francesco Prevosti, as well as Claudia Proushan from Brazil and Anila Siliana from Bologna who was also there; different friends were also together. And suddenly we were just there and we needed to stop at the side of the road because many cars were coming, like some important person was coming, there were many, many police cars coming and stopping everyone around to clear the road, many, many cars of the police and military and then all the politician's cars coming. Suddenly we understood that it was His Holiness the Tenth Panchen Lama coming, so when he was passing by and he saw us, he stopped the whole convoy and he came out and said 'Oh I was waiting for you for such a long time, you never came to see me, now suddenly here we are in the middle of the road and I find you here, that is so strange and nice' and so on; he stopped the whole thing and he came out to talk to me and our friends.

Then He Himself personally was translating for me to talk with all, like the governor of Lhasa and all the other high politicians who were present there together and He was Himself introducing me and translating and so this you can see – it is amazing this level of love that he had for me, like who normally would stop, something really out of the system, it is not possible to stop a convoy like this, not something that one is allowed to do somehow, but he was giving such importance and love towards me.

I always put great effort into practising His advice and the teachings that He gave to me.

One advice that he gave me at that time, very clearly in which he said 'Very welcome for you to come to Tibet to help the Tibetan people with monasteries, hospitals, or clinics or schools or helping them, it is all very welcome but with one condition, you should not have any sort of political intention, together with the money and help that you bring here. If you do it with secondary political intentions, then you are going to harm yourself and you are going to harm the people that you are supposed to



be helping as well. So if you come, you come with really the pure intention of helping them, not of bringing any sort of political influence or ideas together'. 'So, I have been doing this and this is also why, up to now, we are allowed to go inside Tibet and to help people there'.

Also at one time we were with the Panchen Lama in Beijing and we had a project of making a hotel, together with Tashi Lhunpo monastery and Franco Ceccarelli who was going to do the investment to make this hotel there. We did all the preliminary documents and letters of intent and everything was going quite well, but then after when we reached Beijing there were some political difficulties and other problems there so it was not possible to do. I became so upset about it that I even got sick, with headache and high fever so on. So then I could not go to the meeting with the Panchen Lama to talk about this as I was laid up with fever, so 'Jindala' Franco, the sponsor and other people, they went to the meeting without me. So then Panchen Lama sent a car with someone to pick me up at that time with fever, He said 'Come!' – so when I arrived there, the Panchen Lama said to me, 'What is this? Just because one project does not go well, now you have to get fever and headache and this and that!. What is that?! If I did like this, I should already be dead! Everyday under communist China I try to do something and something is not going well; everyday, something. But every time I make a project for the benefit of the dharma and my culture and my people, every time I make a project and it is not possible to be done, the next day I present ten new projects! That is what we should do.'







Lama Caroline, England

About Borobudur ...

On top of Borobudur as everyone will have noticed there are 72 stupas; 32, 24, 16 and a big one on top. Now with the bell shaped stupas, there is like a lattice design. Now if you look, I think some of them are diamond shaped and some are square shaped. Actually, nobody knows really because all the texts are destroyed, so it is all speculation, there is no real answer, so you can either accept our explanation or not, because due to the climate here, everything was destroyed. They only ever discovered two texts that remain here from the buddhist period; one was a rabne text, like we were doing these days with the monks – so they discovered one fragment of a text similar to our rabne chenmo text and they discovered one yoga tantra text – some fragments, not a complete text; everything else was either lost or destroyed or rotted away or whatever.

After the collapse of buddhism in Indonesia, there was not any interest in preserving this material, plus together with the damp, humid climate it was not good for the preservation of texts. So there is not one existing text from that period referring to Borobudur; therefore, when the Dutch and English came here – first Sir Stanford Raffles etcetera, they dug up the monument and then they started studying it in Britain and in Holland. There are more or less 200 studies by various professors but basically it is all just speculation. Nobody honestly really knows. Everybody can put whatever idea they want. In fact that is the case and there are all kinds of incredible ideas about what Borobudur means in in terms of spiritual geometry, as a social statement, whatever.

For example, related to the holes in the upper stupas, I have read, (and this does sound like a reasonable theory) that the number of holes in the 72 stupas is 3650, so it is the year but multiplied by ten because in buddhism they have this thing of the ten directions, east, west, north and south, the intermediate directions and then up and down. So in buddhism we always talk about ten directions. Therefore it is thought that possibly, because there are 3650 holes in all the stupas, that that is a representation of the year(time) and space, the ten directions, the universe. There is all this symbolism of time and space and so on within Borobudur – not just in Borobudur but all Indian temple, architecture has exactly the same thing built into it, so it is not exactly a feature unique to Borobudur. There is something called the Vastu Shastra from the Vedic period of India that explains how to build things, like houses, temples etc. So the Vastu Shastra explains all about this, like a kind of feng shui text. Many of the features that they attribute to Borobudur are from Hindu a architectural text - which is quite reasonable because it is thought that the architects of Borobudur came from south India and there are some references to them around here. There is a ruined Royal palace near here and there were found some inscriptions on copperplates which referred to some monks coming from Tamil in south India, who were invited here to build Borobudur. There are also a very few stone inscriptions on Borobudur and now mostly you can not see them because they are masons' marks – when they were making the panels etc., they would carve what it was like 'Do an elephant', or 'Do a bodhisattva' or whatever in Javanese Sanskrit – there maybe a few photos of these inside the Borobudur museum. Then there are a few copper plate inscriptions and these were intended to last, that was the point of them, however mostly these are like tax records and legal documents because they were much more interested in preserving who owned what than religious texts, which anyway at that time had to be memorized and learnt by heart so they probably hoped that would be enough to preserve them. So most of the copper plate inscriptions are 'In year 750, king so and so, gave 10 hectares of land to so and so in perpetuity' this kind of thing. Mainly when we get information about Borobudur it is like looking for some reference either in Hindu texts or Mahayana texts or making comparisons based on numerology and geometry with various tantras and or astronomy texts. It is just by comparison, seeing as there are no actual texts that we can refer to from the period.

So the most reasonable theory is that the 3650 holes represent the year in the ten directions, in various Mahayana sutras they are always talking about blessing the buddhas going in the ten directions, so probably it is referring to that. There is some speculation that in various Mahayana sutras (which ones I cannot remember) it could be some reference to certain passages in some Mahayana sutras like the square holes and diamond shaped holes, but that is only one theory. When Professor Lokesh Chandra was here at the conference about understanding the meaning of the hidden base of candi Borobudur, he said all the academics' theories were a pile of rubbish and the only people who knew anything about it were the Tibetans. He said that all this academic speculation was useless and of no interest and because the Tibetans have preserved the Indian Mahayana, Vajrayana Buddhism that is why their culture is interesting. Of course it is not the same as Indian Buddhism – very different, how the words of the actual translated texts in the kangyur are the same, but how they practise it is very different from the Indians, as it is in a different cultural context. At least the textual lineage and the lineage of practice is preserved from the Indian times, therefore we can say it is within the Tibetan culture that these lineages have been faithfully maintained.

Most stupas have that square box under the spire, actually that box was usually a relic chamber and they would put books and sharira (cremation relics) in it; there is all kinds of speculation as to what was inside the main stupa of Borobudur but nobody knows because it was so long ago that it was broken into and robbed; it would have had a central channel, it is 37 metres deep down to the bottom and there is this shaft that goes all the way down but it is now completely empty. People took out all the jewels and all the buddhas and all the texts over the centuries, so now we have no way of knowing. There is all this speculation about the broken buddha, but basically it is all rubbish; people say a load of rubbish for the tourists. What Rinpoche was doing in Brazil making Borobudur No 2, he was showing what would have been inside because that is central channel of the stupa. So we are better off looking at what Rinpoche does rather than reading all these funny old accounts of what people speculate. That box thing is a chamber probably for books or relics; they usually had a relic chamber at the top and one right at the bottom of the stupa – two. In this stupa, they were emptied out long ago. The central channel in Borobudur is still there but has been sealed with concrete as they were obviously afraid that some curious tourists might fall in.

Question: 'The tsatsas in the museum, where are they from?'

Previously, around here was a village; this was not the Manohara hotel. They brought in the bulldozers and razed the local village and relocated all the people over there. When they dug up the ground they discovered the remains of various complexes that were around the Borobudur stupa. Over that side, there were various cemeteries. Tsatsas are often associated with cemeteries because they are used as funeral items. For example, the Buddhists have this tradition of mixing people's ashes with the clay and making tsatsas of the Buddha, in order to create merit for the dead person. There are many little stupas and different Buddha figures so I think they were found over there in where there were monastic cemeteries. Also it was a pilgrimage site, maybe they dropped them, it is possible, maybe there were people with little stalls selling tsatsas and so on as there are in Kathmandu around the stupas there. In Europe, in pilgrimage sites they find a lot of these votive reliquaries, symbols, shells, little lead tablets and things with prayers. So also round here they found many of these kinds of little things, little vajras and little bells and tsatsas that had maybe been dropped and lost, like we do, we are always losing things around. So possibly they could be from that. If you go in the museum here in Borobudur and in Yogyakarta and Jakarta there are many of these tsatsas and little statues and so on to have a look at.

So with this next question, our friend is asking what is the meaning of the buddhas in the niches round the sides; these are the five dhyani Buddhas.

Dhyana means concentration, so in a typical buddhist mandala, like for example in this 2D version, they always have this symbolism of Supreme Healer Vairochana, sometimes in the center and sometimes in the east. Supreme Healer Akshobhya, the one touching the earth, represents stability and here he is



in the east side. Then on the south side is Ratnasambava, generosity. On the west side is Amitabha, on the north side Amoghasidi. On some buddhist mandalas, Akshobhya is the central figure and on some it is Vairochana. Here it is Vairochana. Various scholars and people like that, they think that this could be a yoga tantra mandala because they analysed the image, comparing it with 2D mandalas images of which there are hundreds. So the one Borobudur looks most like is one called the Sarva Vid mandala, Abhi sambhodhi Vairochana mandala – basically it looks like Borobudur but it is a flat version. Now this is a yoga tantra mandala; the only person who has this idea that it (Borobudur) is a highest yoga tantra mandala is Lama Gangchen; that is his unique point of view. Borobudur represents the whole of sutra and tantra, so it could be showing that as well. That is why he says it is the ocean of mandalas, the multi mandala and everything, because somehow we can impute everything onto Borobudur, because it is very clever the way it is done; everything is possible.

The sixth Buddha level, the hidden ones inside the stupas, Lama Gangchen says this is Vajrasattva. So in some tantras, for example, Kalachakra, there are five buddhas clearly shown and then Vajrasattva, the sixth buddha is not clearly shown but is there and represents the transcendental. So, for example, in the Kalachakra mandala there are 5 buddhas you can see and the 6th one you can not see, because he is transcendental. So it could be something like this, or it could be it represents the Buddha-nature as it is hidden. They always talk about this in the buddhist texts that within us we have the Buddha-nature but it is hidden within and we have to discover that. Or, Lama Gangchen says that the two energies, bliss and emptiness, male and female are meeting, but that is always something hidden, so it could be the highest yoga tantra. The thing is, with Borobudur you can impute an endless amount of things on to it, which is why it is incredibly clever. So it is good, because we can do any kind of practice here; it is flexible, a super useful, super interesting mandala. If it were just one thing, maybe it would get a bit boring, but as it is, we can impute all kinds of practices and mandalas.

There is a book, by Lama Anagarika Govinda, called Symbolism of the Tibetan Mandala and there he is explaining these kinds of things about Akshobhya and Ratnasambava and Amitabha and Amoghasidi – so maybe you should read that or Lama Gangchen's commentary on Ngagso Tantric Self-Healing and so on: it is very, very deep the symbolism of the five Supreme Healers. For example, inside the mandala is the circle of the day; the circle of the year; the circle of life, many things. The colors of the day, first it is like blue at dawn, then midday yellow like the sun, then red is like the sunset and I know green is not like the middle of the night, but anyway we have to put green somewhere. It shows the circle of the day, that is why we always go clock-wise around the stupa like the sun moves in the sky, even if we are mother tantra practitioners. So it is showing many different kinds of natural cycles and natural rhythms. So it is super interesting.

So what was the second question? Again this is some kind of speculation but for example, various people who have studied Borobudur, they say that if you look, there is a proportional measure; the top middle and base have a proportion of 4:6:9. Some people have indeed imputed body, speech and mind onto that, some other people have imputed from the Theravada tradition, the desire realm, the form realm, the formless realm. In Theravada meditation, we have to pass through these states of concentration. The other day I was talking about the Abhidharma and was saying it is somewhat like mythology, so what all these heavens represent are states of concentration we have to pass through in order to gain a concentrated and peaceful mind. So some people say it is like that, these states of concentration, these levels and that, the top one is the formless realm, which is why there is not so much decoration and detail. What is nice about Borobudur is that if you are a Theravada person, it completely fits your world-view. If you are a pure-land buddhist, it completely fits your world-view; if you are a Vajrayana person from the Tibetan based tradition, it fits your world-view; so it fits everyone's world-view – it is very nice and very ecumenical as all buddhists can come and be happy here. Everybody can come and see their own tradition manifested here. Gunadhama thera, the elder Gunadhama, the Indian architect was a very clever person and he made this super nice mandala that is fitting with everybody.

Question: 'Are there any hypothesis regarding the location; why here?'

Yogyakarta was the centre of a very large Buddhist/Hindu dynasty, in the 7th - 8th - 9th centuries. Yogyakarta means the 'place of the yogis'. Precisely why it was built here is because over there is Mount Merapi one of the most active volcanoes in the world; if you make a triangle between Yogyakarta, Mount Merapi and the third corner is here and in this third corner is where they put Borobudur because they were very scared of the Merapi volcano, for a good reason – in fact that is what has destroyed their culture. So they were trying to gain protection from the volcano by building Borobudur here, trying to make peace with the environment and pacify the volcano; that is exactly why it is here. Some interpretations of the Borobudur mandala identify it as a SarvaVid Vairochana mandala- this practice is done to avert calamities and well, it worked for 268 years.

What Rinpoche says – is that in the text describing the Shri Danyakosha Stupa – in the buddhist texts it says that Buddha Shakyamuni at the same time he was teaching Prajnaparamita on Massed Vultures Mountain, he manifested in the form of Kalachakra at the Shri Danyakosha Stupa in India and taught the Kalachakra. So generally speaking this Shri Danyakosha Stupa is thought to be in India at Amaravarti and in fact, the British colonialists stole most of this stupa; we have most of the bas-relief panels in the British Museum; there is a whole gallery actually in the Buddhist section. So my ancestors, not me personally, they dismantled it, all the nice bits and put them in the British Museum. So if you want to go and see it, enjoy – there is a gallery there. Actually the panels in the British museum are the Lalita Vistara Sutra (the life of the Buddha the same as is illustrated on Borobudur). The tantra and commentaries of the Kalachakra have all kinds of different ideas about where Shambhala is, because nobody really knows where Shambhala is. Now in some of the commentaries, which I must say, Rinpoche has shown me himself, it says it is in the mountains of Malaysia. In its time, this was part of India; it was part of the Indian diaspora, because India extended down to here. In the time of Shri Vijaya (the Buddhist kingdom that ruled Indonesia in the 8th and 9th centuries) it was all still Indian-based culture; the local sub-kingdom in Java was called the Sailendra kingdom (around here). If you can, do read the descriptions of Shri Danyakosha Stupa in various Tibetan texts. It does sound a bit like here, in some ways; so yes, possibly. But the thing is, this is all based on Rinpoche's visions. You cannot look in some museum or university and find these things, but Rinpoche has his own mystical experience. If you trust that, then you can say that definitely, this is the place where Kalachakra was. I must say, I do remember, for example, when we did the Kalachakra initiation here, some years ago, we made this sand mandala – where the restaurant is now, now where we stand, before we go up to the stupa. Then the monks made a super-nice sand mandala with sparkly sand, there was a rainbow that appeared on the corner, going straight up; personally, I was pretty impressed by that, a vertical rainbow coming out of one corner of the mandala. It was not just me who could see it, by the way, others saw it too, not just me, in case you were wondering if I was hallucinating or something like that.

Question from Duccio: 'What about the Protector, because this is one of the Protector places? Can you tell us the story, because I am not so clear, there is one part..'

"Ok Shri Danyakosha – in the Protector puja it says that he is coming to visit us from Shambhala, Tushita, all these places. So in the Protector puja we have many dharma protectors, we have Kalarupa, we have Palden Lhamo, we have Mahakala, we have Dorje Shugden – many actually. But especially linked to Gangchen in the NgalSo (ganden nyengyu) tradition we have Palden Lhamo and Dorje Shugden (our divine father and mother). We have the kang,so rituals, the confession and restoration ritual that we recite to the holy father and mother protectors at the end of the lunar month, on the 29th lunar day. In this when you invoke the Father Protector, he says he is coming from Tushita, Shambhala and all these different places, so it is like Europe, once you have the passport for one European state, you have it for all. There are open borders in pure lands, you know. So he is a dharma protector, so he has a palace in Tushita and a palace in Danyakosh and a palace in Shambhala – He has palaces everywhere, you know; now that the pure lands are open borders, no problem. I mean the Protector, he is a manifestation of Manjushri – the story is a little bit complicated, if you want to read the whole thing, there is a huge long



story written by the previous Kyabje Trijang Rinpoche, it is in English and you can download off the Internet. Basically, the simple version is that he is an emanation of Manjushri and then for many, many lifetimes he was coming back to help beings in different forms. One of his early incarnations was this Mahasiddha Biwapa, the Bad Man, I think he was from Nalanda monastery and was one of the 84 Mahasiddhas. Now this Biwapa lived in the 9th century I think, and he was one of the founders of the Sakya tradition in Tibet. Then he was this and all kinds of Tibetan lamas, especially linked with the Gelugpa tradition, the founder of which was Lama Tsong Khapa. Now of course he had many, many disciples, so his most senior disciple, that means most senior in terms of monastic ethics, was somebody called Duldzin-je, the Venerable Holder of the Vinaya. This was also the same mind-stream incarnation of Manjushri. Then at that time, Pehar, the protector of Tibet, he appeared in front of Lama Tsong Khapa and his disciples, in the form of a small boy and said 'I need help!' The said 'What kind of help do you need?' (Everybody thought it a bit strange). Then somehow, Duldzin understood something and said 'Whatever you need, I will help you'. So then the boy was happy and disappeared. Then after that he came back as many famous high lamas, one was Panchen Sonam Dragpa, who was the abbot of all the important Gelugpa monasteries, Ganden, Sera and TashiLhunpo and Drepung – he was a very famous, very important lama. So anyway, we zoom on a few more lifetimes, from the 14th century to the 18th century; this was the time of the 5th Dalai Lama. Before the time of the 5th Dalai Lama, the Kagyu School was the most important one in Tibet. Medieval Tibet was just like the Middle Ages in Europe, the religious orders were linked with various warlords, various Royal families and so when one royal family was more prominent the school they supported became more powerful – exactly the same as in European history, the same old rubbish everywhere. In the time of the 5th Dalai Lama, the Gelugpa school became the prominent one because they were the Dalai Lama was in league with the Mongols. So of course, if you had the Mongol army behind you, everyone else had no choice, but to agree to whatever you liked. So then the Gelugpas became the most powerful religious sect in Tibet – from that time, until the fall of Tibet in 1950. So at that time of the 5th Dalai Lama –; he installed himself as the ruler of Tibet, backed by the Mongols. Contrary to popular belief the Dalai Lama is the lama king of Tibet but is not actually the head of the Gelugpa School. The head of the Gelugpas is the Ganden Tripa (throne holder) and this is a democratically elected position, somewhat like president - every 4 years they have an election and a new super- qualified monk takes the throne.

Tulku Dragpa Gyaltsen - Dorje Shugden as the special Protector of the Gelugpa Tradition

Anyway back to the 18th century, at that time, the 5th Dalai Lama was in Drepung monastery and so was Tulku Drakpa Gyaltsen, who was the incarnation of the Protector in that lifetime. They were in the same monastery, studying together. Tulku Dragpa Gyaltsen was very brilliant and charismatic and some people thought he was a rival candidate for the position of the ruler of Tibet so therefore the retinue or close followers of the 5th Dalai Lama were very much against Tulku Dragpa Gyaltsen – they felt threatened by him, they felt that he could be a threat to the power of their lama. So in the end they decided to resolve the situation by killing him, it was after all the Middle Ages and all a bit like Game of Thrones, the TV series. So they felt the best thing to do was to get rid of Tulku Dragpa Gyaltsen, that would resolve the situation. Then they sent assassins to kill him and they tried to kill him in various ways, but most of them were unsuccessful because he had various meditative powers. For example, they tried to stab him to death and it did not work, because the knives would not go into his body. So finally, I am not quite sure how they figured this out, but anyway they discovered that the only way he could be killed was by being suffocated – maybe he told





them. Because also, you see, in the time when he was Duldzin-je, the principal Vinaya-holding disciple of Lama Tsong Khapa, he agreed with Pehar the Protector of Tibet that he would help him. So what Pehar wanted was to have a special unique protector of the Gelugpa traditions. The other traditions like the Kargyu, Nyingmapa Sakaya etc also have special unique protectors by the way. Then, when he agreed, Pehar said, 'Do not worry, relax, I will arrange everything'. So if you are a human, even if a human Tulku, you can not be the protector of a dharma tradition because dharma protectors are not human beings. They live and have bodies, but not in this physical world. So therefore he had to be transformed from a human into a protector. Lets say like a guardian angel to make it easier for western people to understand....not quite like an angel in the Christian sense but something along those lines. So therefore, Pehar arranged the condition that he would be murdered by the disciples of the 5th Dalai Lama. I mean, I would not tell anyone I had such a weakness, but anyway he did and he told them that he could only be killed by being strangled. If I could only be killed by being strangled, I certainly would not tell anybody! Somehow it came out and he told them (because it was his commitment to Pehar was manifesting his destiny).

So anyway, they discovered that the only way they could kill him was by strangulation – they got a bunch of Tibetan kataks the white ceremonial scarfs – so they got a load of them and shoved them down his throat and suffocated him to death. He was a great lama – he was practising Guhyasamaja, his main practice. So Lama Tsong Khapa, the founder of our tradition and also Panchen Zangpo Tashi, Lama Gangchen's previous incarnation, they achieved enlightenment at the time of death by doing the practice of Guhyasamaja. So when you die, as your elements absorb and so on and go into the clear light, then you can manifest in this pure form, as the pure body mandala of the 33 guru buddhas of Guhyasamaja. So that is what Lama Tsong Khapa did. So Tulku Dragpa Gyaltzen was doing the same meditation while he was dying – but he was stressed out because he was being strangled to death. So not feeling so well at the time, he was angry with the people who were strangling him. So he died like this; so instead of manifesting as the normal Guhyasamaja, he manifested in a kind of wrathful-version of Guhyasamaja mandala, as a dharma protector mandala - because the 33 deities of Dorje Shugden are the 33 deities of Guhyasamaja but just in this more wrathful, protective form. So then, they killed him and thought, 'OK, good riddance' they put his body in a silver stupa in his house in Drepung and then the neighbours started hearing banging sounds coming out of the stupa, and a voice saying 'Let me out! Let me out!' Then they were all completely freaked out, so they decided to throw the stupa into a river, but it floated down the river and it came to a place where it washed up on the bank. There they built a temple for the Dharma Protector. The body inside the stupa was completely intact, like a saint's body and until 1950 the body was still in the stupa; Gangchen Rinpoche told me this story that until 1950, the body-relic of this lama Tulku Dragpa Gyaltzen was still there and you could go and see it.

So when the Tulku Dragpa Gyaltzen died, then there started to appear many signs. Have you seen the Patrick Swayze film 'Ghost' from the 1980's, you know the film? He is murdered by someone and he comes back to sort things out, so basically it's like the Ghost film, because he is seeking to right a wrong, so like that. The difference is the ghost in our story is not a normal ghost but a saintly ghost, a bodhisattva ghost with high spiritual realisations. So he comes back and all kinds of things start to happen everywhere, everyone was disturbed around the court of the Dalai Lama, actually he was just righting a wrong. So then they called all the lamas, the big lamas of Tibet to do fire pujas and exorcisms and everything they could to get rid of him, to kill him, but nobody was able to do so and finally they just gave up and the Dalai Lama, said 'OK I am sorry, I understand now that you are a dharma protector and please will you take responsibility for the Gelugpa tradition. So the Dalai apologized and built a special temple for the protector in Lhasa called Potrikhangsten that is still there and made a special prayer recognizing the spirit of Tulku Dragpa Gyaltzen as the special protector of the Gelugpa tradition. So basically this is how it came about – this is the short version. There is a long commentary on this, in English, I think written by Kyabje Trijang Rinpoche, explaining it all in incredible detail, but this is my summary. If you are interested maybe you could read that and maybe you will develop some faith in the protectors qualities.

Daniel: 'Also the 5th Dalai Lama made a black tsa tsa, which is still in Kathmandu, you can see it in Ghepelling monastery, I saw it. Did you see it?'

Yes, we have seen it with Gangchen Rinpoche, we have seen so many holy statues and relics with Rinpoche. Also the 5th Dalai Lama made that little temple in Lhasa, the one we always go and visit, called Potrikantsang. The 5th Dalai Lama built this temple of Dorje Shugden – to the Protector and he made a poem, recognising him as a dharma protector. Anyway, our Dharma Protector is a real person, is a high lama without a body, and is a good friend to have. Anyway He protects us from spiritual obstacles and all kinds of things. But he only helps us really, if we behave well. He wants us to practice the Dharma but many times we kind of want to give up the Dharma and he puts us back onto the path, like a shepherd. Many times we maybe get fed up and say, 'Okay I've had enough' and somehow He brings us back onto the path, because His job is to kind of to help us to create the conditions to get realisations, like renunciation, bodhichitta, shunyata, this kind of thing. We should always ask him for help for this kind of thing – also if we want him to help us we have to recite lots of migtsemas, the mantra of lama TsongKhapa. There is lots of misinformation on the internet about the protector- really better you ask people who actually know him rather than listening to superstition and so on- he is really amazing, really like our guardian angel full of love and compassion towards all of us. The rest on the internet is just politics and rubbish.

Duccio: "Wonderful, thank you."

Daniel: "Rinpoche says with some agreement with the Protector, the Protector became a World Peace Protector?"

I think Rinpoche asked the Protector through an oracle some years ago? The Protector, he can appear to you in dreams or in person. He can also appear through an oracle, as you know, we have various kutens or oracles, who embody the Protector in various ceremonies. He takes over their bodies and minds so that he can speak through them to us. So in one of these ceremonies, some years ago, Lama Gangchen asked the Protector if he – you see his job is as the Protector of our Ganden Nyengyu lineage – which is a particular way of practice of Lama Tsong Khapa's teachings. So then some years ago Rinpoche asked him if he would become the World Peace Protector and through the oracle he replied 'Yes'. There are some predictions from a hundred or more years ago, that this would happen in these times and recently it does look like in the last 10 to 20 years the Protector is in fact becoming super famous and now people all over the world are becoming interested in him and the Gelugpa practices, so who knows maybe the predictions will become true. We will have to wait and see.

Daniel and Duccio: "We heard that Rinpoche said that Borobudur is the main seat of the Dorje Shugden mandala."

Maybe in the sense that there are 32 stupas that represent the Guhyasamaja, maybe in that sense, because I always thought that Dorje Shugden was everywhere. He definitely does not have any problem with international travel! Maybe we ask Rinpoche, because I am definitely not clear about it myself.

Duccio; They have a big party here (all the buddhas) inviting many, many holy beings and then invite Buddha too and what I remember is just that Buddha comes here with the umbrella and just walking, in the sky.

Elkana: Our Ganden Nyengyu Lineage is that one that of the Tibetan monasteries is particularly connected to it?"

Ganden means Tushita, it means the Gelugpa lineage of Lama TsongKhapa; Ganden was the first monastery that Lama TsongKhapa built. Nyengyu means the whispered lineage, so it is like the secret practices of the Gelugpas. Definitely it was in TashiLhunpo monastery for sure, but it was in



also in many monasteries but now the Tibetans have this little difficulty going on between them, so they are separating the monasteries into the ones that follow this lineage and those that do not. For example, in Ganden and Sera monasteries they have one section that does the Ganden Nyengyu practices and one section that does not do it.

Even in Europe in the middle ages, they were always behaving like this; the Christian monastic orders made a mess between each other, and now the Tibetans are doing the same. Really what it means is it is actually the Nyengyu is the secret lineage of meditation instructions connected with the Panchen Lama. The lineage that goes back to Gyelwa Ensapa, a yogi who achieved enlightenment after 3 years meditating in a cave. He was posthumously recognised as a previous incarnation of the Panchen Lama – I think he was recognised as the 3rd Panchen Lama anyway the 1st Panchen Lama, was Gedun Drub who is also the first Dalai Lama then the second Panchen Lama is Panchen Zangpo Tashi who was Lama Gangchen's past life, then the 3rd Panchen Lama was Gyalwas Ensapa and since then all the Panchen Lamas have been Gyalwa Ensapa's incarnations up to the present day. So the Ganden Nyengyu is more or less the practices connected with this incarnation lineage, and the lamas connected with it, and recently there have been Dagpo Dorje Chang, Pabonkha Rinpoche and Kyabje Trijang Rinpoche and many other high lamas. Basically all that our Rinpoche does is this. It is a little hard to explain exactly, but there are many, many, many kinds of meditation practices, special meditation instructions that are more profound than the other kinds of Gelugpa meditation. That is why they want to preserve it. However all paths lead up the mountain, only we don't have time to take all paths in one short life so we stick to our own path while respecting and rejoicing in the spiritual practice of other Buddhist and non- Buddhist practitioners.

Question: Can you explain something about Borobudur in relation to the zodiac and astrological aspects?

In ancient Indian astronomy, they looked at the 12 houses of the zodiac – they had the zodiac the same as us actually, just the names are in Sanskrit, which means that actually our zodiac comes from India or the Indian one and our one came from somewhere else, like Babylonia. So both the Indian houses are the same and they have Leo and Cancer and Sagittarius etc., with the same or very similar names (in Sanskrit) and they have 7 planets – the ones that are visible, so they do not have Neptune or Pluto or Uranus – the invisible ones to the naked eye. But what they especially have are the 27 lunar mansions; the 27 brightest stars in the sky. In the middle ages, until recently – maybe until about 70 years ago, navigation relied on these 27 stars. For example if you were on a boat on the sea at night, how were you going to get around? With the use of these 27 bright stars to navigate. These bright stars are, for example, Alboran, the Eye of Taurus and so on, the Belt of Orion – the brightest things you can see in the sky. So in Indian astrology, they are very much into these things. So on one level, you can say that Borobudur is like a kind of perfect observatory. If you go up at night and observe the incredible view of the sky and especially in those days there would be nothing else with light around, so it would have been an incredible observatory.

So if you go up on the top and you look to the east, east is like the front door, so Mt. Merapi to the north east (from the top looking east) shows the point of the spring equinox. There are 4 points, Merapi, Mendut, Pawon and then there should be one more, however these 3 are lined up with the spring equinox, mid-summer equinox, winter solstice and another one that is missing. Therefore, there must be a third temple somewhere that has not been rebuilt. Because it looks like it should be so. One time we went to this place, where it should be and there is something under the ground, but the people in this village do not want to dig it up (like was done here) because they do not want to have their houses destroyed and thus the end of their village if they excavate this huge monument underneath. So the local people are not at all enthusiastic that archaeological excavation should go on, because they are not given adequate compensation; no thanks. Anyway, if you look like this it is showing the equinoxes. So that is one thing and then, the little triangles – have you noticed there are triangles underneath the niches where the buddhas are? If you look below there are

little triangles, it is like calibration, those little triangular stones are like a measuring instrument. So these are just like on an astrolabe – you can measure with the degrees and positions of everything moving in the sky. Then, if you were interested in astronomy, you would be able to calculate the positions of things. So those triangles of stones are very important for making astronomical observations. Over the years the positions of the eclipses, the planets in the houses and so on – you would have been able to make predictions. The sort of predictions they were interested in was when they calculating eclipses and things like that, because they believed very much in the power of that.” If you are interested to know more about all these things there is a book called Borobudur Pyramid of the Cosmic Buddha that you can buy that talks about all these fascinating things. The things I have been talking about today are not all in there- I have been adding things from our point of view, from Rinpoche’s point of view, but anyway I would recommend that book if you are really into the subject of sacred geometry, astronomy etc. there are lots of interesting theories in there.

Elkana: Yesterday when we were at Mendut temple, there was an explanation about the statues there, Buddha Shakyamuni, Chenrezig and Vajrapani. Mentioned was the Chenrezig and its importance to our lineage of NgalSo. Can you explain a bit more about this relation and why it is?

I can only remember – actually the original name is in Sanskrit: Chenrezig Semni NgalSo – the Chenrezig who relaxes the mind. So how that Buddha is sitting, that is called the position of Royal Relaxation, which shows that the mind is completely open and relaxed. Also those statues are very beautiful. In ancient India, that was a very common form of representation of bodhisattvas. For example, when Rinpoche started with this NgalSo tradition, some 25 years ago, we thought ‘What on earth is that!’ – ‘relax’ what do you mean? But it is actually an Indian term. Anyway, so that form of the Buddha, the way he is sitting, is the position of NgalSo. We have a sadhana that we made on this actually and also Duccio made a very nice picture of that, he said he discovered it was the simple solution they used for the kings, it is called the position of kingly relaxation.

Duccio: My experience was that I tried to meditate in that posture and I will tell you, if you get exactly the position, it is really like Rinpoche mind, you know; how Rinpoche is working with us – is teaching us, informally, really, really, relaxed.

Elkana: I was surprised to see the statues there, they looked indeed very relaxed, like they were not meditating and at the same time you are saying that they are fully realised buddhas? I do not know why you say they are representation of bodhisattvas, but at the same time they are in buddha form.

Well Avalokitesvara is a bodhisattva or a buddha, they are interchangeable; sometimes he is called a bodhisattva, sometimes a buddha. In the Mahayana sutras, he is definitely a disciple of the Buddha and he is a bodhisattva.

Elkana: Can you tell us some more about this NgalSo, this relaxation, why it is so different compared to other traditions?”

I do not know, this is just my personal speculation but I was looking at it yesterday in Mendut, looking at that Chenrezig. Gangchen Rinpoche is always saying that he is a method lama; there are method lamas and wisdom lamas. Wisdom lamas are all very clever, lot of teachings and philosophy and stuff like that. But he always says that he is like a method lama like one Tibetan lady lama called Jetsuma, which is more like practising compassion in action. Not so much like detail and technical teachings and such, but very much more like on a personal level, helping and healing people. So maybe like that? What Rinpoche himself says, is that.

Sarah: You told us before that the Sailendra dynasty was the one that built Borobudur and that possibly or definitely Rinpoche was the Sailendra king at that time. I read in a book recently about the history of a Sailendra king funded Nalanda university, can you expand or clarify that?

The Sailendras - Lord of the Mountain dynasty from Central Java - they were the ones who built



Borobudur and they were kind of in competition with the local Hindu dynasty who built candi Pramadam – it was a kind of 'My monument is bigger than yours!' The Sailendras built, over three generations – there was King Sailendra and then his son and then his grand daughter; three generations over 80+ years they built Borobudur, a huge undertaking, lots of people, lots of money to do it, massive in those days. The architect was someone called Gunadharmathera from India (thera means the elder, which means he was a monk). So yes, there is this thing that Rinpoche was this king, Sailendra, but recently I was thinking he was more likely the architect, to be honest, because he is much more into building them; kings do not actually build them, they just say 'Build!' They do not spend their time thinking about it. There is this legend that on one of the surrounding hills, one can see the shape of Gunadharm's profile – Duccio says that in Albagnano, on the crest of the hill is the profile of Rinpoche (he can show you). Another thing that the Sailendras did they built Angkor Wat in Cambodia and one of their vassals, one of the people that worked for them was ruling Cambodia and then this person, who face is all over Angkor Wat, declared independence from the Sailendras – so Angkor Wat is another Sailendra site. There was this Sri Vijaya kingdom and this branch, the head of Cambodia was a vassal state of Java, that is to say, they used to send money here, but the Cambodians said 'Thank you' and declared independence from Javanese and then they became the Khmer. I have not been to Angkor Wat, but there is this face everywhere." Anyway there is an old text that mentions that the Sailendas sponsored one monastic hostel in Nalanda for Javanese monks to stay so obviously there was a big influence on Javanese Buddhism from Nalanda.

Daniel: You know I went there with Rinpoche, I do not know who else, but we went there 1988-89 and that face you see everywhere, looks very much like Rinpoche – no joke, it really looks like Rinpoche!

I saw one thanangka of one Lama Gangchen's past lives in Tibet in the 18th century and it looked exactly like him! White beard, bald head, same face and nose and body shape, and everything. That is kind of interesting isn't it. Okay, maybe we take a break now and have coffee. Hope you found that interesting see you later.





Daniel Calmanowitz & Simone Bambini Negozio, Brazil

Peace Education in Brazil

Well good evening, Rinpoche, thank you for bringing us to Borobudur, it is always so special. I was trying to – I think it is my 15th time here in Borobudur and I want to come another 15 times. Lama Caroline also and everyone.

Two years ago, I presented here a project, which we started with a Brazilian foundation called Fundação Lama Gangchen para a Cultura de Paz: it means the Lama Gangchen Peace Culture Foundation. This foundation was started in 2007 and 20 years earlier, Rinpoche was in Brazil in 1987 for the first time and right after arriving in Brazil he immediately told Lama Michel's mother, Bel: 'Look, you have to open a dharma centre'. And Bel is very straightforward and she took it literally and the centre was started straight away. So we have a dharma centre since 1987, lots of dharma activities going on and many people coming every week; it's amazing how much it is growing and how much interest people have in dharma, in Brazil, in São Paulo where we are based.

Now in 2006-2007 Rinpoche said we need to establish a foundation and, foundations in Brazil actually belong to the State, they are not private anymore. You start with some private money but once you open an you put this money in the Foundation, the whole work you do and the assets you have belongs to the country. That is why also we have a special department inside the public ministry, which takes care and supervises the Foundations. So it is a really serious business. Our luck is that we called the Foundation Creator, who is the man in the public ministry taking care of all the foundations in the state of São Paulo and he immediately fell in love with Rinpoche – Rinpoche likes to tell this story, he said 'Look we do not have much money to start this foundation because Brazilian foundations (I do not know how it is in other countries) but Brazilian foundations come from very big fortunes, people who have private fortunes or big companies, you know, they like to do some social work, then the put lots of money on one foundation and then the foundation starts working with social work and different projects. We do not have that, but we have something, which is our asset, our Peace Lineage, our teachings'. The curator understood this very well and said 'This is enough for me, you do not have to have much money, I do not care about that, you are the only peace culture foundation in Brazil. There are many foundations of course; only the state of São Paulo has 400 foundations, more than all the rest in Brazil. So this was an incredible beginning, because 90% of the requests to create foundations are denied, only 10% become real foundations. This man the curator, really supports us and Rinpoche has been visiting him many times, Lama Michel goes there, so we have an incredible relationship with the public ministry.

In 2008 we started working and in true Rinpoche fashion he said 'You do' but what we do, we do not know. And this 'you do' means we develop something based on our experience, under Rinpoche's guidance. It probably happens to all of us, to all of you in the world, right? You come to Rinpoche and say you like to do and he says 'You do, but what I do, you do, okay?' This is incredible because I was thinking about that – this is what happened in 1987 with the dharma centre. I was thinking about this method that Rinpoche uses and this gives us actually, all of us, each one in our own country and cities when we are working with Rinpoche, it is not something coming from outside, or you have follow some rule or follow some program; no. You are building it from the ground up and actually really become strong in that and it really starts making part of you and of the group. It might look a bit more difficult at the beginning or during the process, because you in might say 'Hey, what now?' But the answer will come, solutions will come and you will really get strong personally and the group gets strong as well. So is this the experience you have, people around? I am asking you? Can you relate to this experience? (Yes) Does it make sense when I talk about that? I wish I we were all sitting around in a circle so we could exchange our experiences a little bit. So, we started working with

the Foundation and what is peace culture and what is this all about, right? Finally we understood, after doing many things, that our main work is related to education; to bring peace culture through education. So we did a few very small projects, the size of our capacity. Of course we are all volunteers at the Foundation and we did a few peace education programs with NGOs, working with people who with all the expertise they can bring, education NGOs and so on and slowly gathered experience of how to bring this peace education to people; it is not easy: A dharma centre is a Buddhist centre, the method and the tools are proven to be effective for centuries and if you apply the tools that are being given and the way Rinpoche is showing us these tools – I mean the whole Ngal.so system, it works! You follow, you understand it, it works, people come, we do meditation, we do Self-Healing; it works, you go. You do not have to invent anything; you go. Now peace education with a Buddhist background and given in a way that is for lay people and not in a Buddhist context; it is completely new for us. So we had to weigh it up, how are we going to do that? How are we going to present in our charter. In the charter of the Foundation it says, right in the beginning that our work is based on the Buddhist teachings of Lama Gangchen. So we always say that our background is Buddhist but we do not go in a Buddhist way. When I go to the schools, I am not wearing monk's robes; I would be thrown out straight away! You know, 'This is religion, what are you doing here?!' So it is lay, it is for lay people and we are not there to convert anyone into Buddhism or whatever; this is Rinpoche's teaching, what Rinpoche has been doing for the last 30 years in our western world. For example, we had the proposal for a spiritual forum for world peace in the UN; this is pure peace culture, it is not Buddhist, it is not Christian, it is not Jewish – it is all, right. So this is one of our points which is not so easy but we are understanding, slowly, slowly how we do to bring the peace culture/ peace education in a lay way – as Rinpoche said, like the five senses, in peace. This is one of our works; we bring that – speaking in peace, looking with peace, listening with peace, touching with peace, thinking with peace, smelling with peace (this is something, because we sometime say, what do we do with this smelling with peace, because smelling peacefully is a different concept, because you can smell something which is not so good, but you have to be peaceful regarding this smell which is not so nice, so how do you explain that?).

We are building actually a kind of method from scratch, slowly, slowly a peace education based on Rinpoche's teachings. One of the core practices is breathing and concentration exercise. So when we go to schools, we do not say meditation, because the moment you say meditation, this has a religious connotation and they say that we do not do meditation, we do not believe in meditation, should not do meditation because of this and that. This is a word – in Portuguese the word is the same. Anyway, we just say breathing and concentration exercise; we are not lying, because it is like that. So then they are interested. So this breathing and concentration is one of our core practices. We teach them how to sit, how to cool down, relax and then just pay attention to our breath.

When I presented the project 2 years ago in Borobudur, many of you were here, we had put our program with one school where we were working (and I am going to talk about this) into a crowd funding platform. This platform is an international one based in America and they are really good, if someone needs to do crowd funding internationally it is amazing what these people do, they are called Global Giving, they are good, professional and they help so much and they teach a lot on how to do crowd funding. If you have a look at the site there are so many incredible projects there for 'helping'; all different projects everywhere in the world. So we presented the project here and we were launching the project exactly after Borobudur and we would like to thank you all because so many of you contributed at that time. We had a challenge: when you start a new project at Global Giving, you have to raise in one month \$5,000 from a minimum of 40 different donors. Once you have achieved this, then you are in Global Giving, you can put any program there for ever. So we managed and thanks to all of you. So many contributed and some are still contributing with our project with the public schools, so really from our heart we would like to thank you so much for that. So the program in this school is going on, continuing and we are also working in another private school. This is Simone, (applause) she is the director of peace cultural programs, so we are working



together all the time, Simone and I and a few other friends we have here, Gabrielle, who helped us also a lot and Sibelle, Flávio and Ana Lucia is our management director. We have a few of our people, Sangha members, who also work for the Foundation. These people who work at the Foundation are all sangha members; it is not possible the other way. These people are practitioners, all of them, they come to the centre, they need this Self-Healing background, the meditation background, they need to understand what Rinpoche is passing to us, what Buddhism is, then they can go out and pass it to the world, in this different manner. We welcome people who are not Sangha members, we give courses, slowly, slowly we are managing to give courses inside the Foundation for people who would like to become volunteers and work with the schools or whatever project we have. This is one thing we do with these public schools.

I would also like to say, thanks so much – last year Mr Yan, most of you know Mr Yan – he gave us a very generous donation and with that goal that we wanted to achieve with our project with the Global Giving was around \$19,000 and with that we achieved our goal. He offered us \$6,000 last year and we achieved our goal. The project continues at this public school, it is our 4th year there and we are still volunteers – we even put a lot of our own money into it and work a lot to work with the teachers and with the children. Teachers are not that easy; we did not know that, we thought ‘Okay, here we go, look how nice we are, we have meditation for you, you won’t get anymore stress, you will be able to deal with your children in such an incredible way, because we know you like to be with your children in a very nice way...’ It is not exactly like that, so sorry if there are any teachers around! But probably the teachers who are here are different teachers!

I was in Albagnano I think, last year, at Rinpoche’s house, we were having lunch and there was a couple from Germany (this couple are not here) and then at the end of the lunch only the three of us were sitting around the table and then I explained a little bit about the Foundation, bit shorter than I am doing now, and then I said ‘Yes, we were working with the teachers’, this and that. She looked at me and said ‘Teachers?! They are so difficult, how can you manage to work with teachers?’ So I thought it was amazing to hear that teachers in another part of the world with a completely different culture – ok it is western culture, but Germans and Brazilians have a really different way of thinking and of being; it is the same, it’s not easy to work with them. So we found out about this with the practice, so I’m telling you also a little bit of our difficulties. So one of our difficulties is bringing this peace culture method to these people, because what our idea is, is to have the teachers doing the meditation with their children, with their students. So if you teach one person, one person can teach 30 or 50 students in one class – children, students, a little be older – so this is our main one of our goals. Although it is not easy, we have come to a point now where some teachers are really willing to continue with us; other teachers do not want anymore, okay. So we continue this year with the teachers who want to continue with us.”

Elkana

Question: “What are the reasons of those teachers, that they do not want to continue?”

Daniel:

“What we understand, to implement our proposal you have to change a kind of paradigm – you have to change your paradigms you know very much completely into the paradigm of the old school – ‘you are student; I give my class and finish’. Brazilian schools, mainly the public schools are very much this system, from 200 years ago, they continue like that. It is difficult with teachers because on principle, they do not accept other people telling them anything; they think that they know. So yesterday, we had a meeting with some other people, Maria Christina from Italy and others and it came up that ‘teachers always think they know better’. So when you tell them new things, it is difficult for them to accept and we are doing like an acrobat, you know! To make it appealing to them... Okay if I look for myself, after being in the path with Rinpoche, since 1987, even I did not accept many things in my own path, you know. I am willing to be into the path and still there are many things not working still for me because I am stubborn or I am still stuck in many ways. So we

are all human beings and at this point, for people to change you have to have the will to change, then you can enter the program saying you can change. But then the person says, 'Why should I change?' When you want to teach children to meditate, you have to meditate yourself, right? This is one of the first things we tell them 'Look, you will be shown' and so on, but then they have to have the experience, because if you do not have the experience, how can you teach someone to meditate? It is not just a technical thing, right? So we come there with a proposal of change to change the culture of violence into a culture of peace. Imagine a school with 1000 children, with children from very difficult backgrounds, children that have been abused at home or people who are in very difficult situations – children who go to school completely stoned. The environment is not such an easy one; children are violent, aggressive and teachers are aggressive with their children too, children are aggressive with the students; it's a war, an everyday war. We have been into classes and what we saw what the teachers are doing; the problem are not the children, it is the teachers, sorry to say."

Question: "What would be the reaction from the children if you were to stop the project?"

Ah, I was going to talk about that. So this year we had an incredible experience. We worked with the children for only 6 weeks. We had one meeting a week with 6 different classes; 6 classes and 6 meetings and we did a program with them on mindfulness. The program was based on meditation, on mindfulness and we used something which is called restorative circles, this is a new methodology to integrate people and in a restorative circle you do not have people sitting in the middle, rather we are one group sitting in a circle and the whole thing is always coming from the group.

Maybe Simone could explain this a little bit better, if we have time maybe she could explain a little bit more about the restorative circles. We work with these children for 6 classes and it was amazing what we did with them. I want to say, without going into details, we did, for example, listening with mindfulness, looking with mindfulness, touching with mindfulness and, we gave them the opportunity to experience. We were not there just to teach them something that they do not 'get' because they are disinterested. We are even able to teach them a little bit about the brain functioning, the very basis of this and why? When you do the breathing concentration meditation, you change your brain function for the better, so we wanted to explain to them, okay, these are the brain functions and when you breathe, then if you do the exercise your brain will change for the better. They liked it – children are so incredible, such a beautiful piece of work. Gabrielle was there with us. We were there like a group of 3, 4 or 5 people of our group together with me. So in all these different dynamics they were so happy, they would ask their teachers, 'When are we going to have this class again?' It was amazing, they really liked it. I just want to say something that is easy to explain.

We were using the singing bowl in the classes for them to listen and then we raised our hands and they raised their hands and it is time to be quiet because we are talking (normally teachers shout at children to be quiet) this is one very simple thing which really works. Then we passed the singing bowl to each of them and saying peace phrases: 'teacher of peace'; 'peace teacher'; 'friend of peace'; 'family of peace'; 'city of peace'. We taught them all the phrases, they really got it! So something at the end, our last class, we again gave them a singing bowl, they were so happy to use it and they were passing it one to each other, very carefully. I told them to do it carefully, with love, look at your colleague who is next to you, offer him this. Also if you do like this, the singing bowl falls down from the small thing and they did it and they were able to talk about the peace phrases. Each one was saying one peace phrase, it was amazing. One of the girls who was 12, in one of the classes, I heard her saying 'Peace Boyfriend' – we did not say this to her, she understood the message and was giggling with her friends. The last time we met, we asked them to tell us a little bit of what they thought of our work there. One of the girls was amazing, she had the singing bowl in her hand, she looked and started smiling, she did not say anything, she kept that up for more than 30 seconds, I would say almost 1 minute. These children you know, do not wait half a second to start talking, interrupting, beating each other, it is like that, it is not easy, however they were completely quiet, they were looking at her the same way she was looking at them, just waiting for her to say something and finally she said her peace sentence; this was really amazing. There was another case, one of the children, a girl,



who said 'What I most liked of what you were doing, is the kindness you showed towards us and the good manners you had in relation to us' that is what she said and it really touched them. So working with children is incredible. In the second semester we worked a short spell with them and this year now we are preparing the program and going to work with the children for 3 months.

"We started a new school, another public school, this time a little bit closer to the Foundation where we are. Also starting now, we had this private school which is a different story, Simone has been working with them more closely and these teachers are much more prepared. These teachers are people who have a better education; they are psychologists and so on, because this school receives a lot of children – 40% special needs children, the teachers are tailored for this and the program has been accepted very well. These people can already relate to our proposal in a different way, so we are basically working with these 3 schools.

Something very nice, just to finish. Last year we went to do meditation at Citibank and Samsung; we got paid from them both and most probably this year we are going to work for 2 years (this and next year) with Citibank. They have an international program called 'Wellbeing' which means giving wellbeing to their employees and into this program they inserted us and we gave them meditation and it was really amazing. We have quite good numbers that indicate, because with Citibank we did a one and half hour workshop with them and they loved it and, more than that they wanted to integrate the practice into their daily life. What this means is that it is easy to reach people if you give them the right things, they really enjoyed it; they needed so much, just something to relieve them from their stress, their daily big city madness. Wherever you are, in whatever city, our western world is really needing so much.



Simone:

"Hello, I do not know if I am able to speak in English, let's see. This research practice is mostly about conflict resolution but in this restorative practice in the classroom we had 2 kinds of circles: a proactive circle when you can talk about some subject, like we did with mindfulness or you can work with reactive, with a problem of conflict. So you have 5 points to resolve this conflict. The first point is what happened in your point of view – from your point of view, what is going on? The second is, what was your feeling and thinking when it happened? And the third point is, who else is affected by it and the fourth point is what are your needs and the fifth point is what can you do to resolve this conflict? So we managed it with a talking stick, always with a talking stick. This talking stick has 2 points, first the person who is holding it has to talk, everybody else has to listen. So it is not like a reactive talk, because of not listening

when in a conflict, I just have my answer to it so (this way) I have to listen. It is more or less like this.

The culture world-wide is more about conflict resolution programs; we are different, our project is about conflict resolution too, okay, but we have this difference, our project is about inner peace, developing inner peace. It is a beautiful way to be with people and the projects are growing and we have other schools to start this year and Lama Gangchen gave us the name Peace Educators, we are volunteers, multipliers, but now we know we are peace educators, so this is very important to keep our peace – sometime we have to manage many, many conflicts there and against us too, so we have to keep our peace and we have to meditate."





Daniel:

The children, the small ones – first, second and third grade, they do the meditation beautifully and when the teacher does not do, they ask the teacher 'Hey, why are we not doing?' This is amazing, very easy, to work with the young children. I remember Professor Trivedi all those years ago, with Rinpoche saying 'Catch them young!' I do not know if Rinpoche remembers, but it is true, giving meditation to small ones is really beautiful. Trivedi is a friend of Rinpoche's, they met in the 1990s and he was an advocate of introducing correct education when they are young.

I think that is more or less it. I am very happy these days we had a meeting, Maria Christiana and a group in Italy starting also to prepare there. Then Laura in Singapore also wants to put that into action in her new business. Then you have Carmen from Spain as well and Ruth from Rabten Choeling and Betty was there also and there is the Italian boy, Andrey. So we have to spread this work, in Albagnano, in the world, wherever we spread it and we have to exchange experience. Ruth was already telling me she did this and that with the children, okay already one idea for us, so we have to do it. Any questions, would you like to ask?

Thomas:

Very short question, the restorative circles, the circles you were taking about. Do they come from non-violent communication?

Daniel:

"Yes, or is it restorative justice?"

Simone:

"Yes, yes, has to do with this technique. The basis of the communication is non-violent communication."

Daniel:

"And these restorative circles started with being restorative justice, means it is a different way to solve conflicts as Simone was saying. Previously you would go to a judge you know, and you have the whole courts thing. We heard that in New Zealand, before going to the traditional court, in the whole county of New Zealand, you do restorative justice. It is quite amazing. So I think this kind of thing worked very well in Europe, because Europe has a very high standard of education and so maybe it is easier there to put it into practice?"

Thomas (adding his commentary to all this)

"I do not remember so many things, but I will try. I remember I have seen many teachings of Marsha Rosenberg and from a zen master who I met (and he was helping me to find Rinpoche actually) and he had learned a lot with Marsha Rosenberg who has developed this non-violent communication in 70s I think. He was looking for a method to prevent and solve conflicts. He found out that when he was working, for example, with victims and their abusers, even in very, very difficult cases and he was sitting together with the victim like for example, a woman who was raped by a man and finally he was working with both of them and finally sitting with both of them in one room. What he was creating was restorative justice or restorative circle and at that moment he found that the people who were the victims, they needed to feel the real sorrow of the other person, they really needed to feel something and I think in this way also in the schools or maybe in the courts it is very, very useful if people can forgive in this way; so this is a nice technique."

Daniel:

It is really peace culture technique completely; it's really beautiful. Regarding schools and this technique, there is this English lady called Belinda Hopkins and she has a whole study and practice of restorative circles in schools. That is just if anyone is interested, she has a book written and really even for you and your congress, one day inviting her – it is not psychology but peace education and really amazing. I heard her personally in São Paulo, I was in a workshop with her, she is really, really very good. Okay, Rinpoche thank you so much for giving all of us the opportunity to be



at the Foundation and to do this job, we are really enjoying it. It is incredible joy to be with and working with the children; such a joy, how to see them react and how easy it is to give them love and understanding, which is actually so necessary.

Simone:

Lama Michel, we did around 5000 hours meditating last year – you asked us to keep tally of this count.”

Daniel:

Thank you very much.”

Lama Gangchen:

It's true that sometime when people ask me 'How do I do' I answer 'You do'. This is one way true, but at the same time truly and when we need this knowledge and feeling and we have all of this, we have wisdom, we have the feeling, we have all the resources that we need for this. In the teachings and experience in all of this we do have all the resources that we need. Then Rinpoche was saying 'I actually do not have the modern way of knowledge of explaining and doing things, I have just the things that come from my heart and it's just my experience, which I'm am sharing'. But between my heart and the modern way of explaining things there is a gap. So you here accept the way how I share, how I explain things, but in other places it is not necessarily accepted and like I was saying in England – he needs translation from English to English with people saying it was impossible to understand. And in China also sometimes they need a more precise way somehow. It works better in Italy and Brazil, but the point that all of you here accept very well and are able to act in contact with it, so this is made very positive. And all of you people doing something, like now in Brazil, it is really very beautiful all these hours of meditation and that is why these people are peace educators, really bringing peace through education to many people. This is something that we can actually hope that we will really not only remain here but as time passes and we have more and more impact and more benefit, we can bring it more standardised to the whole system, if we could actually bring and make it common for people to receive such type of education and do meditation in the schools and so on, this would be something which would be within our goal. We are now planting the seeds for it to happen.

Lama Gangchen:

“So, example, I'm always saying 'peace day'...”

Lama Michel:

“Also in Brazil some time ago, I normally say very shortly 'Peace Day', 'Peace Night', 'Peace Sleep', 'Peace Dreams', 'Peace Waking Up' and so on, like a sutra, like the essence. Then one time it was made in Brazil, one peace day, in one park in Brazil as was organised in Brazil one whole peace day and this was something very nice, but other than that we need to understand what we mean by 'peace day' we need to make the commentary. So what I say when I say peace day, peace night and so on, like the sutra, like the essence. So it is just like the empowerment, the blessing and anyway we need to put it into practice and to develop it more. For example, we say 'peace day'; what does it mean, 'peace day'? How do you make your day peaceful, what does it mean? So then you need to write minimum 2 to 3 pages to explain what is a peace day. Then 'peace night' and 'peace sleep', 'peace dream' – western people talk a lot about dreams; what is 'peace dream'? Then what is 'peace wake-up'? When you wake up and then you go to your job, how you do and so on. What does it mean to be like this in our daily life, truly? To go through a more detailed explanation and commentary and to apply this into practice, then it will be something very beneficial because as Rinpoche says, 'I give you the blessing, the initial blessing of like the sutra, the essence, then, if you make the commentary it comes with this blessing, so it becomes more powerful.

So it is incredible that nowadays Dharma is not something that is being kept only in the monastery; we are really bringing the Dharma outside of the normal institution of the monasteries and so on, sharing it with the lay people – but not only that, not only as practitioners as we are here, but also

now bringing to the schools and other places also, even like the therapists, bringing the Dharma into all aspects of our lives. This is something very important, it is our main objective, not just keep it as something religious, somewhere in religious context, but really to bring it to our daily life in all different aspects. This is really very important. So Lama Michel has also been going sometimes to the goal in Italy and so this is also Rinpoche saying 'I have been to gaol in Italy'. Then I myself have been to visit one gaol in Sydney, Australia and it was a gaol for women. When I first arrived in the gaol, not one of them had any interest in talking to me or making any contact, so I was just there, they were walking around, not really coming to listen, there was not much contact, it was little bit like this. Then one woman came and I said to her 'You know, I have also been to gaol!' Then she was touched by it and she went around saying 'Oh, he also has been to gaol!' Rinpoche was saying that he was in the Chinese gaol for 2 years, or something like that, in his 'young time' in his 20s. When they heard that I had been to gaol, then they started to come nearby 'Oh he can understand what means life in gaol, he his not judging us in this way, so somehow he understands better'. So they all came nearby and started listening and talking and that all started telling their stories 'Okay, I killed my husband', 'I robbed a bank', this and that and Rinpoche was saying it was shocking for himself and was saying 'Oh so strong this woman, oh much more than what men can do! Amazing what they were doing, all these things'. The after talking a long time, finally there was a very strong sensation of release; they were all very happy and it was very healing for all of them. What is showing also, is what Buddha said, 'Teachings need to be in accordance with each one'. It is the one that teaches that needs to adapt to the one that is being taught and not the other way round. It is the one that is taking care that needs to adapt to the one that is being taken care of. So this is what is our role, we need to adapt the teachings to the needs and to the capacities and to the situations.

Lama Gangchen:

I would like to show you the practice of Chakrasamvara because it is also connected directly to the death, bardo and rebirth process and every morning when we go round the Stupa we do the purification of the elements according to the death and rebirth process and normally it is not possible for us to give any explanation or showing more details in the practice or to do the practice in more details in the morning. So that is why I would like to show you now – you are corresponding very well and everyone is doing very well, but there is not enough time really and there is not the right conditions to do it in a more detailed way. So now we would like to do it together with the DVD so we can see the images of the presentation, so there are all the mantras and the colours and the shades and the symbols, so it is better and more easy to understand. Then afterwards, when we go around the Stupa you need to make your own presentation in your mind, which is your visualisation.

We have many other practices like this that we can do also following the presentation which is like a modern form of sadhana and we have also Guhyasamaja or Vajrayogini or Kalachakra or Vajra Begawan – (means Dorje Shugden). So we will see if we have time during the next days and we will do it also.

If not the DVDs are available there, so you can watch and do it at your home also.

Many years ago, I made a proposal to the United Nations for the importance of the round table forum, especially the spiritual forum and the importance of international, national and local forums. These things and also Peace Media, have not been going exactly in the direction that I had hoped for, but somehow something is happening.

All the projects are going forwards, not necessarily in the way we expected but the seed is very powerful there, but then it also depends on the common karma, the common merits of society and everyone else; it is not depending only on one person.

So the program of tomorrow is that at five o'clock we go to the Stupa as we do every morning, then after that we have no specific program in the second part of the morning. Then at three o'clock we gather here tomorrow, we have refuge ceremony and then we have a marriage ceremony and then



we have tsog and then we have the continuation of the conference and teachings. Together with the refuge maybe we can also at the time check the possibility of doing an explanation of the teachings and meaning about refuge and in the moment when we make the taking of refuge, for those that have already taken refuge before to the moment you take refuge again, its like recovering; if you have degenerated any aspect of the refuge, it is going to be recovered. For those that have not taken refuge before, it is a new vow of refuge that you receive. We need to feel like we are all receiving it together; we all need to do it again also. Also about this conference – it has become a little bit long, the reason for that is due to the fact that originally when Sanga Sena was here, he wanted to leave and so on, so I wanted to give space for him during two or three days, so we did not do the things that we were supposed to do. I truly think that in the future we really need to concentrate the conference into two or three days and then we concentrate the rest of the time for teachings; we need to divide the two things and make it clear. We need to do teachings in lam.rim; we need to do them about tantra, about sutra, about yoga, we need to do many, many different things; so need to divide these two moments. Anyhow, the most important thing is to use our time in the best way, that is what we need to do and, we are doing it.







Maria Cristina Quintili, Italy

Peace Educators Project

Kunpen Lama Gangchen - Albagnano Healing Meditation Centre - Italy

Mission: to promote the Culture of Peace and Non-Formal Education for a better life. To be put into practice Lama Gangchen's principles and teachings by way of educational and didactic activities meant for students, parents and teachers, as well as adults, sick and dying people, during all the human life span.

Lama Gangchen Rinpoche: the group's source of inspiration and spiritual counsellor

Lama Michel Rinpoche: the mission's spiritual counsellor and advisor

PEACE EDUCATORS ACTIVITIES IN 2015

. Following our visit to Borobudur, in 2015, at the request of the "Association Help in Borobudur", founded and supported by Anna Vogt, a group of Swiss and Italian volunteers and teachers, brought funds and teaching materials (bought locally) to two schools in Indonesia. It was carried out with the cooperation of the Indonesian members of the association.

. Since September 2015 volunteer-teachers from LGWPF (Lama Gangchen World Peace Foundation) who had been in Borobudur started experimental classes and projects on Peace Education at their schools.

. On the 7th of November 2015 the group of Peace Educators met for the first time in Albagnano. During this and the following meetings the group set its goals for the short, medium and long term:

1. Increase the number of visits of school classes to the Albagnano Healing Meditation Centre offering peace educational activities
2. Create an educational method inspired by the Lama Gangchen Foundation for a Culture of Peace (based in São Paulo- Brazil)
3. Present an educational project to contend with other affiliated organisations in the UBI's (Unione Buddista Italiana) annual activity
4. Participate in the European Union's educational program
5. Continually develop ourselves so that in the future a group of volunteers is able to educate peace to students, their parents and teachers.
6. Learn and self-development should be an on going individual process, which could also be attended at other cultural organizations.
7. Preserve all produced educational material in a digital archive for future reference
8. Promote the Culture of Peace via Non Formal Education and Peace Education according to Lama Gangchen's teachings; we want to publish series of books for children and adults. (e.g. how to deal with and overcome negative emotions, how to improve our relationships with others, how to develop peace skills, etc.)

SOME ACCOMPLISHMENTS SO FAR:

- the group has finalized educational forms and methodological instructions to be used in the peace didactic laboratories during visits of elementary and high school classes.

- Several different educational laboratories that were realized:

“How a flower is born” by Loredana Dingianti

“Sounds of peace” by Carmen Iodice and Maria Cristina Quintili

“The tree of desires” by Carla Faiella

“Peace flags” by Anna Vogt

“Rhythm and sound in harmony” by Roberto Colautti

“Plant the seed of Peace ” by Gabriella Lo Re

- These activities will be overseen by volunteers (one experienced and one or more beginners).

- We have chosen to present to the (Italian Buddhist Union) UBI- the workshop “How Buddha became Buddha” led by Roberta Passerini, presenting the life of Buddha Shakyamuni, as well as a simplification of the NgalSo Tantric Self-Healing practice adapted for kids. It has already been done at the Primary School “Giacomo Leopardi” in Milan being part of the Forum of Religions, which promotes interreligious dialogue.

- Daniela Sette, a volunteer teacher, has done training at the Center for active non violence in Milan and she has participated in the activities called “Education for active non violence”. The training will continue in the school year 2016/17 and she will keep on reporting about the subject.

- Ruth Gschwendtner, a high school teacher, author and artist, has created a card game aimed at developing skills in peace education for young learners. She has also shared with us the drafts for her next book’s concept.

- In 2015 seven schools visited Albagnano. Gabriella Lo Re and Francesco Prevosti coordinated the visits. Two primary school classes from Novara and five high school classes from Varese, a total of 250 students.

- To increase our visibility, a Facebook page named “Peace Educators” has been created.

- International Collaborators include: Andrea Varini (Spain); Maria Vittoria Tosi (Australia); Daniel Calmanovitz, Simone Bambini e Gabriela Brioschi (Brasile); Laura Lau (Singapore).







Ruth Gschwendtner-Wölfle, Germany

Lama Gangchen Rinpoche's Peace Educators

"My speech has four parts, the first is a short presentation of myself, the second is about a peace museum in Lindau, which I had the honour to design 16 years ago . The third part is about a peace education book for children and last but not least I will tell you some ideas about a card game, planned as a training set to develop peaceful communication.

First part:

Originally I come from Bavaria. In 1982 I met Buddhism at Tashi Rabten in Austria. The first teachings I heard were given by Geshe Thubten Trinley and Geshe Rabten Rinpoche.

In 1985 my husband and I were asked to publish the text "WURZEL DER WEISHEIT" (teaching of Geshe Rabten) in our small publishing house, which we called (with the blessing of Geshe Rabten Rinpoche) Rabten Edition (meanwhile guided by Gonsar Rinpoche in Rabten Choeling).

When Geshe Rabten passed away and a stupa was built for him, we were asked to gild it. At that time the whole family had already moved from Bavaria to Austria - and we could buy a house very close to the monastery.

I am an artist. During my studies at the Academy of Fine Arts in Munich I worked especially about children books and visual perception.

In the year 2000, I was asked to create a peace museum in Lindau / Bodensee. The concept for the content was already elaborated, but the question was, how to make all these ideas visual. Our history is a history of wars. Many things happen during wartime, whereas in peacetimes, it seems somehow that nothing happens. The house, where this peace museum was installed, is a very nice villa, dating around 1875, in a park directly beside the Bodensee in Bavaria - inside with nice old paintings in the pompejanic style... I decided to integrate all these elements, because where is peace trained? At home! This is the first cell, the family, where peace has to be trained, has to be elaborated. I thought, why not install special furniture in these wonderful living rooms for all the content we want to deliver. The first room shows "encouraging people" and "encouraging institutions". I designed two cupboards with drawers for men, women and institutions, well balanced (gender), about different groups and topics like religion, philosophy, politics, economy - with personalities, who are/were especially engaged with peaceful activities.

The front side of the drawers is made out of glass and shows the eye part of the presented person. Light comes from inside the furniture, showing brightly its content. When you open the drawer, you find a biography of the person, some personally written texts and an object, given by the person him-/herself. We find for example Gonsar Rinpoche, who gave us a mala. These personal objects give a wonderful inspiration for museum`s pedagogues and the discussion with the visitors.

As peace is nothing stable and always changing its appearance, the structure of the museum is also very flexible. Another room is the decision room, where there are different chairs and sitting possibilities. They show how sitting positions (and furniture) can show power or dominance. On differently coloured slips in glass containers (vases) you find questions and answers for different target groups, which give a kick for own reflection and dialogues for the visitors. This museum integrates all kinds of target groups - from children up to the seniors. One of the other rooms is a listening room in a very nice winter garden. You look outside the window, put a headset on and choose between four different main topics about the power of language, the power of music, etc. There is always an introduction, which analyses the elements, why this speech or music is



so powerful. For example a speech of Martin Luther King: it could be the timbre of the voice, a crescendo or anti-crescendo, the whole appearance, the content, or formal things which attract us. Also in music there are many patterns, which bring automatically tears to the eyes, or make your heart beat faster, you cannot avoid it.

Next chapter is about the peace educators in Albagnano and our peace picture book. In January 2015, I went to Lumbini in Nepal for a retreat. And afterwards Geshe Lobsang Puntsok brought me to Kathmandu, where I met Gangchen Rinpoche. When I offered him my khatag and sat down back at my place in the temple, I felt my shivering heart like a bird, in his blessing hands...- And there it is still. I followed him to Albagnano, where I found a wonderful warm welcome, never the feeling of being a stranger, Barbara, Maria Cristina, all wonderful Sangha...everybody so inclusive, so helpful, giving me a place, giving me time, giving me whatever prayer text I needed, introducing me to anybody; this was a really wonderful experience for me. So, all of a sudden, I was in the middle of this peace educator project and we had many, many wonderful ideas, how to make peace visible. 'Why a new book?' I remember my first children's books very well - why? Because it was such a cosy situation in the family, where I was the only one on the knees of my grandmother and mother, maybe together only with a brother or a sister, kept in the arms of somebody, it is the most impressing way of learning ... this situation is wonderful. To create a new children book to integrate children from abroad is very urgent. We do not have to invent many new things. There are lots of wonderful stories existing in the world as well as many wonderful pictures - looking at art history and ethnological treasures; the whole world is full of perfect material and we only have to collect and select out of this rich treasure stories and pictures for a special topic, a special target group and a special use. We are looking for stories all over the world, which tell examples of good practice in problem and conflict solving: funny ones, intelligent ones, tricky ones... these stories are accompanied by a picture out of this cultural region, where the story comes from. In this book children should find a bit of THEIR OWN roots, including all religions. At the end of the book could be a collection of all the reasons of conflict and



the solving methods, so by itself it would turn out, that the 6 paramitas are perfect tools for inner peace and world peace..

"The fourth part is about a card game: it is more or less the idea for a question and answer game about "how to create awareness in dialogues". Tibetan monks use the question and answer method very systematically to verify, what they have learned, whereas our dialogues often are performed in a rather undisciplined way. Often our reactions are full of emotions and rather imprecise. The game has a heap of cards with problem situations,. We take one card and read the problem. For example, on a very low level, we have two children and one bicycle and both want to have it: a classical case of interest collision - what can we do? For the discussion, we have 6 different question characters and 6 different answer characters (maybe you know the method of Edward de Bono? De Bono uses hats in different colours to signalize the optimist, the pessimist, the innovator, the mediator, the peaceful and the wrathful roll. I was inspired by his method, so I will transfer the colour of the hats into the colour of the cards, to show the difference of the characteristics. The game can go from constructive to aggressive, from pessimistic to innovative. When the conflict is at a point of no return, you can play the game backwards, you can look for the moment, where there was the most offending moment, which brought the dialogue its end. Then (on playing it backwards) you can say "What would have happened, if I would have chosen the red card or the blue card or the green card?" In this way, you get an awareness, how conflicts arise, or how you could step by step avoid them. In reality it is not possible to take a spoken word back, but in this game it IS possible. Additionally there are also empty cards, on which you can write new questions and answers, so that you are not bound to the printed version.

What we need, to develop the content of this complex game, are highly qualified pedagogues, dialogue specialists, psychotherapists, relationship advisors and also cabaret artists who make the dialogues funny. It must be really funny to play, that raises the motivation. And - it needs of course an outstanding outer appearance to be really attractive. So we have high aims and we will try our best.





Venerable Bhikkhu Sanghasena, Ladakh

Enlightenment

Blessed beloved, our Rinpoche-Ji, our revered and beloved Lama Michel Rinpoche and all the venerable geshe-las and venerable monks, nuns and very dear sisters and brothers in dharma. Once again, a very, very good evening to all of you.

It has been such an honour to me to be part of this special journey of Borobudur with you all for the last five days. There has been so many blessings, so many auspicious things happening here with waking up early in the morning, then all together going to this most auspicious Borobudur stupa, praying together, chanting together, guided by our most beloved Rinpoche and Lama Michel Rinpoche and with the different tune of the chanting, different instructions from place to place. Then we have here fire puja and we have here today the Rabne Chenmo in the morning and the evening and so many wonderful things happening and so many beautiful people, wonderful people from many parts of the world gathered here together, smiling at each other, radiating the thoughts of love and compassion to each other as well as also remembering and praying for the less fortunate people in the world. So what else could be a better, fortunate opportunity for us to think and pray and practice the precious teachings of the enlightened ones. I hope you are all fully aware of all the blessings you have. I would really ask you to be more mindful, cheerful of what you *have* and realise and rejoice. We human beings have always the weakness of forgetting what we have and keep on complaining of what we don't have. We as the seekers and lovers of peace have everything here; nothing else is required, you are blessed with the precious human life, you are blessed with the precious physical and mental health, you are blessed with the basic intelligence to understand what is wrong, what is right, what is bad, what is good. You are blessed with the intelligence to understand dharma, you are blessed with all the basic material requirements. Finally, you are blessed with the opportunity to listen to the dharma, not only listening intellectually through your head, but to have the wonderful atmosphere to practice the dharma, especially here. The theme of this 2016 conference is taking care of the mother art is the real importance, most urgently needed issues and that again, you cannot imagine a better place for this conference than the Borobudur. It's so beautiful here; they are living in a perfect environmentally friendly atmosphere here, so clean and peaceful near the Borobudur with the blessings of the Borobudur stupa. One of the blessings I have seen here is that, this is a normal hotel, this is not a monastery, it is not a Buddhist centre, but whenever Rinpoche comes here this whole Manohara hotel becomes even more beautiful than many monasteries! You see around such a neat, so clean, so peaceful, so beautiful;

you cannot have fire pujas, you cannot have these things in other hotels, no hotel will allow you to do this! This hall is like a temple, outside like monasteries we have fire puja, wow so many monks, one nun, wonderful, wonderful this is possible only with Rinpoche, not possible with anybody else. Because Rinpoche radiates so much love, affection, compassion to everyone in all directions. Whoever comes near him, they get suffused with the love and compassion, that's why even non-buddhists show respect, more than the buddhists. Here the staff are mostly muslims, but they are so friendly, so supportive; the reason is Rinpoche's compassion - I know you are all a bit tired, had a long day, I should not be talking for too long, but at the same time I simply cannot leave you all without expressing how much I have been happy, joyful, blissful with you all under the guidance and blessings of Rinpoche for the last five days. It doesn't matter if I miss my flight, I have to stand up and share the joy of my heart with you all, so please bear a few minutes more.

This morning when we were making a circumambulation of the Stupa, there was a totally different atmosphere. I think if we are more totally mindful of the present moment with so many sangha members, praying and chanting, making circumambulation to this Stupa, we are altogether in a

different world. I have a glimpse of this experience a few times this morning and I felt myself so fortunate taking part in all of this and I hope you are also feeling, I hope you are all going through this wonderful spiritual journey of Borobudur. Now my heart is mixture of happiness and a little sadness; happiness that I had a chance to come here and see Rinpoche and seek his blessings and to meet many old friends and refresh or revive our dharma friendship and make new friends, that's a matter of great joy for me. The sadness is that I have to leave tomorrow; I do not have enough karma to spend with you and complete the whole retreat here. So in this regard, you have more karma than me. So I want to wish you all the best for your remaining time here. As I mentioned earlier, you are all some of the most fortunate human beings on this planet; there are over 7 billion people on this planet, not everybody can have this opportunity. Your life star can be seen at that time, your dharma star, so please remember this, you are blessed with everything. However, I also must remind you, or warn you that though we are blessed with the best favourable conditions for us to grow in dharma, that the other side of dharma is totally unpredictable, uncertain and impermanent. We do not know what time we will lose one eye or both, what time we will lose one kidney or both, what time we will lose one hand or both, what time we will lose one leg or both or what time some incurable disease will strike us – we do not know; what time we will have an accident and remain paralysed, we do not know. At what time we may get food poisoning we do not know. I am not frightening you, I am not trying to shorten your life, but this is a fact. First realise, all the blessings fortune you have, the second realisation is uncertainty – realising the uncertainty of what you have, you have to increase the urgency; urgency to protect yourself in dharma to attain at least the Anagami stage of non-returner. There are 4 stages of enlightenment in Theravada Buddhism:

- 1) Sotapanna,
- 2) Sakadagami,
- 3) Anagami, and
- 4) Arhat.

Non-returner means there is no chance for you to fall down below you; you will go upward and upward until you attain nirvana and full enlightenment. As a non-returner you are absolutely incapable of going down. Before that it is possible again to fall down to the lower realms of existence. So you have to work hard to reach at least this stage of non-returner, so that you have the guarantee that you will not fall down to the lower realms of existence, rather go higher and higher. This is what I wanted to share; you are all so fortunate.

There is a book, written by a famous German nun Kema Araya, she was a very great teacher indeed, we were very close friends. She has written many, many books, but in one book there is called 'When the Iron Bird Flies - Buddhism for the West'. This was predicted by a great Tibetan tantric master: Padmasambhava, you might have heard. When the iron bird flies - buddhism for the west and that we can clearly see; she was able to see the future actually. I think many of the predictions of Padmasambhava have come true and are coming true. Iron bird means aeroplane – in those days there were no aircraft, so he has to invent his own words and description for it; you are very fortunate. Even to understand dharma you must have a basic material need and basic education – usually one remains lost in the need for basic survival, whereas you are now fortunate, you are blessed with all these things, therefore you people in the West have better opportunity to progress faster in the dharma than other people in the East. You can become enlightened faster than others, because you are blessed with the condition. Everything you have – I hope you do not complain more that you do not have this and that! No room to complain, just realise and make use of all this traditionally religious gurus, teachers tending to speak against technology, money, against modernisation. When you misuse it, when you make excess use, when you become greedy, then there is harm; but the basic things are wonderful, technology without the economy, we can not be here. How are we here? This is because of technology and economy. So if we can know how to use the modern facilities, the



modern economy for spiritual purpose, then we are the most fortunate humans in the history of mankind. No human beings, ever, ever were blessed with so much convenience. In ancient time, people used to walk from Ladakh to Tibet to have teachings, to see high-ranking rinpoches and receive blessings. Monks had to walk, crossing high mountains, snow, glaciers, crossing rivers; many died on the way. They travel, they do not carry Coca-Cola®, wet tissues, sunglasses, spare shoes, tourist guides, taxi; nothing, just simple tsampa wrapped up in a strange looking bag. On the way, they would often mix the tsampa with their water – water from the stream, in villages, eat and walk and some villagers might give you a little pot of tea to mix up. In those days you did not have such a nice shoe, only simple hand-made shoes; after walking for one week, the shoe is gone. There are holes appearing in the soles, so you have to walk barefoot – people die on the way. Finally they arrive in Lhasa and have to wait several weeks to have a glimpse of seeing His Holiness, the Dalai Lama. Then after waiting a long time, maybe you are fortunate to have received teachings, otherwise just blessings. After you have had your 'glimpse' you walk back again, some may die on the way, some may arrive back. This used to be the teachings, it was so difficult to receive the dharma; not easy! When you read the life story of Milarepa, from there onward, you will never complain, never! You will always say that you were so fortunate, so fortunate. He had such a hard time to receive dharma and initiations. Now, for you, you are so fortunate, wow! You have no need to walk if you go to Tibet, no need to walk for three or four months; just say 'Hello Lufthansa!' Whatever airline, Swiss, KLM – 'I am going to Tibet, can you book a flight today?' and after five minutes, you get the reply 'Sir, your flight has been booked, kindly arrive at the airport'. Then when you go to the airport, you do not walk, BMW all the way there and, when you go into the aeroplane, wow! To me, coming from Ladakh for the first time, I felt that the 5* hotel is flying in the sky, we never had such a comfortable chair; you do not have in Ladakh stretchable chairs, push back and then entertainment on the back of the seat in front. Everybody has entertainment: if you want to see sport, or an Indian movie, Chinese movie, Dutch movie and then someone comes and asks what you want off the menu, vegetarian or non-vegetarian, Coca-Cola®, coffee? That is all in economy! Business class, you get oh something more and then there is a toilet - maybe no shower, nice toilet – do not have such a nice toilets in the villages where we live. When you go inside toilet, you do not feel like using it, it seems so clean – wonderful! So when we think that in ancient times all this travelling used to take months, we are reaching our destination in less than 20 hours, hotel is booked. Even if you say you say this is too much now, very busy have no time, very busy for 2, 3, 4, days wanting to go, then you don't need to go round technology-way, put all the higher Rinpoche's teachers into a dvd, take to your private room, close the door and say "Your Holiness, I want a special private teaching for me". You close the door, sit on a sofa, press the button and Rinpoche starts giving teaching for you only. Then when you are listening to the teachings, your mobile starts ringing and then you miss something and then switch off the mobile and say "Your Holiness, I'm sorry, my mobile was ringing, I missed something, can you please repeat?" And Rinpoche starts repeating for you; it's never happened in history – these are the conveniences you have! Thirty years back, I was travelling in India; I arrived in a place called Lucknow. After great difficulties we found a small buddhist centre. I was looking for some dharma books there, there were only a few dharma books but there were three locks on the cabinet. Why did they put three locks on, I wanted to see and they could not be opened. As they only had a few books, they did not want them to get stolen, but nobody could see them! It was so hard to find a good dharma book twenty or thirty years ago, now you are flooded with dharma books, you are flooded with teachings, you are plied with teachers, so fortunate you are. So then now sometimes you complain that you are very busy with no time. Then also I cannot agree. If you want to be busy, there are enough shopping centres, there is enough production; you have to go and buy, but you do not need to show so much compassion to the supermarket people – 'Oh poor people have worked hard to produce so much and nobody is going to buy, let me show compassion and go and buy something!' There are other people to show compassion, so no need to go and buy, not needed, but if you can somehow balance your cultural time, you can have more time than those people in the Himalayas and Ladakh. There in the villages, the poor mothers had to spend hours and hours just to cook one bowl of soup, collecting cow dung, getting bushes full of tears in the eyes, full of smoke in the house, just to cook

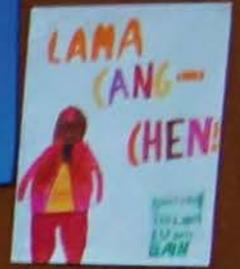
one meal they had to spend half a day working. In your case, how much time did you spend? You just press the button and in five minutes your food is ready. Press one button, instant coffee, press another button, Coca-Cola®, press another button, Pepsi-Cola®, press another button and you see what is going on at the White House in Washington. I remembered my poor mother wanting to wash her clothes, she had to collect and put them into a basket, walk half a kilometre and then one kilometre down to the river, spend a whole day beating the cloth on the stone and come back in the evening and still the cloth is not so clean like your clothes in a washing machine. I don't think you spend one day washing your clothes, you just put into washing machine, press the button, what you going to do? Sit down and meditate, sit down read dharma books, pray. In those days in the villages if you went a hundred kilometres it would take three days in my childhood. Now it takes not even three hours, what will you do, sit down read dharma books and meditate? So most of your work is done by machine, your work is done. Often there are advantages and disadvantages but if you are serious seekers and lovers of peace, you can manage, dear friends – all these things are available for you. Now you can become enlightened, faster than anybody else in the world in human history. This is where I wanted to remind you how fortunate you are, how lucky you are, you have such a compassionate master Rinpoche to guide you, to help you and make best use of the wonderful opportunity, make best use of the precious human life that you have, make best use of all the favourable conditions you have before something happens. And also please know that we come from some many different parts of the world and here, Borobudur – this is not incidental, it's not a coincidence, we are all strongly connected, I am sure we all have been dharma brothers and sisters. We have all been followers, disciples and students of Rinpoche and because of that we are here, otherwise, not easy, from Brazil, from Chile, from Argentina, Italy – here in Indonesia. So that shows we are all strongly connected.

Once again my heartfelt gratitude to Rinpoche-ji, Lama Michel and all of you, my loving greetings to all of you, we will be soon separated from each other physically, I will be leaving for the high Himalayas, some will be other side of the globe, Argentina, Chile, Brazil and different parts of Europe, far away from each other physically, but mentally and spiritually we are all remaining connected in the dharma under the blessings of Rinpoche. Though physically we are living far from each other, we will always remain strongly rooted and connected in dharma. Whenever we get the chance to sit quietly, to offer a prayer, to meditate, to read dharma books, we will remember each other. We will visualise the smiling faces of each other, we will radiate the thoughts of love and compassion and goodwill to everyone and we will be walking on the path until we reach our final goal, which is full enlightenment, nirvana. Until we meet again I hope you all will be able to visit my humble place in the Himalayas and my gate will be open 24 hours for you all, my people will be waiting for you all, we pray that you and Rinpoche will be able to visit Ladakh and my place. Once again, thank you very much, may you all be blessed with good physical, mental and spiritual health, may you all be blessed with long lives, may you all be blessed with all the most favourable conditions to progress and prosper further on the path of dharma, finally leading to full enlightenment. Thank you with this I will leave you finally with a chant...

Lama Michel: "So Rinpoche would like to make a small donation of \$500 for continuing to plant trees in Ladakh. Last year we already started, they do not have many trees there, so we started to plant trees, so this is from Rinpoche on behalf of all of us."

Thank you, thank you. Also Rinpoche gave a donation for some plantation – we planted a lot of trees, thousands and thousands of trees have been planted, including apple and apricot and many of them have started bearing fruits and the fruits are waiting for you all to eat them!





UNITED NATIONS AFFILIATED NGO
LAMA GANCHEWORLD PEACE FUNDATION





Dr Marco Lorusso, Italy

Health and Longevity

Health and longevity: these two factors go together, so the dimension is a crucial factor to maintain health and longevity; nowadays we have a lot of chronic diseases and normally we say that the efficient medicine system says that the human life to be prolonged but they do not talk about the quality of life. In fact, the quality of life is getting worse because we have a lot of chronic diseases. So we have a lot of people who are not self sufficient, not physically or mentally, even if they live very long. In that sense we can say that this longevity is not something auspicious in a way, because they are in a vegetative state, so people live long but they are not present in their minds; it just keeps them alive. So the question is, why, we ask ourselves, are these chronic diseases increasing, because, although we have the technological progress, these chronic diseases are increasing. One of the main reasons is that, besides the ecological problems, we have broken the link to the connection of Mother Nature. So, for the past 300 years, what has been done is to disconnect human beings from nature, thinking that this will make mankind more free but this is not true.

In fact, a lot of progress has been made in the last centuries because nowadays a common person is living better than a king in medieval ages; we can have hot water in the house and have a bath every day – this shows some material progress. This is not enough to make mankind fearful or to become fearful of sickness. The past beliefs have been destroyed and so also the past religions – they have been replaced with new religions, so now we have faith in science mainly, we have a scientific approach and also the economy is the factor together with the banks, which are the new churches and priests – we gave our faith to them. So the new paradigm is the material achievement to get much more money; people aspire to get that material wellbeing. The delusion is that all this money can bring longevity, beauty and happiness to people. Of course this model is not working, so as Lama Gangchen was saying, we have to look to the past to find a solution, looking to the ancient wisdoms to find answers.

Life is conducted in a way that we can live even without seeing a tree, living in a closed off state from nature. So paradoxically, we can live for weeks and months without seeing a tree or natural elements, just the water coming out of the tap, so we are really disconnected from nature and this nature is completely lacking. The action between nature and us is much more intimate than what we think, we cannot live without this connection, in contact with nature.

So the concept of the average type of man a 'Mr Brown' who is nobody, but is everybody and with whom it is possible to make studies and draw conclusions. Yet reality is a little bit more complex because this interaction with the breast of the mother, which is Mother Nature, is never changing. In biological study what is called the food chain is what exists; whatever is living, in order to survive needs to eat. So the substantial difference is that the vegetable world constructs itself – plants and so on and the relationship with the sky and the earth, and organises organic matter. This is the initial pattern with which the animal and human world is being built up.

The human and animal world, in order to survive, cannot just take the energy from the sky and the earth but needs to acknowledge itself with biological components. In the 1960s, when the first man was sent to the moon, they used to have this idea that maybe we will prepare in the future a pill that will completely satisfy all the needs of human nourishment and then man can perhaps survive only with that, without dependence on nature. But it did not work because although it contained proteins, lipids and vitamins etc., still there was something missing that was needed by humans and they did not know what it was – they eventually had a generic name for it, vitality or life-force; anyway this was something that, if lacking, would make a pill solution unworkable for

humans. We depend strictly on the existence of plants; for example, plants produce oxygen and we nourish ourselves with this and we produce carbon dioxide and so there is this interaction between plants and humans. The majority of what we eat is actually tons and tons of air, so we are all kind of vegetarian because we all depend on air. We are constantly interacting with nature and the element of nature is coming in between us, constantly. We are mostly made up from the interaction of these elements of nature. Of course this is quite obvious, because for example, if we stop breathing, we die immediately; if we stop taking water we die within a few days; if we stop eating we die in more or less 40 days. So this shows that we are all constantly interacting with nature; we cannot survive without this external input.

So we need to talk about food. This is simple to say because if it is true that if we stop eating we die, it means that eating is something that is essential for maintaining life. The quality of what we eat will determine the quality of how we live and in order to know what kind of food to take for the best survival of each is very, very important. This interaction between the individual and the five substances – there are different ways of looking at this, for example, the four or five elements in the Tibetan tradition, Chinese tradition and so on, anyway we intake; what we consume needs to be digested into these five main components of life that we need and one part of it should be the part that is needed to be eliminated. So to know what we can eat and metabolise and eliminate is extremely important. Therefore if any of the consumed elements can be found to be working incorrectly, sickness can come about. In our normal culture, we do not know really how we function and what we need; for example, for a certain concept if you eat 3x a day, or 1x a week, this looks normal until the moment when some kind of serious sickness manifests, then only at that moment you recognise that something is wrong, otherwise previous to that there is no culture or concept.

Also, we are reproductive beings and for us to maintain this species as humans, this reproduction is particularly important because not only do we need to reproduce, but also the quality of beings we reproduce depends on how we deal with ourselves, so our own reproductive species should be maintained to a good standard. We actually have an increase in sterility of society and degenerative sicknesses like cancer and so on and in Chinese medicine this is explained quite well – it depends on the weakness of our kidneys; our kidneys have become weaker and the kidneys are very important because they create basic, vital energy that we need, so somehow the fact that the kidneys have lost their power is apparently the cause of all these degenerative processes and sterility.

The kidneys in Chinese medicine are called the 'organs of anterior sky', and within the kidneys lay all the hereditary information. The kidneys can explain any phenomena both on a collective and personal level; so now we see the possible solution. In the world there exists only 4 types of traditional medicine – Chinese medicine, Ayurvedic medicine, Tibetan medicine and Unani or Yunani, coming from the old Greek Mediterranean culture. These 4 types of medicines in history have always interacted, so there is always the element of the one with the other and Tibetan medicine is the one that collects most of the elements of the other types of medicine. These are the only ones that can be effectively called medicines.

Medical structure should be based on these specific factors: the first one is prevention; the second one is therapy – so the therapy treats the living organism because only the living can treat the living. The last aspect is promotion of the person and of the quality. Almost none of the traditional medicine is engaged with the aim of curing sicknesses. The idea of this medicine was not to cure a simple sickness, this would be done also as a sideline of the work, but the main work would preserve the continuity of betterment of the human race. These types of medicine all have a sacred and mythical element to them; their history goes back to the previous times and has a mythical aspect, in the sense that they seem to have been partly derived from divine sources.

In the Mediterranean medicine for example, there are two main deities, one is Apollo and the other one is Asclepius and the name of Apollo can be translated as privation – depriving Apollo's poles, deprived of poles. So these ideas of being beyond the poles, like extreme, beyond duality; it was



something that was present in the old concept of Mediterranean medicine too, with this idea that the Divine input or blessing prevented ourselves from going beyond the extremes of the two poles. Only by keeping ourselves within the bounds of the two poles could health be maintained. It is that we can call samsara, the border poles and going beyond the two poles determined the real healthy condition. All medicines are holistic, they consider not only the individual material part, but also in the mental part and they are considered individuals inserted into the natural world. They are not the maximum expression of human culture, because actually, they intervene to avoid the aspect of the generation of human continuity for example and, there probably was a time in the distant past, when the need for these types of medicine was not there. Nowadays, we need more and more medicines and physicians, especially these types of physician. They are all cosmologically 'esprit' in the sense that some philosophical basis of this medicine allows us to understand how the world exists. They are anthropological in the sense that they study the nature of human beings, both in a gross and subtle way, to understand what human beings really are. They are all ecological because they believed that mankind lived in a strict interaction with nature and, mankind and nature cannot be separated; one cannot survive without the other. So they all started, on the basis of mankind, on the former work of the count of the five elements but anyway, the fact of the difference between one individual and another depends on the amount or the balance of the element that can be found in each individual – so the balance is different – the proportions of the elements are different from one individual to another. This is what makes bodies different. So the theory of the elements, the theory of polarity, the theory of the energy channels; they are all elements present in these medical systems.

In Greek Hippocratic medicine, physicians used to commit themselves to Hippocrates. The old method of curing was co-incubation – the sick person was sleeping in the temple in the night and the deity would appear to the patient in a dream. In the morning the patient would go to the priest and tell about the dream, the priest would interpret the dream and this would indicate the type of treatment needed. So Hippocrates changed this kind of approach, although he was himself a priest and laid the groundwork for the modern type of medicine. But anyway, for example, in the Christian



church, they had these methods for sleeping in a sacred place to enable a cure, they had many kinds of saints and each of these saints is connected to the healing of a specific type of sickness. So if you go to certain churches, you find, connected with the representation of a particular Saint, many votive offerings being made to bring about a cure, so this is something that is still there – it is not so common or open, but it still exists. In these relationships between the inner and outer worlds, the body is able to deal with them unaided and it is endowed with a homeostatic system of maintenance. The body is functioning very well without the intervention of the individual, so we come to the conclusion and we ask ourselves – what then is the individual? The key to gain access to the bodily system of the individual is through breathing, because breathing is both voluntary and non-voluntary. For example, the stomach functions are not voluntary, but breathing can be both voluntary and involuntary. Reflection is important to mention, because we can conclude from that, that the life that lives in me and not the owner of life, but I am depending on life, so potentially we can lead a full life, but also life continues to happen in an automatic way. The body functions perfectly but we get sick, why? Because most of the time, our own behaviour and diets and way of dealing with it is completely wrong, so the body is fighting against these bad habits that we have and finally if we cut out these bad habits, then eventually we win the battle; in that sense we get sick. We could analyse the lives of many of us and could discover many things that are anti-biological, we have many behaviours that are against the natural biological way. For example, to drink cold water or cold drinks: these inhibit the gastric working of the intestines and allow for some toxins to enter the body and weaken the heat power of the stomach. For example, the digestive part of the body requires a



temperature of between 37°C - 42°C to work optimally and when we drink water that is 10°C we create an imbalance, where there is a difference of 27°C so somehow we create a situation, which for example, we know is one of the causes of congestion. Going to bed and sleep late after midnight, for example, shortens life, because the best moment to regenerate the body, is to have the body in the condition of sleep, laying down, in the dark and the mind relaxed. The best time for this is midnight, if you go past that time, even though you may try to recuperate this moment of regeneration during the daytime, the actual best time to do so is at midnight. So sleeping after midnight can also create sickness of wear and tear, and sleeping during the day creates the problem of congestion. Eating in the night time, like in Italy habits of eating spaghetti, pasta, pizza at midnight or after, is dramatic. In order to digest well, we need sunlight, because according to our own individual needs, we need light to digest; at midnight the digestive power is not there, so food is not digested and it is digested the next day but in the meantime, while waiting for the digestion process to start, many factors of putrefaction and fermentation are being created. So imagine what would happen if you eat pizza and cold beer at midnight – there are many other examples.

In this triangle that you saw there, we identified factors that affected the individual; there are many other factors, like the constellations, planets and these kind of things, but here we need to find the determining factor, closer to the biological world of individuals and one, for example that we do not consider so much nowadays, but still there is an increase in the tumors of the head, is the fact of using cellular phones, without headphones: this is very dangerous and it is starting to become known that many people are getting into trouble because their cell phone has a very strong magnetic field and the brain also has a strong magnetic field, and the two things together do not work so well.

The main external influences that we have identified – first the climate, secondly the food, thirdly the mind – these influences create and maintain mankind, they are interactive; so to live in a perfect climate allows us to assimilate food better and, to have a perfect digestion combined with good climate is good for the body and the mind is at peace. To have a very stable and strong mind allows us to tolerate better the climatic conditions and any kind of imbalanced food. Perfection would be to live in a perfect climate, with the best possible food and with a perfectly balanced mind. These three factors need to be taken into consideration because they created us and can destroy us if not utilised well. Studies need to be done in order to have the tools for prevention, as the work of research needs to be done in these fields. For example the mind: in antiquity they were asking, 'Is man born that way or does he become that way?' Frederick II was a great scholar and made quite an extreme experiment: they took a baby child and blindfolded it so the child was deprived of visual sensory perception of others, they fed him and took care of him and he grew up, but never became human. In modern times there are examples – the Brazilian baby child found when she was six years old, she had grown up with monkeys and once she was found, it was not possible any more to bring her back to the human state. Another example of a couple in Manchester – they lived on the streets and they used to leave this child with an Alsatian dog and once discovered, the parents were jailed; however, it was impossible to bring the son back to the human state. This shows that human beings become human through interaction with other humans and with human education.

With climate, there are different types of climate that favour the human condition and other climates that are quite dangerous for human life. The most interest today, beside the ordinary climate, is that of the microclimate and borderline microclimate, such as houses, offices, cars, constantly 'inside' environments. In these rooms there is air conditioning, elements that are used to alter the climate indoors; what technology proposes is not always the best thing. For us it is more comfortable because outside is very hot, so it is fresher inside. One of the interesting things of these machines is that, beside keeping the air fresh and taking away humidity, they produce positive ions, that means it changes the electrical polarity of the air. Actually we call them positive ions, but this does not mean that it is positive in the sense that they are good for our health; negative ions are the ones that are positive for health. There are people who cannot bear air conditioning because this distribution of the ion balance in the air can bring about some very strong inner physical modification. Negative

ionisation, is used by sportsmen to improve their performance. Nowadays, we can find many things that contribute to the negativity of a microclimate, like synthetic carpeting, tents, paints, household chemicals cleaners and so on. Fridges, washing machines, vacuum cleaners, TVs, computers, microwave ovens, all of these things are very dangerous for our health.

An ordinary person, doing normal shopping for food, consumes 2 kilos of preservatives and colouring per year. In our own western culture to deal with the climate is of course impossible, to deal with the mind is also very difficult in the sense that we are not able to concentrate. We know the pathologies of the mind, there are studies on the pathologies of the mind – the healthy state of the mind and what the mind is, that concept is not there any more. How to deal with food, what time to eat, types of food, how to cook; all these things we can somehow manage, are more easy theoretically. Many people do not believe that the food has a direct impact on our health so do not consider its importance in this respect. But actually, all the foods are psychoactive – coffee, tea, alcohol, cocoa, red meat. There are foods that are addictive, the first of these being sugar; the problem in the modern implementation is that sugar is omnipresent. It is used directly by the food industry, used as a preservative and to give more taste and actually to give addiction. Sugar is a very psychoactive type of substance and brain receptors of sugar have the same receptors as opiates. There are people who have states of paranoia and anxiety due to the overconsumption of too much sugar.

In order to live better, we need to understand what is food, what is the food we ingest, what is cauliflower, what is chicken, what is rabbit, whatever we eat. There are also organisms for vegetables and animals that come from nature and they depend on it, they are part of nature, they are the objective organisation of nature and they carry with them particular qualities, sometimes more water, more fire, more air, so the effect with their bodies to carry with themselves a specific input that can have a specific effect. One of the ways to understand how to keep the balance, is to understand how the body adapts to seasonal changes. There are two types of adaptation to climate change, one is for example a seasonal change to be

more cool, the body perceives this kind of cold and tries to adapt to it. The indirect effect is that nature creates some kind of food, this food is eaten and can create a balanced relationship with nature. If the food that we eat is not a proper one, then this balance is disrupted. This means that we need to eat food that is suitable for the season and comes from our own land. The direct and indirect influence of the climate and the food should be complementary; if they are not, we get sick. As much as one would not go out wearing a T-shirt in the winter or would not wear winter clothes in the summer, so we need to be careful in this respect as to our choice of foods. Foods that come from completely different climatic realities that are completely different from ours, we should not consume. Like for instance, wanting to eat strawberries in winter in Italy is not fitting. Nowadays, because we do not live in direct contact with the land and we find all types of food throughout the year, then we do not have so much an idea of what should or should not be eaten in any particular season.

Some general advice about mutation for example: Industrial types of food are actually not easy to integrate in the body. One of the reasons is that the body needs living material, if we eat foods that are treated and are therefore dead foods, the body needs to give life to the food because it is impoverished and in that sense the living essence of the body is impoverished. Now we pay for food according to its weight, its density; this is not the factor that determines the quality of food, rather the taste, colour, smell and form of the food – these are very important and this is what determines in the end the appeal, energy and nature of food. It is extremely advisable to eat organically produced food, so leaving out canned food and so on. The system of cooking should use fire, not for example, microwave system ovens. There are some foods that are entering the chain, in the habit of their own culture, colonial foods such as sugar, coffee and cocoa. Also tobacco, although not a food, does come under normal consumption. They are kind of fun foods, they are not really necessary for human consumption. From the cultural and historical point of view, they are quite embarrassing also for westerners. We do not want to be crude, but when one



is drinking a cup of coffee, it is like drinking a cup of blood, because the history of colonialism is a history of blood. At least, one should buy 'Fair Trade' versions of these foods and, maybe if we have to pay a little more for them, this may go a little to repay the debt that we have to the faults of colonialism. In the world there are more people addicted to Coca-Cola® than to cocaine. It is quite obvious that they are damaging because of the history they carry with them. The most interesting story is that of tobacco because tobacco creates damage to our health; before it affects our lungs, it affects the cardiovascular systems because of being a strong vasoconstrictor. If we look at the indigenous populations who use tobacco in the right way, they will explain to us why for us tobacco is so damaging and for them it is not. It is because we have taken these natural plants, which are even considered sacred for their population and, we cultivate them for business, with plantations that were somehow structured to feed human greed, making business and so the many holy who says to us 'OK, you have violated that plant and so now, we have plant revenge against your own behaviour. In North American culture they knew what was in the hearts of white men who spoke with a forked tongue. This tobacco produced cardiovascular sicknesses, because in all traditional medicine, the heart is a particular organ. It is an organ that is both physical and metaphysical. Anyway, the heart is a very particular organ, it has cavities, it makes the blood become human and it is quite significant that in our own society cardiovascular sickness is of prevalence. The heart in the human being is allowing us to articulate the air that comes out of our mouth into sound that can have a conceptual meaning and can be expressed in an artistic or scientific way, this is something peculiar to human beings because in the animal world for example, the sound that is emitted is not really articulated, it is only sound. The heart is the tongue of a certain kind of expression that is sentimental and derives from the heart. Whenever there is a heart sickness, sometimes we have problems with the tongue, with the way we articulate words and with dyslexia and these kinds of things. The heart is also the hands; hands are an instrument and the heart through this instrument produces works of art and so on. The heart uses the face for expression, and the muscle of the face are different from other kinds of muscle because they produce expression, both emotional and sentimental. The heart expresses itself in the eyes and the light of the spirit manifests through the eyes, so the individual emotion can be expressed in all these kinds of glances. Heart sicknesses can be shown through these accessories. A hand that is grabbed and does not articulate well, or a face that is red, with some kind of blood congestion, shows imbalances and sicknesses of the heart. Therefore, from a subtle point of view, the heart together with lungs is a kind of digestive apparatus, but does not digest gross things like food or water, but spirit. Lungs breathing the air take the input of the universal spirits and send it to the heart, which transforms into blood and makes it human this way. The heart is the seat of emotion, of mind and feelings. The nourishing of the cells depends on the quality of the heart and when we pollute the heart with negative types of mind and so on, these affect these human cells, that are not vegetarian but nourish themselves with the blood.

Conclusion:

Health is fundamentally a cardiac factor. We intend with cardiology something we heard about from the Lamas on the mind, but need the participation of other factors because, the liver creates blood via the food we intake, so it needs participation of the three factors of climate, mind and food. If we need to drive, we need to demonstrate to somebody that we can deal with driving the vehicle without the danger of creating damage to ourselves or to others, so need a license to do that. But can we consider and assume that man normally, without any kind of education, can deal mentally and physically, with his own walk through life, without causing damage to others? Actually, maybe in Albagnano we should institute some kind of human beings' license! We have a lot of culture in the west, but the culture that we have with our own normal living, is not the concern of 'living'. We need to be educated since childhood to these 6 factors, because other factors can be dealt with by politicians, for example the fact of reducing pollution – something that is a collective problem, though politicians are depending on the minds of the people who elect them. Somehow if have politicians who are not working for the benefit of humanity, it is due to our own particular citizens' choice of mind. Anyway we need to consider 6 types of factors that now are being presented:



- 1) Food and drink – everybody here should know what are the foods and drinks that are useful in the maintenance of our lives.
- 2) Sleeping and waking – all of us should know now how to deal with sleeping and waking up.
- 3) Elimination and conservation – each one of us should know if we eliminate well and if we conserve well.
- 4) Activity and rest, and the last are
- 5) Mind and concepts.
- 6) Feelings and emotions – each one of us should have some kind of knowledge, not only theoretical but how to deal with these factors. So the education of these preventive measures should actually help us to avoid getting sick. If we really deal well with these preventive measures we don't get sick unless some other extra factors intervene. If we take care bearing these factors in mind, then life will be more manageable.

So what Lama Gangchen says about going to buy things in the negative or positive supermarket, in our own medical system there are some kinds of effects, like the placebo effect, which is normally considered a positive effect. What is less known is that there is an effect that is called 'nocebo' and this effect is devastating. In China, the experience with one man, where they said now we are going to cut your wrist and you will die very soon. They did not do that, but they made the gesture as if cutting the wrist and they actually created the sound of blood dripping down, so the man actually died; he really died, although he was not actually killed. The nocebo effect sometime we produce it on ourselves because we ignore many factors and we are afraid of it. So health is something that has to do with culture and not medicine. Sickness actually, for obvious reasons, has to do with medicine. An essential factor is that which prevents, cures. The cure for chronic diseases for example of course can be down to applying some kind of therapeutic protocol, but mostly should be done through applying the preventive measures that would avoid the manifestation of the sickness itself. So one of the things that Rinpoche usually says is that sometimes the symptomatic treatment can be cause of chronic sicknesses, especially those that we apply on ourselves. People may have the habit of taking sleeping pills or pills for other problems, without medical prescriptions or medical advice, to actually stop a symptom and this could be dangerous. So one of the reasons is not only the negative side-effects of the medicines, but the fact that to stop the symptom you do not allow the body to express what it needs to tell us; symptoms are a manifestation of something that is wrong, if we just eliminate the symptom you are not able to see anymore what is actually going wrong. It is better to bear some kind of small disturbance, an ache or something like that and try to understand from where this is coming from, rather than trying to just stop it. Maybe ask oneself if we are following the 6 factors of prevention and, according to these, behaving in a proper manner.



Lastly, I would like to talk about something to do with longevity which is to have many connections with the Dharma. A work has been done, lasting about 80 years, a longevity project, 1,300 persons were followed. The statistics show that there are no biological factors that determine the quality of life and longevity. Apparently people who take care of other people, they live better and live longer. So there is a difference between male and female, for example. In the case of the female, a marriage does not affect the longevity and expectation of life, while in the case of man, if they do not marry, the expectation of life will diminish. In the case of separation or death of the partner, it does not change the expectancy of life for female, but in the case of males it dramatically affects them. Men we can see are more easily engaged in anti-biological behaviours, while women are more regular in their behaviour and tend to live more in harmony with nature. It is much more easy for men to engage in disharmony and violence; much more difficult for women to behave this way, probably because women have got the capacity to create life.

Lama Caroline:

I think what Marco said was super interesting. In the NgalSo tradition for many years, (and I have been with Rinpoche for 25 years or so) in the beginning he tried to make a school of Tibetan medicine and astrology in Milan. Unfortunately that did not continue in Milan but it is like in our NgalSo tradition, okay, we have the Dharma practice, but this particular idea of integration with health and well being, is very much part of our NgalSo vision. One of the things we are trying to do, for example, is the NgalSo website, which is to represent truly what we do, starting to put more sections of medicine. Tibetan medicine is basically coming from the Ayurveda tradition, so how to take care of your diet, your behaviour etc., all of these things as Marco was saying and it is all true.

Buddha's teachings are for everybody, at all the different levels for health and wellbeing. From the most simple people, we all need health, everyday wellbeing – then on top, as Rinpoche always says, we can go for enlightenment; but we need health as the basis. Personally, I have always been very much interested in this, this integration between the Tibetan medical and Ayurvedic systems and astrology together with the Dharma; I think it is the way forward. We have many friends, doctors and healers, therapists and astrologers and I think we need to continue with this idea. Now, we do not have this school, like we had in the beginning in Kunpen, but we need to work together to continue this idea, of NgalSo tradition and about health and well being in many, many different ways. It is interesting, all our different doctor friends, psychiatrists and astrologers, welcome. Please, let us continue to do this together and gradually we will bring out, like what the doctors want to do, this study with cancer. Actually Rinpoche wanted to do this for many years; he asked me many years ago to write a book with him entitled 'Cancel Cancer'. So this is really, really, good it is like we are a team, so we need to put together our resources, then we can bring out all these different projects. So Rinpoche would love to do different medical projects, maybe it is something we could start to emphasise a little bit more? I was really happy to hear you were doing this research on the practical effects of NgalSo; more doctors also welcome, it is super-nice, maybe in the future – for example Marco knows a lot about Ayurveda and Chinese medicine, so all who can, please maybe you could give more courses or even teaching in Albagnano and in our different centres around the world. This is part of the NgalSo vision. In the Lalitavistara, one of the things Shakyamuni Buddha studied was medicine, before he went off into the forest to seek enlightenment. Then afterwards, throughout the history of Buddhism, there has always a strong connection between Buddhism and medicine. In Mahayana Buddhism, the way that it has spread (like here for example) from India to Java, to China and so on, was by doctor-monks, monks who were treating people medically and the Mahayana spread together with this. It has always been the Buddhist tradition for spirituality and medicine to go together, physical wellbeing and psychological wellbeing on many different levels. I thought that talk was really interesting, so please, all doctors, let's work together more and develop NgalSo Self-Healing also on a medical level. Thank you.





Lama Michel, Brazil

Aspects in our lives

I have many thoughts in my mind and I am not going to share all of them now, basically because it is late; I will try to condense them.

“One time I was talking to a friend and I asked him, ‘Do you meditate?’ And he told me, ‘Oh yes, I do’ so I asked him if he felt any benefit from it? He said, ‘You know when I meditate in the morning, I feel so good for the whole day’. I asked him what practice of meditation he normally did and he told me ‘I like very much the practice of Self-Healing; when I do Self-Healing in the morning I feel so well the whole day. ‘Do you do it every day?’ I asked and he said ‘I have not done it for the last three months’.

There is one point which, for me is very, very important and I thought also this speech that Dr Marco did came out very clearly – that it regards all aspects in our life.

This is cause and effect; karma is not something mystical.

We tend to think about karma as some law, somewhere there, something mystical. Karma is simply action; the word karma means ‘action’, which means cause: action of speech, action of body, action of mind – it interacts with other things and then come the results. So, if I want one type of result, I need to create the causes that are coherent with the type of result that I want to get. Right? I think this is quite simple. So, I question myself, if I want to be healthy – is there anyone here who wants to be sick? (No one). So our life-style for instance, is it coherent with the state of health; that is the question that we need to ask. It is quite crazy to wish one objective, but not create the causes for it. It is like ‘Oh, I want to be a millionaire, but I don’t want to work, I am not going to steal from anyone, I have no possibility of any money coming from my family or from anywhere else and I am not going to play on the lottery’. So if you are not going to create the causes, how can you expect to have the results? It is simply not going to happen; simple! In order to have results, we must have causes.

We have one main problem: it is not only very often we do not create the causes for the result that we supposedly want, which is to be happy. Instead, not only do we not create the causes for the result we want to have, the actions that we do create make the causes for what we do not want to have. The first step that we need to make is to love ourselves better. Loving ourselves better from my personal description of loving ourselves, means to cultivate, to follow what we know is beneficial for us and to really avoid what we know is harmful for us. This is to truly love oneself. I know it is not so easy; I know that we are extremely lazy somehow. I am sure that many of us, when Dr Marco was talking about some aspects of what is exactly harmful for our health, touches many habits that we have, but you know, it is like to change our habits looks like it is too difficult. But the main point is that causes bring results. Depending on the type of the result, I will want to make the right causes to bring this type of result; simple as that. I believe that most of the time, the most difficult part is not changing the actual habit, rather it is to believe that we can change our habits; that is more difficult. The actual changing of the habit itself is not so complex, once we believe that we can change our habits – ‘Oh yes, I can do it, I will do it, I need to do it’. Strangely enough, as Shantideva said in the Bodhisattva-chariyavata: ‘Without suffering, there is no renunciation’, which means that very often we human beings, we need to slap our face before we understand that we need to change our path. Worse, we slap our face many, many times and still we do not understand what is going wrong.

The other day, our friend Paula Muti was also talking about what I call an epiphany of the epidemic of cancer that we are having nowadays. Tell me, is there anyone here who does not know anyone who has had cancer? (No). When someone is really sick, the first question is ‘Does he have cancer?’ So this is actually an epidemic, which is coming from where? It is extremely clear to see that the

reason where it is coming from is our own life-style. We could see this in the talk on modern research that was done by Paula Muti; we can see by traditional medicine and what was explained today by Dr Marco – it is based on life-style – the modern western life-style that we have, that it has some aspects that create negative effects and one of them is the manifestation of cancer. I am sorry to say, but really sometimes I laugh, I do not have fun but for me it is funny when people talk about the cure for cancer. Cancer, according to my own ignorance is not a disease that is created that you need a cure for. You need to change life-style; that is the only cure for cancer. So it is not one specific thing – ‘Oh I take one pill and cancer will be cured!’ Chemotherapy or any other therapy that we create is not a cure for cancer. A change in life-style; that is the only way to avoid cancer. Generally speaking, we human beings tend to change our behaviour out of three conditions, because we have the best condition, because we have awareness of the need of change. The other two conditions are because there is a reward or a threat. If we say if you do not change your behaviour, this will happen to you, you will go to hell. If you change your behaviour, you will get a reward, you will be reborn in the heaven. But the fact is that if we look around ourselves, there are more than enough symptoms in society that show us that what we are doing is not correct and the pathway we are taking is as Rinpoche used to say, that it is too expensive a life-style that we have: too expensive for the environment, for our health, for our mental health, for our physical health.

You know there is this joke that says, one time, there was this Buddhist master who goes to the west for the first time and then he enters into the typical American family; everybody looks happy, beautiful house, everything is fine, lots of food on the table, everybody looks healthy and happy and so on – maybe they have the right key for nirvana? This must be nirvana. There they are meditating and it's making people look so happy, so wonderful. At one moment he asks to go to the toilet where he opens the little cupboard where the mirror is: looks like a lot of mess! Full of medicine; medicine to go to the toilet, medicine to sleep, medicine for blood pressure, medicine to be happy, medicine to be unhappy and so on – full of medicine for everything. Ah, now I understand where the problem lies. If we look, we have (from my point of view) one other epidemic which is happening nowadays, is the epidemic of depression; it is something very, very serious that is happening in the world; not in the world, in our lives. Who does not know anyone that has not had depression? (Not one of us). Again, depression is the result of life-style. What we are saying is that, in order to have mundane happiness (I am not talking about nirvana), basic, simple level, mundane happiness, we must have a life-style that is coherent with the result that we want. If we want to have good health, mental and physical, we must have a life-style both for the body and for the mind; that is healthy. I would like to add just one thing on this topic.

One of the things that Marco was talking about, this ‘new religion’, which is this capitalist-materialistic world that we have – we could go on for hours talking about this, but for me it is truly like a religion and if we look from what we were saying yesterday, it perfectly reflects the aspect of taking refuge. We have fear of being poor, fear of suffering and then we have faith in what? Faith in having money, having a good position, having the American Dream, whatever. That is what we want as a solution. Then we believe, we simply believe – the same way we believe in science, even without really knowing if the experiments were correct or not or whether we really understand anything; maybe a few people in this room really understand something about science; the rest of us just follow blindly. Science says so, so we believe; it is really like a religion in a way. However, my point is that one of the two things that have been added as one of the keys for happiness that actually brings more suffering: One thing is the idea that in order for us to be happy, we need to have what we want, when we want it and how we want it. We have come to an extreme of individualism. This is part of our life-style; you can chose the colour if you want, you can chose the way how you want it, you can choose everything, so we have this idea that in order for us to be happy, we must have what we want, when we want it and how we want it, how much we want. And one of the reasons why we have to work so hard and make so much money is because, in order for me to be happy I have to be able to have everything that I want; I get that by paying for it. So, what happens is that we human beings,



we are social beings and if we really look, we see our happiness comes from giving; our happiness comes from receiving; our happiness comes from sharing; from looking into each other's eyes and giving love to each other – that is where our happiness is truly coming from. It is not coming from having more things; it is not coming from getting things how I want them, when I want them. If we look at modern society, there are so many symptoms of this strange way we are all living because, for instance, if we look into the construction of houses – not so long ago, the living room was the larger part of the house, the kitchen was a big part of the house, the rooms where everyone slept were small and there was maybe one bathroom. Nowadays you have big rooms with attached bathrooms, a small living room and maybe no kitchen. Each room has its own television, so everyone are confined by themselves and the idea is that for me to be happy I need to be able to do what I want, how I want it, when I want. If it worked – wonderful! But actually it does not. This is just one point of reflection; happiness is not coming from individualism, this brings only more suffering. Many of the problems that we have nowadays, come from this point.

Another thing, it is important to make a difference between pleasure and happiness. Pleasure is one thing, happiness is another – happiness is more associated with satisfaction – with balance; pleasure is momentary. We make a big conflict of not understanding that pleasure is different from happiness. So, we want to eat what tastes good, not what is healthy; we want to have a life-style of health that is pleasurable, not that is healthy. The final result is, we suffer more with an unhealthy state of body and mind. So it is important to understand there is a difference between something that is pleasurable and something that is healthy. Very often what is healthy is not pleasurable but it brings happiness, because happiness is very much connected with a healthy state of body and mind.

The third point is that we also have this modern idea (I'm just sharing these things because I was connecting the talk that Paula and Marco made; they both showed that one of the main problems we have nowadays is this modern life-style). Another thing connected to a modern life-style is the idea that in order for us to be happy, we need to do things with the least possible effort. With the least effort exerted, the more happy we are. So we tend to live in luxury, live in an environment with the least effort, so we do not walk much because it is tiring to walk. It is actually quite funny, you know because for me, when I go around in the cities and I see people using the electric staircase to go up and down the subways and not walk too much, then you see all the same people running without moving, in a glass encased shopping mall, all moving like crazy and going nowhere, in their gyms. Everyone running like crazy and going nowhere in their gyms; it is really for me, the gym is a very clear image of what we are doing in this modern society – many people running and going nowhere! It is quite strange – we think it is normal for people to be running in a closed environment, with air conditioning and we think it is normal and healthy.

Anyhow, my point is that the idea that, in order to be happy we need to exert the least effort; this is creating a lot of problems, because basically, to be healthy requires effort, mentally and physically. To follow up on the spiritual path, to grow to become a better person requires effort. This requires acceptance with the difficulties that are part of life. So, I will just tell two short stories, both from TashiLhunpo monastery in Tibet.

The first story is related to effort and constancy and it is connected to our modern lifestyle. One day I went to the monastery and I was going to see a monk there, my teacher, the abbot of TashiLhunpo, Kachen Lobsang Phuntsok Rinpoche. He lives on the fourth floor – climbing very steep staircases to go up. So this day, I was going up and there was this young monk in front of me, carrying something like 20 litres of water on his head and on his back. This is the water that they use for drinking, cooking and for washing etc., so they do not have running tap water in the monastery. I asked my teacher why? They do have the technology to install tap water; they have the money to make this possible, why has this not been done? Would it not make life so much easier? We need water every day don't we? Imagine, every time we needed to wash we would have to go down four floors, gather water and every day bring it up to cook and wash and everything else. What would happen, would life be more





difficult? I do not think so, because initially we would say 'Yes' – but what was the answer that he gave to me? (Why do we not make tap water available here?)

He said for two reasons. The main reason is that if we do not learn to put effort and constancy with the most basic things of life, such as water, how can we hope later to put effort and constancy into meditation? What is, candidly, one of the main problems of dharma in the West? It is not because we do not have enough knowledge; we have a lot of knowledge. We have the ability of understanding; we have all the teachings accessible – previously books were hard to come-by, now everything is accessible. Lack of constancy; we get bored after a short time. We do some things that are very funny, like when we need to make the program of Rinpoche somewhere, the questions – 'Oh what new initiations can we have?' You do not need new initiations; you need one initiation and then practice it well! Just follow up; because it is not like getting many, many new things, rather it is like training in what we receive. Sure it is beautiful to have many initiations, to keep traditional life and so on, but the problem is that we are not able to keep constancy in things and, we want immediate results – all the time! While results are not immediate, life is cyclic, you do something here now, you will see the result after maybe 10 years and, you do not see the direct relationship between cause and effect very well. So it is very important to us to remember that there are small things in daily life that once we learn how to have constancy with the basic things of life, it will help us afterwards to have constancy in breathing correctly, eating correctly, thinking correctly; following the path to enlightenment. So this is one aspect.

The other short story is that one day I was in the same place, going to see my teacher and there was one of his disciples who lives together with him – he lives in one small room, but actually it is part of the open courtyard, so they just put one small piece of plywood, it was full of holes (draughty). The day I went there, it was snowing, it was the beginning of December – really, really cold. I don't know – when it is snowing in Tibet, my internal sensation is much worse than in Italy, maybe because of the altitude. The fact of the matter was that I was really, really feeling cold. Then, I went there and I saw the place where he was living, just this small piece of plywood protecting him, and it was not even the full-blown winter there. So I asked him 'Isn't it cold here in winter?' He just looked to me like I was asking the most stupid question! Then he simply told me 'winter, is cold! So what?' So what happens? Does he feel cold in winter? Yes. Is his mind busy with the cold in the winter? No. Because winter is cold; simple as that. So his mind is busy with what? His studies, his practices – other things. Very often, we try to change the reality around us in order to adapt to our needs, instead of ourselves accepting the reality around us, and adapting to the reality. So, if it is hot, we want to make cold; if it is cold we want to make hot. And all the time, basically we do not accept really what is around us. We try to make the world function for us and not us to adapt to the world. As was said before we want to eat what we want, when we want and not what is available at any given moment.

The point that I want to bring across is that in the moment that we have acceptance for the reality, life becomes much more easy. The moment we always want to turn reality around us to be in our favour, life becomes much more difficult in fact. To accept nature, to accept reality, makes life much more simple, much more easy because as we said yesterday, from all of our suffering what suffering do we have most, physical or mental? Mental suffering, we know that. So, we need really to do something about it and one of the important things is to have constancy, another is to have acceptance; not to make too many problems. I really have fun when it is winter, or it is summer and I go around and people say 'Oh, it is really hot!'; its summer! It is supposed to be hot. So what? Why do I need to make so much fuss about it in my mind? So what I want to say is that basically, we need to put effort in order to change our habits, because this society in which we grew up has many aspects which are not healthy and from a very more specific spiritual point of view, in order for us to develop ourselves spiritually we need to have the basic state of mental health. This is directly connected with our body, which is directly connected with the environment, which is directly connected with our lifestyle. So we cannot think, 'Oh I am a great practitioner, I have a spiritual practice, I do Yamantaka, Vajrayogini, I do not need to care about lifestyle!' It is not like



that. It is really important for us to care about the way in which we live, in order to have a healthy mind, in order to have a healthy body and in order to develop ourselves more spiritually. Because the moment we do not have a healthy body, this will influence the mind, the moment we do not have a healthy mind, we just get trapped in situations of the mind and then we are not able to develop our own qualities. I am sure Rogier could give many examples of this happening. So truly, just concluding and going back to the first question: when asking to my friend if he meditates and he says 'Yes'. Do you like it? 'Yes'. Do you see the benefit in it? 'Yes'. Do you meditate every day? 'No'. – 'Why?' Do we know what is healthy and unhealthy – most of the times 'Yes'. Do you follow it? 'Not always' – 'Why?' Why do we not do what we really know is good for us and why we sometimes continue doing that which is harmful for us? I believe there is one main reason why we do not do some things: because we do not want to, simple. One way, maybe simplifying it too much, when we ask, why are we not enlightened? Because we do not want. Is it a priority in our daily life, when we wake up in the morning and we say, 'I must reach enlightenment today!!!' Is it a priority? We wake up in the morning and abandon anger and develop love and compassion and, I must maintain bodhicitta; is it a priority, truly speaking? I do not know. So if we make it a priority, then it becomes, then it happens. When we really want something we put in energy in order for it to happen. Effort is coming from inspiration and inspiration is coming from faith. So in order for us to gain something we need to put effort into it. What I want to say is that I really think it is important, on many, many levels not only for us but most of all, for the future generations (made very clear to me when Dr Paola Muti was talking the other day and, what was also echoed by Dr Marco) are the problems that we have in this world with health, both physical and mental and the number of people that take psychiatric medicines is very, very, very, very high and growing.

The main reasons for all these sufferings that are coming from body and mind – is lifestyle. But to change all of this is not something that can happen from one day to the other. The effort that we put now, maybe in our lifetime we already created many of the causes, so it would be very difficult to change everything completely, but by changing our behaviour, we influence others. By influencing others we make a result in the future; we can make something for the future. So I truly believe that, in order to have a real change in society, it may take a minimum of 50 years maybe? 30 years or 50 years, if not longer. Nowadays, we experience very strongly the side effects of some changes in culture that happened not so long ago. When it was happening, no one was expecting what was going to happen, but now we can experience it truly. So what I want to say is that when we change our behaviour, we do not have a responsibility for ourselves alone. We have a responsibility of the whole society. Our behaviour influences the behaviour of others. So once we change our attitude, we are making a positive influence for changing of the attitudes of others around us and for the society as a whole.

To change the mental attitude, the physical attitude, the environmental attitude – we really need to do something about it. If we just put into practice that which we know is harmful, we abandon. What we know is beneficial, we cultivate and accomplish. That is more than enough and slowly, slowly we will learn more and understand more things.

My simple request is: Do your best, which means put your awareness, daily – as we wake up in the morning, as we go to sleep in the evening, put our own awareness to cultivating what we know is good for our body, environment and mind and abandon what we know is harmful. Then we can really make a big change for ourselves and for others. Thank you."



A special Dedication in memory of the unveiling of the elephant bronze gifted to the United Nations, officially presented in the name of the Republic of Kenya, Namibia and the Kingdom of Nepal, and co-sponsored by the Lama Gangchen World Peace Foundation; inaugurated at United Nations Headquarters in New York on the 18th of November 1998, 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.





Lama Gangchen

Conclusion

I would like to make a concluding speech.

Anyway, since the beginning of coming to Borobudur, the Palden Drepung - and we also used to visit Malaysia for the medicine Buddha ceremony organised by Mr Kok - we came to know and meet many people: Mr Kok, Mr Wang, all the Wang family, Mr Koo and many others; and somehow created the connection and causes to coming here.

Actually here, most of the people who come to Borobudur come out of curiosity you know, like students and tourists and so on, but besides the stone sculptures that you can see, there are great beings living here in the subtle form, like Gyulu (a practice that gives us the tools to cut through illusion), the rainbow-body form, many arhats, precious beings that are somehow living here in Borobudur in a subtle form. And so you can feel, just like normal people coming here, you can have the opportunity to feel this energy; something really special here. They feel the benefit of it, even the many people who came here as tourists and they felt something.

So here we ourselves, we come as pilgrims, we come with faith, we come to try to do something significant and we come from many different nations and have many different professions; all different ages. In the beginning, it was very difficult when I started with westerners, even reciting 7x Om Muni Muni Maha Muni Shakyamuni Svaha was something difficult. Nowadays, we do many, many mantras, we know the colours, we know the symbols, we know the syllables connected with the body channels, with the mudra, with the purification of different difficulties, so we really improved a lot in this, we have much more knowledge. Nowadays, when we do the practice here we can connect it with the buddhas, we know the colours, we know the forms, we know what to visualise; this is something that actually shows for Westerners, this is possible and it shows that we have improved a lot.

This is involving people from Asia, USA, Europe, Argentina, South America, Brazil; many many places and so anyway I was asking Lama Caroline the other day, when we started to do Making Peace with the Environment and she told me that it was 21 years ago and this was in Bodhi Gaya and so the environment issue was not so much talked about. Nowadays, everybody is feeling the need to improve the situation of the environment and the fact of purifying the environment is becoming something more and more relevant and we observed from the speeches of Dr Marco and Dr Paula and the doctors who are here, Elkana, Rogier and these people can also start to understand the connection between sicknesses and the pollution and all these kinds of things. We tried to work on this side – for many years we tried to do and try to spread the news about the need to do that in a positive and light way; positive gossip. People like to gossip very much, so in order to transform this gossip into something positive we need to have positive meaningful speech, then it becomes something beneficial. Anyway, nowadays there are many, many problems that invade different parts of society, in religions, many mistakes are there, people lose faith in religion basically and feel that it is something not anymore so beneficial, but this is mostly for the mistake of those that deal with it, those with responsibility to it. So to change, we need to show the positive aspect, because if you really look at the situation, what has brought about a lot of these faults that we find in the world today, this was in the name of the technological progress, in the name of the technological discoveries. It looks like life, instead of improving, has become worse, many problems have come about. So the indication is that the more knowledge we have, the more ignorance we have also – sorry to say that; looks like the more knowledge, the more problems come. We need to look as to what is really needed for human beings; the things that bring about happiness for them. So we created all those methods, Making

Peace with the Environment, NgalSo, so we carry this peace flag – nowadays, many people know about it but not many follow; we need to really somehow, push the message of this peace flag in the world of ignorance to intelligent people you know, for them to understand what is really needed more. We need to work strongly in this direction and we have many publications, many books; we tried to do a lot with these books and positive media that we produced. So somehow, coming back to this ancient tradition but in a way that people can relate to in a modern way. So we have many facilities nowadays, we have computers so that technology can be used in a positive way. We can learn how to use these things to spread positive messages.

Anyway, I want to thank all the people who, since the beginning until today, have worked a lot in these endeavours and many people have worked hard in all the things that we have been able to do from the beginning up till now, so much effort was made. Even now, the people who come here to Borobudur have put a lot of effort, a lot of money and investment, and also we practice the paramitas you know, through our patience and effort, making our Peace Marathon, the Peace Walk, it is quite well known the peace meditation, the walking meditation.

We do a meditation that is much more than just walking, because we visualise, we meditate, we recite, we get connected, we have the right motivation, so somehow this is some kind of special meditation, some kind of marathon, we need to somehow spread around for people to have this method and start to appreciate this method, more and more. I believe it is so useful because to forget about that, once we go home and forget completely the change in our lifestyle now we are here meditating, then really it is a great misfortune; we really need to develop that, we need to take home what we have learned here, the inspiration of it and try to make it grow, day by day, more and more and so on.

So today we have been to the Stupa and our first instinct when the rain came so strongly was to go away, but also we showed a lot of patience and effort, we stayed and finally we saw these rainbows coming. This rainbow was kind of mid-eye they call it, you do not see flash eye; we do not see things in a subtle way, we just see the gross aspect of things, so the rainbow was the gross aspect of something much more subtle that manifested, like this morning's positive news, the positive rejoicing of holy beings, coming to show their joy, their happiness and so bringing a positive message from the pure land and so on. This is something that we saw in a certain way and anyway it was due to our own effort to stay there and to continue so we could finish our tour of the Stupa and it was very successful again.

So anyway thank you all for coming to Borobudur and please have a nice trip back, try to continue in any of our own systems, we have many systems, many ways; try to find the best way to continue, make your own practice grow, your own power and I hope to see you sometime, but better than seeing you sometime, is seeing you always, try to learn how to remain in contact always; this kind of contact that we have created together, to be there all the time.

And, not only that...

We also work not only for this life but the next life, as also we look at reincarnation, like in the Tibetan tradition – they have the habit to find reincarnations, we have Lama Michel, Lama Caroline, but also the people who pass away, like for example our friend Dominique-Detchen-La from France who passed away some years ago. I have had many stories of the way she passed away; it was very peaceful and auspicious, but also now we have the reincarnation now, we have these days, Annabel who was here - the mother and the son - and we consider him the reincarnation of Detchen-La Dominique. But anyway, in many ways this tradition can come back even in our own society, our own group, somehow it is a way to build up Western Buddhism. We need that, we need many levels of understanding and awareness of life – the more awareness we have, the more life becomes cheaper you know, because modern life, the way they approach modern life is too costly. When we are filled up and more satisfied, life becomes automatically cheaper; this is something that we need to discover.



I am very happy, now here I am the older one. I see now that many young people are interested to really think about change in the world with new types of business, new approach to life, both spiritual and material life transformed into something more constructive, so in that sense I am very happy and rejoice for all this effort and ideas and I think we can really think about some positive effects in this world.

So now, you remember what I said, try to apply it in your own daily lives, try to make it your own practice.

“By the power of the truth...”













