



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

# LINKS IX

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

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

## "Borobudur 2017"

*"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 - World Healer





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## LINKS IX

Towards the Self-Sustainability of the Micro and Macrocosms

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Unesco, Unicef and related agencies

## “Borobudur 2017” Proceedings

**“Using the Borobudur mandala to transform darkness into light”**

An education for the third millennium

International Conference,  
Manohara Conference Hall, Borobudur, Java, Indonesia  
held from the 12<sup>th</sup> to the 22<sup>nd</sup> of February 2017

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

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

Conference Proceedings

"Borobudur 2017": an education for the third millennium

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

Compiled, elaborated and edited by Isthara D.-Adler

Cover Graphic Design and layout: Isthara D.-Adler

"Under the watchful eye of my expert teacher Renata Zincone - Professional Graphic Designer and Art Director extraordinaire"

Five Wisdom NgalSo Self-Healing Mandala: Leonardo Ceglie

Tibetan translations: Lotsawa Thubten Sherab Sherpa

Transcriptions: Michael Nicholson

Photographs: Isthara D.-Adler, Ashani our Borobudur Photographer; Marina Mozzato; Jamyang-La; Jeanne Chevalier; Ana Lucia Moreira; Rafaela Zincone Albieri; Rogier Hoenders; Francesco Prevosti; Tiziana Ciasullo; Fundação Lama Gangchen para a Cultura de Paz; Entorno de Paz; Stefano Bruzzi; Madlen Seidewitz; Sheila Levi Watkins; Mili Rinpoche; Ana Paula Wehba; Daniel Calmanovitz; Fabio Heizenreder; Bel Cesar; Angela Long; Matteo Algeri; Harry Lodge; Sunny Kuo

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[www.lgpt.net](http://www.lgpt.net) - [lgwpfoundation@gmail.com](mailto:lgwpfoundation@gmail.com)

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## Preamble

*“When we touch the Borobudur, it is not a normal stone, this is really blessed stone, we get the blessings from the stone. It is not that we are to touch to take any piece but we take to receive the blessings of the temple.”*

*“Everything is becoming more and more expensive, things are too costly, so we need to make our lives more affordable.... This is not only on an economical level, but it is also kind of our mind, how we think. So need to make life more affordable.”*

*“So not only the leaders, the leaders of the world that have leadership need to change their minds, but also our brothers, our sisters our friends - people who are doctors, who have important work need to change and be more positive in what they do, changing the way they think.”*

*“The most important thing as we go through the Mandala, as we go through this wisdom mandala as we go through this Buddha garden, is we request the blessings of all the buddhas, it is like receiving the nectar from one container to the other, without dropping any outside - the whole container. So similar to that, we request to receive all the love and wisdom from all the buddhas, so that basically as we go through the Mandala we are cultivating and developing our own qualities of love, of wisdom, of generosity, of humility and so on.”*

T.Y.S. Lama Gangchen - World Healer





## Prelude



*... From every curve of time sprouts a new beginning  
with tomorrow's insight.*



Prof. Pandit Lokesh Chandra, New Delhi

15th of August 2017

India Independence Day

*Lokesh Chandra*





## 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 Nyinyu tradition as transmitted by Lama Gangchen Tulku Rinpoche.

... **PEACE SPIRITUALITY**

Transforming violent religion into non-violent religion

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

... **PEACE MEDIA**

Transforming violent media into non-violent media

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

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

... **PEACE CULTURE**

Transforming a culture of violence into a non-violent culture

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

... **PEACE FAUNA**

Making peace with animals

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

... **PEACE ECONOMY**

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... **PEACE TIMES**

Transforming violent moments into non-violent moments

... **PEACE SCIENCES**

Making peace with science and religion

... **PEACE SPORTS**

Transforming violent sports into non-violent sports

... **INNER PEACE**

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002: International Year of Mountains and eco-tourism; 2003: International Year of Freshwater and Literacy Decade: Education for all; 2004: International Decade of the World's Indigenous People (1995-2004) and Literacy Decade: Education for all; 2005: UN Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals, dedicated to the 60<sup>th</sup> anniversary of the United Nations; 2006: International Year of Deserts and Desertification, Decade of Education for Sustainable Development, in support of the United Nations Millennium Development Goals; 2008: International Year of Planet Earth and International Year of the Potato; 2009: International Year of Human Rights Learning; 2010: International Year of Rapprochement of Cultures; 2011: International Year of Forests; 2012: International Year of Cooperatives; 2013: International Year of Water Cooperation; 2014: International Year of Family Farming; 2015 International Year of Light; 2016 International Year of Pulses; 2017 International Year of Sustainable Tourism for Development.

Participation in United Nations Conferences:

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

Projects include:

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



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

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

Peace with everything

Everything with peace - Please!



**LGWPF**

United Nations affiliated NGO in special consultation with ECOSOC

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

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

The image features a dramatic sunset sky with a bright sun partially obscured by dark, textured clouds. In the foreground, the silhouettes of several ancient stone statues from the Borobudur temple complex are visible against the glowing sky. The statues are dark and feature intricate carvings, including a prominent seated Buddha figure in the center and other figures to the left and right. The overall mood is serene and historical.

Welcome  
to  
Borobudur  
2017



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Lama Gangchen

## Keeping our NgalSo lineage alive

As we go to the mandala, if we speak openly, clearly, we see that we are using many, many different techniques - everything is inside of it. We use the technique of using walking meditation, breathing, there is visualisation, there is colour therapy, there is sound therapy, there is mantra recitation, there are all the qualities regarding the generation stage, the completion stage, shamatha, vipasana, mindfulness, all the essence of what was researched when doing three years retreat, when doing twelve years retreat, all the different qualities from sutra and tantra, everything is actually condensed within the practice as we are doing it. If you are able to follow well here I am giving you all the secrets, all the hidden meanings, all the secrets. Something that if you are giving big mandala offering and prostrations, you do not get; it is not being explained in this way. So we need to catch the right moment and catch the actual meaning as it is being given in a very friendly way, the actual essence of the path, the actual meaning of the path. At the same time, all of you are people that have learned a specific profession, have a specific knowledge - you are people with knowledge, so if we use this knowledge in a different direction, in the direction of enlightenment, this also can be very powerful. Because if we have no knowledge at all, then we just need to follow the path of blind faith - this is another way, but because there is knowledge, we just need to use our knowledge in the correct direction and this is also bringing a huge benefit. These days, marathons are popular, so we are doing our own enlightenment marathon. So for example, we have the main sounds of singing and music and so on and basically what we try to do is to respect and accept the different aspects of the culture of where we are and just use it in a way, adapted to the dharma, directing it to Enlightenment. Maybe the next days we can change the melody that we sing with the mantras when we go through the stupa?" (Pam Le Pema Karpo , etc.)

An important thing is that of one's own tradition, one's own dharma - we are the ones who need to keep it alive. Each one of us needs to keep it alive. Just as for having received many lineages from my gurus, many direct teachings, many lineages and visions, for like here in Borobudur, many different transmissions of lineages and I have been sharing them with you, so to keep our lineage alive, keep the tradition alive - in Tibetan there is a specific word called 'tempa'. Tempa refers to the specific teachings of Buddha but the spiritual path, the tradition, the lineage, there are general teachings which are important to realise, but then there is our own person dharma, our own personal tempa, tradition, lineage, which is inside each one of us. So the most important thing is that we need to keep our own lineage alive within our own practice. The way of doing that is for each one of us, every one practising what we learn. We need to do our own practice, that is the way in which we need to keep each one of us responsible for keeping our own lineage alive; no one else will do that for us. It is our own responsibility and as we do that through our practice, then it is something that actually we can make remain with us for a long time. We have our own lineage with NgalSo Lamrim, the NgalSo gradual path to enlightenment, the NgalSo generation stage the NgalSo completion stage, the NgalSo path of astrology, of medicine of trulkor yoga and so on.

Maybe one of these days we can do some trulkor yoga together here and so on, but the essence and main point is that our own lineage, we need to keep alive with our own self by the way, what we do. We need to follow our path, steadily in a stable and strong way, independently of anything else. If we are able to keep our own path, if we are able to keep our own lineage alive, repeat our own practice - which means keeping the teachings, keeping the practice within our daily practice, then this means that we are also holding well the lineage in a general way also. We become holders of the lineage the moment that we practice and we keep our own practice and our own lineage alive. As we go to the path it is important to keep our mindfulness and awareness as we follow the path correctly. If we do that, then we can do exactly every part of the practice and change and so on, by keeping our awareness and mindfulness.





... Our marathon of harmony and balance



interdependently positive for each other ...

*Lama Gangchen - World Healer*



# Lama Gangchen World Peace Foundation - LGWPF

United Nations affiliated Non Governmental Organisation in special consultation with the Economic and Social Council (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 Sustainable Tourism for Development

## International Conference "Borobudur 2017"

An Education for the Third Millennium:

**"Using the Borobudur Mandala to transform darkness into light"**

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.

**12 - 22 February 2017**

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



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*





## “BOROBUDUR 2017” PROCEEDINGS

### Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrocosms

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

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Special Interreligious Prayer Dedications and Blessings  
with Venerable Indonesian Buddhists

Prayers and Welcome Speeches

*Speakers*

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

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Alfredo Sfeir Younis (*Chile*)

Claudia Sobrevila (*USA/Chile*)

Jan de Ruiter (*The Netherlands*)

Rogier Hoenders (*The Netherlands*)

Elkana Waarsenburg (*The Netherlands*)

Angela Chirico (*Italy*)

Irene Murko (*Germany*)

Edzard Geertsema (*The Netherlands*)

Daniel Calmanovitz (*Brazil*)

Claudio Pineda (*Brazil*)

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

“Once in your lifetime  
you should visit Borobudur!”

Lama Gangchen







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## Introduction

### The Lineage ....

#### Lama Gangchen

As we are here in the Borobudur mandala, following the teachings of Buddha Shakyamuni, the Tathagata, the Buddha Vajradhara - we can name him in many different ways; there are many different names for Buddha. Buddha Shakyamuni was a person who lived around 2560 years ago, and who was able to overcome the sufferings that we have normally in this world; the most common type of suffering, but also overcoming the suffering of birth, the suffering of ageing and the suffering of sicknesses and of death. He was able to overcome all the different types of suffering. Before he was known as the Buddha, at the time that he was still known as prince Siddhartha and this prince Siddhartha had many questions, and he would ask different people. But one of the main persons who was helping him and helping him to find answers was this charioteer - who was one of the previous lives of Trijang Rinpoche, who is one of the life garlands of Kyabje Trijang Rinpoche, our root guru, so Tibetans call him Dunpa Sankyong, Chandhaka, and Chandhaka was the charioteer of Buddha Shakyamuni. At that time he was taking Buddha around on the chariot and he was the one showing him things and so on; he was the one who took the Buddha when He saw the sick person, when He saw the old person and the dying person and so on. Therefore, in a way, Chandhaka was the one showing to Prince Siddhartha the conditions for Him to have his own understanding and to develop his own questions. Later, Buddha went through his own process, left the Palace and subsequently reached enlightenment.

But if we track back to where it all started - like when we have a river and we see where the river's source is coming from; that is very important. Similar to that, when we have a practice we need to see where the actual source is coming from, a tradition and so on. So even if we look from that perspective to Buddha, what is the source where it is coming from, one of the sources is his own charioteer who was the previous incarnation of Kyabje Trijang Dorjechang - he was the one helping Prince Siddhartha to find different answers to his questions. So as we are here, we are directly connected to the same lineage, so indeed we are directly connected since the time of Buddha in this way, so this is something very important and at the same time special. When we talk about the blessings, to have this direct connection is something that is of great value and importance also.

I want to say many, many things and you all want to listen to many things but also we need to adapt to our time because there are so many programs that have to be put together in a very few days and I was thinking myself as to why do we have so many problems? I was asking questions to myself in this respect as to why do we have so many problems? Basically it is because, when we first started coming to Borobudur we used to come for one month here. Then from one month it became two weeks and from two weeks it became ten days, but the programs always remain the same. So basically what happens is that what before we used to do in one month, we had a lot of time. Then it became two weeks and then it became ten days. So it looks like a lot of things to do and also in daily life, we are used to having programs that are very precise and if the program is not precise then it is not valid to what we are doing or something like this. So here we just follow what we need to do as things just go along and this is also possible because we are all in harmony and following the same direction together. Otherwise its 'Ah what is the program? This is like this... this is like that...what is here...there?' We can ask many questions ourselves. But this is possible because there is a special type of connection and harmony between us, and that is why can also do in this

way. We have many things still to do, which is very good, very special also during these days, so I do not want to speak for too long, because we are in the beginning of these days and also need to start early and so on.

Many of you may remember there was for many years, together with us, Mr Kok together with Mr Koo and Mr Koo was always singing; many of you should remember them very well; those who met them will surely remember, those who never met cannot remember, but those who met them can never forget, this is for sure.

Many years ago, Mr Kok was organising a huge Medicine Buddha Ceremony in Kuala Lumpur, Malaysia - there was a big hall called the Chinese Assembly Hall, and during a whole week there was the Medicine Buddha ceremony. During this week's time, thousands of people were coming and everyday there was an empowerment, teachings, giving medicine free to people, doctors were coming from the hospital to help for people to give blood donations; there was also a free food hand-out; it was a very special event - at that time Mr Kok was sponsoring all this and every year for a whole week long and it was all being held in a big hall and behind it was wonderful scenery, very beautiful and mandalas and many special things. That time, there was also together Mr Koo and then there was also one monk from Austria.

Anyhow, during that time and for many years, it was done like this and it is not something that ended there because it actually brought many, many other benefits. Basically what happened is that even when I was still in India, in Gandrub time, I saw in the papers some articles about the renewing of Borobudur - so since that time I had the wish to come here, but there were no means to do so. So when Rinpoche was in Malaysia, Mr Kok invited me to come to Borobudur, and thus it was through Mr Kok that I came the first time here to Borobudur. This was how this connection first started, so at the time Claudio Cipullo -Ladkhen was also there together with my secretary Mariette. So the medicine Buddha ceremony did not stop there, but actually it brought many, many other benefits to different people throughout the whole world.

When we first came here into the Borobudur mandala, it was not easy to understand the meaning. Also at that time (the first time I came to Borobudur), there was no Manohara hotel and we had to stay in Yogyakarta, so every day we would come from Yogyakarta and go to the stupa and so on. In the beginning it was not really clear the meaning of anything, just going around and seeing this very special mandala and with many Buddhas, but we were not really able to give the right name to things or understand clearly. This is something that can happen quite often, we have something very special, but if we are not truly able to understand, we are not really able to connect to it; it just remains like something generally positive, but we are not able to use it in the correct way. As time passed, we made our research about Borobudur every year. If we are just following with some blind sort of faith, then it is okay if we do not understand much, we just have faith and go and do, you know? That is okay.

But, in our modern society, you all have very great knowledge, so there is a need to understand things and so, based on that, we understand much better the meaning of the whole mandala. We start by understanding colours and the signs and the meaning of the five Dhyani Buddhas at each level and what is the meaning of the different 32, 24, 16 stupas around - so a better understanding. Sure we do not yet have a clear understanding of everything concerning Borobudur, because it is like an ocean, vast, profound and deep. So there are so many things to understand, it is not something we can do in one lifetime as it takes a long time to understand, bit by bit, but we have already learned a lot of it. This is not something that remained here; it has spread throughout the entire world. We are connecting it all through the medicine Buddha ceremony, because of that we came here to Borobudur, and by coming and connecting thus came the birth of the practices of Self-Healing. Then by bringing the actual meaning of Borobudur through the practice of Self-Healing and understanding the five Dhyani Buddhas - the defilements they are connected to and so on - we



connect to all of this and this has spread throughout all the world - people everywhere making this practice and everybody having their own little booklet or having the video and making their own meditation in their own minds in different places in the world. So, basically, it all started in Malaysia with the medicine Buddha ceremony and this medicine Buddha energy spread in so many ways, going everywhere forever in this way. Also with all the people who have come here to Borobudur, so much merit has been accumulated - the merit that makes the direct cause for liberation from samsara. There are different kinds of merit; different types of positive energy we can generate and one of them are the merits that are the direct cause for liberation from samsara - not so obvious to gain actually. So, we have accumulated a lot of that type of merit, many, many people coming here also. So it is something that has developed on a very, very large scale. All of this is directly connected to the first medicine Buddha ceremony given in Malaysia, so we are very grateful to Mr Kok who was in the beginning making it possible for us to be here today.

We have explored the meaning of the Borobudur mandala and explored the meaning of the different panels that are represented in the Stupa. We have already published a book with the Lalitavistara Sutra a work that Lama Caroline did in an excellent way and where we have a picture of all of the panels, showing the life of Buddha with the part of the Sutra being represented there and a description of each panel in Tibetan, English and Italian. Also now Lama Caroline, together with Eleanor, are working very much with the text of the Gandavyūha. The Gandavyūha is the other sutra that is represented on the next floor or stage on the Borobudur stupa. So also the text is being worked on, because the original sutra is quite complex, so making it more understandable together with each one of the passages of the panels - this is also being done and will soon be available. This is also a way of bringing the knowledge of Borobudur and really making it available to everyone. It is important that not only we know that this knowledge is available, like the meaning of Borobudur but also it is important that we connect with and generate within our own minds the meaning of it. Also, understanding that if we look, for example, in the Tibetan buddhist tradition, we have many deities such as Guhyasamaja, and then we have Avalokitesvara, with many faces and arms and so on, but if we look to Borobudur, which is like the root of all the tantras, all the deities are with one face and two arms also. It is important to understand this.

There are many things to do in our programme because it is very important for us to have continuity in what we do, for instance, every year we do Rabne Chenmo; we give continuity to what we have been doing here.

Rabne Chenmo is the great practice or ceremony to stabilise the blessings - we receive the blessings and renew the energy of the holy place; like a special type of offering for the holy place. There are many substances and each one has a special meaning and basically what is done is that all the buddhas on the stupa and all the holy beings from every place are invited here; there is a mirror and then absorbed into the Deity in front of Buddha here, then they are made many offerings, every substance has a different content and every vase has water with five different substances inside. Nowadays we have many beauty products, like creams and all, like you find at the airport. At the time of Buddha there were many also, so each one of these was a different sort of product for beauty and for health and so on, but there were no chemicals, they were all totally natural. Basically we offer these to all the Buddhas and having done that, renew the energy and then they reabsorb back again. Then the water from this is dedicated to eliminate the suffering of all sentient beings; then the holy beings, once they have renewed their energy, they then go back and reabsorb into the stupa. So it is a very special practice of offering to the Buddhas and holy beings; revitalising the energy of the holy place and receiving blessings too - it is the most extensive practice in this manner and we have done it every year here at Borobudur. We will start this tomorrow and it will take three days. When the monks come back from the stupa have breakfast here and go on till the end of the day with the practice, everybody is welcome to come at any moment and during the period of this puja, Rabne Chenmo you are invited to come and take part, or if you would like to sleep and rest or whatever is fine also.

So this will be basically making it short for the next three days.

Then the day after tomorrow and the day after that, there will be a fire puja - a fire puja of increment to increase the qualities, then we have to pacify the negativities also after that."

Then, one day also we will have a long-life puja.

Many of us like to offer this long-life ceremony to our guru, requesting his long life and so on, but it is more than that, actually it is dedicated specially as a practice for the long-life of the elements. If the elements do not remain pure and do not have a long life as being pure elements, then the life of no one can be sustained well in this world; so we dedicate especially for the elements - so its a day when we have especially this long-life puja, which is mainly dedicated for the long life of our planet and of the elements of this planet.

## Understanding ....

### Lama Michel

I was just thinking now about the fact that, as Rinpoche was saying before, we like very much to understand things and somehow we have what I believe is incorrect understanding, that we can understand everything. So I have this idea that what we do not understand cannot be right. Something like that! But the fact is that when we start understanding more - and there is this famous saying "The more I know, the more that I know that I don't know!" and the fact is that the more we try to understand things, the more we can see how many things there are, that we are not truly able to understand. The fact that we cannot understand does not mean that they do not function; it does not mean that we cannot relate to them and does not mean that there is not interaction with them. Even the very simple fact that I am talking into a microphone, who really understands how it works? I do not. I do not know if there is anyone here who truly understands it, and if we had no microphones, could anyone make one from scratch? I do not think it is so simple in this way, but we use it and we do not question it, even if we do not understand it. There are many, many things in our life; the whole way in which our bodies are functioning; the relationship between our body and the environment; the relationship between the body and the mind; what we eat; the places where we are; the people we are with; everything that we do; we live in this very complex interdependence that directly influences and determines our own inner state of being.

What happens is that one of the best judges that we have, lets say, basis of understanding to really judge about things; it is our own feeling. This is one of the best ones that we have; it is like if you take a very small child and when a child is really very small, from my understanding, the child knows what is good or bad to eat, according to the needs of the body. So if you would put, for a very small child, all different types of food in front of it, different colours of vegetables, fruits etc., the child will make a big mess of it all and eat what he/she really needs. Also if we think, why do we have the ability to sense taste? It is not to give pleasure; it is to understand the different qualities of every food, so that we can actually choose what is better for us. But somehow, after some time, we use it in the wrong way and it all becomes just something to bring pleasure and that is all. The other day I was in a restaurant and I was looking and thinking how crazy we are. It really looked very, very out of mind. We have people who feel so special, because they can make things look so nice and so on and then you look in the menu and what is there? Just things based on the taste. We are completely disconnected from the fact that actually we need food to nourish ourselves; completely disconnected, mostly. In the same way, what I want to say is that through our body, through our



mind is the best way in which we can know when we feel good with something, that means it is good for us. Even if we do not understand it, actually the experience is much more powerful than the understanding. We have this strong idea that we need to understand but when we understand something, yes, it is good but it goes only to a certain level, because after some time we can understand the opposite also. Like there is a saying in Tibetan: If a wise, well-learned person makes a statement, whatever he says becomes true; we can prove anything and turn things around and convince people and change ideas - but our experience, no. When we have a truthful experience about something, this touches ourselves at a deeper level and this makes a big difference.

So what I want to say only as we come here, the point of coming here to Borobudur is not to understand many things, rather it is to be touched deeply, so that we open ourselves to receive the blessings to change our minds at a deeper level. That is the true reason why we are here. Otherwise if it is just understanding, we make a long seminar somewhere, we have to study for hours and get study material about it, okay we can do it web-wise, many different ways. But that is not the point; the point is that we are here basically to have a deeper level of experience, to receive blessings and what it means to receive a blessing. For me, to receive a blessing, it took quite some time to be able to give an explanation about what a blessing means. The explanation I have found is that a blessing is a positive condition that helps our mind to change, that helps us to take away blockages that we have, that helps us to experience deeper states of consciousness, of bliss, of faith, to really make changes inside of us. And this is what we come here for, to receive the blessings from the guru, to receive the blessings from the holy beings, from the sacred place; and the reason for that is because we want to change our way of thinking, we want to change our way of behaviour to develop more peace, more patience, more joy and satisfaction, more generosity, love and compassion; to have less anger, less jealousy, less envy, less arrogance, less selfishness, less ignorance and so on. That is basically why we are all here, from my point of view. So it is not a matter of understanding - sure we can understand.

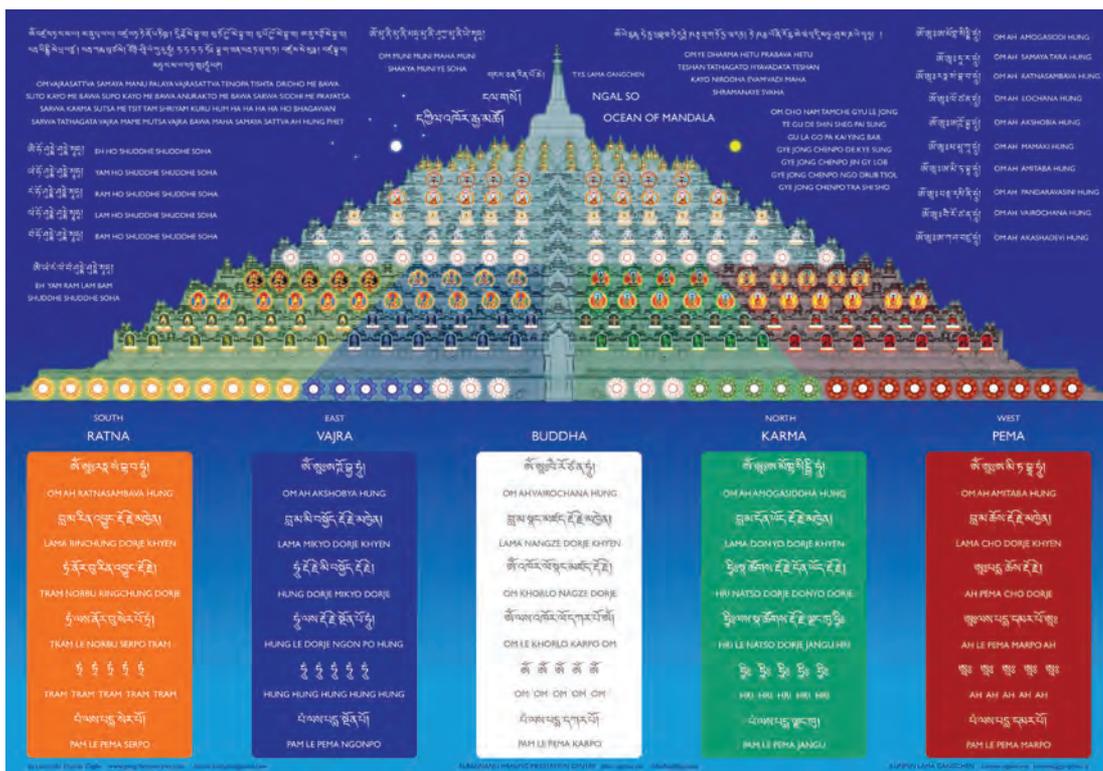
If you really want to have a good, deep understanding of Borobudur, first you need to study the whole buddhist philosophy, then need to study the whole path of tantra - for example can start by going through the commentaries of Guhyasamaja and the others. Then you get somewhere to understand Borobudur. Because it is so deep and vast, as Rinpoche was saying before, so we need to go to different levels and in these days, sure we will be explaining - okay, each side, which Dhyani Buddha, what the meaning of every Dhyani Buddha is - there are different levels that we can go through. However, more important than actually understanding, is feeling. Even as we go to the Stupa, some people for sure will not understand exactly what they are doing and so on, but as we just allow ourselves to connect, just allow ourselves to relax and tune in somehow. Then, as we will see from that, we will start having our own experiences. We do not need to go around talking about it; we just need to feel it. Then we will see that Borobudur has an effect upon us, as many people used to say: there is life before going to Borobudur and life after going to Borobudur. It really has this power of transformation and is the reason why we feel addicted to come here basically, I believe. It is like, always coming back - it is not because every time we come back we learn something new, it is rather because every time we come back we are able to touch ourselves deeper and have deeper experiences of deeper levels of love, of peace, of stability and really to receive more deeply the blessings. That is why we come here.

So this is all I wanted to share and just to say that we can understand, we will understand, we will have time for this, but the most important thing is just to relax and to connect. If we try too much 'I need to connect!' Then it does not work; if we try to connect with the head, it is not working; just need to feel, relax, faith, open yourself and just flow. Then you can start to get something different. As Rinpoche was saying very kindly this morning, 'You do not need to come to the stupa every morning, if you feel uncomfortable or too tired, do not come, but make use of the time in the best way as you can'. So as Rinpoche has said many times that we need to make our holidays become holy days. So it is about using the time here in the best way possible because we may take for

granted what we have right now, but it is extremely rare and precious. So we just need to use it in the best way and again, it is not a matter of understanding; it is a matter of feeling and having deeper experiences that most probably we will only understand later. This is not a moment of understanding the experience itself; it is a moment of experiencing it. That's all, thank you."

### Lama Caroline

On Borobudur we have many images around the sides. We already know one level - the Lalitavistara as we have already published the book, so we will know that quite well by now. The story of the tenth ground bodhisattva, who descended to earth and then was born, went to school, got married, then renounced his kingdom and went into the forest and gradually became Buddha Shakyamuni. He achieved enlightenment and then he went to Benares, to Varanasi and he gave his first sermon at the Deer Park. This we know quite well hopefully, very interesting, beautiful - the Lalitavistara, the Divine Play Sutra.



Here we have a very beautiful picture of Borobudur. Actually Lama Gangchen Rinpoche has been making this design for over 20 years. First he started with one piece of paper, drawing many, many times with a biro and finally it has become a beautiful picture with the help of Duccio and his computer technology. So this is like Rinpoche's vision of the Borobudur, showing all the different levels related to the Self-Healing practice. Around the side we can see the different colours of Self-Healing that we know. Inside in the centre there is superimposed the Kalachakra mandala - like the black, the red the yellow and the white in the centre.



As we go round Borobudur, it is quite easy - on the east side there are 108 Akshobhya Buddhas, like Self-Healing and on the south side there are 108 Ratnasambhava Buddhas, like Self-Healing. So the Kalachakra is not like that because you are not going to see 772 different Kalachakra deities all over Borobudur. It is more like in the sacred geometry you can see it, because Rinpoche calls Borobudur like an ocean of mandalas. Somehow everything is possible there: all the Theravada, all the Mahayana, all the Vajrayana practices. So through the sacred geometry there are many indications about the cycles of time, about astrology, about astronomy - its all related to the geometry, so we can look at that, its very interesting. However, do not expect to see Kalachakra and 52 deities like in the Tibetan sadhana; you are not going to see that. Tibetan sadhanas, they come from the North Indian tradition, where its showing everything very clearly. In the Southern Indian tradition, its more like yoga tantra style, like not showing everything - e.g. On top of Borobudur they put Vajrasattva as the highest form of enlightenment in the lattice stupas. Its more like not showing everything. There are these two different traditions, but the tradition that was followed in Tibet was from the Northern Indian - Vikramshila monastery and Nalanda where they show everything very clearly, all the yidams, all the heads and arms and things like this. They also had all this here in Indonesia in the 8th and 9th centuries definitely, but they do not show it all; its secret. So just some indications through symbolism and numerology we can understand these things.

“So these days, if you have the time, I have time for this - we have many things to do. We can do a little bit or a lot of Gandavyūha as you like because its a journey going around 52 gurus, a big journey, going around the whole of the Indian sub-continent, up and down, meeting this one, meeting that one and each one is giving some teaching. Then also we can talk about the Kalachakra things as well; we prepared this mandala for this purpose - Rinpoche asked, you know. We printed this in Albagnano, so this year we can talk more about that, if you have time we can do that. Thank you.

## Lama Michel

We also have our friends, Paola Muti, Rogier and Elkana, here working on making a scientific research about the benefits of Self-Healing and this is something very wonderful and it is moving on, so we need to dedicate that it will be successful. Now there are some procedures of the whole bureaucracy to do this kind of research. For instance, people are asking ‘What is the budget that you have’ and so on. It is a quite simple thing, but still it is going through the whole bureaucratic process of approval for scientific research, so we dedicate that it will be successful. But in the meantime we all need to do research of Self-Healing on our own selves. As we do the practice on ourselves, that is the main research that we need to do. We need to do research - is it beneficial, is it not beneficial, what do I feel, what results do I have, what do I not have, how is it working on myself? This is the most important research that we need constantly to do.

Lastly, when we go to sleep, we already go to sleep with the intention ‘Tomorrow I need to wake up early around 4.30am, so that I can go 5 o’clock to the Stupa’ we already go to sleep with the intention of waking up like that and by doing that we transform our sleep time into virtuous moments. We already go to sleep with a positive mind with the intention to rest well, to gain the strength for the next day to do the practice and to go to the Stupa, so we also make our night time as we sleep, positive and virtuous as well. As I go on today with the program, it is a very strong way of accumulating merit, we call in Tibetan ‘sonam’, in Sanskrit it is ‘punya’ - sorry there is not real translation.

Some years ago (2013), Professor Lokesh Chandra was here and he was explaining to us the lack of an English word for this. But anyhow it is like creating positive causes for positive results in

the future and, Rinpoche was saying that when we accumulate material things, after some time they lose value; we make money sometimes and the value of money is lost and so on because it is not something certain that we can actually have benefit from. We can accumulate a lot, but not necessarily be able to benefit from it. When we talk about our inner accumulation of so-called merits, so called positive energy - punya or sonam in Tibetan, it is positive causes. This is something that we will never lose and it is the basis that will give us the possibility to experience the wellbeing of body and mind. As it was said in the sutra of the Lalitavistara, sonam, which means punya, merit - it eliminates all sufferings and it brings all the states of joy. Those who have a lot of merit, all their wishes will be fulfilled. So it is something that is very strong, this importance to accumulate merit, to accumulate positive energy; it is something that is very, very important. So one of the main objectives as we come here these days is also to do this accumulation that we will bring with us, wherever we go in this or in our next lives.

### Lama Gangchen

Also, some people have fear about what is happening internationally, in different countries where we have wars going on, conflicts on different levels. So we also need to dedicate our prayers so that those in power, their minds be changed - may they develop compassion, may they develop wisdom. If we just develop aversion against aversion, violence against violence, it simply is not going to work in this way. So we need to dedicate our merits and our prayers so that may those who are in a position of power, may they truly develop real love, compassion and wisdom."

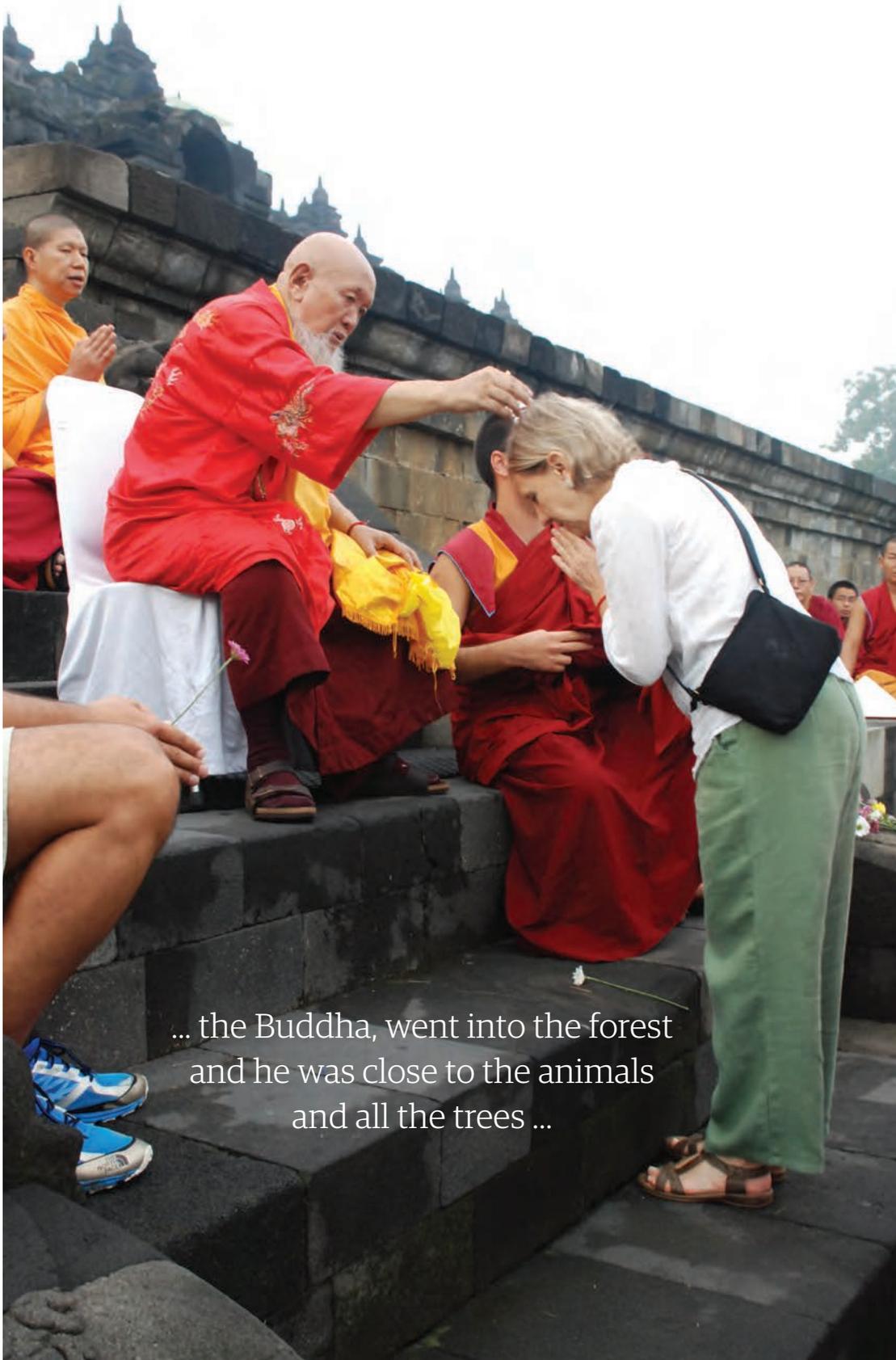
By the power of the truth,  
By all the human beings attention;  
Not agitation.  
By all the holy beings blessings  
Love and compassion,  
Harmony and joy,  
New bliss and emptiness,  
Physical and mentally healthy,  
Inner and outer environmental peace,  
Inner peace and world peace.  
Inner peace is the most solid foundation for world peace;  
By inner scientist Shakyamuni Buddha's blessings.

By the power of the truth,  
Borobudur education  
Now and forever,  
By inner scientist Shakyamuni Buddha's blessing.









... the Buddha, went into the forest  
and he was close to the animals  
and all the trees ...



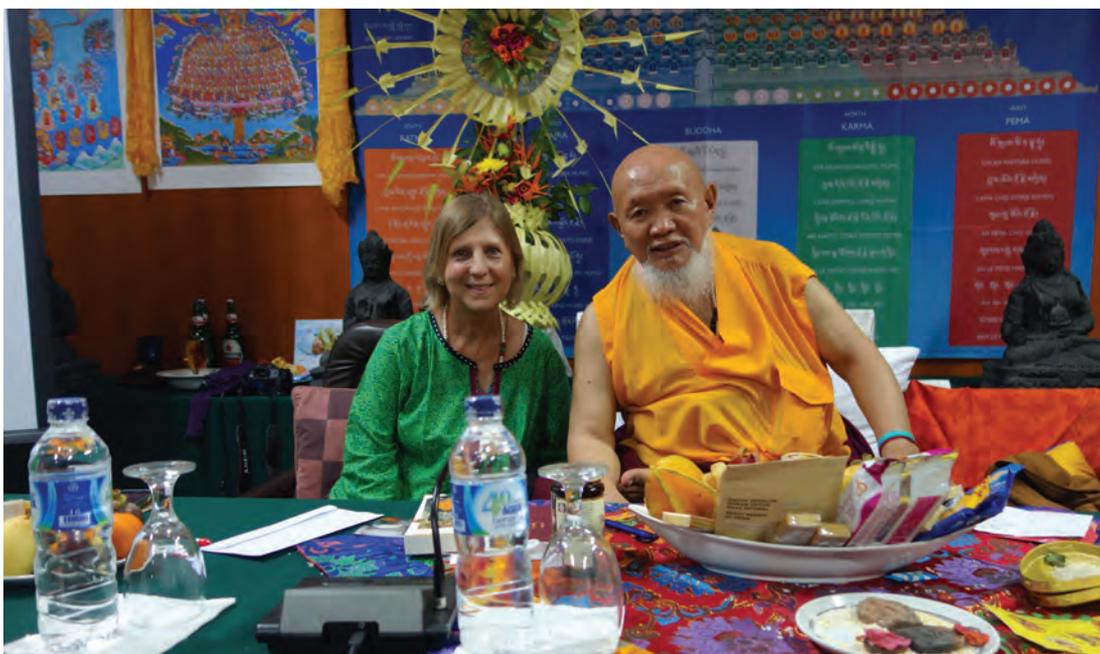
Claudia Sobrevila, USA/Chile

## A Time to Reclaim the Deeper Meaning of Animals and Nature in Our Path to Enlightenment

Thank you for the introduction and thank you so much Lama Gangchen, my Guru, thank you and you know, I have been asking myself many times - why I met Lama Gangchen in the Amazon, in the middle of the rainforest? I always ask that question; that was in 1996 and you know the Amazon is really representing the forest and yesterday, talking to Lama Caroline and looking at the panels of Borobudur, I started feeling that the Buddha, went into the forest and he was close to the animals and all the trees - that was part of the support system he had to help him reach enlightenment. I only had that feeling and realisation a few days ago, because I had never understood why I wanted to save the trees and the species. Borobudur gave me a little bit more understanding and I am very thankful for having the chance and opportunity to travel here with Lama Gangchen, who unlocks so many wisdoms in all of us. I gave a version like this in Hanoi, Vietnam at an international conference, attended by 300 delegates from different countries, a very similar presentation and I was not nervous; and now I am nervous! I am even shaking!

I think that what I am really thankful for, here with Lama Gangchen, is that I do my profession, I like to be very professional and responsible about everything I do, but whenever I come close to you, something happens to me - it is not in my brain, more my heart - and it is heart because you know I am so emotional too, so I will go through this. So basically, what happened is that, I am going to give you some facts about what is going on with all the different species, but you might know already because you see it in the news, it is always in the news, but the African elephants are going through a really big slaughter and at least 25,000 are being killed each year.

If you look at the facts, it is early in the century, there were an estimated 10 million African elephants in Africa and already, in 1979 the population had gone down tremendously. If you look at 2016, which is the last count, done by a philanthropic organisation - Welcome Foundation, there were 352,000 counted in Africa and that is really terrible; it is just not acceptable. The same thing is happening with the rhinoceros - at the start of the 20th century there were 500,000, now if you look, the white rhinoceros that are in Africa there are 20,000 and if you go down through this slide, you can see so much - the elephants, there are only 100 left. The Javanese elephants are now 58 in the wild. I mean, it is completely gone, pretty much extinct, so the red collar shows its really facing extinction. When we go to the big cats, which is a very important group because they are at the top of the ecological chain, we look at the decline, so the tiger - they estimate that there were a 100,000 about 100 years ago and now there are only 3,900 left. The lions, there were estimated 200,000 in Africa 100 years ago, now there are 20,000 so almost 90% reduction. The snow leopard in the Himalayas, a very special species, they do not have previous estimates and they do not know how many there are because it is very hard to count them, but estimates between 4500 - 10,000. Then, there are 100,000 cheetahs in the 19th century and now there are only 7,100. So this is just to give you ideas of the problem. Its the same with the gorillas, there is the western gorilla - 45% decline in only 20 years and with the eastern gorillas, 70% decline. So the real result of this is that the global wildlife population have an average decline of 58% - they have already gone more than half since 1970. So it is all happening since 1970, only 40 years. We have seen it, in our lives. And what is causing this is really illegal wildlife trading and also habitat destruction and this is showing that the crime due to this is valued at \$7 - \$10 billion per year and there are high profits because there is no punishment for this trade. However most of these species are now endangered so they cannot be traded, its illegal to trade them internationally - there is still some domestic market and I will talk a little more about that later.



The illegal trade is affecting development in poor countries because, for example in countries like Tanzania that gets a lot of tourism - and I know that Fernando went to Tanzania to photograph the elephants, thank you for that Fernando. In Tanzania, tourism is valued at 40% of GDP and if the elephants are gone, its going to affect tourism and the tourism is essential revenue for many poor countries. The governments are not getting any revenue from all this illegal trading and also the wildlife crime brings a lot of corruption and insecurity. Recently, in the news, traffickers have been linked to terrorist groups, so its something that attacks different parts of society. So, because there is so much going on with the loss of species, there have been many conferences and yet Prince Charles in the UK was the first one to call the London conference in 2014 and I was able to attend that - there were 46 countries represented and 5 presidents of countries signing a declaration that they will try to stop this. Then there was a follow up meeting in Botswana in 2015 and then in Vietnam in November, same year. In the meanwhile, the global environment fund decided to provide some separate funding and they asked the World Bank to leave it and my manager asked me to become the leader of this new program, which is a partnership with different NGOs and also with UNEP (United Nations Environment Program) and also UNDP (United Nations Development Program) and it includes also 19 countries. So the program I am managing now is basically trying to address the problems of poaching and habitat loss and we are also addressing trafficking and also the demand for products - because, what is important to know is that the demand is what is driving more of the poaching. So there are 19 countries that have signed up for this program and there some in Asia and some in Africa and the funding is about \$131,000,000 that will be provided to these countries for protecting the anti-poaching or reducing the demand. This is the program, how it looks now - 14 projects will be supporting the protection of elephants, 5 projects for the pangolin which is also endangered, 7 will support rhino and 4 the protection of gorillas and 11 to support the big cats. The project, as I said, is going to help reduce the poaching and improving the community benefits, reducing the trafficking and also reducing the demand. They gave a grant to the bank, which is the one I manage now, about \$4 million and which is about building capacity, coordination and improving knowledge. There are 19 projects and they all support protected areas, they support enforcement on the ground, community engagement and others try to have intelligence systems set up and strengthen the judges and all the laws - at the moment it is not a crime to kill wildlife. And some projects will be reducing the demand by encouraging awareness campaigning especially in Asia, where the demand is greatest. So the projects are being prepared now, but 2 have been approved, one is the Gabon one



and the other is the Global Grant that I manage. In Gabon for example the project has been approved, but the problem with Gabon is that all the elephants were being killed in the north-east and all these elephants are moving south and in the pink area (on the slide) is where the project will intervene. There is now, huge conflict between elephants and humans because the elephant is so sensitive to all this killing that they move south to other parts of the country and this is causing damage to these communities and their crops and so on. So this project in Gabon was designed specifically to help reduce the human wildlife conflicts. Then in the Global Grant that I manage we do three major things: we do coordination among all these partners we bring them together and we provide them knowledge and we help them to come to conferences and bring experts and ask them to share their experiences with everyone. Then, we are supposed to monitor their results on the ground.

Last year we did a lot of work, we had a webinar every month, where we connected everyone remotely on different subjects and then we exchanged ideas, but also we bring in a lot of experts because it is very difficult to solve this problem. Next we had three more conferences last year - one was in Gland in Switzerland and we actually discussed the topic of how to monitor the projects, so it was very technical. In Nairobi we had another conference where we actually discussed the topic of how to engage communities in wildlife conservation and more recently, in Hanoi we had another conference that was attended by 66 participants where we actually had a lot of experts from Interpol and other enforcement agencies, to explain how to do all this work. So we have already produced several research papers because we want to bring the knowledge to all these people, we have the brochures set up and for each country we have a profile that shows what they are planning to do, we have a lot of exchanges between the countries because some of them have successes in some aspects and others in others, so we have a lot of exchange. This is the plan for this coming year, which is basically that we will have a conference in Gabon in April and then we will have regional workshops in Asia and we have the annual

Global Wildlife Program - and this time I am so happy because actually yesterday, I heard that the government of India has agreed to do that in Lhadak, so I am very happy. Anyway, I am doing a very short presentation as usual and I thank Lama again for the opportunity to talk, thank you.

#### LAMA GANGCHEN

Thank you very much Claudia, because you know these organisations at the human level, government level, some are working better than others you know, some only corruption way, some working very hard, this is how it works, so we need to play these kinds of politics way to be successful, to save animals.

Nowadays, there is no need to fear animals, we have fear of human beings, fear of each other, so we have to be settled then, and we have to be changed, this fear of human beings you know, more than fearing tigers, and more than other kind of ancient way of you know. We pray for your continued success and thank you very for speaking about the programme to save animals.



## HOMAGE TO LAMA GANGCHEN TULKU RINPOCHE

In the immensity of space and time, in the vortex of infinite human reality, in the unbounded consciousness of the Buddha, and in the unstoppable sound of the cosmic clock, a pure Self manifested as a human being within this material realm.

His mission was to share those subtle forms of wisdom, necessary to enable us human beings, and all forms of life, to attain the next level of our spiritual reality.

He is Lama Gangchen Tulku Rinpoche.

My beloved spiritual teacher.

The power of the Buddha, ingrained in the "Light of all Lights", defined the nature and scope of a critical path, within this lifetime (i.e., the era of self-realization), so that Lama and I would meet again (yet another time) in this Planet.

And, we met.

We met in a special place, in a unique collective space, and in a very elaborate international event: the opening of the United Nations General Assembly.

I was engaged in addressing humanity's problems and challenges.

Without knowing you, I recognized your blessed presence among thousands of people.

Without knowing you, I asked for your blessings to deliver a statement on the spiritual dimensions of globalization.

Without knowing you, my heart and soul realized the virtue and the enlightened manifestation of that moment together.

Your eyes, touch, and smile embodied a clear message: "we finally met".

That encounter changed my entire life.

During the same day, you did not waste any time in telling me that I had to be a 200% environmental economist.

The 100%, as I had learned in my doctorate degree and, the other 100%, based on the creation and development of the connection between my inner presence and all the dimensions of natural law. You said I had to attain such a level of consciousness, so that my mere presence would immediately change the natural and human environment.

This was the path towards a pure and powerful Tantra (of the mind, body and soul), defining the fundamental interplay between a human being and nature.

You inspired me to write a short book entitled "The 200% Society", where the spiritual seeds of each and every profession were explained, if one was to achieve the 200% self-realization.

For the architect is space, for the engineer is time, for the lawyers is justice, for the politicians is service, for agronomists is natural law, for economists is trust...This encounter not only changed me

as a person, but it also changed my profession and the ways I saw my own spiritual path.

You said "I will teach you how to attain that level of self-realization".

And, you did.

You possess infinite wisdom and flawless compassion.

You seat at the throne of pure knowledge.

You emanate the delicate substance that heals every person and every corner of the world.

You teach the powerful foundation of Mahayana Tantra.

You embody the roots of the solutions to humanity's daily challenges.

You gave me the privilege

to travel with you,

to meditate with you,

to chant with you,

to heal with you,

to discover with you,

to empower with you,

to transcend with you,

to share with you ...

Many countries, many lives, many situations ... and only one touch: The Master's Touch.

It is your unique touch the one that constantly changes the course of humanity.

It is your powerful touch that heals, heals and heals.

You named me "The World Healer", Dzambling Cho Tab Khen.

A major honour and important responsibility.

You have taught me so much.

You have given me so much love.

You have supported me in so many ways.

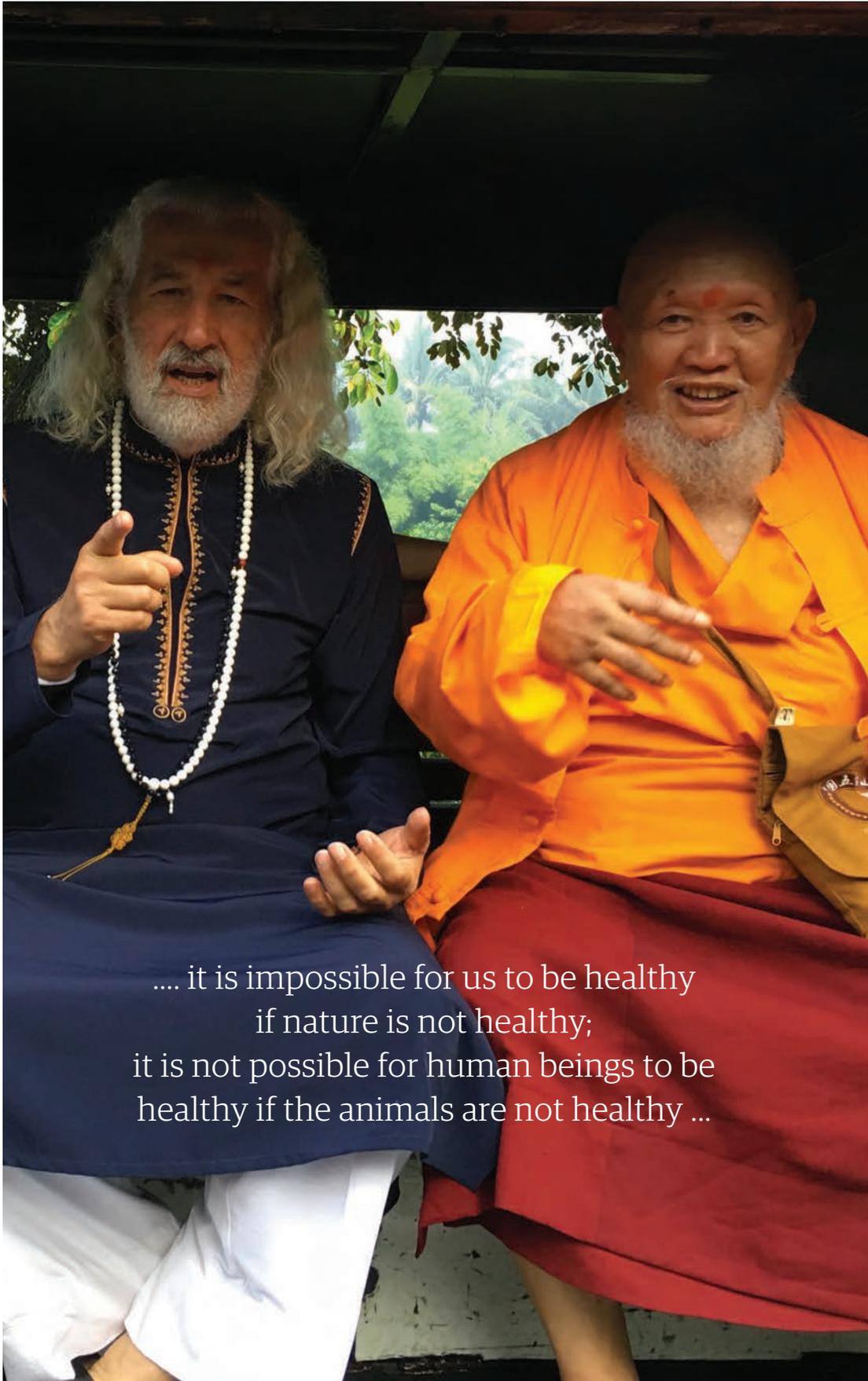
Dearest and beloved Lama Gangchen, I have no words that can express my gratitude to you in this  
lifetime.

I want for you a healthy and very long life.

I wish you a powerful beam of infinite light of wisdom and joy.

Dzambling Cho Tab Khen

Alfredo



... it is impossible for us to be healthy  
if nature is not healthy;  
it is not possible for human beings to be  
healthy if the animals are not healthy ...



Alfredo Sfeir Younis, Chile

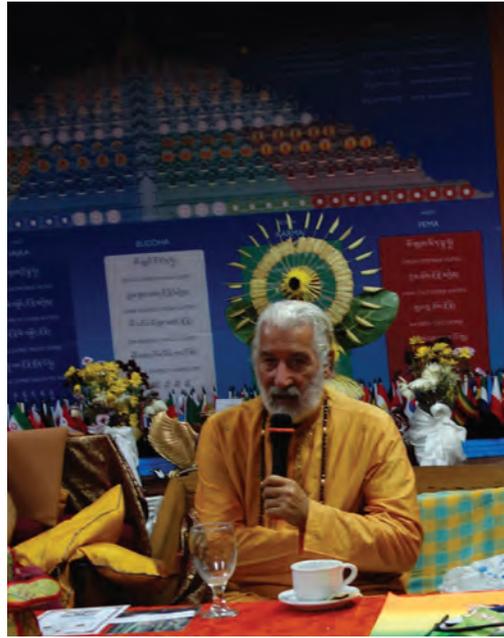
## The 200% Society!

It is really an honour to be here with Lama Gangchen and with all of you. I have not been in this conference since 2007 and I am very happy to be back Lama, thank you for you and the sangha to allow me to speak.

After having a meditative experience of pure knowledge, I decided that I would begin most of my conference saying something that portrays where I am at this point in time. At most of my conferences I begin by saying 'I am nothing; I know nothing'. I think this is very important to understand, because we need to put into perspective what is happening today in the world. Before I put that into perspective, I want to share with many of you who do not know me or do not know my relationship with Lama, that this time is more than 21 years that I met Lama.

I was nominated the World Bank representative at the United Nations and it was my first exchange at the UN and it was about globalisation. Now, everyone knows about globalisation, so it is not a new topic, but at the time it was very new. On either side of that I will talk about globalisation and spirituality, but nobody at the table knew that I was going to say that. So when I went into the podium, where more than 3000 people were there I found this monk, sitting at the back of the room and I said that I could not speak without asking permission. So everyone was watching the World Bank guy, so I went down, I walked all the way and go there and Lama was with some monks there - I had never met him before and Lama was very surprised that I was walking towards him you know. So I go to Lama and Lama said 'Okay, hello, hello'. I said, 'Lama I come here to ask permission to speak'. And Lama looked at me and said 'Since when has the World Bank asked for permission to a lama to speak?' So I said 'Lama, what happens is that I am going to talk about spirituality and globalisation. I am not going to talk like an economist; I am going to talk about a spiritual leader and he said, 'Oh the World Bank, spirituality - where is spirituality at the World Bank?' So he took my hand and put it to his heart and said 'It is going to be okay'. It was a battleground for an hour and when I spoke about spirituality and globalisation, all the other three, got very offended that the World Bank came to talk about spirituality and not about economics. So it was a huge battleground. I was actually insulted, basically, very diplomatically and then at the end I was so shocked by the whole system, because it was my first speech at the UN, that I did not want to do anything except run out of the conference room and go home and cry a little bit. I saw the Lama standing at the door of the United Nations waiting for me - and I did not want to talk to him. I waited and waited and talked to people just to make sure that I would not talk to Lama. And Lama was still there, waiting! So I thought, okay I will just say hello to him. So I went out of the room and he said 'Oh, very good, very good -lunch?' I said, 'No I do not have time, I am very busy'. 'Oh, you are very busy, no lunch?' 'No'. 'This afternoon we meet - coffee' 'Lama, I am very busy' - I was very affected by what happened you know. 'So he said, 'Okay, I will be here at 3 o'clock; if you come, you come, if you do not come, you do not come'. So I went to my office - the mind you know? 'You need to talk to this Lama, you know, you need to talk to this Lama'. So I went back to the UN at 3 o'clock and he was there with a big bag. He said 'I know you are very busy, so - these are all my tapes, these are all my books - you read them, whenever you have time'. There was total silence - I did not want to say anything, I realised that I have nothing to say, basically - there was an incredible silence. In the end, we talked about it and he asked me a question as a way to make the thing flow, 'What is your profession?' I said that I was an environmental economist. 'Ah, what do they do' he asked. I thought I will lecture this lama now, now is my time to tell him something and finish with the meeting. So I talked about whatever environmental economists do - protect wild life, protect the forest and so on. He said 'Oh that's very good, I will give you diploma of a 100% environmental economist. My ego went up. He said, 'But I

want you to be a 200% environmental economist!' So I knew that my ego was going to be shot down, so I came down quickly to the ground and I said, 'Lama, what is to be a 200% environmental economist?' He said, 'You deal with the external things, you deal with the external world - prices, taxes, subsidies, you know, organisation of community. You will become a 200% environmental economist when your sole presence, when your presence changes the environment. I can teach you that.' [applause]. He said 'I will show you how it is done'. So he took me out of the UN building and we went to the Manhattan river. I said 'Okay, lets have a rainbow'. And a huge rainbow appeared above New York. Now, all of this might sound like a simple story, but Lama changed completely my paradigm on environmental economics - what it really means to be dealing with the environment, is something to me completely different. It was a big shift, to the inner environment.



So, when Lama Gangchen says that Buddha Shakyamuni is an inner scientist, I understand perfectly well that meaning. It is not that I do it, but I understand what it means to work through inside out. Most of us are working outside-in, but the outside-in goes as far as your senses go; they cannot go beyond what you see, what you hear, what you taste, what you smell. The inner goes to infinity and I think it is very important to do that. I would like to say that this brought me to write this book titled 'The 200% Society'. In this 200% society, I talk about every profession, that every profession has a spiritual seed; you cannot be a doctor if you have not realised life. You cannot manipulate life if you do not know what life is all about. You cannot be an architect, if you have not self-realised space - you are modifying space. You cannot be a politician if you have not self-realised trust. You cannot be an agronomist if you have not self-realised natural law and, so on. There is there a list of what the professional seeds are. What I am doing now in the world is just trying to get to this 200% society - to change the world, now - not to wait any longer! [Applause]. So for me, more important than the week that I will stay here in Borobudur - more important is what happens after. It is like meditation - you can have a great time during meditation, but what is important is what happens after meditation. Let's say you meditate 20 minutes a day, it is not that important what happens in 20 minutes, it is what happens in the rest of the 23 hours and 40 minutes. We really need to commit ourselves to this world change and Lama Gangchen has presented an incredible formula, a very practical formula, a very practical way to change this world.

A couple of years ago, I decided to go into politics. To do that, I went to Thailand for 4 months, in silence. So I went to a lychee forest and this was the experience of my life because the monks in Thailand said that not even us monks go for 4 months in silence. The first few weeks were terrible, my mind defeated me; my mind was saying to me, 'Why do you go to Thailand for silence? Why don't you stay in Chile - you live in a mountain in Chile; why do you not stay in your mountain? What are you doing in Thailand? Why are you in silence?' The mind was rattling like crazy and I went into a very important period of understanding the law of karma and what I have done, the wrong that I have done and the right, but mostly the wrong done during my lifetime. One of the things that are very important is this wrongness, by not understanding change or not wanting to understand change. So when I said that we need to change the world, here we have five possibilities:

One possibility is that we do not see change; many of the children do not see change. The second possibility is that I see change, but I do not want to change, I just forget about change, I dismiss



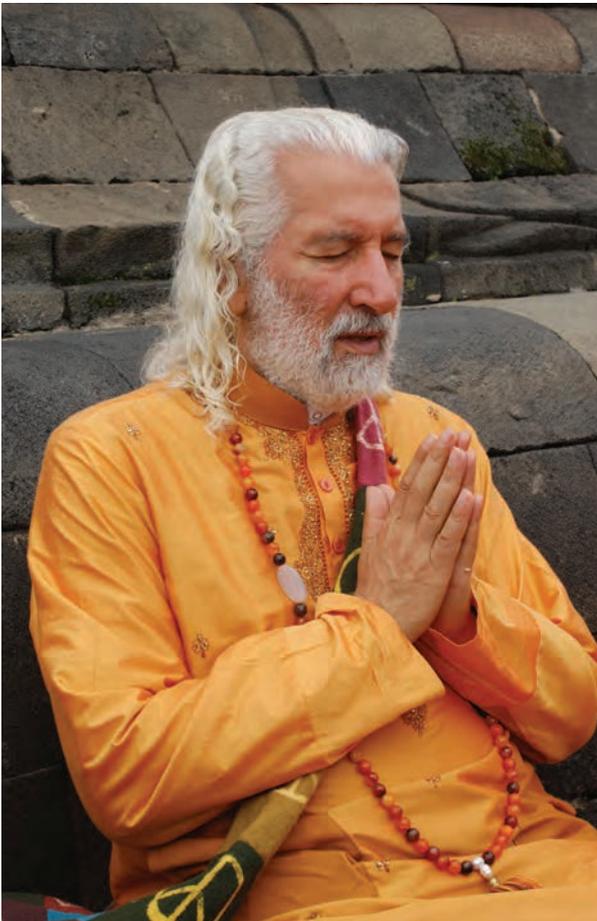
change. I see it but I do not do anything. The third possibility is to be always against change. You know there are many people that are always against everything. Sometimes I have this talent of reading people's minds, you know: I was in a conference, not long ago and stood on the podium and I saw this tremendous negative feeling about this person. So I called her and I said to her that I had not said anything yet, so why would she be against it? She said 'How do you know?', I told her I just felt it. 'You know' I said, 'you are right and I am very sorry. Look, if you thought that I should not be the speaker you want to hear, why do you come to the conference? There are many people who are always against change. One is not to see change the other one is to see it but to disregard it. The other one is to be always against change and the fourth is to be a victim of change. There are many millions and millions of people in the world who are victims of change. We cannot become a victim of change - we cannot, being in Borobudur. We cannot be disciples or followers of Lama Gangchen and be victims of change; that would mean that one is not mastering the teachings. We have the last and fifth possibility, which is to be an architect of change. I think what we need to do, when we leave here is to become architects of change.

So, during that 4 months retreat, I decided how I was going to change the world. I had several possibilities and one was to involve politics. To go into politics - because there is television, there is radio, there is microphone, there are a lot of things in politics - I know politics is not very good for many people, but it is there. So I ran for President of Chile. I asked myself, would I say something that is completely out of spirituality? It does not make any sense for me to be a candidate if I am not going to bring my spirituality into politics. So I wrote a program that was mainly a spiritual/political program. I said to them that: politics without spirituality is dangerous, it is suicidal. But spirituality without politics is pure theory; just a mental thing. So if you ask me, for those who do not know me, what is my spirituality?

My spirituality is driven by three dimensions. The first is what I call experiential spirituality; that is to say we need to have the inner experience of reality - it is not just to be thought about. So when I do a spiritual retreat, I try for the people to have the spiritual experience of that particular retreat. The second thing that is very important is that, in my spirituality is the spirituality of the public domain, of the public thing - politics, private sector corporation, the corporate world and the citizens. So my spirituality is essentially driven into those three things, all the time. The third one is collective spirituality and I have been lecturing a lot about the meaning of 'collective' - what is the collective and what does collective spirituality mean? Most of the things that are written are individual spirituality, individual enlightenment, individual salvation.

My conclusion was that this does not exist. It is impossible for us to be healthy if nature is not healthy; it is not possible for human beings to be healthy if the animals are not healthy - it is just not possible. In a world in which we are more and more fed by laboratory life - this is the most dangerous path that humanity has taken. We are the generation with the highest levels of welfare, but we cannot say that we are the happiest generation on this planet. We cannot say that we are the ones who are more comfortable on this planet; we cannot say that we are the ones who are leading the future generations with the best earth, the best nature, the best status. This is a classic duality that is bringing the world to really a tremendous confrontation. For me the collective is not only human beings - to talk about the collective is not a normal centric thing. It is about all forms of life and this is why, when I have been studying with Lama Gangchen for so many years, it makes sense, it is not only just something that you need to pray (about), no it makes sense inside my meditative experience. I would like to say that the energy of spirituality is like an upside-down funnel. You do your work and then you go to the collective, you transform the collective and the collective transforms you and you come to your individual work. So it is not a silo and it is not just a horizontal thing. So it is like this, this is the energy of spirituality. I have not spoken to you Lama, but in my debate with the Thai monks, who believe in just individual enlightenment, they said we will live in collective enlightenment that you are talking about and that if you find a text that justifies this in the Tripitaka.

For many years I looked and I found the text and I will present to you that text and I will not talk about it now because I need to give time to the other speakers in the program. It is called Container Consciousness; it is a concept that Buddha brought in the Tripitaka, which essentially says that this container consciousness has at the same time the consciousness of individuals and the consciousness of the collective. For example, the body can be a collective container of consciousness. So the body needs totality and functioning with the totality. But the eyes and the wisdom of the eyes are also connected to the collective, because I cannot tell the eye to look right and it looks left - there is something wrong. But I said can you listen and you do not listen to anything, so the individual consciousness of your wisdom in your vision and in your addition contain not only what is part of it is individual reality, but is also part of the total reality. This concept of the Buddha allowed me to go to Thailand and talk about collective conscious and collective enlightenment. In other words,



to me there will not be your individual or my individual enlightenment if we do not have automatically collective enlightenment. This is very important because many people think that just their individual practice will do.

Let me end by saying that I have read the book by Lama Gangchen, 'Making Peace with the Environment' so many times and, only in the last couple of years have I begun to understand the incredible profundity, the incredible reality that brings this book to the world. It is an amazing book and I have read it so many times, but only now my container/consciousness is allowing me to understand really what 'Shing Kham Jong So' really means. I have all my people repeating this, all the time. When you realise what it is and what chained us to our container/consciousness, Jong So, it is amazing. So I ask you to read again this particular book. Hopefully, after this round of Borobudur, maybe you will get another round of this? I would like to say that I came here with a call; I want to call all of you to stand up for a new and better world; I think this is our obligation, this is not an option, this is not just philanthropy,

this is an obligation and we will be called more than others. In America, they say ignorance is bliss; if you do not know, you have no responsibility. But if you know, you have a tremendous responsibility.

I feel I have a responsibility and my next stage, which is being discussed this week with Lama Gangchen - it might be part politics - but now my next move is to the corporate world; to go head on with the corporate world. We need to tell them that the problems of the world are not poverty; that the problems of the world are the result of the way we create wealth. So we need to change the concept of welfare. We need to change the concept of development; we need change the concept of transformation and we need to help them to do it, because if they do not do it, we will be in a terrible state. So I am calling you to join Lama, to join me, to join us, to join the community so that, in a few years from now when we come back to Borobudur, we come really content and happy that we are leaving a better world for future generations. Thank you very much."



## QUESTIONS & ANSWERS

*Daniela from Brazil: You said you want to get the corporate world to change their minds: how do you propose to do this?*

**Alfredo:** This is a very big question, I am sure you posed it to me as a way to the other - I tried to enlighten more on this, but let me say something that is categorical. Corporate world think that we are against them. That all proposals that have to do with protection of the environment, go against profit, go against growth of corporations, goes against everything. So the first thing we need to do, is to change our mind with regards to the possibility that there is another way to do economics. There is another way to do finance; there is another way to do social. And I think this is very fundamental, because when I was in the campaign, the private sector invited all the candidates to a debate, yet not me, because they felt that it was a waste of time to talk to someone who is talking about sustainable development. My dilemma in the campaign was the sustainable development of society with empowered citizenship. What is happening today in the world is that citizens are more and more empowered and so they are creating huge problems for the private sector. You know, it is not like 20 or 30 years ago. We have had you know, these movements in Europe - these movements you know, they are a strain - these movements in United States, the Occupy, now we have in Latin America and the corporate environment is not really the same, it is very fragile so we need to go with a very precise message that when we promote alternatives, like an alternative economic system, alternative financial system, it is going to be better for them in this system rather than worse. And that is a tremendous job because I could not become a theoretical economist on television because I was trying to get to the people but many of the corporate people in Chile at this moment understand it because the system is collapsing. The future of the neoliberal system is counted and the question is who is going to be able to understand this and provide a bridge to the other - my campaign was on the other road, I was the only candidate to offer an alternative, not being just a critic - not just criticising the capitalist market system, no I said there is another system.

Instead of competition: cooperation. Instead of materialistic views, more spirituality, instead of more external [focus] more inner.

It is not easy to explain, but now many people in the country understand that. Second, I can give you a statistic which is very interesting, the fact that if you look at where I was successful in my campaigning in terms of the vote, I am not talking about in fact was in the high income neighbourhood and, I asked myself, 'Why? Who in the world would know what I am talking about?' It was their children. And the other statistic which was very important was they did a lot of mock elections, like in high school - mock means pretending. They cannot vote, they are too young. I won all the elections in the schools. So there is a generation shift - they are waiting for what Lama and many of you and many of us are now putting on the table. In the end we are saying that we need to be very responsible when we do this, because I have seen a lot of new age stuff, you know, a lot of hippy stuff. Many people thought that I was another hippie, you know. I ran an election with these clothes on. So people thought this guy is cuckoo guy, almost 70 years old, but after the first public debate, the whole thing changed. When we confronted each other in public with the same questions and so on, people began to say 'It is not that bad, this guy is not a hippie.' In Google it is incredible, I was Lord of the Rings and Darth Vader and all of these people, but essentially it helped to send a different message. And now many people, I do not say lots, but many people were saying run for President again, we need this message, we are tired of corruption, we are tired of destruction. So, from an extractive system of take, take, take, we need to go to a conservation system; individual system to collective system. These tendencies are there and we need to do it, so how to win with a new paradigm, well explained and responsibly followed up, not just thrown to them.

*Claudia Sobrevila:* Thank you for your answer, I am not sure I completely understood it but in the programs I am working in now, the wildlife is disappearing for several reasons. Some are linked, not

necessarily to corporations, more linked to individuals that want to have the experience of killing an animal or they want to have tusks or the rhino for medicine - there are many reasons why. The habitats where these species live, are also driven by corporations, food, commodities - they say that agricultural commodities are the ones driving deforestation in the world. So I think I want to go back to a point that I did not share before, but in my experience I always ask why am I doing so many conferences now? I am bringing a lot of people together, people from different cultures - scientists with local community, I am bringing people, politicians - I had the First Lady of Kenya at one of my events and I am always asking myself: what is this doing at a subtle level? I feel very often that there are subtle experiences and we are always creating harmony. The people I hired for some reason, they are very harmonious people - they just make everybody feel a lot better because people are suffering tremendously, it is not just the people that are creating the problems - it's very difficult to solve this. Sometimes I go to my bed at night and I am saying 'Why am I doing something so big?' Everybody is working on this, there are many organisations trying to solve this. Then I say, well maybe it is not that I am going to solve it like in a way that you can count; maybe it is touching different people, giving hope, giving compassion, giving love, giving generosity and through my presence you know, they can have a better life - and it is more and more like that. Every time we finish a conference people feel better, they feel more hopeful, they feel more energised to go out and do their work. So I think that we have to combine nowadays to become better persons, be more peaceful people in every place we go and, sometimes it is not easy to be peaceful. But I remember, Lama Gangchen, when I told you how difficult it was for me in my dream one day, when I was just starting - it was a tiny project and it was starting to grow and I said 'Lama, I can not do this' and you said 'No, do not think you are going to save all the elephants, maybe a few - that's okay'. Then I said, 'Lama I have to sit with police people - I mean I am not sitting with criminals yet, but I hope I do not have to.' Everyone has their own ideas, it is totally like enforcement and we have to do this thing with arms and I am sitting there and it is really disgusting and I feel I have to have a presence, I have to have some logic, but at the end I think the transformation that happens is that whenever you can bring an environment where people can talk and be peaceful - because that transforms and I think that makes me change and I think that's why I am there. I do not think I am going to solve the problem, I am just a small grain working. I have an umbilical chord to Lama Gangchen - you are the Great Mother; I am just a little baby there, doing your work. It is almost like it is not me, it is something bigger that is happening, so thank you Lama, it is really impossible to do anything this big, if I had not met you. I really think it is connected to you. Thank you.

*Maurice Brossman from the Netherlands:* I work in a company like maybe other people here, working, and the paradigm is also with companies to make profit is or to sustain a company. Do you have any advice for us, how to change the companies because altogether we have a lot of impact maybe on these companies. Do you have any advice for us to change?

*Claudia Sobrevila:* It is difficult, but maybe I can say through an example. I think that people need to get in touch with their inner nature, their true inner buddha. They need to get in touch with that, because just having a little bit of an experience is already going to make them change. So I have done this in the past, I have brought people to nature, to do conferences, to national parks, where nature is really relaxing and people are expressing less ego, less warrior, anger - that relaxes them, so I have done that in many conferences and I think it works because people feel a small change. I do not talk in my profession - my close colleagues know I am buddhist, but when I am in a conference, the people there do not know. I think they have the feeling, because I am always driving, saying 'No, no no, we will do the conference like in Lhadak, it going to be in a national park, I do not know yet which one but they are arranging it.' So it is like I feel like I am being guided. To be more concrete, I think that for me it is to expose - first be very compassionate to them because they are doing a lot of harm and the karma is real, so we have to have compassion and then I think we have to learn their way, how would they be open to experiencing a relaxation. There is a professor at MIT, Otto Scharmer, who is researching why certain CEOs become very creative and he always talks about when they



are relaxed. I have seen this word around and maybe because they are so stressed, maybe one can start with, not spirituality, but this kind of work that Otto Scharmer is doing where a lot of people are transforming the way to a better world. People are feeling it in their sub consciousness. Why, at these three conferences, a president came to the wildlife? It has not happened that they mobilised Prince William's cause - these presidents all come and they all talk - 'We can not allow the wildlife to be killed' so in my own experience, there is an awakening in the subtle level and it is the moment now to grab it."

**Alfredo:** I think I would like to say that corporate managers/ leaders are human beings like we are, they do understand. I have not yet found a corporate leader who says, what you are saying I have never heard before! This is very important, that you organise yourself to discuss what actually you see around the world and most of them, as we are presenting here today, they know, it is not that there is a lack of knowledge.

The second thing is that corporations of the future will not be enclaves as in the past. The boundaries of corporations are beyond the corporations; what you do in your corporation goes far beyond the walls of the corporation. So we need to know how far it goes, but when we define how far it goes we need to define with it the responsibility of those impacts. It is not like saying that this polluted river is a government issue. Many people tell me that all the themes, like this issue of the elephants and so on is a government issue; it is not a government issue - it is everyone's issue, so we need to think about that.

Thirdly, in the past we thought that the future of the corporate world and the future of growth in the world was a technological issue, but today it is not a technological issue - technology abounds; the problem now is a biological constraint the world is facing and ecological constraint, and the corporations will be facing this issue because, to keep depending on laboratories results and increasing costs, in the future you will be out of business.

The other issue is, the patterns of industrialisation of the world are the same as in the 18th century. We need to change that. Of course the piston engines are more sophisticated than many years ago, but we still have piston engines going around the world. I tell you, I think there are a very good number of corporate leaders that can do the job and help us all. Without the private sector, the future of the world is doomed - the governments are not going to do it. The governments will do some things but they are not going to do everything. So we depend on you, we depend on the private sector. I think that spirituality is important for the corporate world and what I find, at least in the countries that I know well - there are not too many but some - is that the new generation of corporate managers is very different from the corporate managers of the past. So corporations should finance other forms of entrepreneurship, not just business entrepreneurship but also social entrepreneurship and spiritual entrepreneurship and I think this is where we need to begin to change the world. You have the key for this change and as I said, most of the people who voted for me in high-income groups were the children, the sons and daughters of entrepreneurs. So be a leader.

I remember when I was at the World Bank and we talked about topics on the environment, it was absolutely impossible to do anything. I came much before Claudia to the bank, I was the first environmental economist of the World Bank, to explain what environmental economics was: it was practically impossible - no data, no information, nothing. Today we do have information, we know how we pollute, and we know why we pollute. Fifty years ago we did not know, we were like shamans you know at the bank - 'Well, but show me the data, show me the facts'. Well, now we do have the facts, these elephants are there; we have global warming; we have ozone layer depletion; we have biodiversity destruction - this is not anymore something with no facts. The facts are there, so now we need to act differently and I think you should take it over. Do not let someone else to do it and, as I said, there are many, many, many corporations that are doing. In the United States there are the big corporations - the big corporation is a corporation that still has this profit motive but they are

doing something to benefit the environment or doing something to benefit the social impact of the corporation, like recycling and retreating and so on.

In Chile now, we have accepted these big corporations and we need to actually help them to succeed. But we also need to change the minds of those who are at the policy level, because taxation for example, to the corporate wealth is always negative. We are taxing you to get something out, instead of saying: I will not tax you if you have a different carbon path. I lost that battle in the politics in Chile. The green taxes are seen like something terrible; green taxes are more taxes - yes, but what can we do? How do we fix it?

And finally, it is all common sense, we do not need new theories, we do not need new paradigms. If you know that your products are creating health problems: do not produce them. If you know that you are affecting the environment negatively: do not do it!

But people have a way to navigate whereby it is still happening, it is amazing how this is happening and I think that you have the pan by the handle: so do it! Get a world organisation of business leaders for the preservation of the planet. I can tell you, hundreds of thousands of [people] will join; you lead it and make this world change.

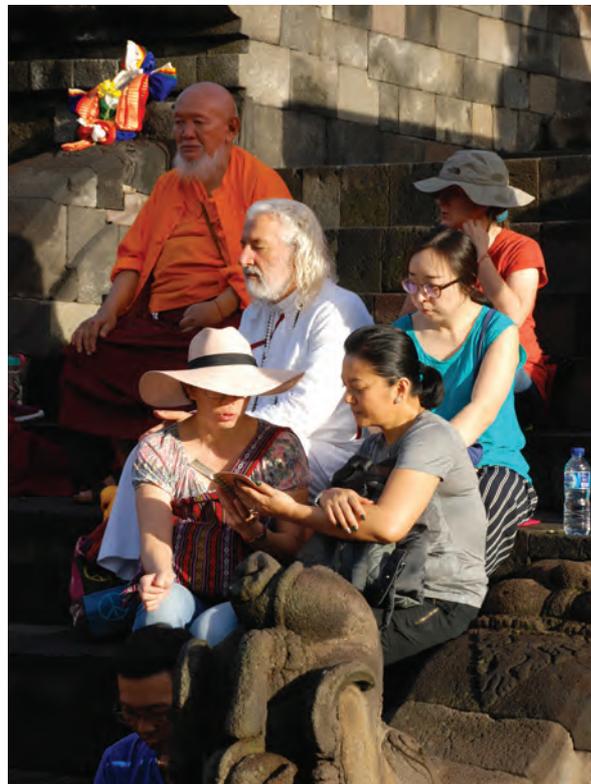
Fernandez from São Paulo Brazil: one thing I go through a lot is the disconnection between people and nature and how we are disconnected because actually it is a different paradigm of life - like a different vision of the world. Lama Michel was talking about changing our paradigm of life, and so my question is how to connect? We lost the idea of 'we are all one' right? Because in the beginning we are thinking about people of the forest, the indigenous tribes from all over the world - they are part of nature, they see, they have just a different vision of the world, and we lost that. So all the consuming and all that we do, it is not that we are doing wrong, it is just that we do not have the connection. Also the laws of nature do not touch - we do not see how an elephant dying can affect our life. So how do we make this bridge?

*Claudia Sobrevila:* I see your point and I have always been close to nature, I have always been in nature with my mind and this past year I decided to [investigate] the La Corta tradition in the US. I know a couple that Lama Gangchen met also in Bloomington, but I went and I did what they do - these native Americans - and I did a vision quest, which is basically four days where you are in one place in nature, you do not eat or drink, and I actually use this outside to practice everything you taught me because, they actually put you in an altar that is a circle with 4 directions. You only have a sleeping bag and a plastic, nothing else, so you have to disconnect with everything. I was doing it because I wanted to have the experience of being in nature and, to be honest, it took 3 days to be able to actually leave my mind on the side and I started to see elements, I connected with the trees, I connected with the insects, I knew exactly when the sun was moving; it was an extraordinary experience because I felt like I was finally more connected to the elements, but also to nature around me, and it was the first time that I was in nature. I mean, I am a nature lover, but I always go with my backpack, talking, making chatter with everyone, and this experience was alone, I did not see anybody. Also it is purification because you do not eat so the mind goes to the fear. I was practising mantras, calling the 5 Dhyani Buddhas all the time. I know it is not a direct answer to your question, but I think that we will only start reconnecting when we, each individually, get really a lot more connected. I do not know how else because I think bringing people to nature - it does something, so that is already a step, that is why I have always wanted to help indigenous people so much in my life, because I think they are still so connected with the elements, with the earth and we are losing that very quickly.

**Alfredo:** Fantastic question and fantastic answer. I do not think I have much to add but let me tell you something. When I did my talk I said that I was motivated by three-dimensional spirituality and one of them is experiential spirituality. This question responds exactly to this motivation. If you do not have the experience, then you will never act. The experience we need to have here is: 1) the experience of interdependence. There are mantras and sutras, there are forms of retreat that I



have done, that people begin to help this experience of interdependence. We are so detached from interdependence that in this moment, maybe there is a 3000-year-old tree that is being cut across the street and we do not feel anything. Generally, we are separated from the rest, so this is the first thing we need to do. How do we begin? Change the social grammar, the social discourse. The discourse today is dominated by the theory of differentiated intelligence that says that nature is less intelligent than we are, that we are the domineering nature. That is absolutely crazy because, if we are feeling ourselves with nature, we need to have at least the same level of intelligence, because at the ultra molecular level, the carrot is exchanging intelligence with my molecules and, if the carrot is less intelligent than me, I become the intelligence of the carrot. So those people who believe that nature is less intelligent than human beings, is the beginning of the wrong theory of future transformation. This needs to be understood and that is why indigenous peoples are important, because they preserve some part of this cosmology of the union as you were saying, of everything with everything. That is not a theory, it needs to be experienced and we need to make that experience through, first the vision that you are projecting: it is like the Eight Fold Path - the vision, the intention, the right speech and the correct action and so on. Finally, I think that we in general do not put the effort, the commensurate effort that is needed to make the change. We think that just by talking about it, coming to a conference, we did our job - no, we need to make a tremendous effort, a tremendous commitment to change.



*Pedro Domingo from Spain:* I agree with all you have said but for me it is a question and this spirituality it is also of the answer to the big questions of the human. If these answers begin dogmas, these dogmas probably can be a form of control of the human and the rest of the animals of the world. Because if we can put man in the situation of superiority, then he can control the other because the dogma is superior to the experience. Alfredo and Claudia have said now that what is important today is the experience of two persons, who explain the experience of dogma. But it is for me the problem of spirituality and then spirituality becomes a dogma, man wants to control the entire world with this dogma. And then their existence is not like a river flowing, it is a static situation. Dogma and spirituality confront with inner development, but if is spirituality that is individual spirituality and also global communal spirituality that begins from the individuals - then it is different. It was said that in 1918, in years ago, there were some people who said that, if in the world there are places where we kill animals to eat, the consequence of this is that we have a mental relationship with the animals, and that the consequence of this is the war in different dogmas. If I can kill an animal, I can kill also someone who has a spiritual dogma different to me and, to talk about facts and numbers about the beyond he said. If all the world becomes vegetarian, there will not be people who have nothing to eat because all the earth that you use now to give something for the animals before and after eating animals, all this earth will be for people and these people will have a distribution that will be different. These numbers exist, but we never do anything about it. Finally I will ask them about the relationship of the individual and the animal but also community and social justice, which is the relationship between one thing and the other?

**Alfredo:** I think that it is important to say, that for me spirituality is the collection of practices, the path to the civilisation of our dharma on this planet. Try to remember that - what is our dharma and the path to spirituality, needs to go in this direction. I am a vegan vegetarian, so I fully agree with what you are saying about the world and I think it is important that we change this way of - as you put it very well - to change the way we put the spirituality into the public domain because most people think that it is that way. And with single issues politics today, it is even worse, because people are organised around one thing. I am in favour of bicycles; I am in favour of animal protection; I am in favour of the disabled - everyone is around this and I confronted that in politics: very few people have the vision to include everything, so you have to fight with the single issues group on their ground and it was very difficult to bring them to a vision of totality and I think part of the work we have to do is to present a vision of totality that does not forget the single issues group, but that we are not eaten by the single issues groups.

*Alessandra from Italy:* Alfredo you said that you could have won the election in Chile, thanks to the votes of the young people and also that it is difficult to try to give to these business corporations, they feel they are threatened because your economical and spiritual paradigm is against their profit. So it comes out that our culture, especially in the West, is really oriented to this separation between spirituality and material things. So the question is, how is it that we can help young people, how do you think you can help the young because so far, the universities our society has grown with this big separation from spirituality to the material things, and this we have eradicated from the Cartesian philosophy? So okay, there is a big paradigm because you can teach them through their education but how do you think you can really help the future generations to heal this big fracture that exists since the Cartesian philosophy and taught us this separation between spirituality and the material things?

**Alfredo:** Thank you very much for the question because it gives me the opportunity to say a few things. Firstly, I have a son who is 40 years old and whenever we have debates that are heated debates, not just simple debates, he comes up with a sentence that really strikes my heart. He said, "your generation did this work; it is your generation's responsibility. You guys created all this technology and all this sort of illusion in the material world and your generation is the most responsible".

And the first time I answered the question, I said that we were not responsible and after a few debates, I said that yes we were responsible. Because the Cartesian way of thinking is reductionist and being reductionist you throw a way to speak in public that is excessively simplistic. One phrase - 'technology will do it'; technology will not do it. Technology is just a representation of memory, consciousness and experience. If the human being is not having the correct experience, the right level of consciousness and the level of memory, we are producing technology that is not good. Secondly, they told me - the young people said, you know - after the Second World War there was a boom in the world and people identified this boom with the weapon industry. So every time the world is going down, people are saying that there will be a Third World War - you know, 'We want a war! We want a way to keep the economic material growth back!' This is crazy, it is not going to happen, it is never going to happen as it happened in 1918 or 1945; this is a different world. I believe that future generations are here now, but most people think paradigmatic changes are complex - you use this phrase you know - change in paradigm, people think 'Oh wow!' For example, the term, sustainable development is in itself impossible to be understood. So when I was in politics I said: 'Sustainable development is simply to drink clean water, simply to breathe clean air, is simply to eat good food' you know not full of pesticides, additives, colorants and addictive substances, sugar and so on and so forth. Sustainable development is not something that is very esoteric. You know what people used to say in my campaign? 'Alfredo, what you say is fantastic, but come 30 years from now - you are out of your time'. I thought I was out of my time in 1975 when I joined the World Bank, but the people tell you in the year 2014 that you are out of time, that we still need to wait for consciousness to rise to save the world - this has come from the ethics of the establishment. The powerful establishment created that terminology to keep you in check, so that you do not change. It is the establishment that tells you that Alfredo is very good, but this is 30 years from now. So all the news media, which



are owned by the establishment publish this. 'You know Alfredo is very spiritual, but spirituality is something very esoteric, we need a macho man to lead the country, we need a guy who really has his wits about him, not a spiritual guy' and people on Twitter and Facebook used to say 'If you were not that spiritual, you would be president of Chile!' - isn't that incredible that people are saying that we need people that are less spiritual to go run the planet? So your question is transcendental, it is fundamental; now how do we do it?

We need to start by our own change; that is irreplaceable. You know change begins inside, but this does not mean that we are non operant, that we are incapable, that we are doing this inner change - people think that inner change is like, you go to a mountain, be weird and then come back and be a macho guy and be a good manager.

I wrote a book that is now being sold in Portuguese in Portugal, called the Tao of Management - the philosophy of Tao, in the management of corporations. The Tao is exactly the opposite of the Cartesian way of thinking because management today is interventionist, you need good managers, so the managers need to be there and give orders and you know, plug it in and so on; and you must see this everyday because you are in the police - the power structure is so that that sergeant says 'Yes' and the guy below has to say 'Yes' and that is the extreme, but in the corporate world it is more or less the same. If you are not in the right point in the corporation you are out - I was out, because I was in favour of human rights. At that time the power structures did not want human rights in economic development, so they did not kill the message, they killed the messenger - and I left in 2005.

But to say the same thing in 2017, that human rights are not important, that the inner man is not important - that is the way the establishment creates ethics and morals for the public, so we do not move. We need to be careful not to get caught by that. I think that we need and have the obligation, as the world changes, spirituality also has to change. Let's not preach a spirituality of the 15th century, unless there are some universal values, in the 21st century. This is very important because I see a proliferation of spiritual groups - (in my country, I just speak for my country, I do not want



to generalise) but in every neighbourhood there are four or five ways of doing yoga, fifteen ways of doing kundalini yoga, this and that. But where do we go from here? If people say that spirituality is so esoteric - it is a way to insult us, that we are doing spiritual things. Other people understand it; they say "There can not be a government that cannot be a person who governs that is not spiritual". I will put a very practical example - entrepreneurship - most years in the past, people have spent money on business entrepreneurship. What do we mean by this? It means someone who is conscious of the problems of business. I will give the Noble Peace Prize to the guy who invented the bar code. You know, this guy went and saw all these supermarkets and people getting their account by pencil, then calculators and all of a sudden some guy said lets create this code and you just go through with the merchandise, you do not stop, you do not make mistakes. That guy was brilliant to see a business problem and resolve it - that is business entrepreneurship - creativity to resolve a business problem.

Now, the big thing is social entrepreneurship that is to say, to resolve the external impact of business on the social environment - the concept of social corporate responsibility is part of that. In other words, you not only resolve the consciousness of a business, you need to have consciousness of interdependence. But I added one level of entrepreneurship that is called spiritual entrepreneurship, which is to say, you cannot be conscious of the social impact of your business, if you are not conscious of yourself. This social, spiritual entrepreneurship is very, very important, but people say that this is very esoteric. So the fight is, we need more self-confidence, 'I need to be more self-confident' to believe in my own paradigm. I am from a generation - and some of you also, because you are of the same age - when nobody believed that you can jump higher, jumping backwards. When I was a kid, people jumped forward - they ran and jumped in front of the bar and somebody said that maybe we jump higher if we jump backward? Now who doubts that jumping backward, is the paradigm of jumping? We need to do the same, we need to believe in the teachings of Lama, not only believing in terms of faith, we need to practice and put it there because this is the way we are going to jump backward, to move forward."

### **LAMA GANGCHEN**

Now thank you very much to everyone, for listening too.

You know, we need leadership like this, in this world.

We need to be a vehicle, Buddha says. How we need to make everyone friend; some people make friends with everyone so, by the talking: om mani peme hum - om mani - om means 'a thought', mani means 'wisdom', wisdom/ method combination method to try to manage to eco-friend, so we are singing eco-friends. Eco-friendly song...





... we have physical ... mental ... emotional ...  
and spiritual energy



Angela Chirico, Italy

## Using Inner Alchemy and Borobudur Mandala to produce light and self enlightenment

I am very happy to be here in Borobudur and share with you my personal experience - it started as a study journey and then it became a personal journey. I want to thank Lama Gangchen because he follows me in a visible way and also in invisible ways through this journey in what I am doing.

So I wanted to talk today about my personal experience into what the meaning of the title of today's conference is, using the Borobudur mandala to transform darkness into light. In the last 10 - 15 years I have been studying Tao yoga and last year I met Lama Gangchen, and this has given me the key to understand better things that I had studied before and to see all my studies in a different light, to be able to put them into a different perspective.

We see our body as something that can produce energy and there are practices that will be able to enhance these energies and help to use them in a better way.

Firstly, we have four different energies in our bodies, we have physical energy, we have mental energy, we have an emotional energy and there is a spiritual energy. So talking about physical energy is like the physical strength for example, then we have mental energy and the emotional energy with physical force is what we work with in Tai Chi for example, and also you have the spiritual energy. The emotional energy for example, you can manage it with the six healing sounds, which is one of these practices.

So first step is physical energy and when, for example when we are weak, we have to develop some exercises or set practices that will help us regain physical strength and physical energy. Sometimes we think we feel physically well, but then our emotional side is not well and we feel depression, anxious or angry and so, when we are in such an emotional state, we are not able to access the spiritual energies about us.

Talking about mental energies, like we do with buddhist practices, we can transform a negative mind, a mind that is afflicted by [poisons] into a positive mind. So talking about spiritual practices, like what we do here at Borobudur and Lama Gangchen's practices, they are obviously very good practices, but sometimes we are not in a state of mind ready to sit down and do the practice and need to clear our mind before we are able to access those energies, so it is good for example to move the body, have it work out in the nature, so that we prepare our body to then go into a more advanced practice.

Now I want to talk about how we access the mandala of Borobudur and for me it is really exciting to come here for the first time and to be really able to access these energies and realise all these things.

Therefore, it is very important to remember that our cells hold memory, so everything we do is held there in our cells, and it can be positive interdependencies in ourselves or negative ones. This is already the first thing that we have to remember before getting on with the practice. We can think about our memories in our cells like a geological sedimentation layers in the mountains, so when we have an experience, that experience is stored somewhere in our body as a sediment.

Every time we do a practice we refine our energy and it does not happen from one moment to the next, so we might have little increases, but the very important thing is that our cells learn to produce light and that is the internal alchemy that is really exciting and what I want to talk about.

So we really are able to recharge like self-recharging batteries, and it is true because when we go on holiday we recharge this internal energy - it is something very true that happens. What does happen to our bodies when we are in Borobudur? What happens when we are here with Lama Gangchen? It is different. It is only through the blessing of a teacher that we can really have an understanding and we can have internal realisations, because it is like the teacher is lighting something inside of us, that is the blessing of having a teacher here.



So what happens when we go around the Stupa? Just going around it with this movement of moving in a spiral around it, that already increases our energy, just by moving. Therefore, our gross energy, while we do this movement from the ground going up on the Stupa, the energy gets refined more and more.

So we start with very raw energy at the base and then it gets refined as we go up. Refined energy means that we clear our channels and we can get even more light into our cells.

As we go up, two things can happen; we can either become more stable, due to the cleaning of the channels and with more light; or some people might also experience being slightly more emotional or feel a little anxious or more agitated; and that happens because of the light that is clearing these channels and also thanks to the blessings of all Five Dhyani Buddhas and the masters and teacher with us.

Borobudur is like a catalyser - the central channel that channelizes all the energy from the cosmos that then goes through that central channel. And from there it goes to all the cells of the body and





the same in the Stupa: it goes to the other parts of the Stupa. The light literally comes down through the central channel and goes into our body.

It is very important because it replenishes every single cell and Lama Gangchen always says two things: it is very important to be grounded when we are there and connected.

This connection is really important because this light, which comes in through our body and through the connection to everything else, we are able to bring this light out into the world and to everything that runs us and we bring it into what we do everyday, and the situations we are in and to the people. So what happens - when the energy comes in at the top where we work with Vairochana, it is like we feel the unity and connection.



In fact, when we are up there we do not want to come down; we want to stay and maybe keep on meditating. The energy descends there from the top, which relates to our crown chakra and descends through the central channel and goes to the different Dhyani Buddhas or it can be also the elements.

So these five elements - and here is where the Taoist philosophy is helping me because it is the same concept there - this energy revitalises all our projects and brings the energy into everything that we need to do and really creates our reality. So with this energy we can truly transform our life, that is the alchemy. Thank You.





Borobudur is like a kind of a big 'comic' book ...



Lama Caroline, England

## Gandavyuha premiere

I would like to share with you a little about a book we are making about the Gandavyūha Sūtra, so this is the 3rd, 4th and 5th galleries on Borobudur. The photos we have were actually done in about 1890 on huge glass plates. When the Borobudur was studied by the Dutch Van Erp archeological expedition at the end of the 19th century, they made these incredible images, so these are now the best images of the panels and it was obviously in a much better condition than it is nowadays.

Borobudur is like a kind of a big 'comic' book - it is telling stories: on the second gallery there is the Lalitavistara Sūtra, which is the life of the Buddha. We already made that book in English, so this is the next book that we want to make and publish. Once you actually know what is on Borobudur, it is a lot more interesting when you go around. On Borobudur actually there are five great sūtras, on the bottom there is one called the Karmavibhanga which is the Great Exposition of Karma. So this you cannot see so much, except for one corner - there are some photos in the Borobudur museum here; so it is showing the function of cause and effect.

So far, that explanation we never printed- maybe the exact details of karma, cause and effect are too much for people.

The second gallery, the Lalitavistara - you all have that book, we prepared it and our precious sponsors, the GinHua PSN Printing company in Malaysia, printed it for our benefit in 2012. So I hope you have all read it and found it interesting. The third major Mahayana sūtra is the Gandavyūha Sūtra. So this is something that is a part of the Avatamsaka Sūtra, (The Flower Garland Sūtra) which is a huge Mahayana sutra, and very important these days in East Asian Buddhism.

Remember, Borobudur was built in the 8th century. At the time, most people were illiterate and in Indian society, which is what this was, only male Brahmins could read, so just like in the cathedrals in Europe in the Middle Ages, they put all the information and stories in the form of images and someone would go around and show people. So it is very beautiful and meaningful when we understand what the images are on Borobudur.

For many years, Lama Gangchen Rinpoche has wanted us to explain all these things about the meaning of Borobudur on many different levels; one part is the sūtra explanation and the other part is the Ocean of Mandalas book. So I thought we would look at the sūtra side. So basically, this sūtra, the Gandavyūha Sūtra, is kind of like a continuation of the Lalitavistara Sūtra (the Divine Play Sūtra,) which shows the descent of the bodhisattva from Tushita and then he is born and grows up, goes to school and then has an existential crisis, leaves the palace and so on. It shows all his actions, on the path, up to achieving enlightenment and then starting to teach in Varanasi. So that is fantastic and also super interesting, but then there is this idea "Could I do it as well?"; Mahayana Buddhism is enlightenment for everybody. So in fact the answer to that question is continued in the 3rd, 4th and 5th galleries.

First, the Lalitavistara Sutra shows the actions of the Bodhisattva Siddhartha, until he becomes Buddha Shakyamuni and begins to teach. Then there is the Gandavyūha Sūtra, which is the 39th chapter, a very long chapter of the Avatamsaka Sūtra, which shows the spiritual journey of Sudhana. Sudhana means 'Excellent Generosity' and he is not exactly an ordinary person, rather a bodhisattva. However, he represents every man or every woman as he shows a path that all of us can follow and progress on if we like. He shows that Shakyamuni Sidhartha did all that and achieved enlightenment, but its not just him - unlike for instance, Christianity with just one saviour; the point of Mahayana Buddhism is that everybody can achieve enlightenment, man, woman, old,





these marvellous auspicious things happen when he was born, but the point is that even though he has a lot of merit accumulated in previous lives, he is doing something that we could all do too - although he is doing it in a better way than us. He is showing the possibility of enlightenment.

There is a whole visual language in these panels and once you know who is who - everyone is identified by what they are wearing, their hats, dress, implements and so on; once you get to know the visual language you get to know what is going on in these panels. In the first relief, the Buddha is meditating in the Jetavana Grove.

This is a very long and elaborate sūtra but what Lama Gangchen requested us to do some years ago, was to make it accessible, really if you read the Sūtra you would read two or three pages and give up, because it is in the very elaborate ancient Indian style. This Sūtra originally was in Sanskrit, then it was translated into Chinese in the 2nd or 3rd century of our modern era. And about 70 or 80 years ago it was translated into English. In around about the 11th or 12th century the Sūtra was partially translated into Tibetan but not very well as they missed out most of it - so they have only a partial translation in Tibetan, which talks about Sudhana meeting the Buddha, and then Manjushri, Maitreya and Samantabhadra. Actually, the Tibetan version in the Kangyur misses out 50 of the gurus. Why they did that we can only speculate, we do not know the motivation of the translators, but my personal opinion is that the translators who were sponsored by the Tibetan royal family wanted to promote monasticism, so they excluded this part of the text, which gives a different message, that anyone including lay men and women with normal jobs and families can achieve enlightenment. When Buddhism went from India to Tibet they actually made it more strict than Indian Buddhism - also the rules for monks in Tibet were made more strict in some ways.

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དེ་རྣམས་ཐག་པ་ཆེན་པོར་ མ་བཞུགས་པའི་ཕྱིར།

EAST WALL  
2<sup>nd</sup> GALLERY  
Relief  
II / 2



The Buddha's disciples in Jetavana are unable to see the miracles performed by the Buddha in his meditation because they have not yet entered the Mahayana Path.

**Panels II/2-15**

In the first 15 panels of this Sūtra, what is happening basically, is that the Buddha is there, together with Manjushri and Samantabhadra. The Buddha is teaching the Dharma and manifesting many miraculous actions like for example, lights are coming out of his body and going into the ten













ཨ་ལྷོ་བས་འུ་ཉེ་གྲོ་བྱང་རྒྱལ་སེམས་དཔས་སངས་རྒྱལ་ལ་བསྟོད་པ།

EAST WALL  
2nd GALLERY  
Relief  
11 / 9



The bodhisattva named King of Fiery Energy of Truth Power of the Buddha, from the Southeast praises the Buddha

Now many bodhisattvas from the south-east are making offerings and throwing flower garlands to the Buddha, you see those rings? Those are garlands of flowers.

As you can imagine there are ten directions, east, south, west, north, like going round the mandala. First there are the cardinal directions and then there are the intermediate directions and then there is up, the zenith and down. So all these buddhas and bodhisattvas come from these ten directions of the universe and make offerings and praises.

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The bodhisattva named Standard of Knowledge Scattering All Bands of Mi from the Southwest, praises the Buddha

ཨ་ལྷོ་བས་འུ་ཉེ་གྲོ་བྱང་རྒྱལ་སེམས་དཔས་སངས་རྒྱལ་ལ་བསྟོད་པ།



The bodhisattva named Flames of Knowledge of Vows of the Illuminator, from the Northwest praises the Buddha

ཨ་ལྷོ་བས་འུ་ཉེ་གྲོ་བྱང་རྒྱལ་སེམས་དཔས་སངས་རྒྱལ་ལ་བསྟོད་པ།



The bodhisattva named Valiant One with Knowledge to Break Down All Barriers from the Nadir, praises the Buddha

ཨ་ལྷོ་བས་འུ་ཉེ་གྲོ་བྱང་རྒྱལ་སེམས་དཔས་སངས་རྒྱལ་ལ་བསྟོད་པ།



The Bodhisattva named King of Superior Knowledge Discerning the Different Planes of the Cosmos, from the Zenith praises the Buddha

ཨ་ལྷོ་བས་འུ་ཉེ་གྲོ་བྱང་རྒྱལ་སེམས་དཔས་སངས་རྒྱལ་ལ་བསྟོད་པ།



Samanabhadra explains the Lion's Yawn samadhi





We are here talking about the Buddha, Shakyamuni. Of course in Mahayana buddhism we have millions and billions of buddhas, but what is different about Shakyamuni is that he is the fourth wheel-turning Buddha of our fortunate aeon. He is the one who came to this earth to give teaching because many, many aeons ago, the previous wheel turning Buddha asked many, many bodhisattvas: who would go down to the human world in the Kali Yuga of the degenerate times and help the people where it is very difficult, full of fear, pollution, full of war, full of sickness and everyone was unsure? Anyway, the previous incarnation of Buddha Shakyamuni at that time, who was a bodhisattva, said 'I will go'. So then he created the cause to become the fourth Buddha who turns the wheel of dharma. There are many, many buddhas and holy beings, but they do not all teach the Dharma. That is why Siddhartha is our Buddha for our time. In future times, when the teachings of Siddhartha Shakyamuni are completely finished, then after a break, hopefully not too long, the Fifth Wheel Turning Buddha will come, Buddha Maitreya.

If you remember, on the Lalitavistara Sūtra, on the 2nd gallery at the beginning there is a bas-relief where before the Bodhisattva descends to earth from Tushita heaven, in order to take rebirth and show the deeds of an enlightened being, he hands his crown to Maitreya. That is to say 'You, Maitreya, will be the next one'. Maitreya is waiting in Tushita; that is why Maitreya is portrayed sitting in what looks like a European style, sitting in a chair, not sitting cross legged - he is ready to go any moment, ready to stand up. In the future, Maitreya Buddha will be the Fifth Wheel Turning Buddha. However, our time is a very good time, because Shakyamuni Buddha taught Sūtra and Tantra. There is some kind of prediction that in the time of Buddha Maitreya it is not sure that all of the tantras will be taught - so better get on with it now! Do not think, "oh! It does not matter, in the future I can continue with Buddha Maitreya". We need to practise the Dharma now, while we have access to all of the complete teachings of sūtra and tantra.

*Roy Watkins:* "Looking at the panels it looks all very distant and historical and so forth but I was thinking that we have heard so many times that when Lama Gangchen is teaching that many, many beings that we cannot see are coming, buddhas, bodhisattvas and gods and mahasiddhas are coming to listen to him in the Temple of Heaven on Earth in Albagnano. So I cannot speak for other people, but myself I cannot see them. So in a practical way, it is a wonderful description of Lama Gangchen's qualities as well as Buddha Shakyamuni's qualities in the past; that is all I wanted to say, is that correct?"

**Lama Caroline:** Well myself for example, one day when I am a very old lady I will tell you lots of stories, but I am not old enough yet. It is true; all these things are true, but really we have so many incredible things happening around Rinpoche, many other kinds of people are around us all the time.

## 2nd Gallery Panel 1

About the first panel where the Buddha meditating in the Jetavana Grove.

Okay, lets start again, here is the Buddha in the Jetavana Grove, the one that was given to him by the merchant Anāthapindika and he is surrounded by an assembly of arhats and bodhisattvas, like Manjushri, Chenrezig, Vajrapani and so on and the assemblies of arhats, monks, nuns, gods; all are there listening to his incredible teachings.



Okay, it says here, the Buddha in the dharma mudra is teaching the bhiksu and bhiksuni so he is showing this dharma teaching mudra and you can see there there is both monks and nuns,

(bhiksu and bhiksuni). One very nice thing about the Gandavyūha Sūtra is that it shows how Indian Mahayana Buddhism actually was and there was a great sangha of women and also represented in this sūtra are 25 male teachers and 25 female teachers. So it shows that actually there was literally equal opportunities in Indian Mahayana Buddhism!



The bodhisattva named King of Unobstructed Splendour, from the North praises the Buddha

### Second Gallery Panel 7

The bodhisattva named King of Unobstructed Splendor, from the North praises the Buddha.

“Here the Buddha is showing the mudra of teaching, of turning the Wheel of Dharma. So there are the four assemblies of Sangha. The first panels are showing is this whole scene going on - on the top there are gods, floating above and listening to the Buddha’s teaching, whereas down here there are bodhisattvas and there are some that look like women. So down is the human level and up is the divine level.

“Okay so from the god realms, many, many devas come to listen to the Buddha’s teaching - can you see, they are all kind of zooming in - the gods come from both sides. You can see the Buddha is sat in what looks like an Indonesian temple.

So when I came to the congress on The Meaning of the Hidden Base of Candi Borobudur organized by the Indonesian Institute of Archaeology here in Borobudur in 2008, what the archaeologists were saying was that they find the representations of Borobudur very fascinating, because they represent exactly what life was like in the 8th century here. Just as for example Caravaggio and Michelangelo and so on in Italy, when they painted all the paintings of Jesus and his disciples for the Medici - they painted themselves and their friends - they put their clothes and faces on for instance, John the Baptist and the Madonna. The Indonesians did the same thing, so you can see exactly what life looked like in ancient Indonesia. The Buddha is sat there teaching in an ancient Indonesian temple surrounded palm trees.

In the first panels of the sutra, Buddha Shakyamuni is surrounded by human disciples, monks, nuns and laypeople, and devas the worldly sangha. Many of the panels also show the arya sangha, the arhats, bodhisattvas and buddhas.

Several of the panels also show rakshas, nagas and garudas, there are many kinds of non-human semi divine beings as well.

The nagas are like the Medusa in Greek mythology, they are human but with snakeheads or with snakes in their hair. Then the ones with beaks are garudas. Yakshas are semi-demonic beings, they are big and aggressive looking, they are very rough beings but are turned towards the dharma as protectors. There are many, many kinds of divine beings who are listening to the Buddha’s teachings. All these semi-divine beings can also assume human forms. Anyway you have all seen many mythological films with computer graphics, so you must be used to all this now. Actually all this is real; not myth but we do not see them so often these days due to the pollution of our minds and the environments.

On many panels, for instance II/I and II/6 you can see the Makaras [tib: chu-srin] [protecting the] doorways of the temple where Buddha is meditating. These also appear on the sides of the staircases in Borobudur, just as is represented in Indian and Tibetan 3D mandala palaces. Makara means water



monster - it represents the dangerous force of subconscious that we need to recognize, transform and make peace with. If you look very closely on the Tibetan vajras you can see that the prongs are actually very long tongues of makaras that join together to form a 5 or 9 pointed thunderbolt or diamond sceptre. "Any questions?"

*Gabriella: I have one question, I like to ask some short commentary about the prayer that we [recite] every day, because since a long time we do them, but is not clear for me what they mean."*

**Lama Caroline:** About this prayer that we repeat every day: If foreseeing signs of a premature death, may I by a clear vision of Akshobhya (or Ratnasambhava, or whoever) defeat the Lord of Death and rapidly attain the siddhi of immortality. So there are different answers to this. In ancient times, like actually in the pre-modern time, even in the time of Nagarjuna, there were still people who had extremely long lifetimes. Even in the Bible, the Old Testament, these people could live 600 - 700 years, something like this, through alchemy or whatever. For us nowadays, more like in terms of tantra, we can say may we defeat the normal death, may we transform it, and so we are seeking a different kind of immortality. In tantra we basically say that our subtle mind that dwells at our heart chakra is our real self and that our normal body and mind are like a guest house, so we are just visiting and one day the body will die and the subtle mind will separate and go on to the next life. So then they say it is like your real self is leaving the guesthouse. So this is why we train for years and years in tantra, meditating on the elements absorbing in the subtle mind and so on. Then we can continue with consciousness from one life to the next, that is the point. At least I understand it more or less like that, although there are a few immortals left in this world, through Taoist and Buddhist practice - there is supposed to be one immortal living on Swayambunath Stupa and some arhats living on mountains in India. I always think the Swayambu immortal is the young guy who lights the candles! I always think that if you are immortal, you should look about 20! Why look old if you are immortal?

Anyway, I think for us, normal people, immortality would be something like this: In Sanskrit, Amrita - 'mRtyu' means to die, 'A' means not to, so amrita means to not die, immortality.

So all the time we translate that as nectar, so it is the nectar of the undying state actually, the state of pure consciousness from having transformed the five emotional poisons and five elements. This is something which is not depending on the physical body, because there is not so much hope for that one, it is more on the deeper level; that is the way I understand it, it is the continuation and purification of our five 'consciousnesses' and five elements up to enlightenment. Like the essence of Self- Healing, actually.





The bodhisattva named King of Fiery Energy of Truth Power of the Buddha. From the South-east prisms the Buddha.

**Panel II/9 and Panel II/12**

All these retinues of gods and humans are gathering around the Buddha and making offerings to him. Then it says 'Flowers fall from the sky', what this means to us is it is raining! If you are a god, a deva, a shining one, you can see many, many divine flowers falling down, if you are a human, you can see that it is raining, like here! Here are the gods throwing flowers down, so always in all these when there is a great spiritual event, the devas are

throwing down flowers. Now I heard actually that this is true, that sometimes it really happens, when there is some rabe or some consecration of a stupa or something, really some flowers appear like this if it is very pure and very well done, even in these days, but most people would just see rain coming down. Also until recently ringsel would manifest on the sides of Swayambu stupa in Nepal. Also, once we saw with our own eyes white bodhicitta squirting out of the top of the Borobudur stupa the first year we went there with Lama Gangchen and did his NgalSo tantric Self Healing practice there.



The bodhisattva named Valiant One with Knowledge to Break Down All Barriers from the Nadie, prisms the Buddha.

**Panel II/12**

The divine beings are making offerings to the Buddha. They are holding flowers, incense, butter lamps; like when we make the seven offerings argham, padyam, pupe, dhupe, aloke, ghende niewde and shapta. On the bottom left is a monk holding a butter lamp (argham). So the holy beings are making all these offerings; why do we do all these things? Because somebody did them before us; so for example, when the Buddha arrives or a holy being or important person arrives, the king or the

queen or your mother, you offer water for drinking, a shower, beautiful food, flowers, incense and so on, it is normal even today to behave like this if you respect someone. Even today we do the same, so this is devas and bodhisattvas showing their love and respect towards the Buddha.



Samantabhadra explains the Lion's Yawon samadhi

**Panel II/14**

On the left of the buddhas is Samantabhadra, seated on a teaching cushion. He is in the position of royal relaxation or NgalSo position. There is a great assembly of buddhas and bodhisattvas, so the three main bodhisattva disciples in this sūtra are Manjushri, Samantabhadra. What you may not realize looking at these images are that II/14, II/15 and II/16 are a huge triptych, a 3-panel picture with Samantabhadra and Manjushri seated on either sides of the Buddha, like mirror images.

Actually in the Gandavyūha Sūtra, Samantabhadra is really, really important. This sūtra is three galleries long, and in it bodhisattva Sudhana, actually he is there in this scene; you always know who he is because there is always someone holding an auspicious umbrella above his head. In dharma culture that means he is the protagonist, the main one of the story. In the sutra he is going to go on pilgrimage for ages, so here he goes to Buddha Shakyamuni and says 'Oh Buddha, I would like to become a buddha like you' and the Buddha says 'Okay, but you need some instruction, you need some idea of what to do. First you go to visit Manjushri'. So he sends him to Manjushri who is living



in the deep south of India. So I personally think, why they chose to put this sūtra on Borobudur is because the Indonesians felt it was referring to them, because Indonesia was the furthest south you could go in the ancient Indian world. Malaysia and Indonesia were part of India until the break-up of the Indian empire in the 10th to 14th centuries. So just like for example, the Mongolians liked very much the idea that Shambhala is in the north, so therefore they felt the Kalachakra is for them - they are always focusing on the Kalachakra. So here we are in the very south of the world, so everything that was about the south that was in the Buddhist sutras was represented here on Borobudur.

So first the Buddha sends Sudhana to Manjushri and Manjushri says 'Okay, yes of course I can become your guru, but it not just from me you have to learn things from, so I am going to send you to a series of teachers and each one will show you one aspect of the spiritual path'. Manjushri sends Sudhana to 52 teachers - so it is a bit astrological, the 52 weeks of the year; it is like a whole cycle from the beginning to the end of the year. First the teachers are very holy monks who are levitating on the tops of mountains, the sort of thing you might expect. But then he goes on to other kinds of teachers, like lay people, bankers, perfumers, doctors, seamen, queens, rich daughters, prostitutes, nuns - all kinds of people from all walks of life including children - there are two gurus who are teenagers and one guru is a little boy playing in the sand with his friends. So basically a very important motif of the Gandavyūha Sūtra is that everybody can get enlightened, whether you are young or old, man or woman, ordained or not ordained; what you have to do is practise the Dharma well. For everybody, if you practise you can get enlightened and this is exactly what is represented in this very long sūtra. It is very, very beautiful.

So it starts with Manjushri and then he goes around visiting 52 different gurus, who are all incredible, and fantastic and finally he comes back to Manjushri. He goes to all these gurus and finally enters into the Palace of Vairochana understands how reality works. Again you can see the reference to Borobudur - at the centre of the Borobudur stupa mandala are 64 statues of Guru Buddha Vairochana. So one whole gallery (the fifth one) is devoted to this, when he actually achieves the realisation of 'reality' and he enters into the Path of Seeing and above, the Path of Meditation. He has all these incredible visions of Guru Buddha Vairochana and Guru Buddha Maitreya. He has all these incredible experiences in what is called the tower of Vairochana. Then afterwards he comes out again and goes back to Manjushri and says 'That was fantastic, yes'. Then Manjushri says 'Hang on, you have not finished yet, now you need to go and see Samantabhadra', the other main bodhisattva disciple of the Buddha represented in this sūtra. So then he goes to Samantabhadra and what Samantabhadra teaches him is what we now call the Vow of Samantabhadra. It is a very, very beautiful prayer, very famous. It is the top level of bass reliefs, the last part of the Gandavyūha Sutra. So he asks all the buddhas of the ten directions, invoking them and making offerings to them and says 'I promise to come back, again and again throughout all my life-times to help all sentient beings out of suffering and confusion, just as all the buddhas of the ten directions have done'. So that is what is represented on the 5th gallery. I am just saying that because Samantabhadra is here.

In the Tibetan version of this Sūtra this first part is completely translated - in Tibetan it is like lets say 600 pages long and mostly it is the part where the Buddha is in the Jeta Grove, then all the teachings of Manjushri and then it jumps to the Palace of Vairochana and about Guru Buddha Maitreya's qualities and the Vow of Samantabhadra and that is it; it does not talk about the 52 gurus in the middle. That bit we will fill in so you will know the whole sutra as the ancient Indians and Indonesians understood it.

This is a preview; on the left of the triptych is Samantabhadra (Panel II/14) seated on a cushion as you can see and you can see he is on what we call the position of royal ease, it is a very common position for the holy beings here in Indonesia. We call this the NgalSo position because it is the position of royal, kingly - ngal.so gyalpo - kingly relaxation. This is a state of enlightenment, very relaxed and everything is very easy. So he is there dressed like an Indian prince as a bodhisattva and also he has one of those meditation belts on - everyone had their own belt to help for sitting, no need to go buy a sofa, the sofa was always with you.

**Panel II/15**



With the help of the Buddha, bodhisattvas have visions of buddhas. In buddha-lands surrounded by bodhisattvas.

The Buddha in the in dhyana mudra, the meditation gesture, teaching to the bodhisattvas - there are ten bodhisattvas and some devas. Usually in Mahayana, eight bodhisattvas are represented. Buddha is sat on a lotus, but you can see there is a stalk underneath; usually in Tibetan art they do not have this stalk - it is this idea of definitely emerging from the swamp of delusion and then breaking out into pure consciousness, into enlightenment. So the stalk of the lotus represents what is called definite emergence. On the left is Samantabhadra

giving teachings to some gods, who have big hair and big hats.

On the right (Panel II/16) is Manjushri holding a blue lotus in his hand, the second teacher of Sudhana. The Buddha is the first. Take a good look, this is Manjushri - you are going to see Manjushri many, many times. So once you know, you know who they are as they always wear the same clothes and hats and so are recognisable. So he appears many, many times on 3rd, 4th and 5th galleries of Borobudur.



Manjushri in his tower, giving teachings to Sudhana and monks

**Panel II/15**

These cherub-like figures on the sides of the Buddha are the ghandhavas- they are the musicians of the gods and messengers between gods and humans. Here you can see what the panels looked like a hundred years ago, now they are very much damaged by the weather and whatever. Now I think here, this is Sudhana, with the umbrella - I think this is Sudhana meeting with Manjushri for the first time. So the Buddha has sent Sudhana to the very south of the world - here basically, to meet Manjushri. And yes, of course Manjushri says he will teach him the meaning of reality.



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Sudhana visits the bhikshu, Meghashri (Glorious Cloud)

**Panel II/17**

Therefore He wants him to go and see the monk Meghashri - Meghashri means 'glorious cloud'. He sends him to a mountain, far away somewhere in India. He sends Sudhana on a pilgrimage to meet the monk, Meghashri. It takes him a while to get there and on arrival what he finds is this monk meditating in a cave up on top of a mountain. When he gets up into the mountains, he sees this monk on the adjacent mountain peak. So he thinks, 'I need to go over there and meet him'. So off he

goes and up the other mountain peak - then he turns around and looks back, and now the monk is on top of the peak he was just on previously! So for a while this happens; what is the teaching of this monk - this bodhisattva teacher? Basically he is showing that this and that and self and other depends on point of view. Like this mountain or that mountain, it is all relative to where you are - me or you, it is relative to who we are. I mean I am me to me and I am me to you - all relative. So the first teaching that Sudhana needs is this; self, other, me, you, this, that - all relative. That is the first teaching of the guru Meghashri. Each one of these gurus actually have a very long story in the Sūtra in Sanskrit and they explain how they achieved their realisation, a very beautiful story; what is their realisation, what qualities they have and then he or she gives some advice to Sudhana how to achieve the same thing. So this is forthcoming in our new book, if you cannot wait for our book



through images. Here so far, the first three gurus after Manjushri are monks and this third one is called Supratishtha - so in the pujas we always say, 'Om supratishtha vajra ye svaha' at the end, in the rab.ne we say this a lot - all this stuff means something. Supratishtha means, 'well established' as in, 'May the buddhas be well established here'.

"This one he is also a monk and they are in the south of the world, like round here in Indonesia and so he goes to another beach place called 'Sea Shore'. Saghararatira means 'Sea Shore' and there he meets the monk Supratishtha, 'well established' so he is well established at the sea shore and in his realisations. So this one, Supratishtha - actually, what he does is that he can walk in the sky, he has the siddhi of levitation and spends his time walking in the sky above the beach. So Sudhana gets there and he is so happy to see Supratishtha and then each time he prostrates and makes offerings and is very humble and asks the guru to teach him how to progress on the path to enlightenment. So, basically what he says is, 'Okay, my son, I for many, many lifetimes have meditated on the bodhisattva path to enlightenment. Each one they say I have achieved a vimoksha - that means a realization of non-duality, a freedom from duality. This 'vi' is a very important word in Sanskrit. Like when we say in the Kalachakra, sometimes we say 'shuddhi, shuddhi' which means 'clean, clean/clear'. Sometimes we say vishuddhe - 'vi' means 'duality'. So what we are talking about is purifying duality. This is the essential point in buddhism to purify the dualistic obscurations of the mind, 'me and you', 'us and them' as one person or a group being separate from another. As long as we have this dualistic ignorance we are out of touch with reality and we suffer. So each one of them achieves what's called a vimoksha, which means freedom from duality. So it means that each time one is getting a little bit closer to reality. So he explains: by meditating on emptiness, he has achieved this realisation where whatever he does, whether he sits or walks or lies down on the beach or in the sky, he understands everything is the manifestation of emptiness. Actually, this is like Nagarjuna; if you read the Mulamadhyamikakarikas the Root Stanzas on the Middle Way by Nagarjuna, he is explaining exactly this. He is explaining emptiness in a very nice way because sometimes it seems very difficult, but Nagarjuna just explains it like okay, it is raining, so everything is changing; the fire is burning that means everything is changing, therefore everything is empty; I am walking into the room, that means everything is changing. So what he does is that he just points to everything around you and says 'Look, this if moving, it means everything is empty; the microphone is working, that means everything is empty; the fact I can move and talk, means everything is empty. His realisations are a bit like this. Its nice this Nagarjuna teaching, just shows that everything around you - for instance, I can eat because everything is empty. If everything was truly existing from its own side, there would be no way I could eat anything, I would not be able to walk out of the room or switch on the light, I would not be able to sit down or stand up. So the reality does not have to be so far away- so philosophical that we cant understand anything. Everything around us is showing emptiness. He says, every time I walk around, it shows that I am meditating on emptiness, I understand reality, this is my meditation so even now I can walk around in the sky, if I want to. He says, 'Even I can walk through walls, I can polish the sun and the moon with my hands and I can make the earth shake'. This shows he is a Mahayana bodhisattva, because with every bhumi (like Borobudur, there are ten levels) you can vibrate more and more worlds, like making earthquakes of realisations. Anyway so he explains like this.

You always know who is the main figure in the panels because they have an aura, halo, so you know its easy, in the Lalitavistara Sutra the bodhisattva Sidhartha has got the halo. Halos were not invented by Christianity, there are also Buddhist halos.

"Okay, this is Supratishtha who is having a sit-down after walking around in the sky, had enough of that, thank you, bring tea! So here we are, lots of gods, bringing cakes, divine cakes and stuff, ghandavas - these are the celestial gods that bring food and play music and stuff.



### Panel II/19



Actually here there is a wishful filling tree, beautiful actually, can you see, it is hanging with bells and birds and stuff, amazing. When its like this it shows there is something divine is happening; sometimes you see on the panels palm trees with coconuts and stuff - that's like normal land. But here Supratishtha's beach party has got divine treasures and always there are gods and bodhisattvas around. The wishfulling tree fulfills all your hopes and realisations so it's a symbol of the Buddhist dharma.

### Panel II/20



Okay, Guru Supratishtha tells Sudhana to visit a doctor called Guru Megha in the city of Vajrapura. Just like in the Lalitavistara, Sidhartha goes around with a whole crowd of gods and so does Sudhana in all these panels - its like you are never alone on the spiritual path; even if you can see them or not holy beings are always coming with you. Vajrapura means the place of the vajra. So Supratishtha- the monk who can fly in the sky sends him

to meet Megha, a lay bodhisattva, you can see this by the way he is dressed. He is also sitting under a similar jewelled tree like the last one, the same auspicious umbrella, same jewelled tree; it is saying he has the same kind of realisation. Okay, so this one Megha - guess what he does? You will never guess, so I will tell you, he is a grammar teacher. Remember when we went to school and we had to learn English or Portuguese or German or whatever and we had to learn all those verbs and stuff like that, okay - so his job as a grammar teacher, but not like English or Italian grammar teacher, he is a Sanskrit grammar teacher, which is quite difficult. He lives, in south India but a little higher up, in ancient Indian state of Dravida. Megha is sitting at a cross-roads and on a lion seat and is teaching a sūtra called the Turning of the Wheel of Letters and he is teaching all about Sanskrit grammar.

I do not know if you know or not, but one of the ways that you can meditate on emptiness, is by the example of sounds, of letters, by language. Take the letter A, imagine a capital letter A in your language, you can visualise it. So for most of us there are 3 parts, so where is the A exactly - is it this bit /, that bit \ or is it that bit - ; can you point to anything and where is the A. We just think that is an A truly existing from its own side and never contemplate why it is an A. It is only an A because someone told us it was an A. It is not truly existent from its own side. Are you sure you understand what I am trying to get at here? Are you sure? Also if A was truly existent in the way it appeared then everyone in the world would understand A as A but in fact its also अ and आ and many other different symbols that our grammar teachers tell us represent the sound A. We just take all this for granted. In the Vedic world, they had this idea that language - sound was the building block of reality, they call letters ashkara, that means the indestructible basis or building blocks of reality. So if you said, Om, Ah, Ah, E, E, Ou, Ou, Ri, Ri, Li, Li and then in the vedic view this underlying basis of reality never decays. Buddha Shakyamuni said that that was not true, that everything is not truly existent, everything is impermanent so the ashkaras are not ashkara, they are not indestructible; everything is a manifestation of emptiness, so here the grammar teacher is teaching - like we always say in buddhism, everything depends on naming on labelling. For example, Lama Michel always uses this example: the iPhone is only an iPhone if you know its an iPhone. If you were a beetle or

something you would not think it was an iPhone, or if you were from the 13th century you might think it was perhaps, jewellery or a tea mat or who knows what? Its because we impute the name iPhone and we know what it does and it is useful for us; things do not have a true existence from their own side.

We have to be taught what things are and how to use them. Anyway you have heard all that before, so the grammarian - he is teaching emptiness through language, which is a very deep subject in buddhist teachings.

So anyway, Sudhana, he is there, sat at the crossroads and he is saying 'Oh please, oh Guru, please teach me the path to enlightenment and prostrated to Megha the grammarian and throws flowers and offers a katak and makes many offerings to him. Then Megha says 'Oh it is good that you want to achieve enlightenment, but you need to practice well and find the best conditions to follow the spiritual path, then you will always achieve rebirth as a god or a human and always find a qualified spiritual teacher'. He goes on to say 'Bodhisattvas always do what is most difficult to do and they are also difficult to find in this world'.

Now I will read a little bit of the Sūtra, so you get an idea of its language, the sort of thing it actually says.

'They are the great comforters of the world, they are the mothers and fathers to all beings, they offer refuge and protection and the light of wisdom. Bodhisattvas are the fire which burns up self-cherishing. They are like huge rain clouds, ready to rain down water to help other people grow or develop their good qualities. Bodhisattvas are guides between this world and the Buddha pure lands'. So as Megha says this, flames come out of his mouth, like a miracle. As he speaks this light comes out of his mouth and it goes out and illuminates the Three Thousand Worlds. When we say three thousand we actually mean one billion, because it is a thousand, thousand, thousand, illuminates the billion universes, like the cosmos. Then all sentient beings became aware of him with this light coming out of his mouth, so all the beings, their minds became cool and calm and so to all these being who became aware of him he taught the Sūtra of the Turning of the Wheel of Letters. And so, by listening to this teaching, everybody became what is called a Non-Returner. [Translation by Thomas Cleary ]

A Non-Returner is one level of the Pratimoksha path which means that you will never go backwards into the mundane state. So there are many of these levels, like Stream Enterer, Once Returner, Non-Returner and then what is called Arhat. Arhat means Foe Destroyer, that is somebody who has achieved nirvana. But before that there are four levels of realisation. So all the people that heard him, they achieved what's called the realisation of Non Returner.

That means definitely they will continue to at least nirvana and hopefully enlightenment because this is a Mahayana sūtra. Then, Megha sits down, so that is probably what they are showing here, thats after the flames have come out of his mouth. He says

'I have achieved the eloquence of the bodhisattvas, but I do not know the vast practices and speech of the bodhisattvas. So if you want to know more than this, you need to go to the south of India, to the place called Vanavasin, the place of the forest dwellers and you need to meet the bodhisattva called Muktaaka, so please go there and meet this bodhisattva and he will help you develop a more profound realisation than that I can give you'.

[Translation by Thomas Cleary ]

So now the plot thickens, you won't believe this but Muktaaka is a Bodhisattva and a businessman. Now the sutra is getting shocking! You can be a layperson and even a businessman and have lots of money but as long as you practice the dharma correctly you can attain enlightenment too!

Okay, that's enough for now, Rinpoche says make a summary: there are 450 panels, representing



a 650 page sūtra, in Tibetan, in Sanskrit it is longer [in English it is 1641 pages]. It is showing the spiritual progression of bodhisattva Sudhana, who was originally with Buddha Shakyamuni in the Jetavana Grove and the Buddha sends him to the south, to Manjushri and then Manjushri sends him to many different teachers - so with each one he is learning one level of the spiritual path. First he goes to see Meghashri who is the monk meditating on a mountain - this mountain and that mountain. Then he goes to Segaramegha, Ocean Cloud, this is the one that lives on the beach and watches for 12 years and the Buddha comes out of the sea and the Buddha blesses him and he achieves all the realisations. His meditation is: how deep is the ocean?

Then Megha the Grammarian and then Mukataka the business man. [Panel II/21]

I think that is it for today, I hope you found this interesting. Next episode of the story, coming soon! Actually in the links book we are going to print first 72 panels of the Gandhavhuya Sutra on Borobudur so maybe next year you go to Borobudur you take your copy of the Links book with you, it will be really useful as already you can go around and understand the first pilgrimage of Sudhana on Gallery 3 of Borobudur. Thank you so much, if you like slowly or quickly I will write the next book and explain what is happening on the panels in detail.

Sarva Mangalam.





I think the history of psychiatry is maybe  
a little bit dark but there is hope ...



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Rogier Hoenders, The Netherlands

## The history of psychiatry: from darkness into light

I would like to discuss with you the history and the future of psychiatry. The history of psychiatry is not so bright; actually, it is quite dark. We have chained, locked up, punished and abused patients for hundreds of years. Sometimes the skull of patients was opened to let out the evil forces (trepanation). Also in history, many times psychiatric patients were exposed to unethical medical experiments. Sometimes, people were put away in psychiatric hospitals when they had other political ideas than the establishment. An important change came in 1793 when the French physician Pinel made a case for treating patients instead of changing them or locking them up; several years later the same happened in the Netherlands. At the end of the 19th century, the first large psychiatric hospitals were opened, mostly by Christians who thought it was their duty to help these people. At that time, patients were sometimes treated with medications but these were not specific for psychiatric disorders. These were general medications used for many physical complaints such as opium and cannabis and bromium salts and many others. At the beginning of the 20th century, four new treatments were discovered; these were non-pharmacological and became quite famous. Not all in a very positive way.

The first one is treatment by malaria. Developed by psychiatrist Wagner. He got the Nobel Prize for medicine in 1929 because he found out that people who had psychiatric expressions of syphilis (so called dementia praecox), when they were exposed to malaria (he exposed them to the malaria parasite), their psychiatric symptoms improved. Twenty years later psychiatrist Moniz in 1949, got the Nobel Prize in medicine for his discovery of lobotomy (also called leucotomy) which now is seen as a very cruel and wrong way of treating patients, but at that time was considered an important breakthrough. With an ice pick through the upper part of the eye the brain was divided and the frontal part of the brain was removed. This procedure sometimes led to some kind of improvement. Of course also a lot of damage and negative effects were induced. Then the insulin shock was developed by Sakel who found out that, when you inject insulin into the blood, the blood glucose goes down and people go into shock. After that, you give them glucose and they come back, and afterwards the psychiatric symptoms sometimes improved. Finally, electro shock therapy, which was developed by Ceretti and Bini, which works by inducing an epileptic insult by putting electricity on the brain. Afterwards patients sometimes have an improvement of depression or psychoses.

When we look at these four different treatments, we see that all of them are quite aggressive. I like to see this as a desperate attempt to help people/ patients but it is also quite cruel in a way, so I think the history of psychiatry is a bit dark.

Then at the beginning of the 20th century, in the 40's and 50's, the work of Sigmund Freud became more dominant and people were treated, not by these aggressive methods but, by talking therapy mostly psycho-analysis, which became quite famous. Then, from the 1950's and 60's there was a development for the first time of medications specifically for psychiatric disorders. The first one was chlorpromazine, which was given to patients with psychosis, and soon after, imipramine was given to patients with depression. This gave way to a whole different area in psychiatry where for the first time there were specific drugs for psychiatric disorders. This became almost an euphoric moment and psychiatrists really felt like 'real medical specialists' prescribing medication, and patients were very hopeful that their illness would disappear. Mostly people know Prozac as one of the very famous anti-depressants, which was supposed to cure almost everything and give you instant happiness.

Then, at the beginning of the 21st century in 2008-2010, we were shocked by important publications in medical journals, which revealed that the actual extent to which anti-depressants and anti-

psychotics can help people, is much lower than we always thought. This is because most of the research that had a negative finding was not published! However, guidelines are based on published articles and therefore the guidelines were too positive.

Today we have quite some challenges in psychiatry; medications are less effective than we always thought, I just mentioned this. Also, there are a lot of negative side effects with modern medication, for instance weight gain, seduction, negative effect on sexual performance and many others. And, despite new treatments, we still see an increase in depression, which is soon to become disease number two in the world (including somatic diseases) leading to the most disability in our society. The rise of global warming and the pollution of the environment is also a reason for the increase in mental disorders. Besides that, we have a system that can only pay and provide care for 1 in 20 of the population. But anytime anywhere in western society, one in 4 to one in 5 of the population, has a psychiatric disorder! So it is very clear that the present system has to change to be able to give all patients the care they need. Then, we also have other challenges, such as treatments that have become impersonal and with no time anymore because of managed care. Also, it is too much and superficial; only aiming for a quick suppressing of symptoms rather than looking at the root causes. Moreover, we tend to focus on what is going wrong (pathogenesis) instead of increasing strengths and qualities (salutogenesis). There is a lot of criticism on the DSM V, the psychiatric bible, and criticism on the business of psychiatry, because of the huge amount of money that is involved in the development and sales of psychiatric- drugs. Many patients are not satisfied, and many psychiatrists and other therapists are not happy either, and they are also very stressed and burned out and the whole system is too costly. So there are quite some challenges and difficulties but there is hope.

I see 3 reasons to be hopeful and I will discuss them with you.

First one is epigenetics, this give us hope because we always thought that what is in your genes, you are predestined to have, as these problems cannot be changed, but now it turned out that genes are highly adaptive to the environment. Most clearly exercise, a clean environment and no smoking, being emotionally healthy and a healthy diet, all have a lot of impact on our genes because of epigenetics. This can really change our susceptibility to disease, which give us hope of improving our lifestyle and our health.

The second reason to be hopeful is neuroplasticity, that means that we always thought that our brain is static and whatever you lose is lost forever, but it turns out this is not true. The brain is highly adaptive to the outer and inner world and by changes in our way of thinking; by practising meditation, we can change our brains and therefor change our health.

The third reason to be hopeful is that we have a micro biome, which influences our brain: the gut-brain axis. This is interestingly one part of tree basic layers; when we are very young inside the mother womb (as a foetus) we have 3 layers the ectoderm that give rise to our skin and nervous system and the most important organ of this system is the brain. Then there is the mesoderm which gives rise to all our bones and muscles and nervous system, which in turn gives rise to movements; and the most important one of this system is the heart, which pumps the blood. And then there is the endoderm, which is the inner layer of the foetus, which gives rise to our internal organs. It looks now that the gut and the micro biome inside the gut is the most important of this 3rd layer.

The micro biome weighs 3 pounds and includes the genetic material of all different foreign cells, bacteria, fungi, viruses, protozoa and parasites. We all have around 1.000 species and the most important for us for our health are bacteria Firmicutes and Bifidobacterium. The interesting thing is that the DNA of humans is almost completely the same up to 99.99%; it only changes over several hundreds or thousands of years, but the micro biome, genetic material of these different organisms inside of us, can be very different up to 90% different between persons. Therefore, it can explain the change in health status of one person to another. Besides micro-organisms in our guts, we also have them under our skin, in our mouth and in the vagina.



How do we develop our micro biome? This is by the way we were born, if you were born in a natural way or by caesarean section. If you were on time or premature; if we had breastfeeding or no; if we had infection in early life and were treated by antibiotic, or we had stress; and also if we take common medicine like anti-inflammatory drugs or drugs for the stomach like omeprazole. Also, the western diet is unhealthy for micro biome and the Mediterranean diet is very healthy. Fermentation is important, which means taking in food that feeds the healthy microbes inside of us. Of course the environment is also influential. There was an interesting study in Nature, an important medical journal, published in 2015, where they compared the micro biome of a tribe in Africa called the Hadza and it turned out to be far more diverse and healthy than the micro biome of Italian citizens. So that seems to point towards some concerns about the effects of our western lifestyle. We know that changes in the micro biome are related to disease. For instance, *Helicobacter pylori* in the stomach can cause ulcer and cancer; colorectal cancer, irritable bowel syndrome, arthritis and diabetes type II are all related to a change in micro biome.

How about psychiatry? We know that there is an important link between neurotransmitters



and micro biome because for instance bacteria in our gut make or increase tryptophan, gaba, serotonin and dopamine. So, we have to take care of these micro-organism to have enough of these neurotransmitters in our blood and in our brain. We also know that some bacteria can produce agents that are linked to depression and beneficial bacteria such as *Mycobacterium*, which is in the soil, seems to prevent depression. Even more, it seems that when you give a probiotic like yoghurt or even two strains of bacteria like *Bifidobacterium*, it can be effective against depression. Summarising several studies now done in different journals: effects of bacteria in mice and rats are similar to those in humans; there seems to be a positive effect of some bacteria on depression, anxiety and cognition, patient response is stronger than people in the population with mild symptoms and there seems to be a larger effect of anxiety than on depression. And up to now, there were not so much adverse advents. We have similar effects in autism and schizophrenia, in Parkinson and dementia. So, there is a lot of potential there and hope for the future of psychiatry treating patients by probiotics.

How about lifestyle changes? We do not have to give pills with bacteria, we can also change our

lifestyle, for instance stress is related to the micro biome, also hypertension, obesity and exercise are known to change this. So, only a couple of months ago there was the first randomised clinical trial published that shows that a change of diet can help in the treatment of depression; it was very affective. We know that running therapy is very effective against depression. So there are a lot of interesting points there. Altogether I think that as we look at the future of psychiatry, we need to find a new system that can address all the difficulties I mentioned at the start.

I think that we need to change to a system where we combine the best of Western medicine with complementary and alternative medicine or so called traditional medicine and spirituality. We need to go from healthcare to self-care and mutual care; helping each other. We have to change from the present way of looking at health and disease to a more positive way; for instance, like Machteld Hubert has proposed in 2016 (positive health). We need to go from the superficial layer of symptoms to deeper layers of trans diagnostic factors such as self-esteem and trauma. We need to give less chemical medication, in lower doses, more natural medicine, and not give only cognitive behavioural therapy. Also give psychotherapy, which is more focussed on resilience and catharsis, in order to not only address symptoms but also the deeper layers of trauma. We have to work with verbal and non- verbal therapies such as creative expression therapy, psychomotor therapy, bodily-based therapy, mindfulness and many other interventions. We need to focus more on self-care such as yoga, exercise, diet and mindfulness. We need to use technology and the Internet such as E-health and M- health, that means mobile health to provide more information to use blended care, a mixture of face-to-face care with technology. We need to create E- communities were people can exchange (mutual care). I think this way we are more prepared to deal with the future.

Finally, I wish to share a few words about a new research project we have development to research the effectiveness of NgalSo Self-Healing meditation. Together with Doctor Paula Muti, we have developed a research protocol and we are going to do the first pilot project on patients who have recovered from breast cancer and who are now stable. Basically, we will look at their blood and mental health. In the blood we are going to look at genetic changes, specifically the epigenetic changes that she showed before, and also mental health, like depression, anxiety and stress. To do this, we thought we had better have an even more condensed version of Self-Healing, so Lama Michel has been very kind to make time to make a new recording of Self-Healing, where he is showing the practice - in a little shorter adaptation, and also leaving out the difficult phrases like 'hell realms' and putting more emphasis on the medical and the emotional parts of it. We are happy to hear that this is now completed, and we saw the first early parts of it in Albagnano. Many people have been helping with this, Tiziana, Renata, Sonam and many others. So, the next part of it will be to put in voice overs in different languages for different countries, so that patients who are joining the study can follow this daily in their own homes and once a week come together to practise it as a group. Now, the next step is to get approval by the Medical Ethical Committee. This is quite difficult because it is a human study and we are drawing blood, so it is an invasive procedure, which means we have to fill out 28 forms to get this done and that is for each country different, so it is rather bureaucratic to go through all this. So when we have done this, we will run the study and start analysis and publishing. I really hope that we can contribute a little to Lama Gangchen Rinpoche's work with this, and to create a bridge between the medical and scientific world and reverse the mind of understanding things that have been shown by research.

To conclude, I think the history of psychiatry is maybe a little bit dark but there is hope (light), because of three reasons: 1) epigenetics, 2) neuroplasticity and 3) the gut brain-axis, our intestines and the micro-organisms living inside.

We have to have a balanced relationship with them to have good health. This is strongly influenced by lifestyle factors, such as emotional health, exercise, diet, meditation and relaxation. I think this shows the power of meditation and I hope that with the NgalSo Self-Healing research project, we can also show to others what we know already (that it really works!). We are very happy and blessed



to have such a powerful practice. So I thank you for your attention and I thank Lama Gangchen Rinpoche for his support and his guidance.

### Questions & Answers

*[Unknown Dutch questioner]: "You said that the Mediterranean diet is healthy and he also showed a slide about the Italians, about their intestinal [difficulties]. So if the Mediterranean life style is healthy, how are we doing as Dutch, are we worse?"*

**Rogier Hoenders:** To explain this, I think in western cities we do not follow the Mediterranean diet; it is more common in rural areas. I think most Italians in Milan will be exposed more to western diets than to the Mediterranean diet. For Holland, I think it is the same; people who live in cities with a faster life, fast food - this kind of life, are more exposed to this and that generally speaking, those living in the countryside, usually but not always, have more balanced micro-biome; they are healthier, anyway.

*(Unknown): "You said in the beginning that the first time medicines were made for depression was correlated to tuberculosis and so thinking about traditional Chinese medicine makes completely sense because of the topics that are connected. It also makes sense what you said about the guts being connected too because in same traditional medicine, the lungs and the guts are connected on the same topics. Do you know about papers or research being done to connect the wisdom of traditional Chinese medicine with our western medicine? This is one question and another is, how do think awareness is changing between psychologists and psychiatrists? Is it really changing or is it just a small seed, until now?"*

**Rogier Hoenders:** Thank you, two beautiful questions. Yes, I know a researcher, he is from Oxford, his name is Prof. Gerry Bodeker, (Nuffield Department of Clinical Medicine); he was in the reading committee of my PhD, we invited him two years ago when I got my PhD on integrated psychiatry and I know that he is exactly in this field. He writes many articles about the Eastern approach, generalising some would say, Chinese, Tibetan and Korean medicine, and how that relates to diseases in the western world and also on the therapeutic level - so how you may understand which kind of medicines worked for which kind of complaints. He is trying to make this bridge, so you can look him up; he has some interesting papers about this subject: His work was supported by the World Health Organisation-WHO for this kind of research. Also, last year the Nobel Prize in medicine and physiology given to Dr Tu Youyou for her 30 years research in traditional Chinese medicine, where one specific part of it, one substance, was a novel therapy for malaria (artemisinin). Most medicines for malaria are not available around the world, they are very expensive and difficult to obtain but this one is, therefore she was awarded the Nobel Prize because her research showed it was effective and now many people can benefit because it is cheap and available. So I think that this shows that the Nobel committee had the guts to do that, shows that I think there is a tendency to build more of these bridges between Eastern and Western medicines. I think it is very beautiful what Lama Gangchen Rinpoche wrote in the introduction of the blue sadhana of the medicine: that in the future we need to find a wisdom key for the problems of our healthcare and we need to combine western medicine, traditional medicine and spiritual medicine to be able to do that. There are some signs it is going in this direction, as in 2014-2015 there was a trilogy of the need for Traditional medicine, in Science.

The second question about psychiatry and psychology. I am not completely sure, maybe both are there. We psychiatrists were sometimes very dogmatic, sticking to some kind of ideas on how things work. On another level, I also see a lot of people, very eager and interested and typically young people - I remember Alfredo Sfeir Younis mentioning yesterday, about his experiences in schools. I see many students in our outpatient's clinic, where they come to learn about psychiatry. They are

very eager - they do not care so much whether it is western or eastern, they want things that are going to help people, so I think this attitude is very beneficial. Again, I hope to see advancement. Thank you.

### **Lama Gangchen**

Thank you very much, doctor. Thank you very much, healer. What healing is, you know the psychiatrist system, you have healing idea, not just for one person to change the system, so thank you very much to be teaching us more light ideas. Darkness and light, it is difficult to accept darkness, psychiatrists also find it difficult to accept darkness. To go directly from darkness to light, this is another way. And so we looking light, you know light, darkness and light. There is also another light: Borobudur light, Rainbow light.

**Rogier Hoenders:** When we had our first conference in psychiatry in 2006, Lama Gangchen Rinpoche came to Holland to give a talk together with Lama Michel and then there was also invited a professor of psychiatry called Dr David Servan-Schreiber he was a professor of psychiatry in America, his father was a famous French politician. He wrote a book called 'Guérir' in French, 'Healing' in English, and he was describing in his book different approaches in psychiatry and he was under so much pressure because he was a very, very well known professional psychiatrist, writing in the top journals, very esteemed researcher and influential psychiatrist. He wrote a book specifically about alternative medicines, also Tibetan medicines, which he looked at when he was in India. When he came to Holland, he met Rinpoche and I remember after the dinner he was asking you things, Rinpoche?"

### **Lama Gangchen**

Ya, ya, many a lama speaking about Tibetan medicine, and I also spoke a little about inner peace, about Shakyamuni Buddha the inner scientist. Dr David Servan-Schreiber also came to Albagnano.

**Rogier Hoenders:** Then one time he came again, Dr David Servan-Schreiber came to the Conference in Holland and we started talking a little more, he was very interested in the Self-Healing and also how we deal with that as doctors, how to deal with something which is more like a spiritual practice. Then he was very interested in Lama Gangchen Rinpoche as well. And then he came to Albagnano one time, asked how to get there I think Bebel showed him a Self-Healing and he wrote afterwards that he was very grateful that he had had that experience and wished he had known about Lama Gangchen and the Self-Healing much earlier. We also met him in Paris in his house, but finally one of the motivations for him to write was that he had a brain tumour and when he got his diagnosis and his treatment he asked his oncologist what he himself could do to help the oncologist heal him? His doctor replied that there was nothing he could do, go home, live, forget about this and hope it does not come back. Then he thought that this was not true and because he was a professor himself, he had access to all the research that there is, so he dedicated a lot of time researching everything around the world related to his specific type of tumour in his head. Then he found a lot of things he could do to change; with food, with relaxation and exercise and acupuncture and many things. He wrote about this in his book and then also showed it because finally he died, but he died 19 years later than when he was supposed to die, according to this diagnosis. He showed the power of changing life style to the extent where it can be more helpful.

*Lama Gangchen:* In his book he also made one very good light - a very good light for this world. Also, we need a peace world. We need speakers in this world, speakers with knowledge for a peace world. So I like this kind of conference. Why? Because we need different improvement-ship you know; we come from far away, we have one dedication, one motivation to go to Borobudur for this annual retreat and conference; and so I bring this kind of doctors - show you, why I want to show you? We need them in this world, so that is why I say all the time, I say please you write, you write your



experience, we need many like this. Every year you receive the Links book, so you read all please. Somebody speak up, one day somebody speak up to useful, somebody think, ah this is ego, this is the lama together, so okay. Mostly people now looking for 'hope' even everyday looking at the mara things, all these things in newspapers, why are you looking? Hope with pollution purpose? Pollution, another pollution; we need good news. So it is so important to know, we request to Alfredo for example, we request doctors, many good people with positive information and knowledge. I made Peace Times good news for the world, so everyone then received a bit of peace time. The headline itself gives you more than the news inside: Peace Time! . "Oh! I have to do, how I do", people learn it because of this lets call it blessing and hearing. And you know Self-Healing they do every session only you know Self-Healing. By the power of the Truth, Peace Times, please!





... What would Rinpoche tell me to do? ...



Irene Murko, Germany

## My Experience ...

Dear Lama Gangchen Rinpoche, dear sangha, my name is Irene and I first met Rinpoche in 1989 when he came to Germany, almost 28 years ago now. He came to Munich in June to give a Chenrezig initiation. Some monks had made a Chenrezig sand mandala and this mandala was dedicated for the Berlin Wall and the union of East and West Germany; and a few months later there was this reunification of East and West Germany.

Rinpoche then invited me to go to Tilburg in the Netherlands to see how he works and treats patients and he told us about peacefulness, the importance of treating everyone peacefully - peaceful touching, peaceful talking, peaceful looking, everything with peace and peace with everything.

My experience with patients is that and also with myself, is that our mind is very willing and flexible but our body, because of its very condensed energy, needs time to change, so the healing process needs time to let go of old patterns and old habits. I am treating my office patients in a holistic way and I am trying to treat them on all levels, like physical, body level and also emotional and energetic level. I am particularly thankful to Lama Gangchen Rinpoche because he taught me a very special method of pulse diagnosis and since then I use this pulse diagnosis as a main method of diagnosing; this was very special imparting.

At the beginning I was contacting Rinpoche very many times by telephone, whenever I was unsure on how to treat my patients and if I got stuck in the treatment. Later on, I understood that I am never separated from Rinpoche, so now when I am trying to find the best treatment for the patients, I am just going into my heart and asking myself, 'What would Rinpoche tell me to do?' I am very, very sure that each one of us, deep inside our heart, knows the solution for all the problems, so thank you very much Rinpoche, for all your patience, guidance all your love and compassion.

**Lama Gangchen:** "And you use it!"



