



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*





# 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” 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”.*

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

## LINKS IX - Seeds for Enlightenment

Towards the Self-Sustainability of the Micro and Macrocosms

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

Drone images by Lama Michel and Fernanda Lenz

Photo of Mr Oren Lok by Maria Rosenblatt



First Edition February 2018

Kunpen Lama Gangchen  
Lama Gangchen Peace Publications  
[www.lgpt.net](http://www.lgpt.net) - [lgwpfoundation@gmail.com](mailto:lgwpfoundation@gmail.com)

*Heartfelt thank you and gratitude to Mr Chan Kok Hong & Family  
and the Ginhua Printing company in Malaysia  
for sponsoring and printing this book*



---

## Index

Preamble	7
Prelude	9
Lama Gangchen Biography - LGWPF presentation	12
Welcome to Borobudur 2017	18
Conference	23
Speakers	26
Introduction	29
A Time to Reclaim the Deeper Meaning of Animals and Nature in Our Path to Enlightenment	41
The 200% Society!	47
Using Inner Alchemy and Borobudur Mandala to produce light and self enlightenment	61
Gandavyuha premiere	65
The history of psychiatry: from darkness into light	87
My Experience ...	95
About Borobudur ...	99
Light: what is it ( good for)	111
Clear Light	117
Being in Peace Program	127
Chawang NgalSo Reiki	141
Meaningful Life ... the concept of change and freedom within change	149
From isolation to connection	169
Visit to Borobudur by the Dutch Minister for Culture, Education and Science	174
Borobudur Restoration and Preservation Proposal	178
Gandavyuha explanation - part two	181
The Path to Enlightenment	193
Conclusion	207
Photo Reportage	213
Shaoling and Capoeira Offering	267
Speakers Biographies	279

---

Written Contributions	287
Halo Himalaya - Bikes for Nepal	289
Art Gallery ...	294
Unforgettable Borobudur	299
Our dear friend "Mad Buffalo" ...	301
Borobudur... ..Albagnano	302
Visit of H.H. Kyabje Trijang Choktrul Rinpoche	317
Borobudur... ..Brazil	326
Entorno de Paz - Kor Yug Shide Ling Centre- Spain	335
Mani Bhadra Wishfulfilling Meditation Centre - The Netherlands	345
In Memoriam	349
Homage to Sarawati	364
Lama Gangchen United Peace Voices	368
Saraswati NgalSo Orchestra	380
Trungkar La - Mantra in Action	386
Lama Gangchen Help in Action	388
United Nations Spiritual Forum for World Peace	396
United Nations	409
World Interfaith Harmony Week and Peace Education	416
United Nations International days and weeks	418
List of Lama Gangchen's Publications	422
Worldwide NgalSo Peace Education Association/Groups for the study of inner sciences	428







## 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 Vhidhyiana) 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, thangkhas and images.

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

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

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

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

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

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



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

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

Organisation aims:

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

### PEACE LINKS ...

#### ... HEALTH

Transforming violent medicine into non-violent medicine

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

#### ... EDUCATION

Transforming a violent society into a non-violent society

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

#### ... ENVIRONMENT

Making peace with the environment

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

#### ... INDIGENOUS CULTURES

Making peace with all cultures

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



... **ANCIENT HEALING ARTS**

Transforming violent art into non-violent art

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

... **PEACE SOUND**

Transforming violent sounds into non-violent sounds

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

... **PEACE SPIRITUALITY**

Transforming violent religion into non-violent religion

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

... **PEACE MEDIA**

Transforming violent media into non-violent media

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

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

... **PEACE CULTURE**

Transforming a culture of violence into a non-violent culture

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

... **PEACE FAUNA**

Making peace with animals

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

... **PEACE ECONOMY**

Transforming violent business into non-violent business

Conferences on Spiritual Economics in Thailand and Italy.

... **PEACE TIMES**

Transforming violent moments into non-violent moments

... **PEACE SCIENCES**

Making peace with science and religion

... **PEACE SPORTS**

Transforming violent sports into non-violent sports

... **INNER PEACE**

Transforming violent minds into non-violent minds

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

Conferences dedicated to International United Nations years and decades include:

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

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



---

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

---

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







---

## 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.

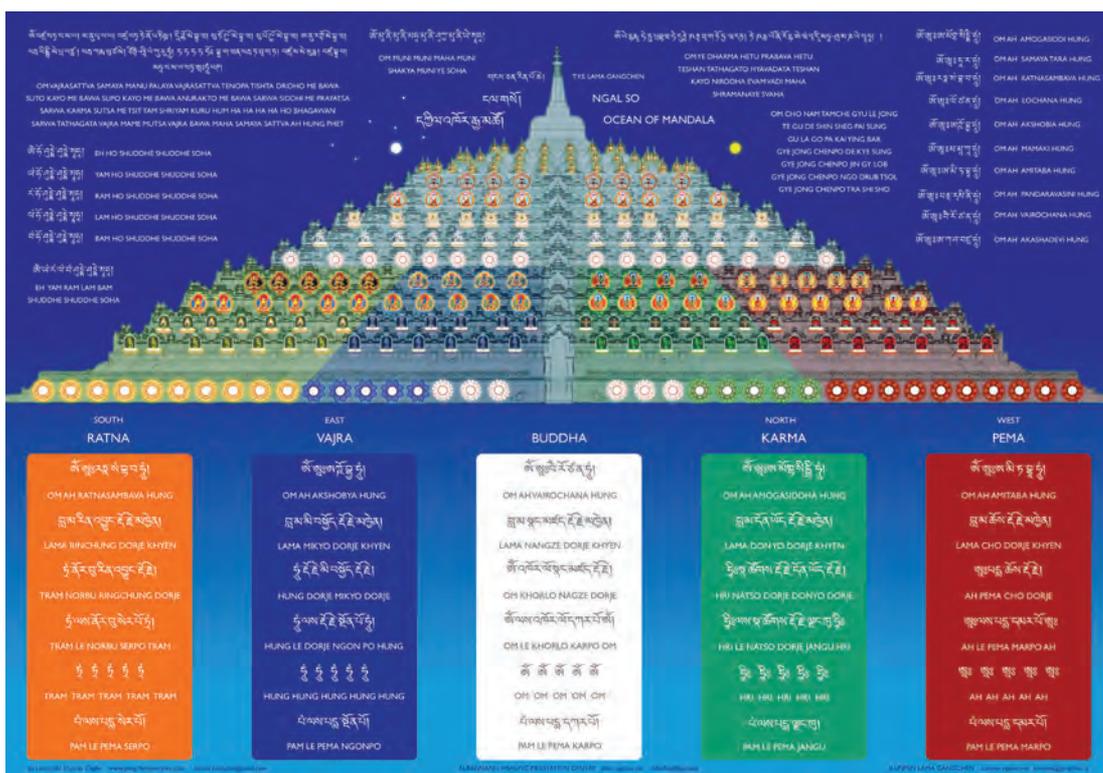
If you really want to have a good, deep understanding of Borobudur, first you need to study the whole buddhist philosophy, then need to study the whole path of tantra - for example can start by going through the commentaries of Guhyasamaja and the others. Then you get somewhere to understand Borobudur. 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."

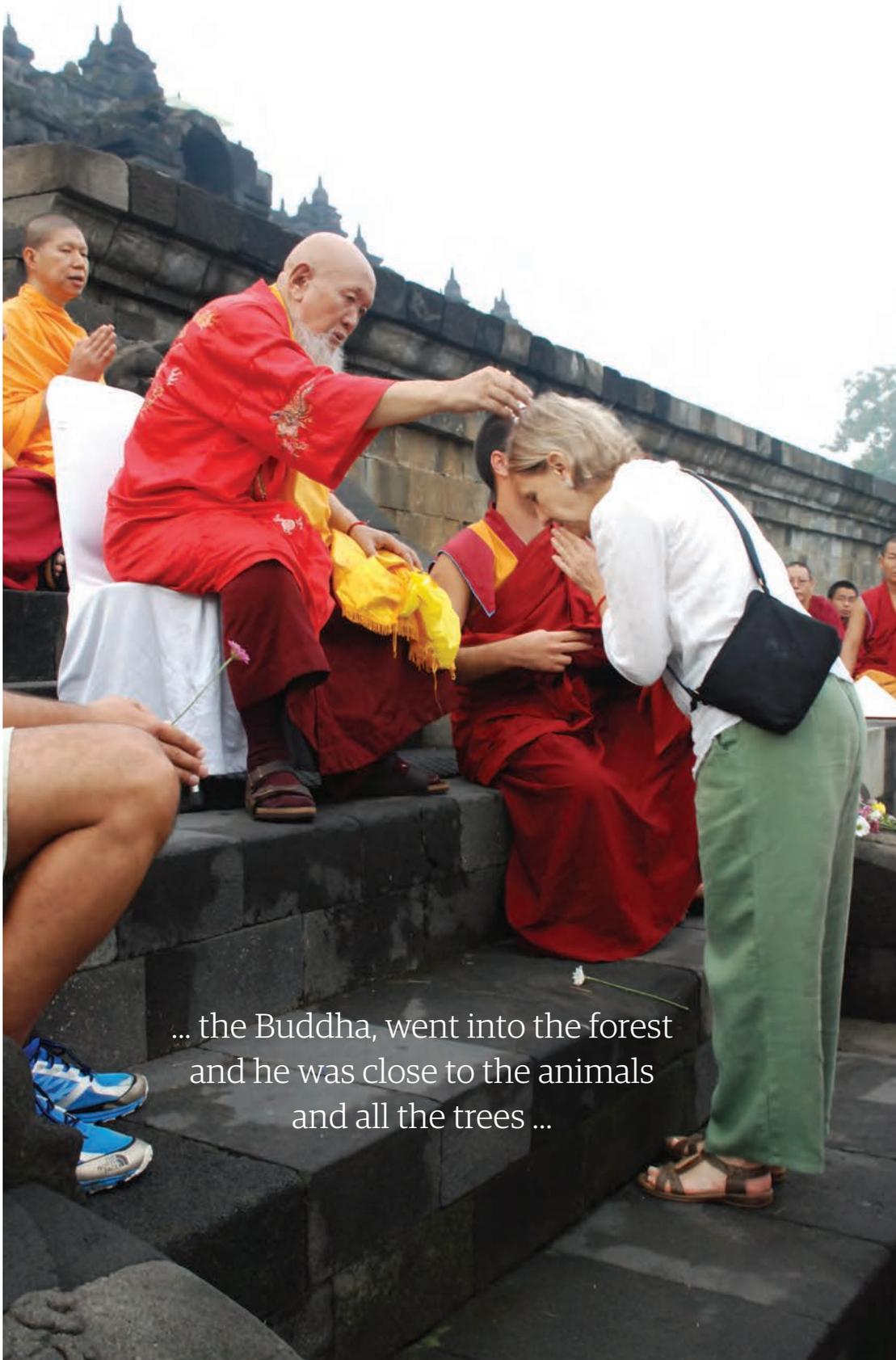
By the power of the truth,  
By all the human beings attention;  
Not agitation.  
By all the holy beings blessings  
Love and compassion,  
Harmony and joy,  
New bliss and emptiness,  
Physical and mentally healthy,  
Inner and outer environmental peace,  
Inner peace and world peace.  
Inner peace 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.

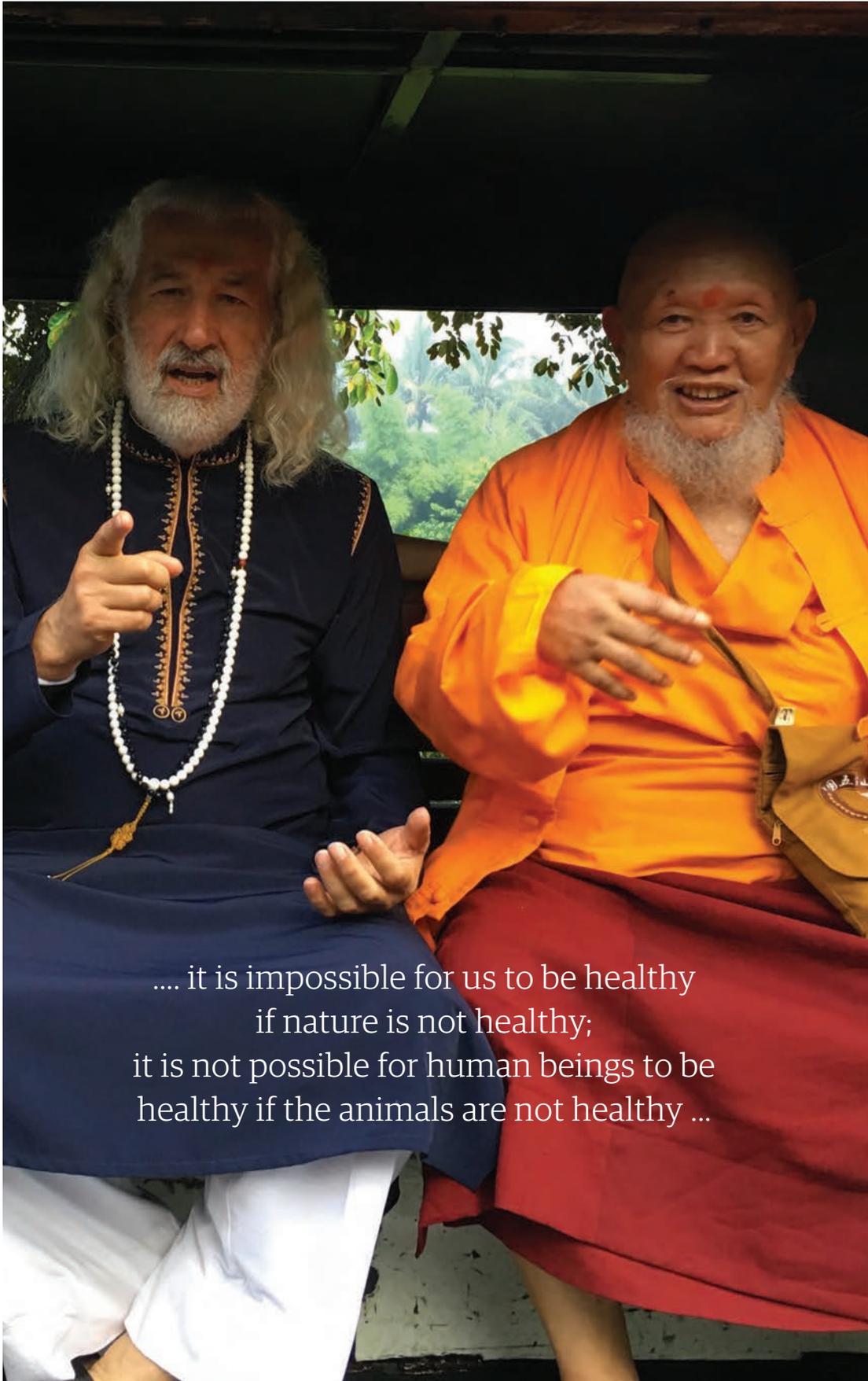
Dearest and beloved Lama Gangchen, I have no words that can express my gratitude to you in this lifetime.

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



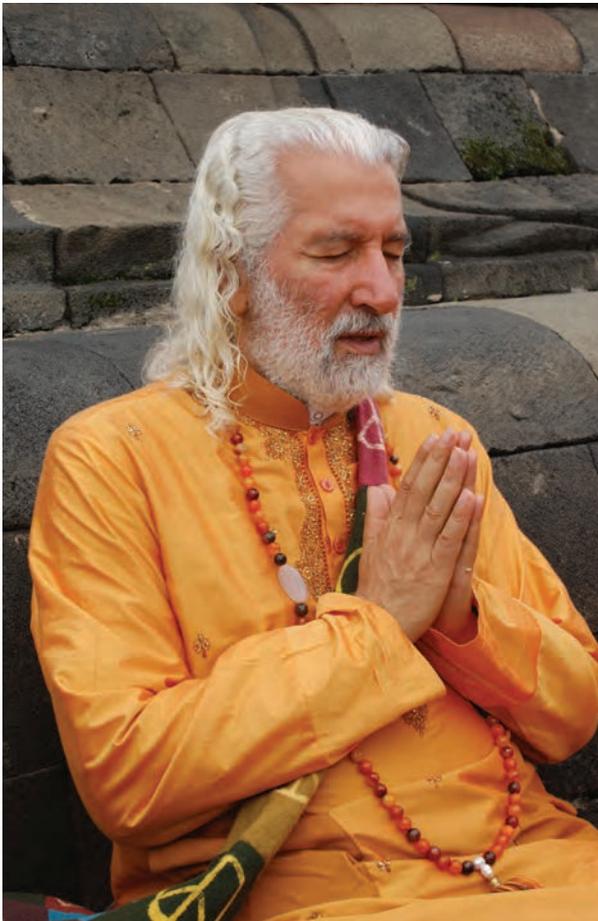
change. I see it but I do not do anything. The third possibility is to be always against change. You know there are many people that are always against everything. Sometimes I have this talent of reading people's minds, you know: I was in a conference, not long ago and stood on the podium and I saw this 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.

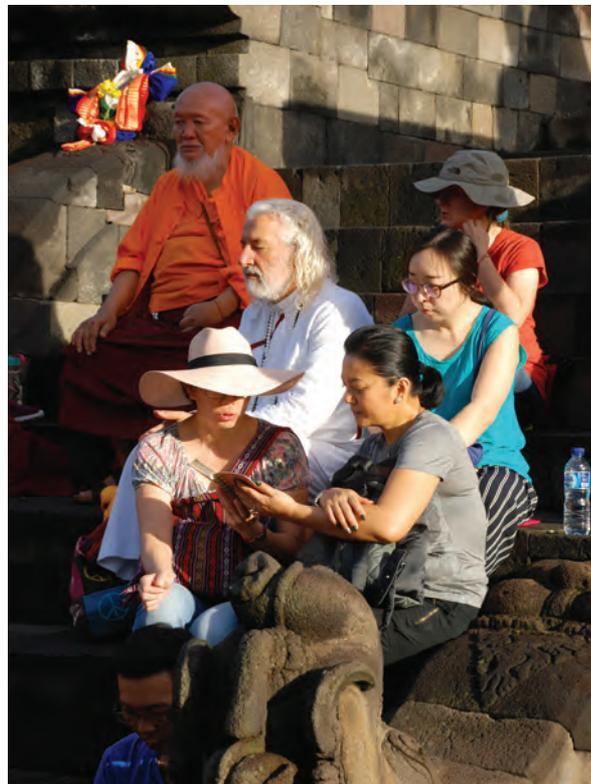
Fernandez from São Paulo Brazil: one thing I go through a lot is the disconnection between people and nature and how we are disconnected because actually it is a different paradigm of life - like a different vision of the world. Lama Michel was talking about changing our paradigm of life, and so my question 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-friendly, 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,

young; everybody has this possibility, if we apply the correct method. This Gandavyūha Sūtra is very long - 450 panels, much longer than the Lalitavistara Sūtra, and shows the spiritual journey, the pilgrimage of Sudhana, and it is also a very nice story.

ལྷོ་བའ་བྱམས་གཉིས་པའི་སྒྲེབས་རིས་ཀྱི་འགྲོ་བའི་མཐའ་བཅོམ་ལྷན་འདས་རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་དུ་  
མཉམ་གཞག་ཏུ་བཞུགས་ནས་མི་སྣུ་བར་སྤང་མཛད་གྱི་ནམ་པ་སྟོན་ཅིང་དབྱང་པའི་བྱུ་རྒྱ་མཛད་པ།



ASTORIA MUSEUM  
EAST WALL  
2<sup>ND</sup> GALLERY  
Relief  
II / 1

The Buddha meditates in the Jetavana Grove

(The Buddha is silent showing the aspect of Vairochana with the Vitarka or teaching mudra.)

**Panel II/1** (that means second gallery bas-relief one, we count from the left side of the east door and go around clockwise in the direction of sun, east, south, west, north, east).

It starts with Buddha Shakyamuni in the Jetavana Grove. This Jetavana Grove is one of His first Viharas or monasteries. If I remember rightly this Jetavana Grove was bought for Him by a merchant called Anāthapindika (Pali) and it was very expensive because he had to give as many gold coins as would cover the ground, so it was very, very expensive real estate, must have been a super nice place, anyway so this is the Buddha's first monastery, or vihara. Why they established the viharas is because of the tropical climate and so just like here, it had a tropical rainy season. The early Buddhist practitioners were Shramanas - religious wanderers, but in the rainy season they had this concern not to kill animals, because if you are walking around one tends to squash things like bugs and frogs, beetles and things so they stayed in one place and did a rains retreat. This is why the Buddha asked Anāthapindika to buy this very expensive place so that He and his sangha could stay in one place and not tread on bugs during the rainy season. This is the first panel of the Sūtra. So Buddha Shakyamuni is there surrounded by a great assembly of buddhas, bodhisattvas, arhats, monks, nuns - all kinds of people listening to His teachings; humans and non-humans. Not everyone can see each other, so on these panels there are a whole crowd of beings, some of whom are 1 human and some are divine beings but the humans would not necessarily be able to see the divine beings. Maybe if you are a bodhisattva or a god you could see everyone, but the average human people would not be able to see everything.

The Buddha is there with his Sangha, giving some Mahayana teachings in the Jetavana Grove. One of the beings listening to the story is this young boy called Sudhana, (Excellent Generosity), maybe he is 18 or 19 at the time, born in India - a very auspicious birth, the Sūtra explains that he had all



directions of the universe; he is manifesting hundreds of thousands of buddhas and all kinds of incredible things are going on. However, the ones on the bottom of the panels, these are Theravada disciples, the monks or nuns or arhats. The ones above are the bodhisattvas, devas and devis. The Theravada disciples, lets say people like us, cannot see what is going on because their minds are still obscured. Rinpoche is always talking about this - there is what is called obscuration to liberation and obscuration to omniscience. We have different levels of realisation on the spiritual path. So lets say the first part of the spiritual path is progressive like a ladder. So the Prātimoksa vows, the Theravada path is something we all have to do, except as Mahayanists we do it already with the great motivation of some kind of bodhicitta, some kind of empathy; those are the instructions we have in the Lamrim. The followers of the Prātimoksa vehicle, the vehicle of individual liberation, the Theravada tradition, what they do is try and achieve nirvana, nirvana means no more suffering - to achieve a state of personal peace. On the way to achieving that there are various levels, like Stream Enterer, Arhat and so on up to Arhat - the one who has conquered their delusions. Already that would feel like an incredible realisation, but compared to the Mahayana it is not such a big achievement. The Arhats, the Stream Enterers, the Theravada people like the ones on the left, they can basically only see the people around them, they have some obscuration. Okay, maybe much better than us but still they have obscured minds. Whereas the Mahayana disciples, they can see all these miracles happening. So what the first part of the Sūtra is doing, is emphasising that it is much better to practise the Mahayana path than the Theravada path. It is showing all the advantages of practising the Mahayana path in terms of much greater compassion, much greater wisdom, greater super powers, like siddhis - much greater perception and so on. This is first of many panels about this point.

ལྷོ་ལྷོ་བས་རིས་ཏེ་སངས་རྒྱུས་སེང་གོ་རྣམ་པར་བསྐྱེདས་པའི་ཉིང་འཛིན་ལ་སྣོན་པས་པར་བཞུགས་པ།

EAST WALL  
2<sup>nd</sup> GALLERY  
Relief  
11 / 3



The Buddha enters the meditation of the Lion's Yawn.

### Panel II/3

Here, the Buddha is entering the meditation called The Lion's Roar, another translation is The Lion's Yawn; perhaps you remember in the Lalitavistara, we talked about this many times, when the bodhisattva is in his mother's womb, then all the gods come down to check out the parents - we have this book, prepared it for you in 2012, so hope you read it. Then, all the female devas are coming to the mother's house and checking out to see if she is a suitable mother for the bodhisattva. Also







called Shrimat. On the West side is Dewachen [Sukhāvati ], the pure land of Amitabha. Prakuta is the Northern Pure Land of Amoghasidi.

There is another Eastern pure land: Vaiduryanirbhasa meaning “pure lapis lazuli.” This pure land is ruled by the Medicine Buddha, Bhaisajyaguru, holding a lapis blue jar or bowl containing medicine.

So anyway, millions and billions of bodhisattvas are coming, you know, to meet the Buddha and to show respect and to listen to teachings and so on.

ཨ་མྲེ་བས་རིས་ལྷ་བྱང་གི་བྱང་ཚུབ་སེམས་དབུས་སངས་རྒྱལ་ལ་བསྟོད་པ།

EAST WALL  
2<sup>nd</sup> GALLERY  
Relief  
II / 7



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

### Panel II/7

Okay so now millions and millions of bodhisattvas from the north of the universe from the pure land of Amoghasidi all come and make offerings and praises to the Buddha.







ཨ་ལྷོ་བས་འུ་ཉེ་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་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.

ཨ་ལྷོ་བས་འུ་ཉེ་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་པ།



10

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

ཨ་ལྷོ་བས་འུ་ཉེ་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་པ།



11

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

ཨ་ལྷོ་བས་འུ་ཉེ་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་པ།



12

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

ཨ་ལྷོ་བས་འུ་ཉེ་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་པ།



13

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་ལྷོ་བྱ་བ་ཀྱི་བྱང་རྒྱལ་སེམས་དཔལ་ས་སངས་རྒྱལ་ལ་བསྐྱོད་པ།



14

Samanabhadra explains the Lion's Yawn samadhi

མཉེན་པོ་ལྷོ་མ་།

EAST WALL  
2<sup>nd</sup> GALLERY  
Relief  
II/15



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

**Panel II/15**

Bodhisattva Samantabhadra is explaining to those who cannot see (the ordinary people) what has just happened!

मञ्जुशरीः सुदंक्षुवः शोभसा दसा अदसा दसा अदसा  
མཉེན་པོ་ལྷོ་མ་། ༡༤ འཇམ་དབྱངས་རང་གི་ལྷོ་ག་མཁར་དུ་བཞུགས་པ།

EAST WALL  
2<sup>nd</sup> GALLERY  
Relief  
II/16



Manjushri in his tower, giving teachings to Sudhana and monks

**Panel II/16**

Here, in the centre is Manjushri and on the left is an assembly of monks, at the top right is an assembly of devas - ghandhavas, and they are flying. On the bottom right there are gods, you can tell by their hats, crowns and hairstyles, also they are taller than the humans.



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

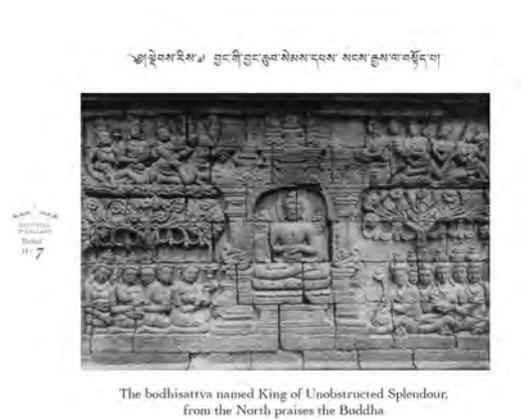
About the first panel where the Buddha meditating in the Jetavana Grove.

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 Nadia, 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 Yawn 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.

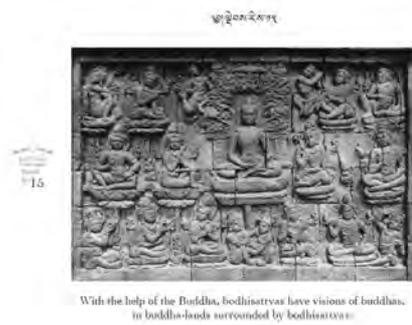
So first the Buddha sends Sudhana to Manjushri and Manjushri says 'Okay, yes of course I can become your guru, but it not just from me you have to learn things from, so I am going to send you to a series of teachers and each one will show you one aspect of the spiritual path'. Manjushri sends Sudhana 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 and 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.



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 Mukataka, 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 Mukataka 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 ...



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!"









... positive words to create  
positive things ...



Lama Caroline, England

## About Borobudur ...

When we were looking at the Gandavyūha Sūtra, looking at the slides of the Gandavyūha panels and the last one we saw was a Wish Fulfilling Tree. So Rinpoche was saying that you are all very lucky, because that is called a positive dependent arising, very auspicious for you. A Wish Fulfilling Tree is something from Vedic mythology - so you go to the tree and say 'Oh tree.... - and make your wish, it fulfils your wishes; so obviously a long life, happiness, health, success, good environment, very good relationships, no fighting - all these are very important. It is a sign that everything will be auspicious for your relationships. Of course, as Buddhists we hope the Wish Fulfilling Tree will also grant us spiritual realisations, not just mundane things - the mundane things we need as well, we do need to be happy and healthy and have a good relationship; it is much easier to go on the spiritual path together, it is much nicer.

Also the fact that some of you are getting married together here in this very holy place, bodes very well. In Palden Drepung, (the Glorious Rice Heap) is Tibetan - it is the place where the Buddha taught the Chi-Ching - it means the glorious mass or heap of rice. The rice heap is also one name for Java from ancient times because here, three times a year they have rice harvests. So, for many reasons we are in this holy place of Palden Drepung, very auspicious - this holy place of Kalachakra; very auspicious and also of abundance and everything positive.

In ancient times - this was a holy place for people of all religions, not just Buddhists and nowadays, since UNESCO restored the Borobudur, people of all traditions and none are coming here to receive the positive energy and blessings of Borobudur. Of course, originally the people coming here were Indonesian, Indian and Chinese, you know, and local people; but in modern times, since Borobudur has been reconstructed, now there are many people from all over the world and especially many new Buddhists like for example, we Europeans and South Americans, we are all new Buddhists we are converts to Buddhism, so now many more people are coming from all over the world, to receive the blessings of Borobudur.

Now Indonesia is the most popular Muslim country in the world but Borobudur is the national monument of Indonesia, so all the indigenous Muslims come here too. We can see, many, many families, adults and children, coming here every day and also many, many people from all traditions; they are all coming and touching Borobudur. At one time we saw a lot of blind people and they were touching and feeling the Stupa, so all kinds of people are coming here to receive the blessings.

In the last hundred years, when Tibetan Buddhism became more known to the Western world, the British and German people who went to Tibet and the Himalayas and so on, they did not understand too well the Tibetan tradition, they just thought that Tibetan Buddhism was lamaism and lama worship. Actually what we are doing and all the Tibetan rituals for instance, is exactly the same as what they were doing in ancient India, not so different, not made up by the Tibetans, who just continued in many, many aspects their dress, rituals and behaviour and so on of the Indians - the vajra, the bell, the bumpa vase, everything is all from ancient India. You can see represented on Borobudur, everything around us, the conch, everything, that the Tibetans have - they did not make it up. They are mountain people, so very precisely they conserved (like the Swiss) conservatively all the teachings of the Indian Mahayanists they kept exactly for 1000 years. In India, because of history, changes in history, most of the Buddhist monuments have been destroyed. Okay, a few like Bodh Gaya have been recovered, but mostly they have all been destroyed from the Mahayana period. Rinpoche is saying, for example, in Bodh Gaya there is a small mandala but nobody takes much care of it. Previously there were many monuments like Borobudur in India, now they are all

gone in the course of history, lost in time, like tears in the rain. So that is why Borobudur is so very fascinating, because it is an Indian Mahayana / Vajrayana monument that has survived. In fact, it is the only one; which is why it is so important a holy place.

Rinpoche is kindly showing us how to use Borobudur as a Vajrayana mandala, like the highest yoga tantra way, so then he is showing exactly all the stages of the highest yoga tantra initiation - for example, on the side there are many vases, vase empowerments of Akshobhya, Ratnasambava - exactly like what we do when the Tibetan is recited in the initiations - this is what we are doing and through the initiations on the east side of Akshobhya, the vase and so on. So Rinpoche is showing us this high level tantric initiation and he was saying if you like - maybe next year, we can do more like showing this sutra way. That is more easy and accessible - like a tourist way, with a flag! Okay 'sutra' means 'public discourse' - so we could do this for everybody. Tantra is secret, not for everyone, so the sutra is more accessible. If you look, every day there are tourist guides taking people up and explaining to people (we do not know exactly what). They have some explanations, but not really the whole things. As Professor Lokesh Chandra said: "if you want to know the whole point, you have to go back to the Tibetan tradition, the Buddhist tradition to be able to understand Borobudur".

Every morning when we receive the vows, we request to receive the empowerment, we say 'Please Guru, essence of all buddhas of the three times, please bless me to receive the initiation of the Ocean of Mandalas. Borobudur is like a multi-mandala, so we can impute any kind of mandala, any kind of tantric practice on that. So he was showing all kinds of different things, showing all the classes of tantra, from action to highest yoga tantra all kinds of mantras, all kinds of mudras, the sutra teachings, all kinds of Theravada teachings, Mahayana, Vajrayana - Rinpoche was saying also, like normal things, like astrology, medicine, astronomy (because you can use it like an observatory) that is another interesting subject. Borobudur was very well designed, I must say. You can use it for all kinds of incredible things - Rinpoche was saying this representation of Siddhartha on the Lalitavistara is shooting an arrow with a bow - it is a little like Greek mythology, He gets the great bow that only He can bend and he shoots an arrow through seven palm trees and the arrow penetrates into the earth and disappears. So it is showing things like sports, poetry, Vedic mathematics, everything basically. Also, of normal things and all the enlightenment things as well.

When Borobudur was constructed in the 8th century, there was the Sailendra dynasty - they were the local Buddhist kings here, so they invited from South India, the Tamil states for South Indian monks to come to here. Their vihara has been discovered near here and they invited the leader of these monks who was Gunadharmas Thera, the elder Gunadharmas - 'Guna' means qualities, so all the Dharma qualities. King Sailendra, together with this incredibly clever buddhist architect, Gunadharmas, started this Borobudur monument. Then it took 80 years, more or less, to finish, so it was not so quick - also they had to do all of this by hand 80 - 100 years, so it was like 3 generations of the same royal dynasty. So there was Raja Indra (means King Indra, the name of the god - like Zeus in western mythology) so King Indra and then his son and then his grand-daughter, these 3 generations continued the construction of the Borobudur - so it took 80 years from the beginning to when it was completed and then for another 200 years it was functioning until the Merapi volcano eruption took place. After the year 1006 the area was evacuated because of a major Merapi volcanic eruption and then the vegetation grew back over the monument. It was not like Pompeii, the ash covered it, in the story. Ash is very fertile and then came the plants and the area was abandoned. So then, because of cultural changes, let's say in Indonesia, it then fell into disuse. Before it was a Hindu / Buddhist place and then afterwards, they transformed to become predominantly a Muslim kingdom, so they were not so much interested here anymore, like just forgotten. Of course the local people knew it was here, they could see it, it was not going to disappear, it was covered in trees. Then, in 1770 -1780 during the Dutch colonial period, the Dutch and British were here in Indonesia. It was actually the governor of Singapore, Sir Stamford Raffles who sent the first expedition to cut back the trees, to see exactly what was here. Then over the next 2 centuries various teams of Dutch and British academics and archaeologists were interested in it and the first reconstruction was in



the Victorian times, the 19th century as it was collapsing so they did something already.

These photos taken of the panels actually are of the famous Dutch archaeologist, Van Earp from his expedition of around 1910. The problem of Borobudur, as you might have gathered, is the rain; it was subsiding because all the drainage channels were blocked and actually the Dutch were already trying to fix the drainage channels, but they did not do it so well, in fact the situation got worse. So then in the 1960's, Professor Lokesh Chandra, a very famous Indian Buddhist scholar, made many requests to the academic community around the world and then finally to UNESCO to do something, because he recognised the importance of this monument. Finally, they accepted and did this huge restoration. They took down the whole thing, rebuilt proper support and drainage channels and then put it back up again. It was reopened in 1983, as we can see on the stone together with President Suharto.



So that is actually why we invited Professor Pandit Lokesh Chandra here and showed him so much respect, because actually it is thanks to him that we have this monument, rebuilt and open again to the public. I first met him in 7-8 years ago during a congress here in this very room - the Indonesian Institute of Archaeology (they invited Lama Gangchen Rinpoche, whom I represented as it was his birthday and he could not attend himself). So in here they had a conference like this, but not like this! More serious with lots of professors, very formal and each one would give their presentation about what they thought Borobudur was all about and Lokesh Chandra said 'That's all rubbish! Get off, next!' He was really rude to them all and they were all scared of him. So I was number 50, I think, like the Gandavyūha, yes - I was 50 or 51 or something, last! The last and only Western speaker. I showed on the screen on this side, Rinpoche's ideas; what we show to you all the time, about the Mandala about the female buddhas about the Self-Healing, why it is a Vajrayana mandala, what we talk about all the time. And then he said, 'Yes, that's right! Finally I agree! Somebody here is saying something true'. Then Gangchen Rinpoche invited him to come to Italy and to come here together, hand in hand. Istar is reminding me - He told us that what he had learnt in a lifetime, was what you can get in one moment together with Lama Gangchen Rinpoche, hand in hand. So that is

really a compliment, because he is like the greatest living Buddhist scholar. Actually when I went to that congress, I did not know this thing about UNESCO, that he initiated it, so it is all very auspicious dependent arising.

Rinpoche is saying words of auspiciousness, positive words to create positive things for the relationships of the group getting married.

We welcome our new friend Silvana here today as she just met Rinpoche today.



Silvana came a few days ago, very shyly, following what we were doing in the early morning and going back to her hotel - The Plataran. We then met her, while we were having dinner at the Plataran and she asked us about our group and more especially about our Lama and she found out that we were indeed with the lama group because when she arrived they had told her that she was very lucky because the Lama is here. Therefore, this morning she came to the Stupa with us and she received a lot of explanations from Roy and then she requested if she could please meet Lama Gangchen, so we organised for her to meet Lama Gangchen. They had breakfast together. A nice exchange took place during the talk and she tells us that she has two sons and one of her sons is engaged in environmental studies and he says, 'Mum my task is I want to save this world, I want to improve the environment, I want to make this earth a safe and well place; I want to help to do that'.

It is very beautiful that someone from the younger generations are not just thinking about themselves, their own business, their own well being, but thinking how to save the world, that is really, really fantastic.

Now we are going to have the wedding ceremony and after that we are going to have a wedding reception, which is tea, coffee and cake in Borobudur.

### **Lama Gangchen**

So our new friend Silvana whom we have met today also has an important job, a very busy life; she has stopped the telephone for a few days, closed all forms of external connections while here in Borobudur. This is some sort of a kind of definite emergence or renunciation, looking for something different. Most of all of us, that when we come here, we come with a lot of effort, we come from far away, some people need to put money aside for a long time, people need to find specific times



within their jobs when coming from very far away to here, for example people coming from Chile or Brazil, and a lot of effort is being invested to come from very far away to arrive here. This is actually showing that we are looking truly and sincerely for a different meaning, looking truly and sincerely for something that goes beyond our normal, let's call, mundane objectives that we have in everyday life. That is why we come up to here from so far, why we put so much effort into all of this. If we look from one side, it is something quite rare; most of the times people are mainly dedicated into their own way of daily survival somehow, and for us to go beyond that and look for something deeper, which is already something by itself quite rare for the mere fact that we are here. But from the other side, if we look, it is not exactly that rare, there are many people also doing many positive things in this world and giving a different meaning, giving importance to benefitting others and so on; and if we look at all the effort we put in as we come here, every day when we go to the Mandala of Borobudur, we do a lot of recitation, we do the mudras, we do the breathing, we do the walking meditation. So as we do the walking meditation we go through this enlightenment marathon, and as we go as a marathon without competition, just going very slowly for many, many hours, we awake around 4.30am and we come here, then we go up till about 9.30 -10.30am every day and not only that; we just stop for some rest and some food and then we are back again together in the afternoon, just as we are now here. So we put a lot of effort in and generally it is said that when we do something with the correct motivation, even one's own breath can be a virtuous action. So all of this that we are doing here together, once it is done with the correct motivation - as we take refuge, as we generate the mind of bodhicitta of love and compassion, this automatically really makes incredible amounts of positive energy from the virtuous actions that we are accomplishing as we gather together here.

Even the fact of waking up early in the morning, in the western modern world sleep is very precious, it is something that we do not want to give up, not possible to give up, not possible to make any interference. Even within one's own family - 'Oh he is sleeping, do not wake him' - like it is so precious, the way how we treat sleep in the West. Here, okay we are giving up our early morning sleep to come every morning, so this is showing a lot of effort that we are putting into coming to the Stupa. All of this means is that, from one side it is true that it is quite rare to have all those wonderful things, from the other side it is not so rare, there are already many people putting effort in that direction. This means we have hope, it means we are going in a good direction, it means we can rejoice.

Previously I requested Alfredo to come to speak here, Alfredo comes from Chile, he is a man with a lot of experience and knowledge and he was for a long time a director of the World Bank; he was just recently a candidate for the Presidency in Chile. I really hope that everybody can actually use their own knowledge and experience because everyone who is here has their own profession, their own preparation, so I really hope you can use it in a way that is of benefit for the world in general - 'how can I use my knowledge, how can I do what I do in order to be of more benefit for this world?' Maybe someone can be writing books, maybe someone can be helping the people that are near to us, there are so many ways that we can do. As our Dutch friends, the Dutch sisters, put together a book about people's experiences of Borobudur, so this is something which made me very happy and is also something important for you to see, because more than talking about the history of Borobudur and the meaning and so on, I believe it is very important for you to see the experience that other western people have, coming from the same background as yourselves. This is very often much more powerful than talking about knowledge of understanding what the meaning of this and that is and so on. This is one example of a book that was made, and the picture on the cover was not made up in Photoshop or something like that, Thomas took it in 2013 and it is putting things as they are, not making up anything. So the main thing is that one should use one's own ability, one's knowledge to make using this life in a meaningful way. That is the main thing I wanted to say.



### **Lama Michel**

Generally speaking, every day as we go to the Mandala, we take refuge, we generate a bodhicitta mind, take bodhisattva vows, we receive the blessings from the Vajrayana path and the empowerments, and we do this every day as we go along through the Stupa Mandala and so on. So here now, at this moment as we come actually, it is not that you have never received refuge or something like this as we have already done many different times. But this is like a specific moment in which a commitment is made together in order to do something more, generating a commitment of two people together for thinking about this on a longer term. And this is something that is not something new, if we recall in our normal mundane way - even there is a panel in Borobudur where it is showing Buddha when at the time of Prince Siddhartha when getting married, giving the ring to his wife, so that is even there since that

time. This is something that is very common in this way, so for us actually to have this specific blessing, is a way to take refuge together, to give a different meaning to the union of being together, to generate the mind of bodhicitta together, which means a dedication through this union may be of benefit for one's own spiritual development and for the benefit of others. So that is why we are also referring to what the young person said that he wants to save the world, which is something very positive also as it means the opening of our mind for the benefit of others before thinking of ourselves. Similar to that, as we gather here together, as we give now this marriage blessing, it is basically a way of creating a commitment of being together in order for one's own development and for the development of the other one also and for whatever way it can be of greater benefit for oneself and others by helping a child or by being together with a child.

### **Lama Gangchen**

So now we repeat the prayer for taking 'refuge' for the blessing of the marriage, I will ask everybody to repeat together in order to give our support for the couple that are getting married together here today. So we take now the refuge vows, in front of all the buddhas and bodhisattvas here in the Mandala of Borobudur. We also generate the mind of bodhicitta, the commitment to reach enlightenment to develop ourselves spiritually for the benefit of others.

I also think that it is good that we have a marriage blessing because nowadays many people very often have not very much interest in getting married and making commitments, so that fact that you make the commitments and you wanted to get married in this way is also something very positive. The commitment we make here is not a commitment of just one lifetime of being together as a couple, but is actually the commitment of one helping the other and being near to each other especially from the spiritual point of view, from now up to enlightenment, that's not so many lifetimes up to enlightenment, but many lifetimes.

"For those that have never taken 'refuge', the vow of the commitments and the vows of refuge will be newly generated; for those that have already taken before have not kept them correctly, they are regenerated, and for those that have taken the vows in the past and have maintained them correctly, they are strengthened."







“... taking away the impurities in order for flowers to flourish in a beautiful way, as we have in our five chakras,

**we have one lotus flower in each one of the chakras.**

So the essence is that we purify our negativities,  
we take away the impurities so we can generate  
a very beautiful inner garden  
as we go through the external garden of the  
Borobudur Mandala.



BOROBUDUR



... when you are driving ...  
put the window down and  
enjoy your sunshine ...



Elkana Waarsenburg, MD, The Netherlands

## Light: what is it ( good for)

*Thank you very much Istar for the chair. First of all I would like to thank you Istar for organising this conference and also the beautiful booklets that you have made with the support of many others, thanks a lot. Especially I want to express my gratitude to you Lama Gangchen for everything that we are together experiencing during these days; it is incredible there is joy, there is the skillful means, there is the surprise, there is everything that you bring us from the known to the unknown from the seen to the unseen. It is an incredible journey and is bringing so much joy, thank you and also thank you so much Lama Caroline and Lama Michel over all the years.*

Today I am happy to have the opportunity to share with you some thoughts about the subject of the conference, 'From Darkness into Light' but before I go on to this topic, I will just introduce myself for those who do not know me: I am working as a family physician in Holland and besides this I am also working in palliative care and end of life care; and the week before we started here in Borobudur I attended a master class in spirituality in Holland and it was especially for palliative care workers. I just want to express, in this sense, that we are extremely lucky that we have such great teachers as we have here because: those four days, it was the top of the top of spirituality master class in Holland, but actually it was quite different and also not so profound and everyone was looking for the meaning of spirituality until the very end of the four days - and it was a course from 8pm to 11pm. We drove back with three colleagues and one of them started to cry, she was feeling angry, she had so many expectations for this master class and did not find what she was looking for, so it was a disappointment for her. I feel many, many people now are looking for spirituality and I think being here, having this opportunity of meeting teachers who know so much in a deep and profound way of reaching enlightenment and overcoming our suffering is the best of the best, so thank you once more for this incredible opportunity that we have.

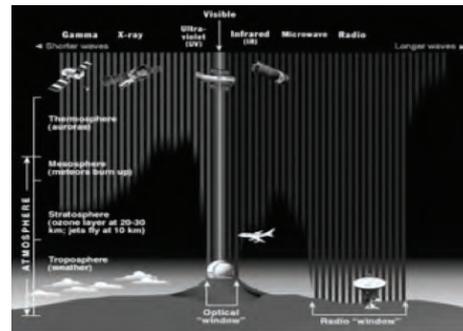
Now I would like to shine some light on the topic "From Darkness into Light" and I was thinking 'what are we going to talk about' and what struck me was the word light. What is light? So I thought I would explore some aspects of light, they will be short and I will just go through them briefly, but with some questions in it as well.

I would like to start with this nice picture of darkness into light, this is a picture taken from Mars of the Earth, so this is another perspective and we are this small light dot somewhere in the darkness. Here we are this is our Earth and this is another picture of Mars where this picture was taken. So lets look at light, what is it and what is it good for? To start with, and this is a



question I am not going to answer at all, because this is a question of life - what is the origin of light? There are many cultures - some would say, from a Catholic background that it was God that created it, or it was the Big Bang; we also say maybe it is our clear light, our clear inner light that is always there. However lets have a look at outer clear light and so I will just briefly just go through these different topics: sunlight, life and survival - some are phenomena, colours and cultures, some are

in health and inner light. Actually it is so wonderful when you put into Google, nature and colours, there are incredible pictures, nature is so beautiful - light is everywhere - either it is in the fire that 10,000 years ago kept us warm, or the light that we have even in the night, we created light now day and night and the light also has a relationship with colours, many, many different colours. If we look at the light that we have from the sun: The sun has illuminated earth from its very origin - 4 1/2 billion years ago and life would not have been possible without the sunlight. We needed the ultra violet protection ozone layer and that was created some 500 million years ago, called the Cambrian Explosion and from that moment on, life on earth was possible. Light is not always good, light can be good but it really depends on what kind of being you are, where you live and what you do. As we look at light from the physical phenomena perspective, in the past we thought light was a wave, but it was Einstein who in 1905 postulated that light could be both a particle and a wave simultaneously. At the time, people were saying that he was making this statement, but until two years ago, in 2015 for the first time they could project light as both a wave and a particle simultaneously - so light is something that is very extraordinary and complex. As I was preparing this lecture for me it was striking that this complex interdependence is there all the time in the light in itself. There are different frequencies, for example, the purple is a high frequency and red is a low frequency and if you think of what the sizes of such wave patterns is extremely small - between 400 and 700 nano-mols, that is 1,000,000th of a millimetre or as small as a tiny bacteria or a tiny dust particle and one molecule just to compare, is several hundred times larger than this tiny bacteria or this light. The speed of light is incredibly fast - 300,000 kilometres per second so in 1 second light goes almost 8 times around the Earth. If we look the qualities of light, not all light is healthy and luckily we have our ozone layer and this takes out some various forms of radiation like X-rays and many other forms and only light that we see reaching the Earth - the gamma and X-rays and ultra violet we cannot see with the visual eye and also part of those do not come to the Earth **and only this part here (on picture/diagram shown) of the visual light reaches Earth and then there are all different kinds of light here on the right**. Light is so beautiful because we start with white light but when it touches on the surface you get the beautiful diversity as we all know. How is it that all these different colours and colours that we could see on the previous slides about nature and also what we experience in nature has to do with this light, so I just took some nice small examples, to show how this light is in relation to many, many circumstances - the complex interdependence in the whole universe and also in our Earth.



Sun light has to do with absorption and reflection and for example and for example the green plants, as probably we all know, is that the green part of the light is the part that the plants do not use - in the sense that the other parts of light such as blue has the largest effect on the photosynthesis and also red and yellow light plants are using, but the green light is reflected because they do not use it for that purpose.

Why is the sky blue? From the physical point of view, the sky is blue because there are many, many molecules in the sky like oxygen and carbon dioxide, nitrogen and a lot of small dust particles and this creates disturbance in the sky due to these small particles and then it happens that the blue light is the most reflected. We also see, for example, when people are smoking in sunlight, you can see that the smoke looks blue; this has to do with all the particles that are in suspension and blocking the light in fact. Also people with blue eyes, in fact have cloudy eyes, so there are a lot of obstacles and this is why only the blue part of light reflects the most. If you have green or brown eyes, the pigment involved has to do with creating different colours. An interesting fact is why we have a red sunset: this is because as the sunset comes down, only the red light with the lowest frequency

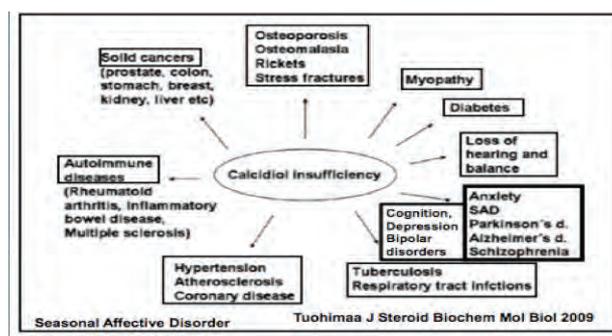


is the light that only can reach the Earth - all the other parts of the light, like the white light cannot reach Earth anymore because it is blocked by all these particles, so this why we have a red sunset. If we look at the colours and cultures, many, many cultures use colours across time and also give meaning to them - it is different for every country, culture and religion as we know. We have now many, many names for different colours, but in the past there were just a few names, like black and white and then red came, yellow and green. If you look at all the mandalas that we have, actually the primary force of light, red, green and yellow is most always there. And also when we look at the Kalachakra, there is black, white, red and yellow. So they are the primary colours and in the past for example, in ancient Greek there was no name for blue, it did not exist at that time yet, in the form of giving it a name. Also, in Tibetan, from what I understood from Lama Michel, blue and green had the same name. Blue for example, was very rare in nature - of course we could see it in the sky, but for example, lapis lazuli was only found in the area of Afghanistan and was extremely expensive. Some other nice things to know for example, Isaac Newton changed our way of looking at rainbows - they are normal of five colours, red, yellow, green, blue and violet but he did not like the number 5, so he added two more colours, but today if we look at the sky and count the colours, there are only five - so it is interesting how our culture is used to colours and transform them for their own use.

Next, we are going to look at the effects of sunlight on health. There are a lot of benefits, as we all know, like a heat light triggering a vitamin D synthesis, tanning and good mood. Light is also important for insects, for the medication, for example: less infection; but as we all know, there are also negative aspects of sunlight, like sunburn, sun energy causing skin ageing, cataracts and so on, damage to the eyes, immune suppression, actinic keratosis, skin cancer and the one I wanted to mention especially, is the melanoma. We see a huge increase in melanoma over the years and this has to do with UVA and this is part of the light that is harming the skin the most. Normally the light comes together with UVB, but when we sit behind glass, for example, only the UVA reaches the skin and not the UVB. UVB is the one that protects ourselves from the negative effects of sunlight, so it is good to know, part of the increase in melanoma has to do with sitting too much inside of our house, inside of the car, with the windows closed. So when you are driving better to put the window down and enjoy your sunshine.

Sunlight exposure is by far our most important source of vitamin D, and UVB is needed to activate the vitamin D. In medical field discussions there are questions as to what is the correct dose of vitamin D that we need for a healthy life. Too little is no good, but too much is also not good and we call it a U shaped form, so I will go through why it is important to have the right amount of sunlight for our health. **Vitamin D is most vital for our health and this picture shows this because, lack of vitamin D has to do with many, many kinds of diseases**

- of course the most known of is osteoporosis and rickets disease and stressed structures, but also it is related to myopathy, problems with muscles, diabetes, loss of hearing and balance, also anxiety, Parkinson's disease and Alzheimer's; but also in relation with tuberculosis, hypertension, atherosclerosis and also some forms of

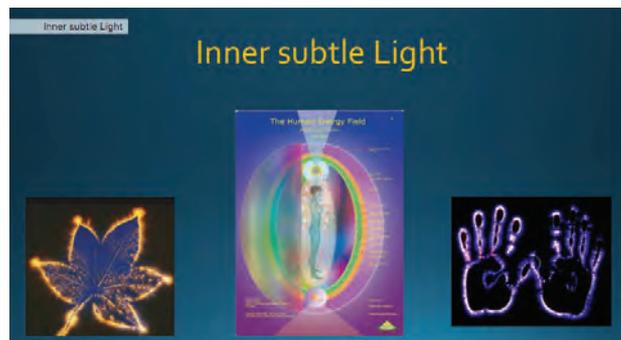


cancer. I think it is important to know a little bit about the effects of vitamin D in relation to sunlight. As we are here with an international group, we cannot say what is the optimal dose of vitamin D, because every country has its own guidelines and own way of looking at what is the best amount of vitamin D intake. So if we compare the Netherlands with the United States, there is a difference in what is said about deficiency. In America they say that more or less 50 nano moles/litre there is a

shortage, but in the Netherlands we state that only when you have a vitamin D level of 10 - 30 there is a deficiency and this is a big problem world wide, as vitamin D is really essential and we cannot yet find a good solution for what is the best dose of vitamin D. If you look at the literature most of the time we talk in nano moles/litre it is more or less 80. So it could be an idea to check when getting blood tests for vitamin D levels because we now see in north European countries that there is a great lack of vitamin D and as you can see from previous slides, a lack can influence different types of diseases. So I just put a practical 'do's' and 'don'ts' of the vitamin D for you. So the 'do's' are to sit in the sun and not only for the vitamin D because we know that sunlight is good for many, many things. We use a lot of sunscreen - this is something that is culturally based I think, but now we are slowly starting to understand that by using sunscreen we really are taking away this important UVA and UVB that we also need to generate this vitamin D. So sunscreen is needed, depending on where you are in the world, for example here we are in the tropics and sunscreen is really needed, but in European countries, its not always needed. Also check the quality of sunscreen; some are creating cancer instead of protecting you from it. People sit on the beach enjoying the sunlight, but then you don't create that much vitamin D. It looks like you need to exercise in relation to sunlight to activate this system. For the people who are living in the northern part of Europe, we now advise all the people to take extra vitamin D in wintertime. The people who come from Asian countries to European countries, they even need to supplement all the year round due to skin pigmentation they really get a lot less vitamin D. With your doctor you can check your blood levels of vitamin D.

The 'don'ts', I mentioned already not to sit behind the window for sunbathing; don't avoid the sun; don't always put sunscreen on, just do it sometimes/ some days/ some hours. Don't get sunburnt and don't put sunglasses on all the time, because sunglasses take away the beneficial light that is needed for the eyes. Don't be scared of an overdose of vitamin D because before you reach the top level, don't worry this is not a problem; we cannot reach it by just sitting in the sun. Also people say they will take some supplements and so don't have to sit in the sun - as we saw before, sunlight is essential for many, many things, not only for vitamin D.

This was more the part of the physical view of light and metaphysical view of light, but another perspective of light is the one that we are learning here from Lama Gangchen Rinpoche, with the practices here at Borobudur and also the practice of Self-Healing, we know that we create inner light. [There is this Kirlian photography, which can show that we are made of energy and the pictures you can see on the left, the leaf and the hand on the right is Kirlian photography, beautiful pictures.](#) They show that we create energy and we are energy and you can see it. Then we have the part of the aura, which some people can see, but most people do not see - we create a light and energy and if we look more closely to what we are doing here with the practice, Rinpoche is talking about creating our inner garden. I think these beautiful flowers every day, are really



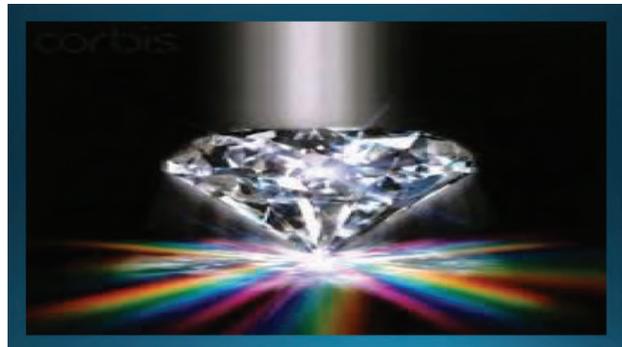
inside of us. We see in the outer world, but we also have the inner world and slowly by doing these practices over the years, I can really feel something moving inside of myself and all the colours can come up. This is my personal experience and I am really curious what you experience these days here at Borobudur in relation to seeing different kinds of light for example. We also did the Kalachakra practice in which also the lights are very well put there for the elements, every morning when we go around Borobudur. So the inner light is something more hidden, not seen by our outer senses lets say but maybe through our other consciousness, or third eye, we can become more and more aware of it. I liked the way Lama Michel was explaining in the 12 links of interdependence



about karma; he stated that this consciousness - our mental continuum, is like a very fertile field where we have planted many seeds and the seeds are like our deeds our actions and all kinds of conditions make these seeds grow and sooner or later the result will be there, either good or bad. So we have this inner garden inside of ourselves and we giving it food, either in a bad way or in a good way; and with respect to the latter, this is why we are here and we are all experiencing and creating a very fertile ground of beautiful inner garden. I like this way of looking at light and from darkened into light, especially subtle light - we can really regenerate and there is this beautiful nature with all of these colours inside of ourselves.

Then there was one lady, an Italian lady, she was explaining about Borobudur and the different colours and mentioning Vairochana in the centre with white light and different colours were coming out of it. In dharma it is often mentioned that our mind is like a diamond and I was struck by this

picture of this white light that comes in like Vairochana and all the different kinds of light are coming inside of our body - it is a different kind of light, maybe it is a clear light or collective consciousness of pure energy. I am not having the right words to give expression to it, but I think we have this beautiful diamond in ourselves, our pure mind and as we go along during these days and during the years of practising, we are creating bright lights. I think that Rinpoche is



really showing this pure light in ourselves and that we really can find our way, through the incredible guidance of Lama Gangchen to develop this inner garden and I hope for us all that we can really take the fruits of this practice from darkness into light and we really can bring a lot of light to this world that needs so much support. So I thank you for your attention; this was just my thoughts about light to share with you.





Consciousness  
is light ...



---

Lama Caroline, England

## Clear Light

First I would like to say, very nice presentation Elkana, thank you. I just wanted to add a few things to what you were saying. You know about the fact that the sky is blue: In ancient India they used to think it was blue because it was the reflection of the blue side of Mount Meru. Now we seem to think that it is the dust particles refracting the light, making it look blue, so anyway the point is that when we see the blue we need to realise that everything is empty of inherent existence because it is not real, it is an illusion. I was saying the other day that Nagarjuna repeatedly talks about these things in the root stanzas of his famous book on emptiness. One of the chapters is about light, you might find that interesting. He is talking about light and shadow; light and shadow exist in dependence between each other. Also within Kalachakra, the Bishwamata is the same idea, she is the pattern of light and shadow in the universe. So every time we see, during the day, light changing, everything is empty of inherent existence and everything is dependent arising. This is very important in buddhism; it is not so far away. The famous buddhist saint Milarepa said 'My book is everywhere; I don't need a book because everywhere is reality'. All great buddhist masters said to just look around yourself and there is emptiness. They use this example of light and colour a lot, so that is one thing.

Then on the Kalachakra on the map we have - so first is, these colours - these are the colours of the cycle of the light of the day and the night. One explanation is that they are this colour because it is the Earth and it is from very ancient times: Vedic times, where they made this mandala and as you said, they did not have all these colours in ancient times - they were missing blue etc., so this is the colour of the earth; if you look around: white, yellow, red and black, it is easy.

But actually if we look in the Kalachakra, this is the cycle of the day and the night and the year. Normally when we read mandalas we go one way, but this one we are going the other way. So if you look at the mandala you see the night time, it is dark and then comes the dawn, then comes mid day and then comes evening, the sunset. This shows that every day the cycle of light in the outer and inner world. Then it shows the cycle of energies in the year, how the light changes through the seasons as well. I just wanted to add that to what you were saying. The Kalachakra talks about the Deities of the sun and the moon cycles, who talk about light. Also in Buddhism, in our Mahayana/Vajrayana tradition, we have many meditations with light. For example there are many meditations not so much in our tradition, but from the yogi tradition where they spend many months in the dark. The point is to understand the light manifestation of your own consciousness. Actually you do not really need to do that in the dark, but anyway that was the way to do in ancient times, to stay in a completely dark place for 3 months. Then the manifestation of your own mind appears before you and you start to see all these coloured lights.

Anyway, consciousness is light, as we know through the elements absorbing and so on, there come many manifestations of light within our own mind. People are afraid of dying because, one reason is because of the darkness, this feeling of falling into nothingness, into darkness. But actually the deep human mind is full of light and the experience of anyone who has had a near-death experience or profound meditation experience, say it is full of brilliant light. There is one point, when it goes dark but actually the deep, profound experience of consciousness is very brilliant light. Then of course the vajra, the diamond consciousness is manifesting all this; lets say it is one world view that the outer light is a production of our inner light. So that is one thing I wanted to say; there are lots of things in Buddhism to talk about light, so it is very nice that you start this subject of the conversation.

*Carolina from Chile:* "I would just like to share about something that just came up in my mind.

There is a book by Lama Gangchen, Self-Healing III, where he talks about our relationship with the elements, Rinpoche says there that in this century we are losing our contact with the elements, e.g. we walk with shoes, so we do not feel the Earth, we drink water like this (in bottles) not from the river, we do not feel the wind in our face, so I do not know about light and what element we can say it is, but it makes sense to me what you are saying. Me personally, in the winter my energy goes down and I think it is because there is less sunlight. So then you talk about avoiding the sun if we do not feel the wind or whatever. So I think just if we are avoiding the sun we are going to the darkness. So just something I wanted to share.

**Lama Caroline:** I will tell you what it says in the Buddhist teachings: Rinpoche makes many, many times this element absorption - earth into water, water into fire, fire into space, this process of the body and mind shutting down, a natural process. It is like when we go to sleep. How many of you, when you go to sleep have a flash of light when you go to sleep? I have, anyone else? Also when you wake up with a flash of light. This happens every night naturally; white vision, red vision, like the lights of your own consciousness of the subtle mind. So how many people have had like that when you go to sleep? So surely a lot of you. This is a natural human experience, it is not something weird or something like that.

In buddhism, we are only talking about actual human experience. So, first there is this brilliant white light - that is the easiest one to see, very bright, okay. I think most of us have had this kind of experience. More rare is when some people see this red experience. Now for example, our friend Pete - now he has passed away. I used to talk to him about these things, about the death experience - I like to talk about these things with my friends. Pete said, he got the combination just right how to get the red vision. He was not so well; at the end of his life he was quite sick. Quite often he said he was going into this red vision and he was telling me about it. Also maybe if we train in meditation it is perhaps more easy to see; if not, also if you get sick it is also possible to see, so he said that many times he was seeing this red vision, before he died.

The black vision is what we call going to sleep, puff: black out - that we see everyday. The clear light we do not recognise very much, it is more difficult. So what they say in the buddhist teachings - now we are in Asia in the monsoon season and as the dust in the air goes down, it becomes very clear, so they say that the light just before dawn, after the monsoon season, like in India or some tropical country. What they mean by this in buddhism is when you can just start to see the lines on your hands, like the dull greyish light at Borobudur at dawn. This is what they mean by the clear light, sorry till now I am not a great Mahasiddha and I don't have a lot of experience of the clear light (hope to get some before I die). Then can be very happy and recognise the son clear light, or daughter clear light or meeting the mother clear light - fantastic yes? But I think we all recognise the other ones, like the white vision - we have this experience, some of us have the red vision experience, through sickness or meditation, black we have all the time. So just got one to go to recognise, but we thank Rinpoche who is helping us to get that - thank you Rinpoche.

*Thomas: Very short question, I thought that these flashes of light when going to sleep I understood them to be when the eyesight is diminishing and the earth element is dissolving into the water element - that it is connected with the loss of eyesight?*

**Lama Caroline:** There are different signs of the elements, they are quite distinctive. They are kind of unmistakable because one goes with feeling and one goes with an inner experience. When I mean white vision, it is not just some small thing; it is huge white light, like flood light inside your head, it is not a small thing, they say it is like looking into the full moon. It is like a huge floodlight inside your head that is completely illuminating everything. I think you are talking about the first ones, the element absorptions. Whether it is the optic nerve or not, I don't know; I don't think so, because the white vision is after that, it is the subtle mind. When the earth element absorbs, it is like a mirage, you know when it is very hot on the road and you see the shimmering, this shimmering



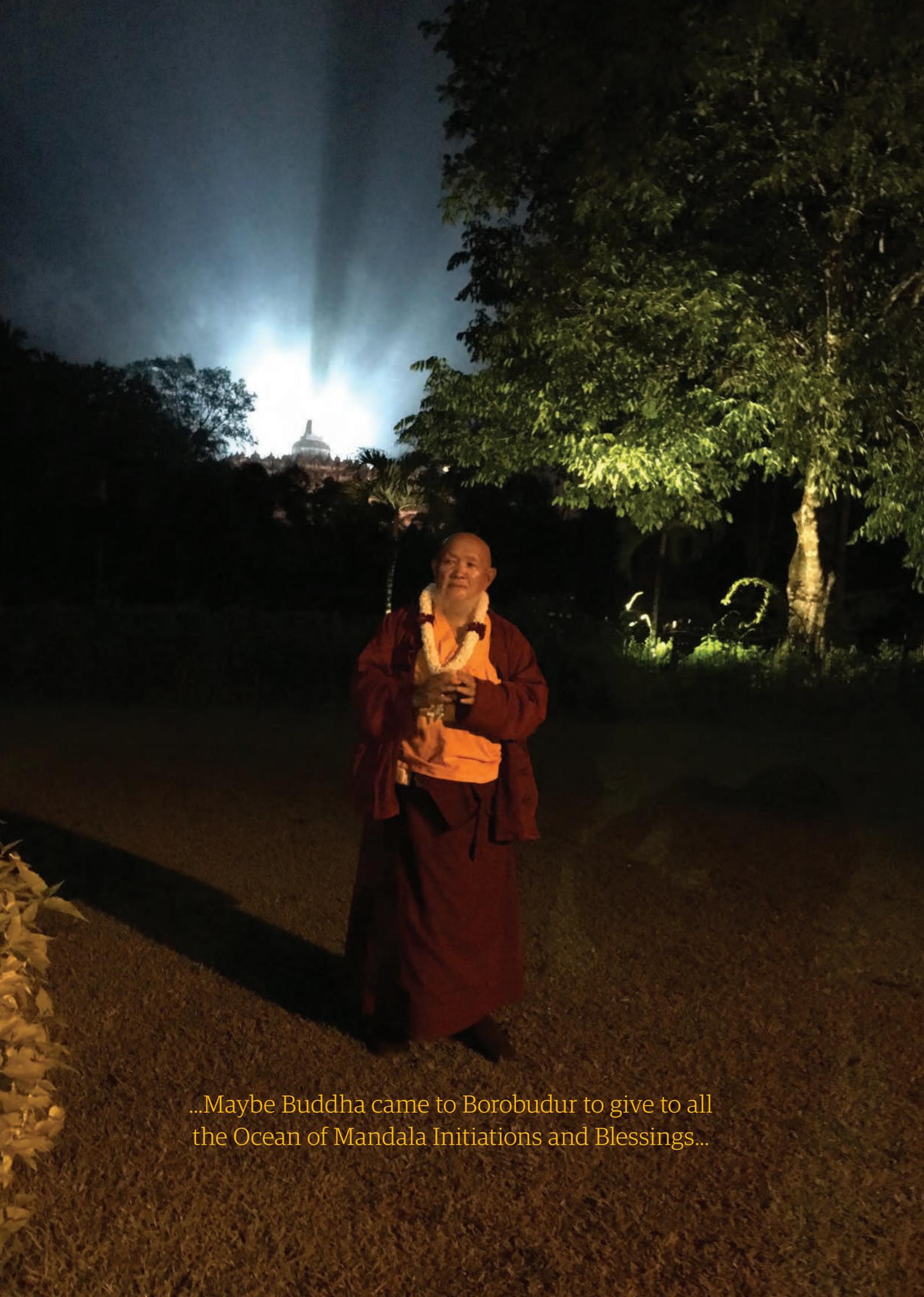
effect because the water element is coming up - also you feel very heavy, a sinking feeling, like you can't move your body. It is different. Of course there is always some biochemical explanation with your optic nerve and all that, but it is not just that, it is more than that, the inner lights. It is fascinating to talk to people who have had near death experiences; it is more than just your brain or optic nerve or something like that (in my opinion).

*Thomas: Maybe I say something else - before I met buddhism I was trying to practise lucid dreaming, and there is one technique that is called - I don't know in English - you keep your consciousness while you fall asleep. So the first signs are the flashes and that happens quickly when I go to sleep sometimes. The second one is when one's ear consciousness is dissolving and then, only a few times, I had a kind of misconception of hearing - it is like a very loud noise similar to a door shutting or some very strange voice, strange sound. So then I woke up and thought about this. It was not something 'outside' and I understood later when we had the dissolving of the elements, in the dying or sleeping process, it is when the second or water element absorbs into the fire element, that that goes along with losing the power to hear things. And maybe at that moment maybe Rinpoche can tell us when the sense of the ears is going to the heart - maybe we have some misconception, maybe this could be an explanation for the small flashes, which happen in the first moment before we have all these other dissolution of the elements because the white vision comes after all the elements have absorbed, no? Rinpoche?"*

### **Lama Gangchen**

I'm sleeping ! (laughter)

**Lama Caroline:** You can see lots and lots of things in meditation and they are all valid but we have to keep on doing meditation again and again and then all kinds of different things come up. Rinpoche is saying that the clear light is manifesting in the heart chakra, because there is the seat of the subtle consciousness but in our self-healing practices, when we do 'lam ho shuddhe, shuddhe soha' - lam - om ah hung and ho means clear light osel the Tibetan word for clear light. Rinpoche gets us to meditate on that at the navel chakra, why? Because, we get less problems with absorbing the elements into the central channel, less problems with 'lung'. Lets say, people at our level, if we try and meditate too much at the heart chakra and really gather the winds, we can get a blockage or anxiety or anger or something. That is why Rinpoche insists, that at our level we meditate on the absorption of the energy into the central channel below the navel; it is more comfortable. That is something that Rinpoche would like to share with us. There are all kinds of these meditations and everyone has a little bit of their own experience because it depends upon whether one's energy is pure or not. That is why we do a lot of purification of the elements in self-healing. Generally our energy is not pure, so we get some kind of negative effect, but gradually we want to get the positive result of that. So yes it is possible that you could hear some bang, but gradually as we do these practices the positive side will manifest; that is exactly why we do these practices. In each situation, the positive energy, the positive emotion, the positive element energy will manifest. So gradually as we continue to practise we will have many, many different kinds of experiences of these inner visions and lights. It is also very interesting actually, our own human experience, then you can see all sorts of interesting, fascinating things about our favourites subject 'ourselves'. It is all about the human consciousness. I am sure that many of you have seen this already; I can't believe that you didn't. But you may see one time, like one flash in meditation or in going to sleep or whatever. But the thing is to be able to do it regularly; that is the yogi way, to be able to produce it, when you want to through your meditation, not just that you were very tired and then puff! I saw one light, I saw one candlelight or one mirage or one smoke or something. So that is exactly why Rinpoche is helping us to train in these things, thank you Rinpoche, giving us so much practice in the element absorptions; more than anybody else, thank you.



...Maybe Buddha came to Borobudur to give to all  
the Ocean of Mandala Initiations and Blessings...



---

## Lama Gangchen

The clear light in the heart 'Osel Nyima' the Son-like clear light in the heart chakra, may it manifest - may the Son-like clear light in the centre of our heart manifest."

Lama Tsong Khapa was saying this prayer from the Ghuyasamaja that made the essence of the clear light manifest in the heart chakra, but previous yogis, like Milarepa and so on - people have different experiences - but Milarepa and so on had the experience that the clear light was manifesting through the winds entering the navel chakra; that is also valid, our way of doing it.

When you receive a jenang, we do first body initiation - white lights and nectars going into the crown chakra, and the speech initiation - red lights and nectars going to the throat, and then mind initiation, blue or black, also blue/black, it is the same, blue and black in our tantric colour scheme. So many deities are blue or black, but then you do all together the energies absorbing into the navel chakra. So you do many times like this in the jenangs that you receive.

**Alfredo Sfeir Younis:** Just to share a few experiences and some knowledge. It is interesting if you read some of the books about Christ, they say that actually he went to Egypt to get initiated at the age of 6 and the school in Egypt was called the School of the Body of Light. So light has been very fundamental to express the state of consciousness of many of the spiritual leaders. But I would like to say that in my meditative experience, the experience of light almost all the time is accompanied by an experience of inner transformation. That is to say, if you are going to see different types of light, not just flashes of the mind, I am talking about true light, different colours of light, those are accompanied by your own inner transformation. In other words, it is like, one goes with the other. The more you transform your inner self with the practice of Lama Gangchen, most probably you will see more types of light and more shades of light and more attributes of the qualities of light. Light is non-neutral to its own quality; therefore if I am experiencing a form of light, in essence I am experiencing the quality of some form of inner transformation. I had this experience in my months of silence. The other thing that is important is that one can say that everything is light. In Hinduism, they talk a lot about the light of dharma - the Hindu's have many, many meanings for dharma, but one meaning of dharma is your contract on this planet: you did not parachute to this planet, you just came with some form of expression of space and time, when you enter into material consciousness. They say that actually, many of the meditations and some of the Buddhist meditations are meditations to experience the light of dharma. During my retreat in silence in Thailand the vice abbot said 'Go to the library and get some English books, we do not have too many, but you will be so many months in silence, take something to read. I spent a lot of time trying to understand the last statement of the Buddha in the sutra that says when he is in paranirvana and, I could not understand very well what he was saying, despite of my reading and my meditation. But one interpretation of what the Buddha said before he left his body was about how to reach the light of dharma. It is very interesting because there is a meditation that supposedly allows you to see the light of dharma. What is interesting is that this meditation, which I have practised to experience the light of dharma, is in the formula of 7 stages of the quality of light. So when you have the opportunity to enter into the 1st stage, there are 7 elements of the quality of that light and once you have reached the 7th, you go for another 7 and you go 7 times. Now you can go in one lifetime, in many lifetimes - it depends on your state of consciousness. As I said in the beginning, if the experience of light is not accompanied by the experience of transformation, essentially it is the mind in its neurosis, throwing light for many different reasons.

Another experience that I would like to share is that people who are sick or ill for a long time or are in a coma, I find it very difficult for them to return back to material life once they go beyond red light. Up to red light it is possible for them to come back again, to earth for some reason. I am speaking from the experience of my father who had many, many weeks of coma. He was a doctor and so the

doctors said to the family that basically they did not know how to connect the mind and the body; so it is all a matter of money, how much do you want to have him in an extensive care unit? In Chile the clinics are extremely expensive. I remember trying to guess where he was - I realised that he was in the red light zone, he was just parting. And then after days of meditation, he came back and I asked him what he was experiencing because he was totally aware of what was happening and the meditation that we were having. He told me that he was on the red light and that experience of the red light was so deep, for him, it was like being in a very deep sleep, one from which you cannot wake up - you are being absorbed by the transformation of the elements. But he himself told me that he was very aware that he was on the red light.

The other experience that I would like to share is that I am a Mayan priest and colours are very important for the Mayan priests. It is like when Lama Caroline explained the different colours for the Borobudur, they connect colours with astrology. For example, the south is yellow and the south expresses femininity, feminine energy and the south expresses fertility and so, what they say is that the south is yellow because the most fertile source of nutrition is corn. The north is red, it expresses masculine energy and they say that it is red because it is connected to the magnet of the Earth. So when we are doing Maya fire, we put yellow candles in the south and red candles in the north. The east, because that is where the sun is rising is white, is pure consciousness and the west is black because of the night. The centre of the Earth is green and the senate is blue. Yes we had a conversation with Lama and a shaman from Guatemala about this a long time ago. Well what the Mayans say is that if you are able to put on a little card these colours in this organised order, and put it in your pocket, that many things will materialise in your life. And why I am saying this is not to say that this [is just] Mayan, I am saying this as maybe we should have in our pocket - you know, with the colours - the Borobudur with the colours and expect that maybe transformation might be faster.

And finally is that every organ of the human body has a form of light and when I do healing and someone says they have a problem here or there, I can sense the colour and go into this meditative state and for example, the colour can be very dark and then you begin to do the healing and the organ begins to change colour and some of them become very light in colour, some of them become pink, light pink and this reflects that the organ is now healed. We seem to think there are techniques that enable one to bring the subtle expression of that organ into one's own body and through the vibration of my kidney, for example, and someone who has a kidney that is sick and is expressing this vibration and this colour, you bring it to your kidneys and then in meditation one can compare the colours. It is such a fascinating work you have opened up now, so maybe I stop here - but there is a lot more that one can say about light.

**Dr Rudi Schneider:** According to my own experience for short access to clear light. In my experiences, sometimes after we had invitations or together with Lama Gangchen Rinpoche, often I say that everything is clear light. Clear light belongs to the nature of mind, is always there and then my experience is that, if you keep your energy here for a moment, you don't breathe and you manifest your mind in that you look to other people and its much more clear. It is easy to see that, it is because it is always there but we need to - that is why Rinpoche rises to energy sometimes very much; and then we have another perception, another perception of our environment, of our friends. Maybe it is not so clear, but just you go in here and in here, one moment and don't breathe and you try to manifest your mind in inner, observe how it is - you see, this is clear light and when you die it is another clear light. In daily life, clear light is illuminating our life. Normally we have a perception, which is too ordinary and in the perception of extraordinary everything is always there. A little bit difficult to explain. I wanted to say that this clear light is always there and you become a little bit more aware if you have these initiations and, coming down from the stupa, you have another intense perception. Maybe it is like putting a special light out. I always have problems with that when it is so complicated, we go so many ways over such a long time because we are friends of Rinpoche and this means we have a very special connection with him, so we have experience of



many things - many of us doing tong.len or doing way high practices according to my opinion. So don't look so far for these things, they are always there. With a little kind of meditation and keeping your breathing for a moment, only a moment and then you try because mind is always manifesting then you see; you will see.

*Elkana: We often speak about light and nectar, what is the difference and why do we say these in combination?"*

**Lama Caroline:** Well anyway, like Duccio, he was asking about this clear light feeling, so when we get up here in the mornings here at Borobudur, we are a bit sleepy, but actually that moment just before dawn is very peaceful and very blissful, isn't it? There is a very good feeling, so the more subtle mind is, the more naturally blissful, so naturally the more deep we get into our deep mind, the more blissful it is. One explanation is it is like this, so the quality is bliss, like nectar is very delicious. Nectar is that transformation of Amrita (A = not in Sanskrit and rit = to die) so this means not dying, immortal. Rinpoche says that in Tibetan it is the same thing. It is like this deep aspect of the consciousness that goes from life to life; the most profound, deep part of the mind. So it is not like honey or something like that, it is the naturally blissful state of your subtle consciousness that goes from life to life. Someone yesterday was asking about immortality, so it is the same kind of idea - the transcendental, the deep parts of our self, the undying parts are the best bits. The most interesting, the most blissful, the most enjoyable. That is what we are trying to get back to, you know. There are lots of quotations in Buddhism, they say everything arises from the clear light; all beings want to return to the clear light and find happiness, that is what we deeply crave, to reconnect with our deep inner nature. So we talk a lot about this Amrita all the time in Buddhism, but actually its like in the inner offering, its like the transformation of the five elements, and five consciousnesses and its recognising the pure essence of those. And when we get that we achieve what we call Buddhahood in the West, the purification of the consciousnesses and the elements and we recognise the undying incandescent transcendental aspects of ourselves, okay. Very fascinating - but I just want to add one thing. Of course all these great yogis were having these experiences, yes, but just another friend, like Roberto in Albagnano, (I'm sure he won't mind us saying) he also had a car crash and he was in a coma for quite a long time, so I asked him and when they reanimated him out of the coma, he was so upset, because he was having the most blissful, incredible time, full of light, full of nectars and really angry with the doctors for bringing him out of the coma! He did not want to come back, but they forced him to come out of the coma - so maybe that is why he is so dedicated now to Rinpoche, cooking all our dinners in Albagnano; he wants to get back to the blissful state of the mind.

*Question by unknown man: How does the emptiness manifest on the clear light?*

**Lama Caroline:** One thing is, this is like a very deep philosophical point, for example, in Hinduism there is the Atman - actually Hindu and Buddhist yogis do similar kinds of meditations of course, because the human mind is the same, so they do the same kind of absorptions because that is what we have, the mind absorbing into the subtle mind. So this is the big point, like in many, many Indian spiritual traditions.

What happens when you get into the very subtle mind?

At what point are you liberated, and achieve moksha?

This is how all the different religious traditions came out in India. So for example, there are ideas like the Atman merges with the Brahman, which is one idea. Then in the Vedanta, another idea. So the Buddhist point of view is that when you get to that very subtle state of consciousness you still have that sense of 'I' in a very subtle way, so then all the training that you have done, in understanding reality, through the sutras, you then have to apply that, not just in that moment but in your whole life - till then you have to apply it and get used to the idea that everything is interdependent and

everything is interconnected, everything is ultimately empty of inherent existence you know. For example, the sky is blue, it is an illusion, it is not real, everything is empty; I am drinking my tea, that means it is not truly existent, it is empty; everything around you is showing emptiness, so we have to get into this habit - 'Oh I just walked into the room, everything is empty!', 'Switched off the light, everything is empty!' - this is Nagarjuna's way of doing, yes! So then, it is not like from zero to one hundred, it is like slowly, slowly that we develop this experience of reality being not what it seems, it is fluid, it is not the way it appears to us now, it is not fixed. By the time we get to the clear light we will have lots of experience in this emptiness meditation, then we apply it. So first, we need to apply it with a normal mind, then we need to learn to apply it in meditation, then we need to apply it in dreaming and sleeping; if we can not do it in dreaming, we are not going to be able to do it in the clear light. So you can judge very well where you got to; if you never realise that your dream is an illusion, you can forget that you are going to recognise the emptiness of the clear light.

It is a process, yes - that is why we respect yogis, great yogis - it is like a long, long process at least the whole of your life and maybe many lifetimes. That is why we really respect them because it is not so easy, they have been through that and can actually trying to stay conscious when you are going to sleep; it is not so easy. First you have to become conscious and recognise all the visions and you have to recognise they are empty. If you look into Rinpoche's practices, that is exactly what we are training in, so - just get out your CD or DVD and do it again, and do it again and continue doing it again! (Laughter)

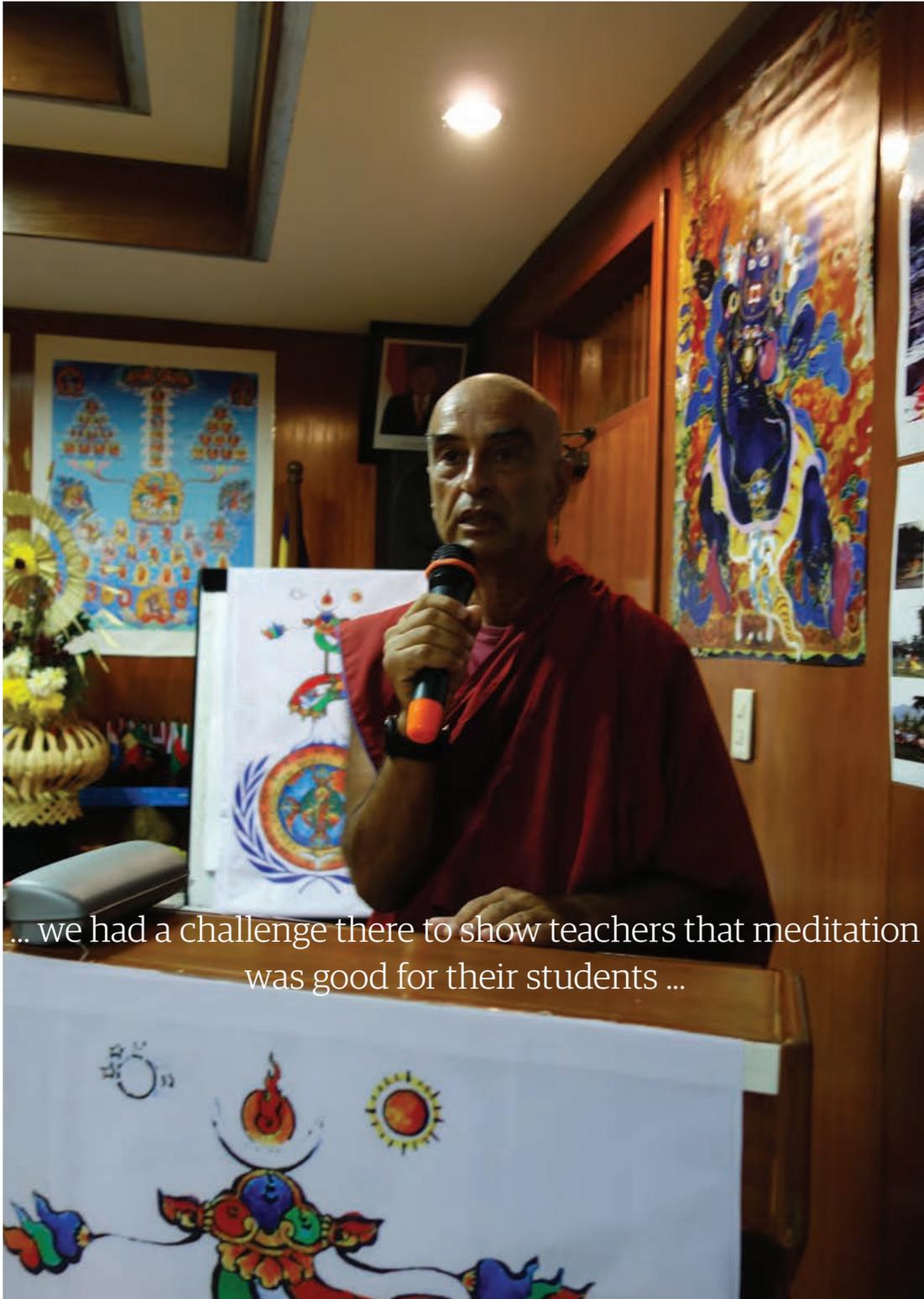
Then gradually, gradually, many things will happen as you get more deep into your mind and start to understand emptiness, to understand the blissful state of your mind. We are all doing the same thing, we are all on the same journey and we are all developing at our own pace, it is so fascinating.

**Alfredo Sfeir Younis:** There is a very important text in Hindu philosophy called The Yoga Sutras Of Patañjali, nobody knows whether Patañjali existed or not, some people said that Christ was a reincarnation of an Patañjali, someone said that Patañjali was created as a name but anyway there is this book, the The Yoga Sutras Of Patañjali. Part of my spiritual experience of training was with Maharishi Mahesh Yogi and there is a part in the path to self-realise siddhis and the book of Patañjali has four chapters with different siddhis, but there is in chapter 3, the siddhis of power and one siddhi is inner light. Another siddhi is effulgent light, another siddhi is corona light and there is a 4th siddhi having to do with light, which has to do with how you become invisible to the eyes of someone else. What you do is you are playing with the position of the cells against sunlight. So there is a point where you put the cells in such a position that actually the person viewing just does not see you, because there is no interference with light. And the experience with those siddhis is really, really interesting. Now if you look at religious figures, I don't know if you know the Virgin of Guadalupe, you know, she had all this fire around her which is in this context (I don't want to trivialise), it means that she was a great master in effulgent light, she can spread light. If you look at the explanation of the other day about the halo, you know the corona light, you know and for many, many years I studied symbols and I would go to churches and synagogues and see how they portrayed that saint or that Christ or that Virgin Mary; and it is extremely interesting to see the different forms of coronal light. One of the forms, for example, was this cross in the back, which has to do with astrology, you know, of that person's self-realising of that astrological thing. Finally, an anecdote: I was in an orthodox monastery, close to Moscow. These are the people who do these icons and it was very interesting they showed us the best icons they have painted. Some of the icons have different forms of light and I asked the abbot, I said 'How many days does it take to paint these icons?' And the abbot said, 'Eight years!' They have to have at least 6 years of meditating on each particular deity: St Joseph or Mary or Christ, to capture essentially that subtle way of expression in the icon. Then they have 2 years of learning how to use colours, white of egg and other things to make the icon. So even these icons at that monastery are the result of a lot of meditative experience, which is what we are discussing here."



**Lama Caroline:** Also the solar cross is on Borobudur - the symbol of the Chakravartin, which is the symbol of the Buddha as well. If you look, there is this circle with a cross; it looks like the Christian symbol, but in Buddhism we call it the symbol of the Chakravartin, the Wheel Turning Emperor. You see it many times on the Borobudur, a very ancient Vedic symbol; the solar symbol. Since early times, the Buddha was associated with the solar cult, in fact Vairochana is the solar cult; Vairochana in Sanskrit means the one that manifests form, like the sun. In Japanese and Chinese Buddhism, they see Vairochana like the Sun Buddha. So we have all these kind of similar, universal ideas in Buddhism as well.





... we had a challenge there to show teachers that meditation was good for their students ...



Daniel Calmanowitz, Brazil

## Being in Peace Program

To start I would like to ask the blessings of Rinpoche and thank him for bringing me again to Borobudur. It is not obvious to people who do, like what Rinpoche was saying before - everyone has had to make a lot of effort to be here and I am sure the same way I am grateful to Rinpoche for being here, each one of you must also be grateful I am sure of that. Really, I have this strong feeling of gratitude towards Rinpoche and Lama Michel and Lama Caroline and actually, to all of you because if I am here it is because you are here and, you are here because I am here and so on - it is really a good feeling of gratitude and of being here.

Eleven years ago Lama Gangchen Rinpoche said he wanted to open a foundation in Brazil and people told him that it was not the best thing to do in Brazil, because the Public Ministry - the Foundations in Brazil are related to the Public Ministry and the Ministry is checking what you are doing, every single thing you are doing, every single penny you are spending, you have to give account to the Public Ministry and then you have to really work perfectly. I said that this is kind of difficult and to not do it! Rinpoche said 'Yes, I like to do it'. So we did it and Rinpoche created this foundation, which is called Lama Gangchen Foundation for Peace Culture. This was in 2006-7 and we started working in 2008 and we had no idea what to do, how to start, what we were going to do and I do not know if we had really - well we had some idea of peace culture - anyway Rinpoche says you go and do or not even that, you know, you are there and you have a foundation. Okay, what do we do with that?

We had some experience working in the Dharma centre - São Paulo Dharma Centre, which was founded in 1988 - Lama Gangchen came to Brazil for the first time in April 1987, so this year it is going to be 30 years since then and our centre is 29 years old. During this period the Dharma Centre would do some projects, some actions related to the International Foundation - the Lama Gangchen World Peace Foundation. So we were a kind of unofficial branch doing something not only pure like dharma in a dharma centre, but doing different actions and projects like the Lama Gangchen World Peace Foundation. So finally, ten years ago we had the Brazilian Foundation.

The title of our congress at Borobudur, which is Transforming Darkness into Light, this is our inspiration, because that is what Buddha was proposing and what Lama Gangchen is showing us to transform our lives, our being and our consciousness and our way of seeing things - from darkness into light, because we have to work this light inside of us, we are not always connected to this light, although it is there. We know very well how easy it is to be disconnected from the light inside of us and thinking of that it is so important to think we have to be tuned into this light to the maximum. So the Brazilian Foundation comes to work for this peace culture to transform darkness into light with non-buddhist people. We have the Dharma Centre - with the Dharma Centre you coming to a temple, you are going to do a buddhist practice, although you do not have to be a buddhist right, this is not the point, however you come into somewhere that is Buddhist. The Foundation has the basis of Buddhist teachings, taught by Lama Gangchen, but it is meant not only for Buddhist people, it is meant for the general public. So there we had a challenge which was how to bring the message that Lama Gangchen is telling us, that all this peace culture message, the non-violent message - in a language that can be understood by anyone, without talking in a buddhist language - without saying bodhicitta, without saying emptiness and so on; these buddhist terms, which means so much and have a deep and profound meaning, we have to explain this and show this in a different way.

A few years ago we understood that our main work is to work with peace education. It does not matter if it is children, grown-ups or teenagers, but it is through non-formal education - Lama Gangchen was talking about non-formal education years ago and so it is amazing how we were collecting some of

his speeches or Peace Times news articles. Peace Times started as a newspaper and then became a magazine and all of those articles on peace culture and years later we are using them. Lama Gangchen Rinpoche always has this vision ahead of us and ahead of our time, much, much, much ahead, so he was talking about non-formal education many, many years ago, so he understood how our work is going into non-formal education, what is missing in education. So the programme is called "Being in Peace" and has a double meaning - to be in the peace and being in peace.

The main base of our work is: Inner Peace is the Most Solid Foundation for World Peace.

So this is how we represent ourselves. Wherever we go, whatever we do this is the main point. We work telling people we are going to work with inner peace to achieve world peace: to achieve peace in the family, to achieve peace in the community, to achieve peace in society as whole. When we present ourselves, when we go to schools, when we go to companies, NGOs and so on, of course we say we have a buddhist background but we do not and we are clear to say, that we are not doing a religion. We are not proselytising because immediately people get suspicious, 'Oh it is going to be something about religion!' And we are very clear, we are not talking about religion; this has nothing to do with religion, it has to do with well-being, it has to do with peace culture, with non-violent culture, then people are 'Oh, okay, we like that'. This is our tenth year of work, we have succeeded in that, so there was never any way we were going to change their religion or trying to impose something - never.

So we started!

In Brazil, to enter into university we have to go through very tough exams. If you want to go to a good university you have to have very high grades and for that you have special schools where you study for 3 - 6 months or a whole year to get prepared to sit the exam for these universities. Every 2 months, students would undergo a test because they were doing the exam at the end of the year to enter university. This test takes about 5 hours; they are very stressed because it is as if they were doing the actual exam in the future, at the end of the year. What we did was, we went to where they were, sitting there, before they started their test.



There were 8 classes starting simultaneously, so there were more than 8 people going to each one of these classes in 3 different schools in 3 completely separate areas of São Paulo which is quite big and we did like 15 minutes meditation with them - 200 teenagers, age 17 - 20 years old - 15 minutes meditation with all of them and we had the short survey, with questions like: 'How did you like it?' 'Why did you like it?' Very short questions and this

was passed to them and at the end of the test of 5 hours they would write that down, it was almost 100% result of how much they liked it. When they were repeating this, since they do 5 of these tests during the year, they were saying that it helped them to be quieter with peaceful states of mind and calmness with reduced stress to do the whole test, which lasts 5 hours. So, so little - and only once and before the test and immediately they have some result.

That is how we started - it is important to say that it is all volunteer work and 100% of the people who work at the Foundation are sangha members from the Dharma Centre. Otherwise it is not possible, because our basis is Lama Gangchen Rinpoche and the whole Buddhist teachings - Lama Michel, Rinpoche, Lama Caroline - it is this, it is the sangha working. I like something I heard the other day, 'Putting Dharma into action'.

Lama Michel gave a few lectures through the Foundation and so on, talks, events, different movements taking part and so on.



We did 2 public talks: here you can see here Lama Michel, Lama Caroline with Lama Gangchen Rinpoche - this was a public talk for about 150 people, talking about being in peace, peace culture - this was about 3 - 4 years ago. This was really good, the people were really happy.



The three ladies each represent one of our partners - 2 schools and one NGO with Lama Michel.

Then, 5 years ago we started in this public school and this school has from 1st to 8th grade students and here I would like to thank all of you, you probably remember those who were here, I do not know, it was 2 or 3 years ago - the Global Giving Fundraising Campaign and many of you contributed and I must say if this were not for the international sangha we would not have succeeded so a really big thank you so much. Our project finally raised about \$20,000. If we put the donation that Mr Jan gave us 2 years ago, if it had gone through Global Giving, we would have reached the \$20,00 so really from our heart, thanks to all of you who contributed and there are still people contributing every month.

In this school, we tried to work with the teachers and teach them meditation and the principles of meditation and peace culture and non-violence culture and so on - so they could teach their students. This school had more than a 1000 students, it is a big school. This was our main goal. We were starting to work with that and we did not know what was coming ahead. We did not know how difficult this could be. So it is quite a challenge and this is really the big challenge to show people that we live in a violent society and the society is made up of people - society is violent because people are violent. We have to explain all this because people have to understand where they are and that they need to start to change, but to show this to people is not easy. Of course people have to be open to that. If they do not want, okay, everyone is free to have the wish to change or not to change, to be violent, not to be violent and so on. This is a big challenge. So we had a challenge there to show teachers that meditation was good for their students and we succeeded partially, because we did not succeed in other ways. I will explain.

Teachers in that school were quite resistant to the idea you know? They liked us to be with them, they liked to do the sessions with them, every week for one hour. Everything we did with them, they loved; the subjects we discussed the different dynamics we did with them - they were great in doing meditation, but they did not want to bring it to their students. They did not want to! They just did not want to. Only first and second grade teachers were doing meditation with their children, the rest of the teachers did not want to do it. Why? So many different reasons, still today it is difficult to know, but they had this huge resistance to change. Excuse me, but I am going to tell a short story. I was in Albagnano at Rinpoche's house, we were having lunch and there was a couple from Germany - I do not know these people, they are not here now, they were a couple, we were having lunch together. Then everybody left the dining room and the three of us were talking. I was talking and starting to speak about the Foundation and mentioned exactly this project to them (this was 2 - 3 years ago). This lady was from Germany and we were talking about people from Brazil, different cultures - she said 'What, you are trying to teach something to teachers? They do not want, they think they know everything better; they are not going to do it' and I said, 'Wow!' She is telling me the experience I

am having now and she is from Germany. So it is not this school and these people in Brazil, the answer was coming from Germany and I am starting to get a clue of whom we are working with - teachers. I do not want to point my finger at teachers, but you know our idea was to teach teachers meditation and teachers teach their students. This was difficult. It succeeded for 1st and 2nd grade, but others did not want to do it. Okay, this was in this school. I am not going to just say here, 'Ah we are beautiful, we did incredible job' I am telling you the real difficulties we had to face and how difficult it was as well. This last year, 2016, we worked directly with the students, so it was the 8th grade - the last grade of this school, we did 22 classes with them and had incredible results with those students. What did we do with them? We had 2 years previously worked directly with children and this time we did much more with them. We were working in a circle with a concept of a talking stick, we had small discussion groups, we did comparative games and painting, we did mindfulness and social/emotional learning and we did it through three aspects of being in the world: myself, in a group and society and working with the 3 doors: body, speech and mind and how to be peaceful and relate peacefully with these 3 doors: peaceful mind, peaceful looking, peaceful speaking and so on.

To me the whole education system is cruel, because it is still an 18th/19th century system in the 21st century and it does not work anymore. Students have to stay 5 hours every day, enclosed in one small room together listening to a teacher for 12 years; it does not work. It did not work in my time, this was already a long time ago - imagine now! We all had to go through this system, unfortunately. Maybe some of you were lucky to go to a Steiner school or something different, but most of us had to undergo this system. This kills the student and makes the class so violent, because it is a daily fight between students and teachers; the teacher is an enemy and the students are enemies. So they are fighting all the time and of course students have to be - just my way of thinking - they are so loud in class and they do not want to listen to the teacher so they are completely on their own doing whatever they like, because its the only way to keep a little bit of sanity - otherwise they completely collapse in that system. What happened when we started to interact with them was that we showed them that it can be different. There can be a different way of learning and of being together, which - I think they probably never had this opportunity.

This one school is in a very low income area, with lots of violence on the streets, in society and maybe in their own homes. We had, without going into specifics, one meeting where in one of the four classes, they talked about the violence they had to suffer; they suffered every day in their own homes with their parents. We were working in a circle - the violence these children have to undergo every day is beyond imagination. So they were happy, finally they could relax - they were painting and not being told what to do, like 'Do not do this!', 'Do not do that!' Like, usually they are in class like this; meditation? You know they are teenagers, they do not like to meditate; but you know what, we managed - they were silent. They were silent for 5 minutes! Completely silent and after 5 minutes, they were calm, why? Because they were not talking to each other, they were not jibing each other. They did not concentrate on their breathing or have their eyes shut. But after 5 minutes, we had some different quality in the classroom.

Then they started trusting us. Two years ago, on the last day we worked together with the classes, I passed the talking stick and I never imagined that I would go into a classroom and be with teenagers in a classroom. This makes me so happy to be in the class with the children, nothing better. I asked them to please say something, to say the odd sentence because they were already taught to say 'Peace with everything, everything with peace', 'Peace looking', 'Peace boyfriend', 'Peace girlfriend', so they were learning this every day, ever time we were together, it was coming naturally. I would pass the Tibetan singing bowl - they would strike this bowl and say something about our meetings.

One girl said, 'I thank you (the group) for the respect you have for us - for treating us respectfully'. This is very strong you know, listening to that! And another girl, she kept the singing bowl in her hand and



started smiling did not say anything, was completely silent and she was looking to everyone, just smiling. All the colleagues, 30 of them together who were there - nobody said one word; they were just quiet, looking at her and waiting for her to say something.

They did not interrupt - because usually it would be 'Hey! Say something! What's that?, What are you doing?' You know, they interact like that - they are quite violent amongst each other. They waited, it took around 40 seconds, or maybe one minute to say something and then she struck the bowl and said a peace sentence of one thing or another, I do not remember what. However, it shows that it is possible for these children, who never had this - peacefulness - they never are calm, really calm; they were respecting each other. So this is a work that is possible. We tried to show this to the teachers but they did not want to listen - just these teachers. I am sure with other groups it will be possible, which is already starting to work.

They were so happy and we did some yoga, a few yoga asanas. We talked and discussed some subjects and at the end of the year we proposed, how would it be, if this year now you work also with your students? And they said 'Yes! We would like to do that'. So this year they started working with their students with meditation. They were really touched with the work that we did with them and so now we continue.



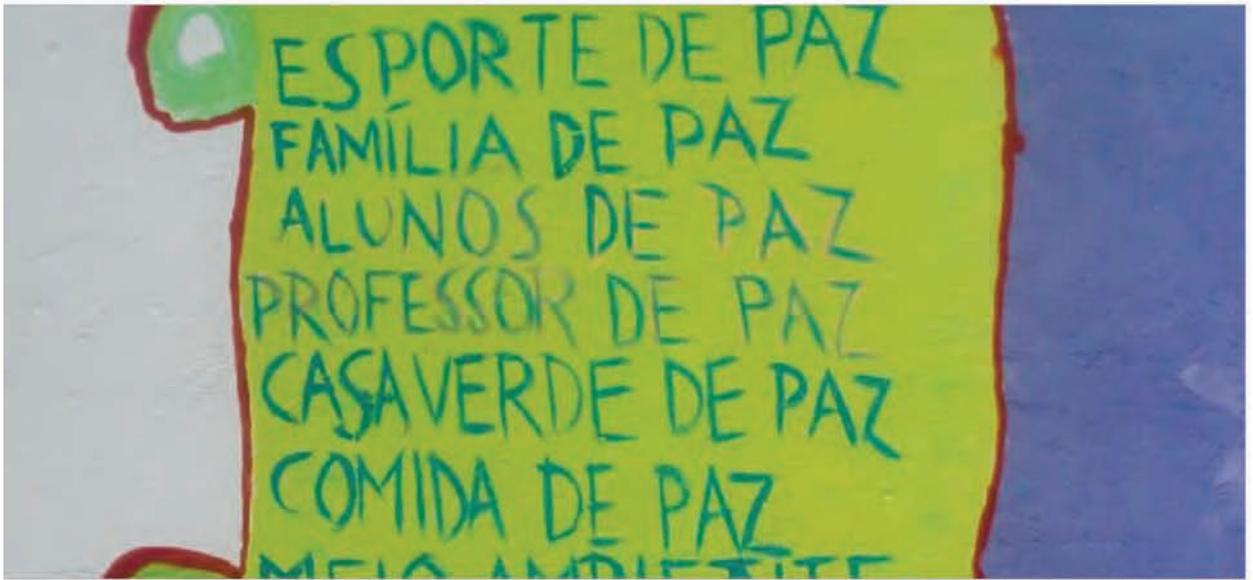


So, okay, and just to finish for this school, because we stayed in the school now for 5 years, this is the entrance. It was the entrance and you see the walls at the entrance - its a dead-end road and there you have the big blue door, this is where the students are gathering and this is where the walls, which were for 10 or 20, or 30 years like that, so we thought maybe we can change that and the 8th grade students who were leaving school could paint it, paint the whole entrance.

So we called it 'Peace Entrance' - this is what the Foundation did:



We prepared the walls, they were all white, like a Greek white wall and here it is starting, so they painted everything, you can see what they did? Before that, they were painting everything they wanted to paint on the wall. We were in the class room and they had some painting classes with a graffiti specialist - there it is written: 'Peace and Love' and 'Peace with Everything, Everything with Peace', 'Peace Sports', 'Peace Family', 'Peace Students', 'Peace Teachers' etc. I wrote 'NgalSo' in Tibetan; this is our secret, our secret stamp - nobody can read that, but we can, so that is our NgalSo entrance.



Okay, that was one school.



This is a second public school - this is just one picture to say that we work during the last year with the teachers - only a small group of teachers. They loved our work and we just were there with them to meditate. I said 'Please come, we like to meditate' - they said 'Okay, we will come and meditate with you'. So for one hour, every week we were with this group of teachers, we meditated for 15 to 20 minutes, breathing concentration meditation, that's all.

Another school where we have been working for 2 years, is a private school called 'Colégio Paulicéia'. They have between 500-600 students and they specialise in special needs students. They have mind problems, severe and not severe and so on. They are a reference in São Paulo for these kinds of children. The difference is that the director, the principal of this school, this lady is also the owner of the school, she wants the program to be introduced there. So this makes a big difference because when we started in that first school where I showed all the pictures and where we had all the difficulties with the teachers, principal, she was not much interested, she didn't care much about it, she just said 'Okay, you like to work here, you like to be with us, yes - if you do not like to be with us, that is okay also'. Thing is, she also had a big difficulty also with her teachers, so we got into a place where there was difficulty already with internal management. In this place the principal was saying 'Everyone has to meditate, everyone, all the teachers, all the students, everyone'.

We had a few meetings with the parents to explain to them what we are doing and what the Foundation is doing there. The parents liked it so much, they started a group called 'Peace Parents'.

In 2016, Lama Michel gave a very enjoyable lecture with the little ones. Before that, the nice thing to say is that this year, the year just started in Brazil - in Europe you start school in September, we start school in February, because there is the summer vacation and then start in February right after that. All the classes are starting to meditate at the same, once they get into the classroom; everyone is meditating together, all the classes. I think that is 8am and 2pm, something like that, all the classes are meditating for 5 minutes. This is actually what we were proposing to do the lady, to the owner since the morning we started and now they are doing it. That was really our dream, everyone meditating together - can you imagine that energy for the whole school where it is happening, everyone meditating for 5 or 10 minutes. This is not us doing the meditation, but the teachers doing this meditation with their children.

I forgot to mention, we have one of our workers here, Janie who is quite active and she is working a lot with Paulicéia on all the projects, she was also working with us with the children and so on. In Paulicéia there is really beautiful work going on.

So this first school, this public school, it somehow worked, and somehow it did not. But what also is interesting is that in this public school, many things changed, different things got better in the school, not in a direct way. What I want to say, we are sure our presence there, made a difference. It might not have been what we would have liked it to be, like everyone meditating for 5 minutes and so on, but we could see there was a big difference, there were some changes - in the environment amongst children, there were changes going on for the better. These changes, we understand is in the invisible, among with our presence - this presence is what makes the difference when we are there. Our group makes a difference, not directly from what we are doing but from what is behind us. This is the energy we carry, this comes from all of us and this is maybe one of our big assets.

I forgot to mention, we have one of our workers here, Janie who is quite active and she is working a lot with Paulicéia on all the projects, she was also working with us with the children and so on. In Paulicéia there is really beautiful work going on.

So this first school, a public school, it somehow worked, and somehow it did not. But what also is interesting is that in this public school, many things changed, different things got better in the school, not in a direct way. What I want to say, we are sure our presence there, made a difference. It might not have been what we would have liked it to be, like everyone meditating for 5 minutes and so on, but we could see there was a big difference, there were some changes - in the environment amongst children, there were changes going on for the better. These changes, we understand is in the invisible, among with our presence - this presence is what makes the difference when we are there. Our group makes a difference not directly from what we are doing but from what is behind us.



This is the energy we carry, this comes from all of us and this is maybe one of our big assets.

We worked also with advertising agencies, giving meditation; this picture is of Itaú Unibanco, one of four of the largest private banks in Brazil and one of the largest in the world and we did meditation there in special meetings they had there for one week. In one week we were in like five or six different places at Itaú giving meditation the whole day long, for different groups. People would come, do 5 minutes meditation and go. Another group would come and so on: big bank.

Also at Citibank we did for 3 months a one hour course, the course was both live with people in the room and at a distance. They have a special system to give teachings and classes at a distance with a website system and so, we did meditation through the website. You know, these people are listening to us, in different parts of Brazil, watching their computers, tuned to this teaching website and meditating. It was amazing, it was really amazing, it worked better than with the people in the room. The people in the room were from the main building - in the São Paulo Citibank building. The Citibank in Brazil had 6,000 people working all over Brazil, of course we did not have that many people doing meditation, it was about 50-100 people every time. We could interact with that. We did not only meditation but we explained many different things about peace culture, non-violence culture, how to deal with daily life in a peaceful way and so on. It was really of benefit for them, it was really amazing, we really had a good time and, it was also a new experience - you know to teach meditation through the computer, not seeing the people, not being in direct contact with them.

My experience with Simone, who worked together on this project (Simone was here last year also talking about the Foundation and, the experience we both had) - it was as if we were there in front of each person. We had this experience and it was really good.

We have a new partner from the LDC team. They work as an NGO Foundation. They have their premises in a very violent area of São Paulo. São Paulo has many different violent areas, not only that one, but really, really violent and they work with the children. Children in Brazil go to school in the morning or afternoon, so students who go to school in the morning, they can join this Foundation in the afternoons and vice versa. If you go to school there you can join the Foundation in the morning and there you will do all different kinds of activities which school does not give. Our schools are very, very basic. If you are not in a good private school, public schools are a disaster, sorry to say.

Just before coming to Borobudur we had a meeting where everyone, all the workers from the Foundation, 130 people, we did meditation, we talked, we did some special dynamics with them and they loved it. We are going to work [there] this year and they have more than a thousand people going there and receiving benefit, small children from age few months, to people of 70-80 years old. It is really an incredible place and I am sure our work there will continue - they are already receiving us in a very special way; really good work.

Our first partners and NGO, doing the same as this other foundation and this year we are probably going to work with them, also within a very poor and violent area, with the families within this community.

We thought of a few guiding principles and these principles are guiding our work.







---

### **FLGCP - Guiding Principles:**

1. May the Culture of Violence be transformed into a Culture of Non Violence, into a Culture of Peace
1. Inner Peace is the most solid foundation for World Peace
2. Meditation - "happy brains work better"
3. Interdependence
4. Impermanence
5. Inter-subjectivity
6. Love and Altruism

What I would like to say is, we are not there to teach people, we are there to share with people. When we are with the groups, we sit in circles - we changed the paradigm of student/teacher and adopt that of us being all the same and we are sharing. When we are giving all these different ideas - and this can take a long time over many, many classes, we try to interact with them and have them come to different conclusions, ideas about what we are talking about. This is because wisdom is already there, it is a matter of making this wisdom, this group wisdom come. So with 'May the culture of violence be transformed into a culture of non-violence culture' we are starting to talk and touch on violence, how we deal everyday life and ask the question 'How is our life, is it peaceful or not peaceful, is it..' and so on. I am not going to talk about this, otherwise we won't finish today.

Second, 'Inner peace is the most solid foundation for world peace' and here we start with a big change of paradigm - actually we have to change the paradigm in each one of us, right until we become enlightened. To really understand what is inner peace, this whole sentence you know, like Rinpoche says, is one sūtra - 'Inner Peace is the most solid foundation of World Peace'. So we explore this and we work a lot on that.

Meditation: I like this sentence 'Happy brains work better' its true and there we talk about the principals of meditation, why to meditate, meditation from the point of view of science. We give a lot of background and in many places we do not come with the word meditation, because people from different religious backgrounds do not like meditation, they say meditation is religious. So we say, 'breathing and concentration exercise'. We are not telling a lie because it is a breathing and concentration exercise. So we do not give the name 'meditation' and people accept: we have to adapt to the people. We talk about interdependence - means people they are not separate, they are in a world, they are in society, they have a role in society and so on. Also interdependence, impermanence, inter-subjectivity I do not know if this gives you a clue in English, but this is a concert of the third level of interdependence, which is everything depends on the point of view of who is looking, of who is interacting. Finally, love and altruism - so these are 1-7, so 7 guiding principles.

This is one way saying, 'Breathe in, breathe out, do not freak out'.

It goes well in English okay, it works!

This is one of our paintings:

second of peace, minute of peace, hour of peace, day of peace

peace with everything, everything with peace

People love these sentences everywhere we go. We always conclude our meetings with the different peace sentences.

So we try to make people feel more close to what we are trying to share. This is the answer to relaxation 'May the culture of violence be transformed into the culture of non-violence, a culture of peace'.

Something we are also trying to tell them is to put an intention when they meditate. When they start meditating - 'Oh today I would like to have more patience', 'Today I would like to develop concentration', 'Today I would like to stop a little bit, or to be more calm' or cultivate positive feelings or whatever. We also talk about mindfulness: you have this present, future and past, finally peace with everything and everything with peace.

This year, at the end of the year, the Foundation's work is really expanding. We have one problem: we do not have enough people to work with us, because all of us are volunteers and this is something we have to change, slowly, slowly - to get some money, we have to check the different means to do that, so we can also start paying people to work, so they can dedicate more time for the Foundation. This is a whole process that is going on. If we had more people we would be working with more schools, with more NGOs in other places; this will come. What we also feel is like, we have this feeling of being like Shambhala warriors, peace warriors, peace educators. Rinpoche told us the name for us: Peace Educators. If again I think of Shambhala, that is what we are doing, trying to show and give light to where there is so much darkness.

To meditate is not easy, we know that from our own experience; each one knows how much it takes to do it in a steady way, so what to say to people in general? So this is a challenge. Also another challenge the Foundation has to face is to check the quality of what we are doing and we also like to start doing that this year, so we can come next year with numbers and say, look so many people are benefitting, like this and that. We did a little bit but still not in a very professional way. It is really an amazing opportunity to work with the Foundation for all of us, I do, we all do because if there is something that gives you real satisfaction, it is when people can benefit from what we are doing and we can really put dharma into action.

So we have to thank Lama Gangchen Rinpoche because these are really Rinpoche's teachings being put everywhere and people can benefit. So thanks a lot!"

*Question from Thomas: After your presentation we spoke about food because Bernard was giving a presentation about food changing the violence or making the brain happier. Did you succeed or have any contacts or was there something in this direction?*

**Daniel Calmanovitz:** I did not forget it, but it did not happen because there is no space for that now, no space this is something which might come in the future, but this is not possible now. Thank you.

*Question (unknown): "Daniel, how many people are volunteering in the Foundation?"*

**Daniel Calmanovitz:** I would say from between 10-15 people, but not everyone does 8 hours a day, every day.

*Question (Dutch person): Thanks very much for sharing your story, it is very inspiring that you are able to transform non-formal education to formal education; I think it is very important. Of course I am already dancing on my chair for 30 minutes to respond, because I am a teacher myself. You are right, how can you expect students to learn if you cannot learn yourself as a teacher and how can students be open if you are not open yourself; that is also my experience. I teach students from 17-24 years old, so it is a different ball game I think than teaching at a high school or primary school. My question for you*



*is, what do you think these children need - 5 minutes meditation or 10 minutes meditation - there is still 4 hours and 50 minutes to go, what do they really need?*

**Daniel Calmanovitz:** Thank you giving me the opportunity to answer this question. The system is wrong, it is not only me saying this - we know that. I saw children, 7-8 years old and they do not take their children to the playground. This school which I showed you, they have a huge open air area, huge. Teachers do not go with them to the playground - there is a nice playground there. Can you imagine a teacher who is a woman in her 40's who has got her children and so on and she points to her students, to her children and says "They are terrible!" - and shouting at them all the time. The system is wrong and you are right. If the teachers do not want to learn new things, how can teach something? When I was trying to think why it was like that, they were taught like that, as I was - you know, we were in the system and, its like thats what they know, as a way of doing and they are afraid of changing because they are afraid to lose power. They think that to be a teacher, is to have power and one of the main points is the culture of punishment. The culture is a culture of punishment and not a culture where - you may have heard about Restorative Justice right? ["No"]. Well okay, its a different way of doing, of considering and dealing with cases where you should go to court and have a judge and attorney and so on. So it means you are in a horizontal way of doing and not in this way; vertical. In England there is a lady who is working with restorative justice and working with non-violent communication (this comes from Marsha Rosenberg) in schools in Britain and it is working perfectly - so any problem you have between teachers and students there is no punishment, there is a talk, there is a circle - "Why did you do that? What happened? What did you feel? What are your needs?". So this is huge and when we started showing a little bit about non-punishment, they closed completely."

*Same questioner, responding:: Well it is my personal experience that as a teacher, you can be in complete power, so called power if you are passionate about what you teach and if you are willing to engage in a personal connection. That's also the first two points that students evaluate their teachers on. If you get evaluation, the first two points are being passionate and a personal relationship. After that you can talk about chemistry.*

**Daniel Calmanovitz:** "Exactly - I think we could talk more about this but it could be a long talk!

*Question (unknown): Hello, I would like to ask you about what topics the people in schools meditate on?*

**Daniel Calmanovitz:** No, our meditation is not on topics; it is just breathing concentration meditation. You breathe and you concentrate on your breath - that is all. We get them to count 1, 2, 3, when they breathe in and 3, 2, 1 when they breathe out. Only this, simple as that. Of course it relaxes, but it is concentration - to be concentrated and not follow your thoughts while you are breathing - it can be difficult. This lady who works with Restorative Justice in schools in England is called Belinda Hopkins - its a really good job she is doing. There is another lady called Kate Brains, working in circles with people in general. Okay, thanks a lot.







Claudio Pineda, Brazil

## Chawang NgalSo Reiki

# Centro de Dharma da Paz Shi De Choe Tsog Volunteers Group of Chag Wang Ngal So Reiki



São Paulo – Brasil

2007 to 2010

### Chag Wang Ngalso Reiki at Dharma Center

#### **1st Step: 2004**

5 Volunteers:

Ellen, Maria Helena, Regina, Crislaine, Simone

#### **2nd Step: 2006**

13 Volunteers:

Karin, Franklin, Ana Cristina, Daniel, Edney, Blanche, Caterine,  
Dóris, Annalu, Ana Bravo, Heloisa, Clarice, Claudio  
Coordinator: Karin

#### **3rd Step: 2007**

18 Volunteers: Franklin, Ana Cristina, Blanche, Dóris, Annalu, Ana  
Bravo, Plínio, Suzane, Vania, Leonardo, Clarice, Ieda, Claudio,  
Ana Isaac, Adeline, Mônica, Karla

Coordinator: Claudio

Lama Ganchen supporting  
colletive section of NCWR Dec,01 2007

Lama Gangchen first visit  
at site 4th Dec 2007

Jan 2008  
Retrofit start

Ceiling, Painting, furniture,  
reception

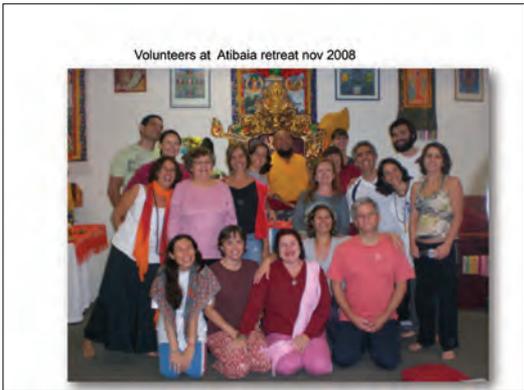
Volunteers : Together we can

Lama Michel first visit April 2008

First ceremony  
April 2008

Activities

- Attendance de NCWR
- Reiki – Mikao Usui
  - 7 iniciations Reiki I
  - 2 iniciations Reiki II
- Yoga ( Prof Roldano Giuntoli)
- Shiatsu/ Acupressure
- Yoga Speaches, Astrology
- Room Sublocation
- Integration activities with Volunteer team
  - 2 Systemic constellation (Ong Jardim Angela e Clinica NgaiSo)
  - Arteterapy -10 encontros
  - T.E.O.R- 12 encontros
- Raising funds events





CLINICA  
NORALSCO

Ficha do Cliente

Nome do Cliente: \_\_\_\_\_

Endereço do Cliente: \_\_\_\_\_

Nome: \_\_\_\_\_ Nascimento: \_\_\_\_\_

Profissão: \_\_\_\_\_

Indicado por: \_\_\_\_\_

Queixa Principal e duração: \_\_\_\_\_

Diagnóstico Clínico: \_\_\_\_\_

Toma algum medicamento? ( Sim / Não) Qual: \_\_\_\_\_

Realiza algum exercício? Qual e quando: \_\_\_\_\_

RESPOSTAS DO QUESTIONÁRIO REALIZADO CONSIDERANDO APENAS COMO VOCE SE SENTIU NESTA ULTIMA SEMANA:

1. Transtornos de humor (depressão ou ansiedade):

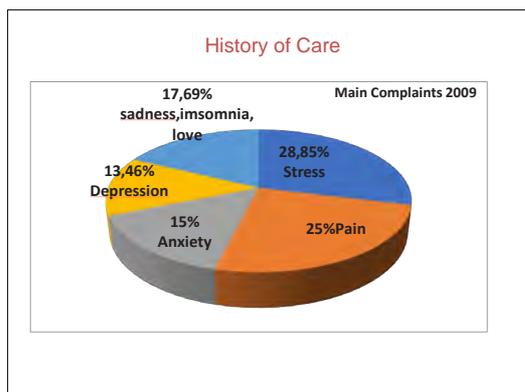
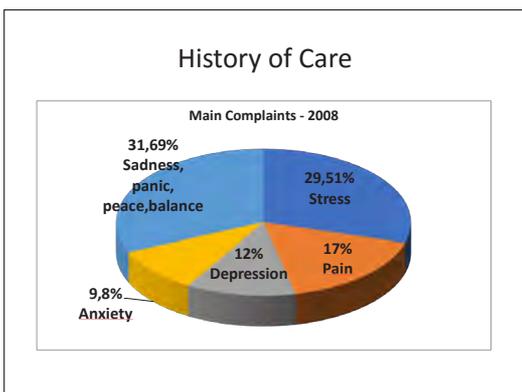
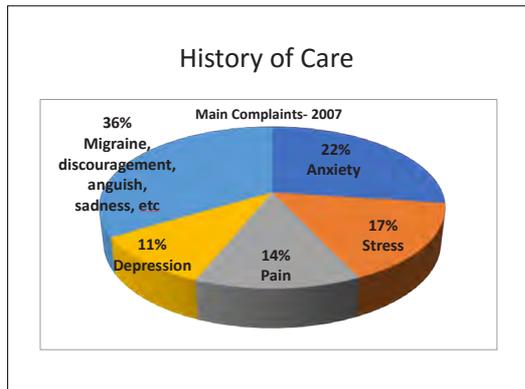
Tristeza									
Ansiedade									
Depressão									
Estresse									
Insônia									

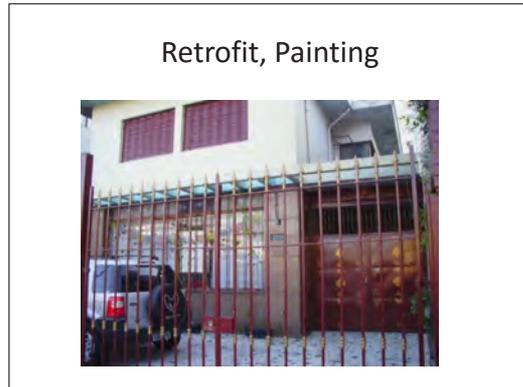
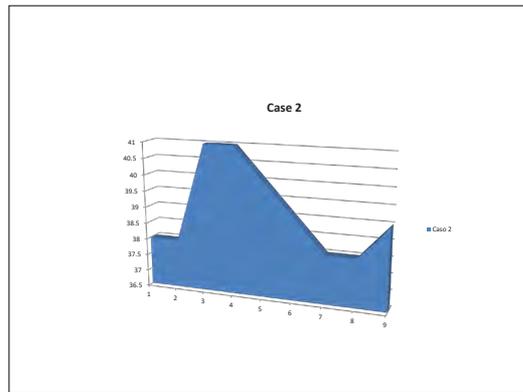
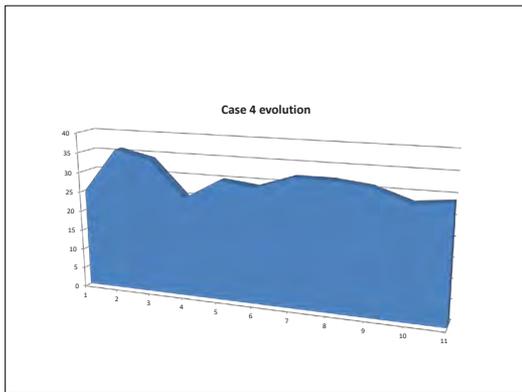
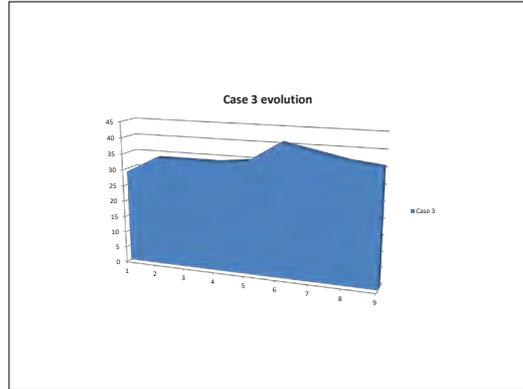
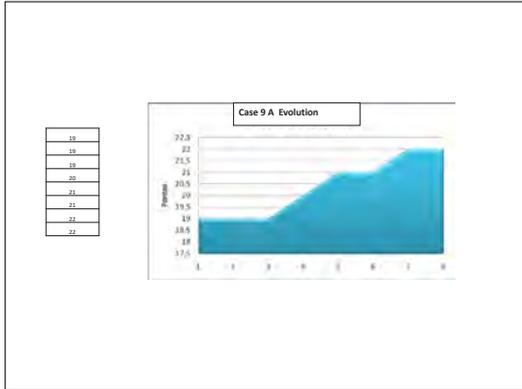
2. Dor Física (se tenha dor, onde, como, frequência):

Dor									
Fadiga									
Perda de peso									
Perda de apetite									
Outros									

3. Seu nível de de bem estar:

Tristeza									
Ansiedade									
Depressão									
Estresse									
Insônia									





### Sherab Giatsu Center

Since April, 2010:

**Volunteers:**

Ana Cris

Claudio

Maisa

Total: 62 Reiki attendance at Tuesday

### Sangha Joy at June Party



### Typical Food, clothes



### Sherab Giatsu Center Donations

June Party, 2010: **R\$ 800,00** (support facade paintings)

July : Astrological Speech, with Reiki ambulatory

Astrological Constellation: 40 meetings ( 240 people)

**R\$ 1.050,00**

Total: 62 Reiki attendance at Tuesday

Total Revenue: R\$ 500,00 ( **50% S G C** + 50% Group)

Reiki Flyer ( 1.000 )

### Circular Dance



### Back to Dharma Center

Since Abril 2010:

**Volunteers:**

Clarice, Margareth, Karla, Annalu, Maisa, Vinicios, Samuel, e Cecilia

Total: 262 Reiki attendance at Tuesday and thursday

Total Revenue: R\$ 2.500,00 ( **50% DH** + 50% Group)

Dharma Circuit : 02 days

Astrological Speech

3 Reiki Iniciation Mikao Usui - Clarice Saroni Reiki Master

**Tashi Delek !**

**Obrigado !**







... We are free to choose what we do  
and what we do not do at every moment ...



---

Lama Michel, Brazil

## Meaningful Life ...

### the concept of change and freedom within change

Some generations ago people used to dream, they used to believe in the value of democracy of this or that, of here or there, people had some kind of wish like a utopia to live to. By living through this utopia people would put and say okay, when this will happen things will go elsewhere, so it is something to strive for. And we are in a moment of history where there is no more utopias. It is my feeling that it is like people living basically, okay each one [the question could be]: 'What is your purpose?' 'Get more money to consume more; period'. And there is really no end, its like if all the, how to say, ideals, the strong ideals are not present anymore. So one of the things I was feeling very strongly this time in Brazil was the need for us to dream. If there is no utopia, if there is no dream, we have no direction. And there we are, we get lost in our little daily things and we just remain within that; if we do not have a dream in life, if we do not have a higher purpose, we get lost in survival. And this is what happens very often.

What happens very often is that we live somehow in a sort of survival that is a comfortable survival and we get lost somehow within that, with no higher purpose very often - most of the times. This is quite dangerous in a way, so I was thinking that it is really, really important for all of us to go back, to go to look for a higher purpose, to have a higher dream; even buddhism is based on having a utopia which is called enlightenment. Most probably most of us will not reach enlightenment in this lifetime, even though I hope for the other way round. But because when we truly wish for enlightenment then we may get to the Path of Seeing - its a really good step. Maybe we change ourselves, make ourselves better; we do something because we believe in something higher? When we have no any higher belief, when we do not believe in anything that transcends our lives, and ourselves then lives become flat. What I have been seeing is the lack of truly believing in something - even politically. Okay not all countries are the same, but in Brazil it is very strong - many people there have completely lost trust in all the parties, not all but most people have lost trust in the politicians, lost trust in the parties, lost trust in the system; but they think there is not an alternative. Some people are coming out with wanting the military government back; really this means there is no alternative. This means really no dreaming, not any objective. And this is something that reflects from different aspects of our lives and I think that a lot of this is coming from this conditioned basic pleasurable survival in which we have found ourselves. If we look, everything that is sold to us on television, or on whatever advertisement, all the information that we have most of the time around us and so on; it is all based on our own selfish pleasure and for our own personal benefit. Basically, it is a nice pleasurable survival. We do not see things based on a higher purpose. Even when we bring the dharma to people nowadays - how to get to the people with the dharma? Dharma will help your life to be more pleasurable and nice. If we go and we start talking about meditation and think that we need to meditate because by that you can become a buddha and can help others to be better; who cares about that? If you say that we can make your heart better and you will have a better blood pressure and you will make this and that and your work will be better because you will become more balanced and you will get promotion and this and that - you will say 'Oh yes, I need to meditate!' Luckily, not everyone is like this, but in a wider range I think that is what happens. Even when you talk about bringing the dharma, very often, in commerce, how is the dharma being sold? It will make your life more comfortable, it is not about making the life truly meaningful, and it is not about serving with our life for a higher purpose.

So one thing that I very much miss around is having a higher purpose in life; it is something which is fundamental - it can be keeping the dharma alive; it can be that of taking care of the environment;

it can be that of giving a better education for children; it can be that of reaching enlightenment. There are so many things that we can have for higher purposes. I think it is fundamental in our life to have a purpose that transcends our own life; and I miss this. If we look even some decades ago, the propaganda would have been connected to purposes, to ideals. Now we do not see that anymore. Even the propaganda - it is connected to making your life comfortable and nice. This is just to say that is something that is quite well, how to say, everywhere. My personal point of view is, 'Okay, what shall we do? What can I do'. The only true thing that we can do for anyone is to interact. So I wanted to share with you something that I did and I had this idea - okay, lets try to make others reflect about the more meaningful things in life.

### **Billboard Positive Publicity**

So I was talking with a friend - he was here a few days ago, now already gone, his name is Cougar. A guy from Brazil with short hair, always dressed in a white t-shirt. He works in publicity - he was working in the second biggest publicity company in Brazil. So he was working there and so on and basically I had an idea with him and I said, 'What if we used the means of publicity to bring a nice message to people?' I always dreamed of this and going in the city, instead of having this big outdoors selling things, which I think is quite violent basically. Publicity is always taking something from someone, it is like it is grabbing something from us; always taking away, never giving. Very rarely you will have a publicity that gives something to you. I remember one from IBM, I received something, it was a beautiful publicity and it asked 'When was the last time that you did something for the first time?' I remember that publicity, but normally publicities are not giving that much - the intention behind them is to take. I always thought, what if we take this means of publicity and we put some nice, beautiful messages inside, but with one specific aspect, which is that there should (from my point of view) be no signature; no one should know from whom the message comes. If I put my name on it, automatically I am already saying, 'I am giving this to you, so come and look at my webpage'. With the idea, to come to me, make me famous, give something back to me! I want to invert the system and just give to people; the impact is much higher. Also because when we read something and it is from someone, if we like that someone, we read it nicely. If we do not like that someone, we already have a preconception. So I wanted things to be completely clean, people of whom I had no idea where or from who it was or how it was, so I talked with this friend and finally we did it. So we had this in Brazil a few weeks ago, the Brazilians from São Paulo all saw it. We had in 157 places around the city, large billboards, black and white, nothing and there were 11 phrases. So I would just like to read them to you, then after we will talk about what I wanted to talk about. The original idea of the phrases could not happen now, maybe in the future, was every week to change the phrase, to allow people to slowly change themselves. But this was not possible, so we put all the phrases at one time. Very simple phrases, but the aim was to challenge people to reflect upon them. The phrase is: 'What is happiness?' Just for them to reflect upon, what is happiness? I do not know if many of us truly do it, since a young age at school, we are somehow given the meaning of what is happiness, but we do not very often think about it. The next phrase will be: 'Is what I do, coherent with what I want?' I want to be healthy - is my lifestyle coherent with what I want? For me happiness means 'peace of mind', does the lifestyle I have reflect the coherence I want to achieve this 'peace of mind'? Then we have the next phrase: 'To love is to wish for happiness', 'To be loved is good; to love is much better'. These are all phrases that were put on these big billboards around the city. I have the pictures of them for those who would like to see them (in Portuguese). When we look at these messages, very simple things, printed on paper in the middle of the road, people passing by, it makes a different impact. 'To die is not a choice; how can we live with this?', 'Today is the future of yesterday and the past of tomorrow', 'Nothing starts, nothing ends; all transforms', 'To accept is to put energy into the solution and not to be trapped into the problem', 'All that we see is a reflection of who we are', 'High objective, low expectation, constant effort'. So we had these phrases around the city and it was a way to try to plant some seeds. We have no feedback because nobody knew it was from us, we never said anything and we asked the members of the sangha not to say anything



either. That was not the plan, but it was just sharing something. So I hope that we can do more of this, it is like planting seeds around. Something that I believe very much is that whenever we do something, our motivation makes a big difference. If I do something with the intention to give and if especially if I do it in a way that people would not expect and if the action is coherent with the motivation, then the result I believe is higher. For example in this case, the intention is to give to people, but if I start to put something there because it was my own process, 'Oh what if, you know?', its a possibility, 2 weeks of things all around the city, lets put the name of the dharma centre there! I already want something back! Lets do something and then as we do that, then we start wanting and then it already changes the whole thing, this is my feeling. So to do something really with a simple objective in this way.

*Thomas: This reminds me of Saint Nicholas because he became famous by doing so. He was secretly giving always what people were needing, very beautiful.*

### **Lama Michel**

I believe it is very important to share and to give in this way. So this is just one small experiment we had. We only could do it because this friend had a friend who owned these billboard spaces and gave them for free and so we could put our messages around, because it would actually cost a lot of money to do this for 2 weeks.

### **Suffering**

Anyhow, what I wanted to share with you basically was the concept of change and freedom within change. How much freedom do we fully have? What is our freewill? How much freewill do we actually have in life? I reflected a lot about that and my own conclusion is that we almost have none. But 'almost' is very powerful, okay. Its is that we do not have it all, we do not have that much, but interestingly enough, very often we live our lives as if we could have control over everything. We plan things - if things do not happen in the way that we planned, we get upset. We make a commitment with people and if they do not react the way we expect, we get upset. Without making commitments, we get upset. We go to places and if the places are not how we expect, we get upset. We try somehow to control things in life and it is funny (funny is not the right word) but somehow it is strange to see that most of our suffering is not from what happens, most of our suffering we suffer simply because things are not as we expect them to be. Very rarely do we suffer for what things are. Most of the times we simply suffer because things are not as we think they should be; there is a big difference between the two. Just try to observe and ask, 'When was the last time I was suffering simply for how things are?' This is normally when we feel cold, when we feel hot, when we are hungry, when something is happening at that moment, 'I really do not like it, it really upsets me; I am living the moment!' But we do not suffer so much like this, we try to avoid suffering in so many ways - we have air conditioning when it is hot and we make





a way so we always avoid hunger, this and that and we try to avoid conflict and so on. But if we make the simple question to our self: 'Do I suffer more in the present, or do I suffer more in the past and the future?' Where do we suffer more? In the past and in the future. So we have the tendency to pre-suffer and re-suffer than actually to suffer. The present moment is quickly gone! It is like if we 5 to someone, the words that a person will have said to us, took maybe 10 seconds, 20 seconds, 5 minutes if it takes a long time. Then after we stay there with a bad taste in our mouth for hours and for days, and for years, 'Why you said this, how did you dare to do that' and go on and on. And we are not suffering for what is happening, we are suffering because it happened in a way that we think it should not have happened. Then we start to worry about the future and 'Oh what if this happens like that' then there we are again, suffering about all of that. So from one side we have these expectations that we can have control in life, that we can control people, situations and things. Why is this attitude? By the simple fact of creating such expectations. The moment that I make an expectation that things should be in a certain way, am I expecting to control things, am I expecting things to have been that way? Actually yes. Then lets just look a bit in a more clear way and see how much truly can we control? Sometimes we hear people saying 'Ah if I was in your place, I would do differently'. I do not know what term you use in English, in Brazil we say mostly, 'If I was in your shoes'. I would say, 'Okay, if I was in your shoes, with your foot'. It is easy to be in your shoe with my foot. Which means, if I was you, with your mentality, with the same education you received, with the same karma you have, with the same experiences you had, the same traumas you accumulated, the same body you have, the same knowledge and everything else - how different would I do? Not much. So who are we to judge others truly? If we were exactly the same condition as the other person, how would we act?

Once I arrived to Italy from Brazil and there was this - funny - not funny, but I was laughing, (really I was disgusted about the situation). At that time at Malpensa airport in Milan, there were very lethal trolleys for the luggage; they were very difficult to get for whatever reason. What happened was that I arrived and luckily my luggage had wheels and I could manage to take it (because there were not enough trolleys) and then there was a group of people, all very well dressed and ladies beautifully attired, very polite people and so on, nice civilised people. They were there waiting for their trolley and were nervous because their luggage was there, they were full of luggage and no trolley around. Suddenly there was one guy bringing the trolleys, maybe 5 trolleys for 15 people. Then he starts looking at these people, grabbing at the trolleys, from one side to the other, they were almost beating each other and verbally abusing each other, really fighting loudly being aggressive to each other - because of a trolley (or lack of one). Imagine if they were hungry and needed food! So how can we judge others if we are not in the same conditions in which they are?

This brings me to another thing. In Buddhism we talk a lot about the importance of the mind, with which I truly agree. But I have one conviction; the mind is a very powerful tool, but the mind interacts. We interact our mind through what we see, where we go, who we meet, what type of situations we experience. I saw some time ago a documentary that made me reflect a lot about it - it was called The Truth about Lies, about a professor from Israel living in America. He made people his research about why people lie and why people try to cheat others, to gain advantage in cheating and lying and so on. The most interesting thing, I am not going to go through the whole thing - I think it is a good documentary to see. By the end of this documentary there is a room full of people and he is asking them in which country people lie more and try to cheat others more. Then he started naming many countries: Norway, Finland, South Africa, Brazil, Mexico and you go, 'Would you say it is the same or different'. Finally it is that, people lie and cheat each other in the same way, it does not matter where they come from - if they are put in the same conditions. Only people with very, very strong moral grounds do not fall into the same attitude. But most of us, once we get put into the same conditions, we react in the same way. So the point is that we are influenced by society; we are influenced by those that are around us; we are influenced by what other people do; we are influenced by the places we go, by what we see and so on. So from one side it is important for us to choose to receive the best and correct influences; this is one thing that

is very important. Otherwise, we just tend to blame the person, 'Oh, you are cheating, you are lying' you are like this; you are like that. Most probably if we were in the same conditions - I do not know how different we would make out?

### **How free are we?**

This is one point; so how many influences do we have in our lives? In other words, how free are we? Making a metaphor that I do not like very much, but it explains the idea - are we free to buy what we want? I would say yes, as long as we have the money and what we want is for sale. If I do not have the money or if what I want is not for sale - 'I'd like to buy Borobudur', 'I like very much, one buddha from the east side, it is complete and nice; I'd like to take it to my home, can I buy it?' Even with a lot of money, the answer is, no, it is not for sale. I do not think I can buy it (in an illegal way, maybe) but this is not buying the thing, it's a stealing way and giving money. Buying in an illegal way is not buying, it is paying for a way to steal it. So I cannot buy a statue from the Borobudur - an old one. If I buy, they have to make a new one, that is different, I cannot get an original statue even if I have the money. It is not enough to have the money, I need to be able to also to buy something that is available for sale. If what I want is for sale and I do not have the money, I cannot buy it also. Having the money means having created the causes; being for sale is having the conditions to gain the result; we need these two things together. We are free to buy whatever we want, but we are not free from our own economical status. And we are not free from the conditions around us. In other words we are not free from the causes that we bring with us and we are not free from the conditions in which we are. So for example, are we free from the education we received? Whenever we are in front of a situation where we need to make a choice or a judgement right now, any moment? Are we free from the education we received; are we free from the traumas that we had? We can get free, but we are not now. Are we free from the experiences that we had? Are we free from the mentality, from the culture in which we grew up? We are not; we are influenced by these - right? So in the same way, are we free from our body? Because the body influences the mind a lot - also not. So if we see our choices and our actions are going to be educationally received, by the experiences that we had, by the traumas we experienced, by the culture in which we grew up, by the information we received - by all of this put together and, much more. So where does our freedom lie?

### **Astrological aspects**

Oh! Another point that I forgot to say: we are very much influenced by astrological aspects also; we are very influenced by the body. We may think not in a way, but it is incredible the amount of influence there is between the body and the mind, one to each other; it is incredibly strong. A few days ago, in the very early morning when we were going up to the Stupa, Rinpoche said, 'If you are not free from the mental defilements you will never have perfect health'. It is very, very clear in Tibetan medicine, the relationship between mind and body is at the very basis. If our mind is not peaceful, our body will not be peaceful and healthy and vice-versa. So what happens is that, we are extremely influenced in our way of thinking, in our emotional state also by our body. I think we all know this - when we eat too much, or when we do not eat enough. Depending on the place where we are, are we influenced by the environment? When we come here to Borobudur does our mental state change somehow or is it the same? I think it changes. This means we are influenced by our environment. If we look in history, where did all the great meditations go to meditate for enlightenment? To the big cities? They went to nature. In Buddhism and in other traditions also, Saint Francis went to meditate in the caves nearby Gubbio. There are many meditative people that went to meditate and practice their spiritual path in the deserts, in the mountains in Tibet, in the far forests of India or Thailand or wherever. So the environment does influence us. When we are in a pure environment, after some time, one of the interesting things that can happen is that, the quantity of thoughts gets less; we have less mental activity when we are in a more pure environment. The more we go to a place that has a lot of pollution - visual and informational pollution - too much useless information we receive, we have electromagnetic



pollution and we have what I call emotional pollution. Are we influenced if we are near someone who is angry? (Yes). Imagine I live in a building; my neighbour is angry on one side, and also my neighbour is angry on the other side, my neighbour upstairs is unsatisfied and my neighbour below lives with fear. Am I somehow influenced by all this or not? Yes we are, we are not superman, we are influenced by everything around us, and so we are also influenced by our environment. A short time ago I was talking with an engineer about the projects in Albagnano and he was saying that we need to be careful with the new LED lights, because there was a study done by a university in which they proved that modern LED lights, the very white light ones (5,500 °K) influence in a negative way our metabolism (not so much the warm light LEDs (3,200 °K)). So they have very strong side effects in the long run. So like the big cities that have change all the public lighting to LED, now they need to change again, because it was proven that it was bad for health. This is just to say, maybe there is a place where there is a light that influences our body and from there influences our mind and emotional state? The most crazy thing about this is when we are suddenly feeling upset or feeling sad or nervous, what is the tendency, because I am feeling a bit nervous and something is influencing me and we point the finger at someone? We have these monthly cycles and women have these more clearly, they have their hormonal cycles every month, this helps us to understand this better also. I have observed countless times someone getting nervous, fighting with someone else and then after saying that they were sorry, but they were in their pre-menstrual period time. What I want to say is that it is not a matter of man and woman; we all are influenced by our bodies. A few years ago there was a time when I felt very sad - I do not know exactly why and it lasted for a few months. So I went to Rinpoche and said, 'Rinpoche-la, I'm sad'.



I never complained to Rinpoche but he was saying, 'Okay tell me what is the problem and we will fix it!' And I was saying that actually if I started making a list of things that I wanted to be different, I could make a long list, but if I looked at each one of them separately and imagined them differently, then when I looked back at my own inner state, I felt that it was not going to solve my sadness, my suffering. I could point a finger at thousands of things and did not think that anyone of these was the actual cause of it. So you know, when we say it was the blessings of the guru, it was just at the moment that I made the question to Rinpoche, was when I started to get the answer by myself. This was, by waiting or letting it fade away or I being able to give a good name to it and find out where it is coming from so I can deal with it. Well it faded away and finally I found out where it was coming from and I was able to deal with it; but it was the beginning of the end when I talked to



Rinpoche about it. So this is also what we mean by receiving the blessings. Sometimes we have influences and we are aware of it and we wake up one day and are a little bit upset. Or we go somewhere and we do not feel comfortable, or we are feeling very agitated or very excited, or whatever - a lot of attachment, this and that. We look for something or someone to point our finger towards and as we do this we have feelings of attraction (happiness) or aversion (sadness) - there we enter this constant game of attraction and aversion. Very often, if we really look, the reason of us being overexcited or sad or upset or whatever, is because of being influenced - astrologically, environmentally, places visited and people we have met, the things that have happened and they do not manifest right away. There can be a lag as they take time to manifest sometimes. Then when we are not feeling well we try to point a finger to something or someone. This connects me to another concept - I had no intention to talk about this but it is a very important thing. When we see something in any place or any situation, normally we are not aware of the complex interdependence in which we live. If we would simply be aware of how many causes and conditions are necessary for that feeling to ripen, we would stop blaming others. We could say, 'Oh you are one of the thousand causes of my feelings today' - one of so many. One of the causes is because in my childhood I had this experience and now when you said this, you made me remember my experience, so if I did not have the experience I would not be feeling like that. So you are just one small part in the middle of so many things that happen at the same time. This helps us to relate differently. But what happened to us normally is we see something and we grab at it as if it existed inherently out of its own nature, just as for what it is, for what we see it. So if there is something that I see as a cause of suffering, how do I experience that cause of suffering? As if it exists interdependently or as if it exists as a cause of suffering, independent of anything else? - independently. If I experience a situation that brings me joy, how do I see it as something that is interdependent or as something that gives me joy independently of anything else? How do I relate? Independently. So if you here are the cause of my suffering, independent of anything else, what do I want to do? To kill you; I want to destroy you; it does not matter where you go, just go far away from me. If you are the cause of my happiness and you are causing me happiness independently of anything else, what do I want? I want to marry you because you made me happy! This is why, in a very, very simplified way, the grasping at inherent existence creates something, because we grasp at objects as being the cause of happiness, or being the cause of suffering as if they would be by themselves the cause of a happiness and suffering and we just go to look for them, we just go after them because we are not aware of the complex nature of interdependencies in which we all live.

### **We are influenced by so many things**

So my point is, within all of that, where is our freedom? We are influenced by so many things.



I remember one time, I went to an astrologer in Brazil, his name was Ezeferino and it was an astrologer that my parents used to go to - a very good astrologer. He gave me some explanations of some things, he said 'Be careful, it is a spirit you have and have this type of influence' - I was thinking that can't be me, that is impossible - this is not me, what you are saying! Then a few months later, I looked back and I said 'You were really right!' When it happens one is just blaming all the people and the things around, we forget there are some other types of influences. Why do we say that the full moon day is a good day to practise dharma? It is because emotions get stronger; emotions get stronger on the full moon day - actually in eclipses also. So if our emotions are stronger, it is better to practice dharma instead of overreacting to people and fighting, out of desire or this or that. Even crimes out of passion are committed more during the full moon days than in other days. So what is happening and what I want to say is that when we say 'Why do we need to practise dharma on this day? - and so on. Why do we have some days as dakini day? Then we have some special days in the calendar - these are the days related to the lunar calendar. We are influenced by the Moon, so they have a specific type of energy. For example, the 29th of the lunar calendar, just the day before this complete circle of the Moon ends is a good day to do Protector puja, because it has an energy of conflict. So we use the conflict to go against the interferences. It is a good day to meditate against our selfishness; if we need to make a meditation to cut our ego, to cut our selfishness, cut the grasping at self, inherent self and so on, one of the best moments is this because we go against, we use these energies. What I want to say is that we are influenced by the planets, we are influenced by the environment, we are influenced by the people we meet, we are influenced by what we read.

### **Useful or useless Information**

Another thing that I really believe is very important, we must be careful what information we put in our mind - there is just one very simple example which I always give, for me it is so clear, so I prefer always to give the same example. Subliminal information - if we take in a movie, every second of a movie is made out of 24 frames, television is around 30 frames. If we write a phrase to one friend, then we leave some 5 to 7 frames without and then we write a phrase again and repeat it like every 5 or 7 frames, we cannot see it, the eyes cannot see the gap in the image, but the message is passed. Coca-Cola used to do this in the beginning of publicity, then it was prohibited; Stanley Kubrick did it in the cinema. So there were different people who were using this, but the point I want to make is that there were many experiments taking an image - you look at a movie, 5 minutes, 10 minutes and suddenly I ask you a question that is not connected at all with the movie and you give a spontaneous answer and you do not know where it is coming from because it was hidden there and you do not know.

My point is very simple: If a message that is written in a subliminal way, which means that it is so quick that we are not even able to see with our eyes, we are unaware that it is there - if something that is so quick influences our mind, what about something that is written there at all times? What we see all the time, what about listening and so on? Does it influence our mind? Slowly. So we need to choose what information we want to bring to our mind. Another important thing connected to this, for example, is we talk a lot about enlightenment these days - one of the things that are very important for enlightenment is to have good concentration. I am sorry to say that nobody - okay, based on the teachings we will not get enlightened if we do not meditate - if we do not enter into Samadhi. If we look in the Bodhisattvacharyavatara, in this and many other texts, how to develop good concentration. First step is to take away useless information. Many years ago I did a long solitary retreat of a month and a half in Nepal; I was not seeing anyone and for the first period of retreat, I was there doing my mantra. The last things that happened in the days before the retreat and so on would sometimes come to my mind. Then as I would have no other information as I was reading the Lamrim in-between the sessions, during the sessions and I was not meeting anyone, not talking to anyone. Then, what happened was that memories started to come back of the most stupid things that happened, like 10 years before, that I could not ever imagine that I would remember. Then we can see that every experience that we have

takes a space in our mind. So to develop good concentration, one of the things that is important is that we must take away useless information, take away useless objects of distraction. Objects of distraction are objects of a lot of attraction and objects of a lot of aversion. So, this is one example of the importance, because if we want to give space in our mind to meditate on love or wisdom or to meditate on the generation stage or completion stage practices or whatever, if we want to give space for that in the mind, we should not occupy our mind with other things. Every time we see something or listen to something, every information that we take up, it takes a space in our mind - if we like it, if we do not like it, if we want it, if we do not want it. Here there is something interesting: There is some information that makes more space, that takes space, but makes more space. There is other information that just blocks the mind. This Rinpoche taught me when I entered the monastery in the very beginning. He said to me, 'Now here you need to memorise many things, so whatever useful things you put in your mind, it will make more space to use learn more things; useless things you put in your mind, it will block it from learning other things'. I was reflecting upon the meaning of this: Basically any information that we get, is an information that will bring us to another information that will open our mind to understand something else - it is giving more space, because it is widening our horizons. When I learn something, you know as they say, the more I know, the more I know that I do not know - this means that I am learning things that are opening my mind for a wider horizon. However when I put information in my mind that takes me nowhere, it blocks the mind. For example, 'What is my neighbour doing?' - and so what? 'My friend from the dharma, what is he doing in the room?' - I do not want even to know! Because I do not want to use my space with useless information - nothing against my neighbour, but really, really, what he is doing, what he is not doing, what are his choices in life or not, what colour is his underwear? I do not care!! Simply because it is taking space in my mind and, I do not want it - its too precious to fill it up with information we do not need. This is why one of the reasons why gossiping is harmful. Not only gossiping but you know like we have in the commitments from the Lojong, the mind training - they are the vows and one vow is not to criticise others and the vow just after is to mind one's own business. Do not occupy your mind with other people's lives and things. One of the reasons for this is it occupies a space in our mind and therefore it blocks the mind; we are influenced by so many things.

### **Making Choices**

What is one of the ways we can have freedom? By choosing the influences we want to receive. Where we go, who we meet, what we look at, what we listen to; we have some freedom with that, not 100%, but we do have some freedom. We take the phone, okay, do I open that or do not open? Can we choose? When we wake up in the morning, can we choose to make a mantra or I look at the phone? You can choose, right? That is where it makes a difference; it is by the choices that we make. So going directly to the point, what is the freedom that we have? I believe sincerely that the freedom that we have is the freedom to say 'I want', 'I do not want'; 'I do', 'I do not do'; 'I say, I do not say'. To be in front of the situation and say, 'Am I going to manifest this talk or not?'; 'I go or I do not go'. All of us had the opportunity to say 'I will go to Borobudur' or 'I will not go to Borobudur' right? We made a choice. Like this, every day, every moment we have many, many, thousands of choices. The choice is basically the present moment that we live; in the very present moment - that is where our freedom lies. We are not free from our past and we are not free from the conditions of the present, which are a other people around us and so on in our body. But we are free to choose what we say, which thought to follow or not to follow at that moment. We are free to choose what we do and what we do not do at every moment. It is in these very small actions in our daily life that we can direct our life. Remember that astrologer I mentioned earlier, he told me that in life we are like a goat, trapped with a long rope on a fence; we have only 180° freedom to move. It depends how long your rope is. I was thinking about that and concluded that it was not true. Our freedom of choice is not 180° in life - it is maybe like 1/2°! It is because at this very present moment is that very small action window; there is where our freedom lies! If we think about 1/2° we change to 1/2° and if we put it on the long run - straight, what is the difference it makes up to sometime? A



very big difference - the distance that it creates.  $1/2^\circ$  after a long run, makes a big difference and if we make  $1/2^\circ + 1/2^\circ + 1/2^\circ$ , slowly we can make a big difference; that is where changes are coming from. Change can only happen in very, very, very small actions. Then the sum of all these actions gradually will make a bigger change; something that we can perceive more clearly. It is only very small actions that we are making.

### **Repeating the practice**

There is also another thing: In Buddhism one of the very basic aspects that we find is that we say, 'Let's do the practice'. We do not talk about a miracle that will change our lives rather we talk about the practice. A sadhana is something to be repeated, countless numbers of times. At one time, one of my teachers told me, 'You know, I do the Yamantaka long sadhana, since I received the initiation from Trijang Rinpoche in Tibet. And I received the empowerment of Yamantaka when I was 17', when he told me this he was about 72. He said, 'I never for one day in my life stopped doing the practice; I did not miss the practice, not even for one day in my life, even the day that I was escaping from Tibet, walking in water, I was so tired, I was sleeping in the middle of the water of a river'. He was escaping from Tibet, walking through the mountains and even in those conditions, he did not forget to do his practice. He said 'I always do my Yamantaka sadhana, every day of my life since I took the commitment, but I only started to understand what I was doing in my 50's'. So more than 30 years after doing the sadhana, every day he started to understand what he was doing. But he had a wonderful result afterwards. You could see in him as a person and nothing else. The way in which he died, everything was very auspicious; even when cremated his bones became like many pills that looked like pearls in the beginning and after they lost this light, but rather they looked like hundreds of pearls, I have some of them. So what I want to say is, even if we go to look in the Buddhist practice, what we are saying about the practice, what we are saying about is 'Come and repeat, again and again, again and again, again and again' and it is by repeating that gradually we make the transformation. There is not such thing as 'Okay come here I give you the blessing and boom, everything is fine'. It is by every small action that gradually we make the difference. I was thinking about this some time ago and it gave me so much joy. Buddha said that the path to enlightenment took him 3 aeons to reach from the point of renunciation. It took him 3 aeons and then I was thinking about it and I thought 'Oh that's good!' I felt very happy, very much reassured about it. If the only way to enlightenment would be in 3 years, I would feel not able you know, too much! It is like if you have a very high cliff, you can either jump right off, or you can go round a long path - but you know that you can walk through it. I prefer to know that I am on the long path, that I feel I am able to walk every step of it and I am walking in the correct direction - better than seeing a short cut that I am incapable of. I have this hope that one day I will be able to do the shortcut, but for the moment lets walk on the path. Maybe one day I can jump to the shortcut, but not at the moment. The fact that things take time; that is how things are in nature; that is how things are in life - nothing is happening from one day to the next, things are happening in a very gradual way. Once we accept that, we enter into this way that things are, then we start seeing the power and the importance of every little action that we do every day.

### **Change happens gradually**

So what I want to say is that change happens in a very gradual way with every very, very small action that we do. That is what actually is truly making things truly to happen and to change. So connecting to what we said before, in the very beginning in which we were talking about living in times where we do not believe much in dreams and conflicts and difficult times and so on. Do we want a change in our society? I would say 'yes'. But lets ask another question to be able to answer this better. The situations that we see that exists nowadays, that we do not like - were these situations created in one year, in two years or two or three decades? Decades minimum. Before I was talking about Brazil, if you look at the situation they have in Brazil nowadays; for example, the violence that exists in society and so on, a good part of this was created hundreds of years ago. Brazil has been a violent society since 500 years ago with the slaves; it was one of the last

countries in the world to abolish slavery. Brazil and Australia abolished slavery more or less at the same time, but in Australia, when they abolished slavery, they gave a piece of land to every family that were slaves, so they could cultivate their land and have their dignity and their survival. What happened in Brazil, they cut the face of the slaves, so that they could be constantly recognised as former slaves. At the same time they gave them a job where what they would be paid was much less, than what they needed to pay the same person giving them the job to have a place to stay and enough food to eat. So they continued to be slaves and actually it was cheaper for the people giving the jobs than before - because as slaves the owners needed to take care of everything; now they do not need to take care of anything, just a small salary or wage and very, very basic and the employee keeps going back because the employer is the one giving them the food. The problem is that this lasted for a long time. And now we experienced the results of that up to now, so my question is, if a problem comes from a long route, from a deep root, can the solution be immediate? No. It is like if we talk from a physical point of view, if there is a chronic disease, how do we cure a chronic disease - with one-time medicine? Or with change of behaviour and diet and medicine for a long time. It takes time. So if we want to see changes in society, we need to remember that the solutions take time and it is very important to remember that in order to be able to put energy into the solutions, we must have a goal that is higher than ourselves. Which means cannot be attached to see the result in our lifetime - as most probably we will not. There are many milestones in our daily lives that we see, many benefits that we can see, but it is understanding that we do not need to have to hurry to complete or run the race. We need to be going in the correct direction. The same thing is with our lives and the path to enlightenment. It is like when we listen to dharma teachings like this, these days while we are here in Borobudur where we make a sadhana, where we go the Stupa, when we listen to a teaching, when we read a dharma book - we are supposed to do it with 6 awarenesses. The Tibetans call them the *duche.drug.tempa*. The 6 awarenesses are very clear, I like them very much; they help a lot to have the correct attitude.

### **The 6 Awarenesses**

The 1st awareness is to see ourselves as the patient. Why am I here? Because I am sick. What is my sickness? Selfishness, ignorance, anger, jealousy and so on. I am unbalanced, I am not well, I am sick. I am not doing this for someone else, or because I need to teach someone, or because I need to gain something else, or because I like to be cool. I am doing this because I am sick. Seeing oneself as the patient.

The 2nd awareness is seeing the guru as the doctor.

The 3rd awareness is seeing the dharma as the medicine. So the teachings I receive, the teachings that I read, the practice that I do, all that is connected with the dharma is the medicine, which means it is there to help me and cure my own diseases, for my own benefit. To see myself as the patient, to see the dharma as the medicine.

The 4th awareness is to recognise that the process of healing only happens by taking the medicine. It is not enough - and like Shantideva said in the *Bodhisattvacharyavatara*, - just by listening to the teachings and not putting them into practice, this is like receiving the doctor's prescription and not taking the medicine. If we take the prescription of the doctor, we see it as beautiful and put it in a frame, we put it there and you know 'I went to this doctor and he was so good and he gave me this medicine and I love this doctor so much, I took a picture of the doctor and put it there, we looked at the doctor and we say doctor help me to get cured, I love you, so much and trust you with my life, but I do not take the medicine, the taste is too bitter and I do not like it so much'. If the picture could talk, it might say 'Sorry I cannot do anything from here, you do not take the medicine I told you to take'. So to see oneself as the patient, see the dharma as the medicine, see the process of healing as that of taking the medicine, which is putting into practice, the teachings.

To put the teachings into practice, does not mean only to do the sadhana, recite the mantras, do the pilgrimage; all of this is wonderful and all these are methods that are tools that we have, but to



put the teachings into practice means to develop more love, to respect others, to react in a peaceful way if front of a situation that normally we would react with anger.

To be more generous, to stop projecting our happiness in what cannot sustain it.

To open our heart, to connect to the interdependence of how things happen, to be coherent with reality. That is what we are talking about when putting things into practice. The medicine is very often bitter, the taste of the medicine is not so good. If we take continually the metaphor of the medicine - in Tibetan medicine, when we go to the doctor, the doctor is supposed to cure us with treats. The first tool that a doctor should use, is to teach a patient to change his daily behaviour, his lifestyle. The first tool of healing is the changing of lifestyle, which includes diet. The second tool of healing is giving medicine and the third tool of healing is acupuncture, moxa, massage, whatever type of therapy, up to surgery. So the therapist is the last resort. First thing is to change the lifestyle, which includes emotional, physical and environmental lifestyle, the diet and so on. Second take medicine and third, do therapies. When we are sick nowadays, what do we want? The therapy is what we want. We want someone to do something for us and then I get cured - but it is not like that actually. So the only process of healing comes by taking the medicine.

So to recapitulate: We see ourselves as the patient; the guru as the doctor; the dharma as the medicine and we see the process of healing as that of taking the medicine.

Then we have the 5th awareness, which is when we recognise our own potential of healing and that we are able to get cured; we can get cured.

And the last is the 6th awareness that the process of healing is gradual and long, not just in one day.

So I am the patient; the guru, the one teaching me, he is the doctor, he is the one supposed to make the diagnosis and give me the medicine, he is not the one supposed to cure me. When we talk about physical problems, no doctor can cure us, we are the only ones that can cure ourselves by following the treatments and changing the behaviour and doing what we are supposed to do. Even when we take the medicine, it is our body's reaction that is curing us, no one else. So the only one that can cure us is ourselves; truly. The doctors can interact with us in a way that can get us cured, but we are the ones curing ourselves ultimately.

### **Dharma medicine**

So similar to that, I am the patient and the guru is the one showing me the path, giving me the medicine that is the dharma, so he is like the doctor. The dharma is the medicine and the process of healing starts by taking the medicine and changing the behaviour, which means putting the dharma into practice.

The 5th part is to believe in one's own potential of healing that I can get cured, that I have the potential. If I do not believe in my own potential to get cured, would I have put effort into taking the medicine? Not really.

And the last, but not least the 6th, the process of healing is long, so no hurry. There was a book published in Italy called 'How to reach enlightenment in a week' and the cover of the book, where there was an image of the Buddha and you could put your own picture to have your face in the place of Buddha. I never read the book, so I cannot judge its content, I just read the title. Is that what we want? For me actually not, because truly we do not want to be enlightened, we just want to be happy, most of us. But what I want to say is that, the process is long and if we have this awareness, every time we go there and we take a little bit - we know we are in our process of healing, but the medicine is bitter.

### **Changing our lifestyle**

How difficult is it to change our lifestyle? It is not easy, right? Last year when we were here, there was our friend Doctor Paola Mutti and she was saying very clearly, as a cancer researcher, she



made a very clear statement in which she said 'The cause of cancer is the modern, western lifestyle'. What is the difficulty of finding the cause, to find a cure for cancer? It means changing the lifestyle that we have. Nobody truly wants that, in a general way, its too expensive somehow. The point is that, do we need to see the need to change our lifestyle or not. There is a text by Trijang Rinpoche in which he says, 'We need to become friends with suffering, we need to accept suffering' and he goes on to says 'How easy is it to change our behaviour?'

It is difficult to change our lifestyle; yes. Does it take effort? Is it painful to change our lifestyle? It is, it takes effort, it is not pleasurable, it is painful to change our lifestyle. But to remain in the lifestyle in which we are, which is easy in a way - how painful are the results? So as it says in Tibetan - 'If you stand up you hit your head; if you sit down you hit your bum' - no way out of suffering. If you stay in the lifestyle where you are you will suffer all the

consequences of it; if you get out of the lifestyle where you are, you will suffer to get out of it. The question is, which suffering do you prefer? There is no free lunch; there is 'No easy way out, off you go' you know; it takes effort.

### **Can you change your perception?**

Okay 'change the perception' - how difficult is that, truly? What I want to say is that it takes effort to do anything that we do, it takes strong effort and there is one very good thing here that I want to share - I really believe in it.

What makes us put effort into change? Difficulties.

It is a fact that we are lazy by nature (at least myself) but when I look around, we are lazy by nature. Which means we only put in effort when it is too costly to remain where we are. Then we really put an effort to change. So it is when we are forced outside of a comfort zone, then we truly start to make an effort to change; this happens both on a personal and social level of society. If we look in our history, when were the moments that greater changes in positive ways were made? When people went through very difficult moments and they needed to do something to change. Regarding our own personal lives: Shantideva says in the Bodhisattva Charyavatara, 'Without suffering there is no renunciation' - there is no definite emergence. If you are happy in your personal samsara will you ever want to get out of it? No. The difficulties that we have (and each one of us have our own) are one of the best incentives for our dharma practice. When we look more clearly and we open ourselves to look at our difficulties we will find out quite clearly that the main cause of our suffering is not the situation that we are living, it is not a person that we are relating to, but it is our own attitude. It is true, we are influenced by so many things, as we discussed earlier, but at the same time the largest of all influences that we have is our own mind. It depends on how we deal with our own conflicts, with our own inner attitude; that is what is



going to make the main difference. So finally, what is our choice about practising the dharma? So to practise the dharma, we need to join the two things together - changing our behaviour in our daily activities and using the tools that we have in order to be able to do that. This means to practice Self-Healing; do the meditation. It is something that makes the difference. The tools are there because they work. Sure it takes some time to understand it well and get the meaning of it and so on. Every sadhana, like the practice of Self-Healing, from my point of view, every part of it has 3 aspects, which are: How to recite and what mudras to do, what is the meaning of what we say and how to say and so on. We have the melody, we have the mudra, we have the meaning of the words, the pronunciation and so on - this is the first, more gross level. Then we have what visualisation to do, another lever. And the deeper level is what state of consciousness to generate. What is the inner state of mind that we should generate for every part of the practice? It differs - When we generate the lotus, when do the seed syllable, when we do the symbol, when have the part of the buddhas, when we have Akshobhya, Ratnasambhava - every part of the practice from taking refuge in the very beginning, what is the visualisation, what we say, what we visualise, what inner state of mind we generate. But by doing our practice, that is the tool that we have to gradually make change, because the conclusion I want to come to is that it is true that we are very strongly influenced by conditions around us; no doubt. Because of that we should try to make the best interdependence that we can. But, the main influence of all is our own mind; there is no doubt about that. If our mind is stable, if our mind is following the correct direction instead, our conditions will influence us in a totally different way.

### **Story time**

This reminds me of one story which I heard some months ago, when I was in Nepal last time and I told it in Italy, but many of you here have not heard it and I really enjoyed it. A friend of mine, a monk told me.

When most of the Tibetans came to India in 1959, all the monks for more than 10 years stayed in a place called Buxa, in the north of India. This one monk was there and at one point, he left the monastery there and he went on a retreat in the mountains. He ended up choosing a place to do the retreat that was on the border between India and Pakistan. There he was, making his retreat in a cave somewhere; then some day, when he came out to collect wood and while walking in the forest he was caught by the Indian secret service. They thought he was a Pakistani spy. So they took him in for questioning - I do not think they were very caring about this. He had very long hair because he was doing a retreat for many years - he had already been quite a long time in retreat and normally they do not cut their hair when they go into retreat, hence his was long. He was sure not the cleanest guy around, a little strange type of person and he did not speak a word of English, Hindi or any language they spoke; he spoke a straight dialect from Kham, not even central Tibet.

So there he was, they started questioning him and finally they put him in jail. So the monks at some point, went out to look for him, bring him food - they would come every few months and they could not find him, so they thought he had been killed by some wild animal - of which there were many. So, they did all the pujas for the 49 days that he had passed away, he had disciples and so on. There they were praying for him and, so he had died basically, for them. Six years later he arrived back in the monastery and once there, he told the story that in the beginning when they caught him, he had no idea what had happened, but then they put him in a place, which was a jail and he said it was the best thing that could have happened to him because they were giving him food 3 times a day; he had shelter from the cold and heat and rain and no one was bothering him much, in the beginning they were saying things he could not understand and being a bit rough with him. He said, 'After they stopped bothering me, I could do my retreat'. After 4 years, they opened the doors and said, 'Now you can go!' Then he said 'No, my retreat is not finished'. But still he could not communicate with them, so what happened is that they opened the doors and pushed him out and he ran back again into the jail because he wanted to finish his retreat. Then finally, they were desperate and they just took a small room somewhere there, in a corner in the jail

and he could go whenever he wanted - they just put him there and he stayed for another 2 years. So when he finished his retreat, he went back.

Anyway, he had a goal, he was doing his retreat; it did not matter where he was. If this was happening to anyone of us (including myself) it would be chaos, depression - who knows what? In the moment that a person, for example who has a higher goal, it does not matter what happens, it is not taking me away from my goal.

A question arose as to what was the worst thing that happened to him while he was in jail? 'The worst thing that happened was that I almost lost compassion for the guard who was beating me'. He had a higher goal, a higher objective, whatever happened it did not matter much; if the economy goes up, if the economy goes down, if the government is like this, if that is like that, if I am sick, if I am healthy, if the person likes me, if the person does not, if he or she is looking to me or not, if things are going that way or not that way - this is all secondary when one has a much more important objective in life - to reach enlightenment; which in this case was a very clear example: he had that objective, was doing his practice, making his retreat; it did not matter what happened, there he was and he was happy and all was well.

### **High objective - low expectation and constant effort**

So this is just to say that it is true that conditions are extremely important around one and because of this, we need to make the best conditions we can, that is why we come up to Borobudur. A holy place influences us, that is why we come here. The presence of our guru influences us, that is also why we come here. The presence of all other friends from the sangha influences us practising together; we are influenced by others that is why we come here all together. Yes, we need to create better conditions and remember to think, things happen gradually.

So we need to start with them as soon as we can, because no one will get enlightened from one day to the other. We can get realisations, gradually, step by step, day by day, sadhana by sadhana, mantra by mantra, meditation by meditation, pilgrimage by pilgrimage, thought after thought, blessing after blessing; gradually we get there, it takes time. If it takes many lifetimes, so what? At least I will be walking in a good direction and that is the main thing. So we should not hurry to get at the result; we should have a higher objective and be steady on our path. This higher objective, with a low expectation and constant effort - that is from where we get the results, gradually as we go. So the external influences are important, but the most, the greatest influence in our own life is our own mind - the very greatest influence of all.

Once I went to one of my teachers - before coming to Borobudur, many years ago. I was in India and I said to my teacher 'Can you please check in the Tibetan calendar if it is astrologically a good day for me to travel?' He said 'No'. So some time after I also asked 'Gen-la can you please check if it is a good day to travel?' He said 'No' again. So I asked him why? I kept asking and he kept saying no. He asked me, 'Have you already bought the ticket?' I said I had. Then he said 'If I look and it comes out that it is not a good day to travel, the influence that your mind has on you is much stronger than any astrological influence. If you had not bought the ticket, I would look for you. Are you willing to change the ticket if I check and it is not a good day?' I said, 'No'.

So, what I want to say is that sure we have many influences, but the influence that our mind has in our life and on our self is the strongest of all and, that is where our true freedom lies, in our action, in our thoughts. In very small thoughts - I follow that thought or I do not follow that thought; I express this emotion or I do not express it. I look for someone to blame, or I do not look for someone to blame. I wake up in the morning and I think, I need to meditate, or I do not want to meditate; what do I do? I meditate! That is where the difference starts to come from. These are the choices - 'I wake up in the morning, I need to do my practice, I need to meditate, I do not want to; what do I do?' I meditate! That is where the difference slowly starts coming.

What Trijang Rinpoche was saying in the Lojong text, 'Once we get acquainted with suffering and



do not see suffering as something so negative, but that we need to use suffering for something good'. He was giving examples of making long retreats of meditating every day, of doing things to change our behaviour; it is not pleasurable but brings good results. If we are afraid of the suffering of the solution, we will never make the solution. Very often we do not apply the solution because we think that the solution is more difficult than the actual problem. 'I know that this is harmful to me but to stop eating that is more difficult than keeping the problem I have' - then they never make the change.

### **Opportunity for growth**

Atisha said in a very beautiful book that I advise you to read - it is a long, thick book, called the Book of Khadam, with the conversations between Atisha and Drontempa. There is also this text called the Jewelled Garland of the Bodhisattva, that we read many times in different places and there are 23 chapters in this book that are the commentary of this text.

There is a part where Atisha says to Drontempa, 'Oh my son, do not be afraid of suffering' and Drontempa was saying, 'But if I am not afraid of suffering, then I will suffer more because I would not do anything to avoid suffering if I were not afraid of suffering - if I were not afraid of suffering I would not avoid suffering and would end up suffering more'.

Atisha said 'No because you suffer much more from the fear of suffering than the suffering itself. By not being afraid of suffering you end up just experiencing the present for what it is and not suffering for what may happen, who knows when and so on'. Together with that, we need to do something, we know it is the right thing, we know it is good, is it difficult? Yes. Is it painful? Yes, but who cares, life is pain. Better to do something that is good in this moment.

I am sorry if it looks a little negative, however it is not negative at all; I am just being objective. If we stand up we hit our head; if we go down we hit our bottom. No way, like in a finger-snap to being in a total state of bliss and pleasure, you know. Look at any one, look at our master Lama Gangchen Rinpoche; has he put effort in his life to be where he is, or has he become what he is out of nothing? So it takes time; Rinpoche put a lot of effort into his life, it is not something that comes like this out of nothing. How many retreats he did, if we think his own education in the monastery of Tashi Lhunpo - when he was 12, he escaped from the monastery after being beaten up because of studies and this and that. So many things he went through, so many difficult moments that Rinpoche went through in his life. And the way in which he dealt with every moment, what he learned from it. So in the same way in our lives, we all have difficult moments and now we are here in this little space - like if we are watching a movie and suddenly it stops for publicity. Like from our lives, our chaotic lives, Borobudur publicity caught our thought, okay we stop for 10 days; we go to paradise for 10 days and after we come back to our daily life. Sure we all have problems; we all have difficulties. There is not one of us who does not have them. So what happens is the important thing is that as we go to the difficulties that is the best opportunity we have to grow. That is the best opportunity we have to get out of the comfort zone and to make the change within ourselves. So we do not need to be afraid of difficulties or to escape from difficulties; there is no need to go and look for them - they come. There were great practitioners who, when they were in a situation that was comfortable they would go and look for more extreme situations, in order to deal with their defilements deeper. So do not worry about that. I just think that as we move along with the things in our lives, the many situations that we face, we do not need to be afraid of the difficult moments; we need to remember, because we are the practitioners of dharma. We are following the path of the bodhisattva. This path is described in the Wheel of Sharp Weapons as the path of the peacock. The peacock eats poisonous snakes and the more of them he eats the more beautiful his feathers become. So he transforms the poison. The same way in our path, especially in the Vajrayana we should transform the difficult circumstances into the path to enlightenment - there is the opportunity to train in patience, faith, develop love, have more stability; all of this is where we need to put our effort and, that is beautiful. That is where it really becomes handy and useful in all the practices that we have and so on. There is the other side to this, how can we be



sure that we can have a strong practice to help us in the difficult moment - by practising during the good moments. It is by doing our practices when we are well and healthy and happy and this gives us the strength to deal (with our practice) with the difficult moments as they appear with our practice.

#### **Change is constant transformation**

So, concluding; change happens all the time. At every moment of our life, we can induce the direction of change in accordance with the choices that we make. Change does not mean the end, it means just constant transformation. So I just think that the moment we recognise our true freedom, which is in our mind and in our actions, that is very powerful, much more powerful than most of us could actually ever expect. If we understand our freedom, then we stop victimising our selves - which we do so very often; sorry to say. If we do not victimise anymore, we stop going against the world and against others and doing our part in the whole of it. I think that is what makes the big difference, you know. We are so fortunate to be here together because we can have an experience of receiving the blessings of the fact that it is positive; it becomes possible to have this internal well being that does not come from gaining objects of pleasure, this or that. We have these moments in which simply we are well and we are happy and it makes sense. So this is what we can gain with our practice, with the meditation, with changing our behaviour, being in contact with the holy beings. This is something very important. The holy beings can do a lot for us - they can interact with us, they can be part of good conditions for us to our part and this is something also very important.

#### **Living the present moment**

Just one thought that was left behind: Everyone of us lives a part of our lives as a cycle - life is made of cycles. As we come here to Borobudur this year, we have the first day, the beginning, then the middle and the end. At the end it was the possibility for a Bardo, then next year the Bardo will finish with another year coming to Borobudur hopefully. Everything that starts is in a constant process, there are always these phases. Sometimes things will end in this life with death but in some way things transform, they change. So it is not that we are going away from Borobudur in the next 2 or 3 days and then we lose contact with Borobudur itself - no, simply we are not here physically, which gives us the possibility to come here again. What I want to say is that, in our life each one of us is in a different phase of our life; when we are young is one phase, when we get to adulthood is another phase, then there is retirement, another phase; there are different parts of life and each part in life has a specific quality. It is very important for us to use the moment we are living in the past and, not to live in the present thinking about the future, instead of experiencing the present: We are, 'Oh I should not have done like this' or in the future how will I do when it will be like that; so we are not truly experiencing the present, instead we are thinking about another



moment of the future. The present moment where we are, what we have is the most precious thing we have, it is the most important of all the things that we have. Even with our guru, so precious to have Rinpoche guiding us every day through the Stupa and being here with us every moment and having some nice moments, like yesterday going to Mendut or just sharing the rain together, being together and being able to be together in the best way that we can to receive as much as we can. As with everything, it starts within a moment and ends. The problem is not that something ends, rather the problem is that we did not leave it well, we did not experience it well. That is what is not good normally. So our life is made up of phases; there are phases of everything and the same thing is for our society. I do not think we need to worry too much; okay what is happening here and there and this and that. I do not know, I have never studied much history, but has there ever been in our societies a period longer than a hundred years without a war? I guess not. How do we know how to predict the future? By looking at the past. Change happens, but there are moments - the important thing, that in the middle of all of this we need to ask ourselves: 'What am I doing? In which direction am I using my life? In which directions am I putting my actions, my choices?' That is the most important thing that we need to do, okay. Once again, we have the most precious opportunity of being here together with Rinpoche; I believe it is really one of the most special things that we could experience and I deeply rejoice in it and I am very happy that we are all together. I was thinking yesterday, if we look and ask each one to tell their own life story, 5 to 10 minutes, no need to go into too much detail - what we would see, is that every one of us is so special in many different ways. I know the lives of many people because of the relationship I have with them. But when I start looking, it is so interesting to find what lies behind each one of us, you know? There is something really special about us being here together and one of the things that for me is very beautiful, is that we are all here together really beyond any differences that we have; it is something that normally in society that really does not happen much. We are together independently of our cultures, our ages, our social status, so many things. Political ideas or whatever, you know. This is very, very, very rare; it is a condition where each one of us can be accepted for what we are. It is very difficult to find places and conditions where we can be accepted for what we are, where we can just be together with each other, it does not matter what we do in life; we are respected in exactly the same way. Just this by itself is already extremely precious and is an experience that not many people can have. So I rejoice deeply in this opportunity that we have been having these days and I am very grateful to everyone of you that makes it possible - sure Rinpoche first of all, but everyone of you together make it possible. I would like to conclude making one prayer, because I just received the news, as we were here that the mother of Silvana, my secretary in Brazil, just passed away. So we will do some dedications here together. OM MANI PEDME HUM HRIH...

### **Spiritual Family**

One of the most beautiful things that I have in my life and I think it is the same for many of us is the possibility of being part of the spiritual family. I think the fact that we are together under Rinpoche's guidance but with a deeper connection between us; it is something very special and also within spirituality, this is something quite rare. It is more common to be part of an institution than to be part of a family, in this sense. One of the places where I always saw Rinpoche putting a lot of effort is to keep this idea of being part of a family always and sharing things together and of being together, where we talk about being part of the spiritual family of the same lineage; this is something very powerful for many of us and something very, very special. So I am very grateful to everyone and now we have a coffee break and please also can we continue after and also at the Stupa, to dedicate for the mother of Silvana. Basically, when we dedicate for someone who passed away, we are generating positive thoughts and emotions, connecting to that person because the person who is in the Bardo connecting to positive thoughts and emotions, is influenced by them and that helps to direct the mind to a better state, so here we are in a very holy place, her mother had a good connection with the dharma also, so this makes the connection with us more direct.



... I could also call my talk from ego to we go ...



Edzard Geertsema, The Netherlands

## From isolation to connection

I was really touched and encouraged by the lessons Lama Michel just gave to us and he told us that we need difficulties within our lives to grow and I would like you to tell you about the difficulties I encountered and how they gave me the opportunity to grow indeed, at least that is what I feel, maybe some other people have different opinions about that. The theme is 'From Darkness into Light', but for me I translate it into 'From Isolation to Connection' and I started telling you that I have a sister and my sister has an amazing quality; she could connect. She did that with almost everybody she met with complete strangers, no matter what status they were, she just made contact. On the streets, in restaurants - walking up to complete strangers and asking if she could have some of their potato fries? She did this when she was 4, 8, 12, 20; she just kept on doing that her whole life. She also could not take care of herself, she had psychosis and did a lot of shouting in the house, indeed she was mentally handicapped - that is the name we gave. She also got a lot of attention from my parents that I did not get, so I did not like her.

About 15 years ago I had a perfect samsara life; I was a popular guy with many friends, played football and was a singer in a band and I just had a new, caring, good looking girlfriend and it all seemed perfect, until I found that I could not connect with her. I could not develop an intimate relationship with her and that was because of fear. Very soon I fell into severe depression with this and together with a compulsive disorder, very violent movies started to develop in my head and a sort of demon was taking me over. Also I had a very negative mantra, like what should I do with the rest of my life? What does it matter, I will die anyway - all very negative, it was dark, it was pure isolation and it was a horrid time and, no one understood - neither did I. How could such a perfect life vanish in just 3 months, from top to bottom, everything was gone.

So what did I do? I sought the help of psychologists, psychiatrists quite fast and took medication (I forgot to tell you that I was soon to get my PhD in organic chemistry). I stopped with everything, could only lie in my bed, maybe talk one hour per day with someone else. I used all the energy to get treatment and I went to a psychiatric clinic and there I was - you know you have to do things in a clinic and they give you therapy. I was making a dollhouse for an orphanage in Romania instead of making sophisticated molecules in a laboratory; my ego did not like that.

How could such perfect life transform into such darkness. They always tried to analyse my faults, I also wrote down my dreams, I opened up towards my girlfriend, towards my parents and what I discovered is that I had an ego. I did not even know I had an ego and I also discovered that this ego was huge and then I got scared, a lot of fear inside myself, pain, anger and that I lived my life, although it is very hard to imagine, still I cannot believe it with so many friends and all the things I did. It was samsara life and it was isolation; I lived in isolation with all those people around me. You know, my supervisor back then, of my PhD, 5 months ago he received a Nobel Peace Prize in chemistry for the research I made a contribution towards.

Still, on hindsight I wonder who was the most mentally limited, my sister or myself? So there I was with my pain, with my fear and desires (and I did not know how to bring my desires into practice) and also my big ego.

I take a leap in time now and come to once when Rinpoche was in the Netherlands and he said something that I did not understand at first, he said 'I like ego friends'. I was so happy that he said that because it meant that we could be very big friends. Now I started to understand; we also sang a song, 'Ego friendly, ego friendly, ego cut'. Because I think first we need to know our ego; we have to

know that it exists - at least let me talk for myself. I have first had to discover my ego exists and then I had to understand how it works and what it gives me, especially what it does not give me and that is long-lasting happiness - it vanished within 3 months and, it looked so perfect. So what is the ego, well I am not going to sit on a chair of our dear master, but for me, ego, in a word means isolation. This is what I felt and think it is a part of us that denies interdependence, denies that the happiness of ourselves can only come about when other people around us are happy, when nature is happy, when the animals are happy. I think that the ego may think that we can be happy at the expense of the happiness of others. It does not work, that is what I found out. But why then ego friendly? Well we first need to know how the ego works and what it does not bring to us; that is what Rinpoche's remark means to me. I spent 8 years to get to know my ego and I did not know Rinpoche at that time, but what I did (and that is the ego), is I started to use the ego to chase the pleasures of samsara again, to start to use the knowledge - I was not depressed anymore, my compulsive disorder had disappeared - all very nice, but I started to chase the samsara life again. In the end it did not work. So after 8 years I fell into not another very sharp crisis, only a few weeks, but it was more acute than the first crisis.

Then I got into touch with Rinpoche and the sangha. I learned that you have to cut your ego and that it was the next step: ego cut. But if we cut our ego we have to replace it with something else because then there is space. So what is going to replace it? If your ego is darkness and isolation, the 'me, myself and I' then I think we should look for something that is connecting, that is happiness and that is 'we'. So I thought to call it the 'wego' and the wego is just a play on words, but it is nothing else than what I am trying to introduce - a new discipline of philosophical concepts? No. It is just what our teachers tell us. The 'wego' is the part of us that connects, that realises that in contrast to the ego, is that our happiness, is depending on the happiness of the people around us - the animals and nature around us. It is the part of us that fully acknowledges interdependence; hence it is the part of us that connects. Since the 'wego' can connect, we can connect all our 'wegos' with each other and create one big 'wego' together and we go to enlightenment! So I could also call my talk from ego to we go. Also I want to say that with all the things I did, nothing is wrong; it is the motivation with which we do it; it is what Rinpoche and Lama Michel also said.

So what does it mean for the daily life now for me? In 2009 and 2010 the whole journey started from ego-cut and bringing the dharma into daily practice; but how does it look, how does it work in daily life? Six years ago my sister passed away, during a heart attack while in an epileptic seizure and during the last years before her death I started to see her as a teacher, a teacher in connecting - because that is what she taught me. Also because she was there in my life and she contributed to the crisis and made the crisis possible so I could grow; so I thank her for that, she is a teacher of mine, so my dear sister, I want to thank you for that, I want to dedicate this moment to you as I bring this story to the Borobudur and sangha and that means a lot to me - this is a healing experience for me.

At the same time, I have not cut my ego yet completely and that means there is another part in me and that part does not miss her at all; I do not miss her psychosis, I do not miss her shouting and I do not miss all the attention that did not go to me. So that is the truth, I cannot make it better than this. On the one hand I feel more and more connected with her than ever, since she passed away - yes this is possible, still there is enormous challenge to feel, to strengthen the connection. You may wonder how do I live with that? Well I now live together in a house with my wife and my son of three and a half, and I guess for all the others who are in a relationship or have children, they activate my ego quite regularly. So they are now very good teachers in my daily life and I use everything that I experience in the relationship with them to grow - at least I hope, and that is also giving me the possibility to feel more connected with my sister, because I experience the same histories - just with different people. Family life is great, I love them, it is fantastic and I can connect with them. At the same time that it is joyful and fantastical, it is also hard work and when I am on my bicycle ride from work to home (45 minutes) through nature, I look forward to the evening having dinner together, cosy, nice, warm, telling each other the stories of the day - everything harmonious and I look forward

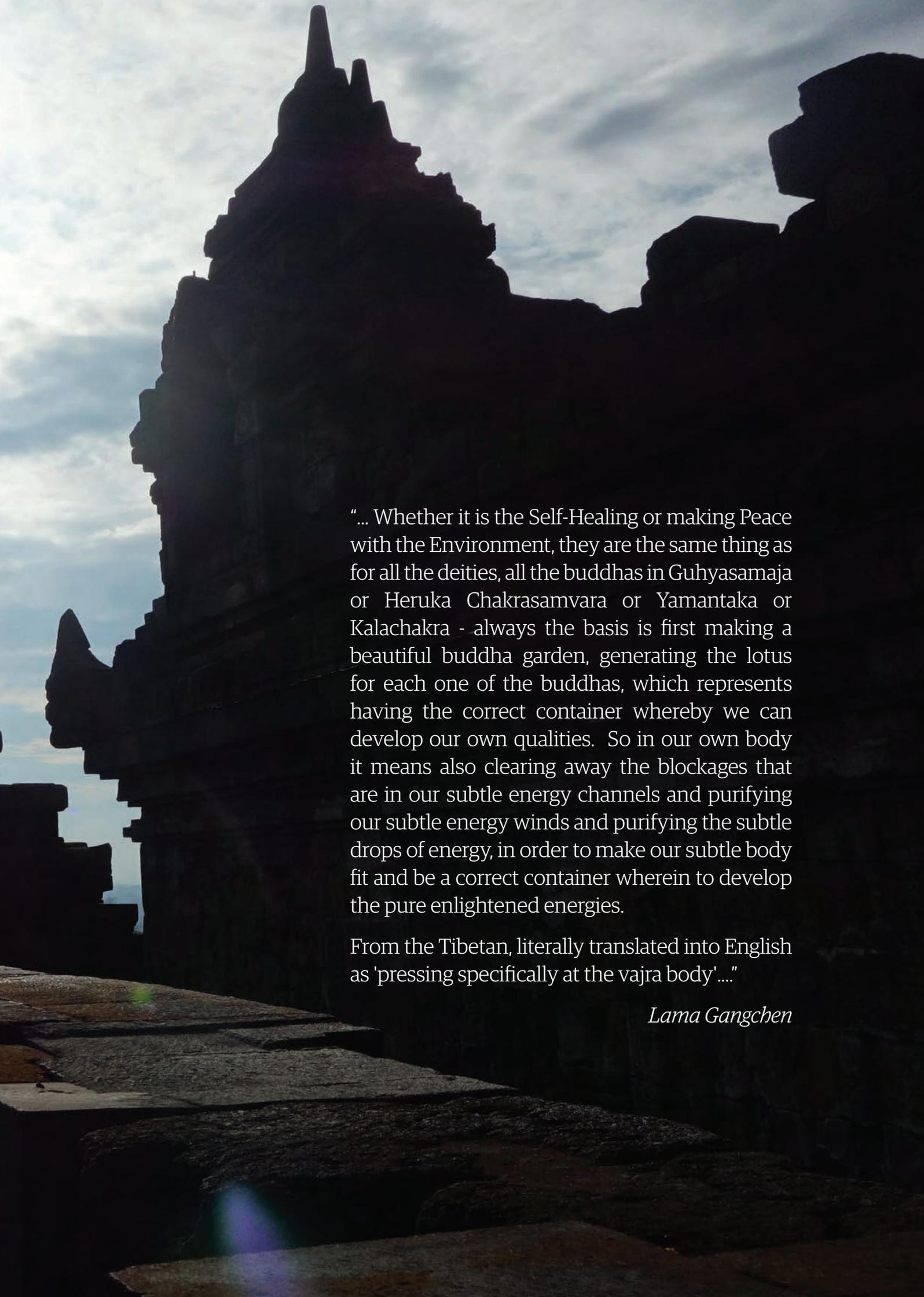


to that. While on my bicycle I say to myself, 'Yes, I know the causes of happiness, I know the causes of suffering; what a wonderful world'. Within 5 minutes of getting home, I am angry or at least I feel anger, I feel fear, I feel impatience - you know, I can always feel impatience if my son do not want to brush his teeth.

Can you imagine what the deep psychosis of my sister did to me? So there is still a lot of work to do - yes, at this moment I would like to thank our dear teachers, without them this would not have been possible and life for me is now what I said, its joy, its faith, its happiness that lasts and it is thanks to our teachers, the lessons and also to you as sangha, that you listen so we can share our stories; and it is hard work - its a reality and that is good. I would like to than you for all of your help and please let me know how I can help you; I feel connected with you, I feel connected with the teachers and it is my wish to stay connected for ever. Thank you.





The image shows the dark, jagged silhouettes of ancient stone structures, likely stupas or parts of a temple complex, set against a bright, overcast sky with scattered clouds. The structures are layered, with some appearing as sharp peaks and others as more rounded, tiered forms. The foreground shows the rough, textured surfaces of stone blocks, suggesting the viewer is looking out from a high vantage point.

“... Whether it is the Self-Healing or making Peace with the Environment, they are the same thing as for all the deities, all the buddhas in Guhyasamaja or Heruka Chakrasamvara or Yamantaka or Kalachakra - always the basis is first making a beautiful buddha garden, generating the lotus for each one of the buddhas, which represents having the correct container whereby we can develop our own qualities. So in our own body it means also clearing away the blockages that are in our subtle energy channels and purifying our subtle energy winds and purifying the subtle drops of energy, in order to make our subtle body fit and be a correct container wherein to develop the pure enlightened energies.

From the Tibetan, literally translated into English as 'pressing specifically at the vajra body' ...”

*Lama Gangchen*

## Visit to Borobudur by the Dutch Minister for Culture, Education and Science





**Marcel Beers:** This is a project with great honour - really, I am deeply honoured that I am allowed to do this and also that we are succeeding in what we are doing. Today, for example, I was in the main office in Jogjakarta - that is the head office for the Prambanan temple and Borobudur temple together. I received the news that I should be received by the Indonesian Minister for Culture and education, sometime during the month of March. As you know, our Dutch Minister for Culture, Education and Science, Ms Jet Bussemaker, came here this morning and she informed the Prime Minister of Holland personally about the visit and our meeting about the Bionanotechnology system we are proposing to protect the Borobudur and other surrounding monuments, so next month I will also visit the Prime Minister of Holland - and you know, the relationship between Holland and Borobudur is more than 200 years old, so Holland really cares about Borobudur and that is the reason the Minister came to visit. She wanted to see with her own eyes, if she can actually feel the problems of Borobudur. I must say, that was a wonderful morning, when Rinpoche received the Minister; Lama Caroline, who made an absolutely spiritual, memorable, midday tour of Borobudur and gave a talk as to why Borobudur is here and why it is so important. If you ask my opinion, it is the most important one! With every meeting, we move up the ladder a little bit. We created a foundation for the specific purpose of raising funds to help restore and preserve world heritage sites and monuments. I hope that everybody, in their own countries will try to organise funding, so we can all help and participate in really preserving Borobudur.

There are 59 countries involved with Borobudur, so we hope to get them all involved. So I hope everyone will take this seriously and with a little bit of luck, when everything goes right with the blessings of Rinpoche, then next year we can actually preserve Borobudur. The main problem now is the scratching that they do and that has to stop because that makes for more pores, more water permeation, more algae growing, and more faces will break off and the panels are of course irreplaceable. That is why we really need to move on and hurry. I want to express my most profound gratitude to Lama Gangchen Rinpoche for his support and his funding over the years. Also a special word to the Dutch delegation and all our Dutch friends, I want to thank you very much for standing by me, supporting me, not only with prayers but also financially, so thank you very much. I am going full power with the blessings of Lama Gangchen Rinpoche onto the next day, like every day, on the project, clean, protecting, preserving Borobudur and since today, also Prambanan. I want to thank you very much.

**Isthar:** Thank you Marcel and I just want to add that of course this work is very much involving another person, the president of the foundation set up to raise the funds in order to be able to put this project into action and, that is Dr Roy Watkins from England. Moreover, Mr Jan de Ruiter who helped realise the first stage of this venture by sponsoring the trip here to Borobudur for Marcel and his wife Shirley. Thank you everybody very much. Last but not least also a big thank you Mr Jan for sponsoring our lunch with the Dutch minister.

**Mr Jan:** Actually, since I started my company, I said, 'Well I do not need a company, I have money enough to live in a beautiful house, go to the beach and do nothing'. But I decided to invest my money in a positive way and for me that was partly 'Help in Action'. So since the beginning of my company I said at a certain presentation, that I will always offer to help the Help in Action Association of the Lama Gangchen World Peace Foundation. Then I started showing (also to my customers) how it is to share your values and your good ideas, so I put on my website a banner, 'Every euro you give to me for Help in Action, I will double' and all my customers, all over Europe really appreciated what I am doing, so we grew every year a lot; I mean this is the side-effect of your positive action and positive way of working and working with poor countries, where the money comes back in a certain way, in projects. Then I was director of Lama Gangchen Rinpoche's centre in Italy so I was all the time, every 2 weeks driving back and forth from Holland to Italy, because Rinpoche always said, 'Ah you have to come back immediately, immediately!' I got crazy from it a little bit and I said, 'Rinpoche, if you do not mind, I want to stop being director of the Centre and I want to become your sponsor. I invited Rinpoche to Holland because we needed to purify the place; there were some obstacles and things not working well, so please, for Rinpoche to come with Lama Michel. Well Rinpoche came and he said: 'Well we are going to change the name of the company', yes Rinpoche, to what? 'Mani Bhadra'. Okay, and what is the meaning of Mani Bhadra I asked: 'Sponsor of the Buddha'. So you know, I will not forget that moment, actually I was full of tears - that all my investments came true, because I almost lost my company, because I gave everything away to the Centre, buying this and buying that and the bank said 'We stop your company because you are not making money, you are losing money!' Then, after so many years there came a turning point and since that time we have grown really a lot as a company. Then I said, 'Okay, I want to share all the work with people from the mandala, people from Lama Gangchen'. So I did and the final result is that we found a new place - I found this place and looked at it and said, 'I need to call Rinpoche, I think this is the place' and Rinpoche said, 'Yes, yes, that's good!' I came in the next day and in four days I had the keys and upstairs there was a 200sq metre space and I said we are going to make a beautiful Centre for Rinpoche; that was our first Centre in Holland...that's it. My long term vision is to sponsor Lama Gangchen's work from life to life.



**Marcel:** May I end with a quote by John F Kennedy, in slightly changing some of the wording: 'Don't ask what Borobudur can do for you, but ask what you can do for Borobudur'.



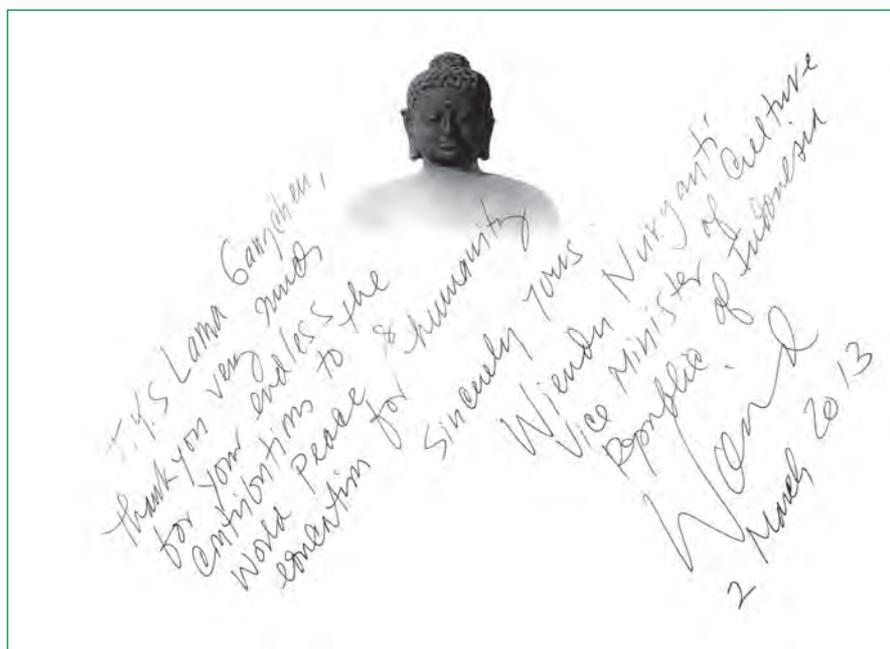
## Conservation Projects at the Borobudur Compounds

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

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

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

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



# Borobudur Restoration and Preservation Proposal

By Roy Watkins

President - Borobudur World Heritage Foundation

## Introduction

The Borobudur World Heritage Site is under the care of the Indonesian Government and UNESCO, with the support of numerable United Nations Member States. This 8th century Buddhist temple complex and is one of the wonders of the ancient world; it is therefore at the forefront of our mission as a top priority for assistance in its preservation and restoration. It is located in the 'ring of fire', a zone where there are continual volcanic eruptions on the island of Java, near Mount Merapi the most active volcano in Indonesia.

Recalling October 26 2010, when Java was rocked by a severe volcanic eruption, and Borobudur was covered with a thick layer of corrosive acidic ash. The Taman Wisata Candi conservation department (known locally as the Konservasi) and local people, under the supervision of the Indonesian government, thoroughly cleaned Borobudur; however, there was significant damage from acidic volcanic ash. Moreover, in 2014, Mt Kelud erupted causing further damage. Scientists are of course extremely concerned and are constantly trying to find a solution to protect Borobudur.

The main problem that Borobudur is actually facing, is that green and black algae, mosses and lichens are contaminating the surface and thus causing much long term and irreversible damage, eroding the structure of the temple in addition to the corrosion from acidic volcanic ash.

Over the years, workers cleaning the monument have been using steel brushes to scratch away surface moulds, algae and lichens. Unfortunately scratching the lava stone to remove algae and moss causes further damage.

## Background

The Lama Gangchen World Peace Foundation, a United Nations affiliated Non governmental Organisation (NGO) in special consultation with ECOSOC, have been journeying to this temple for well over 28 years on an annual basis, both as pilgrims and ambassadors for the preservation of this precious World Heritage Site. It has been a heartfelt wish of its founder Lama Gangchen and its members, for many years, to find solutions for the preservation of this temple. Following the successful results obtained with the Bionanotechnology products applied with by our team of experts, on their own replicas of the Borobudur Lalitavistara panels and statues in Italy, they have requested our foundation to explore the possibility of applying the same technique to the Borobudur World Heritage Site.

Subsequently, the Bionanotechnology team has journeyed numerous times to Borobudur since 2014, holding several initial meetings with Konservasi, demonstrating the effectiveness of the system.

In June 2016, Marcel Beers, our technical advisor, worked with Konservasi scientists to test Bionanotechnology products on small stupas, which were in the grounds of the department. These products were also tested and confirmed to be 100% biological. Mr Habbibi, head scientist of the Konservasi together with his team of experts was very pleased with the results, commenting that this was the best product that he had tested in over 10 years of research in the field. After three months, the stupas that were treated with the Bionanotechnology, had remained clear of any damaging moss and algae, looking like new.



Also, in October 2016, excellent results were achieved on a particularly green and mouldy statue at the Manohara Center of Borobudur Study complex, a Government Resort; it has remained clean for over five months, despite unusually high levels of rainfall.

It is now clear to Mr Habbibi and his team that the Bionanotechnology products are the best solution to go forward in the protection and preservation of Borobudur. He suggested that we move to take the next step of seeking government approval by requesting a meeting with government representatives in Jakarta to get the necessary permits.

Our foundation in the Netherlands has been set up to help preserve and protect world heritage sites such as Borobudur for both present and future generations, namely:

The Stichting Behoud Werelderfgoed SBW, a non profit organisation dedicated to the preservation and protection of the world's architectural heritage sites and monuments.

Our proposal at the Borobudur Temple Complex is to work with the relevant local and national government bodies to assist the Konservasi to apply Bionanotechnology materials to clean and protect the Borobudur Temple Complex from water, dirt, algae and moulds, lichens and mosses, UV radiation, acid rain and corrosion from volcanic ash. Moreover, it is our concern to facilitate long term employment for local people engaged in the on going maintenance of Borobudur temple complex.

Borobudur, February 2017

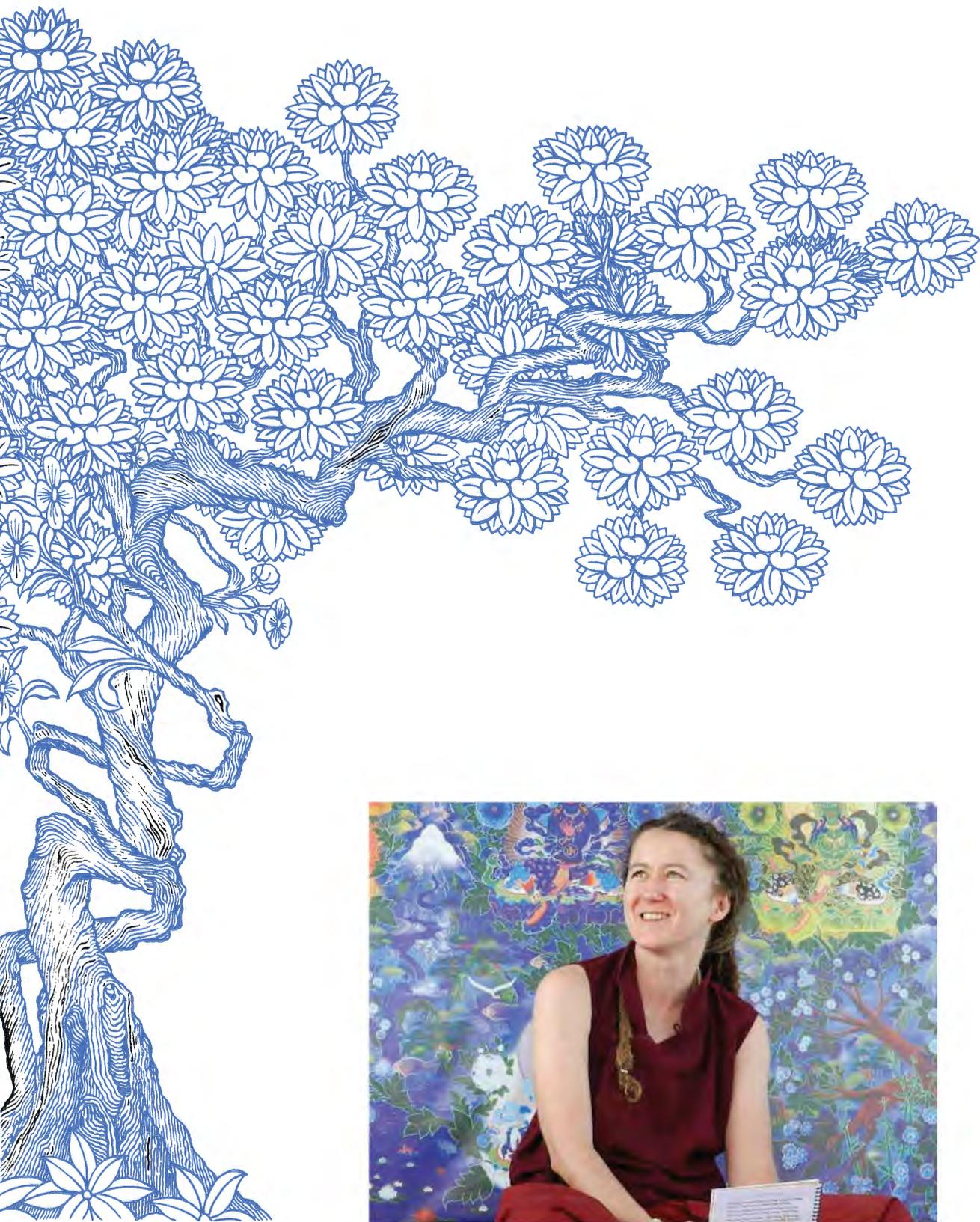


*Roy Watkins - President: [peace.energy@gmail.com](mailto:peace.energy@gmail.com)*

*Stichting Behoud Werelderfgoed*

*Wilhelminastraat 3, 2011 VH Haarlem*

*Tel: +31-23 55 191 55 Fax: +31-23 55 177 78*





Lama Caroline, England

## Gandavyuha explanation - part two

Hello everybody now we will continue with the second episode of the Borobudur story. We already have talked about the Sudhana pilgrimage and now we continue with the story.

So in case there are people who were not here previously, we are now talking about the Gandavyuha series of bass reliefs, which is actually galleries 3, 4 and 5. Every morning, when we go up around Borobudur, we do 'Pam le Pema' down where the guardians are. Then 'Pam le Pema Nongpo Hung' is where Lalitavistara is, so where we generate the Buddha, that level there is the start of the Gandavyuha, anyway it is the one above the Lalitavistara - the life of the Buddha. We already have the book for that, which we published a couple of years ago. It all the stories start from the east side. So from the east door, on the third level, then it goes round 450 bass reliefs, carved stone pictures on the right side. It tells the pilgrimage of the bodhisattva Sudhana (Sanskrit: Excellent Generosity). He is born a bodhisattva, but more or less it is the idea of an Everyman, because he is showing first we see Buddha, how the bodhisattva descends from heaven and shows the various deeds, up to achieving enlightenment. So that is fantastic, the Buddha achieved enlightenment and the rest of the stories are showing that it is possible for someone else to achieve enlightenment, not just Siddhartha. So we started to tell this story the other day, now we do not have time to tell the whole story, we will tell a little bit more, then we will continue next year.

The Buddha is teaching in Jetavana Grove; this is one of the first viharas that the buddhist sangha had, because in ancient India they had the monsoon and when it is raining there are many insects and things and the monks did not want to move around because they were killing many insects underfoot, so they decided to stay in one place and meditate. This is the origin of the rains retreats. So then the Buddha asked one of his sponsors, called Anathapindika to buy him a place; so he bought one beautiful place the Jetavana Grove (I think it means the bamboo grove) a beautiful place and they built the first vihara there. This is not what is illustrated in this panel. The story starts with the Buddha teaching in the Jetavana Grove.



### Panel II/1

Here is Buddha teaching in the Jetavana Grove surrounded by a retinue of bodhisattvas, gods (male and female) and humans; the four classes of sangha are listening to him. You can see here with these old photos of the bass reliefs, photographed around 1890 - you can see much better than now. You see here on the bottom left are nuns and right, monks, up are the male and female gods, showing bodhisattvas and then Yakshas and all kinds of semi-divine beings; everyone is there

listening to the Buddha's teachings. This is where the story starts. So, then what happens is that the bodhisattvas of the ten directions come from all the pure lands and make offerings to the Buddha - they come from the east from Abhirati the pure land of Akshobhya and then the come from the south, the pure land of Ratnasambhava, Shrimat and from the west, Dewachen (Sukhavati) the pure land of Amitabha and then they come from the north, from the pure land of Amoghasiddhi, Prakuta. These are the buddhas of the ten directions coming to see what Buddha Shakyamuni is doing, pay respects and listen to the teaching and so on; there are 10 of these panels - all the divine beings of the universe coming to the Buddha's teachings. This is how this story starts and the first part of this

sutra is explaining all these incredible scenes going on, but the Arhats can not see all this, they just see the Buddha with a lot of people sat around in a forest because their minds are obscured, they do not have bodhicitta or higher realisations. They just see themselves and all the people around. Always down, at the bottom are the humans, then above are the gods and bodhisattvas and many divine beings. So the first 20 panels are explaining that it is much better to practise Mahayana. When we do the bodhisattva vows and tantric vows in the morning, we say at the end, 'May I liberate those not yet liberated' - that means the beings in samsara, like us and the animals, people like that. Then it says, 'May I liberate even the Arhats that are in the bliss of nirvana' because they are not completely free, their minds are still obscured. We say that prayer, with Rinpoche, every day here on Borobudur. So the first part of the sutra is explaining this. If we are going to practise the dharma better, we should start with the Mahayana motivation with bodhicitta, then a much higher, better result is achieved.



**Panel II/2**

Here is now starting to show the main bodhisattva disciples who are sat with the Buddha. This is Samantabhadra, there is the Buddha - this looks like our thangka in Albagnano, the one of the Buddha with Prajnaparamita. The main 8 or 10 bodhisattvas are sat around, like Manjushri, Chenrezig and so on. This is Manjushri - so the 2 main, lets say, bodhisattva disciples of the Buddha in this story, in this sutra are Samantabhadra (The All Good One) and Manjushri. We

call this Manjushri, the Youthful Manjushri, he is dressed up like a young Indian prince with all these ornaments - Rinpoche always says it is showing the bodhisattva path - this Indian prince dress that both Manjushri and Samantabhadra wear. Manjushri there is I think, talking to some nuns, can not be to sure, either monks or nuns. On Borobudur there is a lot of female representation, a lot of nuns; this makes it a unique monument, showing clearly that in ancient India there is the women's sangha as well, not just the male sangha.



**Panel II/3**

Here is the Buddha and he enters into something called 'The Lion's Yawn' meditation, which is his proclamation of enlightenment. This here is Sudhana who in these pictures is always got someone holding an umbrella, so you can know who he is. He is dressed like a bodhisattva and has someone behind him holding a parasol, to show that he is an important person in the story. So this is where Sudhana goes to the Jetavana Grove and asks the Buddha how to achieve enlightenment. He will be

young here, 18 or 19. So then the Buddha says, 'Oh son of the good family', because he is literally that, 'If you want to learn the path to enlightenment I recommend that you go and visit my disciple, Manjushri, who is in the south. Sudhana says 'Fantastic, I am going to and visit Manjushri.

**Panel II/16**

Then Sudhana goes down to the very south of India and my theory as to why they have this sutra on Borobudur is because here is the very south of the Indian world at that time. So everything to



touches the monk Segaramega on the head and then he has the realisation of interdependence and one level of emptiness.

So that was the story of the second guru. Each time, Sudhana learns how to achieve each realisation with each guru and once he has got that the guru sends him off to the next one. So, not at all like us, we just go around - 'I want to know everything' without actually practicing anything. Sudhana had to actually realise the teaching before he went off to the next guru; this is the ancient style. There are 52 or 53 steps he has to go through on the path to enlightenment.



Sudhana visits the Bhiksu Supratishtha.

**Panel II/19**

So this next guru is Supratishtha (Well Established). This guru, the 3rd - a monk guru and Segaramega has sent him to this next guru. So Sudhana arrives at another beach place and this monk is walking over the water - like walking across the sky, which is obviously quite impressive to Sudhana. He explains to Sudhana that whether he is sitting, standing, going or coming, everything is this meditation on emptiness. He has achieved one of the mundane siddhis, a high realisation; levitation is one

of the 8 mundane siddhis that one could achieve in ancient times when the elements were more pure. Here in the picture he has had enough walking in the sky and he is sitting down, under a wish-fulfilling tree.



Sudhana visits Meghah.

**Panel II/20**

Then Supratishtha sends Sudhana to visit Meghah, the grammarian, in the city of Vajrapura (the place of the vajra) and Meghah is sitting at a crossroads in the middle of a large crowd. He is a Sanskrit grammar teacher and he is teaching the nature of reality through grammar. In our practices everyday, we do the blessings of the speech (om ah ah, e e, ou ou, ri, ri, etc.). In buddhism, we have the very strong idea that things arise due to naming, due to imputation and Meghah is teaching this complex

Sanskrit grammar, but actually showing how everything is because of our conceptualisation, due to our naming. That is his teaching to everyone who is gathered around. This Sanskrit grammarian about 18 years old and in this way the sutra shows that gurus can be any age and according to their karma, some of them are very young children, some are very old - there can be rich people, poor people, young, old, men, women - people from all different social classes can be spiritual teachers. Of course it says that in our dharma teachings but for us it can be a bit difficult to accept as we might have fixed preconceptions of what a spiritual teacher should be. One very nice thing about the Gandavyūha teaching is that it shows that everybody somehow is going to teach you something positive if you are open to it.

So very briefly, Meghah the grammarian teaches Sudhana about naming and imputation - as we, in tantra understand that everything comes out of Vam or Bam or whatever; everything is a manifestation of emptiness. So this wish-fulfilling tree - its like an ancient type of brain scan; it got all kinds of jewels and special birds and this is the tree if you say to it, 'Oh tree, can I have a Rolls Royce?' It says, 'Sure how many do you want?' - this is in Indian mythology, so really the real wish-



fulfilling tree is the dharma practice. Then: Meghah says to Sudhana 'If you like to develop further, I recommend that you go and visit Mukataka, who is a banker'. He is like a mayor and banker rolled into one. This is him (on the slide), so lets have a look at his story.



**Panel II/21**

Sudhana must have had an incredibly long life, because each time it took years and years to get to see each guru and, as it says, 'Now Sudhana travelled for 12 years to reach Vanavasin', which means the forest grove. Finally he gets there and he meets this guru and says, 'Oh Mukataka, how can I develop the bodhisattva path?' Sudhana says, 'Please teach me to pacify my attachment, desire and hatred; please teach me how aspirant bodhisattvas should learn, how they should perform the practices of the bodhisattva

and so on'. So when Mukataka meditates (in the palace) from all the pores on his body emanate millions of buddhas and from each pore of his body you can see the Buddha in the pure land. You can see all the 12 deeds up to enlightenment in every pore in his body. This is like it says in the Lama Choepa, when we say that our guru has this quality - in every pore of his skin, they say that 21,600 pores there are all the arhats and so on. In this case, in his pores are manifesting millions of buddhas and all their actions up to enlightenment. Then he says, 'I can see all the buddhas of the 10 directions, in all their pure lands; all these pure lands I can go, here and there and for me everything is like in a dream, I understand everything and it is all like a projection of my mind'. In this pictograph he has his house or palace with 10 levels and each floor is showing a level of the bodhisattva path. He has a 10 level house and every floor is showing incredible things - beautiful things on each level. Another thing that he is showing us, for example, we normally think that no way can a mayor be enlightened; it is impossible. This is what he represents, this mayor/politician/banker and one might think that no way is he enlightened, but he is in actuality, a bodhisattva; one never knows, does one?



**Panel II/22**

So after Sudhana has got the point of all this and had this really amazing experience, together with the politician/guru, then he says to him, 'Go to Milasparana, in the south, to the place called Increasing Assembly, right on the southern tip of India. There you will find a monk called Segaravaja (The Banner of the Sea). Ask him to teach you how to progress further on the path of the bodhisattva'. Obviously this was a very major story as they carved 450 panels on the side of here, it was like

a big thing; whether it was archetypal or true, I don't know but it was extremely important to the people who built Borobudur on many different levels. What this monk Segaravaja is showing him is that buddhas are infinite in number and exist in different worlds in the universe. I heard many times people ask, over the years - they would say, 'Rinpoche do you believe in UFOs?' I do not know about unidentified flying objects, but in Mahayana Buddhism, we definitely believe in millions of worlds and buddhas and enlightened beings in many of them. So more or less, like in modern cosmology the universe is infinite and there are many forms of intelligent life; we are not the unique ones in the whole universe. This guru, Ocean Banner, he teaches Sudhana that enlightened beings are infinite and can exist in many, many different worlds throughout the universe.

In buddhism, 3000, means a billion, i.e. a thousand, thousand, thousand, which is a thousand million, which is a billion. This monk, Ocean Banner is nice, what he is doing. In India they have the cast system, the Hindu Brahminical cast system, where basically they say, this is the cosmic person, here are Brahmins (priestly people) at the top, then there are Kshatriyas or Rajanyas (rulers, administrators and warriors), then they have the Vaishyas (artisans, merchants, tradesmen and farmers), and Shudras (labouring classes), then there are the Untouchables, the Dalits; this was a fixed conceptualisation of society - Brahmins are up and Untouchables are down because in Indian culture the feet are very dirty, they are impure. So what this guru shows, is very nice, he shows everything the other way round, that all this is all rubbish, this caste system. So from the monk's feet he manifests Brahmins, so all the Brahmins are coming out of his feet, all the religious specialists of Vedic Hinduism. Then from out of his knees come the warriors (Kshatriyas); the Vaishyas, the business people and farmers and the Dalits (Untouchables) are on the top, i.e. it all does not really matter; the caste system is all rubbish. In Hinduism, this is a very big issue because it is the idea that you are born like that, it is your karma and just by experiencing that, you can purify that karma and then progress. The Buddha said that is not true, because it gives a kind of fatalistic view of reality. You are born, lets say, as a shopkeeper and that is what you are going to do and there is no way to change anything, because you created that karma in another life, or you have whatever suffering or sickness. That is not what we think in Buddhism. We have the possibility of changing things. So this guru is teaching this; social status is just made up, basically. Each one of these is a big story. Then he emanates many buddhas and bodhisattvas who are showing the 6 Perfections and the 10 Perfections, the way to enlightenment. Then Sudhana stayed at this monk's feet, it says, for a day and a night; 2 days and nights; 7 days and a night; a fortnight; a month and then 6 months and 6 days. Then after 6 months and 6 days the monk guru, Ocean Banner comes out of his meditation and the vision disappears. He teaches Sudhana the meditation called the Equanimity of the Universal Eye - seeing many things across the universe. Then Ocean Banner says 'Okay, my son of a good family, if you want to progress further I recommend you go south again and go to a place called Samudra Vetala and go to a park called Universal Manifestation. There you will find one young lady called Asha; go and see her and find out some very interesting things'. So off Samudra goes.

**Panel II/23**



Sudhana visits the lay woman (upasika), Asha.

So this is the female bodhisattva Asha. There are 52 gurus and 25 of them are female. She is an Upashika, a buddhist female layperson and is called Asha which is Hope in Sanskrit. The pictograph shows Sudhana nicely requesting the young lady Asha to teach him the path. So he goes to this Universal Manifestation Park and in this jewelled park there is a beautiful jewelled fence and inside is this beautiful palace and in the centre is the lady Hope, Asha, surrounded by a retinue of 500 teenage girls. She

is seated on a golden throne and has a golden radiance. She is full of all kinds of beautiful jewellery, what every young lady would like and she is more radiant than her jewellery, just like Sidhartha was with his jewellery on the Lalitavistara. Everyone who comes to see her in the park, who have problems, delusions, suffering, sickness - just by meeting her their problems go down and are pacified. Their minds are free from their problems; the thorn of delusion is removed from their vision and the mountains of their obstacles crumble. Then, as a result the sprouts of their good qualities can grow up. All the people who come to see her in the park recite an ocean of mantras and as a result they start to develop spiritual realisations, they commit themselves to the vows of liberation and begin purification practices in order to attain virtue and higher wisdom and become physically unattached and unobstructed and be able to travel anywhere, like Asha.



about that, slight doubt as it was a big mountain - the rishi said 'Well, do you want the teaching or not?' So Sudhana jumps off and then the yogi with his miracle powers catches him and places him back on the mountain and says, 'Okay, now I will give you the teaching'. (Please, do not try this at home!). Then he teaches him the vimoksha, which is the freedom from duality; every realisation is called a vimoksha which means liberation from dualistic appearance. There are many, many levels of this freedom from dualistic appearance. Then, as a result he can see himself together with many, many buddhas giving many, many teachings - he has this incredible vision of many, many buddhas. Then the rishi [snaps his fingers] and it all disappears. Sudhana said 'That was all very exciting, thank you'. Then the yogi says to Sudhana 'Okay my son of good lineage, now if you want to reach the next level of vimoksha, freedom from dualistic appearance, you have to go to Ishana (Land of the Sun) and there you will find a Brahmin who is called The Brahmin Who Overcomes Heat and go and ask him to teach you the next part of the path. So then Sudhana with immense gratitude pays respect to the yogi, who utters a fearful sound, he prostrated to his kind guru, again and again and then went off to the next place, the Land of the Sun, in the south.

This next guru has done something called the 5 fires; now this is something definitely not recommended to Buddhists - it like one of these Hindu ascetic practices, where what they do and, they still do it in India today, is they sit on a fire with four fires around and one on top of the head in the midday sun and they have to meditate on an iceberg or something, otherwise they die; really! Buddha Sidhartha tried all this when he was on the path and then after 6 years he gave up asceticism. They sit there and put fire all around and put a big hat full of fire on the head and they sit there meditating in the midday sun and if you can support that it means - like Rinpoche says, if you are hot, to put a block of ice on your head. Well this is an intense version of this meditation; you either do it or die. As Buddhists, we do not do these things because Sidhartha spent 6 years in a forest with the yogis on this path; he tried all these things like standing on one leg, he went around barking like an animal - he did all these really weird Hindu practices that all these gurus were advocating, so he said he would try. He tried everything they said, but in the end said 'This is not working; do not bother!' He said he tried pranayama until his head was exploding - you can read this in the Theravada sutras if you want. He said to forget it 'Where's the yoghurt?!' Then he went to Sujata, who gave him a long life puja, he said, 'Thank you, I will not practice this asceticism, I have got a better idea, I will do it my way'. So this guru is showing he is a Hindu ascetic; it is not shown on this pictograph. One thing on Borobudur they never show violent scenes; anything with violence, is not shown even if it is in the story. So this story is deleted from the bass reliefs. So then Sudhana says, 'Okay, had enough of all that, thank you' and the guru sends him to the next guru, who is another female teacher.

### Panel II/25



Sudhana visits the princess, Maitreyana

This guru is called Princess Maitreyana. So now Sudhana goes to this place called The Lion Roar City to find this 'princess kindness/empathy'. As he arrives in the city he sees this beautiful palace and on its roof which is adorned with jewels and the whole thing looks gorgeous, is this princess surrounded by 500 girls. First Sudhana goes to see the king and gets permission to go and visit his daughter - the king ascends to this. Then as he goes to the palace he sees hundreds of thousands of people going in

(there are big numbers attending Mahayana sutras). Sudhana asks what is happening here? They say that Princess Maitreyana is giving a teaching and everybody is welcome to attend. He enters this palace, which is really beautiful; the floor is made of crystal, the pillars are made of lapis lazuli, the walls are studied with diamonds and in the centre of this is Princess Maitreyana - very beautiful with long hair and beautiful looking golden skin. He says to her, 'Please, Oh Noble one, I want to



become enlightened but I have not understood the practices of a bodhisattva, so please teach me'. So she says 'Yes, of course, please take a look around my palace; what do think of my taste in interior decor?' She is an interior decorator and princess. So Sudhana starts to look around this beautiful jewelled palace and every jewel and every mirror, everywhere he looks he sees reflections because it is all made of crystals and there is a buddha looking at him. So everywhere he looks there are millions and millions of buddhas all performing enlightened deeds in all the gorgeous decorations of the princess's palace. All the buddhas are appearing as reflections - so this is a very important image in Buddhism - we use this image a lot of a reflection in a mirror to show the nature of things, to show the interdependence and so on; things are not as they seem. Everywhere he looks he sees these buddhas reflecting in the glittering palace walls. Then he says 'That is really amazing, how did this happen?' She says 'Oh well, I achieved this vimoksha, this freedom from dualistic appearance because I met as many buddhas as there are grains of sand in 36 Ganges rivers', which is a lot. This is the Mahayana which purports the idea that it takes a really long time to achieve enlightenment; 3 Countless Great Aeons. In 3 Countless Great Aeons she had the time to meet and receive teachings from as many buddhas as there are grains of sand in 36 Ganges rivers. Her palace is basically full of shiny mirrors and everywhere you look, you see not you own face, but that of a buddha, all different in every mirror. Her teaching is about the meaning of the face, so she says 'Okay, you need to see the face of the buddha land, the faces of the buddhas there, the face of the dharma, the face of the past, the face of the present, the face of the future and so on. It is a Mahayana sutra, 300 of these; the face of vows, the face of purification. As Rinpoche says, 'When you get some new jewellery of something, you have to think about it as some kind of spiritual practice. If you buy yourself a watch for Christmas or just because you are worth it and you think that this is the Perfection of Generosity or Ethics, the bodhisattva path' and she is saying, 'Okay, when you look in the mirror, look at the computer screen, look at shiny things, looking at the reflection in water; there remember emptiness, remember the Buddha every time you look at a reflection. Each teacher is teaching us something very useful and practical. Like for example, one was teaching us about language - the grammarian - its useful because we have language all the time, so every time there is a word or reading something we can think about emptiness. Every time we see jewellery we can think about emptiness, every time we see a reflection we can think about emptiness, every time we do adventure sports, think about emptiness. There are many, many things happening in each of these stories but each one is something we have to relate to in our life. We do not have the same experiences, but for sure there is something we can catch and is useful relating to us. When we meet a politician we can think about bodhisattvas. When we meet a banker and all these kinds of people, okay. So anyway, he gets the point looking at the princess's fabulous interior decoration, he understands some more about emptiness and he achieves another level of freedom from dualistic appearance. Okay, she says 'Fantastic, in order to improve yourself further, why do you not go to the Land of the Three Eyes? There you will meet a monk called Sudashala (Excellent Understanding)'. Sudhana thanks her very much and says he will do that and, off he goes.



### Panel II/26

Here is Sudhana sat there with his parasol as usual (in the pictograph) but now he is making some offerings to the monk, a butter-lamp and the monk, Excellent Understanding, this is Sudhana going around on an elephant. Here in the Land of the Three Eyes, is the bikshu, monk, Sudhashala, Excellent Understanding. Sudhana gets to this place and everywhere he goes he is looking for this monk. He goes in the town, in the city, in the village, in the market place, in the temples, in the hermitages.

He goes up mountains, down mountains, goes in caves, goes in the forest, goes on the beach and





everywhere he goes, he asks 'Has anyone seen guru Sudhashala?' And everybody says, 'No sorry'.

Finally he comes to a forest grove - you can see on the pictograph relief. He sees a very young and handsome looking monk, he is walking in the forest, not too fast and not too slowly. He is dressed like a deva and surrounded by a retinue of all kinds of beings. In front of Sudhashala are the protectors of the 4 directions, the ones who cause the world to turn. As he walks - like on the Lalitavistara when the baby Buddha takes the first steps and lotuses come up to meet his feet (can see on Borobudur on the panels). This monk has the same powers; everywhere he walks lotuses appear under his feet. As he is walking with lotuses growing underneath his feet and then 5 Deities manifesting like rainbows as an offering to him, while all the nature spirits are throwing down flowers on top of him.

Then all the Deities of the Earth show him where all the crystals and all the precious jewels are and all the spirits of the space (can see, they are making offerings in the sky) then Sudhana approaches the monk, Excellent Understanding and says 'Oh noble one, please I need to become a buddha, please teach me how to practice the path of the bodhisattva'. So Sudhashala says, 'Ok, I am young, I have just recently become a monk but in a previous life I was in the company of many buddhas, as many buddhas as there are grains of sand in 38 Ganges rivers' (previously, it was mentioned 36 Ganges rivers). Each one is one level more.

So now he was with as many buddhas as grains of sand of 38 Ganges rivers. Anyway, he says 'I practiced with them for many, many lifetimes and from all of them I received all the teachings and I purified my vows and put everything into practice. So by purifying my own vows and meditating on the sphere of vows...' anyway, this practice is keeping his vows, that is why he looks so radiant. So there is an explanation of different kinds of vows, like for example, our main vow is ahimsa, non-violence and then based on that there are many other possibilities; we have lay people's vows, there are the bodhisattva vows, the tantric vows, monks and nuns they have more pratimoksa vows; there are many. Even though he has been a monk for about 5 minutes, he is so incredible and so radiant, because for many, many lifetimes he has perfected in keeping his vows. He says that his vimoksha - his freedom from duality is called the Lamp of Knowledge, which is Never Extinguished. The moral of the story is 'keep your vows', if you want to progress on the bodhisattva path; like Lama Tsong Khapa says, 'You need ethics'. Then, guru Excellent Understanding says, 'Okay, please go to the land called The Circle of Mendicants and in the city called Sumuko, (Excellent Face) you will find a boy called Indra Ishvara (Lord of the Senses)'. So he needs to go and ask him how to progress to the next level of enlightenment.

That is the end of this exciting episode of the Borobudur story, okay.



... enlightenment is not a place we can go to,  
it is not a blessing that we can receive,  
we cannot get it from anyone; it is a gradual process of  
developing our qualities and eliminating our defilements.



Lama Michel

## The Path to Enlightenment

I was thinking about what to share with you and there is one concept that I think is very important for me and I wanted to share; I think it is auspicious also as we are here at the end of this retreat in Borobudur and, this is the concept of the path to enlightenment. When we talk about the path to enlightenment there is a very interesting thing that, when we go to look at the teachings it is extremely clear and precise - all the steps we need to do on the path to enlightenment. It is not something that is put there that is some sort of mystical general thing, 'Oh enlightenment? Who knows what it is and how to get there?'

No, there are very precise maps, with very precise explanations and descriptions and techniques on how to reach each of the steps on the maps; it is very clear, not something that is put in a general way. This is what Rinpoche was talking about during the days, on Borobudur when he spoke about the 5 paths and the 10 bhumis.

When we speak about these 5 paths and 10 bhumis, actually it means stages, like milestones that we can have on our path to enlightenment. Pabongkha Rinpoche says it is extremely important for us to have an overview of the path, to understand what is the whole path, to have an idea at least. This is very important. There is one text that we were able to do the translation of and we printed it when Trijang Rinpoche came to Albagnano, which is called The Heart Spoon - the Lamrim like the heart spoon to take the essence of the path. This was a text that Pabongkha Rinpoche wrote while he was doing a retreat on the Lamrim, based on his own insights and experience. This text of Pabongkha Rinpoche states very clearly how important it is for us to have a general overview of the path; this is very, very important for us to understand.

Sometimes we may talk a lot about enlightenment but we may have no idea about what it actually means. We say, 'Oh I want enlightenment!' The other day we were talking to one of the guys working on the Borobudur, we have known him for many years. We asked him how he was - he was fine and said 'I went to Mecca, just got back from pilgrimage, it was so cold there, 10 °C'. We asked him how it was there and he said, 'It was good for my enlightenment'. It was quite interesting to see, in the Muslim context, he was using the word enlightenment, basically because he grew up in Borobudur I suppose? He is the guy that many, many years ago was a cleaner around the stupa, then slowly, slowly he got a higher status and now he is director of some department here. Anyhow the point I was going to make here is that we can use enlightenment in many different ways, but what do we actually mean by it? It is important; I see myself as having a very limited mind, so I need to understand things and understand the meaning. So when we talk about enlightenment and I say: 'I take refuge in the Buddha, Dharma and Sangha until enlightenment. Through the practice of generosity and other perfections, may I obtain Buddhahood for the benefit of all sentient beings'. Actually to understand truly this takes 20 to 30 years at least. Just understand truly what we mean by Buddha, Dharma, Sangha - I take refuge, what does it mean to take refuge until enlightenment; what is enlightenment? What do we mean, 'I wish to reach enlightenment', what do we actually mean by that? The very interesting thing is as it says, 'through the practice of generosity and the other perfections', it means there is a technique, a process of training and practice to do in order to reach enlightenment. So the first thing I'd like to share is to understand a little bit about what do we mean by enlightenment? Secondly, what are the milestones of the path to enlightenment? So we can have some general understanding about it - it does not mean that we can understand right away, the whole thing; it is something that normally we study for many years. The path and the bhumis and the different philosophical schools, we study these things together and it takes quite a long time,

so it is a whole subject somehow. However, it is very nice to know that something very precise is there; there are very precise instructions on it. What does it mean to have precise instructions? It means that it is something that we really need to do because no one else can do it for us. If there are instructions, it means there are instructions for us to do and not something just like, how to say? Okay, 'I ask the blessings of all the buddhas and the buddhas give me their blessings and I reach enlightenment', that would be so beautiful. But no, I believe if only a buddha was looking to us and saying 'Oh so nice, you ask me for blessings and I give you my blessings, but now it depends on you as to whether you walk the path or not'.

There is this text that is the discussion between wisdom and ignorance by Panchen Losang Chokyi Gyaltsen and there is a point in which wisdom says to ignorance 'Oh ignorance go away'. Then ignorance looks back laughing at wisdom and says 'Oh you tell me to go away, you think it is that easy? I have been here for such a long time and you just tell me to go away? If there is one wish that all the buddhas have it is for me to go away and that is not enough - even they cannot throw me out. We are the only ones to be able to eliminate our ignorance; no one else can do it for us. So there is a path and there are instructions, there is a process of training that we can go through - to get where? To understand every part of the teachings is concerned with 3 points - which we also need to understand to get the meaning of enlightenment: shi.lam.drebu.sung. Shi = the basis, lam = the path and drebu = the result.

The basis is where I am and what are the resources that I have, which basically is body and mind and the environment - reality. That is what we are. The result is what can we get with what we have and the path is what we need to do in order to get what we can get. So it is very, very important that the result be coherent with the basis. We cannot expect to reach a result that is not coherent or consistent with the basis of the resources that we have right now. I can wish as much as I want to get pregnant in this life but I do not think it will ever happen. It is like, if I really want it so much, I need to die and then be reborn as a woman and hopefully then I will get pregnant; but in this life it will not happen, so it is useless to put an objective that is inconsistent with the basis of what we have. So this is just to make a stupid example and to say that when we set an objective, this objective must be consistent with the basis; that is very important. In Buddhist teachings this is very clear, all the aspects of enlightenment are perfectly consistent with what we are right now. So when we take our body, when we take our mind and when we see the way that it can be developed, that is what is represented by the Buddha.

In order to understand well the result, we start with the basis, which is our body and our mind and then we go to the result. The result is the state of Buddha, the state of enlightenment; so what is enlightenment, what do we mean by enlightenment? It is very difficult to put in very few words and there are basically two ways that we can go concerning the explanation. One way is for disciples of higher intellectual capacity and one way for disciples of lower intellectual capacity. This is since the time of Buddha and later in Nalanda very common, this explanation to disciples of higher intellectual capacity means they only believe in what they understand. So one needs to go through very precise explanation until they understand and once they do, they believe. The disciples of lower intellectual capacity can okay, believe it without understanding because if they need to understand first, they will never get it. Okay, that is us, at least myself. So we are not going to enter into the higher capacity because to have an understanding of what enlightenment is at this higher level, we can only truly understand what is enlightenment once we understand emptiness. Without understanding the true nature of reality, without understanding clearly emptiness, the lack of inherent existence, the true or correct nature of reality, we cannot have a clear understanding of what is a buddha or enlightenment. And we are not going to open that door right now, okay.

So, what is enlightenment? We must look at it from the position of lower capacity disciples such as ourselves. Enlightenment is a state in which we are completely free from ignorance and, being free from ignorance we do not live in a dualistic way within seeing the difference between absolute



reality and relative reality and there is not anymore the distinction between looking at something and seeing it existing completely separated from us - there is the perfect understanding of the complex interdependence that is within everything. So there is a perfect harmony between all phenomena and because of being in perfect harmony with everything, there is no more anger or jealousy or pride or miserliness, or fear or suffering of any type.

So to reach enlightenment from my understanding, it is not like something magical happening or becoming disconnected from what we are. That is why we say all of the buddhas are of the same nature because there is not a buddha that has more wisdom than another, they are all of the same nature, but each one of them keeps their own individuality. The day that we all reach enlightenment, there will be me and you and we will say 'Hello', it is not that we meld into one thing. So imagine ourselves with no anger, no jealousy, no fear, with pure wisdom. To understand enlightenment better we need to go to the explanation of the 5 wisdoms of the 5 Dhyani buddhas, which is very, very few words, having certainty in every action, no more doubts, being able to see everything, all the similarities in all phenomena and put everything together. It is being able to see the difference between each and every one of them and their particular aspects; being able to have awareness of everything that appears to us at every moment and having our mind free from our defilements. So being in the state of buddhahood, means not only being in the state of total freedom from suffering, but also it means having developed one's own wisdom at such a point that we are able to understand each and everyone that we have around us. So based on that we can guide everyone to the path to enlightenment in accordance to their own needs and capacities. That is the main reason to reach enlightenment actually, otherwise it is enough to get out of samsara for us. A buddha has this capacity because of having developed wisdom to such a point and out of compassion is able to understand the need and the capacity of each one of us. So in the moment that we truly open our heart to others and we have the wish to help others - as Lama Caroline was saying before from the Gandavyuha, the bodhicitta is not about helping one or two or thousands or millions of beings; it is about helping each and everyone of the beings until there is not one left. There is a strong urge to help everyone and, the only true way to help others is to eliminate our own ignorance. So enlightenment first of all is me in a different state. It is not something that is disconnected from me. Do not worry, once we reach enlightenment the 'me' that we know right now will not be there anymore; we will be different for sure, but it is always ourselves. It is like when we were a child - do we think the same now as we did then? Or are we different? We are different, but was it me or someone else that had that experience? It was myself. Similarly, when a sentient being enters into the path to enlightenment and afterwards reaches enlightenment, it was always him; but different, okay. So this is one important aspect for us to understand, because sometimes some people have the idea that reaching enlightenment, that is something like my own identity will be lost and I will become something completely disconnected from what I am; and this is not true, at least from my understanding. Another thing is that enlightenment is not a place we can go to, it is not a blessing that we can receive, we cannot get it from anyone; it is a gradual process of developing our qualities and eliminating our defilements.

The best true way to understand enlightenment from my point of view, is the understanding of relative and absolute truth; it is when we see that the only reason why there is a distinction between these two truths, is for us that are in ignorance to understand them; a buddha does not make a distinction between them anymore. But I am not opening that door right now, okay; it is just a pointer of where to go.

### **The steps**

So, what are the steps that we have on this path, what do we need to develop and what is the process we need to go through? The very first thing that we need to do is to wish for it. It is interesting because very often people ask, 'Oh how can we live without desire?' - because one of the main three defilements is desire. 'Okay we need to abandon desire, but how can I live without desire - for example, can I freeze without wanting anything?' Actually desire is extremely important, it just

depends on what kind of desire; on the basis of enlightenment is the desire that I want enlightenment; bodhicitta is 'I want to help others'; love is a form of desire - 'I wish your happiness; I want you to be free from suffering' that is compassion, also a form of desire also. This urge for something is also very important. So desire is present, the question is where do we direct it, what do we want? That is the main question.

### **Making it our priority**

The first step on the path to enlightenment is, when do we enter the path to enlightenment? It is when we want to reach enlightenment, when it becomes our own priority - yes I need to do my job, I like to go for vacation, I like to do this and that and many other things, okay, but what I truly want most of all is to get out of samsara; is to reach enlightenment for the benefit of other sentient beings. That is my true, main wish and the rest does not matter because it is secondary to my main, true objective. When that becomes our main objective, then we enter into the path to enlightenment, the actual path. Before that we can be part of the preparation of the path, we are going around, we go to travel agencies, we check about the destination we like to go, we try to prepare the money to buy the ticket, we try to imagine how it would be to check if we can get a vacation from our job because we have not really bought the ticket yet. We really enter the path when we develop what we call definite emergence or renunciation, which is the total determination to be free from samsara, when we reach bodhicitta, the total determination to reach enlightenment. The first time I read and reflected about this I got a little depressed because I was thinking that if the first step on the path is as Lama TsongKhapa said 'When, by meditating in such a way, which is by meditating on the preciousness of this life, on the law of karma, cause and effect and so on, when you do not for one moment seek the pleasures of samsara, for even one instant and day and night you are directed for liberation, then you have developed renunciation'. I was looking at that and I thought that it was impossible - I am not able - sure at some points in time there are moments when we are a little bit more emotional and then we can say that we want enlightenment, which is fine but to have this constant thought is quite difficult. Then I was talking to Rinpoche and this happened when I was around 18 and he said, 'First of all remember it is gradual'. Then I talked to some other masters - I had a talk with the Dalai Lama about this and then I was talking with my master of philosophy in the monastery and to make a long story short, what happened was that first of all it is a process that comes step by step; it is not like from one day to the other we must reach the whole enlightenment. However what really helped me (and it is a point that I want to bring here now) is one phrase from the 6th Dalai Lama in which he said in a poem to a woman, 'If I desired enlightenment as much as I desire a woman, I would have already been enlightened'. And he also said, 'If I desired enlightenment as much as I desire you, I would already have been enlightened' and he was right! Because when we fall in love with something or someone, how often do we think about that? Once I asked a friend who answered me, 'One time that never ends'. So can we get the meaning when we say that this talk is always in our mind, as Lama TsongKhapa said 'At day and night we want something, when we really fall in love with something, when we want it so much - somehow that thought is always there, always present with us'. So the first step on the path for me we could say is to fall in love with enlightenment. It is not conceptual; it comes from the deepest part of ourselves, it is something from inside we say, 'I must become a buddha myself; I must eliminate my ignorance, my hatred and aversion and develop pure wisdom and be in harmony with everyone, because I must help others. I am not able any more to just continue in the same situation in which I am in right now - from life to life, sometimes a little bit better and sometimes a little bit worse'. Some time ago in Albagnano an image came to my mind, which is the image of a seesaw, this thing on which children play because what we do in our life very often is that we are on a seesaw and when this seesaw goes down we are complaining that it is down and we want to go up and then when the seesaw is up, we are happy that it is up, but we are worried that it is going to go down. After some time it is down again and we are suffering and we want it to go up! And so it is in our life, up and down, down and up. But what we do not understand is that when the seesaw is up, the fact that it is up is also the nature of the seesaw going down. The only thing that we can do is to get off of the seesaw. But we do not want to because we like it when its up. Its



like when someone is in a jail and someone says, 'Here is the pass to get out of the jail, come on, lets get out, here is the tunnel, here is the way - its not so easy, but we can get out!' 'Oh but I will miss the pizza for good behaviour at the week end and there are some guards that are nice to me and, I also like the view from my cell'. If we see the prison as a pleasurable place, we will never escape from it, right? If we do not see the objective of getting out, we will never get out! So the first step on the path to enlightenment - the very first thing, the door entrance is to fall in love with enlightenment. It is to develop this deep, deep wish, 'I must get out of samsara' this is liberation; I must help every sentient being and for that I need to develop my qualities. Once we do that then we enter into the actual path; then we actually need to start working, we start a hard journey - it is not that simple, easy or quick, but there is a journey to follow. Here we enter when we truly develop this love for enlightenment, when we fall in love deeply with enlightenment that is when we enter what is called the Path of Accumulation. And one interesting thing, is that the Path of Accumulation is called in this way because in order for us to develop this inner state of falling in love with enlightenment we need merits; it does not come like a finger snap, it is not intellectual. So that is why we need to do a lot of practices of Accumulation Of Merits, purify a lot of our negativities, we need to go through a whole process before that - understanding the preciousness of this life and so on as we have in the Lamrim. That is when we enter the Path of Accumulation. From that point onwards we need to go from the Path of Accumulation to the Path of Preparation. From the Path of Preparation we go to the Path of Seeing and, from the Path of Seeing we go to the Path of Meditation. Then, from the Path of Meditation we end up at the Path of No More Learning, which is the final step.

So, lets try to make it a little bit more understandable in what we mean by these different steps; they are just names, it could mean anything. The division of these milestones is based on the realisation of the true nature of reality. So as Je TsongKhapa said in the Three Aspects of the Path, 'There is no liberation without the understanding of the nature of reality'. So what we need to do is develop the realisation of the emptiness or the true nature of reality, step by step and that is what is the division of the path. Together with that we need to deal with anger, jealousy, envy and all this but the main focus actually is on realising the true nature of reality. So the first thing that we need to do is to start to get the right understanding and once we have this correct understanding we have the determination then we need to gradually to familiarise our minds with the concept. Because from the Path of Preparation to the Path of Seeing is a process of taking something that is just a concept and transforming it into a deep experience - that's the thing. Enlightenment is not a fact of understanding it is a fact of realisation. So we need to take the understanding of the nature of reality to the experience of the nature of reality. Then we can get familiarised to such a level with that experience that it is always present in the deepest levels.

The Path of Preparation is basically when we are able to meditate correctly on emptiness, not that we have realised anything yet, but we are able to sit down, single pointed shamatha and rest our mind in the true nature of reality and the lack of inherent existence. And then gradually, as we go to that, as the experience of the meditation becomes



deeper and deeper, there is a moment in which there is a direct experience, when it becomes non-conceptual. When it is a non-conceptual realisation experience, it is called the Path of Seeing. Once we have the Path of Seeing, then it is a matter of meditating again and again in order to familiarise on such a deeper level - that is the Path of Meditation - all the bhumis are there, until we are familiarised to such a level with the true nature of reality that all the moments we are just experiencing things as they are. I am just trying to make it really simple, because I chose a subject that can be quite long to explain.

The point that I want to make is that there are steps to follow and they work and it is very beautiful because when we go to see them, we see that they are real; its possible - it is not as though it is impossible for us to do. And we have all the tools to make it. But there is one point that I believe, for me, is one of the most important things about all of this. First we must wish to reach enlightenment and, truly speaking the true reason why we have not reached enlightenment is because we do not want it, truly. Very often we end up using spiritually methods for mundane reasons, which is okay, but it is not really what they were there for and one might say there is a need for an exam or find a new job, or whatever - there are so many objectives that we have, like I am sick, so lets do some mantras and this practice because I will feel better, or because I want to have whatever objective that I have that is only of this life - we have so many of them, which is okay, there is no problem with using a spiritual method for a mundane objective, but still it is truly not what it is meant for; not truly the wish to reach enlightenment.

So, going back to that first point, understanding 'What do I want'? Make this question to ourselves. One thing that I believe is one of the very crucial parts in all of this, is to allow oneself to accept, and to reach enlightenment, with the thought, 'I can do it, actually'. If in the moment that we really, truly look at ourselves and say, 'I can make it! It will take long, but I can make it'. One of the points that I think very often we miss, is having faith in ourselves because we can have faith in the guru, faith in the buddhas, in the dharma, the sangha - we can say 'Oh all the buddhas, please help me!' Wonderful! But I need to have faith in myself also; I need to have faith in the belief that I can make it. So to allow ourselves to believe in our self; that is important. It is like, in other words, to allow oneself to be happy, 'Yes, I can be happy, it is possible; I can reach enlightenment, this is something I can do, I can progress on the path, I can do that' so to have a good self-esteem, to allow oneself that - that is very important at the beginning. So with this, it is matter just of choice of priority; what are the priorities in my life? I have my job, sure I need to continue with it; I need to take care of the body, my health, the relationships I have - that's fine, but these cannot be the final goal. These are just something 'in between', these are just like the means to reach something higher. Yesterday, we were talking about how important it is in society to have a higher objective. To lead with a higher objective and we miss it a lot. Most of us, sorry to say it and put in this way but, very often we live life just for survival. One of my teachers, using the example of the cow, used to say 'What is the difference between us and a cow if we only live for survival?' I asked him if he could explain better and he said, 'Yes, look at a cow', we were in a monastery and there were a lot of cows around 'When it is too hot, what does a cow do? Does it remain in the sun, or go to the shade? - it goes into the shade, so the cow avoids suffering. When the cow is eating the grass - in one place the grass is very fresh and another place it is very dry, where is the cow going to eat - the fresh one. So the cow looks for pleasure.

If we spend our life only avoiding suffering and looking for pleasure, what difference is there between our life and a cow? We do more elaborate things, okay, but basically if we are drinking, whatever wine or being in a five star hotel or doing this or that, whatever or eating the nice fresh grass. Basically we are doing the same and, at one moment that experience will finish and there we are. So the point that needs to be made is, what am I doing with my life? Sure we are not here just for survival; otherwise we would not be here together. At the very least in life we need to make it meaningful, otherwise we would not be here together. So what I believe is, that it is important for us as we move along with our lives, because now we are in paradise, but we are going back home and we would like to take paradise back home, but not necessarily does that happen - for a short time maybe, but after a little



while, slowly, slowly the daily things start to squeeze in and then, okay we are looking at the calendar for 2018 Borobudur. But we, at least, have Albagnano in between, but what happens is that what we want is to have something more meaningful in our lives; to give our life meaning. What does it mean to make our life meaningful? It is to use our life, which means our daily experiences as a tool, as a means for something different. What is this something 'different'? It is to develop our qualities, it is to help others and truly, truly it is to reach enlightenment - but we do not need to keep it so far away. Personally, one of the things that helps me the most to believe that I can reach enlightenment, is the fact that the only reason that all the buddhas have taught everything they have taught and all the gurus of our lineage, up to our own root guru, Gangchen Rinpoche, is because they believe that we can do it. Maybe we do not, but they do; they are wiser than us. Why would anyone teach something to someone if he does not believe they can put it into practice? Why would Rinpoche come here, every day, going with us around the Stupa? It is not for fun; even we have fun, but it is not for fun. It is because he believes that we can do it! Rinpoche some time ago was saying, 'In the beginning, when I came to the West, my idea was to teach very, very few things but after some time, when I saw the true dedication of you Westerners, then I saw it was a suitable vessel, where I could keep the lineage alive'. So this is something for me very precious and here we are, our gurus believe in us and all the buddhas that have come to us down the centuries and gave all the teachings, why? They all believed that we sentient beings with our own ignorance and jealousy and envy and this and that, that we can do it, because they know it because they went through it; they were able to overcome it and they came from the same basis as we are now. So for me personally, if they believe in me, why shouldn't I believe in myself? When they have much more wisdom than I do, so I do not want to take too long. For me the most important thing that we need to believe in ourselves and need to understand that we have in our hands something that is extremely, extremely precious. You know this morning when we were on the Stupa, Rinpoche was talking about the Borobudur in Brazil. Then he said one phrase that touched me - 'Oh, we build this there in order to keep our lineage alive'. This world is strange, so many things can happen; here we are now very nicely, going round Borobudur - who knows in 50 years what will happen? What change of government, what type of things, you know? We never know how things can be. We are allowed to travel, we can come and go, we have no idea how things might go actually.

### **Self-Healing: the key**

The true meaning of Borobudur for me is Self-Healing; its like the key. Rinpoche has been giving this to us, for us to keep it alive, not only for today, but for the future generations. I believe it is one of the greatest signs of trust. It is like when we talk to someone and we need to explain something to someone - how deep would we go in explanation if we did not feel that the person could make any use of it? Just the formalities, nothing more than that. You would not give much. But if I believed that the person I am talking to can keep it and really make good use of it, then I am going to give all I have. That is what Rinpoche has been doing with us - giving his knowledge, giving his experience in the most precious way. When I was in Tibet some time ago, I went to see my teacher there, Kache Losang Phuntsog Rinpoche, the abbot of Tashi Lhunpo, who is nowadays one of the most renowned and respected masters in the whole of Tibet. He goes to the other monasteries and is sitting there on the highest thrones and most respected; they needed someone to teach Vajrayana tantra in a place where there were monks from all different traditions, from Nyingma, Sakya, Khargyu, Gelug and so on. The only one that was accepted was he, from all traditions - a very respected master, now 84 - we dedicated for his long life also. Rinpoche told me, 'You show him the practice of Self-Healing'. I was a little bit reluctant somehow - 'Rinpoche, he is very conservative - he is very, very conservative and he is like in a very traditional way, in every aspect; very truthful and a real practitioner, beautiful way, amazing in many aspects and a very traditional way of doing everything'. So Rinpoche said, 'No problem, just go to him and explain everything'. So I went to him and said, 'Rinpoche asked me to explain to you this practice that he is teaching - it won't take very long, it is quite easy to explain' - you know, it is quite easy to explain Self-Healing to someone that knows all about tantra, it must go really fast. So he said, 'Okay, just come before lunch, I will finish one teaching that I have - and then

half and hour, twenty minutes, we will do it'. Okay, so I went there at the time he told me and then I started explaining the Self-Healing to him, just going through the whole practice - how we do, the visualisations, about the mudras and he liked it so much, that I stayed there for around 3 hours! He missed his lunch, he called his other disciples who lived with him to come and listen as it was so amazing and he was extremely touched by it, his words were 'If you want to practice, that is what you need to do! You know we have so many sadhanas, so long, we do not understand anything and here you have everything' and then he said in a little bit of a sad voice, 'I think Tibetans would not follow it, not understand it; they are hard minded, they want to stay the same way as before. Are there any Tibetans doing this practice?' I said, 'Yes there is the monastery of nyimo kyatche which are doing Self-Healing every day' it is a small monastery near Lhasa, very beautiful monastery, strong monks, beautiful people - there's around 30 monks there, they do Self-Healing every day. They are not able to sing along like we do, they feel very awkward doing it that way [they use their traditional tunes]. Anyhow, the point is that he was going through the practice of Self-Healing, every aspect and saying, 'That is what you need to do if you want to truly practice; everything is in there'. Then I showed to another teacher at Tashi Lhunpo who is one of the younger teachers, most respected at Tashi Lhunpo in tantra things, he has incredible knowledge of tantra things and, he was amazed by Self-Healing in the same way. Even at parts when we go to Bishwa Shanti and he said, 'Wow, everything is in there, Lama Gangchen is so amazing with Self-Healing because if you are a beginner he can see there is something simple for him and if practicing in an intermediate way, the practice meets him there and if practicing in an advanced way, the practice meets him there also; everything is in there, so at the same time showing the secrets to those that can see the secrets and not showing to those that cannot see them; that is extremely special'. Then Khen Rinpoche asked me 'But how did Lama Gangchen make it?' He really insisted as to how that happened! Then one time I was talking to Rinpoche and Rinpoche told me, 'Self-Healing is really great, isn't it?', 'Yes, Rinpoche, it's really very, very special' and he said, 'I don't know how I made it! If you ask, I really do not know how I could do it, you know'. Because Rinpoche did not make it as most of us would try to do it, which is conceptually. He is coming from a direct experience, direct realisation, from visions. When I explained this to Khen Rinpoche, he said, 'Oh, that is the only way how it can be!' He was completely touched by it. I gave him the text, left it there and he wanted me to show him the mudras more times, he wanted to see them and understand, he was completely touched by it.

Geshe Yeshe Wangchuk came here, he was one of the most profound masters of the Gelugpa tradition in his time, he already passed away. He was showing us to do Self-Healing and explaining it and so on. Geshe Tendar, he was the most respected Geshe, from the point of view of tantra in the whole south of India, with all the great masters there and so on. One time Rinpoche asked him to explain something about Self-Healing, he was showing him Self-Healing and then - (this was around 1993/1994 I think) one day when Rinpoche was going to the gompa - he was staying there, he was older than Rinpoche. He was a very direct person, not like polite style, he was very hard Kampa style - old Wild West style. And then when he saw Rinpoche going to the gompa, he grabbed Rinpoche by the shirt collar and said 'Oh Kusho!' - it is like a very level to level way of speaking. When you talk to a lama and he is not your lama, maybe younger than you and so on, in the monasteries when we are young we are called Kusho. It's like a nice way, but somehow at the same level, respectful also but it's not like you are my guru, not on that level, 'Oh Kusho, now I understood what you did!' - referring to Self-Healing, 'Now I understood what you did, you gave the root of your heart'. Many people would not understand it but you don't need any answer to them, I will answer them for you! Then he gave some small explanations about Self-Healing at that time also. I went to see Geshe Tendar's reincarnation some years ago in India, it was a very beautiful meeting, such a very special boy also, I was very much touched by him. You know, he was very small and I was talking to him. I had gone there to make an interview - I was very tired, had been going from the very early morning and it was the end of the day and now I was going there to see this little boy, what can he actually say? You know? So, I was a little bit like that. I arrived there with no expectations whatsoever, maybe low expectations. Then I arrived there and started talking and I asked him, 'What do you think about



people that live in other parts of the world that are following the same practices, they are disciples of the same masters of those that are here, do you see them as being part of the same spiritual family or not?' Somehow I tried to give a question, already giving the answer somehow, because I was tired. He said 'Yes' it sounded like a very convinced yes, then I asked him how? He said 'Actually, not only those that are following the same teaching are from the same family; all of us human beings are from the same family; all the beings living on this planet are all from the same family'. I asked why, and could he explain more? He said in a very simple and pure way, it was nothing that he had learnt somewhere, it was really from him and he said, 'Because our mother is the one that if she does not exist, we can not exist and if planet Earth does not exist, we cannot exist, we are both sons and daughters of the same mother, that is way we are all from the same family and should respect and see each other in this way'. A small boy, completely spontaneous. So geshe Tendar was a very special person. All these great masters, whenever they saw Self-Healing they were extremely touched and saw the benefits of it. So I am very, how to say, honoured to have received this from Rinpoche; I think we all should be. The first day I talked about this here - it is not every day that a new lineage starts. Rinpoche was saying that he was giving the sutra and then after you do the commentary. Actually it is exactly like this; when we have a near lineage, which is a transmission out of experience, out of realisation of something that is suitable for our own mind it is something very, very precious and we can be here, receiving it directly from Rinpoche.

Just to give an example, I was studying in Tibet the tantra of Ghuyasamaja, the generation stage and completion stage all together put there, 1200 pages of lists, very complex. Some days, my teacher he would go after some pages, 'Phew! Its difficult!' I was a bit relaxed, because if it was difficult for him, sure it would be difficult for me, no? Because I was not understanding a lot from this. But there were many things that I did understand and were very clear for me because of what Rinpoche taught. So Rinpoche the other day, he said for us on the Stupa, 'You know, I take you around like as if you are playing a game, like a child, 'La, la, la la la' like going around and looks like they are playing and going, this and that and okay, make some fun and joke'. Then he is giving the deepest teachings and the greatest thing is that not in a known conceptual way, he is like transmitting to us in a way that it enters. Then at the moment that we receive an explanation, everything is already there; it is just a matter of naming it. This is my experience. So I think we are so fortunate because not only is there enlightenment, but we can reach enlightenment - each and every one of us. Maybe not in this life time, I hope yes, but maybe not, maybe not in the next - it does not matter how many lives it takes as long as we are on the correct path, that is what I think. The fact that it is possible and I truly believe it. It is a gradual process in which we slowly, slowly go one step after the other and we can get there. But it depends how much time and how much effort and how much space we dedicate for it and how much we are there busy with little stupid things of our daily life. Sorry to put it in this way, but time is what it is, it depends how much we feel, how much we put inside, our lives go like a finger snap, the question is what do I put inside? I want to be busy with my life - he looked at me, he didn't look at me, she looked at me, she did not look at me, what he said, what she said, what is this, what is that, what here, what this, that - I do not care!! Okay, we need to know a lot of it, but that is just secondary; more important is, what is my behaviour, what is my attitude, how much control I have of my mind, how much I open my heart to others, how well I am able to do my practice - that is the important thing. Remember it is a practice, which means it is a training. So not only is there enlightenment, not only do we have a pure nature that allows us to reach enlightenment, not only is there a path but we have a guide that guides us correctly and we have, at the same time, a tool that is being given to us, which is the most precious thing. So what we







have learned this year and, for many years of Self-Healing is that it is such a precious tool that we need to use in the best way that we can. Another important thing that shows us how fortunate we are in all of this; I have seen many masters and I myself have had many different masters - Rinpoche is my main guru, but I have had different masters and I have seen many of them passing away. Something quite sad which I saw was that quite often it happens that an important master passes away and there is no one there to give continuity; it happens. So many different masters you know - if we take for instance one who was Rinpoche's guru - I had the opportunity to receive teachings and empowerments from him, he was my guru also, the abbot of Tashi Lhunpo in India, Khen Rinpoche Khachen Lobsang Zopa Rinpoche who was one of the most amazing persons I have ever met in my life. You know he did not have a shadow; his shadow was like that of glass, this is one of the signs of having realised the illusory body, which means being a buddha basically; he was the most amazing person I ever met, so kind, so loving, so much wisdom, so much knowledge in all senses, really, really, really, a very special person. He passed away at a particular moment and Rinpoche received many, many teachings from him and is giving and taking on, but specifically with where he was and what he was doing, no one really gave an continuity, there was no one there to really take up the torch. And one thing that Rinpoche has been doing, he has been empowering us in many different ways, there is Lama Caroline, myself, and many of us in a way to say, okay, here I am to make for a way to give continuity. One of the things that I can assure you is that we can have continuity is this deep connection that we have, this feeling of love and trust, which is like a family feeling, that if for me one of the most precious things I have ever experienced and I think that I have. This is something that I think is very, very important. It does not matter what happens, here we are together following our path; all the rest is secondary. We need to remember this and keep it close. So basically I want to rejoice for the fact that we have a path, we have someone guiding us correctly on this path, we have our own efforts on the path - you know if we come up to here, we pay our expenses, we take our time out of the job, we come here with all that, as Rinpoche said 'We get up in the morning, we go early to the Stupa' if we look from an external perspective it is quite funny; all these Western people from all these different countries, saying words that most of us do not understand, going around there, it is quite strange in a way, right? If we look at it from a different perspective, it seems really weird somehow! (It is like we are the attraction, going round the Stupa!). Yes that is true - a person came from Brazil for the first time because we were friends, but he had never done Self-Healing in his life, he had never sat down to do a practice really, never really followed teachings - just came because he had a connection of friendship and somehow he came here. The first day he was here I saw him looking at the Stupa in the moment of Self-Healing, not so comfortable and then he started to relax, I noticed and then the next day he was there just as if it was the most normal and most beautiful thing and he was completely connected afterwards.

### **Hope**

So what I want to say is that if we look from an external perspective, in one way it is quite strange, but what happens is that we feel it makes sense. It is not a matter of saying it is like this or that, we feel from inside that we feel well, that it is good for us, that actually it does make sense and we feel the benefit directly in ourselves and that is why we do it. What I want to say is that we put our effort; it is not part of our culture, but we are doing it and this means that we really believe in it and see the benefit - that is why Rinpoche says, 'Because of this there is hope; we wake up in the morning every day at 5am and this means there is hope, which means that we believe in it, we see the benefit, we feel the taste. That is why we make it - there is hope, the path exists, we have the best guide, we have the best method and we are here, willing to follow. There is therefore, no other possibility than to continue. One important thing to remember is that it is a process of training, so what we are gaining here, we need to continue; we need to do Self-Healing. If we do not come and put our bums on the cushions and meditate and sit down and do our practice and calm down our minds and concentrate and do the visualisation and train to recite the mantras; because if we do not do it or recite, no one else can do it. We have the most rare and most difficult of opportunities to gain.

I want to say simply that we are so fortunate so we need to make good use of this fortune that we have. I am not saying that we are not doing and making good use, I believe that most of us are but we need to remember that and also remember that it is a process of training and training is repetition; making the practice every day. We did the practice, more or less the same thing every day when we go to the Stupa - the same practice, but done differently. For instance, the practice that we did on the first day and today were different. I am sure that if we stayed here for longer and longer it would become more and more different in a way. The path is like a spiral, if you look from above it always looks the same, like you are going around the same place. If you look from the side, you see that gradually you go up, so that is part of the training of repetition, doing again and again, putting effort in it.

So, I am very grateful to all of you that we are here together, that we put so much effort, so much dedication, sitting for so many hours together and, the only thing that I ask you is that the path is there, we have the correct guide and we did a long life puja here and truly we all wish for Rinpoche's long life, but I believe that the vast practice of long life for the guru is putting into practice his teachings. A different example, there was a young lama/tulku and he was recognised by some masters and so on, he was a real tulku, but his parents did not want him to go to the monastery. The parents said that they did not want him to go there because he was too young and one day he will decide if he wants to go. What happened was that every time he was in the monastery he was very happy and when he was not allowed to stay in the monastery his started to get sick and he would have fever. They took him to all the doctors and they would do all they could but he did not get cured. Whenever they would take him to the monastery he was well right away, then he would go back again and get sick. After a certain point he parents would have no other choice and they said, 'Okay, we need to accept it'. And the reason of the explanation for this - a great being, a buddha, a bodhisattva that manifests in a gross body and, the reason he does this is to help others. If there is no benefit, take away this body and get another one, it is not that difficult. The more that life is useful and beneficial, the longer that life will be, which means that the more we make a good use of Rinpoche's teachings, the more we follow them correctly, the more we practice, the more we are able to practice so we need further explanation and further guidance the more Rinpoche can have a long life. This is my own personal view. So I request everyone that we do our practice in the best way as a way of request for a long life for Rinpoche and the other thing to add is that it is extremely important for us always to keep purely the feeling and taste that we have for the Dharma and the feeling that we have for the Sangha. It is not for nothing that the Buddha said one of the worst types of action that we could make, was to make divisions within the Sangha - it is as bad as killing one's own parents. (I am not saying that this is happening at all). What I am saying is that we need to cultivate friendship, respect, unity - we are so different from each other if we look around, but we have something so strong that unites us; this is what we need to keep strong and hold to it and cultivate it in the best way that we can - respecting and loving each other.

I would just like to finish by saying that sometimes we are sad when we leave, when we separate from a place, from a person and so on, but what makes us connected and near to each other is not that fact that physically we are near, it is our minds and hearts are going in the same direction. We can be living with the same person, sleeping in the same bed and being very far away from each other; it is possible. We can work with the same person every day and be very far away from them, conversely we can be very far away physically and very near to them. So what makes us to be connected to Borobudur, to be connected to our guru, to be near to each other and to be together shows that our minds and hearts are going in the same direction, which is our practice of the dharma in the best way that we can, sincerely, in every thought, in every action, in every choice, in the best way as we can; this is the most important thing. So I would like to just ask everyone to remember and to say once again how grateful we are to Rinpoche in order be able to guide us in such and excellent manner. I have met many gurus from many places and every one of them has a special quality, (and normally I don't mention these things in this way) but Rinpoche really has qualities that I have never met in other masters. Many lamas I have met and we are so extremely fortunate; it is not normal for



lamas to relate to us in such a humble way and so being together is almost impossible. Normally we would go for teachings and for five minutes have a possibility to have a very formal meeting for a few minutes and then one hand in the hand and a final shake and goodbye. All the different masters with whom I received wonderful teachings, but I would never ever think about asking something personal. If I would ask, they would look and say, 'What?' Rinpoche is here taking care of us in every way, in every manner and this is something that is extremely rare and extremely precious. We need to deeply rejoice just to see the value, the preciousness of what we have with us, okay."



... the only reason that all the buddhas  
have taught everything they have taught and all the gurus  
of our lineage, up to our own root guru, Gangchen Rinpoche,  
is because they believe that we can do it.

Maybe we do not, but they do; they are wiser than us.

Why would anyone teach something to someone if he or she  
does not believe they can put it into practice?

Why would Rinpoche come here, every day, going with us around the  
Stupa? It is not for fun; even we have fun, but it is not for fun.

It is because he believes that we can do it!



... Enlightenment is a state in which we are completely free from ignorance ...



Lama Gangchen

## Conclusion

It is important to say thank you to the hotel here, because they let us do anything, whatever we think in our mind we are allowed to do, we do not need to ask much, it is just like if it was our own house, we can do whatever we want in whatever timing in whatever form and no one is ever complaining and everyone is extremely kind and we have seen now all the local people, how kind they are and gentle and that includes the police and everyone and this is something that you have your own experience about it. Also from the blessings of Borobudur also people were so peaceful. We need to be very grateful to them all, remember their kindness, because it not so usual to have these conditions in this way. So while we were here during these days together we did many things, but still there were many things that we wanted to do but could not do, some other teachings that were planned to be given and explanations; for example we printed one Mandala of Borobudur with the Kalachakra inside and wishing that Lama Caroline could give explanations of Borobudur related to Kalachakra, but we were not even able to explain the Mandala related to the 5 Dhyani buddhas so much, so hardly Kalachakra so this is auspicious, so that next time we can do it. Then also the fact that we had the Rabne Chenmo and during that the mediation that we were doing is exactly the same thing that we do as we go every morning to the Stupa, like inviting Akshobhya with Mamaki and receiving the blessings and regenerating back on the holy place and so on, so it is really what we do when we do the practice of Self-Healing; it is nothing new truly, what we are doing is making it more easy and accessible to everyone. As we go on singing the different melodies every morning and doing the practice, adapting to different ways, but truly we are not doing anything new. We are just following very old teachings and very old tradition but adapting it to the way that is more suitable to our needs and mentality at this time.

Previously people were coming here and making prayers and so on were just people from the East, like from one particular country. Here we are people from all over the world, all together and this is very special. You all have your own learning, your own knowledge, profession and so on and, you Westerners from modern societies have the need to understand and be the type of disciples that we call those that follow through understanding. Previously Lama Michel was explaining the two types of followers; the higher intellectual capacities that feel the need to understand in order to follow and the lower intellectual capacity that follows with faith without initially understanding and, later coming to that understanding. So, most of you become the first type, who understand in order to follow - higher capacity in this way. There are so many wonderful conditions that we have, all being here together and this is something that is very beautiful, very precious and it is important for us to rejoice about it.

So what we have learned in a simple way, is how to circumambulate Borobudur. Circumambulation (Kora in Tibetan) is something very important in the Buddhist tradition in different countries, especially in the Tibetan tradition but not only; however, there is a lot of value and importance given to the act of circumambulation. We need to know how to do it also. So the meaning of what we have learned is how to do circumambulation here in Borobudur. If we go into more details, then we can look, for example, the first part of the circumambulation, the bigger one where we start, there are so many precious things there inside; from the practice of Vajrasattva to the meditation on the death process, then there is the white vision, the red vision, the black vision, the clear light, all the important things of tantra, of generation stage and completion stage - everything is there, being transmitted in a very personal and direct way; heart to heart. So everything is inside of that, so much has been given there, maybe not in a way like teachings explaining one, one by one but doing together, transmitting together in a way that you receive it.

Then, if you go to the rest of the practice, everything is in there, we do walking meditation, there is

the part of developing mindfulness, the path of being aware of having the mindfulness like, which side of the Stupa, what is the colour, what is the symbol, what is the mantra, what is the mudra, of being present in what we are doing and so on. Then there are so many other aspects of the path that we are practising as we go on every day. So in essence, if we go into more details, we have done so much, we have learned so many things. If we go in a more rough way, we have learned as a minimum how to make circumambulation.

### **Lama Michel**

So Rinpoche was just asking me to tell one thing, that before I was explaining about Self-Healing and saying how we showed it to different important masters and so on. One of the very important masters to have been shown the Self-Healing was Kyabje Choktrul Trijang Rinpoche, the reincarnation of Kyabje Trijang Dorje Chang: Rinpoche's root guru.

We were in the United States in his heart place, in his centre, we were doing Self-Healing and Rinpoche was doing practices, I was just explaining what was what, as things were going on and at the end of the practice, he said to Rinpoche, 'Just as the previous Trijang Rinpoche gave the title to Pabonkha Rinpoche, because Pabonkha Rinpoche was giving the teachings of Sutra in such an accessible way, of Lamrim, that his teachings were called the Lamrim of the Liberation in the Palm of Your Hand'. This name, 'Liberation in the Palm of Your Hand' was given by Trijang Rinpoche - to say that it was so accessible in the way that he was giving it - Lamrim namdro lachang, which means Liberation in the Palm of Your Hand. Then Trijang Rinpoche said:

"In the same way I would like to say to you that what you have done with Self-Healing is that Self-Healing is the Liberation in the Palm of Your Hand of Tantra. So in the same way that Pabonkha Rinpoche made Lamrim so accessible to every one, you are making tantra so accessible to everyone."

### **Lama Gangchen**

The very fact that Trijang Rinpoche could, in such a short period, really get the meaning of Self-Healing and I say that for me, this is a real sign that he is a true realised reincarnation of Trijang Rinpoche. If he were just a normal common person, enjoying life in whatever way, with his wife and children, then he would not be able really to grab the meaning of Self-Healing just by looking at it once. This is one more sign of really being the true reincarnation of my root guru, Kyabje Trijang Dorje Chang. Also the fact that many other great masters have rejoiced about Self-Healing like Geshe Jampa Tekchog - he was the abbot of Sera Je monastery. He was a good friend of mine, one of my teachers and one of the most important masters in India in his last years, he has since passed away. He already endorsed Self-Healing and was a very great supporter of Self-Healing also.

So we have here the names of many of our lineage gurus, this is so that we receive their blessing by saying their names, so in this way I think it is auspicious to conclude here, with the names of our gurus and, remembering this. Originally I had made the plan to make an initiation, but actually we are giving an initiation every day; we go to the Stupa every day and have an initiation, we have transmission, we have commentary, we have oral instructions. This is the way of our tradition and this is the way how it should continue to be, so I think it is auspicious to conclude in this way and there is not need to go further with more but we will keep the traditional, formal initiation for another time.

It is important that we dedicate the merits that we have generated here during this period for peace in the world, for the environment and for everyone of us and all the sentient beings to be free from one's own suffering, especially as we dedicate this new year of the rooster, may it be successful, may it be auspicious so that may everyone be free from sicknesses of mind and body, may all be healthy with mind in a state of joy and stability and satisfaction.

Also we dedicate for everyone to have a healthy state and to be free from one's own sicknesses, especial the people that are here that have their own sicknesses, people that we know that have



different types of sicknesses; some people have sicknesses with strong names such as cancer and so I wish that through the power of the blessings of Borobudur and our merits we hope that this cancer will be cancelled. So we cancel all our suffering and sicknesses and so on; this is something that I have experienced, I have seen different types of cancer being cancelled - this is not only for cancer but other sicknesses also - I have seen this at different times, it is something that is truly possible. So not only to carry out the blessings from Borobudur, not only to cancel cancer but also to cancel all forms of sicknesses and diseases.

I am happy that each one of you can have your own experiences of the benefit of the power of the practice in the dharma. When I first came to the West (a long story of which this is a short explanation) I made a commitment that I would show to the world the power of our lineage and the power of the dharma; the power of wisdom, the power of love, the power of realisation, the power of compassion. I was able to do it, you all have experienced it in different ways, so this is the fulfilment of one of my objectives from the first time I came to the West. So you have your own experience and this is the most important thing.

We have different friends who have been writing books about their own experiences and with the dharma and with Borobudur and so on and, this is something that is very, very important because this is a way of sharing with other people and also it is a way sharing with others and of making this knowledge to remain for a long time also. There was one friend, Mandana from Iran: once I was explaining to her all the benefits about Buddha's life and so on and then she said, 'Oh Rinpoche, Buddha is far away, tell me about yourself; if you tell me a story about your life, this I will believe more that stories about the Buddha, these are too far away for me'. In the same way, your own experience becomes very valuable for other people as an example. So it is important for everyone to write down their experiences, to put them together to make them later accessible to others as a way of example; something very precious. If you are able to do that, maybe publish it and share with others, then it is what we say, it will never fade away as long as space is present.

These texts that we have written based on experiences, they were written in an Asian Eastern system and it is a different way of writing and saying things. You are Westerners, you have your own culture, your own way of saying things, you should respect your own way of thinking, so sure it will be different to that from the experiences of texts that were written in Asia in these past centuries, but because you are from a different culture it is normal that it will be different, there is nothing wrong with that - but you should write your own experiences and share them. Also, because of the way of writing in the past, things were not written directly they put together with a lot of poetry and different sorts of words and metaphors, for instance, you do not say born from a lotus, you say born from water and then there are different ways of writing - the one born from mud but is not stained from mud, which is the lotus and like this. There also if you look into Tibetan poetry there are 50 names for the Moon and so on. So what happens is that in the past there was a specific reason to write in this poetic way. Nowadays it is better to have a direct understanding, because it is more important to go for the actual meaning, because if we are too poetic nowadays we will lose the meaning. That is why I am showing things directly, without all this ornamentation of wordiness.

When I have not done all of this like a crazy person, I was doing whatever came into my mind. I have done all of it requesting all the permissions from my gurus, requesting my permission from my yidams and protectors. Once I received the permission from my guru and my yidams, then I wrote the books, shared the teachings and explained them.

I am not going to say much more, I am going to give and we will receive the name mantra of the guru and I will give you a short blessing empowerment. I said I was not going to give empowerments and now here we are, I am giving one!

Everyone, thank you very much, Tashi Delek!









## PHOTO REPORTAGE





















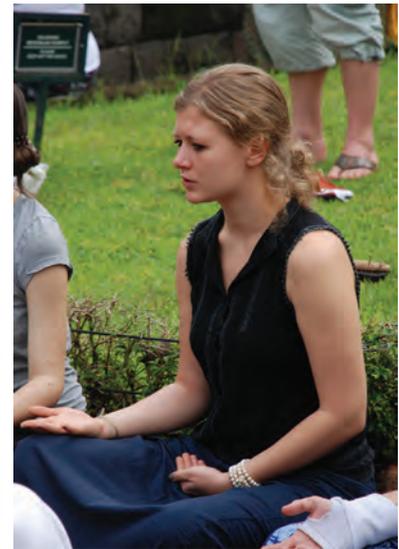
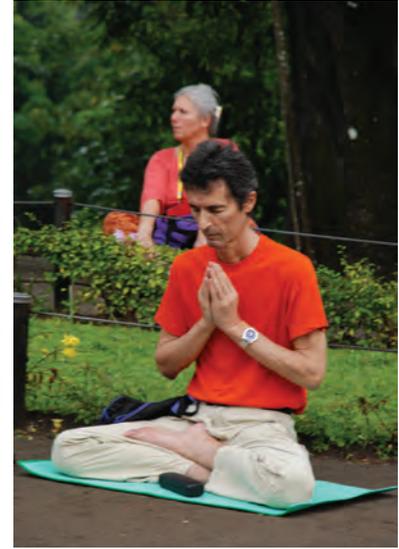










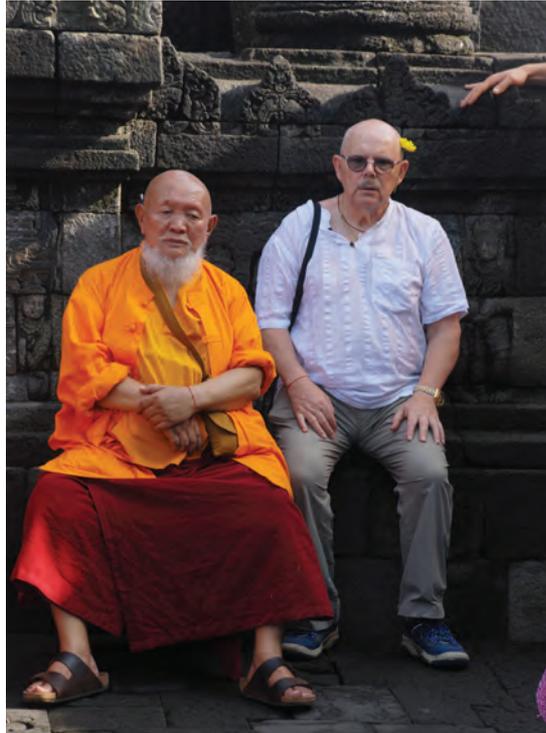






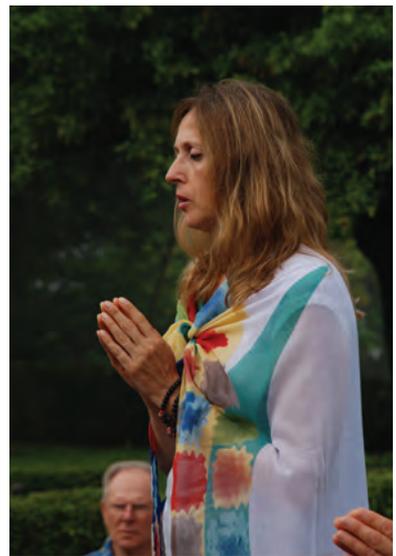
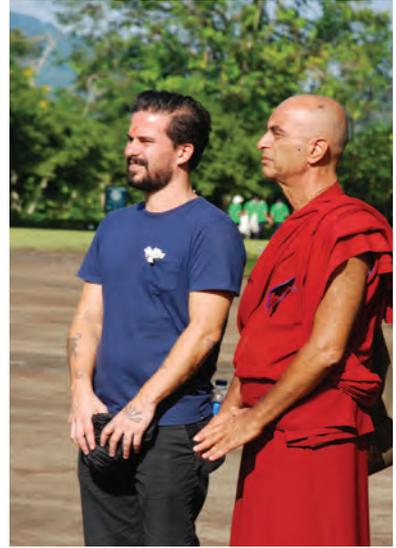




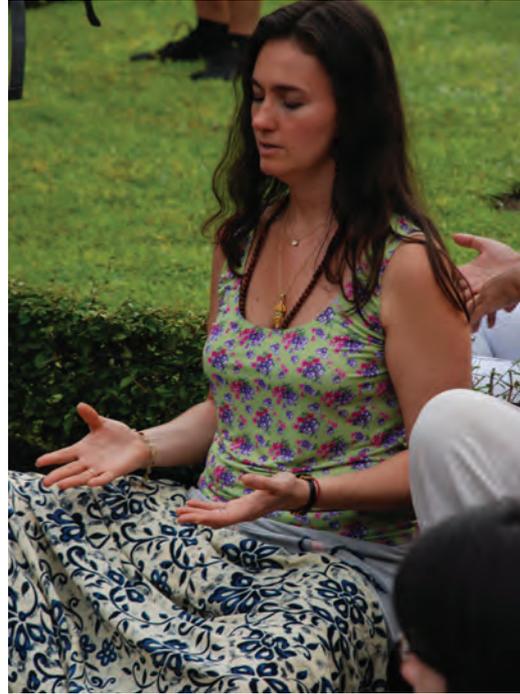












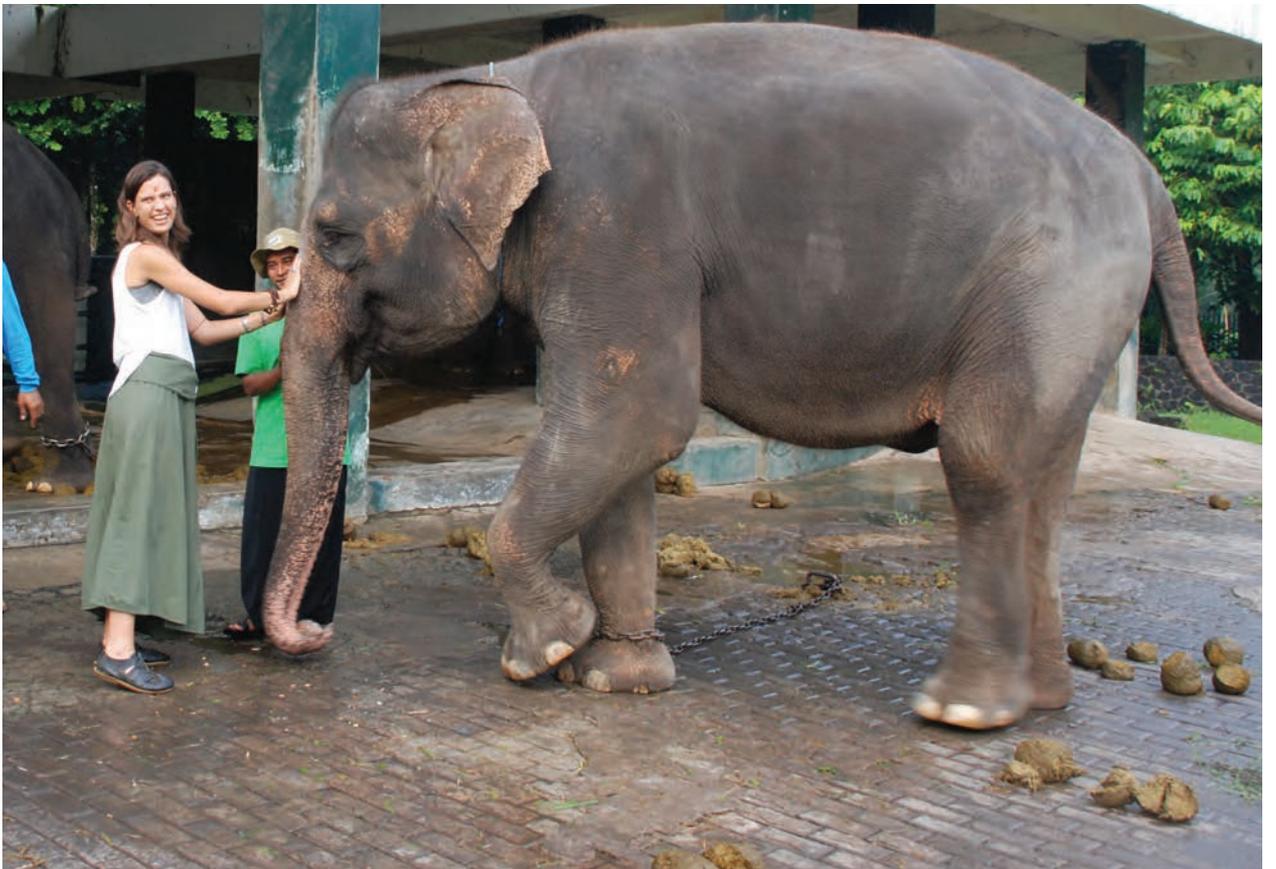




















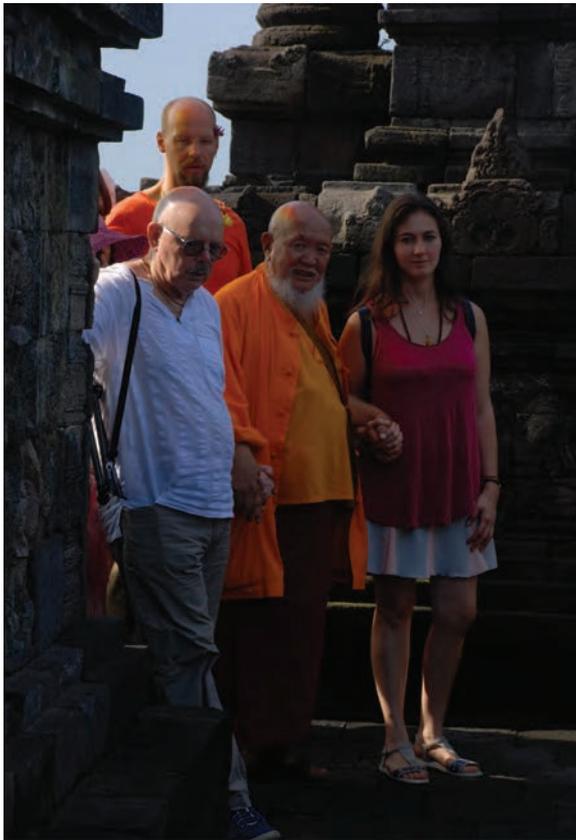




























**Anniversary Lunch dedicated to the Long Life of everyone and to all elemensts**

with the special and most auspicious participation of the local police department and authorities of Borobudur together with the Manohara Management: Mr Didik Sulaiman; Mr. Iskandar; Mr. Kamidi; Mr. Marsis Sutopo; Mr. Jamaludin Mawardi; Mrs. Chrisnamurti Adiningrum; Mrs. Veronica Ririn









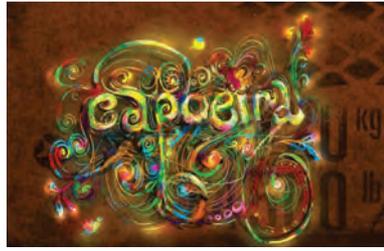


## Shaoling and Capoeira Offering

Corinne Gabban - Jampa kunsang (Italy) is a disciple of Ven. Lama Gangchen Rinpoche and Ven. Lama Michel Rinpoche, while practising as an offering to Buddha in the Holy site of Borobudur, an exercise of Shaolin Kung Fu, recognized as a UNESCO intangible world heritage.

She receives the schoolings of these martial arts directly from her Teacher Shi Heng Chan of the Shaolin cultural Centre in Milan, Italy, and from the Shaolin Monks ven. Shi Yan Hui and ven. Shi Yan Ti.





Madlen met Lama Gangchen some 10 years ago in Pāwesin, and then every year took part in the annual musical event - sometimes in Holland, one time in Albagnano.

She lives in Magdeburg, Germany. A freelance designer since 2006, she performs Capoeira since 2005. She began to train at the university of Magdeburg in the UNICAR group, a regional Group. The Master and founder of the group is Nelsinho, a Brazilian Teacher living in Berlin.

Now she combines it with yoga and gives some classes to kids and teens in a big yoga center.



Performing a Capoeira: Dance and combat in Music during the retreat









*From left to right: Mr. Mura (official guide from Borobudur Conservation office); Mr. Palwoto (Director of Finance PT Twcb); Mr. Marsis Sutopo (Head of Borobudur Conservation office); Mr. Obama; Mr. Edi Setijono ( Managing Director of PT Twcb)*



“... This temple is beautiful and is a symbol of tolerance...”

*Mr Obama was very impressed as it was his second visit. He had visited Borobudur when he was a child, and now he has come back with his family to visit the temple.*





# FIVE WISDOMS

ཨོཾ་བརྗེ་སངས་ལ་མཉམ་ལ་མཉམ་ལ། བརྗེ་སངས་ཏེ་རོ་བོ་ཏི་ཏྲ། དྷི་རྗེ་མེ་ལྷ་མ། ལུ་ཏྲི་མེ་ལྷ་མ། ལུ་ཏྲི་མེ་ལྷ་མ། ཨ་ལུ་རྟེ་མེ་ལྷ་མ།  
 མཐ་མི་རྗེ་མེ་ལྷ་མཚོ། མཐ་ཀམ་སུ་ཚ་མེ། ཚེ་རྩི་ལྷ་ཡུ་རུ་ཏྲ། 5 5 5 5 ཏེ། ལྷ་ག་མཐ་མཐ་ཏེ་ལྷ་ག་ཏ། བརྗེ་མེ་ལྷ་མཚོ། བརྗེ་ལྷ་ག་  
 མཐ་མེ་ལ་མཉམ་ལ་མཉམ་ལ་མཉམ་ལ།

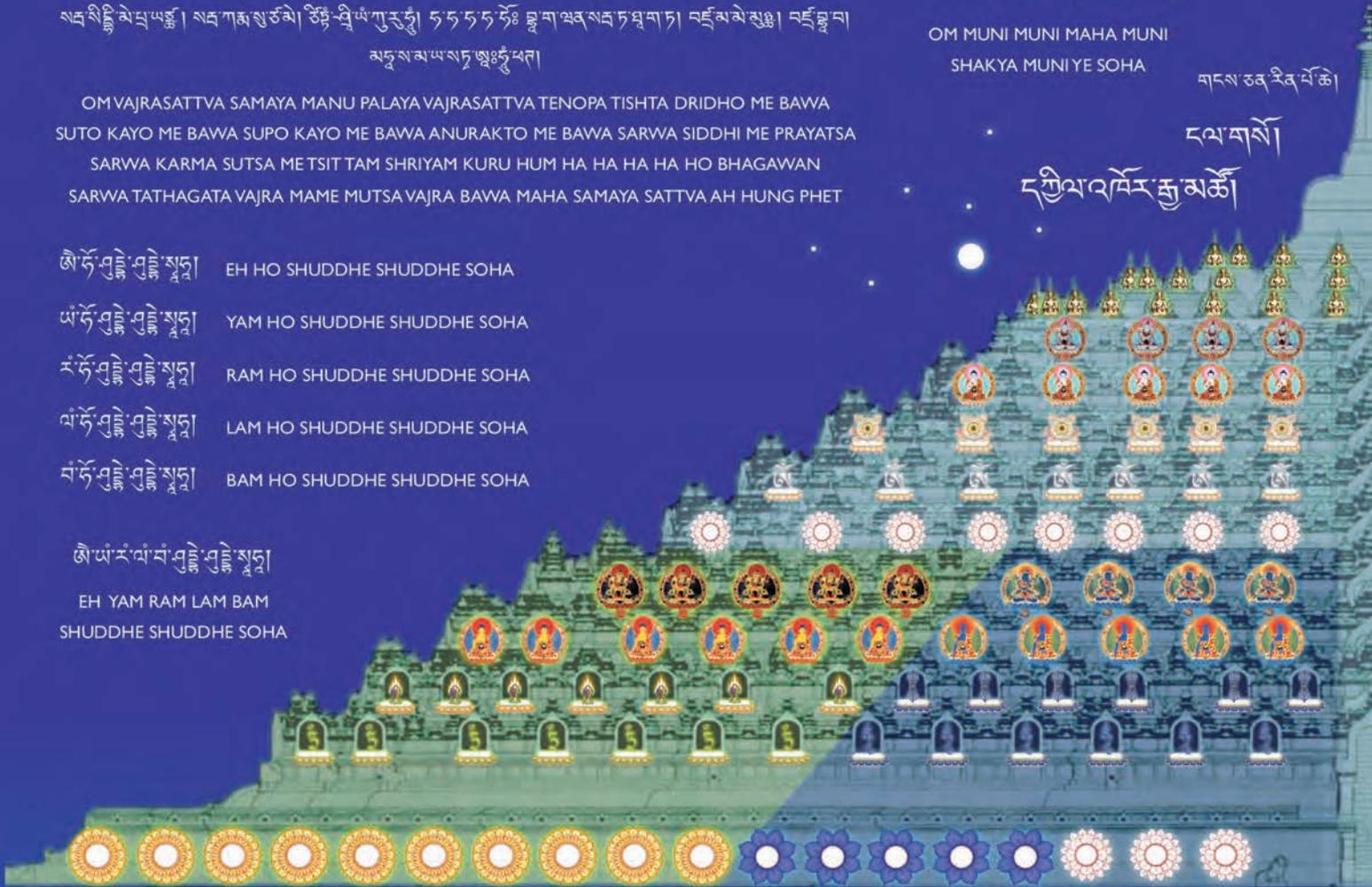
OM VAJRASATTVA SAMAYA MANU PALAYA VAJRASATTVA TENOPA TISHTA DRIDHO ME BAWA  
 SUTO KAYO ME BAWA SUPO KAYO ME BAWA ANURAKTO ME BAWA SARWA SIDDHI ME PRAYATSA  
 SARWA KARMA SUTSA ME TSIT TAM SHRIYAM KURU HUM HA HA HA HA HO BHAGAWAN  
 SARWA TATHAGATA VAJRA MAME MUTSA VAJRA BAWA MAHA SAMAYA SATTVA AH HUNG PHET

- ཨོཾ་ཏེ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ། EH HO SHUDDHE SHUDDHE SOHA
- ཡཾ་ཏེ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ། YAM HO SHUDDHE SHUDDHE SOHA
- རཾ་ཏེ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ། RAM HO SHUDDHE SHUDDHE SOHA
- ལཾ་ཏེ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ། LAM HO SHUDDHE SHUDDHE SOHA
- བཾ་ཏེ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ། BAM HO SHUDDHE SHUDDHE SOHA

ཨོཾ་ཡཾ་རཾ་ལཾ་བཾ་ཤུད་ཏེ་ཤུད་ཏེ་སྐྱེ་ཏེ།  
 EH YAM RAM LAM BAM  
 SHUDDHE SHUDDHE SOHA

ཨོཾ་སུ་ནི་སུ་ནི་མཐུ་སུ་ནི་ཤུ་སུ་ནི་ཡེ་སྐྱེ་ཏེ།  
 OM MUNI MUNI MAHA MUNI  
 SHAKYA MUNIYE SOHA

གདས་ཅན་རིན་པོ་ཆེ།  
 དལ་གསོ།  
 དཀྱིལ་འཁོར་རྒྱ་མཚོ།



SOUTH  
**RATNA**

EAST  
**VAJRA**

BUD

ཨོཾ་ཨུམ་རྩུང་སོ་རྟ་བ་རྩྱ།  
 OM AH RATNASAMBAVA HUNG  
 ལྷ་མ་རིན་འབྲུང་དོ་རྗེ་མཉམ་ལ།  
 LAMA RINCHUNG DORJE KHYEN  
 ཏུ་རོ་བ་སུ་རིན་འབྲུང་དོ་རྗེ།  
 TRAM NORBU RINGCHUNG DORJE  
 ཏུ་ལས་རོ་བ་སུ་ལེ་ཤེ་ཏེ་ཏུ།  
 TRAM LE NORBU SERPO TRAM  
 ཏུ་ ཏུ་ ཏུ་ ཏུ་ ཏུ་  
 TRAM TRAM TRAM TRAM TRAM  
 ཏུ་ལས་པ་ལྷ་ལེ་ཤེ་ཏེ།  
 PAM LE PEMA SERPO

ཨོཾ་ཨུམ་ཨཁོ་བློ་རྩྱ།  
 OM AH AKSHOBYA HUNG  
 ལྷ་མ་མི་བཟོད་དོ་རྗེ་མཉམ་ལ།  
 LAMA MIKYO DORJE KHYEN  
 ཏུ་དོ་རྗེ་མི་བཟོད་དོ་རྗེ།  
 HUNG DORJE MIKYO DORJE  
 ཏུ་ལས་དོ་རྗེ་ལྷོ་བོ་ཏུ།  
 HUNG LE DORJE NGON PO HUNG  
 ཏུ་ ཏུ་ ཏུ་ ཏུ་ ཏུ་  
 HUNG HUNG HUNG HUNG HUNG  
 ཏུ་ལས་པ་ལྷ་ལེ་ཤེ་ཏེ།  
 PAM LE PEMA NGONPO

ཨོཾ་ཨུམ་བེ་ལོ་རྩྱ།  
 OM AH VAIRO  
 ལྷ་མ་སྤང་མཚོ།  
 LAMA NANGZE  
 ཨོཾ་འཁོར་ལོ་སྐྱེ།  
 OM KHORLO  
 ཨོཾ་ལས་འཁོར་ལོ་སྐྱེ།  
 OM LE KHORLO  
 ཨོ་ ཨོ་ ཨོ་  
 OM OM O  
 ཏུ་ལས་པ་ལྷ་  
 PAM LE PE

ཨོཾ་ཡེ་དཱ་ཤ་མེ་ཏུ་པ་རྩ་པ་ཏུ་ཤ་དང་། ཏེ་པ་རྩ་ཡེ་འོ་རྩ་ཨེ་ཤ་བུ་ལྷ་མཚན་པ་ལ་ཏེ་ཡེ་ལྷ་མཚན་ །

T.Y.S. LAMA GANGCHEN

OMYE DHARMA HETU PRABAVA HETU  
TESHAN TATHAGATO HYAVADATA TESHAN  
KAYO NIRODHA EVAMVADI MAHA  
SHRAMANAYE SVAHA

NGAL SO

OCEAN OF MANDALA

OM CHO NAM TAMCHE GYU LE JONG  
TE GU DE SHIN SHEG PAI SUNG  
GU LA GO PA KAIYING BAR  
GYE JONG CHENPO DE KYE SUNG  
GYE JONG CHENPO JIN GY LOB  
GYE JONG CHENPO NGO DRUB TSOL  
GYE JONG CHENPO TRA SHI SHO

- ཨོཾ་ཨུམ་མེ་གྲ་སི་རྩི་ཏུ། OM AH AMOGASIDDI HUNG
- ཨོཾ་ཨུམ་སུ་ཏུ། OM AH SAMAYA TARA HUNG
- ཨོཾ་ཨུམ་རྩ་སེ་ལྷ་ཏུ། OM AH RATNASAMBAYA HUNG
- ཨོཾ་ཨུམ་ལོ་ཅཱ་ཏུ། OM AH LOCHANA HUNG
- ཨོཾ་ཨུམ་ཨཁོ་ལྷ་ཏུ། OM AH AKSHOBIA HUNG
- ཨོཾ་ཨུམ་མཁྲ་ཀྲ་ཏུ། OM AH MAMAKI HUNG
- ཨོཾ་ཨུམ་ཨམི་ཏ་ལྷ་ཏུ། OM AH AMITABA HUNG
- ཨོཾ་ཨུམ་པར་འཛི་ཏུ། OM AH PANDARAVASINI HUNG
- ཨོཾ་ཨུམ་བེ་འོ་ཅཱ་ཏུ། OM AH VAIROCHANA HUNG
- ཨོཾ་ཨུམ་ཨ་ཀ་ཤ་ལྷ་ཏུ། OM AH AKASHADEVI HUNG



DHA

NORTH  
KARMA

WEST  
PEMA

འོ་ཅཱ་ཏུ།  
CHANA HUNG  
དེ་ཤེ་མཚམས།  
DORJE KHYEN  
འོ་ཅཱ་ཏུ།  
NAGZE DORJE  
འོ་ཅཱ་ཏུ།  
O KARPO OM  
འོ་ཅཱ་ཏུ།  
M OM OM  
འོ་ཅཱ་ཏུ།  
MA KARPO

ཨོཾ་ཨུམ་མེ་གྲ་སི་རྩི་ཏུ།  
OM AH AMOGASIDDHA HUNG  
སྲ་མ་དོན་ཡོད་དེ་ཤེ་མཚམས།  
LAMA DONYO DORJE KHYEN  
རྩི་མ་ཚོགས་དེ་ཤེ་དོན་ཡོད་དེ་ཤེ།  
HRI NATSO DORJE DONYO DORJE  
རྩི་མ་ཚོགས་དེ་ཤེ་ལྷ་ཏུ་རྩི་  
HRI LE NATSO DORJE JANGU HRI  
རྩི་ རྩི་ རྩི་ རྩི་ རྩི་  
HRI HRI HRI HRI HRI  
པཎ་ལམ་པར་ལྷ་ཏུ།  
PAM LE PEMA JANGU

ཨོཾ་ཨུམ་མི་ཏ་ལྷ་ཏུ།  
OM AH AMITABA HUNG  
སྲ་མ་ཚོགས་དེ་ཤེ་མཚམས།  
LAMA CHO DORJE KHYEN  
ཨུམ་པར་འཛི་ཏུ།  
AH PEMA CHO DORJE  
ཨུམ་པར་འཛི་ཏུ་པཎ་ལམ་པར་ལྷ་ཏུ།  
AH LE PEMA MARPO AH  
ཨུམ་ ཨུམ་ ཨུམ་ ཨུམ་ ཨུམ་  
AH AH AH AH AH  
པཎ་ལམ་པར་ལྷ་ཏུ།  
PAM LE PEMA MARPO





## SPEAKERS BIOGRAPHIES



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

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

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

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

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

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

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



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

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

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



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

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

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

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

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



**Alfredo Sfeir Younis** (born 1947) is a Chilean economist, spiritual leader and healer, presently President of the Zambuling Institute for Human Transformation, founded in 2005 in Washington, DC, USA.

Before opening the Institute, Alfredo had a twenty-nine-year career at the World Bank where he was hired as the World Bank's first environmental economist in 1976 and later was appointed Director of the World Bank Office in Geneva, Switzerland.

He served as Special Representative to the United Nations and the World Trade Organization from 1996 to 1999. In both institutions Alfredo worked in the general fields of human rights, peace, and social justice; within this broader context he initiated and promoted policy in such areas as poverty eradication, international trade and finance, financing of development, gender and women's issues, trade and

development, role of indigenous peoples, sustainable management of forestry and fisheries, water management and irrigation, desertification, biodiversity, culture and spirituality in sustainable development, and alternative medicine.

He has received numerous awards from international organizations, including the Lifetime Ambassador of Peace (2001), Peace and Tolerance Award (2002), World Healer Award (2002), Messenger of Peace (2002), Peace, Mercy and Tolerance Award (2003), Supreme Advisor of the Buddhist Spiritual Forum Award, World Peace Mercy and Tolerance Award (2004), Diamond Peace Award (2005), and Peace Ambassador Award (2006).

Alfredo was a candidate for the 2013 presidential election as the leader of the Green Ecologist Party, but lost the election with less than 3% of the total amount of votes.

Recognized as a healer and spiritual authority by many masters from different faiths, Alfredo publishes and lectures worldwide on spirituality and global issues.

U.S.A. for Jammu and Kashmir State Chapter, India.



**Claudia Sobrevila** is Senior Biodiversity Specialist at the World Bank. A Venezuelan national, she holds a degree in biology from the Central University of Venezuela and an M.A. and a doctorate degree (PhD) in Ecology from Harvard University. During her 10 years at the World Bank, she has provided technical and project management expertise to projects in more than 15 countries mainly in Latin America on the establishment and management of Parks, building ecological corridors, ensuring that biodiversity conservation is in the agenda of governments, on the establishment of environment trust funds, and more recently on the participation of indigenous peoples in biodiversity conservation. She is a strong practitioner of participatory development.

The wide input she seeks ensures stronger ownership of the decisions by an array of interest groups and may ensure more long-lasting effects in conservation. Ms. Sobrevila has led workshops to develop best practices on the issue of the role of indigenous peoples in biodiversity conservation, on traditional knowledge of indigenous groups and on long-term innovative financing mechanisms for protected areas.

Prior to her position at the Bank, Ms. Sobrevila was Chief Ecologist at The Nature Conservancy, where she did inventories of vegetation types and park planning in more than 8 countries and developed a Manual for Rapid Ecological Assessment that is being used commonly in Latin America. She was also Senior Director for the Andean Countries at Conservation International, where she promoted the concept and development of ecological corridors, particularly in the Peru-Bolivia Amazon Lowlands, which has become a major conservation strategy in these two countries.

Ms. Sobrevila has authored several papers and reports on rapid ecological assessment, ecological guide to a park, conservation planning tools, biodiversity conservation and more recently on the role of Nature and Peace. Recently, Claudia founded a non-profit organization "EcoVillages Foundation- Peaceful people in a Healthy Environment" to support poor indigenous communities in remote villages in Tibet and in the rain forests of South and Central America.

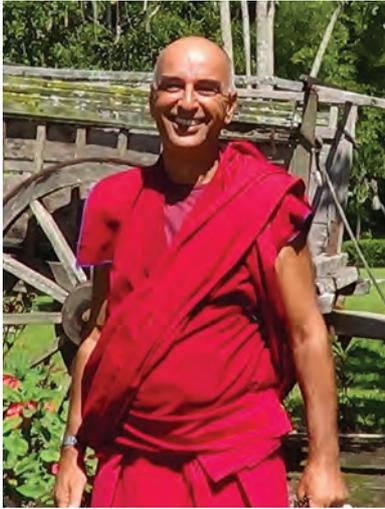


**Dr Elkana Waarsenburg** (1976) works as a family physician in the Netherlands. She works in primary care that provides continuing and comprehensive health care for the individual and family across all ages, genders, diseases of body and mind. She participates in a two-year specialization on palliative care and dying support, which will be completed in June 2015.

Her main (working) interests are Psychosomatic Diseases, Integrative Medicine, Dying Support and Buddhism in relation to Inner and Outer Science.

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

The NgalSo Tantric Self-Healing Meditation as developed and taught by T.Y.S Lama Gangchen Tulku Rinpoche has been of great benefit for herself and in her work as a family physician.



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

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

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

Tibet, Nepal, Indonesia, Myanmar, and others; he had also the opportunity to participate in retreats and teachings with other renowned Lamas. Represents the FLGCP in inter-religious meetings as well as other related activities.



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

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

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



**Claudio Pineda** was born in São Paulo Brazil on the 3rd of December 1957.

He graduated in Air Conditioning Mechanical Engineering, worked in environmental Air treatment for 20 Years: Nowadays he is working in real estate marketing and with Coaching according to Anthroposophy fundamentals and NgalSo Tibetan buddhist approach.



**Edzard Geertsema** was born 22 December 1970. He took refuge with Lama Gangchen in 2011 and participated in the Borobudur retreat in 2013.

He regularly participates in retreats with Lama Gangchen and Lama Michel both in Albagnano and in the Netherlands.

In 2003 he received his Ph.D. in organic chemistry from the University of Groningen (the Netherlands).

Since then he has been a lecturer and researcher in chemistry: at the University of Edinburgh (UK) (2007-2009), University of Groningen (2010-2014) and currently at the University of Applied Sciences in Groningen. Besides teaching chemistry he mentors students in a counsellor role, and teaches communication skills based on non formal education.



**Angela Chirico**, certified Instructor Healing Tao Yoga, a system of practices from the taoist tradition by Master Mantak Chia. Usui and Karuna Reiki Master from 1998. Shiatsu therapist from 2002. I started this path to an interest and a personal passion and as I rediscovered teaching with pleasure that is part of my daily lifestyle. In 2003 I started Taoist studies with the Healing Tao Yoga system. In 2013 and in 2014, in Thailand, at the Tao Garden center studies of Master Chia,

I obtained the certifications of Certified Instructor to teach all over the world. In January 2015 I spent two months working at the Tao Garden, as a translator of Master Chia's books from English into Italian. I teach these practices to adults and children, with joy, success and enthusiasm. Main aim of the courses is to teach participants to draw on their own internal

and external forces to improve their lifestyle, in harmony with the universal forces.

Practices improve the physical body, making it stronger and healthier; improve the emotional body, balancing the negative emotions and positive and detoxifying the vital organs; improve the mental body, producing peace and tranquility; improve the energy body by increasing the charge of energy, improve the spiritual body by connecting with the Inner Self.



**Irena Murko** is a medical doctor in Germany and works in Ottobrunn, south of Munich as a general practitioner in her own office.

She is specialised in natural pathways such as homeopathy, kinesiology, integrative manual therapy according to Frank Lowen and in acupuncture.



**Harry Lodge.** Born in Salisbury UK in 1967. Combined both studies and sport at school to get prepare himself for a career in professional sport, with academic qualifications as a backup if not successful in his preferred occupation.

Selected for the Great Britain Cycling Team for the 1988 Olympic Games in Seoul, South Korea

1989-1993 Professional Racing Cyclist living in Belgium, one of the main centres for international cycle racing

1994-2002 Professional Racing Cyclist living in Italy, one of the main centres for International cycle racing

2003-2008 Team Manager of Various professional cycling teams in Italy, Belgium, Japan and the UK.

2009-2016. Managing Director of Halo Sports Ltd clothing company, specialising in sports garments for cycling, triathlon and running.

2015- 2016 Working together with Angela Long to set up Bikes for Nepal project, which will be fully launched in 2017.



**Angela Long** UK, Born in Oxford in 1952 and now living near Frome in the UK, is a homoeopath whose quest to understand healing led to meeting Lama Gangchen in 1989 and spending long periods of time in Nepal.

1993 - 2001 Angela assisted with the organisation of Lama Gangchen's work in England, liaising with the Druid Orders at Stonehenge, Avebury and London while researching self healing, returning to Nepal between 1998 and 2005, following a year in Italy in Bagni Di Lucca in Tuscany between 1997/8.

In 2011 Angela published a book about Lama Gangchen's work with the Druids, (now called Himalayan Heartbeat and soon to be republished)

More recently, Angela has been involved in supporting the elderly - often those suffering with later stages of dementia and alzheimers - assisting them to maintain independence for

as long as possible until death.

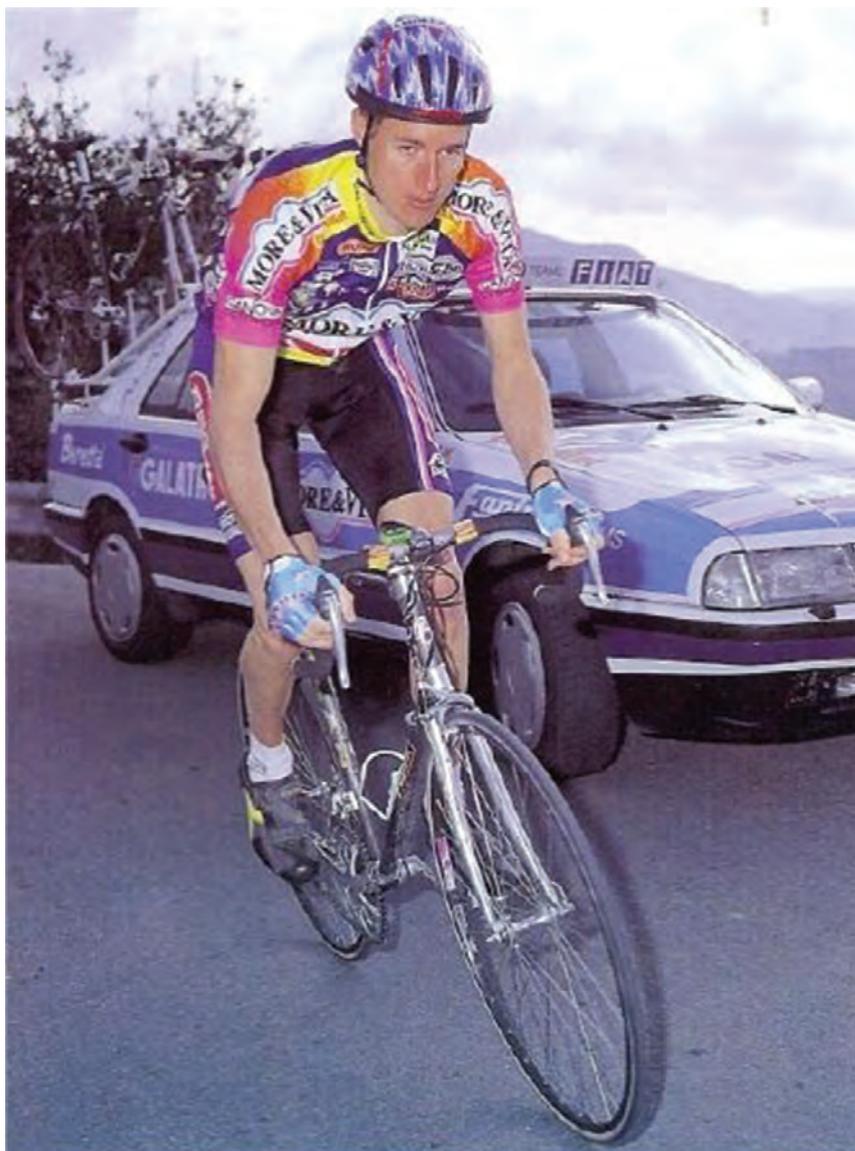
Angela organises the work of a Tibetan Amchi (Dr Tsetan) from her home in England holding a busy clinic in Somerset 4 days every ten weeks.

With Lama Gangchen's support and advice, Angela and Harry Lodge co-founded the Bikes for Nepal project, which will be launched fully in 2017





## WRITTEN CONTRIBUTIONS





Harry Lodge and Angela Long, England

## Halo Himalaya - Bikes for Nepal

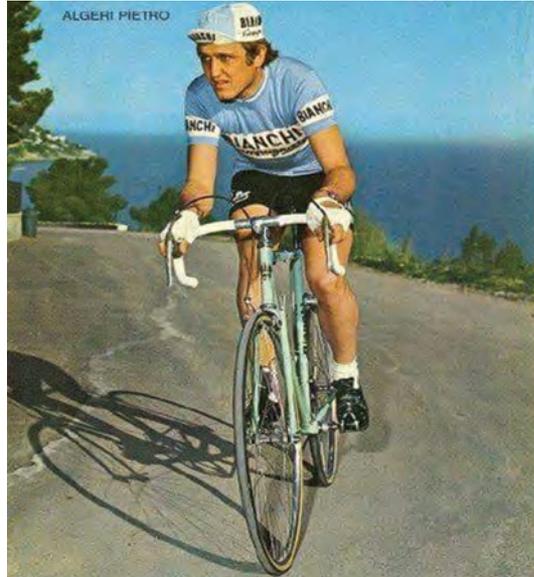
One sunny April afternoon in 2015, a week after the devastating Nepalese earthquake, I was cleaning my house in England. There is a churchyard next door, where the famous First World War pacifist and poet, Siegfried Sassoon is buried. I took my carpets out to shake them in the graveyard and there met Harry Lodge for the first time, he was in Mells looking for Siegfried Sassoon's grave, I showed him where it is. That's how our friendship started. I was moved by the plight of friends in Nepal, Harry, a former professional road cyclist and team manager was interested in the Himalayan region to seek out high altitude riders and train them for a top international road cycling team. Harry had a plan to start looking for his riders in Tibet/China so we wrote a multi tiered cycling proposal and sent it to Istar for Rinpoche's advice. Rinpoche suggested we start in Nepal, this made perfect sense as I know the country a little. Nepal has ten of the world's highest mountains and is an easier country to work in than China.

Harry and I visited Rinpoche in Albagnano and were very grateful that he and Istar kindly offered to advise and guide the project. We started in Kathmandu in January 2016. Jamyang, with twenty monks, had moved back into the Drubkhang, after the earthquake, the day before I arrived, he was super busy preparing the place for Losar, everything needed doing, the whole building was repainted - although Jamyang had so much on his plate he and Tsogyal were immediately very supportive of our project. Rinpoche's Tibetan and Nepalese sangha went out of their way to put me in touch with the right people. Chhimi Gurung, the president of Nepalese Cycling Association, who introduced me to the top Nepalese cycle riders at the time. They were mountain bikers and always win at high altitude. The timing was good, Chhimi felt our contact was auspicious. That winter, following the earthquake, while people were attempting to piece back their lives and move indoors again after months of trauma living outside, Nepal was again hit, this time by blockades on goods from India, food was scarce and what little there was, was very expensive, it was a real hardship on top of a suffering, but the stoical Nepalese kept on. The Nepalese cyclists, six boys and a girl had bravely gone to compete in the Asian games in India, although they had no road bike experience, no training and no road bikes. Everyone else had super geared up road bikes but the Nepalese went on borrowed bikes with few gears. I first met Chhimi on the day the riders returned from India, when I told him about Harry's plan to train road cyclists he was very happy. Chhimi is like a father figure and a guru to the young cyclists - he saw it as a ray of hope for Nepalese cycling, but he explained that we would have to start a whole new sport, from scratch.

When Lama Gangchen Rinpoche arrived for Losar that year Chhimi and Sanjeev from the Nepalese Cycling Association came to offer him khatag; Harry came to Kathmandu to meet us and we all joined Lama Gangchen Rinpoche's long life puja. Harry and I feel very honoured, blessed and inspired by Rinpoche and the sangha's encouragement and support.

That is how Halo Himalaya began, it is an ambitious and multi tiered project.

We decided to start a cycle tourism business to fund the team development, which is slowly getting off the ground, step by step. The tourism project is envisioned to bring necessary employment to Nepal. Our wish is to support the people with whom we become involved. At the moment we have several young riders keen to train. We think many will follow once they hear what we are doing. They need jobs and have dreams, they offer their everything in exchange, and their letters are moving. Our idea is that, for those who do not make it to professional cycling standard, there can be jobs as cycle tour guides and mechanics or assisting with the sales in the cycle shop we are opening in Kathmandu. We are confident that we'll find the young riders we need for a successful team.



We are fortunate to know Matteo and Pietro Algeri, from Italy - Pietro has coached ten Tour de France winners and three World champions. They are ready to become involved. It will be such a pleasure to see our riders from the roof of the World compete on the world stage - we hope it will work wonders for Nepal's national pride, creating jobs and a new sport in a country which sends most of its young people out to work abroad, due to economic necessity. We've checked out the science and its true to say our riders do have an advantage, having been born at altitude their blood can metabolise oxygen under extreme conditions, a massive plus in the field of endurance sport. We think that this physical ability, combined with an indomitable spirit is a recipe for success. Halo Himalaya is running spiritual and healing pilgrimages as well as bike tours - an opportunity for people to come close to Buddhism and explore holy places. We need lots of support both economic and energetic, it is a big project. To get involved please contact us.



### **Chiefly, our Objectives for Halo Himalaya Cycling Club - Nepal**

- To build a cycling infrastructure in Nepal for emerging cycling talent and those who are interested in taking up cycling as an activity, where they can grow and develop their cycling through a cycling club system and all that it can offer a cyclist (coaching/skills/strava ride challenges/social media/social communication from groups cycle rides etc.)
- To provide training weekends and workshop weekends, to allow cyclists to develop their skills through a group structure, with individual coaching where necessary. Also the opportunity to follow monthly training programs and question/answer facility from an appointed club coach.



- To promote an International Cycle Race (7 days duration) to promote tourism internationally in Nepal (opportunity for professional teams to train extensively in temperate climate with altitude training)
- To provide an event calendar for mass participation and challenge rides throughout the year in selected cities and provinces in Nepal
- To promote cycling as a commuter activity - to launch a brand of Halo Sports Bikes and Cycling Clothing/Casualwear Clothing for all cyclists and all ages
- To promote cycling in schools and orphanages and encourage the younger generation to take up cycling - to combat rising levels of trauma, isolation and depression, to encourage youth to believe in and realise their dreams and ambitions in all spheres of life
- To promote cycling for families, so they can all take part in an activity as a family, with memorable day or weekend activities to create a stronger bonding in the family unit...and meet other families socially, with similar interests
- Formation of "Girl Power" cycling group within the club, to organise female only rides and set training programs
- To promote cycling amongst the older generation, for a healthier lifestyle with an activity and a chance to socialise with other members of their own or similar age group
- To promote cycling as an activity for corporate days for companies, to create team bonding and communication skills over a project within a team group
- To promote cycling as an activity for people returning to health from illness or disability - trauma, anxiety, isolation and depression amongst adults
- To create an environmentally friendly activity that will combat pollution and will benefit the nation health wise, as a whole, both physically and mentally





- To promote a selected charity in Nepal that can benefit from cycling - fund raising events to work together with the arrival of our promotions/membership

- To create an insurance protection policy and cover for Nepalese cyclists, of all levels, so that they and their families are protected in the result of any cycling crash or accident, or any third party claims....also a possible policy for Bike insurance, to be covered against accident and/or theft (To be guided locally by this as possibly not viable)

- To create the platform for the development and formation of a World Tour level professional

Nepalese cycling team, which will allow Nepalese racing cyclists to finally have an opportunity to race internationally and win at top world level

- To create a club membership within the various sections of Halo Sports Cycling of 200,000 members by 2019.

In short, our humanitarian programme "Bikes for Nepal" aims to work with Help in Action. Currently we are collecting used, unwanted bikes, reconditioning them and taking them to Nepal to give to people in need. We are developing road cycling in Nepal from grass roots to the highest level. Educated young adults face 80% unemployment. Tourism creates jobs while our road racing training scheme gives a ray of hope to aspiring young cyclists, unifying the country in a new sport.

One of the great charms of the Himalayan region is it is happy and positive population, at risk of being left behind in the increasing pace of modern life.

Our projects aim to preserve, protect and support the local culture and traditions.

If you have an unused or unwanted bicycle, why not re-cycle it where it makes a difference.



Giving a bicycle means everything to someone with limited possibilities.

*To become involved in any way, join a cycling tour or pilgrimage, donate a bike, sponsor a cyclist or for further information please contact us - Harry Lodge and Angela Long at [halohimalaya@yahoo.com](mailto:halohimalaya@yahoo.com). Tel (0044) 0 1373 813779 or (0044) 0 7880367579 or check our progressing website [halohimalaya.com](http://halohimalaya.com)*

Sheila Levi Watkins, England

## Art Gallery ...



Sheila has many years of experience and training including Hypnotherapy & Psychotherapy, Life Coaching, Performance Coaching, Parent-Link and Healing Through Art.

Sheila Levi-Watkins is also an accredited Scenar therapist with the Scenar Training Centre, trained to Scenar expert level with Dr Zulia Valeyeva-Frost, MD.

"I have been making art all my life, being a member of an artistic family; my mother was an Austrian artist as are all my brothers, and my father was a writer. I did a year's apprenticeship with a local potter and then a year's art foundation course leading on to a 4 year art and teaching degree in Manchester UK.

Over the years, I have taught art in secondary schools, taught evening classes (in life drawing, art and pottery) and day courses to various organisations and latterly healing through art courses, using art therapy techniques allied with private practice in Psychotherapy and healing through art (I am a UKCP Psychotherapist in private practice, having done 4 years of extra training).



I have exhibited my artwork in Yorkshire and the Lake District and at the moment have work exhibited in a local gallery.

I have been a student of Lama Gangchen since before 1990, and have made many pieces of artwork relating to the spiritual world including Lama Gangchen's Self-Healing practice."

*Sheila Levi-Watkins B.ED (Hons) IHHHT\IHBC UKCP*

*Hypnotherapy, Psychotherapy, Counselling, Life coaching*











Sheila Levi Watkins, England

## Unforgettable Borobudur

Well we started off our long journey to Borobudur Indonesia on 11 February 2014; the flights were Manchester UK to Doha, from Doha to Jakarta and then Jakarta to Yogyakarta. When we got to Jakarta we saw Lama Caroline and some of Lama Gangchen friends. We then had a long car journey to Borobudur, where we luckily had booked a nice hotel with a swimming pool so when we arrived we were welcomed by the Hotel staff. We showered and rested.

The next morning when we woke up I went out onto the balcony and I said to my husband "do you know what, they don't clean up very well around here, the balcony is very dirty". It was at that point that we realised the situation and that in fact what we were looking at was actually volcanic ash all over the balcony and when we looked out further, we saw the trees and the whole area were covered with volcanic ash! This was very shocking to us, we had never experienced being in a place where a volcano had just erupted. We managed to get some information: Mount Kelud erupted late on Thursday (local time), spewing out ash and sand 17 kilometres into the air and blanketing villages up to 500 kilometres away. Hours earlier officials raised an alert urging people living in villages within 10km of the volcano to evacuate. Authorities say around 200,000 people have been affected and there is widespread disruption to flights as several airports have been closed due to poor visibility. "Based on verified data, over 76,000 people have been evacuated from five cities around the volcano ... and about 200,000 people were affected," national disaster mitigation agency spokesman Sutopo Purwo Nugroho said. Mr Nugroho said two people were killed after their houses collapsed under the weight of the fallen ash. There are still tremors coming from the volcano, but authorities say another major eruption is unlikely in the short term. Airports closed, flights cancelled. Airports at Surabaya, Bandung, Yogyakarta, Solo, Malang, Semarang and the major oil refinery town of Cilacap have been closed". Lama Gangchen was held up in Malaysia and Lama Michel with many friends were stuck at the airport in Jakarta because all the flights had been cancelled: they eventually joined us in Borobudur by bus - so this was an interesting start to our trip to Borobudur! The local people were very friendly and helpful and from this point on started to clean all the ash away from the trees and from the general environment. Because of the volcano eruption the Borobudur monument was closed for quite some time; however as a group we took this in our stride and made the best of the situation; both myself and my husband Roy Watkins even went and helped clean Borobudur together with our friend Claudio. We had a wonderful time at Borobudur receiving teachings from Lama Gangchen, Lama Caroline and Lama Michel, in the conference room at the Manohara Hotel and when the Borobudur monument was opened we then visited very early in the morning and prayed and practised there at dawn.

The whole Borobudur experience was unforgettable.







Jamal, Indonesia

## Our dear friend “Mad Buffalo” ...



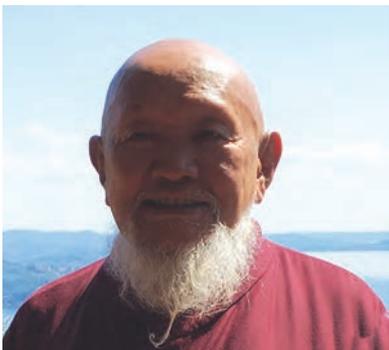
Jamal's Coffee Shop

Our dear Jamal of all trades - faithfully helping each year with transporting materials for our retreat, taking care of many different requirements and all with a bright and cheerful smile. He gives everyone a ride in his “mad Buffalo” motorcycle with top notch sidecar....



Borobudur...  ...Albagnano

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



### Lama Gangchen's vision and wish

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

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

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

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

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

### Objective

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

### The Structure

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





This year, all Buddha statues: Chenrezig, Prajnaparamitas, Five Dhyani Buddhas and Female Consorts and Maitreya have been painted by Lama Gangchen's devoted painter disciples, together with professional local artists, and using natural colours according to traditional methods extracting the pure essence of minerals and plants, thus allowing for the preservation of the colour pigments and hence of their intrinsic qualities.

For ancient traditions, occidental as well as oriental, and in particular in the Tibetan cultural heritage, these qualities represented specific meanings, which were particularly important in the field of religious art, astrology, medicine and healing, where every colour had a symbolic and spiritual significance. In Tibet, the natural Himalayan resources were extracted, thus we greatly rejoice that to this day such traditions are maintained and preserved also in the West, in particular by Kremer Pigments of Germany, who supported the project by generously donating some of the painting material.



### Setting

The “Borobudur” structure is a part of the Albagnano Healing Meditation Centre, situated in Northern Italy close to Switzerland and the main Milan airport of Malpensa. The centre offers NgalSo Self-Healing meditation, peace education and therapies for mind and body under the spiritual guidance of Lama Gangchen.

A new approach to better living: integrating the revitalization of villages and recovery of alpine cultures, in support of UNESCO’s culture preservation campaign and focusing upon the development of Western Buddhism, non-formal education for a culture of peace and exchanges between Eastern and Western medical traditions.

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

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



Prajnaparamita



IN THE BEGINNING ...



ALBAGNANO HEALING MEDITATION CENTRE  
IN THE MIDDLE OF THE FIVE MOUNTAINS



...THE  
STORY ...



... TODAY



## Amogasiddhi

OM AH AMOGASIDDHI HUNG ❖ SECRET CHAKRA  
OM AH SAMAYA TARA HUNG ❖ GREAT MOTHER OF WIND ELEMENT



## Ratnasambhava

OM AH RATNASAMBHAVA HUNG ❖ NAVEL CHAKRA  
OM AH LOCHANA HUNG ❖ GREAT MOTHER OF EARTH ELEMENT



## Akshobya

OM AH AKSHOBYA HUNG HUNG ❖ HEART CHAKRA  
OM AH MAMAKI HUNG ❖ GREAT MOTHER OF WATER ELEMENT



## Amithaba

OM AH AMITABHA HUNG ❖ THROAT CHAKRA  
OM AH PANDARAVASINI HUNG ❖ GREAT MOTHER OF FIRE ELEMENT



## Vairochana

OM AH VAIROCHANA HUNG ❖ CROWN CHAKRA

OM AH AKASHA DEVI HUNG ❖ GREAT MOTHER OF SPACE ELEMENT



Chenrezig



Buddha Maitreya



Kutsering - long Life - Nectar Fountain





## Visit of H.H. Kyabje Trijang Choktrul Rinpoche

*Dear members and friends,*

*We are delighted and deeply honoured to share some moments of the visit of H.H. Kyabje Trijang Choktrul Rinpoche, the reincarnation of H.H. Kyabje Trijang Dorje Chang Lobsang Yeshe Tenzin Gyatso (1900-1981), one of the most important Buddhist masters of the XX century, master of H.H. XIV Dalai Lama and Root Guru of our precious master Lama Gangchen Rinpoche.*

*We are immensely fortunate that H.H. Kyabje Trijang Choktrul Rinpoche - accompanied by His consort Kunsang-La and His precious son Dung Saey Ratna Gegyal - returned, after one year, to Italy and once again touched the ground of our centre with His holy feet, bringing us His blessings and sharing with us His wisdom.*

*Furthermore we were blessed by the presence of the monastic Sangha and of important masters such as Venerable Gonsar Rinpoche and Venerable Rabten Rinpoche.*

*Indeed, a precious opportunity to develop our spiritual path and achieve enlightenment by improving mindfulness in our daily life.*

*This special event is dedicated to overcoming the present conflicts plaguing our world, as well as the global economic crisis.*





Ven. Gonsar Rinpoche - HH Trijang Choktrul Rinpoche - Lama Gangchen - Lama Michel









*His Holiness bestowed a special blessing and consecration to the statues of the Five Dhyani Buddhas, the Five Great Element Mothers, Prajnaparamita and Chenrezig. The statues coming from Borobudur (Java Island) have now been fully painted and decorated with precious and natural colours using pearl, gold, turquoise, coral, lapis lazuli. On this occasion the transmission of the related practices were bestowed.*





*H.H. Kyabje Choktrul Trijang Rinpoche also conferred the Vajrasattva Empowerment.*

*Vajrasattva, known as the Prince of Purity, the Diamond Being, is the essence of the power to purify all negative actions committed with body, speech and mind. Vajrasattva is a member of the Akshobya family and can annihilate the results of suffering produced by our negative actions, and therefore protect us from present and future suffering by looking into the deepest part of us. With this practice we can purify body, speech and mind on a subtle and very subtle level.*







Borobudur... 🐾 🐾 🐾 🐾 🐾 ...Brazil





SHIDE CHOE TSOQ CENTRE SAO PAULO



BRAZIL

---



CAMPOS DE JORDAO



BUZIOS



In Sao Paulo and in Campos de Jordao there are ten statues  
(5 Dhyani Buddhas and 5 Mothers) and a large Borobudur stupa

In Buzios there are the 5 Dhyani Buddhas



SITIO VIDA DE CLARA LUZ



The Panels and statues are being delivered ...









**25 AÑOS CON LAMA GANGCHEN RIMPOCHE**

**Festival de las artes para la paz**



**Taller de Pintura tradicional con Duccio, Stefano y Dekila**

Se pintaran las estatuas de piedra de lava de los Budas de Borobudur del centro Entorno de Paz, con colores y pigmentos hechos de tierra y minerales como en la antigüedad, esta técnica permite obtener una luminosidad más bella, similar a la visión de la deidad cuando meditamos. 18-24 septiembre 2017

**Centro de Meditación Ngalso Entorno de Paz**

**Teatro Musical: "Si Buda fuera tu vecino"**

con **United Peace Artist**

**22 de Septiembre 2017 Auditorio Maestro Padilla**

**Lama Gangchen Rinpoche y Lama Caroline  
Iniciación de Saraswati**

**La deidad de las artes y las letras**

**23 y 24 de Septiembre 2017**

**Centro de Meditación Ngalso Entorno de Paz**



Parque Nicolas Salmerón 56, Almería-España

INFORMACION: 639423289 626509216

[www.entornodepaz.org](http://www.entornodepaz.org)

[entornodepaz@yahoo.es](mailto:entornodepaz@yahoo.es)



## Entorno de Paz - Kor Yug Shide Ling Centre Spain

Founded by Lama Gangchen Rinpoche for the diffusion of the NgalSo Self-Healing practices and the creation of peace culture, the temple offers a space for meditation, the development of inner peace, integrated health care and protection of the inner and outer environment. The centre also provides a programme of activities for the dissemination and study of these NgalSo meditation practices, which are adapted to the needs of our modern culture and way of life. These activities are aimed at all those who seek inner space and peace.

Lama Gangchen Rinpoche has visited Entorno de Paz every year and we have received his blessings, alongside other great masters. He regularly organises courses in meditation, introductions to Buddhism, Tibetan medicine and astrological sciences; the centre hosts conferences on health and natural therapies; reiki workshops, massage, chi kung, yoga and peace education.

Residing in the centre are replicas of statues of the male and female Buddhas of the great Borobudur Temple from the island of Java (Indonesia); in addition, Lama Michel has installed the 'ocean' of 108 mandalas on the ceiling, as well as the modern digital murals that grace its walls, which depict sacred paintings from Tibetan monasteries of our Ganden lineage. Together, these sacred artworks embody an active conservation of the Tibetan culture in the West, bringing together sacred art, astrology and medicine in a place where Lama Gangchen reveals to us the wisdom and secrets of these ancient disciplines.

Entorno de Paz celebrates 25 years and plants a Bodhi Tree for Peace in Almeria



To celebrate the 25th anniversary of Lama Gangchen's first visit to Almería, Entorno de Paz, in collaboration with the Almería Council, plant a Ficus bodhi in the Nicolás Salmerón Park.

### 25 years with Lama Gangchen

Juan Sebastian, President of Entorno de Paz

Lama Gangchen Rinpoche first visited Almería 25 years ago, blessing our city with his presence. Like planting a sesame seed that has the potential one day to produce oil, the seed that Rinpoche planted that day germinated and has been growing - sometimes with difficulties but always with enthusiasm. In this way, twenty-five years of our lives have passed, from which we can only have made positive imprints.

Twenty-five years represents a significant part of our human lifespan, and so we celebrated during Rinpoche's recent visit with a short four-day Dharma Holiday. Rinpoche proposed imparting the teachings of the Perfection of Wisdom and the Heart Sutra (which speak of the insight into the fundamental emptiness of inherent existence of all phenomena). Bearing in mind the profundity of these teachings and their relationship to the unlimited expanse of the space element (by nature pure, immutable and empty of inherent existence), we received the Guru's blessing to emphasize our connection with all five elemental energies (of water, earth, fire and air and space), by a series of excursions into the open air to 'synchronise' with the five elements, rather than through traditional teaching sessions.

These five elemental energies accompany each of us from the moment of conception of life. They are everywhere and then, at the moment of death, they dissolve back into the space element. By learning to recognise the steps involved in the dying process as each element disintegrates in turn, we have an opportunity to recognise relative and absolute emptiness (the clear crystal light of the space element) and so approach enlightenment. The profound exercise of relating peacefully to the elemental energies is what Rinpoche teaches us with his practice of 'Making Peace with the Environment'. In an accomplished practitioner, as the five elements are transformed into their pure nature, each appears as coloured light, giving rise to the rainbow body of light that dissolves into absolute space.

So our Dharma Holiday began on the Thursday with a boat trip along the unspoiled Levante Coast





PAINTING THE BUDDHAS





of Almería, where we were able to bathe, feed the sea creatures, listen to the NgalSo practices and fly prayer flags in the wind.

The next morning, at dawn, we communed with the element of Mother Earth by climbing to the ancient Granatillos volcanic crater, where we enjoyed the Making Peace with the Environment practice - Shing Kham Yhong So. Later, we planted a bodhi tree together with Almería city authorities,



to symbolise the giving of sanctuary to buddhists and "to accompany us into the future to provide protection, peace and tranquility to all who need it," as the councillor for urban affairs explained. That night, coinciding with the traditional Andalusian fire festival of the 'Magical Night of San Juan', we launched lanterns into the clear night sky.



The next day, the centre celebrated its first baptism - of Simón, the grandson of our director, María López. In the evening, we gathered for a gala dinner where we paid joyful homage to Lama Gangchen. On behalf of Entorno de Paz, we presented a plaque in recognition of Rinpoche's twenty-five years of constant support, as well as plaques for Lama Caroline, Jose Maria - Rinpoche's faithful translator, and María, our association's director. Although many others were missing, they were present in our thoughts and we hope they will join us next time.

### If Buddha were your neighbour

**By Jeanne Henry**  
A Buddhist extravaganza took place last Friday night in the Maestro Padilla Theatre in Almería. The show was devised and performed by the United Peace Artists, an ensemble created 12 years ago by monks and nuns from the Monastery of Ganden Tashi Choeling in Germany. They take their inspiration from an ancient Tibetan tradition which "enables the spectator to taste the inner experiences of bliss and emptiness".

The show commenced with a blessing and prayer by the famed Healing Lama Gangchen Tulku Rinpoche, founder of the Himalayan Cultural Organisation (HCO) which hosted the evening.

Short scenes interspersed with contemporary style singing, dancing and humour took us through the journey of Prince Siddhartha Gautama, now reincarnated as Siddhi, in what appeared to be a present day metropolis. His purpose is to experience the trials and tribulations of modern life. He meets Lama, a Mephistophelian character who proceeds to show him the effects caused by the "poisons of desire, envy and egoism".

With the realisation that these are only illusions produced by "Mara", the "demon of our own negativity", Siddhi finally "awakens" and achieves inner peace. The role of Siddhi/Siddhartha was portrayed by a woman in apparent homage to the 'Dakin', the "enlightened female principle of non-duality which transcends gender" and muse of this theatrical art form in Buddhism. This modern interpretation of the life of Buddha and his teachings was enhanced by gorgeous video projections which served not only as a backdrop to the performers but to exhilarate the audience with spectacular images of the great historical Buddhist sites, such as the Temple of Borobudur, with their sacred carved friezes depicting the life of the Buddha. In a publicity interview a spokeswoman for the HCO stressed that "this entertainment is dedicated not so much to the diffusion of Buddhism as to the transmission of universal messages of peace, both inner and outer; as the second cannot happen without the first".

This energetic, colourful and imaginative spectacle along with its appeal for inner peace was, in my opinion, sadly marred by an unacceptable level of amplification but its reception was nevertheless rapturous.




*The show received a rapturous reception with spectators rushing on stage at the end*

*One of the dance routines set on a city subway* COSTA NEWS - 28 SEPT. 2017

Thank you, Rinpoche, for celebrating our activities and for giving us, once again, the energy to continue into the future.



UNITED PEACE ARTISTS

# SI BUDA FUERA TU VECINO

22 SEPTIEMBRE 2017  
A LAS 20H ENTRADA CON INVITACIÓN

¡Espectáculo único de música, baile, budismo y arte!  
Interpretado por un grupo de monjas y monjes budistas

**AUDITORIO MUNICIPAL MAESTRO PADILLA**  
PLAZA ALFREDO KRAUS S/N 04007 ALMERÍA - ESPAÑA

Reserva de Invitaciones: [fundacionhimalayaculturadepaz@gmail.com](mailto:fundacionhimalayaculturadepaz@gmail.com)



Organiza Fundación Himalaya Cultura de Paz  
Parque Nicolás Salmerón nº 56, bajo Almería- España  
Información: 626509216 - 652895511

AYUNTAMIENTO DE ALMERIA

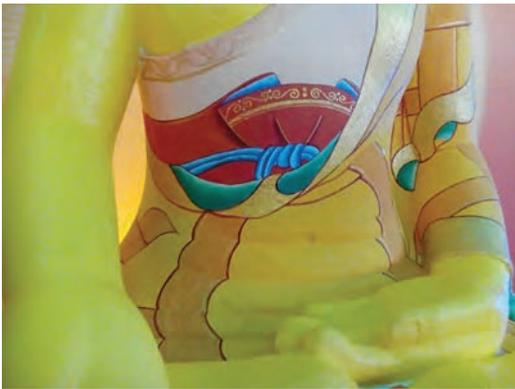
DIPUTACIÓN DE ALMERIA

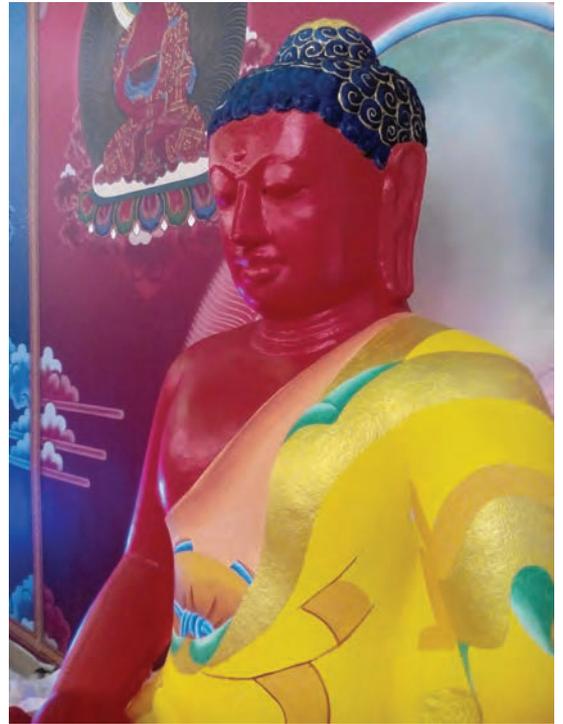
www.entomodepaz.org

OM BISHWA SHANTI HUM



... Update ...









## Mani Bhadra Wishfulfilling Meditation Centre The Netherlands

Since 2016, to the great delight of Lama Gangchen Rinpoche and the Dutch sangha, there is a NgalSo Ganden Nyengyu lineage dharma centre in the Netherlands, owing to the great kindness of Jan de Ruiter - Lama Jimpa Gyatso, who's company Mani Bhadra BV - Phoenix Import offers the space for this dharma centre, named and officially inaugurated by Lama Gangchen: Mani Bhadra Wishfulfilling Meditation Centre (MBWMC).

There was a three-day ceremonial opening celebration with the making of a Chenrezig sand mandala, followed by a Chenrezig initiation and Medicine Buddha initiation, both conferred by Lama Gangchen Rinpoche, in October 2016.





In December 2016, Lama Caroline gave teachings at the MWCMMW about the close bond between 'our' near lineage and the stupa mandala of Borobudur. In an interactive and vivid way, she specifically taught about the Kalachakra mandala in relation to Borobudur. In this way, the Dutch connected to Borobudur once again, as their ancestors did in the 19th and 20th century when they helped restore and preserve this impressive temple for future generations.



In the spring of 2017, in the presence of Lama Gangchen, Lama Michel, Lama Caroline, Geshe Phende, Drubchen Rinpoche, Mili Rinpoche, Lama Lhawang, Geshe Wangyal, Geshe Lobsang, Geshe Jangchub and Tenzin lama, the MBWMC hosted a three-day Rabne Chenmo festival, a ceremony that also is performed in Borobudur each year, restoring our positive connection to Mother Earth.



May the Borobudur Mandala manifest fully in all NgalSo Ganden Nyengyu lineage dharma centres. May their activities flourish and be of benefit to inner and world peace of all sentient beings, now and forever.







## IN MEMORIAM



Venerable Gelek Rinpoche with Lama Gangchen Tulku Rinpoche

“The capability of human life is beyond our imagination.  
What counts is the human capacity to investigate and transform our own mind and the world around us in a powerful and positive direction.”

*Gelek Rinpoche*

“May the wishes of His pure mind be completely fulfilled.”

Lama Gangchen



## IN MEMORIAM

Bel Cesar (Brazil) - recalling a conversation with Gelek Rinpoche

### To die with a free spirit

On 14th February 2017, a great Gelek Rinpoche. I met him in to Brazil, requested by Lama teachings at Centro de Dharma Paulo. It was a golden time. We close to the great lamas in

Gelek Rinpoche was born recognized as the reincarnation age of 4 and because of that carefully tutored him. He of memorization, intellectual took refuge in India in the early 1960's.



master of Tibetan Buddhism died: 1991, when we organized his travel Gangchen Rinpoche, to give us da Paz Shi De Choe Tsog, in São had the opportunity to be very small groups, like big families.

in Lhasa, Tibet, in 1939. He was of an important lama at the the great masters from Tibet gained notoriety for the power judgment and discernment. He

In 1988, he founded the Tibetan Buddhist Centre, Jewel Heart, in the United States, where he started to live until his recent death.

I remember asking him directly: "How did you manage to cross the Himalayan mountains by foot when you left Tibet?" and he calmly answered:

Each time that I crossed a mountain, I crossed, I looked to the next one and went ahead with faith." With no extra questions, he kept going.

His teachings had a strong impact on my mind. Today, I will share with you my notes from when he talked about death in March 2000, during a conference in New York "The Art of Dying". I transcribed them in quotation marks, as they are in my notebook.

"To die is natural. The problem is that we don't see suffering as something natural, that's why we don't accept it. We think that natural would be without suffering, like suffering is not correct. It doesn't mean that it is right to suffer, because it's not a masochistic question, but it is right that we get confused with the moral vision that tells us what is right with the right vision of human reality.

It's normal for a human being to suffer; there is nothing wrong with that. I mean, we don't need to take the fact that we suffer as a personal. one Also it doesn't mean that we have to suffer. The problem is that since we see suffering as something unjust, we want someone to take responsibility for our pain."

"In a similar way we think that death is wrong and unfair. Maybe this sensation of unjustness is based on our lack of life: 'I want to live longer to receive what I still didn't get it in this life'. To die is something deeper than natural. In fact, it is sad, but it's natural. It's sad and natural because it is the end of birth; it's the end of whatever we have accumulated in this life."

"The meaning and value that each one of us gives to life is what makes the difference between how we deal with natural suffering. If you give meaning and material value to your life, it will end with

your physical death. But if you give meaning and spiritual value to your life, it will not end with death. This is everyone's mission: to give meaning to your life and cultivate its value."

"To prepare yourself for death is like making your luggage last minute for a trip. We always forget something. However if we continually prepare ourselves, we will have time to remember everything that we want to take. What do we want to take with us when we go to another life? When I go, I don't want to go with rage, unsatisfied or with regrets. I want to go like a bird that flies away from a mountain. These heavy feelings are like strong anchors that don't allow us to fly. Another truth is that: I don't want anybody holding my feet. I want to go like a free spirit. We need to learn to keep moving until we feel that there are no more footprints behind us. That's why we need to do our luggage everyday: to leave out what we don't want to carry. If we continue to think that death is far away, we won't start packing. We need to cultivate a certain urgency, otherwise we will never move. To prepare for death is a strong motivation to let our negativities out. After all, we want to be welcomed by the open space and not by the narrow passage of the bardo."

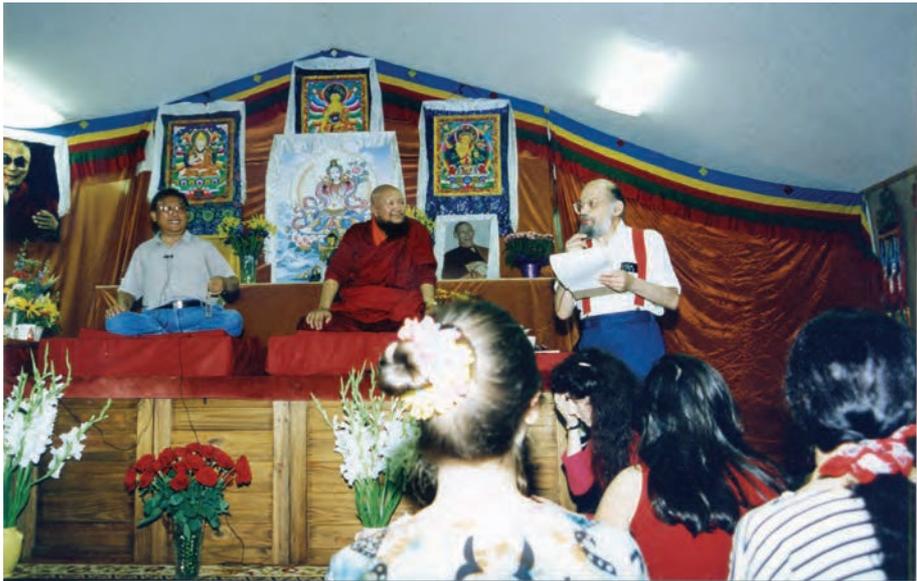
Gelek Rinpoche made it clear that when we touch the meaning of life, we do not measure the effort to live it. He concludes by saying: "Those who live more make longer plans. There is a Tibetan saying: 'Even though you have only three more days of life, your plans should be like you still have a hundred years to live'. Do what needs to be done; that way, when death comes, you will have no regrets"

*Bel Cesar is a Brazilian psychologist who has integrated Tibetan Buddhism into her work since 1990. She is a disciple of Lama Gangchen and Lama Michel who is also her son. She treats traumatic stress using the SE - Somatic Experiencing Method and EMDR (Eye Movement and Desensitisation and Reprocessing). Since 1991 she has work with terminal patients. She organised Lama Gangchen's first trip to Brazil in 1987 and for 16 years was President of the Centro de Dharma da Paz (Centre of Peace Dharma).*



*Together with her husband Peter Webb she has worked, since 2004, on developing Eco-psychology activities at the Sitio Vida de Clara Luz in Itapevi, Sao Paulo.*

*She has been a regular contributor on Buddhist psychology to the website [www.somostodosum.com](http://www.somostodosum.com) since 2002. She worked on the "ILung Ten Oracle" book and is author of: "Viagem Interior ao Tibete", "Morrer não se Improvisa", "O Livro das Emoções", "Mania de Sofrer" and "O Sutil desequilíbrio do Estresse", all published by Editoria Gaia. She is on the Board of Fundação Lama Gangchen para a Cultura de Paz ([www.flgkulturadepaz.org.br](http://www.flgkulturadepaz.org.br))*



## Gianni Bucci





Gianni Bucci was born in Rome on the 24th of June 1934 and passed away on the 5th of July 2017. He was a well known journalist a member of the Italian order of journalists since the 1st of July 1959.

Gianni was a dear friend and disciple of Lama Gangchen. He dedicated his countryside house (in Contrada Sole-Luna) in Velletri near Rome, to meditation and spiritual search with Lama Gangchen giving the blessing and naming it

### SPRING OF DHARMA RETREAT CENTRE

In January 1993, during a retreat at the Spring of Dharma retreat Centre in Velletri, Lama Gangchen



revealed the first piece of the tantric yoga exercises of the Five Supreme Healers the NgälSo Tantric Self-Healing practice., with Om Mani Padem Hung Hri!



#### *'HIMALAYA' MOUNTAIN SIDE*

The initial seed was first planted during an earlier short retreat in Cesena Torinese a Mountain Resort named "I monti della Luna" (The hills of the Moon) above Torino; there Lama Gangchen conferred the Vajrasattva initiation to 22 participants - the base for Love and Compassion.

*This tangkha depicting Vajrasattva and consort was painted by Anna Maria Di Palma for this particular initiation.*

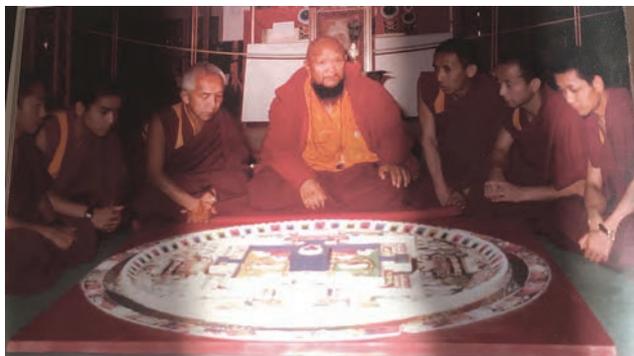


Torino (Turin) has the Bull as its symbol, an auspicious sign of Yamantaka - the Conqueror of Death. emanation of Manjushri.



In the spring of 1994, Lama Gangchen requested the monks from Samten Ling Monastery in Nepal, (invited to our Kunpen Lama Gangchen Institute in Milan, for a period of three months,) to make the very first Thirty Yamantaka sand mandala in the "La Mandria" park in Torino. This mandala is kept to this day.

Lama Gangchen gave an initiation to over 2500 people on that occasion. The proceeds from this special event were donated for the renovation of Samten Ling monastery and partly for the building of our Himalayan Healing Centre in Nepal.



#### *'OCEAN' SEASIDE VELLETRI*

Velletri, was the next retreat where Lama Gangchen therefore gradually developed the NgalSo Tantric Self Healing practice. Every year a retreat was held at Spring of Dharma together with Lama Gangchen Rinpoche and disciples from different parts of the world.

On the 13th of January 1993, Gianni Bucci organised the meeting between HH Pope John Paul II and Venerable Lama Gangchen Rinpoche.





## An Inspiring Lady



Dawn French



I met Dawn French in Noosa Australia in 1998 during a teaching. We first were friends and slowly all along the years I gave teachings and visited Australia she became one of my student in Buddhism. She organised the venues in Noosa as well as the different travels we made with dharma friends. She was a strong determinate lady descendant of Johnny walker, the famous whisky maker although she never liked that kind of drink preferring the French champagne.

She had a strong temperament and often stubborn but was always devoted to her practices and to the lama I was to her. Alexandra David Neel, Blavatsky, Tagore, Gurdjev and other kind of travellers and philosophers were of her inspiration.

Before establishing herself in Noosa, she was a talented entrepreneur in Melbourne, a fashion designer for kids and named her brand "hobbits", inspired by the book "lord of the ring". While creating clothes she brought up her four kids mostly alone although she married four times. We could tell that she was gutsy and always had admiration for women of that kind.

We went on different adventures and although of being an elder person she went around Tibet three times, we went together to Kham near Mili county and Shangri-La, did the Kailash circumambulation (kora) at 76; went to the Vajayogini hot spring near Kailash twice, went to Borobudur three times and once where she followed Lama Gangchen Rinpoche's teachings. She also visited Albagnano healing centre and she practised both trulkor yoga and NgalSo Self Healing on a regular basis. Mongolia and Bhutan were also countries we went a few times, just to say that she had a strong karmic connection with countries where Vajrayana Buddhism was practised. She lived her life colourfully and enjoyed being a Buddhist, recognising that teachings from Lama Gangchen Rinpoche had values that she cherished till the end. I went to Australia to visit her to give her the last teachings on death process and guide her to that path as she was dying. She passed away on May 5th 2017, guru puja and tsog day, a very auspicious way to leave her body, with Buddha's relics in her hands. No doubt she will have a good rebirth.

Mili Tulku Rinpoche



**Asdrúbal Salsamendi ( 1919 - 2017)**

Former Civil Servant of the United Nations and UNESCO

Born in Montevideo on January 2, 1919, He studied at the Faculty of Law and Social Sciences of the University of the Republic. In 1946 he travelled to London, where he was invited to participate in the Spanish Department of the BBC in which he spoke about Uruguayan literature. On his return to the country he joined the Anglo-Uruguayan Cultural Institute, where he directed *Cultura* magazine, in which he published new texts by Anglo-Saxon writers but also by Spanish-language writers, such as an essay by Luis Cernuda and the tale "Nobody Lit the lamps ", by Felisberto Hernández. From 1947 he worked in Paris and New York, respectively, in UNESCO and United Nations. during the term of office of Dag Hammarskjöld. Three novels form his edict narrative work, in addition to a few narratives appeared in cultural magazines. The first of the novels, *La ventana interior* (1963), was reviewed by some of the most prestigious critics of Montevideo (Mario Benedetti and Ruben Cotelo); The last one (1986), went almost unnoticed. Scattered short stories and some articles complete his well-known work, to which is added the set of texts that form this miscellany, which the author authorized to deliver to this cultural archive thanks to the good and generous offices of his friend the critic and journalist Hugo Rocha. After his retirement, Asdrubal Salsamendi lived in Madrid, Spain.

In 1993, he and Lama Gangchen met in Madrid, forging what was to become a deep and long-lasting friendship until Asdrubal Salsamendi's passing in April 2017.





## Lama Gangchen in the words of Asdrubal Salsamendi

During ten years, from the UN headquarters, we utilized thousands of non-governmental organizations from all Latin America, to instruct members about what is, what does and how the UN organization functions. We dedicated over thirty-two years to UNESCO in order to spread the liberating words of the organization to people of territories subjected to foreign administration, until they reached independence through peaceful means.

We helped countries that were members of UNESCO in accordance with their governments, to reach a higher level of development in the fields of education, science, culture and communications. We tried to alert public opinion on the mechanism through which they could work to reach peaceful solutions to their problems and disputes, and thus to attain deeper and more balanced information.

Nevertheless, all these efforts went against the interest of those who preferred the insecurity of cold wars and the menace of planetary destruction. Those were very tough years, when all real efforts to achieve peace were impaired and accused of responding to certain political tendencies.

We wanted peace, not the once inscribed on graves; neither did we want peace as defined by the majority of dictionaries in their first definitions "Peace is the situation and mutual relationship of those who are not at war". We wanted something else that was much more than this, and upon reflection the idea of a "rebirthing" came up. We could not define it clearly, because whatever clarification we might have given would have been tinged by a political feeling. And so many years of bitterness and frustration passed.



Until one day we heard Lama Gangchen who conveyed in his own words what we wanted to hear and see. First we heard him talk about how to avoid fear and suffering. His voice carried marks of Tibetan culture that Chinese had sent into exile, which an amazed West was receiving.

In this Western, over accelerated, technological realm of duality, of medicine without philosophical basis, needing scientific proof and profitability, the voice of Lama Gangchen Rinpoche is heard.

The West is taking an interest in his prodigious life and in his not less prodigious knowledge since he arrived in Europe in 1982.

When he was two years old he was recognized as the reincarnation of a great yogi, spiritual descendent of a long line of lama-healers.

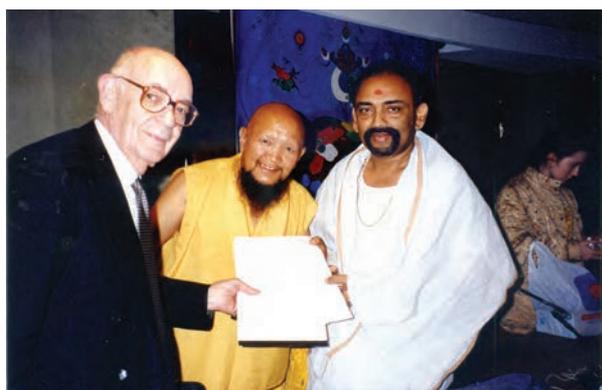
He lived the strict discipline of monasteries where he learnt anatomy, physiology, composition and interaction of different medical substances, as well as their uses, philosophy, dialectics, tantra and secret healing methods. At the age of twelve he received the title of Kachen, which is normally conferred after twenty years of studies.

With this background and unlimited energy, Lama Gangchen reveals to us the treasure of centuries of investigation in order for us to learn how to administer to our physical "I" and to our occult "I", so as to reach peace until it becomes a patrimony for humanity. His vitality pushes him to annually ride some 80'000 miles to carry his word and his tradition to the five continents. He has created Tibetan medical centres, groups, foundations and seminars in

Argentina, Brazil, Chile, France, Germany, Italy, Malaysia, Nepal, Russia, Switzerland, Spain, Thailand, USA, to name but a few, (without representing the totality of those who count on his presence).

Hundreds of thousands are his followers. His reflections on peace, although embedded in his Buddhist educational background are not limited by that. They are the fruit of large and profound meditations, which give them a particularly original relevance.

This peace is the one we, serving the UN and UNESCO, wish to see and hear. There is an effort to reach the roots of the concept expressed by Lama Gangchen through the most simple of words. When we hear him speaking, specifically on peace, we think that his ideal audiences should be made up of those who have the power to decide the destiny of people, and of those who educate human beings so that they could repeat to thousands of thousands of young people that peace as Lama Gangchen says "It is the blessing in the form of energy".



Today Lama Gangchen in the fullness of his strength is the object of well-deserved recognition. In recent times he has been awarded with prestigious awards such as the International Prize for the Dialogue between People granted by the "St Francis and St Chiara of Assisi centre" at Massa Carrara, Italy; further presented with the "Academia de la Paix Merit of Excellence" granted by the International Open University for Complementary Medicines of Sri Lanka, to name but a couple in the long list of recognitions bestowed upon Him.

*Madrid, Spain 14th of February 1995*





## THE DAG HAMMERSKJOLD MEDITATION ROOM

From 1995 till 2001, Lama Gangchen conducted the Equinox meditation at the United Nations. Initially, sitting outside the then locked meditation room built by Dag Hammerskjold. On the 21st of March 1996, Lama Gangchen was guiding the Spring Equinox Meditation for World Peace at the United Nations, outside the room, and succeeded in having the Meditation room 'miraculously' (a security guard appeared out of nowhere) opened for the occasion - and subsequently the room was opened permanently for people to use for meditation and prayer.





༄། །ལྷ་མོ་དབྱངས་ཅན་མའི་བསྟོན་པ་བཞུགས་སོ། །

yang-chen me tö-pa shugs so

**Homage to Sarasvati**  
**Omaggio a Sarasvati**  
by Lama Tsong Khapa

དེས་ན་རྗེ་བཙུན་ལྷ་མོ་ལྷུགས་རྗེ་ཅན། །  
de ne jet tsun lama tu je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*

ལྷ་འཛིན་དཀར་མོ་སྟོག་ཟེང་ལྷ་བ་ཅན། །  
chu-dzin kar-po log-threng dra-wa chen  
Like a lightning adorned cloud beautifying the sky  
*Come una nuvola adorna di fulmini che abbellisce il cielo*

མཁའ་ཡི་མཛེས་བྱེད་འདྲ་བའི་ཡིད་འཕྲོག་མ། །  
kha-yi dze-je dra-we yi-throg ma  
Captivating beauty, [you] enchant my mind.  
*Con la tua bellezza accattivante, incanti la mia mente*

འི་ཟའི་ན་ལྷུང་དབྱུགས་ན་འཛོ་སྟེག་མཁའ་ན། །  
dri-ze na-chung ü-na jo-geg khen  
At the center of a celestial gathering of youthful musicians  
*Al centro di un'assemblea di giovani musicisti celestiali*

རིང་ནས་བཅེ་བའི་ལྷ་མོ་དལྷར་བྱོན། ། (x2)  
ring-ne tse-we lha-mo da-tshur jong (x2)  
Compassionate goddess, come here now!  
*Divinità compassionevole, vieni qui adesso!*



ཨོཾ་ཨཱ་གུ་བུ་བླ་མ་སུ་ལྷ་སྐྱེ་ལྷོ། ། ཨྱཱི། ཨྱཱི། །  
om ah guru buddha sarasvati siddhi hrim hrim

ཨོཾ་ཨཱ་གུ་བུ་བླ་མ་མཎྟ་ཤྲི་སྐྱེ་ལྷོ། ། ཨྱཱི། ཨྱཱི། ཨྱཱི། ཨྱཱི། །  
om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །  
de ne je tsun lama tug je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*

པ་ལྷོའི་བཞེན་ལ་གཡོ་ལྗན་བུང་བའི་མིག། །  
pe-me zhin-la yo-den bung-we mig  
Those alluring honeybee eyes in that lotus face  
*Con occhi incantevoli simili a quelli delle api da miele sul tuo volto di loto*

མཐོན་མཐིང་རལ་བའི་ཅེ་ན་འོད་དཀར་ཅན། །  
thong-thing ral-pe tse-na ö-kar chen  
That long dark blue hair, shining with white light.  
*Con quei lunghi capelli blu scuro dai riflessi di luce bianca*

རོལ་སྐྱེག་གར་གྱིས་འགྱིང་བའི་དབྱངས་ཅན་མ། །  
rol-geg gar-gyi gying-pe yang-chen ma  
There before me, in a pose of seductive dance  
*Sei qui davanti a me, in una seducente movenza di danza*

ད་དུང་བདག་ལ་དག་གི་དབང་ལྷུག་སྟོལ། ། (x2)  
da-dung dag-la ngag-gi wang-jhug tsol (x2)  
Grant me, Sarasvati, your power of speech  
*Concedimi, Sarasvati, il tuo potere della parola*

ཨོཾ་ཨཱ་གུ་བུ་བླ་མ་སུ་ལྷ་སྐྱེ་ལྷོ། ། ཨྱཱི། ཨྱཱི། །  
om ah guru buddha sarasvati siddhi hrim hrim

ཨོཾ་ཨཱ་གུ་བུ་བླ་མ་མཎྟ་ཤྲི་སྐྱེ་ལྷོ། ། ཨྱཱི། ཨྱཱི། ཨྱཱི། ཨྱཱི། །  
om ah guru buddha manjusri siddhi dhi dhi



དེས་ན་ཇི་བཟོན་ལྷ་མ་སུགས་ཇི་ཅན། །  
de ne je tsun lama tug je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*

རོལ་ཅེད་གར་གྱི་ཉམས་ལྡན་རི་དྲགས་མིག། །  
rol-tse gar-gyi nyam-den ri-dag mig  
Those beautiful playful doe like eyes  
*Con quei magnifici e giocosi occhi da cerbiatta*

མིག་གིས་ལྷ་བས་མི་ངོམས་ཡིད་འཕྲོག་མ། །  
mig-gi ta-we mi-ngom yi-throg ma  
I gaze insatiably upon you, seducer of my mind  
*Ti guardo senza posa, seduttrice della mia mente*

མ་ལྷར་བཅེ་བ་ཁྲོད་གྱིས་བདག་གི་ངག། །  
ma-tar tse-wa khyo-kyi dag-gi nga  
Powerful goddess of speech with a mother's compassion  
*Potente divinità della parola con la compassione di una madre*

ངག་དབང་ལྷ་མོ་ཉིད་དང་མཚུངས་བར་མཛོད། །(x2)  
ngag-wang lha-mo nyi-dang tshung-par dzo (x2)  
Make our speech as one.  
*Fa' che la nostra parola diventi di una sola natura*

ཨོྲཱ་གུ་བུ་བུ་སྐྱེ་སྐྱེ་སྐྱེ། ཨོྲཱ་ ཨོྲཱ་།  
om ah guru buddha sarasvati siddhi hrim hrim

ཨོྲཱ་གུ་བུ་བུ་སྐྱེ་སྐྱེ་སྐྱེ། ཨོྲཱ་ ཨོྲཱ་།  
om ah guru buddha manjusri siddhi dhi dhi

དེས་ན་ཇི་བཟོན་ལྷ་མ་སུགས་ཇི་ཅན། །  
de ne je tsun lama tug je chen  
Venerable and compassionate guru, I ask for Your blessings  
*Venerabili e compassionevoli guru, chiedo le Vostre benedizioni*



སྟོན་ཐེ་རྒྱལ་པའི་དཔལ་ལས་ལྷག་པར་མཛེས། །  
 ton-da gye-pe pal-le lhag-par dze  
 More beautiful than the glory of a full autumn moon  
 Più splendida della gloria di una luna piena d'autunno

ཚངས་དབྱངས་སྣམ་པའི་གདངས་ཀྱང་ཟིལ་གྱིས་གཞོན། །  
 tshang-yang nyen-pe dang-kyang zil-gyi non  
 A voice eclipsing the sweetest melody of Brahma.  
 Una voce che eclissa la più dolce melodia di Brahma

ཟབ་ཡངས་རྒྱ་མཚོའི་འཛིང་ལྟར་དཔག་དཀའ་བ། །  
 zab-yang gya-tshö jing-tar pag-ka wa  
 A mind as hard to fathom as the vast ocean  
 Una mente incommensurabile, più vasta dell'oceano

དབྱངས་ཅན་ལྷ་མོའི་སྐྱ་གསུང་བུགས་ལ་འདུད། །(x2)  
 yang-chen lha-mö ku-sung thug-la du (x2)  
 I bow before the goddess Sarasvati  
 Mi prosterno davanti alla divina Sarasvati

ཨོྲཱ་གུ་རུ་བུ་ལྷ་སྐྱ་བུ་སིད་ཅེ་མྱེ། །མྱེ། །མྱེ། །  
 om ah guru buddha sarasvati siddhi hrim hrim

ཨོྲཱ་གུ་རུ་བུ་ལྷ་མཁུ་ཤེ་སི་ལྷེ་ལྷེ་ལྷེ། །  
 om ah guru buddha manjusri siddhi dhi dhi

ཨོྲཱ་སྐྱ་སྐད་ཅེ་མྱེ་མྱེ། ། ཨོྲཱ་ཨ་ར་པ་ཅ་ན་ལྷེ། །  
 om ah sarasvati hrim hrim / om ah ra pa dza na dhi dhi  
 om ah sarasvati nama / om wagyeshvari nama

ཅེས་སྐྱ་དབྱངས་ལྷ་མོ་སྐྱ་བུ་རངས་ནས་བཞོན་ཅིང་གསོལ་བ་གདབ་པ་ལྷལ་བྱང་ཕྱོགས་གྱི་སྣམ་དང་གསུང་སྐབས་ལོ།

བཟང་གྲགས་པའི་དཔལ་གྱིས་སྐྱར་བའོ། །  
 This praise and joyful request to Sarasvati was composed by the expert in poetry Lobsang  
 Dragpa from the Northern lands. The verse “de ne je tsun lama tug je chen” was added by Lama  
 Gangchen to the original prayer, in order to better inspire our meditation  
 Questa preghiera e gioiosa richiesta a Sarasvati è stata composta da Lobsang Drakpa (Lama Tsong  
 Khapa, XIV secolo), in Tibet. Il verso “de ne je tsun lama tug je chen” è stato aggiunto da Lama  
 Gangchen al testo originale, allo scopo di dare maggiore ispirazione alla nostra preghiera.

---

## Lama Gangchen United Peace Voices

Since 1996

*To spread inner and world peace through music*

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

### Projects and Objectives

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

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



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

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

2016 gave birth to a new label called Saraswati Ngalso Orchestra. The label will produce music played by live orchestras that interpret Tibetan mantra in a classic key .



## Events 2016



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

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

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



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



# Festival dell'Himalaya

Un arcobaleno di musica e colori dedicato alla pace interiore  
al benessere sociale e alla cura dell'ambiente



ore 17:00

## monaci tibetani

canti sacri e mandala di sabbie colorate  
mostra di artigianato, pittura e musica

ore 20:30

## Lama Gangchen united peace voices

concerto

special guest **losonoaria** e **2501**

presenta

**Marco Columbro**



25° anniversario

**Help in Action**

Lama Gangchen Kiurok Tsochun  
helpinaction.net



ALBAGNANO HEALING



MEDITATION CENTRE

ahmc.ngalso.net

+39 0323 569601

FONDAZIONE  
LAMA GANGCHEN  
per una cultura di pace



patrocinio  
CITTÀ DI VERBANIA

Teatro Il Maggiore  
**VERBANIA**

*ingresso gratuito  
fino a esaurimento posti*

sabato

**15**

luglio 2017



## Events 2017



The Himalayan Festival organised and sponsored by Franco Ceccarelli and United Peace Voices. The evening entertainment was presented by Marco Columbro (known actor, showman and spiritual researcher), which ranged from traditional Himalayan sounds made by kangas and monks to their transformations and adaptations to Western culture. The Asian sound of mantras blending with pop European music giving the listener new and original soundtracks.



This year, a special concert was held at Teatro Maggiore in Verbania, to commemorate the United Peace Voices celebrating their twentieth anniversary. The performances of singer Iosonoaria accompanied by Stefano Iaccheo, Simona Eugenelo, as well as a special performance by Miss Burma from Mongolia singing traditional mantras, preceded their exhibition.













The choice of the Teatro Maggiore in Verbania to hold this event was not casual but, seen as the ideal place for a party of neighbours and a good opportunity to return the hospitality of Verbania by offering a taste of Himalayan culture. Since, just a few kilometres from Verbania, for nearly twenty years is where T.Y.S Lama Gangchen founded the Albagnano Healing Meditation Centre.

While the monks made a sacred coloured sand mandala dedicated to inner peace, world peace and environment peace, the famous street art artist known as 2501, presented a pictorial performance. According to the Buddhist tradition, once completed the mandala was then dissolved.

Featured for this occasion, was the work of Help In Action Onlus in support of Himalayan populations, celebrating its 25th year of activities, which produced thousands of adoptions at a distance programs for children, the elderly and monks. Funding many projects, such as the construction of sanitation and aqueducts, clinics, monasteries, as well as reforestation of some desert areas.

The event also hosted an exhibition of rare Himalayan traditional medicine plates, and a display of sacred art, books, music and handicraft items.

Also this year saw the making of the Lama Gangchen World Peace Foundation's latest documentary 'The Secret of Borobudur'.

### DOCUMENTARY

For several years, Lama Gangchen Rinpoche had expressed his wish for a documentary to be made about the sacred stupa of Borobudur. Using footage from previous recordings together with this year's filming by Christine Henry, a member of the United Peace Voices and professionally she is an English teacher and part time working in the film industry, the documentary has now been realised thanks to the sponsorship of Mr Jan de Ruiter and his company Mani Bhadra - Phoenix Import. 'The Secret of Borobudur' documentary reveals the secret meaning behind Borobudur showing how to reconnect with our own natural mind and inner peace energy through the outer mandala structure whilst giving the true history of Borobudur and its meaning. It shows the specific view from the pure mind of Lama Gangchen Rinpoche, having the ancient knowledge and power to show us how to use the mandala. The external mandala with its pictorial information helps us connect with our inner peace and natural mind as we follow the different levels of the stupa until we finally reach the top of the Stupa. To deeply understand this, one needs to go through all the levels of the Mandala which is also explained in detail in the Self Healing II DVD that was originally conceived in Borobudur in 1989, where Lama Gangchen with his pure mind had a vision of this ancient practice.

'The Secret of Borobudur is the latest production published by Lama Gangchen United Peace Voices and distributed worldwide.

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

Italian Distributors:

Il Giardino dei libri from 2006

Healing Jewels from 2008

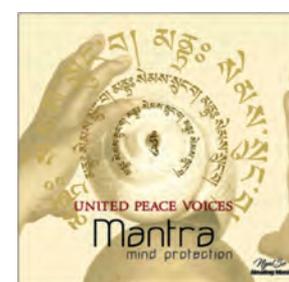
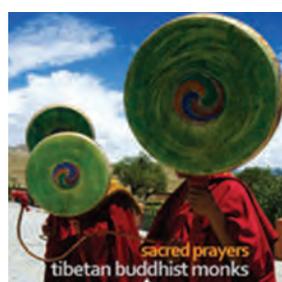
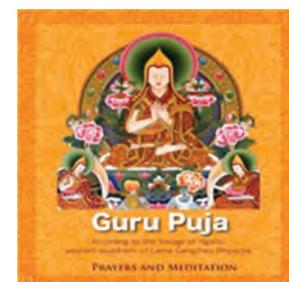
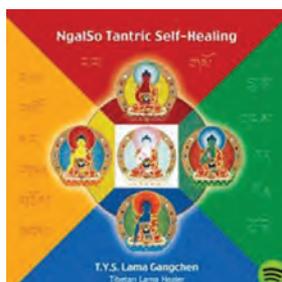
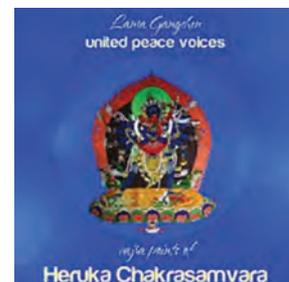
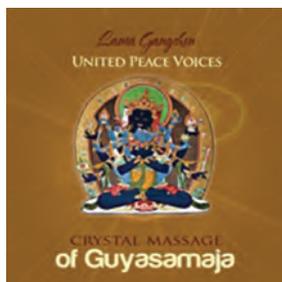
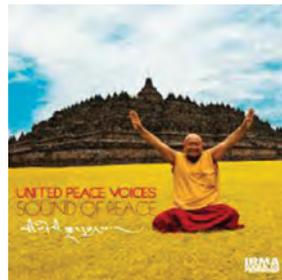
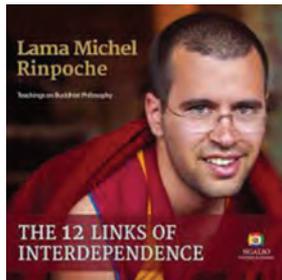
Studio Recording

Since 2006, the Association has a recording studio in Albagnano

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

YOUTUBE CHANNEL : Ngalo Ganden Nyengyu

Link LGUPV





## Saraswati NgalSo Orchestra

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

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

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



### THE CONCERT

#### Mantra Symphony for Peace World Premiere

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

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



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

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



The concert was also a play of encounters and interdependence:

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

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

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

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

The live CD recording of the concert is also available.



### **Omer Meir Wellber**

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



### **Raanana Symphonette Orchestra**

Director: Omer Meir Wellber

General manager: Orit Fogel-Shafran

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

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

### **Mantra symphony for peace - CONCERT PROGRAMME**

Orchestration: Oren Lok

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

2 - Meditation on taking refuge and developing a big heart

First movement (Pali language)

Second Movement (Sanskrit language)

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

3 - Purification mantras

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

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

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

6 - Dedication for the environment (Tibetan language)

lead singer: Ilaria Ceccarelli

7 - Long life prayer (Tibetan language)

8 - Dedication for world peace (Tibetan language)

9- Buddha refuge encore



The event was realised with the support of:

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

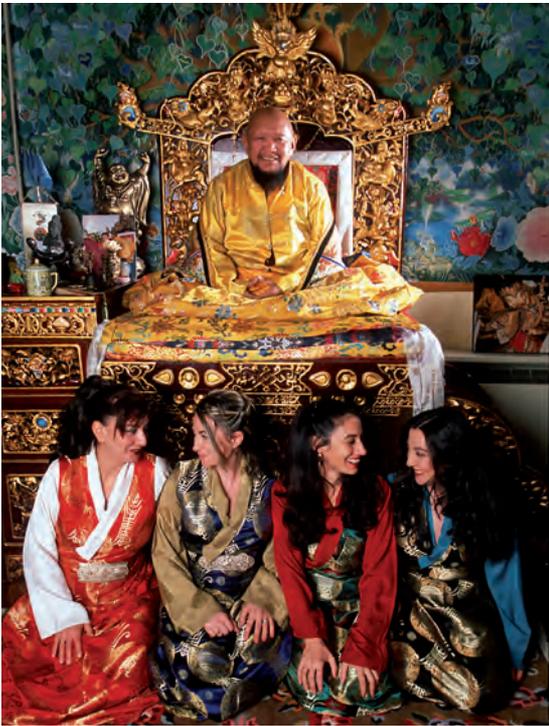
and the collaboration of Comune di Magenta



### How the Saraswati NgalSo Orchestra project was born

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

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



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

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

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



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



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

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

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

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

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

Saraswati NgalSo Orchestra project

Idea and coordination: Carmen Iodice and Franco Ceccarelli

Executive producer: Franco Ceccarelli

Production assistants: Roberta Passerini and Carlotta Segre

Production secretary: Marilena Duca

Press office: Guido Robustelli [guido.robustelli@fastwebnet.it](mailto:guido.robustelli@fastwebnet.it)

Video editing: Christine Henry

[info.sn.orchestra@gmail.com](mailto:info.sn.orchestra@gmail.com)

Facebook: Saraswati NgalSo Orchestra





## Trungkar La - Mantra in Action

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

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

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

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

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

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

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

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

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

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







## Lama Gangchen Help in Action

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





# Lama Gangchen Kiurok Tsochun Help in Action

IN SUPPORT OF THE UNITED NATIONS  
AND ITS AGENCIES HUMANITARIAN PROGRAMMES

## ACTIVITIES 2016

Member of **Lama Gangchen World  
Peace Foundation**, United Nations  
NGO in consultative status with Ecosoc



### TIBET

#### LONG DISTANCE ADOPTIONS

The distribution of aid collected for Tibet in 2016 took place between December 2016 and February 2017. The district of Dakshu Shang, in the province of Shigatse, is located at about 4000 metres above sea level and is one of the most arid and less fertile areas of the Tibetan plateau. In this area the traditional livelihood of the inhabitants of the 19 villages is based on the meagre harvests of mountain farming and on some livestock breeding.

In recent years, the opening of new factories and construction sites in eastern Tibet has created new jobs and many people have moved there to ensure an income for their families remaining in the villages.

At the same time, thanks to the constant support of our long distance adoptions project and the commitment of the local government, almost all village children are now receiving an education - previously the illiteracy rate in this area was almost 100%.



#### SCHOOLS

Every year we offer help to all the children and teenagers living in the villages of this area; about 700 are of school age and attend elementary school, which starts at 6-7 years old and includes from the first to the sixth classes, lower secondary school, from the seventh to the eighth class, and the higher secondary school, from the ninth to the twelfth class.

All these students received school supplies for a year, new school uniforms, backpacks and pencil cases.

In recent years, many children have completed their secondary school education and have been able to find work in the nearby city of Shigatse. Some students, of whom we are very proud, have been able to attend university in China where places are allotted to the students who get the best results in secondary schools.

It is an epochal change that is offering these villages the opportunity to build a new generation that is well-prepared, capable of entering the workplace and introducing new perspectives and openings in traditional rural culture.



#### MONASTERIES

The traditional Tibetan culture is incredibly rich from the spiritual, artistic and medical points of view: an authentic heritage of humanity. Since many years we have been active in our efforts to preserve this culture within the monasteries, which survive only from offerings and donations. The long distance adoption project is therefore also used to help monks living in several small monasteries in the region.

Monastic life is extremely simple from the material aspect; the monks wake up at 4 in the morning and divide their day between prayer, the daily work necessary for the running of the monastery and the activities requested by the inhabitants of the local villages. The monks are regularly asked to celebrate prayer ceremonies for births, weddings, for the deceased and for sick people. Requests to the monks for advice, comfort and material help make the monastery an essential reference point for the surrounding communities.



## ENVIRONMENTAL PROJECTS

The reforestation project in this high mountain desert area has been going on for years. Every tree planted here is invaluable. Around the villages thousands of trees have been planted, and with their growth patiently protected they are starting to create large green areas that will play an important function in the lives of the small communities: offering shelter from the strong winds and sandstorms, protection from soil erosion and landslides, shade and shelter from the burning summer sun.



## NEPAL

On April 25th 2015, a 7.8 magnitude earthquake (with epicentre in the Gorkha district, only 80 km northwest of Kathmandu) hit Nepal.

In 2016, our work, in addition to the usual activities, was particularly aimed at providing support and emergency relief to a population deeply suffering from the loss of lives and for the destruction of thousands of schools, homes, and jobs.



### LONG DISTANCE ADOPTIONS

The long distance adoption project in Nepal, now active for 20 years, supports the education of hundreds of children and young people. It also offers support to elderly and sick people and to families with disabled children: this help is indispensable for these people, as Nepal has no form of social assistance.

### GANGCHEN SAMLING SCHOOL

Most of the children adopted at a distance study at Gangchen Samling School, which offers quality education, from nursery to class 10, to about 400 children from poor families living in the suburbs of Kathmandu.

#### New classrooms

The number of pupils in the school has been steadily increasing over recent years. Families are happy to enrol their children in Gangchen Samling School, because the quality of both the education and environment is so good.

After the earthquake in 2015, some schools in the area were unfortunately classified as inaccessible, and this led to a further increase of students in 2016. As a result at the beginning of the academic year, two new classrooms were built to avoid overcrowding and to ensure that younger students had a quiet environment to begin their studies.



#### Music and dance

At the beginning of the school year funds were allocated to start a music and dance programme for all the students in the school. This type of creative activity was seen as particularly useful to help the children overcome the inevitable trauma and fear associated with the earthquake and the following months marked by continual after shocks.

Drums, guitars, keyboards, flutes and other instruments were purchased, and both a dance and music teacher were hired. As in previous years the children prepared and performed a beautiful end of school concert - a day of great joy and fun for everyone.

### DISTRIBUTION OF SCHOOL MATERIALS

Many children living in villages have to study - when they are able - in really difficult conditions. Once again this year, we allocated economic aid to support about 300 children attending schools in three small villages, offering them an annual supply of school materials.

Although children in these villages have the possibility to attend school, books and stationery are not provided and so they are forced to study without. Most of their parents - who live by subsistence farming and so do not have any monetary income - are unable to provide them. We also distributed educational material to the small guests of the Jorpati orphanage, the Hope Foundation and to the 51 small monks of Sed Gyued Monastery in Kathmandu.





### “ADOPTION” OF SHIKHARPUR VILLAGE SCHOOL

For the second year running we fully financed the activities of the impoverished Shree Jana Bhuwana Primary School in the village of Shikharpur for the whole academic year so that the 90 children currently attending could continue to receive an education.

### SED GYUED MONASTERY - KATHMANDU

This monastery - from one of the most ancient lineages in Tibet - is now home to more than 50 children from poor families. Many of the children arrived in the monastery after the 2015 earthquake. Several small monks were quickly adopted at a distance, and this help allowed the Monastery to provide for their upkeep and education. In addition to school material for the year, we also provided the monastery with the funds to pay the salary of two teachers and to purchase new desks and benches for the small monks.

We were also able to provide the funds needed to equip the monastery with a new hand pump for water.



### GANGCHEN DRUPKHANG

Gangchen Drupkhang was built in 2006 with the aim of creating a base for activities and professional training in traditional Himalayan handicrafts and culture: hand carved furniture and decorative objects, traditional painting and artwork, healing incenses and herbal remedies of the ancient Tibetan tradition - a centuries-old heritage of the Himalayan medical culture.

In recent years the centre has created very real opportunities for training, employment and social inclusion for some of the poorest people living in the outskirts of Kathmandu. Particular attention is always given to mothers in difficulty, young people, unemployed with families to be supported and the disabled - offering to them a renewed sense of dignity and at the same time using and supporting the precious Himalayan artistic, spiritual, cultural and medical knowledge.



The Gangchen Drupkhang building suffered severe structural damage during the 2015 earthquake - particularly to the ground and first floors - which made it completely inaccessible: there was damage to the supporting columns, the perimeter walls and even the internal stairs.

After the immediate emergency had passed, the plans for the reconstruction of the building was started. An Italian structural engineer, expert in post-earthquake reconstruction, was invited to the site and carried out an inspection of the building in June 2015.

A fundraising campaign among our international supporters was coordinated, which allowed the work to be carried out. The activities were able to resume by the end of 2016.

Special thanks to the **Waldensian Church** that sustained our fundraising project with the important amount of € 64,000, allowing us to finish the work.



### **EARTHQUAKE EMERGENCY FUND**

In 2016, post-earthquake support activities continued thanks to funds raised through the Emergency Fund.

#### **Healthcare**

We provided medical equipment and medicines for a health care facility in Mawakanpur district that is responsible for the health needs of approximately 8,000 people. During the monsoon season this community remains completely isolated and cut off from all other services. The small clinic was equipped with basic but essential equipment such as pressure gauges, stethoscopes, thermometers, scales, a sterilisation unit, otoscope and so on, as well as a stock of gloves, masks, disinfectants, cotton wool, gauze etc. After consulting with the doctor responsible for the clinic we were also able to provide a stock of basic but essential medicines: antibiotics, painkillers, vitamins for children, cough syrup and so on.

#### **Distribution of blankets, shoes and clothes**

At the beginning of the year, with the arrival of the cold of winter, the situation in the villages was quite dramatic for thousands of people who, after the earthquake, lost their homes and all their possessions. We distributed thousands of blankets to the families of several villages, among the most affected, in the districts of Nuwakot and Sindhupalchok. A large number of blankets were shipped directly from Italy (a special thanks to Foppiani Shipping who donated and shipped them), and many more blankets and mattresses were commissioned from manufacturers in Nepal, allowing them to give work to people who desperately needed it. A temporary factory was also set up in the grounds of Gangchen Drupkhang where hundreds of quilted blankets were made and packed.

During the first distribution 1700 families in the villages of Bhumtang and Saamle received blankets. Subsequently, 700 families in the Sindupalchok district and 1,000 families in the Mawakanpur district. Other blankets were distributed to people in particular difficulties in and around the Kathmandu area. Particular attention was given to elderly and vulnerable people who also received winter clothes.

In November, the Association distributed shoes and clothing to the families in the Mawakanpur district.



**Thanks to all of you who have contributed with your help!**



### **Lama Gangchen Help in Action ONLUS**

Piazza 4° Alpini 14, 28813 Albagnano di Bèe (VB) Italy

Tel +39 0323 569645 - Fax +39 0323 569878

email: [helpinaction@gangchen.it](mailto:helpinaction@gangchen.it) - [www.helpinaction.net](http://www.helpinaction.net)

**Bank:** Banca Popolare di Sondrio – Agency 13, Milan

**Account:** Lama Gangchen Kiurok Tsochun ONLUS

**Account number:** 2877/24

**IBAN:** IT58 D056 9601 6120 0000 2877 X24

**SWIFT:** POSOIT22

For updates follow us on our **Facebook** page  
**Lama Gangchen Help in Action**  
(You can see it even if you're not on Facebook)

### **How can you help us?**

- with a new adoption of a child, an old, sick or disabled person, a child or adult monk (€240 per year that can be paid monthly, quarterly, semesterly or annually)
- with a donation for one of our projects
- if you are paying tax in Italy with your 5x1000 (putting the association as a beneficiary does not cost you anything: €5 per €1000 of your paid taxes will go to the association instead of the state)
- with a bequest in your will (please contact us for the necessary details)
- sharing our activities and Facebook page with others









## UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

**“Inner peace is the most solid foundation for world peace”**

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.
25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbiterian; Pastor Juan Gattoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.
26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.
27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.
28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.
29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.
30. Lahore - Pakistan, 1st of December 1996. The Proposal was distributed on the occasion of the 1st International Holistic Medical Congress, on World AIDS Day.
31. Colombo, Sri Lanka, 29th of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.
32. New Delhi, India, from the 21st to the 25th of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.



33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.

34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1<sup>st</sup> of March 1997.

35. The Friends Meeting House, London, England, on Saturday the 1<sup>st</sup> of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.

36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.

37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.

38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.

39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.

40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village" - the Proposal was presented to the Mayor of Bagni di Lucca.

41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.

42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.

43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.

44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjod Meditation hall.

45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".

46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

87. Tiberis, Israele, October 1999.

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

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

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

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

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

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

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



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

## CHRONOLOGICAL LIST

---

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



International recognition of the Day of Vesak by the UN.

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

## CHRONOLOGICAL LIST

---

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

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

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



## UNITED NATIONS

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

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

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

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





W E L C O M E

## António Guterres

New Secretary General of The United Nations

*António Manuel de Oliveira Guterres, (born 30 April 1949) is a Portuguese politician and diplomat who is serving as the ninth Secretary-General of the United Nations since 1 January 2017. Previously, he was the United Nations High Commissioner for Refugees between 2005 and 2015.*

*Guterres was the Prime Minister of Portugal from 1995 to 2002, and was the Secretary-General of the Socialist Party from 1992 to 2002. He served as President of Socialist International from 1999 to 2005.*



*“In the end, it comes down to values, as was said so many times today.  
We want the world our children inherit to be defined by the values enshrined  
in the UN Charter: peace, justice, respect, human rights,  
tolerance and solidarity.”*

*ANTÓNIO GUTERRES  
United Nations Secretary General - January 2017*



United Nations

A/C.2/70/L.5/Rev.1

**General Assembly**Distr.: Limited  
18 November 2015

Original: English

**Seventieth session**  
**Second Committee**  
 Agenda item 20  
**Sustainable development**

**Albania, Andorra, Antigua and Barbuda, Australia, Austria, Bahamas, Bangladesh, Barbados, Belgium, Bhutan, Bosnia and Herzegovina, Brunei Darussalam, Bulgaria, Cabo Verde, Canada, Chad, Chile, China, Colombia, Croatia, Cuba, Cyprus, Democratic Republic of the Congo, Denmark, Dominica, Dominican Republic, Ecuador, Egypt, Estonia, Ethiopia, Fiji, Finland, France, Georgia, Germany, Greece, Grenada, Guinea-Bissau, Guyana, Haiti, Hungary, Indonesia, Ireland, Israel, Italy, Jamaica, Japan, Jordan, Kazakhstan, Kenya, Kiribati, Latvia, Lebanon, Lithuania, Luxembourg, Malaysia, Maldives, Malta, Marshall Islands, Mauritania, Mauritius, Micronesia (Federated States of), Monaco, Mongolia, Montenegro, Morocco, Myanmar, Nauru, Netherlands, New Zealand, Nicaragua, Pakistan, Palau, Panama, Papua New Guinea, Paraguay, Peru, Philippines, Poland, Portugal, Romania, Russian Federation, Rwanda, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Samoa, San Marino, Serbia, Seychelles, Singapore, Slovakia, Slovenia, Solomon Islands, Spain, Sri Lanka, Sudan, Suriname, Swaziland, Sweden, Tajikistan, Thailand, Timor-Leste, Togo, Tonga, Tunisia, Tuvalu, Uganda, Ukraine, United Kingdom of Great Britain and Northern Ireland, United Republic of Tanzania, Vanuatu, Viet Nam and Zimbabwe: revised draft resolution**

**International Year of Sustainable Tourism for Development, 2017**

*The General Assembly,*

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

*Recalling* the outcome document of the United Nations Conference on Sustainable Development, entitled "The future we want",<sup>1</sup> as endorsed by the General Assembly in its resolution 66/288 of 27 July 2012, which recognizes, inter

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

15-20308 (E) 021215  


Please recycle 





A/C.2/70/L.5/Rev.1

alia, that well-designed and well-managed tourism can make a significant contribution to the three dimensions of sustainable development, has close linkages to other sectors and can create decent jobs and generate trade opportunities,

*Reaffirming* its resolution 70/1 of 25 September 2015, entitled “Transforming our world: the 2030 Agenda for Sustainable Development”, which adopts a comprehensive, far-reaching and people-centred set of universal and transformative Sustainable Development Goals and targets, its commitment to working tirelessly for the full implementation of this Agenda by 2030, its recognition that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development, and its commitment to achieving sustainable development in its three dimensions — economic, social and environmental — in a balanced and integrated manner, building upon the achievements of the Millennium Development Goals and seeking to address their unfinished business;

*Reaffirming also* its resolution 69/313 of 27 July 2015 on the Addis Ababa Action Agenda of the Third International Conference on Financing for Development, which is an integral part of the 2030 Agenda for Sustainable Development, supports and complements it and helps to contextualize its means of implementation targets with concrete policies and actions, and reaffirmed the strong political commitment to address the challenge of financing and creating an enabling environment at all levels for sustainable development in the spirit of global partnership and solidarity;

*Recalling* that the Programme of Action for the Least Developed Countries for the Decade 2011-2020 (Istanbul Programme of Action)<sup>2</sup> adopted by the Fourth United Nations Conference on the Least Developed Countries, as endorsed by the General Assembly in its resolution 65/280 of 17 June 2011, supports the efforts of the least developed countries to develop a sustainable tourism sector, in particular through infrastructure and human capital development, increased access to finance and enhanced access to global tourism networks and distribution channels,

*Recalling also* that the SIDS Accelerated Modalities of Action (SAMOA) Pathway,<sup>3</sup> adopted by the third International Conference on Small Island Developing States, as endorsed by the General Assembly in its resolution 69/15 of 14 November 2014, recognizes that sustainable tourism represents an important driver of sustainable economic growth and decent job creation,

*Recalling further* that the Vienna Declaration<sup>4</sup> and the Vienna Programme of Action for Landlocked Developing Countries for the Decade 2014-2024,<sup>5</sup> adopted by the second United Nations Conference on Landlocked Developing Countries, as endorsed by the General Assembly in its resolution 69/137 of 12 December 2014, recognizes that tourism can play an important role in building the economic sector, providing employment and generating foreign exchange,

*Reaffirming* the importance of supporting the African Union’s Agenda 2063, as well as its 10-year plan of action, as a strategic framework for ensuring a positive socioeconomic transformation in Africa within the next 50 years, and its continental

<sup>2</sup> *Report of the Fourth United Nations Conference on the Least Developed Countries, Istanbul, Turkey, 9-13 May 2011 (A/CONF.219/7)*, chap. II.

<sup>3</sup> Resolution 69/15, annex.

<sup>4</sup> Resolution 69/137, annex I.

<sup>5</sup> *Ibid.*, annex II.



A/C.2/70/L.5/Rev.1

programme, embedded in the resolutions of the General Assembly on the New Partnership for Africa's Development, which promotes sustainable tourism,

*Recalling* its resolutions 2148 (XXI) of 4 November 1966, entitled "International Tourist Year", 53/200 of 15 December 1998, entitled "Proclamation of 2002 as the International Year of Ecotourism", 65/148 of 20 December 2010, entitled "Global Code of Ethics for Tourism" and 68/207 of 20 December 2013, entitled "Sustainable tourism and sustainable development in Central America" and 69/233 of 19 December 2014, entitled "Promotion of sustainable tourism, including ecotourism, for poverty eradication and environment protection",

*Taking note* of the resolution adopted by the General Assembly of the World Tourism Organization at its twenty-first session, held in Medellin, Colombia, from 12 to 17 September 2015, on the International Year of Sustainable Tourism for Development, 2017,<sup>6</sup>

*Welcoming* the efforts of the World Tourism Organization, the United Nations Environment Programme, the United Nations Conference on Trade and Development, the United Nations Educational, Scientific and Cultural Organization, the secretariat of the Convention on Biological Diversity and others to promote ecotourism and sustainable tourism worldwide,

*Welcoming also* the adoption of the 10-year framework of programmes on sustainable consumption and production patterns by the United Nations Conference on Sustainable Development in 2012 and the launching of the sustainable tourism programme of the framework, and encouraging further implementation through capacity-building projects and initiatives to support sustainable tourism,

*Recognizing* the importance of international tourism, and particularly of the designation of an international year of sustainable tourism for development, in fostering better understanding among peoples everywhere, in leading to a greater awareness of the rich heritage of various civilizations and in bringing about a better appreciation of the inherent values of different cultures, thereby contributing to the strengthening of peace in the world,

*Recognizing also* the important role of sustainable tourism as a positive instrument towards the eradication of poverty, the protection of the environment, the improvement of quality of life and the economic empowerment of women and youth and its contribution to the three dimensions of sustainable development, especially in developing countries,

1. *Decides* to proclaim 2017 the International Year of Sustainable Tourism for Development;
2. *Invites* the World Tourism Organization, mindful of the provisions contained in the annex to Economic and Social Council resolution 1980/67, to facilitate the organization and implementation of the International Year, in collaboration with Governments, relevant organizations of the United Nations system, other international and regional organizations and other relevant stakeholders;
3. *Stresses* that the costs of all activities that may arise from the implementation of the present resolution that are above and beyond the activities

<sup>6</sup> World Tourism Organization, document A/RES/653 (XXI).



A/C.2/70/L.5/Rev.1

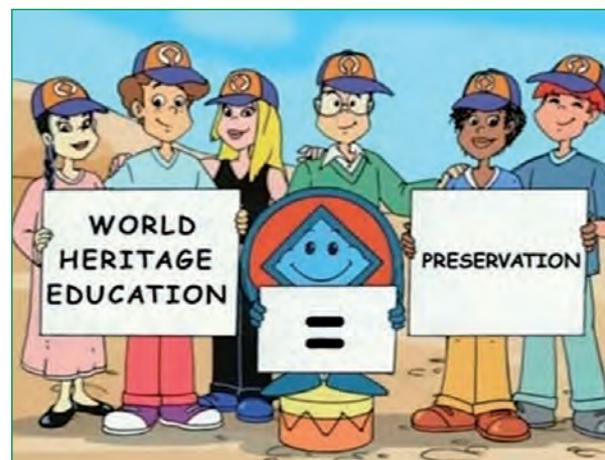
currently within the mandate of the lead agency should be met from voluntary contributions;

4. *Encourages* all States, the United Nations system and all other actors to take advantage of the International Year to promote actions at all levels, including through international cooperation, and to support sustainable tourism as a means of promoting and accelerating sustainable development, especially poverty eradication;

5. *Requests* the World Tourism Organization, mindful of the provisions of paragraphs 23 to 27 of the annex to Economic and Social Council resolution 1980/67, to inform the General Assembly at its seventy-third session on the implementation of the present resolution, elaborating on the evaluation of the International Year.

4/4

15-20308





## World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

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

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

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



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

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

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

 **WORLD INTERFAITH  
HARMONY WEEK**  
The Official UN Week 1st Week of February

## United Nations International days and weeks

### JANUARY

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

### FEBRUARY

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

### MARCH

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

### APRIL

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

### MAY

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

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

### JUNE

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

### JULY

First Saturday International Day of Cooperatives  
11 World Population Day

### AUGUST

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

### SEPTEMBER

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



## OCTOBER

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

## NOVEMBER

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

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

## DECEMBER

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

## United Nations Millennium Development Goals







## List of United Nations Member States

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

## List of Lama Gangchen's Publications

### BOOKS

#### NGALSO SELF-HEALING I

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

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

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

#### NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

LGPP 1994, English, Portuguese, Spanish

#### CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume I - LGPP 1996, English, Italian

#### CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

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

#### NGALSO SELF-HEALING ORACLE

108 Messages for individual and universal harmony

LGPP 1996, English, Italian

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

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

LGPP 1996, English, Italian

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

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

LGPP 1996

#### PEACE CULTURE

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

#### WORLD HEALER

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

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

#### TO CREATE A PEACEFUL MEDIA ENVIRONMENT

A Compilation of "Peace Times" Editorials

Published by the UNITED NATIONS SOCIETY OF WRITERS

Swan Books, New York 1998

#### A SOLUTION FOR THE THIRD MILLENNIUM

A Proposal for a United Nations Spiritual Forum for World Peace

Report 1995 - 1999 - LGPP 1999



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

A Panacea for a peaceful mind

LGPP 2004, English, Italian

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

**MEDICINA SPIRITUALE**

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

Tecniche Nuove 2005, Italian

**VISIONI DI SAGGEZZA**

Le Risposte di un Maestro Tibetano per una Vita Migliore

Life Solutions Wisdom 2005, Italian

**SUNGRAB NGALSO GYATSO COLLECTED WORK**

125 volumes - LGPP 2009, English

**A RAINBOW OF HEALING NECTARS**

NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the

Traditional Tibetan Healing System- LGPP 2010, English, Italian

**PRECIOUS GARLAND OF LONG LIFE PRAYERS**

A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku

Rinpoche - Lord of Mahasiddhas

LGPP 2011, English, Italian

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

LGPP 2013, English, Italian, Portuguese, Spanish

GANGCHEN - A spiritual heritage LGWPF 2013

**LINKS SERIES - SEEDS FOR ENLIGHTENMENT**

LINKS I - "Verbania 2003" World Congress

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

LINKS II - "Verbania 2004" World Congress

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

LINKS III - "Verbania 2005" World Congress

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

LINKS IV - "Verbania 2006" World Congress

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

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

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

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

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

LINKS IX - "Borobudur 2017" World Congress - An Education for the Third Millennium

**SEEDS FOR PEACE SERIES**

**SEEDS FOR PEACE**

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

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

**SEEDS FOR PEACE II - HEALING ATLAS**

Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer

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

**SEEDS FOR PEACE III - HEALING ATLAS**

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

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

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

Pilgrimages to the Stupa Mandala of Borobudur

LGPP 07-07-11, Lama Gangchen's birthday

**SEEDS FOR PEACE V - The Lalitavistara Mahayana Sutra**

LGPP 07-07-12, Lama Gangchen's birthday

**PEACE TIMES**

Good News for the World - Newspaper

Trimestrial newspaper, LGPP English, Italian

PEACE TIMES N°1 - Peace Messengers here is your voice, October 1996

PEACE TIMES N°2 - Overcome fear, Peace will triumph, January 1997

PEACE TIMES N°3 - Choose non violence, April 1997

PEACE TIMES N°4 - Cheers to Non Formal education, July 1997

PEACE TIMES N°5 - New solutions for the planet, October 1997

PEACE TIMES N°6 - Peace and Money, January 1998

PEACE TIMES N°7 - Choose peace sports, April 1998

PEACE TIMES N° 8 - On holiday with peace, July 1998

PEACE TIMES N° 9 - On behalf of the animals, October 1998

PEACE TIMES N° 10 - Religions Uniting for Peace, January 1999

PEACE TIMES N° 11 - Never too late to live in peace, April 1999

PEACE TIMES N° 12 - Peace at last, July 1999

PEACE TIMES N° 13 - The challenge of the third Millennium, October 1999

PEACE TIMES N° 14 - Welcome to the year of the dragon, January 2000

PEACE TIMES N° 15 - Emergency Water, Gold of the third Millennium, April 2000

PEACE TIMES N° 16 - Welcome to the roof of the world, July 2000

PEACE TIMES N° 17 - Solutions for the Future Generations, November 2000

PEACE TIMES N° 18 - Peace is Possible, December 2001

PEACE TIMES N° 19 - Gangchen, Tibet - Where miracles happen

PEACE TIMES N° 20 - Peace Environment, July 2008

**BOOKLETS AND MEDITATION MANUALS**

SELF-HEALING COMMENTARY - LGPP 1999, English, Italian

LORD OF HEROES - NgalSo Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue



---

- LGPP 1996, English, Italian

SEMSO - Making Peace with the Aura  
LGPP 1996, English, Italian, Spanish

ZHING KHAM JONG II - Making Peace with the Amazon  
LGPP 1996, English

NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF BOROBUDUR - Practice to transform this world into Shambala  
LGPP 1997, English, Italian, Dutch

CRYSTAL MASSAGE - Method to create the pure body and the pure light energy and nectar by invoking the Secret assembly of Guyusamaja  
LGPP 1998, English, Italian

TARA CHITTAMANI - NgalSo Tantric Self-Healing Practice, a method to heal outer, inner and secret fears  
LGPP 2000, English, Italian

SKY DANCE OF GREAT BLISS - NgalSo Tantric Self-Healing Practice of the eleven yogas of the outer, inner and secret body mandala of venerable Vajrayogini  
LGPP 2000, English, Italian

NGALSO MAHAYANA SELF-HEALING - A method to gain the realizations of the eight bodhisattvas with the practice of the great vehicle for enlightenment  
LGPP 2000, English, Italian

BLACK MANJUSHRI - NgalSo Tantric Self-Healing Practice - LGPP 2000 English, Italian

POWA - NgalSo Tantric Self-Healing Practice - A heartfelt leap of faith - LGPP 2003, English, Italian

FIVE YAMANTAKA - NgalSo Tantric Self-Healing Practice - LGPP 2003, English, Italian

MARITSE - NgalSo Tantric Self-Healing Practice of the goddess of light - LGPP 2003, English, Italian

PARNASHAVARI - NgalSo Tantric Self-Healing Practice - LGPP 2003, English, Italian

SITATAPATRA - NgalSo Tantric Self-Healing Practice of the white umbrella deity - LGPP 2003, English, Italian

WHITE ZAMBALA AND THE FOUR DAKINIS - NgalSo Tantric Self-Healing Practice - A waterfall of precious arya jewels  
LGPP 2003, English, Italian

CHOD - NgalSo Tantric Self-Healing Practice for the fortunate ones from the direct lineage of Gangchen LGPP 2004, English, Italian

SINGAMUKA - NgalSo Tantric Self-Healing Practice of the lion head wisdom dakini  
LGPP 2004, English, Italian

MANJUSHRI and SARASVATI - NgalSo Tantric Self-Healing Practice - meditation with the blessings of the wisdom Buddha and his consort, the protectresse of the arts and music, in

## PUBLICATIONS

---

connection with the holy mountains of Wutaishan - LGPP 2005, English, Italian  
PALDEN LAMO - Protectress of the NgalSo Tantric Self-Healing Lineage  
LGPP 2005, English, Italian

SEVEN MEDICINE BUDDHAS  
NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars  
LGPP 2005, English, Italian

GURU PUJA - According to the western Buddhist lineage of T.Y.S. Lama Gangchen  
LGPP 2005, English, Italian, Portuguese, Spanish, Chinese, German, Dutch

PRAYERS FOR PEACE MESSENGERS  
According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism  
LGPP 2006 English, Italian

THE GLORIOUS WHEEL OF PEACE TIMES - NgalSo Tantric Self-Healing Practice and Kalachakra  
meditation to create the pure crystal energy body, light and nectar, realising inner peace and  
connect this world to Shambala  
LGPP 2006 English, Italian

NGALSO CHAWANG REIKI I  
Hands on healing method according to Buddha Shakyamuni's lineage  
LGPP 2006, English, Italian

SEVEN EYES WHITE TARA SADHANA - NgalSo Tantric Self-Healing Practice  
LGPP 2007, English, Italian

KURUKULLA - NgalSo Tantric Self-Healing Practice, meditation and recitation of the lotus dakini -  
LGPP 2007, English, Italian

CHINNIMASTRA - NgalSo Tantric Self-Healing Practice - LGPP 2008, English, Italian

MAITREYA - NgalSo Tantric Self-Healing Practice of the present and future love buddha  
LGPP 2009, English, Italian

FEAST OF COMPASSION - NgalSo Tantric Self-Healing collection of Chenrezig practices  
LGPP 2009, English, Italian

NGALSO QUICK PATH OF HERUKA FIVE DEITIES - NgalSo Tantric Self-Healing Practice  
LGPP 2010, English, Italian

PRACTICE OF USHNISHAVIJAYA - NgalSo Tantric Self-Healing Practice of the victorious crown  
ornament over negative karma - LGPP 2010, English, Italian

THE SUN AND MOON KISSING - NgalSo secret meditation and recitation of White Heruka for a  
long, healthy and meaningful life - LGPP 2011, English, Italian

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

MAITRIPA'S DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder  
LGPP 2013, English, Italian



### Argentina

Self-Healing and Inner Peace Study Group Buenos Aires - Argentina tel: +54-1-7622896

Jamtse Ling - Self-Healing Study Group Las Heras 55 10 y 20 piso 5500 Mendoza tel. +55-61-297493, fax. 380000

Asociación budistas de Argentina Avda. Francisco Beiró, 3168 - Dto 7. Buenos Aires tel +54-1554004446 budistasargentinos@hotmail.com

### Belgium

Snowlion - Danielle Beaurain Rue Henri Dunant 130 4102 Seraing +32 498 51 58 02 dan.beurain@yahoo.fr

### Brazil

Centro de Dharma da Paz - Shide Choe Tsok Rua Apinagés, 1861 Sumaré, São Paulo, Brasil tel/fax: +55-11-3871-4827 mailing@centrodedharma.com.br www.centrodedharma.com.br

AACHAA Himalaya Amazon Andes Healing Arts Association Sao Paulo - Brasil tel.+55-11-2114275/8720697 aachaa@uol.com.br

Kuryuk Jamtseling center Environment of Love & Compassion Rua de Comerio 115, Loja 16 Centro Commerciai Ilha do Parque Parque Dex, Manaus, Amazon, Brasil tel: +55-92-2369996

Secret Door of Peace Rua Ingles de Souza 296/202 cep 22460-110 Rio de Janeiro Jardim Botânico, Brasil tel: +55-21-5373786 / Fax: 3224250

Pax Drala - Centro de Dharma, Terapia e Arte Flamengo - Rio de Janeiro Tel.: +55 21 2551 3764 paxdrala@globo.com

Lama Gangchen Chokyi Gyaltzen Rua Roquete Pinto 15/201 Urca - Rio de Janeiro Tel: +55 (21) 22750086 (Lourdes) chokyi-gyaltzen@uol.com.br estandartedavitoria@globocom

Centro de Dharma Amor e Compaixao Kuryuk Jamtsesa - Buzios - RJ kurujamtsesa@globo.com amorecompaixao@globo.com

Centro Tardi Ling - SP

ConPAZ - LGWPF member of Conselho Parlamentar da Cultura Paz - "Sao Paulo State Deputy Assembly Council for Peace Culture"

Clinica Ngal-So de Terapias Integradas - SP

Feng Shui Ngal-So - Claudia Proushan - SP

Grupo de Autocura - Karin Czech - SP

Grupo de Atendimento Chag Wang Ngal-So Reiki - SP

Vida de Clara Luz - SP

AMIPAZ - Amigos da Paz Sem Fronteiras - RJ

Mig-Dje - Organização de Ajuda que Abre os Olhos - RJ

Centro de Dharma Vida de Solução - Petrópolis - RJ

Centro Budista Mandala de Guhyasamaja - Santos - SP

Associação de Proteção Ambiental Itamambuca - Ubatuba - SP

Grupo de Autocura de Alto Paraíso - Alto Paraíso - Goiás

Grupo de Autocura de Campos do Jordão - SP

Grupo de Autocura de Araraquara - SP Centro Kalachakra - Salvador - BA

### Canada

Self-Healing Study Group 195 Easthom Road RR1 Site 14C87 Gabriola Island, BC VOR 1X0 CANADA tel: (250) 247 7652 nhalpin@csi.com

Self-Healing Study group 3305 Madre, Brossard Quebec J4Y 1T4

### Chile

Centro de Dharma Sangye Menkhang Eliodoro Yáñez 2290, piso 3, providencia, Santiago Tel: +56995347983 budadelamedicina1@gmail.com Dedemiller@gmail.com www.centrobudadelamedicina.cl

### China

Gangchen Medica Dispensary Gangchen, near Shigatse Tibet - China

Ne Tag Chuk School Sakya District, near Shigatse Tibet-China

NgalSo Self-Healing Meditation Group Wutai San, China

NgalSo Self-Healing Meditators Group Puto San, China

Sera Mey Tsangpa Kamtsen Sera Monastery Lhasa, Tibet, China

Gangchen Choepel Monastery Sakya District, near Shigatse Tibet, China

### Ecuador

NgalSo Self-Healing Study Group - Quito

### France

Association Lama Gangchen pour la Paix Intérieure et la Paix Mondiale 6 Rue Véronèse et 4 Rue Primatice 75013 Paris - France tel +33-1-4707 7001 - fax 01 4707 3449 gangchen@magic.fr www.gangchen.org

### Germany

L.G. World Peace Editions Am Hohenberg 21 D - 82327 Tutzing tel. +49-8158-993303/4 - fax 993305

Yeshe Lamchen Perlacherstr. 30 D-81539 Munich tel +49-89-3577998

Shide Lam D - Darmstadt tel: +49-6151-421098

NgalSo Self-Healing Study Group Am Hohenberg 21 D - 82327 Tutzing tel: +49-8158-993303 - fax: 993305

### Great Britain

Tashi 1 Trinity Church Hall, The Gill GB - Ulverston, Cumbria LA12 7B3 tel: +44-1229-586959 - Fax: 588804

Self-Healing Study Group Ashbrook, Torbay Road GB - Castle Cary, Somerset tel: +44-1963-351947

Self-Healing Study Group Rosemary Allix 87 Brentwood Road - Brighton +44 1273 698560 rosemaryallix@gmail.com



Self-Healing Study Group  
Dea Shepherd  
6 Leap Hill Road GB - Pokesdown,  
Bournemouth

Self-Healing Study Group  
The Old Bake House Annexe  
Main Street, Willersley-Broadway  
Worcestershire WR12 7P3  
tel: +44-1386-853851

Self-Healing Study Group  
Linda Hamling  
Newbold, 6, Hillside Gardens  
Brockham, Surrey RH3 7EW

Self-Healing Study Group Oxford  
Lynne Gilbert Hayley Wood, Woodlands  
Road GB - Shipdale-Oxon RG9 4AA

Self-Healing Study Group  
Rosie Devitt  
20 Glen Craid Park - Holy Wood County  
Down  
Northern Ireland

Friends Meeting House  
Women's Group  
Ulverston, Cumbria  
tel: +44-1229-869435

Self-Healing Study Group  
3 Nolands, Yatesbury near Colne  
Wiltshire. tel: +44-1249-816362

Self-Healing Study Group  
11 Watson Close, Radbrook Green  
Shrewsbury, Shropshire SY3 6DN  
tel: +44-1743-366246

Self-Healing Study Group & Retreat  
center  
Borah Studios, La Morna  
Penzance, Cornwall TR19 6XN  
tel: +44-1736-731677

Self-Healing Study Group  
Mayfield, Clyst St Lawrence Exeter  
EX15 2NJ  
tel: +44-1404-822872

Self-Healing Study Group  
Gill Wright - 53 Fiorentina Way,  
Waterlooville  
Portsmouth, Hants PO7 83U

The Crystal Palace White Tara Group  
c/o Jeanne Gregory 35, Castledine Road,  
Anerley  
London, SE20 8PL, 0208 778 8890  
jeanne.gregory@ntlworld.com

Self-Healing Study Group  
3 Savey Lane Yoxall - Burton-on Trent  
DE13 8PD UK  
tel: 01543 472454 acuvic@iname.com

## Greece

Lama Cangchen Medicine Buddha  
Healing center  
A Papanastasiou - 4 Pallini  
153-51 Athens  
tempalama@hotmail.com

Karuna Choetsok Buddha's Garden -  
Lesbos, Greece

## Holland

Lama Gangchen International Global  
Peace Association  
Mambostraat 63 - 5802 LB Venray  
lgigpf@gmail.com  
lamagangchenpeacefoundation.org

Help In Action Branch - hia@lgigpf.nl

NgalSo Self-Healing Study/Workshop/  
Meditation Group - Dalfsen  
Mani Bhadra Wensvervullend  
Meditatieruimte  
De Vesting 14, 7722 GA Dalfsen  
lgigpf@gmail.com

NgalSo Self-Healing Study Group -  
Groningen  
elkanahwa@gmail.com

NgalSo Self-Healing Study Group -  
Tilburg  
miekemarchand@gmail.com

NgalSo Self-Healing Study Group -  
Sappermeer  
lhaarman@hotmail.com

Shenpen Lam Chen - Swalmen  
phmgeenen@kpnmail.nl

## India

Buddha Institute of Technology - BIT  
New Delhi - India

Environmental News and Features News  
Agency - ENF Ms Sujata - 15 Paryavaran  
Complex  
New Delhi 110030 - India  
tel. +91-11-6865084 - fax 6967514

Gangchen Kachoe Drupkhang Retreat  
center Merik Post Distr. Darjeeling, India

Sed Gyued Dratsang  
Kalimpong, Darjeeling, India  
tel: +91-3552-55175

NgalSo Self-Healing Study Group  
Tsewang Choedron  
Kachen Cinema Hall Kalimpong,  
Darjeeling, India

Gangchen Choepel House  
Kailashpura Monastery Mysore, South  
India

L. G. House  
Tashi Lhunpo Monastery Bylakuppe,  
South India  
Future Gangchen Labrang Sera Mey

Tsangpa Kamtsen House no. 20 - Sera  
University  
Bylakuppe 571104 Dist. Mysore, South  
India

Gangchen Thubten  
Kang-Ri Con - Gangtok - Sikkim, India

## Indonesia

NgalSo Self-healing Study Group Jakarta,  
Indonesia

## Italy

Kunpen Lama Gangchen  
Dharma Self-Healing Center  
Via Marco Polo 13 - 20124 Milano  
tel: +39 02-29010263  
kunpen@gangchen.it www.kunpen.it

Albagnano Healing Meditation Centre  
Gangchen Choepel Ling  
Via Campo dell'Eva 5  
Albagnano di Bèe 28813 Verbania  
tel: +39 0323 569601 fax: 0323 569921  
infoalba@lgpt.net www.lgpt.net

Gangchen Sanghie Men Chi Ling  
Centro Buddha della Medicina  
Via Cenischia 13 - 10239 Torino  
tel +39 011-3241650 011-350908 -  
011-6497700  
elsus@iol.it  
www.buddhadellamedicina.org

Centro Buddha del Suono di Guarigione  
Tek Ciok Sam Ling Men Choe Ling  
Belvedere Langhe - 12060 -  
Cuneo tel/fax: +39 0173-743006  
buddhahealingsound@tiscalinet.it

Spring of Dharma c/o Gianni Bucci  
Colle S. Maria 19 00049 - Velletri - Roma  
tel +39 06-96453464  
giovannib@mclink.it

Gangchen Pende Lamton  
Alessandria  
tel +39 0131-59268

NgalSo Self-Healing Study Group  
Via Mazza 4 40128 - Bologna  
tel: +39 051-362752  
cell: +39 347 4409779 - 349 8608262

NgalSo Self-Healing Study Group &  
Voluntary  
Assistance - Modena tel: +39 337-588680

Self-Healing Study Group  
via Bedisco 87 Oleggio (No) tel: +39-0321-  
998314

Centro Tara  
Via G.M. Oddo 7 - 17031 Albenga (SV)  
tel: +39 0182-559710 lakshmina@  
tiscalinet.it

Peace Culture Center  
c/o Rosanna Torella Via Chiossone 14/3  
- Genova  
tel: +39 0185 96020  
celi: +39 339 4328246

OM Shanti  
Cisternino (BR) tel: +39 080-716093

Detchen Ling Self-Healing Study Group  
Via San Fermo 5 - Pallanza- VB  
tel: +39 0323 557285

Gangchen Losan Cioling  
Chulen NgalSo Tibetan Yogic Good  
Health System  
Lineage experience of the fower essence  
detoxification - Retreats to regenerate  
body and  
mind Claudio Cipullo +39 320 5317975

Jangchub Lam Self-Healing Study Group  
- Padova

Tashi Ling Retreat center - Meina

### Malaysia

L.G.W.PF Charitable Trust  
South East Asian Headquarters  
260F 2nd Floor - Jalan Ipoh Bahu 21/2  
51200 Kuala Lumpur, Malaysia  
tel. +60-3-4431262 - fax 4432133

L.G. Courtesy Printers:  
Kam & Wah Printing and Paper Products  
Malaysia tel. +60-3-9578281 - fax  
9578091

Medicine Buddha center  
260F 2nd floor, Jalan Ipoh- Batu 21/2  
51200 Kuala Lumpur, Malaysia  
tel +60-3-4431262 fax +60-3-4432133

NgalSo Self-Healing Study Group Pokok  
Sena,  
Malaysia

NgalSo Self-Healing Study Group  
Wisdom center  
Alor Setar, Malaysia

### Mongolia

Chenpo Hor Choepel Ling  
Ulan Bator, Mongolia 4 PM 57-3-7-99  
tel +66430-64111

Tashi Choeling  
Ulan Bator, Mongolia

### Nepal

L.G. Himalayan Healing & Research  
center  
Eastern Headquarters Tinchuli-  
Boudhanath/  
Kathmandu-Nepal tel. +977-1-482514  
hhcmedic@mail.com.np

"Help in Action" Adoptions at a distance  
Eastern Headquarters Tinchuli-  
Boudhanath/  
Kathmandu-Nepal tel. +977-1-482514  
hhcmedic@mail.com.np

Gangchen Samling School  
Tinchuli-Boudhanath/Kathmandu-  
Nepal  
gsschool@hbc.com.np

Gangchen Labrang - Medical & Retreat  
center  
P.O. Box 804, Kathmandu, Nepal  
tel: +977-1-471266 Secretary: Tsetan  
Gyurme  
tel: 470473 & fax: 470525)

L. G. Tashi Jong Himalayan Healing  
center  
Kathmandu, Nepal tel: +977-1-477126

Pende Jong Retreat center  
Swayambunath Kathmandu, Nepal

Himalayan Medicine Industry -  
Gangchen  
Himalayan Healing Incense Himalayan  
Handicraft  
& Furniture  
Tusal - Boudhanath 7 Kathmandu -  
Nepal  
Tel +9771-4478205  
gangchen@labrang.wlink.com.np

### Pakistan

Udhyana Research Center Swat -  
Pakistan

### Russia

Medicine Buddha Healing center  
Akademica Anohina 6 301-1 Moscow,  
Russia

NgalSo Self-Healing Study Group  
Sovietskaya Str. 140 Irkutsk 664009,  
Russia  
tel +430-271345

NgalSo Self-Healing Study Group  
Ulan Ude, Buryat

### Singapore

Buddha Yana Center - Singapore

### Spain

Fundación Lama Gangchen para la Paz  
en el Mundo  
CI Diego de León, 20 20 izq. 28006  
Madrid  
tel/fax: +34-91-4311790

Centro Buda de la Medicina  
Finca Recreo el Tajo 29790 Benajarafe  
- Malaga  
tel. +34 952 515246

Asociación Lama Gangchen Son de Paz  
Santa Isabel, 33 20 ext. - Madrid Tel/fax:  
+34 91  
5272061 sondepaz@madridenvivo  
www.sondepaz.com

Tibetan Medical Research Association  
Madrid & San Sebastian

Centro Chenrezig - Cho Kor Ling  
c/ Sant lordi, nº 27, bajo Apdo. de Correos  
165  
08100 Mollet del Valles - Barcelona  
chokorling@hotmail.com

Centro Entorno de Paz- Kor Yug Shide  
Ling  
Parque Nicolas Salmerón 56, bajo  
04002 Almeria-España  
Tel. +34626509216/ +34639423289  
entornodepaz@yahoo.es  
www.entornodepaz.org

FUNDACION HIMALAYA CULTURA  
DE PAZ  
fundacionhimalayaculturadepaz@  
gmail.com

### Sri Lanka

Buddha Medicine Hospital  
Menikpuragama Kataragamaa, Sri Lanka  
tel: +94-72-31947

### Switzerland

L.G. Research Institute for Natural  
Medicines  
Specialised in Tibetan Herbal Remedies  
Peace &  
Healing School  
Krummenlandstr. 25  
CH - 5107 Schinznach Dorf tel. +41-56-  
4432740

NgalSo Self-Healing Study Group  
Krummenlandst. 23 CH-5107  
Schinznach Dorf  
tel: +41-56-4432730 & fax: 4433388

Inner Peace center  
CH-8615 Freudwil tel/fax: +41-1-9412912

NgalSo Self-Healing Study Group  
CH-Geneva tel +41-22-7562330



NgalSo Self-Healing Study Group  
CH-Zurich tel +41-1-482-2147

NgalSo Self-Healing Friends Voluntary  
AIDS Assistance  
CH-Zurich tel: +41-56-4432730

### **Thailand**

NgalSo Self-Healing Study group -  
Thailand

### **Turkey**

Non-Formai Education Study Group  
Cumhuriyet Cad N. 257/380230 Harbiye,  
Istanbul,  
Turkey

### **United States of America**

NgalSo Center - Lama Gangchen World  
Peace  
International Foundation -  
Lelia O'Connor  
224 15th Avenue - 067719 Belmar New  
Jersey  
+1 (917) 664-3256 +1 (917) 301-5587  
loconnor@lamagangchenusa.org

International Dharma Center  
South Greenway Drive 1530  
Coral Gables 33134-Miami, Florida, USA  
tel: +1-305-2678000 & fax: 2678070

NgalSo Self-Healing Study Group  
McLean Virginia - Washington, USA

NgalSo Self-Healing Study Group  
10400 Cherry Ridge Road Sebastopol,  
CA 95472,  
USA tel/fax +1-707-8238700

### **Venezuela**

SanArte Self-Healing Group  
Chuario, Caracas, Venezuela  
tel: +58-919495

*Most heartfelt thank you to all  
who have contributed to the preparation of this book*



All Rights Reserved  
Published by Kunpen Lama Gangchen  
Lama Gangchen Peace Publications  
[www.lgpt.net](http://www.lgpt.net)

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

Sponsored and Printed by  
Mr. Chan Kok Hong and the GinHua Printing Company - Malaysia



