



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

LINKS VIII

Towards the Self-Sustainability of the Micro and Macrocosms

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

"Borobudur 2016" Proceedings An education for the third millennium

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

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

T.Y.S. Lama Gangchen



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T.Y.S. Lama Gangchen - World Healer

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Conference Proceedings

"Borobudur 2016": an education for the third millennium

TY.S. Lama Gangchen - World Healer

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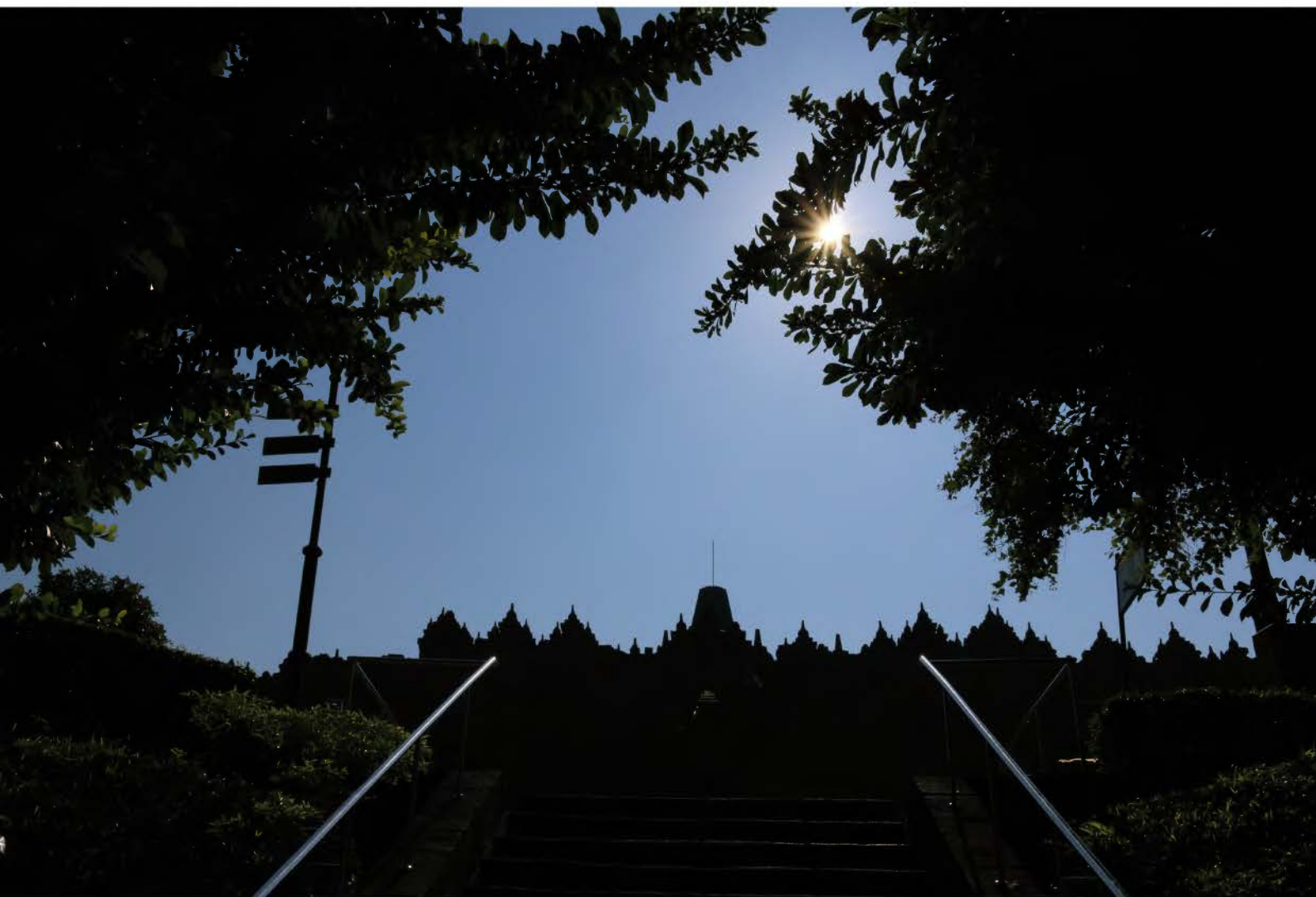


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Prelude

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

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

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

As Buddha says: enlightenment is possible.

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

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

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

T.Y.S. Lama Gangchen - World Healer





Preface



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

Borobudur shimmers in the cadences of Gangchen Rinpoche

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

Lokesh Chandra

Prof. Pandit Lokesh Chandra, New Delhi

Lama Gangchen

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

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

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

In 1982, Lama Gangchen visits Europe for the first time and has since become a resident and Italian citizen for some 30 years. In the same year he also establishes his first European centre: Karuna Choetsok in Lesbos, Greece, where he is known to have planted a bodhi tree in the "Buddha Garden", and in the centre of which he consecrates what is to become the first of a long line of World Peace Buddha statues, thangkas and images.

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

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

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

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

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

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



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

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

Organisation aims:

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

Peace Links ...

... Health

Transforming violent medicine into non-violent medicine

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

... Education

Transforming a violent society into a non-violent society

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

... Environment

Making peace with the environment

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

... Indigenous Cultures

Making peace with all cultures

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



... Ancient Healing Arts

Transforming violent art into non-violent art

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

... Peace Sound

Transforming violent sounds into non-violent sounds

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

... Peace Spirituality

Transforming violent religion into non-violent religion

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

... Peace Media

Transforming violent media into non-violent media

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

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

... Peace Culture

Transforming a culture of violence into a non-violent culture

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

... Peace Fauna

Making peace with animals

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

... Peace Economy

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... Peace Times

Transforming violent moments into non-violent moments

... Peace Sciences

Making peace with science and religion

... Peace Sports

Transforming violent sports into non-violent sports

... Inner Peace

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

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

Participation in United Nations Conferences:

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

Projects include:

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



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

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

Peace with everything

Everything with peace - Please!



LGWPF

United Nations affiliated NGO in special consultation with ECOSOC

www.lgpt.net

www.worldpeacecongress.net





Welcome to Borobudur 2016

Lama Gangchen:

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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





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

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





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

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



Special dedications for the United Nations International Year of Pulses

International Conference: Borobudur 2016

“Taking care of Mother Earth is our Duty”

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

23 February - 5 March 2016

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



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





"BOROBUDUR 2016" PROCEEDINGS

Borobudur:
an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrocossms

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

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

Prayers and Welcome Speeches

Speakers

T.Y.S. Lama Gangchen Tulku Rinpoche - Lama Healer (*Himalaya*)

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Sunny Kuo (*USA*)

Paola Muti (*Canada/Italy*)

Rogier Hoenders (*The Netherlands*)

Elkana Waarsenburg (*The Netherlands*)

Rudolf Schneider (*Switzerland*)

Ruth Gschwendtner (*Germany*)

Maria Cristina Quintili (*Italy*)

Daniel Calmanovitz (*Brazil*)

Marco Lorusso (*Italy*)

Gabriel Elias (*Brazil*)

Venerable Sanghasena (*Ladakh*)

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

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

T.Y.S. Lama Gangchen - World Healer





和平傳媒
Peace Media





Sunny Kuo, USA

Peace Media Presentation

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



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



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



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

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

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



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

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

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

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

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







Venerable Bhikkhu Sanghasena, Ladakh

Sharing Peace and Joy in the moment

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

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

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

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

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

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



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

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



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

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



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

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





Gabriel Junqueira S. Elias, Brazil

Borobudur - NgalSo Sustainable Village, Brazil

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

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



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

How did it all begin?

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

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

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

The beginning.

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

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

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

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

Project details

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

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

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

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

Ngal-So "Sustainable Village"

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

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

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

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

"Everybody is welcome, thank you!"











Lama Gangchen

Making our lives meaningful

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

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

In Tibetan we say: chi ni yure.

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

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

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

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

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



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

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



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

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

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



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

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

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

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

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

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

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

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

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

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







Dr Rogier Hoenders, The Netherlands

Ecocide and the illusion of separateness

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

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









Lama Michel, Brazil

Happiness, Reality, Meditation and Habits

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

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

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

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

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

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



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

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

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

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

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

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

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



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



Lama Gangchen - please repeat this prayer after me:

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

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

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

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

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

Lama Michel

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

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

[Tibetan first]

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

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

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

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

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



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

[Verse in Tibetan]

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

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

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

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

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

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

Lama Michel

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

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

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

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











Lama Caroline, England

About the collected works of Panchen Zangpo Tashi

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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







Venerable Bhikkhu Sanghasena, Ladakh

Travellers on a spiritual journey

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

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

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

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



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

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

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

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 remember 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.



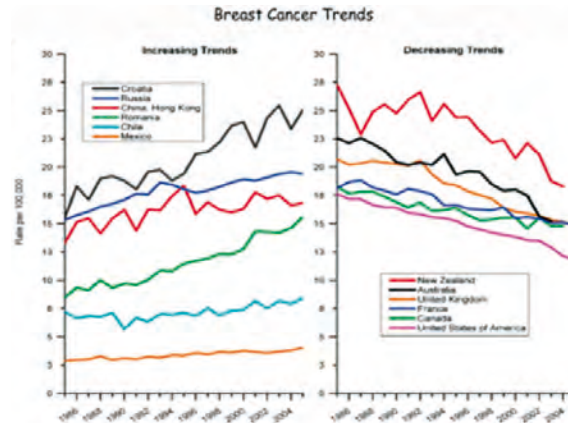
Globocan 2008

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

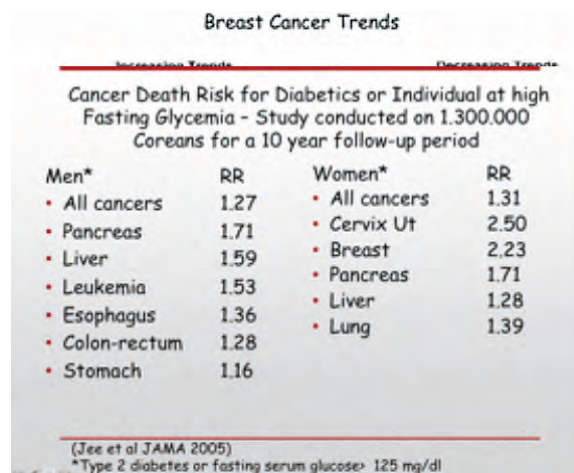


In this case breast cancer is pink, so I would say that in almost all countries breast cancer represents the first ranking cancer, except in China where there is lung cancer is at the highest incidence laso in women and in those "red" countries where cervical cancer is at the highest occurrence. Until 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.

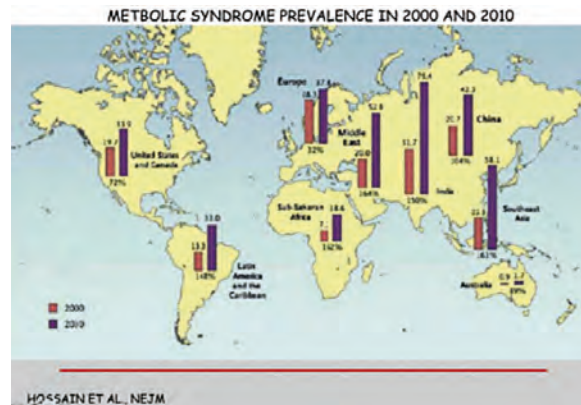


In this figure, there are two different graphs, left and right, this is trend of breast cancer incidence across the years 1992-2002 and, as you can see, these are the different lines corresponding to different countries. There is China in green; Mexico, in yellow and Croatia – in these countries incidence 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.



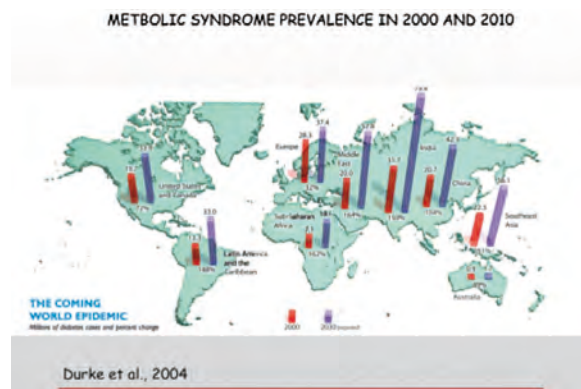
You see here the data from this very interesting study done by a Dr. Jee a Korean researcher, who recruited in his study 1,300,000 healthy Koreans followed up for ten years. He discovered that people who had diabetes and men who had elevated levels of fasting serum glucose had an increased risk of all 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
Chen Chen





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.

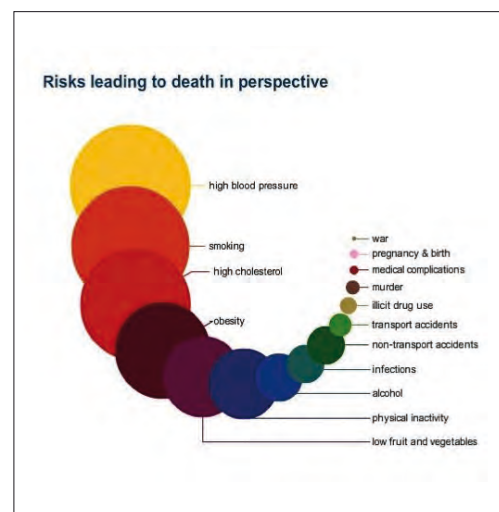
Thank you all for being here again, it is late, we have been so many days here and everyone so willing to join this whole program of conferences and I would like to share with you some thoughts about the topic of this year about Mother Earth. I was really thinking about a title, what would be best and 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 sent 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 Ngalso 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 life. 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	Akshobya
Throat	Fire	RAM	Red	Liver and Gall bladder	kengyur	Thyroid gland	Eye	Amitabha
Crown	Space	EH	Blue	Heart/ intestine	Kyabye	pituitary 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. -

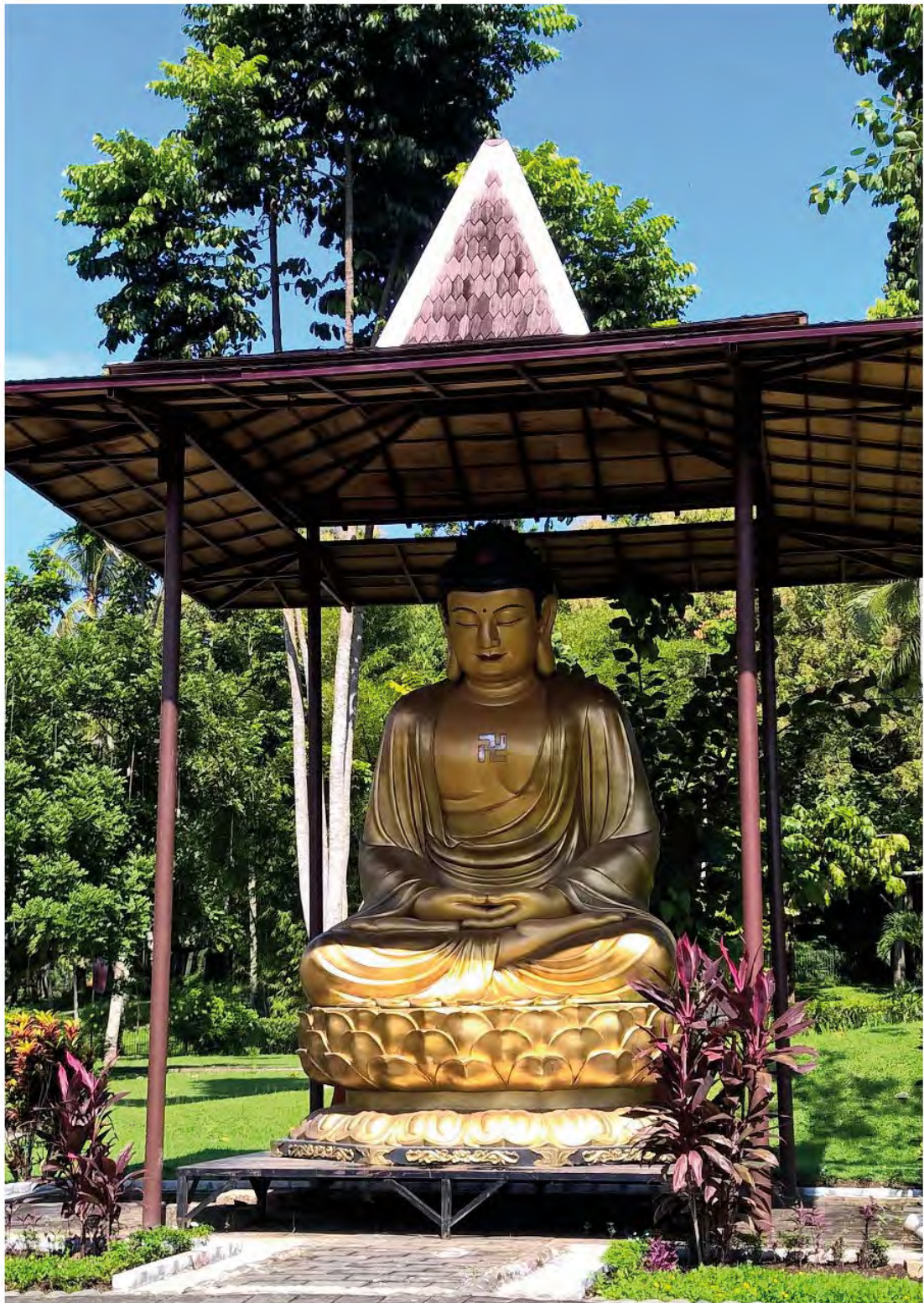
I was on a house visit and I asked this lady who was very sick 'Do you perceive the world more in a yellow color?' She answered "No, not at all". Then we had some general conversation about her illness. Then at the end of our conversation when I was about to leave she said "Oh, your teeth!" I said 'What 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 Ngalsö 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 forest 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. Gunadharma thera, the elder Gunadharma, 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 NgälSo (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 Gyaltsen 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 Gyaltsen was still there and you could go and see it.

So when the Tulku Dragpa Gyaltsen 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 Gyaltsen 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 migtsamas, 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 Gunadharmathera'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, whose 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 thangka 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 Ngalsö 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 teacher 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 country 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 is 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 Ngagso 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

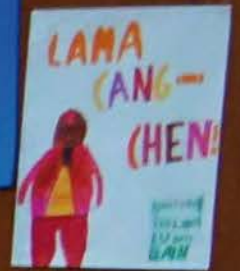
one meal they had to spend half a day working. In your case, how much time did you spend? You just press the button and in five minutes your food is ready. Press one button, instant coffee, press another button, Coca-Cola®, press another button, Pepsi-Cola®, press another button and you see what is going 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 are 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!





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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-chariyavantara: '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, Ngagso, 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...”













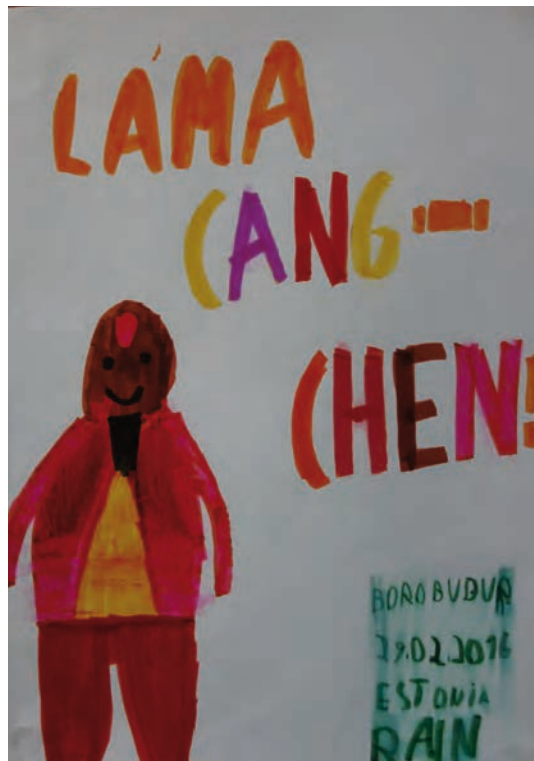










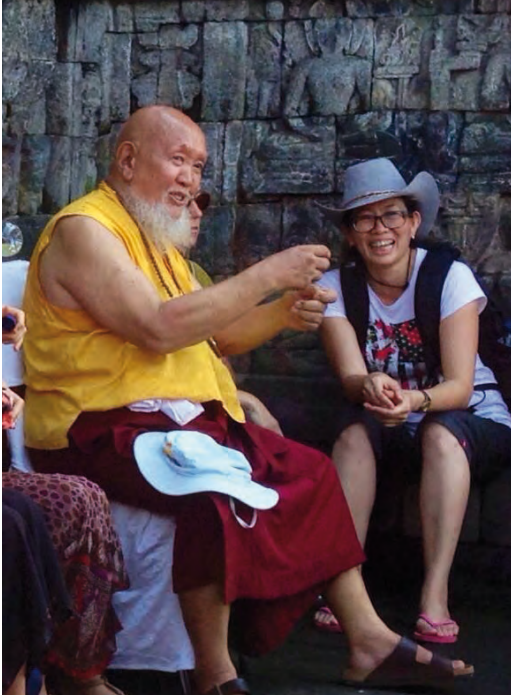










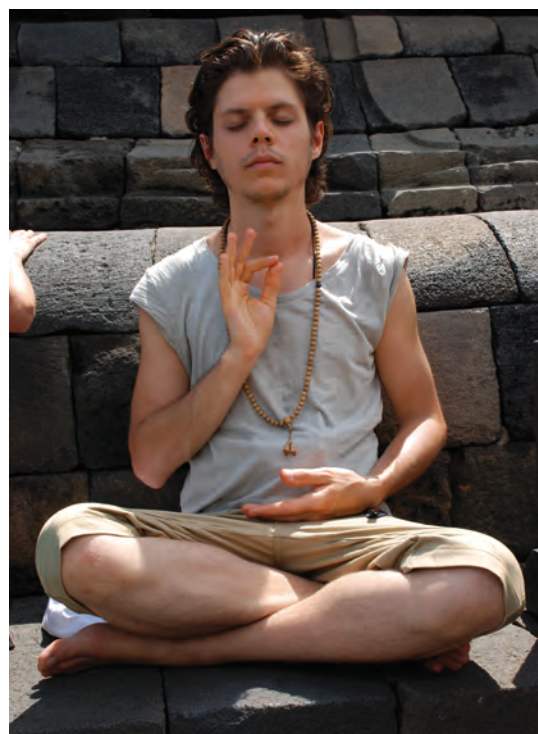














































































Rafael Guardiola, Spain

A Song at [just] the Right Moment

"The right moment changes everything".

I read this in a little book of messages by an illustrious "Tibetan Healer", a true Eastern and universal Wise Man, whom I have had the pleasure to know and embrace on more than one occasion - Lama Gangchen Rinpoche.

And that untimely, oracular reading made me remember a quote from Aristotle's Nichomachean Ethics [Aristotle's study of personal morality and how Man should best live] that puts the finger on it (although I don't like [this text] so much because it talks of "Anger" and anger has pernicious effects such as the explosion of violence and the resentment that eat away at us):

"Anyone can get angry - that is easy - but to do this to the right person, to the right extent, at the right time with the right motive - that is not so easy".

Aristotle and Lama Gangchen are wise men: of that there is no doubt. Because, as the Spanish philosopher Xaver Zubiri wrote in an article published in 1935, they are able to make the three dimensions of the cognoscitive activity [which is the ability to know or discover] happily come together. According to Aristotle, [these three dimensions are involved in] "understanding": the apodictic need [which means expressing the nature of necessary truth or absolute certainty] the intellection of principles [which means the process of understanding something as opposed to imagination] and the impression of reality (what short philosophical expletives to be using so early in the day!).

[Lama] Gangchen and Aristotle, amongst others, are able to "discern" what is from what appears to be, to separate truth from appearances, reminding us that what we consider real in the cosmos and our actions depend, to a large extent, on our subjective interpretations.

But Understanding, the state that liberates us from the perils of ignorance, demands that we are able to define precisely What Is, to clearly identify, for example, the causes of our discomfort [or uneasiness] when we are grappling with the meaning of our own existence. Finally, the Aristotlian wise man is able to "understand what is definite".

How can we attain this understanding which, apparently, is only accessible to well-trained minds? For Aristotle, there are three suitable ways to access such a laudable task: [the first is] "demonstration" (which is an important tool in science, investigation and logical argument); [the second is] "speculation", which is the use of reason to capture the origin, causes and permanent substrate that underlie every event and process in the universe; and [the third is] "experimentation", i.e., the impression of the real/actual by means of our own life lessons in the world, which we discover using our senses.

In any case, the wise man does claim this understanding for his own exclusive use but, as Aristotle says, "knows how to teach". He has a vocation as a teacher and tries to contribute his grain of sand in the "spiritual salvation", cognoscitive, existential or whatever we want to call it.

The wise man is prepared to share his food, with forgiveness. His food will be tasty for anyone who dares to try it, ... to investigate. The key is in the "Know yourself" [that was written in the temple] of the Oracle at Delphi, which Socrates adopted as a maxim and which a multitude of wise men, like Freud, have lived by.

Encouraged by such a serious digression, I think that this is the “right moment” to show my affection, as happens when we taste the honey of sharing our life with extraordinary people, while one of Beethoven's last string quartets plays in the background- a musical work that my father quite rightly venerated because it masterfully combines the expression of emotions and the mathematical bias in music. I dedicate this song to the woman who embodies Aristotelian excellence:

Today I want to call you Moon
Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Today I want to call you Tree
And merge with your
Rough, cheerful perfumed trunk.
Today I want to call you Wind
And adore you while you dance.
Today I want to call you Fire
And move with your flames.

Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Today I want to Caress
the honey of your smooth belly.
And follow the green and red
Trace of your blood, of your laughter
When you kiss the children
With your immense shining eyes
And the warmth of your voice nearby.

Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Rafael Guardiola

[Square brackets denote additions by the translator, Sarah Steines]



[illegible]

OM MUNI MUNI MAHA MUNI
SHAKYA MUNIYE SOHA

དལ་གསོ།

དཀྱིལ་འཁོར་སྤྱ་མཆོ།

ཨོ་ཏོ་ཤུཊེ་ཤུཊེ་སྤྲཱུ།	EH HO SHUDDHE SHUDDHE SOHA
ཡཱ་ཏོ་ཤུཊེ་ཤུཊེ་སྤྲཱུ།	YAM HO SHUDDHE SHUDDHE SOHA
རཏོ་ཤུཊེ་ཤུཊེ་སྤྲཱུ།	RAM HO SHUDDHE SHUDDHE SOHA
ལཱ་ཏོ་ཤུཊེ་ཤུཊེ་སྤྲཱུ།	LAM HO SHUDDHE SHUDDHE SOHA
བཱ་ཏོ་ཤུཊེ་ཤུཊེ་སྤྲཱུ།	BAM HO SHUDDHE SHUDDHE SOHA

ཧཱུྃ ཡམ་རམ་ལམ་བཤུད་ཤུད་སོམ།
EH YAM RAM LAM BAM
SHUDDHE SHUDDHE SOHA

EAST
VAJRA

BUD

ཨོཾ་ཨཱུཾ་རུཤྩཾ་སེཾ་བྷཱུཾ་ཧཱུྃ།

OM AH RATNASAMBAVA HUNG

གྲུ་མ་རིན་ལྷུང་དེ་རྒྱུ་མཁུ་མ།

LAMA RINCHUNG DORJE KHYEN

ཏཱ་ལའི་བུ་ཡིན་ལྟུང་དེ།

TRAM NORBU RINGCHUNG DORJE

ཏུ་ལས་ནོར་བུ་སེར་པོ་ཏུ།

TRAM LE NORBU SERPO TRAM

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TRAM TRAM TRAM TRAM TRAM

པུ་ལས་པ་ལྟ་སེར་པོ།

PAM LE PEMA SERPO

ཨོཾ་ཨཱུཾ་ཨེཾ་ཨྱེཾ་

OM AH AKSHOBYA HUNG

བླ་མ་མི་བསྐྱོད་དོན་མཁུམ།

LAMA MIKYO DORJE KHYEN

ཏུ་རྩེ་མི་བསྐྱད་རྩེ།

HUNG DORJE MIKYO DORJE

ཏུ་ལས་རྩེ་ལྟོན་པ་ཏུ།

HUNG LE DORJE NGON PO HUNG

51° 51° 51° 51° 51°

HUNG HUNG HUNG HUNG HUNG

པཎ་ལས་པ་རྣམས་ལྟེན་པོ།

PAM LE PEMA NGONPO

ཨོཾ་ཧཱུཾ་ཨཱཾ་

OM AH VAIROC

ཡེ་ཤེས་ལྷན་པའི་

LAMA NANGZE

ཨོཾ་ཨཱཾ་མཱཾ་

OM KHORLO

ཨོཾ་ཡེ་སྤུ་འཕྲིུ་ཏེ།

OM LE KHORL

৯৯৯

OM OM O

ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

PAM LE PEN



Conservation Projects at the Borobudur Compounds

The Ministry of Education and Culture of the Republic of Indonesia has been implementing a number of significant conservation actions for the preservation of the Borobudur Temple Compounds.

To support these efforts, the Government of the Federal Republic of Germany has provided generous financial contributions through UNESCO for implementing research and conservation techniques for the preservation of the Borobudur Temple since 2011.

Conserving the Borobudur Temple is a complex task: the monument has to withstand over a thousand years of intensive rainfall during wet seasons, is exposed to great fluctuations in temperature throughout the year, and was recently completely covered in volcanic ash following the 2010 and 2014 Mount Merapi eruptions.

Through careful analysis, and using advanced conservation techniques, the Borobudur Conservation Office has worked together with UNESCO and international experts to implement a number a conservation measures to help ensure the preservation of the stone reliefs for hundreds of years to come.

Below is the latest report by Roy Watkins for the project to protect Borobudur with Bionanotechnology



Borobudur Restoration and Preservation Report

By Roy Watkins September 2016

President - Borobudur World Heritage Foundation

Lama Gangchen gave his blessing for a journey to Borobudur to explore how we can contribute to the preservation and protection of Borobudur for future generations. He said if we go around Borobudur in Cora in the morning it will be successful.

Meeting with UNESCO Restoration Team on the 26th of September 2016



Present:

Hans Laison Head of UNESCO Restoration Team
Esther Laison Member of UNESCO Restoration Team

Joerg and Sandra Kotlewski HSK Chemicals
Marcel Beers CEO B&S Bionanotechnology
Daniel Prooij consultant B&S Bionanotechnology
Roy Watkins President of the Borobudur World Heritage Foundation



Hans and Esther's company are contracted by UNESCO to preserve UNESCO monuments in South East Asia, this is funded by the German Government. Pictured here with Marcel after being presented with a selection of Links conference books given by Lama Gangchen. They were here to run a workshop to solve major problems with the Borobudur drainage system. So part of Borobudur was closed during this process.

Hans very kindly stayed until after midnight despite having to travel to Angkor Wat at 4am next day.



Hans brought in drainage experts who said the main problem with Borobudur is that the drainage system which replaced the original 'gargoyle system in 1980' was inadequate and blocked with volcanic ash, debris and litter from tourists.

Water pressure from inside is causing damage instead of draining away.

To address this problem a week long work shop was held to show the Conservasi - the government team in charge of the maintenance of Borobudur, how to take care of and unblock the system.

UNESCO's view on the conservation of Borobudur, based on their experience with other sites in South East Asia is very interesting. Their view seems to be derived from scientific papers that are nicely summarised in *Frontiers in Microbiology- Biofilms and lichens on stone monuments: do they damage or protect?* by Daniela Pinna. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3980096/>

Daniela Pinna points out that 'the literature concerning the degradation of stone by lichens is copious, well documented and has experimentally proved'. However some papers indicate that 'Under conditions of high abiotic weathering, lichens can provide protection from wind and rain to the stone surface (Carballal et al., 2001; Bungartz et al., 2004), or limit erosion by reducing the level of water within the rock (Garcia-Vallès et al., 2003).'



According to one study this maybe the case with Angkor Wat which completely overgrown with moss. However, Daniela Pinna concludes that an equal body of evidence is required to confute the damaging effects of lichens and Biofilms 'the protective effects of lichens deserve further research, this aspect cannot be generalized, and each case should be examined on its own merits.' So we were rather surprised when the UNESCO team's advice to the Conservasi is to do nothing

to the surface of the stone, which goes against the body of scientific evidence, and the desire of the Indonesian Government to clean the stone. Hans said that from drill tests that the stone of Borobudur was very healthy compared with other sites under their care such as Angkor Wat.

Hans recommended that we continue to work with the Conservasi, the Borobudur government conservation team, because the cleaning of Borobudur is the responsibly of the Indonesian government not UNESCO.



Meeting with the Borobudur Conservasi

After the UNESCO team departed for Ankor Wot Mr Habbabi, head of the Conservasi was free to meet with us. On one of my morning Coras around Borobudur, I encountered a number of people wearing UNESCO uniforms scratching the Bas Reliefs despite the new 'no scratching' notices put up! Evidently the Indonesian translation on the notices says no scribbling! Scratching the Bas Reliefs to remove algae and moss causes damage. However the Indonesian government wants the stupa cleaned and Mr Habbibi says he does not want the damaging scratching to continue but he does not have the authority to stop it.



In June Marcel worked with Conservasi to test the Bionanotechnology products on small stupas, which were in the Conservasi yard. Mr Habbibi was very pleased with the results saying that this was the best product that he had seen in the 10 years of product testing. After 3 months the test stupas had remained clear of damaging moss and algae, looking like new.

It was clear to Mr Habbibi that the Bionanotechnology products were the best solution to replace the damaging scratching. He agreed to set up a meeting for us to meet government representatives in Jakarta. Borobudur is so important to Indonesia that it only the President or Vice President have authority to decide.

It can take 3 months or so to set up meeting. So we can report mission successful and big thank you to Lama Gangchen and Istar for their kind help and support.



We are in the process of setting up the Borobudur World Heritage Foundation in the Netherlands and then we are eligible for the big funding available from the Dutch government for the conservation of Borobudur, whether through protection the surface of the stones or helping with the the list of problems the Conservasi has to face. So even though it takes time to navigate through the contradictions and politics we hope we can contribute with Lama Gangchen's blessings to the preservation of Borobudur for future generations.



Whilst we are waiting for the Indonesian government offices to navigate through piles of paperwork, we were given permission by the Manohara and Sarasvati Hotels, to test our Bionanotechnology products.

Excellent result on a particularly green and mouldy Manohara Hotel statue.



After seeing how quickly the fish fountain was cleaned of green mould Mr Eddy, manager of the Sarasvati Hotel, pictured here with Marcel lost no time to place orders to clean and protect the hotel when it is repainted next year. He is also contacting friends with hotels suffering from the humid climate in Indonesia. This can only strengthen our case for cleaning and protecting Borobudur.

Julian Piras, Switzerland

Aldous Huxley and the Liberation from Suffering

Many thanks to the Lama Gangchen World Peace Foundation (LGWPF) for this opportunity to present results from my work on Aldous Huxley (1894-1963). Incidentally, the first time I spoke about this influential thinker was at an international congress organized by Lama Gangchen and Mrs Isthar Adler in 2004. (<http://worldpeacecongress.net/en/2004/speakers/piras.htm>)

At three LGWPF congresses, I also had the opportunity to work as a simultaneous interpreter for the first time. These experiences were very important for my further work, both as a translator/interpreter and as an independent researcher and I feel very grateful for that.

Recently, several friends, including Dana Sawyer, an expert on Aldous Huxley, encouraged me to start working on this topic again. Hence, I wrote an essay entitled "Suffering and the Liberation from Suffering. Core Issues in Aldous Huxley's Works." This text just received an international prize. I dedicated my essay to my grandfather, the sociologist and historian Walter Rüegg, who always encouraged my studies and who recently passed away at the age of 97. He was both a great scholar and a great man and I feel fortunate that he accompanied forty one years of my life with his presence.

Works on Aldous Huxley often begin with a short description of his family, an impressive lineage of intellectuals. His elder brother Julian for example was the first president of UNESCO and his younger stepbrother, Andrew Fielding Huxley, a winner of the 1963 Nobel price in Physiology/Medicine. Aldous himself was a prolific author who wrote some fifty books, discussing a garland of different topics. One of his core concerns - maybe the most important - was the problem of human suffering and the question of how it can be overcome. According to Buddhism, this issue is central for all of us, since all sentient beings, even the smallest insects, do not want to suffer and always seek wellbeing. The question of how to achieve this became particularly urging for Huxley after four traumatic experiences in his youth (1908-1914): his mother died of cancer; a disease severely damaged his eyesight; a brother committed suicide and World War I broke out. Traces of these traumata can be found in many passages of his works.

In the years of his quest (1916-1932), Huxley tested different philosophies to see if they offered a valid answer to the problem of suffering: the biological paradigm (with exponents such as Charles Darwin and Aldous' grandfather T.H. Huxley); the social paradigm (with a range of very different positions, e.g. Freud and the Behaviourists); the 'aesthetic' paradigm (in which an individual's emotions as well as art and literature are central). Huxley thought that each of these paradigms was expressing a part of the truth. After all, as human beings, we have a body, social relations and inner emotions which all can be the basis both for suffering and wellbeing. However, first, Huxley did not see how these different views could be combined into one practical path for liberation. This is why in the years of his quest; his work often reflects disenchantment and a feeling of meaninglessness.

In the period in which Huxley had found his solution (1936-1963), he tried to combine the best from East and West and would certainly have liked the congresses that the LGWPF has organized for many years, and in which Western scientists and doctors, educators, peace builders and environmental activists meet the members of different spiritual traditions and healing arts in a spirit of open exchange with the goal of improving human life. Huxley followed a similar approach, not only by a vast amount of reading on different traditions, but also by practicing methods like meditation and by directly meeting people from various cultures. In this way, he had deep interactions with a broad spectrum of different individuals, such as the spiritual teacher Krishnamurti, the astronomer Edwin Hubble, the inventor of the Alexander Technique F.M. Alexander, the Vedanta master Swami Prabhavananda, the father of clinical hypnosis Milton Erickson, the scholar of religions Huston Smith, etc.



The importance of this kind of intercultural exchange for Huxley shows in his utopian novel *Island* (1962), in which the philosophy of the ideal society he describes is the attempt of a synthesis of Western science, Tantric Mahayana Buddhism and Vedanta. It also appears in the anthology *The Perennial Philosophy* (1945) in which Huxley shows how much the different spiritual traditions of the East and West have in common. According to several lineages, in order to properly understand, practice and realize the teachings, it is necessary to study under the supervision of a qualified master who knows how to transmit these teachings according to the student's particular capacities and dispositions. Huxley found such a master in F. M. Alexander, who gave him fine-tuned instructions and trained him in attentive awareness on his body. Huxley learned to recognize and abandon dysfunctional patterns in his physical posture and in his movements. Since body and mind are one, this also deeply influenced his thinking and his ethical behavior. The practice of awareness of the body is one of the foundations of meditation and is found e.g. in the *Satipatthana Sutta*, a discourse of the Buddha on the establishing of mindfulness. The first foundation on which to develop conscious alertness is the attention to the body (Pali: *kāya-sati*).

Thanks to the success with Alexander, Huxley developed a deep respect for the contemplative traditions. Huxley wrote: "Be fully aware of what you're doing, and work becomes the yoga of work, play becomes the yoga of play, everyday living becomes the yoga of everyday living."

Alexander's Technique did not require a metaphysical framework to be effectively applied. But pure practice was not enough for Huxley. He writes that meditation requires a "metaphysical [...] background." Since it is a method of mental training that is comparable, on the level of the body, to athletic training, meditation in itself is ethically neutral and can be used, either positively, neutrally or negatively. This is why authentic teachers of meditation, such as Patanjali, warn against using it in a negative way. Therefore, an ethical and metaphysical view is also necessary, as they provide a framework in which meditation and other activities can be practiced. Huxley's biographer Sybille Bedford mentions three fundamental beliefs that underlie his later philosophy: the belief in a spiritual reality underlying the phenomenal world; the belief, that this reality can be experienced by anyone who so chooses; the belief that desirable social changes can be made by changing the individuals that compose society.

Huxley directly addresses the topic on how ultimate reality, the self and suffering interrelate in *The Perennial Philosophy*. If all human beings were permanently and consciously in a correct relationship with their "divine, natural and social environments," Huxley writes, there would be only "so much suffering as Creation makes inevitable." Suffering arises where there is imperfection, disunity and separation from an "embracing totality [...]. For the individual who achieves unity within his own organism and union with the divine Ground, there is an end of suffering." Huxley also quotes a formulation of the Four Noble Truths of Buddhism: "The elements which make up man produce a capacity for pain. The cause of pain is the craving for individual life. Deliverance from craving does away with pain. The way of deliverance is the Eightfold Path."

Huxley thought that the view of all contemplative traditions was very similar and that it was important to keep an open mind on this common heritage of humanity. For him, spirituality can be a basis to attack the problems of humanity "on all fronts at once." To use an image of concentric circles that is similar to the terminology of the Kalachakra, spirituality brings together the different paradigms in Huxley's search by acting on the 'deepest' dimension of the mind and its potentials, on the 'inner' dimension of physiology and medicine and on the 'outer' dimension of socio-political and natural environments. Today, this approach is e.g. used in the Belgian medical system in the treatment of mental health disorders. Generally, the patient is helped by an interdisciplinary team: there is a psychiatrist who takes care of the biological, neurophysiological aspects and prescribes the medicine, there are social assistants who take care of the integration into society by helping

with such things as the administrative paper work, there is a psychologist who helps with the inner life aspects of the emotions, of meaning and goal orientation. And there are often also cultural and artistic activities that are offered.

This was a very rough outline of a huge topic. I would be delighted to learn about your views on this subject and Mrs Isthari Adler of the LGWPF can give you my contact address. My aforementioned longer essay on this topic has been published in the Aldous Huxley Annual 14. Information can be found on the homepage of the International Aldous Huxley Society. Thank you very much for your attention.



After studying philosophy, science of religions and languages, Julian Piras graduated with a master thesis on Aldous Huxley under the supervision of Narahari Rao (University of Saarbrücken). He first publicly presented his results at a congress organized by the Lama Gangchen World Peace Foundation in May 2004. Recently, he has worked on this topic again and has written an essay on "Suffering and the Liberation from Suffering. Core Issues in Aldous Huxley's Works." This essay won the Peter Edgerly Firchow Memorial Essay Prize that Julian received from the hands of the President of the International Aldous Huxley Society, Professor Bernfried Nugel (University of Münster), in 2015. It was published in the

Aldous Huxley Annual 14. Julian dedicated this essay to his late grandfather, the sociologist and historian Walter Rüegg, who always encouraged him in his studies and who passed away in 2015 at the age of 97. Julian lives in Belgium.



Angela Long, England

Borobudur Women's empowerment project - Lama Gangchen World Peace Foundation supports Women



Jack Priyana has lived closely within the Borobudur mandala since birth and has a profound respect and understanding of its deep significance in his life.

Motivated by a profound understanding of interdependence, Jack is active in a number of areas, using his artistic capabilities and love of the natural world to bring benefit to his community. A brilliant batik artist himself, Jack wished to use his skills to create a project that would enable local women to gain confidence and independence as well as contribute economically.

With this in mind he began to train ladies in the ancient art of batik using the ancient traditional methods.

Java is famous for its beautiful batik fabrics, but in the last decades there has been a decline in the quality of this cloth due to printed batiks being introduced to satisfy the demand for a cheaper product. The printed batiks do not wash well and have lost the unique properties of individually designed pieces, which express the inner vision of their creator.

Realising the need to preserve time honoured cultural traditions, which encapsulate the relationship between the artist and the natural world, Jack encouraged his students, nourishing their talent until today, when they are skilfully crafting wonderful designs and producing the most beautiful original batiks.

When visiting Borobudur why not take the time to contact Jack and arrange a visit to this delightful creative venture, here, nestled in a lovely jungle spot, shaded by lush greenery, it's possible to select a lovely item, with the knowledge that you are supporting local crafts women and assisting them to educate their children and support their families.

While there you can see the traditional batik process in its various stages

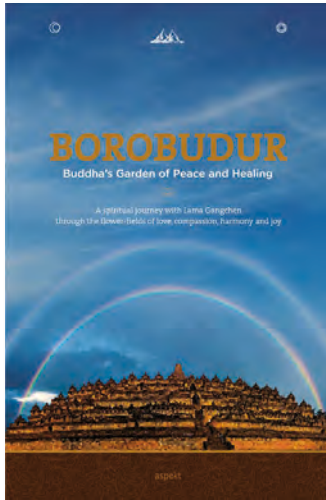
and even order a bespoke pattern created from your own imagination. The cloth here can also be tailored to your own specification offering you the opportunity to take home something to treasure for a long time to come.





Karin Zwaan & Irene Zwaan, The Netherlands

The Love for Borobudur



Lama Gangchen Rinpoche:

"This book with experiences has a special quality: it has a healing power. One should read it three times or more. When you have some difficulty or a question, you can use it as a 'mo': an oracle: open the book at a random page and there you will find an answer."

Why do around two hundred pilgrims from all corners of the world travel to Borobudur in Indonesia year after year to climb the temple together at the crack of dawn, performing mudras, mantras and meditations? What motivates them to accomplish this nearly seven-kilometer long 'spiritual marathon' every morning for two weeks? What is it that they experience at this ancient Buddhist sanctuary?

When Karin first joined a Borobudur retreat with Lama Gangchen Rinpoche in 2009, her journalist heart started beating faster. This was worth a story; she could feel it. But just then the time wasn't yet ripe. She had to have her own experience first. A year later she carefully started to think about a book, inspired also by Lama Gangchen's frequent requests to his followers to write down their experiences. However, it was not until she had finished another book, the life story of Toet de Best, another disciple of Lama Gangchen, that the idea of writing about Borobudur really started to take shape. In April 2013 Karin went with her sister Irene to see Lama Gangchen to present her ideas.

During this meeting, Rinpoche advised us, Karin and Irene, to write together and in two languages: Dutch and English. He also requested us to pay attention to the various connections between Indonesia, The Netherlands and Tibet. Lama Gangchen often stresses the fact that Tibet is the highest country in the world whilst Holland - 'Holy Land' - is the lowest, and that The Netherlands have played an important role in the rescue of Borobudur. Due to the efforts of the Dutch in Indonesia, the ancient Tibetan wisdom mandala has been preserved for current and future generations.

Following our meeting, Lama Gangchen allowed us the space to write about anything that we have learnt about Borobudur and also about the extraordinary phenomena that people see or experience. We also received the valuable instruction that the book should be about the love for Borobudur - genuine and transcending love.

We interviewed over fifty disciples and friends of Lama Gangchen about their experiences in relation to Borobudur. They opened their hearts. For some it wasn't easy or obvious to share their very personal stories. But they were convinced by the frequently expressed wish of Lama Gangchen for practitioners of NgälSo Self-Healing to share their experiences or write them down.

Together their stories tell the story of Borobudur in relation to the NgälSo Self-Healing and Lama Gangchen.

Borobudur...  ...Albagnano

"Borobudur" Peace Culture Project in Albagnano, Italy

Lama Gangchen's vision and wish

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

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

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

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

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

Objective

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

The Structure

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





Setting

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

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

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

Long life prayer dedicated to His Holiness Trijang Choktrul Rinpoche

Composed by T.Y.S. Lama Gangchen - World Healer on the 25th of September 2016

ཕྱི་དང་འདྲིའུང་གངས་ཅན་འཛམ་གླིང་ཞི་བདེ་ཆོས་སྤྲུལ་གྱི་ཚྭ་གསུམ་གྱི་ཡོངས་དང་། ཡུ་རོབ་དམ་
ལུན་བྱ་སྤྱོད་ཚྭ་གསུམ་པ། ཨེ་ཤ་ལི་བོད་རིགས་ཚྭ་གསུམ་པ། ཨེ་ལ་པ་ཉ་མོ་སྤྲུལ་ཡུལ་གངས་ཅན་ཆོས་
འཕེལ་གླིང་། བལ་ཡུལ་གངས་ཅན་གྱི་བྱང་གིས་མཚོན་བདག་གི་སྤྲུལ་ཆུ་གཞིས་བྱེས་གཉིས་ལ་
གནས་པ་དང་། འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
ཅེ་གཅིག་ཏུ་བཏབ་པའི་སྤྱིང་པོ། དཔལ་ལུན་གྱི་མ་དམ་པ་སངས་རྒྱུ་བསྟན་པའི་སྤྱོད་ཤིང་། དགའ་
ལུན་སྤྲུལ་བརྒྱུད་གྱི་སྤྲུལ་པའི་སྤྱོད་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
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ཅད་དང་ལྷག་པར་སྤྲུལ་སྤྱོད་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
ཀུན་ཏུ་དགོང་པའི་བྱམས་བཅེས་སྤྱོད་པའི་བཀའ་བློ་སྤྲུལ་ཏུ་ཆེ་བའི་མགོན་པོ་གང་ཉིད། བདག་རང་
ཡུལ་བོད་སྤྱོད་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
སྤྱོད་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
པའི་རེ་བསྐྱུལ་ཁྱེད་ཀྱི་ལུང་ལུང་འཕེལ་ཡོངས་བདག་པོ། ལུང་ལུང་དང་པོའི་མགོན་པོ་སྤྲུལ་སངས་
རྒྱུ་ཉི་ཅུ་ཀ་པ་ཡུལ་རིགས་སྤྲུལ་དང་བཅས་པ། བྱུང་སྤྱོད་པའི་སྤྱོད་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
གཏུང་སྤྲུལ། མ་འོངས་པའི་རེ་བའི་མིག་བྱུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་འདྲིའུང་པ་
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*On the auspicious occasion of Hh Trijang Choktrul Rinpoche's Long Life Puja
held in the Temple of Heaven on Earth in Albagnano, on the 26th of september 2016*

Visit of H.H. Kyabje Trijang Choktrul Rinpoche

Dear members and friends,

*The very successful visit of H.H. Kyabje Trijang Choktrul Rinpoche
and His Holy Family to Albagnano and Milan.*

*On behalf of the members of the Board of Directors and all the participants of
the events, we would like to take the opportunity to thank H.H. Kyabje Trijang
Choktrul Rinpoche for the great kindness and affection that
He extended to us all during His stay at our centre.*

*We rejoice in this great gift, and thank our venerable masters Lama Gangchen
Rinpoche and Lama Michel Rinpoche. Without their commitment, generosity
and care, we would not have been offered the great opportunity
to receive such precious teachings, initiations and blessings.*

*The large presence of Monastic Sangha and important masters such as
Venerable Gonsar Rinpoche, Venerable Rabten Rinpoche and
Venerable Domo Geshe Choktrul Rinpoche helped to reinforce the sacredness
of the events and we extend our heartfelt thanks to all of them.*

*An equally warm thank you to the sponsors and to all those who worked
on the planning and organisation of the event, with special thanks
to all the volunteers who worked tirelessly to prepare the centre
and welcome all our guests in the best possible way.*

*We hope that the visit of H.H. Kyabje Trijang Choktrul Rinpoche,
His teachings and His blessings have made a strong imprint on each one of us to
maintain our commitment to a correct and pure motivation on the spiritual path.*

Tashi Delek

Albagnano di Bée, September 2016













Unveiling of the plaque of the Inner and World Peace Protector Mongolian Yurt tent by H.H. Trijang Choktrul Rinpoche - World Heritage of Humanity protected by UNESCO













Entorno de Paz - Kor Yug Shide Ling

Entorno de Paz - Khor Yug Shide Ling was born in the spring of 1995, year of the wood pig, in Malaga where Lama Gangchen gave this name to a small Self-Healing group in Almeria, led by Juan Sebastián and María López.

Until the year 2000, the group was practising regularly Self-Healing, sharing it with friends and everybody who was interested. Between 1995 and 2000, many courses and retreats were organized with Lama Gangchen and lamas, such as Geshe Ngawang Sherab.

In 2000, we created an Association with the same name and Juan Sebastián, founding president, offered his property of 350 square meters for the development of the new centre's activities.

The works of conditioning the space were done in several different stages. The initial stage was completed over 150m2. The second phase was carried out in 2005; the facilities and services were improved and the new meditation room, that is to become home of the Borobudur Mandala was started and has now become the NgalSo Temple.

In December 2005, following the initiative of Lama Gangchen, arrived a replica of the Borobudur Mandala, the Five Dhyani Buddhas and a Chenresig from the island of Java in Indonesia - World Peace symbol. The arrival of the Borobudur Buddhas was a great joy for the group and the beginning of a new spiritual stage in the centre, both space and activity wise. In January 2006, Lama Gangchen came to bless the new headquarters of the Borobudur Mandala, inaugurating the meditation hall which he named "Meditation room for healing and the development of love and compassion". From that moment, Borobudur is in Entorno de Paz (Almeria), and, by just closing your eyes and invoking the mandala you can travel to Borobudur and feel its precious energy. Every year, practitioners who cannot physically travel to Indonesia, follow the Borobudur retreat in the Almería Mandala.





Entorno de Paz Centre, since its foundation in 1995, has been blessed with the presence of Lama Gangchen, Lama Michel and Lama Caroline who visit the centre and teach regularly, gathering around them a large number of disciples and friends from all over Spain and Europe, conferring numerous initiations and teachings that have made it a sacred place for meditation.

Under the auspices of Lama Gangchen, the sacred relics of Buddha have been exhibited (2009), a sand mandala was made (2010), Rabne Chenmo rituals took place (2011): The, in 2012, Lama Gangchen coined our new catchphrase:

"Together We Can"

Regularly, a program of NgälSo Tantric Self-healing and study practices are carried out, together with regular Guru pujas and meditation retreats.

We have translated all NgälSo practices into Spanish; teachings given by Lama Gangchen, Lama Michel and Lama Caroline have been edited in small booklets and we also edited some of Lama Gangchen's books.

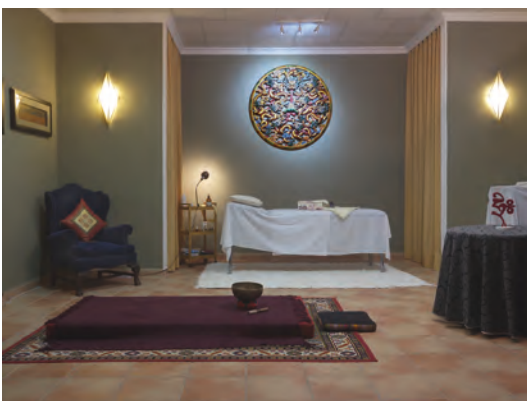
The centre has several spaces: gompä - meditation hall, therapy room, library and office, bar and shop.

In the year 2015, the "Ocean of Mandalas" project was realized, transforming the meditation hall into a Tibetan NgälSo temple. The project was conceived by Lama Gangchen, inspired by the Temple of Heaven on Earth at Albagnano Meditation Centre (Italy). The project was designed and directed by Lama Michel and the direction of the works was carried out by Juan Sebastián.

During the past 21 years we have worked and developed this project for World Peace as an offering to our Master Lama Gangchen Tulku Rinpoche and for the benefit of both the present and new generations.









*"I want to create sacred places.
A sacred place helps us practice with a blessing.
A blessing is a favourable positive condition that will direct our mind
and will help us to transform it.
Because I want to be able to give Almería Gompa the best,
While in good health in this life "*

Lama Gangchen Tulku Rinpoche - World Healer

OM BISHWA SHANTI HUM

Lama Gangchen United Peace Voices

Since 1996

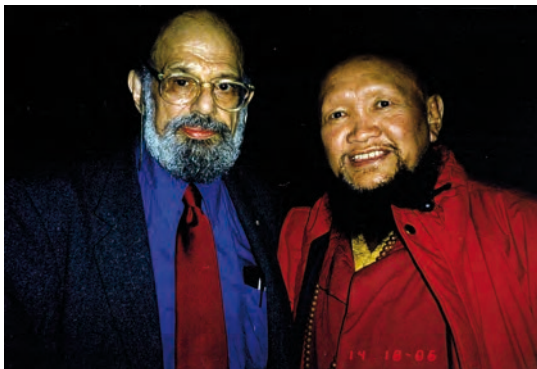
To spread inner and world peace through music

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

Projects and Objectives

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

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



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

NgälSo healing music, video and Dharma

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

In 2016 we give a birth of a new label called Saraswati Ngälso Orchestra. The label will produce music played by live orchestras that interpret Tibetan mantra in a classic key .



Live concerts:

- | | |
|--|--|
| 1996 June 21 - Shide - Teatro Metastasio - Assisi | 1999 November 25 - Inauguration of "Bottega Veneta" Roma |
| 1996 June 9 - Spiritual paths in music- Cascina Monlué - Milano | 2000 August - Gangchen Monastery - TIBET |
| 1996 August 1 - Chanting Stones - Cisternino (BA) | 2001 August - Summer System - Ostuni |
| 1997 March/April - "Trance Mantra" circolo culturale ARCI Rive del Reno - Bologna | 2002 May 17 - Peace Happening - Riccione |
| 1997 May 24 - Peace Concert with the famed guitarist Lee Weissman - Madrid - Spain | 2002 July 19 - Scuderie Cafe - Bologna |
| 1997 June - International Festival for Peace with the Cham dances of Tibetan monks - Salerno | 2002 September 6 - Scuderie Cafe - Bologna |
| 1997 June 6 - Cinema teatro Lux - Poretta Terme (BO) | 2003 February 16 - La Palma Disco - Rome |
| 1998 February 2 - "Un arcobaleno di suoni per la pace" produced by Marco Columbro - Busto Arsizio (VA) | 2003 April 11 - Mundus Premiere with Lama Michel - Bagnolo (Reggio Emilia) |
| 1998 6 July - Street Festival - Zurich (CH) | 2003 May 10 - Gallery of Modern Art - Bologna |
| 1998 July 26 - Teatro Ridotto - Bologna | 2003 October 21 - Notturmo Tibetano - Bologna |
| 1998 July 27 - Rassegna Mundus - Carpi (MO) | 2003 November 12- Notturmo Tibetano - Bologna |
| 1998 July/August - Forlì, Tarquinia and Tuscany | 2003 November 19 - Notturmo Tibetano - Bologna |
| 1998 June 5 - Associazione Villaggio Globale - Bagni di Lucca | 2003 November 26 - Notturmo Tibetano - Bologna |
| 1998 August 5 - Peace Performance - Carrara - Italy | 2004 May 3 - Verbania Musica |
| 1998 October 16 - Presentation of the Sony Play Station - Milano | 2005 July 9 - Scansano World Festival (Grosseto) |
| 1999 January 29 - Teatro Ridotto - Bologna | 2006 June 15 - Piscine Argelati - Milano |
| 1999 June 31 - Verrucchio Festival - Verrucchio (RN) | 2007 January 28 - Bologna Revealed - Bologna |
| 1999 July 15 - Match Music - Riccione | 2007 July 21 - Nuturally Festival - Riccione |
| 1999 July 22 - Prato Toscana | 2007 September 19 - C-Prayer Festival - Milano |
| 1999 July 25 - Courmayeur | 2009 June 19- Mountain Festival - Gricignana (Prato) Toscana |
| 1999 July 29 - Castel San Giorgio - Roma | 2010-2015 July 7 Annual Peace Performance at Albagnano Healing Meditation Centre |
| 1999 October 1 - Castello Mazzè - Torino | 2014 July - Mantra Dance - with Irma Records |
| 1999 October 4 - Rassegna "Identità e differenza" Piccolo Teatro Regio - Torino | 2016 July - Mantra mind Protection - at Borobudur Temple of Heaven on Earth in Albagnano |
| | 2016 October 15 - Dance Mantra - at Trijang Buddhist Institute in Vermont in occasion of H.H. Kiabje Trijang Rinpoche birthday |



Events 2016



July 7, 2016 at Albagnano Healing Meditation Centre in the Temple of Heaven on Earth -Borobudur, they performed: NgalSo Tantric Self-Healing Live as a special tribute to Lama Gangchen Tulku Rinpoche, on the occasion of his birthday; the meditation was guided by Lama Michel Tulku Rinpoche; Maestro Marco Dalpane at the piano; the chorus of United Peace Voices, presented by Marco Columbro.

July 9, 2016 the group presented their new album in collaboration with IRMA Records: MANTRA, mind protection: ' The healing sound that benefits all 'by Lama Gangchen Tulku Rinpoche.

The two concert were also streamed live on YouTube on channel NgalSo Ganden Nyengyu



In October 2016, at Trijang Buddhist Institute in Vermont, on the occasion of the 34th birthday of His Holiness Kyabje Trijang Rinpoche, United Peace Voices sang Mantra Dance Irma Records The performance was a success with a great impact on the Tibetan community who have settled in America. There were more than 250 Tibetans. His Holiness Kyabje Trijang Rinpoche, publicly announced his welcome to the group who came from Europe.





Participation in conferences and congresses:

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

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

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

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

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

Conferences:

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

TV program participations:

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

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

1997 December 16 - Buddhists show on RaiSat, - Torino

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

1999 - "I Ragazzi del 99" - RAI3



Discography - Label NgälSo Healing Music

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

1996 - Self Healing Tara

2000 - Self Healing Chenrezig

2001 - Inner and World Peace Protector Puja

2001 - Prayer for World Peace

2001 - White Tara Sadana (Italian and Portuguese)

2001 - The Children of Tashi Lhunpo Monastery

2003 - Guru Puja

2005 - NgälSo Tantric Self Healing I & II (Italian, Portuguese, German, English, French, Dutch, Chinese, Tibetan, Spanish, Vietnamese, Russian and Greek)

2006 - NgälSo Tantric Self Healing I e II

2007 - Tibetan Buddhist Monks

2006 - Dharma Teachings (Lama Michel Rinpoche, Italian)

2007 - Songs by Lama Drubchen Rinpoche

2008 - 21 Tara Prayer

2009 - Self Healing Tara (new edition)

2009 - 21 Tara (new edition)

2010 - Crystal Massage of Guyasamaja

2012 - Kalachakra, The will of Time

2012 - The Precious Garland of Long Life

2012 - Guru Puja - Lama Michel Rinpoche

2012 - Chawang Ngälso Reiki I (English, Italian)

2012 - Kalachakra Festival Song

2013 - Vajra Points of Vajrayogini

2013 - Vajra Points of Heruka Chakrasamvara

2013 - Self Healing World Peace Protector

2016 - Mantra mind protection (CD album) NgälSo Healing Music

DVDs produced - Label Ngälso Healing Video:

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

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

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

2010 - Vajra points of Guyasamaja

2012 - Vajra points of Kalachakra, The will of Time

2013 - Vajra Points of Vajrayogini

2015 - Vajra Points of Heruka Chakrasamvara

2016 - Vajra Points of Vajra Vegavan

CDs and Vinyl produced by record companies:

1999 - Shide (L.G. Peace Publications)

2002 - Zamling Shide CD/Vinyl - Irma Records

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

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

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

Music Editions

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

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

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

Music Publishing © SIAE ITALY Recording Studio

Record Labels:

NgalSo Healing Music

NgalSo Healing Video

NgalSo Healing Dharma

Saraswati NgalSo Orchestra

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



Italian Distributors:

Il Giardino dei libri from 2006

Healing Jewels from 2008

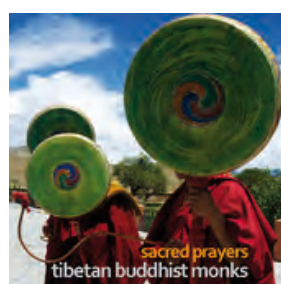
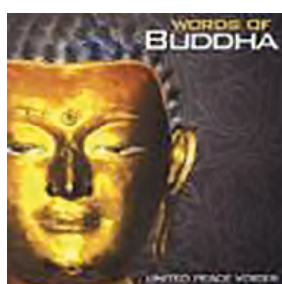
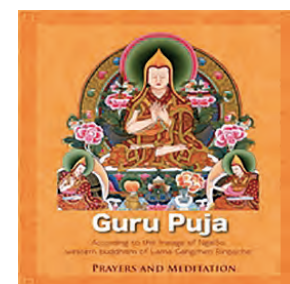
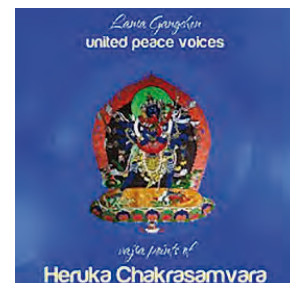
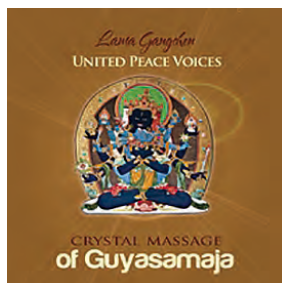
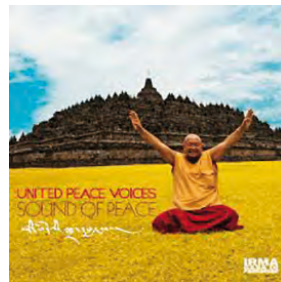
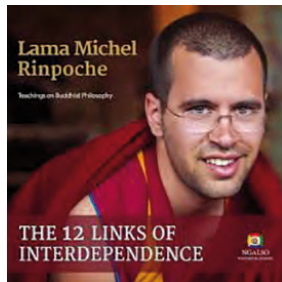
Studio Recording

Since 2006, the Association has a recording studio in Albagnano

Moreover, they are now distributed by the most important worldwide online shops.

YOUTUBE CHANNEL : NgalSo Ganden Nyengyu

Link LGUPV





Saraswati NgalSo Orchestra

Saraswati NgalSo Orchestra is a project preparing transcriptions and orchestration for the sacred Tibetan melodies, taught by T.Y.S. Lama Gangchen, according to the canons of symphonic music.

In history, wherever Buddhism has reached, its vocal and musical repertoire has always engaged with that culture by using the local sound to reinterpret and sing the original melodies. This tradition is still taking place today through the Saraswati NgalSo Orchestra project, which harmoniously blends European-style symphonic music with sacred Buddhist prayer melodies, as they have been transmitted by Lama Gangchen Rinpoche. The project is dedicated to world peace.

The project was conceived and is produced by Carmen Iodice and Franco Ceccarelli.



THE CONCERT

Mantra Symphony for Peace

World Premiere

On the 15th of July 2016, at the Auditorium of the Convention Centre in Stresa, Lake Maggiore, Italy, the Saraswati NgalSo Orchestra presented the World premiere "Mantra Symphony for Peace" by Lama Gangchen. A replica of the concert took place on the 16th of July at the Teatro Lirico of Magenta (Milan).

The world renowned Maestro Omer Meir Wellber conducted the Raanana Symphonette Orchestra from Israel and an Italian polyphonic choir. They performed a selection of the sacred Tibetan melodies taught by Lama Gangchen, according to the canons of European symphonic music. Oren Lok, a very young and talented composer born in Israel, wrote the arrangements. Marco Columbro, a famous Italian performer, presented the event.



Mantra Symphony for Peace is a collection of excerpts from the Tibetan Buddhist tradition that captures the essence of the paths of sutra and tantra, as well as medical, astrological and healing systems taught by the inner scientist Shakyamuni Buddha (ca. 500 BC). The work invokes the energies of love, compassion, joy, harmony and peace, values of which there is great need and that are common to all religions and all spiritual paths.

It is a sequence of meditations that indicate the various stages of the journey to the relaxation and healing of physical, emotional, verbal and mental energies of living beings and of the environment. This composition is intended as a “spiritual company gift” and its sound is dedicated to world peace.



The concert was also a play of encounters and interdependence:

The first and most important encounter was that between T.Y.S. Lama Gangchen and Omer Meir Wellber. Two great masters, each in his own field, in a meeting of sentiments and understanding, which led to the realisation of the concert *Mantra Symphony for Peace*. Lama Gangchen, with the collaboration of Carmen Iodice, transmitted the verses to be orchestrated, while the work of writing and arranging the scores, done by Oren Lok, was supervised by maestro Wellber. Lama Gangchen, for this special occasion, composed a new, original prayer/song dedicated to the environment.

The second encounter was that of diverse cultures and traditions blending together: the Asian sound of mantras passing through the Near East to meet European symphonic music, through musical scores which were written not to modify the melodic structure but to arrange and adapt them harmoniously.

The third encounter was between the 40 members of the Raanana Symphonette Orchestra and the 20 Italian choir members, coordinated by Caterina Lippolis.

The final encounter was the one between the participants of the concerts in Stresa and Magenta, who had the opportunity to experience a moment of beautiful music and intense spirituality.

The live CD recording of the concert is also available.



Omer Meir Wellber

is an internationally renowned talent among conductors. He was the assistant to Maestro Barembain at the Teatro alla Scala in Milan and is a guest conductor at La Fenice in Venice, at the Arena of Verona and many other prestigious theatres. From 2013 he is an ambassador for the non-profit organisation: Save a Child's Heart.



Raanana Symphonette Orchestra

Director: Omer Meir Wellber

General manager: Orit Fogel-Shafran

The Orchestra was founded in Israel in 1991, to help immigrant musicians to integrate through their profession. The Orchestra has always been home to world-renowned soloists and conductors, such as Maxim Shostakovich.

In addition to their classical repertoire, the Raanana also performs original musical works. It organises unique music education programmes for children and young people in kindergarten and schools.

Mantra symphony for peace - CONCERT PROGRAMME

Orchestration: Oren Lok

1 - Traditional auspicious prayer by Lama Gangchen, Lama Michel, Lama Caroline, Drubchen Rinpoche, Yulu Tulku and Tibetan monks from the Ganden Nyengyu tradition

2 - Meditation on taking refuge and developing a big heart

First movement (Pali language)

Second Movement (Sanskrit language)

Third Movement - Taking refuge and seven limitless meditations: love, compassion, joy, harmony, physical and mental health, care of the environment and peace (Tibetan language)

3 - Purification mantras

Purification and relaxation of the five elements (space, wind, fire, earth and water) of the microcosm and macrocosm on the external, internal and subtle levels (Sanskrit language)

4 - Invocation of the inner Buddha and all holy beings (Tibetan language)

5 - Requesting the blessings of the inner teacher (Tibetan and Sanskrit language)

6 - Dedication for the environment (Tibetan language)

lead singer: Ilaria Ceccarelli

7 - Long life prayer (Tibetan language)

8 - Dedication for world peace (Tibetan language)

9- Buddha refuge encore



The event was realised with the support of:

- Regione Piemonte
- Provincia Verbano-Cusio-Ossola
- Comune di Stresa
- Fondazione Italia Israele per la cultura e le arti
- Fondazione Lama Gangchen per una cultura di pace
- Lama Gangchen World Peace Foundation
- Kunpen Lama Gangchen
- Albagnano Healing Meditation Centre
- Help in Action onlus

and the collaboration of Comune di Magenta



How the Saraswati NgalSo Orchestra project was born

After studying at the Conservatory of Bari, at a very young age Carmen Iodice became one of the closest students of the Buddhist master Lama Gangchen Rinpoche.

Traveling with him she had the possibility to visit many monasteries in Asia, but also to meet leading figures from the world of culture and music, including Philip Glass, Peter Gabriel, Allen Ginsberg and Omer Wellber, which were important opportunities and sources of inspiration for her. One of Carmen's tasks is to help Lama Gangchen adapt Tibetan mantras to Western sounds according to his teaching: 'in history, wherever Buddhism has reached, its vocal and musical repertoire has always engaged with that culture by using the local sound to reinterpret and sing its own original melodies'.



In the nineties, together with her brother Gianluca, she first started to experiment and investigate the possibilities of arranging the ancient melodies, learned from Lama Gangchen, in the style of modern pop music.

In 1996, together with Simona Euganelo, Tiziana Ciasullo, Nunnei Russo and Monica Benvenuti, she was one of the first singers of the Lama Gangchen United Peace Voices, a musical group inspired by Lama Gangchen and which today has 32 publications to its name.

Then came the idea of transcribing the ancient Tibetan melodies for symphonic orchestra and in 2013 the Saraswati NgalSo Orchestra project was born.



One of the first successes of the project was the collaboration with composer Nico Girasole.



Together with him the Saraswati NgalSo Orchestra realised and recorded one of the Lama's songs with an orchestra of young students. The Orchestra was organised by friend and soprano Maria Rosa Bersanetti.

Then, in 2015, Carmen and Franco met the son-in-law of a dear friend: Omer Wellber, a famous and esteemed orchestra director. Carmen tells him about her dream and this is enough to spark his interest and they are soon talking about how to work on the arrangements and how to realise a concert. Following this meeting Wellber entrusted Oren Lok, a young and talented Israeli composer, with the work of writing the scores for Lama Gangchen's meditation melodies that were suggested by Carmen.

In July 2016, the Raanana Symphonette Orchestra, from Israel, with its 40 elements, accepted the invitation to perform the 'Mantra Symphony for Peace' in Italy.

Caterina Lippolis, in addition to fostering contacts with the Auditorium of Stresa and the Teatro Lirico of Magenta (who generously offered the use of their theatres), coordinated the casting of the polyphonic choir (twenty voices) who sang together with the Orchestra. The choir, composed of sopranos, contraltos, tenors and bassos, has experience with prestigious theatres both in Italy and abroad.

But the work doesn't stop here: Carmen, Franco and the staff of the Saraswati NgalSo Orchestra are ready to collaborate with whomsoever is interested in performing the concert, as well as to realise new projects dedicated to the diffusion of the peace teachings of the inner scientist Shakyamuni Buddha with the sound of symphony music.

Saraswati NgalSo Orchestra project

Idea and coordination: Carmen Iodice and Franco Ceccarelli

Executive producer: Franco Ceccarelli

Production assistants: Roberta Passerini and Carlotta Segre

Production secretary: Marilena Duca

Press office: Guido Robustelli guido.robustelli@fastwebnet.it

Video editing: Christine Henry

info.sn.orchestra@gmail.com

Facebook: Saraswati NgalSo Orchestra





Trungkar La - Mantra in Action

"May the great sound of Dharma eliminate the suffering of all sentient beings, may it uphold the meaning of Dharma for inconceivable eons to come"

This phrase can be found in front of the 'Temple of Heaven on Earth' in Albagnano alongside a large bell that Lama Gangchen Rinpoche rings before his teachings.

Lama Gangchen has repeatedly mentioned the importance of music as a powerful "vehicle" for the direct transmission of Dharma.

The listening to and performing of these ancient melodies promote concentration and increase inner peace.

The practice of conscious mantra recitation along with the rhythm of the musical movement, provides to the Sangha with the opportunity to develop a unique synergy that can - as all the practices suggested by Lama Gangchen Rinpoche - achieve amazing healing effects.

The name Trungkar La was given to the group by Lama Gangchen at a major celebration: his birthday.

These are festive days!! Intense spiritual practices are followed by joyful gatherings and musical performances. A traditional recurrence since many years, which over time, has taken on the value of a real celebration of Dharma teachings.

In each song of Trungkar La, text and melody of the original mantra is recited and transmitted through arrangements inspired by the main musical styles of contemporary "Western" tradition.

Through their performances, Trungkar La wishes to express deep and most sincere gratitude for the love and care that Lama Gangchen Rinpoche has for all of us, with his fervent and tireless attention, with the precious teachings and his tireless activities for world peace and environmental protection.

May Lama Gangchen Tulku Rinpoche - World Healer, have a long life and may all his projects and desires be realised spontaneously.







Lama Gangchen Help in Action 2016

Humanitarian Aid missions in support of United Nations projects:
ILO; WHO; UNEP; UNESCO

TIBET

Long distance adoptions

The distribution of aid in Tibet took place between December 2015 and February 2016. The region we help, Dakshu Shang district, in Shigatse province, is one of the most arid and less fertile areas on the Tibetan plateau, about 4,000 metres above sea level.

The traditional subsistence economy of the 19 villages in this area is based on the meagre harvests of mountain agriculture, usually not sufficient for even the needs of the family. Since a few years possibilities for work on construction sites and factories in Eastern Tibet have opened up, and some people have made this move to ensure an income for their families left in the villages.

At the same time, thanks to the constant support of our long distance adoptions project and the constant commitment of the local government, almost all village children are now receiving an education - whereas previously the illiteracy rate was almost 100% in this area. Every year we offer help to almost 2000 children in this area and in the last years many children have even managed to complete secondary school, after which they have been able to find work in the nearby city of Shigatse. Some children, of whom we are very proud, have also received university places, reserved in China for the students who obtain the best results in secondary schools.

The long distance adoptions project is also helping monks living in small monasteries.





NEPAL

Long distance adoptions

A total of 41 students (of which 31 girls) sat the School Leaving Certificate exam in March. The majority of these young adults have now enrolled on further education courses. We presently have 29 students studying in class 10, 44 students studying in +2 (college courses) and 29 students studying at university level.

Out of 18 children from Gangchen Samling School who sat the School Leaving Certificate 1 student received an A+, 12 received A and the remaining 5 got B+. We are very proud of their achievements and the fact that we have been able to support these children from the very beginning of their education. We also continue to help the elderly people and families with disabled children through the long distance adoptions project. This support is indispensable to these people as there is no form of social assistance.



Gangchen Samling School - new classrooms

We presently have 230 sponsors supporting children in the school.

As the number of pupils in the school increase, at the start of this school year we financed the construction of 2 new classrooms to avoid overcrowding and to make sure the older students have an environment conducive to their studies.

We also provided the funds to start a music and dance programme for all the students in the school.



Stationary distribution

Many children in village schools have to study in miserable conditions so once again this year, we spread our help to support 305 children attending 3 village schools by giving them a years supply of school stationary.

Although many village children are able to attend school - books and stationary are not provided which means they have to study without! Most of their parents, who have no monetary income and live by subsistence farming, are unable to provide them with this luxury.

We also distributed stationary to the children of Jorpati orphanage, the Hope Foundation and the 51 young monks of Sed Gyued Monastery.



School sponsorship

For the second year we sponsored the Shree Jana Bhuwana Primary School in Shikharpur Village for this academic year to ensure that the 90 children that presently attend it will continue to receive an education.





Sed Gyued Monastery

As well as stationary for the year Sed Gyued Monastery was provided with funds to pay the salary for two teachers as well as for more desks and benches for the mini-monk students.

We were also recently able to provide the funds necessary to make a new well and hand pump for the monastery, which is home to 51 young monks under the age of 15. The hand pump is extremely necessary as the monastery is often left without water when their present pump doesn't work due to the load shedding of electricity.



Earthquake emergency fund

Health post

We were able to provide medical equipment and a supply of emergency medicine for a health post in Mawakanpur District which cares for the needs of around 8,000 people. During the monsoon season this community is completely cut off from any other services by a large river that becomes uncrossable. The small clinic was provided with basic but essential equipment such as blood pressure monitors, stethoscopes, thermometers, weighing scales, a sterilising unit, otoscope, forceps and so on, as well as a stock of gloves, masks, disinfectant, cotton wool, gauze etc. After consulting with the doctor of the clinic we also provided a stock of emergency medicines: antibiotics, pain relief medicine, children's vitamins, cough syrup...



Blanket distribution

At the beginning of the year as the winter cold set in we distributed much needed blankets to vulnerable families living in villages that were destroyed by the earthquake or to people who were forced to relocate due to damage and threat of landslides. Although we had shipped a number of blankets to Nepal, we also ordered blankets directly from producers in Nepal. This was aimed at





giving people work and ensuring an income for people who desperately need it. A temporary factory was also set up in Gangchen Drupkhang where hundreds of quilted blankets made.

During the first distribution 1700 families in Bhumtang and Saamle villages received blankets. After this 700 families in (Sindupalchok district) received blankets and 1000 families in Mawakanpur. A number of other blankets were given to people in particular difficulties in and around the Kathmandu area. Particular care was always given to old and vulnerable people who also received winter coats.

Distribution of clothes and shoes

In November the Association was once again able to distribute shoes and clothing to families in Mawakanpur.



For more information: www.helpinaction.net or contact us at helpinaction@gangchen.it

Any donations can be made by bank to:

Banca Popolare di Sondrio - Agency 13, Milan, Italy

Account name: Lama Gangchen Kiurok Tsochun

Account number: 2877/24

Bank codes: Cab: 1612 Abi: 5696

IBAN: IT58 D056 9601 6120 0000 2877 X24 SWIFTPOSOIT22





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

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

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

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

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

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

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



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

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

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



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

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

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

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

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



Venerable Bhikkhu Sanghasena

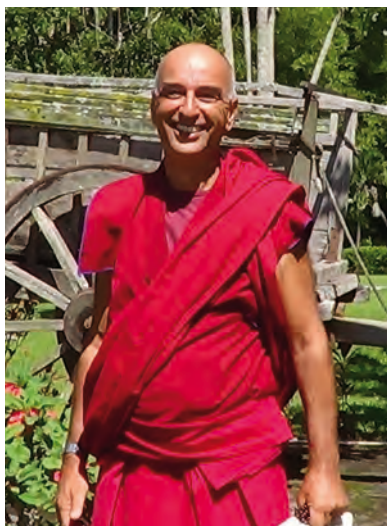
was born in the Himalayan region of Ladakh - an ancient state in the northern most part of India. He was brought up in a religious family among people, who followed the ancient Buddhist traditions and believed in peacefulness, humility and innocence as the natural way of life. At seventeen, he joined the Indian Army where he developed a strong sense of personal discipline. 1977 was a particularly significant year in his life, for this is when he felt the inner spiritual call and decided to leave the army. He left the mountains of Ladakh behind him to become a disciple of the renowned scholar and celebrated Buddhist monk, Venerable Acharya Buddharakkhita Maha Thera, the Founder President of the Maha Bodhi Society, Bangalore, India. Having received full ordination, Ven. Sanghasena undertook enthusiastic studies of the Dhamma and also practised various methods of Buddhist meditation. In 1986, Venerable Sanghasena founded the Mahabodhi International

Meditation Centre (MIMC) in Ladakh. Since then he has worked tirelessly to put the Buddha's teachings on loving kindness and compassion into action through multifarious charitable humanitarian services which are being carried out in the 250 acres of moon-like desert that forms the impressive backdrop to the Devachan campus at Choglamsar, Ladakh.. Venerable Sanghasena has distinguished himself as a tireless spiritual and social worker. In public recognition of his selfless service to the society, he has been presented with the "National Award for the Welfare of People with Disabilities" by the Ministry of Social Justice and Empowerment, Government of India. The Gandhi Peace Foundation, India honored him with its prestigious "World Peace Award for the Year 2004" in recognition of his work for world peace and interfaith service and inter-religious harmony. Venerable Sanghasena has traveled extensively around the world and participated in many international conferences, seminars and workshops. He urges everyone to promote spiritual and cultural values, literacy, environmental protection, non-violence, inter-religious harmony, co-existence, global villages and world peace. He actively supports the elevation of the status of all women, poverty stricken people and raises his voice against destructive armaments, destruction of the environment and ecology, human injustice, consumerism, economic imbalance and racism.

President, International Association for Religious Freedom, Ladakh Group, Leh, India.

Founder President, Mahabodhi International Meditation Centre (MIMC), Leh-Ladakh

Chancellor, International Association of Educators for World Peace, IAERP, Huntsville, U.S.A. for Jammu and Kashmir State Chapter, India.



Daniel Calmanovitz Electronic Engineer graduated at Escola Politécnica da USP - Brazil.

Presides the Advisory Board of the Centro de Dharma da Paz - temple for practice and study of Tibetan Buddhism in São Paulo, founded in 1988, and is the President Director of Fundação Lama Gangchen para a Cultura de Paz, created in 2006.

Disciple of H.E. Lama Gangchen Rinpoche and Buddhist practitioner since 1987, was ordained monk in February 2011, at the holy stupa of Borobudur, Indonesia. He coordinates and is instructor of courses, retreats and meditation practices and Buddhist philosophy, as well as peace culture education programs. Participates in teachings and retreats with Lama Gangchen in Brazil and around the world, and accompanied him on many pilgrimages to Buddhist holy sites in India, Tibet, Nepal, Indonesia, Myanmar, and others; he had also the

opportunity to participate in retreats and teachings with other renowned Lamas.

Represents the FLGCP in inter-religious meetings as well as other related activities.



Dr Paola Muti

Dr. Muti is Professor and Dofasco Chair in Experimental Cancer Therapeutics in the Department of Oncology at McMaster University. She was the Scientific Director of the Italian National Cancer Institute (NCI) "Regina Elena" in Rome, Italy and adjunct Professor of Epidemiology at the Harvard School of Public Health. She held the position of Chair of the Department of Epidemiology at the NCI in Rome, and prior to that she held the position of tenured Full Professor of Epidemiology in the Department of Social and Preventive Medicine, University of Buffalo, State University of New York.

Over the past twenty years much of her scientific work has focused on epidemiological methods, particularly focusing on the use of biomarkers in population-based studies and cancer epidemiology. She has investigated methodological questions related to application of biomarkers in chronic disease

epidemiology, conducted translational studies and explored sources of variation in biomarkers. She has received national and international recognition for her work using biological specimen banks.

Moreover, over the past three years, she has published some 50 articles in medical journals around the world. In the field of cancer research, her major scientific research has been the etiological relation of hormones to breast and prostate cancer. Currently, her major research area is cancer genomics-translational research with a focus on cancer prevention.

Academic History (Last five years)

Professor, ArcelorMittal Dofasco Chair in Experimental Cancer Therapeutics, Department of Oncology, Juravinski Cancer Institute, McMaster University, Hamilton, ON, Canada, 2012 - ;

Scientific Director, Italian National Cancer Institute, Rome, Italy, 2006 - 2011;

Chair, Department of Epidemiology, Italian National Cancer Institute, Rome, Italy, 2005 - 2007;

Professor, adjunct, Department of Epidemiology, Harvard School of Public Health, Harvard University, Boston, Ma, USA, 2005 -



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

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

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



Dr Rudolf Schneider

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

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

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

Dr Schneider has been to Borobudur four times with Lama Gangchen



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

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

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



Dr Marco Lo Russo

Marco was born in Florence , on the 18th of November 1952.

He studied Chinese medicine with Professor Nguyen Van Ghi; and Chi Gong with Professor Li Xiao Ming and Professor Liu Dong .

He also studied Ayurvedic medicine and Mediterranean medicine.

A naturopath for forty years, Marco has been teaching for over 25 years on prevention and lifestyle as well as reflexology techniques at the Institute of Natural Medicines of Urbino . He has held courses on those subjects throughout Italy.



Gabriel Junqueira S. Elias has worked for more than 10 years at the Private Equity market in Brazil, focused on the turnaround strategies for the operational and financial operations companies.

Since few years ago he decided to migrate to the philanthropic sector. With few other friends he founded a NGO and Non Profit Organization in São Paulo, Brazil, to work for the Development of Early Childhood.

Currently it is proved by the Center on the Developing Child at Harvard University and many other renowned institutions that the early childhood from 0 to 6 years age is the most important period of life to develop the cognitive, emotional and motor abilities of human been, that will consequently determine the potentials of our full capabilities as a formed adult.

Centros Etievan (www.centrosetievan.com.br) works inside the Public Schools in Brazil giving support and the necessary tools to the poor children, their teachers and parents to transform and realize its development. Moreover Gabriel and his family are a devotee disciples of Lama Gangchen Rinpoche, working as a volunteer in few of his projects in Brazil.



Rafael Guardiola is a philosopher and high school teacher in Malaga, Spain. A lover of philosophy, he is actively promoting a philosophy competition, encouraging young people from all over Spain to participate.

Married to Carmen, who has followed Lama Gangchen for twenty years, he is very respectful of her Spiritual Master. Here he reflects on the similarity between Lama Gangchen and Aristotle, and then finds that it is "the right moment" to compose a love song to his wife.



Ruth Gschwendtner-Wölflé (1950)

is an artist, writer and art communicator. After her studies at the Academy of Fine Arts in Munich, she published her first children picture book, worked as a teacher at the gymnasium in Dillingen and for 13 years sang in the Bavarian cabaret group "Mehlprimeln". In 1983, she met Geshe Rabten Rinpoche and other buddhist masters. In 1986, she moved with her family from Germany to Austria, where she now lives near the buddhist center Tashi Rabten.

Her art work includes - beside painting and photography - also installations in nature, art and architecture, and the concept and design of a peace museum (friedensräume Lindau). Her publications include artbooks, bilingual photo picture books and a thick volume about visual perception (the learning eye - contributions to visual literacy). Since 2015 she is a member of Lama Gangchen's peace educators group.



Maria Cristina Quintili

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

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

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

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

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

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

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



Sunny Kuo - President of Peace Media - was born in Taipei, Taiwan in 1948.

Chiefly:

1969 Entered Kyoto University (Japan) to study Applied Mathematics and Physics

1974 BS degree in Mathematics at California State University, Fresno (USA)

1976 MS degree in Operations Research at University of California, Berkeley (USA)

1980 Established Digital World Inc. in California, USA

1982-1984 Participated in the development of the Chinese first generation micro computer. Established the SWENCO Joint Venture electronics company in Shekou, China (assuming the position of Vice Chairman)

1990 Became Chairman of SWENCO after CEC Group (China) and Sampo (Taiwan) and acquired some of its shares.

1996 Enrolled at Academy of Art University in San Francisco to study Digital Filming Production

1997 Founded Ainix Multimedia Lab in California

2002 First encounter with Lama Gangchen in Nepal, followed him to Nepal, Tibet, Thailand, Bangladesh, and Vietnam, etc.

2003 Joined Lama Gangchen in escorting Buddha's sacred relics to South American countries: Brazil, Chile, Ecuador, Venezuela, and Argentina, for exhibition.

2004 At the 2004 World Peace Forum headed by Lama Gangchen, Felix Chen and Sunny Kuo were appointed Chairman and President respectively for "Peace Media". During this period, Peace Media produced several DVD contents regarding Peace Media activities such as: Dharma and Heritage. Life as Clear Light. Buddha's Relics in Brazil. Journey to Li-Tang. Tibet: The Last Holy Land; and Making Peace with Amazonia, to name some. Together with Felix Chen, Sunny Kuo went to South America and several Caribbean countries to participate in meetings with local politicians as well as people of influence in economy and culture, that were organized by Freddy Ehlers, President of the Andean Parliament in Ecuador. As a result, they were able to build connections and resources in Latin America.

2006 Joined Lama Gangchen in attending the "World Buddhist Forum" at Hangzhou, China and the "First China Tibetan Culture Forum" in Beijing, delivering the speech "Tibet: The last holy land".

Joined Lama Gangchen and Felix Chen to attend the "Clima Latino" Conference organized by the Andean Community, with the aim of solving global warming and environmental issues. Since 2006, Freddy Ehlers had often invited "Peace Media" to bring Chinese scholars to conduct cultural exchanges in Andean countries. "Peace Media" also coordinates with Mariella Molina, Consul-General of Ecuador to invite the Andean culture scholars to visit Chinese ancient sites, in order to explore the linkage between the ancient Andean civilization and ancient Chinese civilization.

2007 Freddy Ehlers was appointed General Secretary of the Andean Community. Felix Chen and Sunny Kuo were invited to attend the swearing-in ceremony in Lima, Peru.

2012 Visited Olmec civilization ancient sites to investigate the Pre-Maya ancient civilization and conduct research on the influence from Ancient Chinese civilization. Mariella Molina, invited Peace Media to visit 'Galapagos eco-island' and 'Yasuni national park' in Ecuador to experience the most biologically diverse area on Earth. Kuo Hsueh-Hu (Sunny Kuo's father), the reputable artist of Taiwan, passed away at age of 104.



2013 The “Kuo Hsueh-Hu Foundation” was established. Visited the ethnic communities in Taiwan’s Pintong and Lanyu including Yami and Da Wu tribes at Yami People Ecology Island to explore the Austronesian Culture. Received an invitation by the Taipei City Museum of Art to hold “Women Adventurers : Five Eras of Taiwanese Art Exhibition”. Sunny Kuo’s mother Lin A-Chin’s art received honourable collection status. Invited to join the 55th Venice Biennale in Italy and attend the “Rhapsody in Green ” Exhibition. The focus being to show replicate copy of Kuo Hsueh-Hu’s famous painting “Scenery Near Yuan Shan” done by graduate students of Taiwan Art University.

2014 Comparative Study on Culture between Ancient Chinese and American Civilizations was established in Beijing, China. Mariella Molina, together with Sunny Kuo, President of Peace Media were invited to attend the occasion as the initiators of this project. Afterwards “Peace Media” brought the representative of Sino-Latin Ancient Civilization Comparative Research Centre to visit the ancient sites of Andean Civilization in Ecuador and Peru. Sunny Kuo together with Claudia Proushan, Peace Media Messenger and advisor of Kuo Hsueh-Hu Foundation, were invited by Fukuoka Asian Art Museum (Japan) to attend the East Asia Modern Art exhibition.

2015 Visited the Ainu culture circle in Hokkaido, Japan to investigate the Okhotsk Civilization. Sunny Kuo visited Soka Gakkai Association in Taiwan to discuss the event of “Retrospective Exhibition of Kuo Hsueh-Hu 2016-2017 ”. It was agreed that honorary invitations will be extended to Lama Gangchen and his team during the opening ceremony in Taidong, Taiwan at the native Taiwanese premises.

2016 Chinese, English, Spanish, Portugal and Italian versions of Peace Media Facebook has been released. This marks the new step for Peace Media’s further international development.



Olmec ‘Ya shape (亞形)’ Chalcatzingo stone carving relic



In the 2016 Peace Media Book report, Lama Gangchen notes how the the Ya shape in the Olmec culture in Mexico, representing the centre of the universe, is the shape of the Borobudur Mandala.

Likewise, the shape of the lion’s mouth depicted with Dorje Shugden is the shape of the Mandala.







UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

87. Tiberis, Israele, October 1999.

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

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

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

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

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

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

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



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

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



International recognition of the Day of Vesak by the UN.

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

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

Since, the proposal is regularly presented at conferences and events around the world, as well as distributed to likeminded individuals and organisations.

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



UNITED NATIONS

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

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

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

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



2016 International Year of Pulses



Commemoration of the 70th Anniversary of ECOSOC



*Economic and Social Council Chamber
New York*

Creation

The Economic and Social Council (ECOSOC) was established as one of the six principal organs of the United Nations, created by the Charter in 1945. The Council was mandated to offer direction to, and provide coordination of, the economic, social, and cultural activities of the United Nations, with responsibility for advancing international economic and social cooperation and development. It was vested with functions to promote:

- (i) higher standards of living, full employment, and conditions of economic and social progress and development;
- (ii) solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and
- (iii) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

The first meeting of the Council was convened from 23 January to 18 February 1946, in London, UK, with Sir Ramaswami Mudaliar (India) as its first President. The GA had earlier (12 and 14 January 1946) elected 18 members of the Council. The Charter was later amended in 1965, to increase ECOSOC membership from 18 to 26, and in 1974 from 26 to its current 54 members. Membership is based on geographic representation.

Much of the Council's work is performed by the ECOSOC system. These include its functional commissions in specific areas, such as statistics, population, social development, narcotic drugs, crime prevention, science and technology and forests, as well as expert bodies. It also includes the regional commissions for Africa (ECA), Asia and the Pacific (ESCAP), Europe (ECE), Latin America and the Caribbean (ECLAC) and Western Asia (ESCWA).

Contributions of ECOSOC

ECOSOC serves as the principal organ for the discussion of international economic, social, humanitarian and environmental issues, and for formulating policy recommendations addressed to Member States and the United Nations system. Through its deliberations, the Council plays a key role in fostering international cooperation for development and setting global norms, standards and priorities for action. The Council also coordinates the economic, social and related work of the United Nations development system.

ECOSOC has advanced an integrated, coordinated and unified approach to follow-up and review of the outcomes of the United Nations major conferences and summits convened since 1990. The adoption by the Millennium Summit of a set of ambitious yet achievable time-bound quantitative targets, later collated into the MDGs, marked an important element towards a unified development agenda. The convening of the International Conference on Financing for Development, held in Monterrey, Mexico, in 2002, brought into the ECOSOC system an important focus on financing and means of implementation. The



Council has overseen the United Nations system-wide coordination of the development system and the balanced integration of economic, social and environmental policies and programmes aimed at promoting sustainable development.

The new era

The recently adopted 2030 Agenda for Sustainable Development is founded on 70 years of United Nations engagement in advancing development. It represents a remarkable evolution in international cooperation since the Organization was established in the aftermath of World War II. The new Agenda also represents an accumulation and advancement of United Nations knowledge and experience in development from the late 1940s through to today.

The implementation of the new Agenda requires a universal response. All countries will need to monitor and report on progress, with the United Nations likely to be called upon by Member States to facilitate implementation at the global, regional and country levels. In support, ECOSOC's work will be broad. It will include advancing a balanced integration of the three dimensions of sustainable development as well as addressing specific areas and issues, such as financing for development, humanitarian affairs and promoting peaceful and inclusive societies. This will involve the ECOSOC system as a whole and include development stakeholders and actors.

70th Anniversary

The Special High-level Meeting of ECOSOC to commemorate its 70th Anniversary will be convened by the President of ECOSOC. It will engage Member States and other key stakeholders that have been involved with the Council's work.



United Nations

A/RES/68/231



General Assembly

Distr.: General
7 February 2014Sixty-eighth session
Agenda item 25**Resolution adopted by the General Assembly on 20 December 2013***[on the report of the Second Committee (A/68/444)]***68/231. International Year of Pulses, 2016***The General Assembly,*

Noting that pulses are annual leguminous crops yielding between 1 and 12 grains or seeds of variable size, shape and colour within a pod, used for both food and feed, and that the term “pulses” is limited to crops harvested solely for dry grain, thereby excluding crops harvested green for food, which are classified as vegetable crops, as well as those crops used mainly for oil extraction and leguminous crops that are used exclusively for sowing purposes,¹

Noting also that pulse crops such as lentils, beans, peas and chickpeas are a critical source of plant-based proteins and amino acids for people around the globe, as well as a source of plant-based protein for animals,

Recalling that the World Food Programme and other food aid initiatives use pulses as a critical part of the general food basket,

Desiring to focus attention on the role that pulses play as part of sustainable food production aimed towards food security and nutrition,

Recognizing that pulses are leguminous plants that have nitrogen-fixing properties which can contribute to increasing soil fertility and have a positive impact on the environment,

Recognizing also that health organizations around the world recommend eating pulses as part of a healthy diet to address obesity, as well as to prevent and help manage chronic diseases such as diabetes, coronary conditions and cancer,

Believing that such a celebration would create a unique opportunity to encourage connections throughout the food chain that would better utilize pulse-based proteins, further global production of pulses, better utilize crop rotations and address the challenges in the trade of pulses,

¹ Based on the definition of “pulses and derived products” of the Food and Agriculture Organization of the United Nations.



A/RES/68/231

International Year of Pulses, 2016

Affirming the need to heighten public awareness of the nutritional benefits of pulses and to further sustainable agriculture,

Reaffirming that, pursuant to paragraphs 13 and 14 of the annex to Economic and Social Council resolution 1980/67 of 25 July 1980, a year should not be proclaimed before the basic arrangements for its organization and financing have been made,

Welcoming resolution 6/2013 of 22 June 2013 of the Conference of the Food and Agriculture Organization of the United Nations,

1. *Decides* to declare 2016 the International Year of Pulses;
2. *Reaffirms* Economic and Social Council resolution 1980/67 on international years and anniversaries and General Assembly resolutions [53/199](#) of 15 December 1998 and [61/185](#) of 20 December 2006 on the proclamation of international years;
3. *Invites* the Food and Agriculture Organization of the United Nations, mindful of provisions contained in the annex to Economic and Social Council resolution 1980/67, to facilitate the implementation of the Year in collaboration with Governments, relevant organizations, non-governmental organizations and all other relevant stakeholders;
4. *Requests* the Secretary-General to submit to the General Assembly at its seventy-third session a focused and concise report, bearing in mind paragraphs 23 to 27 of the annex to Economic and Social Council resolution 1980/67, on activities resulting from the implementation of the present resolution, which elaborates on, inter alia, the evaluation of the Year;
5. *Invites* the Food and Agriculture Organization of the United Nations to keep the General Assembly informed of progress in this regard;
6. *Stresses* that the costs of all activities that may arise from the implementation of the present resolution above and beyond activities currently within the mandate of the lead agency should be met through voluntary contributions, including from the private sector;
7. *Invites* all relevant stakeholders to make voluntary contributions and to provide other forms of support to the Year.

*71st plenary meeting
20 December 2013*

United Nations

A/RES/65/5



General Assembly

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

Resolution adopted by the General Assembly

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

65/5. World Interfaith Harmony Week

The General Assembly,

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

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

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

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

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

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

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

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

34th plenary meeting
20 October 2010

Please recycle

10-51284





20 January 2011

Excellencies and Friends,

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

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


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

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

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

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

Yours sincerely,


BAN Ki-moon




World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

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

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

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



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

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

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



United Nations International days and weeks

JANUARY

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

FEBRUARY

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

MARCH

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

APRIL

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

MAY

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

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

JUNE

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

JULY

First Saturday International Day of Cooperatives
11 World Population Day

AUGUST

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

SEPTEMBER

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



OCTOBER

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

NOVEMBER

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

16 International Day for Tolerance

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

DECEMBER

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

United Nations Millennium Development Goals







List of United Nations Member States

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

List of Lama Gangchen's Publications

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

NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

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Volume I - LGPP 1996, English, Italian

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

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

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

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

LINKS II - "Verbania 2004" World Congress

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

LINKS III - "Verbania 2005" World Congress

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

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

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LINKS VIII - "Borobudur 2016" World Congress - An Education for the Third Millennium

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SEEDS FOR PEACE

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

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

SEEDS FOR PEACE II - HEALING ATLAS

Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer

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

SEEDS FOR PEACE III - HEALING ATLAS

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

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

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

Pilgrimages to the Stupa Mandala of Borobudur

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Hands on healing method according to Buddha Tara's lineage - LGPP 2012, English, Italian

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- RJ

Mig-Dje - Organização de Ajuda que Abre
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