



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

LINKS X

Towards the Self-Sustainability of the Micro and Macrocsmos

To uphold the humanitarian aims of the United Nations,

Unesco, Unicef and related agencies

"Borobudur 2018"

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

T.Y.S. Lama Gangchen - World Healer



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“Borobudur 2018” Proceedings

“The Spiritual Opening of the Mandala”

An education for the third millennium

International Conference,
Manohara Conference Hall, Borobudur, Java, Indonesia
held from the 2nd to the 13th of March 2018

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Conference Proceedings

"Borobudur 2018": an education for the third millennium

T.Y.S. Lama Gangchen - World Healer

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Preamble

“If you look on Borobudur when you go around it, you will see not only hundreds but thousands of lotuses, under the male Buddhas, under the female Buddhas; many Dhevas and Buddhas throwing flowers; there are Lotuses everywhere if you look closely, if you look on the pillars; that is the Buddha garden.”

“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.”

“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.”

T.Y.S. Lama Gangchen - World Healer





“Every time we go to the Stupa we do the practice; it looks like the same. But truly it is never the same because every time we go it goes deeper, we have a different understanding, a different experience, because we also are different. Every time we go, day after day, year after year we are different ourselves also, so we can experience things in a different way”

Lama Michel Rinpoche

“We are all very privileged that we can be part of this journey - I think this is the best time, together with Lama Gangchen Rinpoche, building everything up.”

“Please Everyone - try to act normal!”

Lama Caroline - Dorje Kanyen Lhamo

Introduction

T.Y.S. Lama Gangchen - World Healer

The ancient and sacred stupa Mandala of Borobudur - Palden Drepung, Sri Danakot, - radiates love and compassion. The stupa has been restored and reopened as a UNESCO world heritage site for which we are forever grateful owing to the immense kindness of the country of Indonesia as well as all the supporting countries and individuals. We are deeply grateful and thank Professor Pandit Lokesh Chandra for his personal request to the Indonesian Government with a proposal to have the stupa reconditioned, which was received positively by President Suharto in 1967. In 1969, the restoration of Borobudur became part of the first "Five Year Plan" declared by the Suharto Government.

Borobudur is today one of the best preserved monuments in the world and one of the most popular, counting over one million visitors from all corners of the world every year. We are eternally thankful to the Indonesian Government for taking such good care and for offering the stupa to the world; to tourists, to believers and non-believers alike, because this spiritual love and compassion wisdom mandala generates something positive, some good feelings, including for those with disabilities, blindness; each one feeling something different. Every day, all day long people circumambulate or just walk straight up to the top the stupa, and each one has some feeling, their own experience of the Borobudur stupa mandala's many positive energy levels.

We have been on annual pilgrimages to Borobudur for almost 30 years and each year more countries have been represented by peace messengers from all over the world. We have written books and practices as well as made CDs and DVDs relating to the ancient wisdom Mandala of Borobudur.

Let me emphasize that during our journeys to Borobudur we need to feel the temple, we need to feel the conference and the teachings; we need to develop feelings in many different ways. When I first met each one of you there was each time also some feeling - this is important; it is so important to develop feelings in a positive way. This works also to overcome any kind of fear.

Every day we gather at the foot of the mandala with incense and flowers. We begin like this together feeling the energy rising like the morning sun as we walk in this precious garden. A different feeling arises at each stage of the retreat throughout the spiritual opening of the mandala.

Also, **our conferences are different from other conferences, as we cover many subjects like health, environment, science, nature, education, together with our spiritual teachings and practical teachings like NgalSo trulkor yoga. Then we have sound and music therapy subjects and colour therapy with paintings and drawings, and we ourselves colour the mandala each day: the outer mandala and the body mandala. Then we have Lama Caroline teaching about connecting the planets and Lama Michel teaching about Tibetan astrology and Tibetan medicine.**

So, let me take this opportunity to give our special thanks to our annual temporary home: the Manohara Hotel, for their constant care and kindness each year. We are always made to feel incredibly welcome and the facilities and conference hall are better each year. Thank you to all the staff and management.

With sincere and dedicated effort we can learn by using Borobudur's ancient wisdom and share this precious message of peace education with more feeling now and in the future, towards a better society and world peace in the 21st century.

We can solve all our personal, family and international conflicts and the other thousands of different days of fighting, by choosing inner peace. Fighting is too expensive; of course war is too expensive; even thinking about fighting is too expensive. On the other hand, the way of peace costs almost nothing. We have to develop a non-violent culture; it is very important for the development of the global village in the third millennium. Peace is our best friend and love. Other friends change from this day to that, but peace always helps us. Other remedies help us temporarily but peace "medicine" always heals us. Other protections sometimes fail: with inner peace we always have protection. Peace is very precious, but we need to recognise this. Peace is the bridge between



all religions. Peace is the one morality that everyone agrees upon because everyone needs it. People who do not believe in anything can still believe in peace. Peace creates good feelings. If we achieve something through violent means, the result is shaky and unstable. We need to create a peace foundation for our lives and culture.

Inner peace is the most solid foundation for world peace.

We need to integrate peace into all aspects of our lives: we need to become peace messengers, peace culture ministers and ambassadors of peace. We need to make peace with ourselves. If we promote inner peace education, then the different forms of fighting and conflict will gradually stop. Many of our personal problems, family, social and environmental problems will be solved. Please take responsibility to transform our culture of violence into a culture of peace, through non-violent education. We all choose a philosophy to live by:

Please, for the sake of the present and future generations ...

... CHOOSE PEACE WITH FEELING!

Transforming a culture of violence
Into a non-violent culture

Peace culture
Peace religion
Peace society
Peace politics
Peace times
Peace forum
Peace World

Please!
Peace with everything
Everything with Peace
Om Bishwa Shanti Hum!

A happy mind is the most economic way of life
Always try to have a comfortable mind
Always try to have a relaxed mind
Breathe to relax your mind
Buddhism gives us courage in life, because it is a method for inner growth
Buddhism gives us courage in life, because it is a method for inner growth
Deal with your problems in a positive way
Delusions are our biggest enemies and not those who deluded us
Detachment means to be more at ease and less worried
Develop the compassion that you have inside
Develop your inner smile
Do not attached to or reject anything, then everything will become clear
Do not be afraid to take responsibility for your own happiness

INTRODUCTION

Do not deny suffering, try to recognize it
Do not let anger dominate you
Do not try to change your life, change your attitude towards life
Effort without perseverance is futile
Emptiness is full of bliss
Every thing that is not offered is lost
Everything becomes easy if you have inner peace and mental space
Fear complicates every thing
Generosity gives meaning to life
Give happiness, only with happiness
Hope is a strong medicine for the body and mind

How to eliminate anger? By not letting your body, speech and mind become uncontrolled
Identify your self with the solution and not with the problem
Identify yourself with the solution and not with the problem
If we give a positive direction to our mind, people will come to us like friends to help us
If we wish to continue to experience happiness, we should continue to great positive causes
If you cannot benefit others at least try not to harm them
In order to help some one, it is necessary for that person to want to be helped
In the Absolute we are only one mind, one mental continuum
Inner blockages make you aggressive and create difficulties
Inner peace is the best company you can have
Inner peace is the best investment you can make
It is not enough to be nice with people, we need to benefit them
It is possible to liberate yourself from fear
Keep your mind beautiful in every moment
Learn how to use fully your mental space
Make a commitment to not mix your mind with negativity
Move towards the future with trust
Obtaining inner peace is easy if you accept everything with patience
Once you have solved a problem, do not forget to say "bye bye" to it
Patience is the best virtue, therefore nothing is ever wasted
Pay attention to what you do but remain relaxed
Peace and bliss now and for ever
Peace and compassion is always in fashion
Peace with every thing, every thing with peace - Please!
Positive experiences are needed in order to repeat them
Problems are not problems if you treat them as small difficulties
Problems: Face them or you will be destroyed by them
Protect your mind with prayer
Regenerate the true values of friendship and faith in others



Rejoicing is an investment in which nobody can harm us
Renunciation means not to be under the influence of the object of renunciation

Respect your level of growth each and every day

Space is emptiness

The antidote to attachment is having a mind that is satisfied for itself

The darkness of negative thoughts can be illuminated by inner light

The most divine thing you can hope for, is to realize equanimity

The right moment changes every thing

The spiritual path is based on research and not blind faith

The worse suffering is the attachment to suffering

Thinking about Impermanence creates energy to meditate

Thinking about Impermanence is to think about the precious opportunity of being a live

Through meditation you can heal yourself and others

To control the mind means to observe it, not to block it

To deal with problems directly is a precious opportunity to solve them

To have a relaxed mind is beneficial both for your self and for others

To make people laugh is also a way to accumulate merit

To meditate is to start to do something really useful in our lives

Transform aggressive looks into looks of love

Transform violent gestures into peaceful gestures

Transform your mind into an indestructible diamond

Transform violent sports into peace sports

True beauty is that of the mind

True education teaches you how to overcome fear

True freedom is the liberation from mental defects

Union is the inseparable energy

Use your five senses peacefully

We should always put our trust in the state of self-confidence

We should always put our trust in the state of self-confidence

What the mind accepts does not hurt

When you meditate you do something really useful for your life

With inner peace you attract good fortune and live happily

With the blessings of the holy beings, nothing is impossible

You are the only one responsible for your happiness

You can choose to be happy and peaceful or sad and angry

You can learn from every obstacle that made you fall, in order to stand up again

You can only obtain inner peace by cultivating it every day

You need to know how to give but also how to receive

Your health is in your own hands

Your inner strength is your most powerful protection

Your mind needs space

TY.S. Lama Gangchen - World Healer

His Activities To Promote Inner And World Peace Education, Non-Formal Education, Tantric Self-Healing And Care Of The Environment

Lama Gangchen was born in western Tibet in 1941. He was recognized at an early age to be a reincarnate lama healer and was enthroned at Gangchen Choepeling monastery at the age of five. When he reached the age of twelve he received the "Kachen" degree which is usually conferred after twenty years of study. Between the ages of thirteen and eighteen, he studied medicine, astrology, meditation and philosophy in two of the major monastic universities of Tibet: Sera and Tashi Lhumpo. He also studied in Gangchen Gompa, Tropu Gompa, and Neytsong monastery.

In 1963 he went into exile to India where he continued his studies for the next seven years at the Varanasi Sanskrit University (Bishwa Vhidhyiana) in Benares.

In 1970 he received the Geshe Rigram diploma from Sera Monastic University situated in South India.

After his graduation, he worked as a reincarnate lama healer among the Tibetan communities in Nepal, India and Sikkim, during which time he saved the lives of many people and was named private physician to the oyal family.

In 1981, Lama Gangchen visited Europe for the first time and has since become a resident and Italian citizen for almost ten years. In the same year he also established 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 consecrated what was to become the first of a long line of World Peace Buddha statues, thankas and images.

Since 1982 he has travelled extensively, both healing and teaching in Italy, Spain, Greece, Switzerland, Germany, Holland, Belgium, France, England, Ireland, U.S.A., Brazil, Chile, Argentina, Ecuador, Nepal, Malaysia, Myanmar, Vietnam, Singapore, Thailand, Indonesia, Sri Lanka, India, Mongolia, China, Tibet, Russia and Buriyatia, etc.

During these years he has lead many pilgrimages to some of the most important holy places of the buddhist tradition, in India, Indonesia, China, Thailand, Mongolia, Nepal, Sri Lanka and Tibet, guiding large groups of friends and disciples from all over the world, the majority of whom have reported many physical and mental benefits from the experience.

In addition to these pilgrimages to buddhist holy places, Lama Gangchen has visited 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 has visited the sites of Stonehenge and Avebury as well as visiting many Western buddhist centres and temples. During all these pilgrimages he has met many high Lamas, throughout both the East and the West.

In 1988 he opened his first residential dharma centre outside of Asia: "Shide Choe Tsok" Peace Dharma Centre in Saõ Paulo, Brazil. At present he has 85 Inner Peace Education Centres 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 began with the founding of:

- The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989, founding member of the Italian Buddhist Union (UBI). 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-Me 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 Institute is also the Western Headquarters of Lama Gangchen's activities and his Western residence.

- The **Lama Gangchen World Peace Foundation (L.G.W.P.F.)** - United Nations Affiliated NGO in Special Consultation with ECOSOC International Friendship for the Support of Himalayan Medicine, Vajrayana Buddhist Philosophy, Inner Peace Education, Non-Formal Education, Environmental care and Self-Healing for World Peace, established in 1992 following an International conference of doctors, healers and therapists held in Milan, Italy. The foundation, whose headquarters are in Italy, is legally registered in Spain and was officially recognized by the Spanish government in November 1993.

Each year, the L.G.W.P.F. holds International congresses/conferences in Spain, Nepal as well as Italy and Indonesia, which provide a forum for discussion between scientists, doctors, therapists and philosophers. One of the major aims of the Foundation is to provide documented scientific evidence about the benefits of ancient Tibetan Himalayan healing methods, other natural healing methods and the energetic qualities of spiritual healing. The foundation also gives a base for constructive dialogue between different cultures in order to create and promote education methods to develop Inner Peace and World Peace. Moreover, since 1995, the LGWPF has been actively promoting and supporting the creation of a permanent United Nations Spiritual Forum for World Peace which was initiated by T.Y.S. Lama Gangchen in June of that year.

- The **Himalayan Healing Centre** in Kathmandu, Nepal that provides minimal cost western medical care alongside Traditional Tibetan and Ayurvedic medical care for local inhabitants. The Healing Centre offers many different facilities enabling the use of many therapeutic systems, space to hold residential courses in Tibetan medicine, lectures, conferences and so on, with the aim to create a base for the exchange of verbal information and clinics for the actual medical practice between the Eastern and Western medical sciences.

In 1994, the Kunpen Lama Gangchen institute and the Himalayan Healing Centre jointly financed a one year project of a leprosy station in Kathmandu and another station which is linked to the Sanku hospital, 20km outside of Kathmandu.

- The LGWPF, through the "Help In Action" Association, financially supports the construction and upkeep of schools, clinics and monasteries in India, Nepal and Tibet/China, supplying them with different therapy systems, trained Western doctors and facilities, materials and medicines.
- In 1994, Lama Gangchen founded the **Peace Radio** "la Radio della Pace" and **Lama Gangchen Peace Publications**, both situated in Milan, Italy. Their aim is, respectively, to broadcast and spread positive information about Inner and World Peace Education, Self-Healing, self-responsibility and self-morality; natural therapies, environmental awareness and inter-religious cooperation.

Lama Gangchen World Peace Foundation-LGWPF - Non Governmental Organisation associated with the United Nations in special consultation with ECOSOC

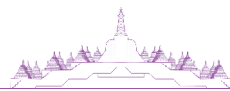
"...the only negotiable route to global peace and cooperation goes by way of the United Nations".

Nobel Committee 2001

Chiefly,

Organisation aims

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.



Conferences dedicated to International United Nations years or decades include: Annual conferences on Non-Formal Education and Alternative Medicines; February in Kathmandu, Nepal / March in Borobudur, Indonesia / May in Madrid, Spain

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 ecotourism; 2003 International Year of Fresh Water and International Decade for Literacy: Education for all; 2004 International Decade of the World's Indigenous People; 2005 International Decade of Education for Sustainable Development; 2006 International Year of Deserts and Desertification; 2007 International Polar Year; 2008 International Year of Planet Earth and international Year of the Potato; 2009 International Year of Reconciliation and International Year of Astronomy; 2010 International Year for the Rapprochement of Cultures; 2011 International Year of Forests; 2012 International Year of Cooperatives and Sustainable Energy for all; 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; 2018 International Year of the Bird and International Year of Environmental Literacy. (The United Nations did not declare an international year 2018; 2019 International Year of Indigenous Language.

Publications: "Peace Times" good news for the world quarterly printed, founded on the 9th of October 1996, the International Day for Natural Disaster Reduction, distributed worldwide, including regular reports on United Nations conferences, programmes, special days and decades and other related activities.

Projects include:

- International Medical cooperation to promote Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); int. congress in Beijing, China to promote natural medicines; in support of WHO programmes 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 "One billion trees for life"
- Children educational 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
- Cultural education programmes to promote and sponsor heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsors of a 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, hence:
- 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. www.faithtodecadeforpeace.net.





"BOROBUDUR 2018" PROCEEDINGS

THE SPIRITUAL OPENING OF THE MANDALA

Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrocosms



SPECIAL CELEBRATION OF THE SIXTH 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 -World Healer (*Himalaya*)

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Sunny Kuo & Felix Shen - Peace Media (*China/USA*)

Alfredo Sfeir Younis (*Chile*)

Claudia Sobrevila (*USA-Venezuela*)

Rudolph Schneider (*Switzerland*)

Tiziano Pera (*Italy*)

Ulrich Hüscherlath (*Germany*)

Rogier Hoenders (*The Netherlands*)

Silvia Magistrini (*Italy*)

Daniel Calmanovitz (*Brazil*)

Vera Lucia Gravina Pladevall Moreira (*Brazil*)

Elkana Waarsenburg (*The Netherlands*)

Peter Gouw (*The Netherlands*)

Peter Webb (*Australia-Brazil*)

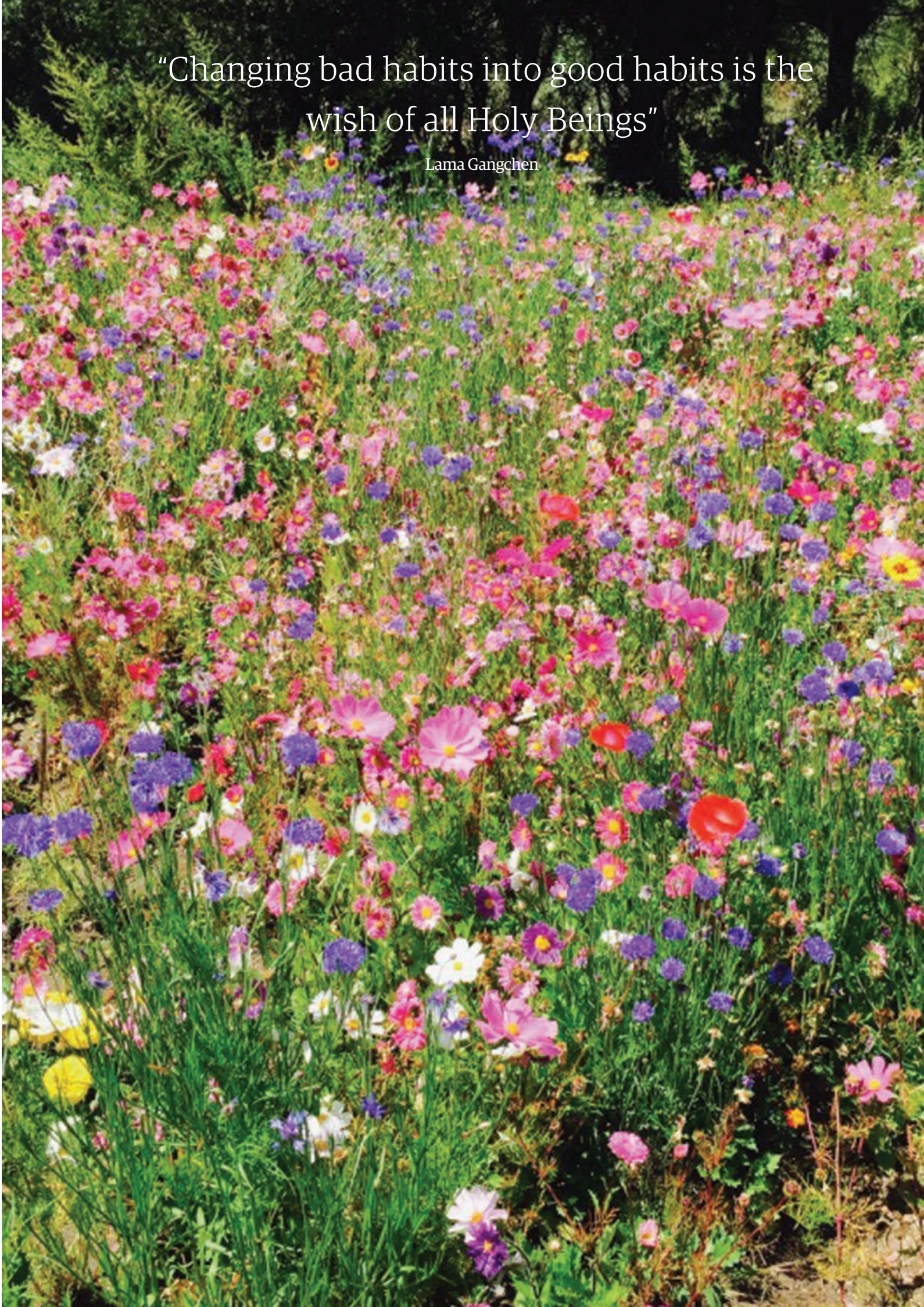
JUNTOS PODEMOS * GEMEINAM KOENNEN WIR * TOGETHER WE CAN
INSIEME POSSIAMO * ENSEMBLE NOUS POUVONS

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

T.Y.S. Lama Gangchen - World Healer

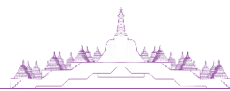
“Changing bad habits into good habits is the
wish of all Holy Beings”

Lama Gangchen





... Collective Mindfulness and Social Happiness' -
spiritual economics...



Alfredo Sfeir Younis, Chile

Why Buddhism is Relevant In Opening The Mandala of Economics and Politics: A Primer

Lama Gangchen (translated by Lama Michel)

Alfredo is a friend of mine since many years and he also has been since much before a spiritual practitioner of living a life with his own spiritual practice for his whole life from waking up early in the morning every day to meditate and having a very dedicated life. So I think that better than giving a long introduction, the best way is to listen directly so we can get immediate introduction.

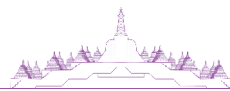
Alfredo Sfeir Younis

Thank you Lama Gangchen for giving me the floor once again. Thank you for all your teachings during all these years, for your patience and for being so generous with your life, with your knowledge and with your time. I would like to thank Istar also for organising this and I would like to thank everyone of you for being here.

I met Lama Gangchen when I was the representative of the World Bank of the United Nations and something that was fundamental in my life was the conversation we had the first day I met him where he asked me what I did? I said that I am an environmentalist and then he asked me what it meant to be an environmentalist? And I said to myself, will give a lecture to this monk so my ego can be satisfied. So I explained to him as an environmental economist I use, prices, taxes, subsidies and rights to protect nature. He said, 'Very good, very good'. And then he asked me, 'Are you a good environmental economist?' And my ego was on cloud 9, but I was afraid to be so pompous that I didn't say that I was a good environmental economist, rather I said, 'People say that I am a good environmental economist'. He looked at me and said, 'Well in that case I will give you a price and a word, which is you are a 100% environmental economist!' My ego was flying very high, then he mentioned the word 'but'. Then I realised I had to come down very fast before my ego airplane will explode in the clouds. He said that he wanted me to become a 200% environmental economist! And so I asked him what it was to be a 200% environmental economist? He said it is very much okay that you do prices, taxes and subsidies - you work in the world to protect the planet earth, but you need to get to a point in your spiritual development where you're sole presence changes the environment. He took me to the back of the United Nations and he said I will show you and we went to the Manhattan river, which is behind the building of the UN and he said to me, 'Look at this rainbow', there was a rainbow over Manhattan. It took me many years to understand really what he tried to tell me, because I could have trivialised my talk and said that I understood that spiritually, you need to be there, you need to be the essence of the environment. We all know that, but it took me many years to understand the essence of what he called 'the 200% society', that is to say, you are 100% engineer, accountant, computer scientist, doctor, etc., and then the other 100%. What I realised is that in all professions you have a specific 'seed' a spiritual seed inside the profession. Making this story short I would say that no one could exercise their profession without self-realising this spiritual seed, because the profession is not just to know, its not just to have, its not just to do - rather it is to be and to become. Only with this seed will you be able to do it. If you are a doctor, your cannot touch people unless you have self-realised life, otherwise you do not know what you are doing. If you are an engineer, you need to self-realise time; if you are an architect, you need to self-realise space; if you are an agronomist you need to self-realise natural law and if you are an economist, you have to self-realise trust. I wrote a little book about the 200% society based on the teachings of Lama Gangchen

and, what I want to tell you today is that the title of this retreat is the 'Spiritual Informant of Your Mandala'. So when Lama invited me and Istar contacted me to say something, I asked myself what can I say within this title? After some reflection I said, I will talk about how to open the mandala of economics and politics. You do not need to be an economist to understand what I am going to say, so I'm not going to bore you with economics as such; you don't need to be a politician to understand what I'm going to say either. Today this theme of the retreat is very important in terms, not only of you as an individual to open the mandala of yourself, but the most important part is that you have to open your mandala and we all together need to open the mandala of the planet, of this civilisation. The opening of the mandala is not only an individual 'happening', rather it is a collective happening. I would like to apologise to Lama Gangchen for my speech, because I do not know what he is going to tell you. And maybe I am going to say things that are nothing to do with what Lama Gangchen is going to tell you about [regarding] the opening of the mandala. But since I have to go to New York tomorrow, they gave me the possibility to speak now. So then when you listen to Lama, what does it mean? The whole retreat maybe you will put my statement in a washer and dryer and maybe some colour will come out of it.

What I found out is that there are many ways to open a mandala and Lama Gangchen has chosen one word in the title which means the spiritual and form of the mandala. The words 'spiritually full' are meant to show what we are doing here at Borobudur. The mandala can be open materially, through just matter. But this retreat is about opening the mandala with non-matter, what we call the spiritual. This is very important because, as you know for many, many years I have been talking about different types of economics and around 30 years ago I published this article that Claudia helped me to publish on the Foundation of Spiritual Economics and it was an earthquake at the World Bank - because, 'What the hell is spiritual economics?' For most people, economics is material, consuming, producing, eating, factories etc., so they do not mix. The corollary is that spirituality and economics for most people does not mix. I do not have too many successes in my life, but I am proud of one and that is - do not see any difference today between my spirituality and my economics. This I can say in all humility, that I have in me completely befitted the duality between my profession and my spiritual practice. I invite all of you to think about, in the next hour, next day or next year how to defeat the duality between your profession and your spirituality. That is to say, you make a spiritual practice on Monday, but on Tuesday you are a doctor and nothing to do with this practice. Its like people who are religious - I'm not talking about religion, but religious people go on Friday, Saturday or Sunday and they have a particular behaviour, but from Monday to Friday it is completely different behaviour; there is no relationship between the two. I asked a manager of a big corporation, a very religious person and asked him, 'Why do you treat your family differently from your workers?' He said, 'Because they are my workers'. Tough - for me that is very difficult for me to digest. On the contrary, we are all human beings, we are all equal. So he saw this difference. In politics it is the same thing and people say things like I am an indigenous people person, but when they are in politics, they are Christian Democrats, they are Conservatives, they are Socialists; there is this big duality between bringing to you this vision of an indigenous population with the way they behave politically. So its very important to understand that in my experience, after five or six years of my profession, I realised that the economic calculus - i.e., what I do as an economist, what they taught me in the school - accounting, financing, was of very little importance in my profession and, that actually the issues that I addressed after five or six years of my profession were all ethical and moral issues. Global warming is an ethical and moral issue. Yes there is economics behind it, but the decision to protect the ozone layer, the decision to protect our bio diversity, the decision of not to pollute, the decision of having a life-style that is harmonic with what we have in the planet as an ethical and moral imperative is not necessarily an economic imperative. As much as economics get involved - the more we destroy the planet. So I realised that I was not prepared as an economist to deal with moral and ethical issues. This is why I am grateful to Lama Gangchen and other teachers that put me on a different wavelength; to look at the program in a different way.



The title of my presentation suggests three things - I repeat the title 'Why is Buddhism important for the Spiritual Opening of the Mandala of Economics and Politics?'

- The first it is saying is that spirituality and economics needs to be one. That is why I put it in the title. When they are not one, we keep destroying ourselves and the planet. That is to say, if the spiritual values of compassion, love, solidarity, co-operation, justice, equality are not in economics then we are in big trouble. So economics has this slogan - I want you to take this slogan with you, it is very simple. The slogan of economics is 'More is Better'. In my country Chile, when the national program declines by 1%, the President has to resign. Economics is so powerful in the minds of the people, in the social grammar of society that essentially all these numbers mean change, shifting power and when power shifts one goes up and the other goes down. So someone said, 'Alfredo, this is very interesting, but we live in a material world, so where do you find the middle way? Because you criticise economics for being materialistic but we live in the material world. What we know is that 'materiality' could be some condition for happiness, but is not sufficient for happiness. So what we need to find are the attributes of materiality, so that we do not get involved in attachment, in excessive accumulation, in greediness and so on.' I am not attacking the material world because my body is material, because I eat every day - someone has to produce that, however here is a balance that is very difficult to strike and this is part of what I am going to talk about today.

- The second aspect of my title is that it says that in Buddhism there are many ways to open the mandala; one way to open it is with spirituality from Christianity. I was allocated - there was no other thing but to be Catholic in Chile (I am much older than all of you). So I could tell you today how the mandala would open in the case of Christianity; this has a lot to do with faith, with God and many other considerations - I know the law of karma and many other things that we do here. So when we say 'Buddhism', this presentation is not about other forms of spirituality, but if there is time one day, I could go to Albagnano and talk about how to open the mandala via other spiritual means.

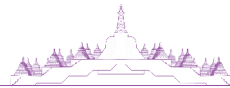
- The third is that I used the word 'mandala'. The word 'mandala' - we say opening the mandala, so we need to think what the target has told us, what does not have causes and conditions does not exist, so we need to look at the conditions of how to open the mandala. What are the causes and conditions that are behind this? So my presentation is about the causes and conditions to spiritually open the mandala; not of medicine, not of psychology, not of agronomic economics or politics. So the final point of my title is that essentially I chose economics and politics; I did not chose the person. This means that we need to look at the collective and the public domain. I spoke about that at my last visit here in Borobudur. I said that my collective spirituality is defined basically by the public domain and this public domain is economics, politics and business. Lama, you will remember that I wrote this book called, "The Tao of Management"? Now I am happy to tell you that I have finished the Tao of Politics and the Tao of Citizenship and next time I will bring it to you in Albagnano [applause].

The critical attribute of dealing with the collective is the self-realisation of interdependence. If you do not understand interdependence, it is difficult to understand one's role in the collective. What interdependence? For what purpose your interdependence? Nobody is an island. You are not dependent - I am talking about interdependence. The big mantra of interdependence is 'I am because you are and, you are because I am'. That is to say, there is no way to get you out and that is to say, that if you want to open your own mandala, you have to be able also to contribute to the opening of every sentient being's mandala. It is impossible to open your mandala if the mandala of nature is closed; its not possible and, in the end I believe (and this is based not on scientific evidence but my own meditative experience) that I cannot fully open my mandala with out taking care of you, you and you, opening your mandala. And this is the beauty of us being here as a sangha because in a sense, not only are we opening our mandala, me, me and me, we are to take care of opening the mandala of every one of us. Let me tell you, as we are trying to walk to enlightenment, all the animals are walking to enlightenment like we are; we are not the only ones doing this - the bees, the flies, the dogs, the horses, we are all in that move towards a form of enlightenment.



I have done a lot in the area of politics, some of you know, some not that I was a candidate to the Presidency of Chile, in 2014; I lost and I won. I lost because I am not President of Chile, but I won because I am not the President. Seriously, it has a huge impact with the people. Just go to my Facebook page or Twitter and you will see how people are still on this road towards spirituality and economics; spirituality and politics. Politics can not function without spirituality; its a suicidal path because politics does not have a spiritual value. But a spirituality without politics is just a theory. The real essence or character of spirituality is in action, like the Hindu's say 'karma yoga'. It is there where spirituality puts its imprint. Its not the spirituality of the colour of my room rather its the spirituality in action. In my last retreat we were working on the 'right action', but no time now to work on that concept. This is also in the Eightfold Path, it is part of this karma yoga, the right action.

So I would say that spirituality and politics need somewhere to be together. I ran my last election a couple of months ago, I assisted but as a senator in Parliament and I lost by 1%, Lama. If I had had just one more percent, I would be shouting in Parliament and I would not be here! So I would say that this is very important. I will make a very short digression because I have used this issue of the individual and the collective. There are some branches of buddhism that believe only in individual enlightenment; if you are not enlightened then you should anything because you do not know where you are going; that is their logic (I am not saying that I say that). I would say that is not possible; others say that it is all collective. The energy of spirituality is like and upside down funnel. You do your work, you go to the collective, contribute to the collective and the collective contributes to you and you come to your work. This is the energy of spirituality; it is not vertical (meaning me) and its



not only horizontal (lost in the collective). This is very important because it took me 9 years to find the text, the Buddhist text where this is explained. It has to do with Buddha's notion of contained consciousness (again, not time for that) but it is important to understand that you do your work to the collective; the collective transforms you and you transform the collective and you come back.

I have also been involved in the corporate world. I was at the World Bank corporate world working with many corporations and we need to think about what is the corporation of the future? What type of corporation do we want? What type of management do we want in those corporations? What type of leadership do we want in those corporations? Today there is a big gap between the spirituality and the corporate world. I am not saying that there are not people in the corporate world who do not practice spirituality; there are many, but from the point of view of the doing and the having, the corporate world is very far from many of the things we will be discussing here.

My final word of introduction is that in order to do this work that I am presenting to you here today, I have a study of around 150 sutras of the Buddha, because its buddhism and the mandala. At this moment my presentation will go in the following way: First I will talk about the mandala, the meaning of mandala. The second thing I want to say is that I found a book that was translated in Sri Lanka with the sutras of the Buddha that have to do with protection. It is called the Book of Protection and it has 23 sutras and how it deals with economics; this is economics and politics. I also read 3 Lamrim and looked and searched for what is there as I understand it for economics; many sutras. Then I will share with you what the sutra said on three sutras I read specifically on economics - where he talked to bankers and so on. As a matter of fact, Lama was telling me the other day that the first talk the Buddha gave was to this merchant, based on astrology. So the first sutra of the Buddha actually is on economics, using an instrument that is very different from prices, taxes and subsidies; that was astrology.

Then I would like to talk on an aspect of Hinduism that is very close to Buddhism in the understanding of what we are discussing here which is the yoga sutras of Patañjali. Finally, I will deal a little bit, if there is time, maybe there is not time - with two or three other sources of research. This is all about me writing a book that I am trying to finish for the last two years, which is called, 'Collective Mindfulness and Social Happiness' - spiritual economics.

Let me start with the mandala.

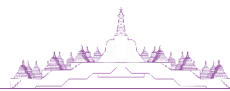
Many people know the word mandala and mandalas are very popular now, in fact they sell books that on the outside it says mandala but after studying mandalas for quite some time, some books are about mandalas, they have geometric figures, but they are not really mandalas. They are very popular, people paint them and such; psychologists are using them for people to come out with the subconscious mind, so they study it. I studied sacred geometry and sacred geometry of the body for many years to predict human behaviour. If you have 2 circles and your body looks like this its one type of personality and if its a circle and a square its another type of personality, I studied many years just to look and have some predictive value on how to deal with that person. Should I say 'hello' or not or should I go to the next door and not say anything? Sacred geometry is sacred geometry not necessarily a mandala; whatever is a sacred figure is not necessarily a mandala. So what is most interesting is that many people are now using mandalas to meditate. Actually the first person who taught mandala meditation was the Buddha; its called Kasina meditation. Actually the Buddha taught 40 types of meditation. I say (the Buddha does not say) that they are hierarchical, in other words if you do not do the first one, you should not do the second one; that's my view, its not the view of the Buddha. So Kasina meditation was the first meditation that the Buddha taught which is a mandala, a very simple round mandala, with a centre. The idea of the meditation is the concentration on a colour - and he uses several colours and also he uses the five elements in the mandala to increase your concentration and awareness and capacity to live in the present time as long as possible. Via the movement in concentration and mindfulness the idea is that you will gain

other states of being, like patience, being more balanced and so on. Its not out of the concept of Buddhism this mandala mediation there are many people that had this feeling and using anything to make mandala meditation. As a matter of fact, when I was in silence for several months, I practised Kasina meditation to see what it does - but it has to be guided because you need to know how to absorb the colours, otherwise your eyes will have problems.

Mandala has a double meaning: 'Manda' means the essence, 'la' means the container, so mandala means the container of the essence. So if there is no essence, there is no mandala. If there is no container, no mandala. So the debate is what is the container? What type of container and how much capacity do we have in the container? Of the essence, what essence, how much of that essence? Where is the essence in the mandala? The most interesting thing is that the word mandala has been used in politics for a long time. The kings used to use the word mandala to design their kingdom. They would have maps that were geometric figures and they would conquer another kingdom to strengthen their mandala. What is key to be understood and also most interesting is that western countries signed the

Treaty of Westphalia in 1680. This is a treaty that brings the notion of nation states, i.e., we have boundaries and you cannot cross my boundaries, I have the right to defend my boundaries. So they created countries with that treaty. So with that - concepts came, like freedom, like democracy within that nation state. So in the West, the power of the mandala is on the border, while in the East the true power of the mandala is the centre of the mandala. Its the empowerment of the centre that makes the mandala important. Look at thangkas as mandalas, the Buddha nature is at the centre. That does not mean that the rest is not important; everything in the mandala is important, but this inference that the West protects the boundaries of the mandala - armies, you know, North Korea, the United States. In Buddhism, the centre of the mandala is the Buddha nature and its in the centre of the mandala that we need to pay attention to. Economics today as it is practiced is the Western view of the mandala - more, more markets, more consumption - expanding boundaries. When you expand boundaries without strengthening the centre, everything begins to decay and get worse. That is why we are getting worse with this material economics. It means that the empowerment has to come from the centre - what does that mean? Conscious consumption; conscious consumers, conscious producers - we are at the centre of this model.

So I repeat, it is very important to know that the real politics, the real economics will come about from the strengthening of the centre of the mandala. Without the centre of the mandala we will continue to see politics and economics decay. In English they say, 'They are too territorial' - politicians are territorial - 'Don't invade my territory!' Countries are territorial, 'Don't invade my territory!', so all this is very important to bear in mind. Having said that, I looked at this book called 'Pirith Potha', which means the book of protections. The book of protection is to protect the essence of the mandala and, the Buddha spoke a lot about how to protect yourself (you are a mandala), how to protect territories, how to protect wealth, lots of things. So this book contains 23 sutras. Its not clear who wrote this book, but the translator from Pali was a PhD student who was a monk who won his PhD by translating 'Pirith Potha' and, I think its important that maybe one day we should sit down and discuss it - I have a copy of the manuscript and we could look at it in more depth. What is interesting is if you read the 'Pirith Potha' and most accept the sutras that are for economists - you read the sutras and you conclude that they are nothing to do with economics - either that or we do not know enough about economics to capture what is being said or we need to study more. That happened to me - the first reading of the 'Pirith Potha' I did not find much, but on re reading it I thought this is very interesting. First it is saying that you need to worry about your life style, that different life styles determine different levels of human happiness. Today the United States has a life style that consumes 4x planet earth. Chile has a life style that consumes 2x planet earth; its impossible - if everyone want to have same level of materiality for Chile and the United States its very difficult and there are not too many planets. So this is the first thing; the second thing says everything is interdependent and we need to practice the economics of interdependence. This is to say that we need to recognise - and this is the



sutras talking about the impact of karma, it goes very, very far. That is that pollution goes very far: you pollute here and you destroy the ozone layer in Chile - we have the largest hole of the ozone layer on the planet; we have the highest incidence of cancer in humans and animals - also in southern New Zealand. So this book talks about this, it talks about the fact that materiality is not enough to be happy, that we need to find a balance. It talks about the way to measure the quality of a society; if you do not take care of the elders, it is not a good society. We in Chile have a huge debate about pensions, about benefits for the elderly. What do we do with people who are not only old, but poor? There are no health services provided and there are very few gerontologists in Chile, what to do? It says here in the book that a real economy cannot destroy the life of children. The book says that if you enter into conflict with nature, nature will enter into conflict with you. What it says is that you should really do a spirituality of nature; this is the Sutra of the Snakes. The Buddha explained why these monks were beaten by the snakes in the forest was because they did not respect the snakes, because they never understood them as part of the totality of it all. So what I am saying is that for many years, confirmed in the Sutras, is that economics can not only be anthropocentric (human centred) it has to look at the impact of all possible species on the planet. It talks about future generations; it says forests are very important and actually, when they went to war there was an agreement that they would not touch the forests, that they would not burn the forests as an act of war. We have very few natural forests left on the planet. So this whole book talks about animals, how the Buddha discussed the way human beings obtained wealth. You know, the Buddha was very concerned how one made wealth, not only that, one has the responsibility once you have the wealth to protect it; you can not just waste it or let it be stolen and so on. Without getting too much into the details, I extracted 18 elements of the book of these 26 sutras that are fundamentally my understanding of the future of economics.

Then I entered into the Lamrim; I studied the Lamrim of Atisha, of Gampopa, and the third volume of the Lamrim of Lama TsongKhapa - because the other volumes, when I read the index did not give me a clear evidence that I should get involved in that and there were too many sutras. Fascinating to read Atisha. The three have a strong body of thinking but they have different entry points. Atisha enters the Lamrim through the concept of bodhisattva. Bodhisattva is someone who is essentially devoted to the other. Can we imagine what would be the economics of the other? It would be a totally different economics. Can you think about you or me, for that matter to be consumer and to think about the other when we consume? That is to say, we do not consume soccer balls that were made by slave children. You do not consume products that actually motivate more pesticides, more herbicides, more colorants, more additives, more addictive substances. So this concept of a bodhisattva is essential and I will not get into the details given the time but its very interesting that in the understanding of the bodhisattva, the whole Lamrim, brings a whole new concept of equality. You know that equality is not just the equality of you having ten and I have ten. It has to do more about the 'inner'. How do you bring equality to a society that goes just beyond material things? So there are many aspects here, but one of the funniest ones, not so funny maybe, but very real is that Atisha said you will die; you better not have too many things, so you better practice the economy of giving. I am one of those who cannot get rid of anything. If you go to my house, I have things from a long time because this might be useful for me tomorrow. But if I look at the understanding of death; we do not need that much. I remember, when I was in Thailand in my silence retreat, there was a gardener who came to meditate once a week with me. One day he invited me to have a cup of tea in his hut and he said I could not speak anything because I was in silence. He said, 'Alfredo, I live in equilibrium, but very low equilibrium, so when my equilibrium is not good I do not have far to fall'. Your equilibrium is very high, so the day you come out of equilibrium you will fall far (2 houses, a car, insurance, workers). So its very important that this lam.rim presents an economics that is very human, that is very co-equal; it tells you how to develop certain riches, certain ways so that the whole understanding of wealth is different. For example, you have to distinguish between the concept of desire and need. For us Westerners, every desire is a need, we need to satisfy the need and we want to be there and we want to see it. So if you go to the supermarket tomorrow and you do not find pineapples - somehow you expect that the system will bring those pineapples to the supermarket

and if not you go to the manager and say, one week you bring pineapples and the next week you do not - what kind of manager are you? So this Lamrim is fundamental for the new understanding of wealth, wealth creation and protection of this world.

The second Lamrim by Gampopa - he essentially enters into a debate of buddha nature at the entry point. So I have to read the lotus sutra, chapter 10 and 12 where there is a lot about buddha nature. The Tathagatagarba sutra and the Avatamsaka sutra are very interesting the debates they have there about this Tathagatagarba and Buddhadhātu and it seems that the definitions are exactly the two parts of the definition of the mandala. The Tathagatagarba the embryo, the container and Buddhadhātu, the essence of things. So I had a tremendous enjoyment, doing this for several months, going very deep on this and one day we will be able to have more, for those that are interested in getting more into this.

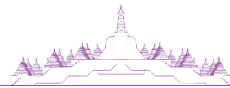
The Lamrim of Tsongkhapa was very difficult. Tsongkhapa writing is very complex for me; it's three, four, five times reading one thing. But essentially I took from him three fundamental points:

1) that we must understand how our individual behaviour affects others. In economics, this is called the theory of externalities. Interestingly enough, it's a course in your master of PhD. You know, you do an action here, but the boundaries are not the walls of your factory, you go beyond - if you pollute the area goes far beyond the space of the factory. If you pollute the water of the river here, you are polluting a whole river until it gets to the ocean. So this concept of having consumers and producers and the impact on others is essential in this Lamrim of Lama Tsongkhapa.

2) When he discusses the origins of suffering, there are three or four of them that are part of economic thinking, like life style. Possibly Lama Tsongkhapa thought in a different way (I am interpreting completely out of his realm) but the earth is collapsing because we want to maintain a life style that is totally unsustainable; it is impossible. The other thing is

3), one of the problems of suffering is the wrong view of the environment. Of course the word environment for me - I am an environmental economist - I translate and I think about the environment that I am use to. Also this Lamrim talks very much in depth about protection of wealth.

We cannot just produce things and then burn them, destroy them and get them to 'disappear'. I looked at 3 sutras that deal with economics, I will not talk much about it, the Degajon sutra Karmabodhi sutra and the Bara sutra. These sutras are economics at its best. The Buddha talking to a banker, the name of the banker was Anathapindika and he talks about how to deal with the wealth as you should not have bad wealth. The origin of your wealth needs to be well understood and a lot about how the creation of wealth is linked to karma, different types of karma. So here there is another tremendous set of sutras for me as an economist to get the seed that I talked about in the first few statements this afternoon about my spiritual seed as an economist. These three sutras are fantastic. I will learn with the yoga sutras of Patangali. I came about these yoga sutras of Patangali when I was a disciple of Maharishi Mahesh Yogi, I'm talking about probably 50 years ago. Maharishi died a long, long time ago. Patangali is the name of a person that nobody knows whether he existed or not, but the fact is that there are books and I recommend the books entitled Yoga Sutras of Patangali and read the book in the essence, without commentaries. This book has 196 sentences - sutras are like 'stitching', like doing embroidery. These 186 sutras are divided into 4 chapters. The first chapter, is the meaning of meditation, that he calls Samadhi Pada. The second chapter with other sutras is 'walking the path', which is called the Sadhana Pada. The third is about 'power', expansion Vibhuti Pada and the last one is 'enlightenment', Kaivalya Pada. Now Maharishi Mahesh Yogi taught us 19 out of the 196 and they are from chapter 3 which is power, the power of the siddhis. Also he taught us yogic flying, levitation (nobody levitates really, it's difficult because we are too dense) and the self-realisation of akasha, the space. So I have a long history of studying this yoga sutra of Patangali. Patangali was like a magician of yoga. If you give some exact statement of what yoga is, it's Patangali. He was really an incredible individual who in these 186 sentences gave the essence of yoga. And I became a siddha under this



teacher and what is interesting is that he said that there are 8 components of yoga, the yamas and the niyamas. The yamas being related to ethical roots and protocol and the niyamas to behaviour. These 8, the 4 yamas and 4 niyamas, to me are essential to the definition of new economics. So these are they: the first one is Ahimsa, which means non violence - economics today is very violent. Its not just with the hand but with the market, with the price destroying forests - ahimsa. The second yama is Saathiya and means choose-full-ness, which means the system cannot be cheating all the time - under the economic system we have today it cheats all the time, collusion, monopolies, saying this product is meat and its not meat. I invite you to a Chilean supermarket (I am sure Daniel has been in our supermarkets in Chile) and you take one of these little bags with powdered juice. Since I am a vegan/vegetarian I have to read the labels all the time, I can bet you \$100 that when you read the ingredients of the juice what it says on the label is not in the juice. So Saathiya is very important for the new economics. The third is Brahmacharya- in general the term Brahmacharya people think refers to Sadhus, but it has another interpretation which is to have a virtuous lifestyle; not a rich lifestyle. So what is the virtue, the virtue is on the balance; the virtue is maintaining a balance of yourself with others and yourself with nature. This means that you have to be able to include everyone. In Chile today we have a migration of people from all over Latin America. There are between 100,000 and 200,000 Haitians coming to Chile every week. People in Chile are very nervous because we do not want in essence to integrate; they are not of the same understanding of society, so there is a big problem. The fourth is Aparigraha which says that you cannot keep accumulating all the time, and there is a society that says we are going to have the minimum and not constantly accumulating. So these are Saathiyamas, so we repeat - Ahimsa, Saathiya, Brahmacharya, Aparigraha.

The yamas are also very interesting. The first one is Soucha. Soucha means that you have to be clear in your speech and your actions. If you look at the last hundred years, the first part of this period was the era of technologist and engineers, building roads, highways and so on. Then came the economists; we have been very strong in the world, but now we are weakening and we are in the era of communication. Now communication people are more powerful than economists. So when we talk about clearness of speech we need to be very clear as to what is being transmitted. That is why lineage is very important because the essence is transmitted. The next one is Santocha which means you have to have incentive for contentment. You know, frugality is not economics today; there is no incentive to frugality. Nobody gives you power, nobody gives you material satisfaction when you say 'I will consume less'. Austerity is the same concept or similar. Satharia - which means we need to open the mandala to study the self which I will not explain as it is obvious to all of us. Finally Ishvara-

pranidhana which means that there is an absolute in economics. It tries to exceed the difference between the relative and the absolute, the material and the non-material. So in economics we need to find this absolute, this universal absolute. So we repeat, Soucha, Santocha, Tapas, Isvalia, Ishvara-pranidhana. These are very good mantras by the way, the sequence is very powerful.

I will end now, saying that I am committed to change the world; I am committed to change economics; I am committed to change politics and my horizon is spiritual economics, spiritual medicine, spiritual everything and, we need to have this commitment today. There is no point in practicing spirituality for 'me', 'me', 'me'. Its okay, I need it, you need it, we all need it but its not where the frontier lies. The frontier lies with all of us. So I would like to say that we need to move from this notion of materialistic custody, because that is economics. Economics is how people behave in front of materialistic custody; when it's abandoned, there are no economics. If everything is abandoned, if infinite abandonment, there is no price, everyone can grab it and consume it. So economics is about materialistic custody, but because economics focuses on this custody it becomes its own source of self destruction because the future of economics is to practice the economics of abandonment. These economics of abandonment will only come about with a change in human consciousness. When economists and politicians bring human consciousness into economics and politics, at that point in time we will have a new world, a new form of happiness, a new form of living together - meaningfully - powerfully and enlightened. Thank you very much."

Lama Gangchen: Alfredo at this moment has not been elected as the Chilean President but he is fully committed to benefit this world, which goes much beyond that.

Lama Michel: So Rinpoche asked me to just share with you very briefly, that on the 7th of December we finally got in Italy the permits to complete the construction of the Temple in Albagnano. Not only the Temple; after 12 years of bureaucracy from when we made the first official request we got the permits. So we had a long road but finally got these permits, which allows us to make the Temple, to build the road, to have the theatre and room for guests - everything that Rinpoche envisioned for it. I will talk in more details on this in the next days.

"So Rinpoche is saying, the most important thing that Lama Michel has wished for is that the day after receiving the permits, I was very happy that after working very hard, we finally got all those permits. But then the permits give us the time of 10 years to build everything. But truly it is not exactly like that because 10 years means Rinpoche will be 88, so I was thinking that I cannot wait 10 years in order to wait for everything to be ready; this is not possible at all because the reason we build something is in order to use it; I have no attachment to bricks and walls and ceilings or whatever. The reason why we have buildings is because they fulfil functions and because we have a great master who can teach us and guide us on retreats and give teachings and all of that and he can bless it and make it a holy place. So my proposal was that, if we are able to raise the funds we start with the construction of the Temple and we still need to make a road and we need a theatre and a room for guests, but we start with the Temple. If we are able to raise the funds this year, we can start the actual construction in September this year. This would mean that for Rinpoche's birthday in July, 2019 - Rinpoche's 79th birthday, that it will be completed and inaugurated. So this is something that is possible and it calls for very hard work, but it is possible and with this I commit myself, so that his little bit which is the plan after the direction that we have for this right now. For the rest of the whole complete construction of everything in Albagnano, it is also in 4 years possible, if we can get the money we can complete everything and I speak a little bit selfishly, I do not want to spend 10 years in the middle of constructions and fund raising, so I prefer to do other things, so basically this is just now, Rinpoche wanted to share this good news.

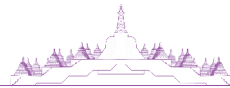


Also very good news is about Nyima Tulku Rinpoche from Tibet (he was one of the main disciples of Denma Gonsar Rinpoche. Rinpoche was a friend of Rinpoche and he is now one of the most important lamas in this region of Tibet where Denma Gonsar Rinpoche was previously teaching many lamas and so on, so Rinpoche was able to invite him and finally get the visa and now everything is going very well. So he should be coming to Italy at the beginning of April and start teachings on the 16th April and the teachings should last at least one month, giving what is called the Vajravali empowerment, which are 45 initiations that come from a lineage starting from India and the after passing through Panchen Zangpo Tashi and after going through Panchen Losang Chokyi Gyaltzen and so on, it is very much connected to our lineage and there are almost no masters outside of Tibet who are able to give all these empowerments. So basically what we are doing is inviting to Albagnano first Churne Manuché with his three other monks. Nyima Rinpoche is a lama who not only has great knowledge and not only has the direct lineage from Dema Gonsar Rinpoche, but is also a little be 'yogi mahasiddha' style, with realisations.



There is one story which became very well known - it was at a time of the very strong earthquake that happened in Yushu in China, 2008 and the whole city of Yushu was flattened. The house where he was, the whole building fell about, but only the room where he was on the third floor, remained up. So he was in there doing his meditation and the whole house around fell down and after the firefighters came with a ladder for him because the staircase for him to go down was collapsed - so he came down and nothing happened to him. There are many stories about Nyitru Tulku Rinpoche, about his ability in healing and during the period of the Cultural Revolution he was in jail and during the day when the guards were there he was in handcuffs and in the evening, when the guards were not there he would take the handcuffs off and go out of his cell and go to the other cells to help the other people by healing and giving psychological help or whatever. So many of the other prisoners that at the time were together with Rinpoche were able to tell many stories of how he would come in the night and help them. There are many stories similar to that but especially very powerful, very humble lama. Especially also he has a great respect for Lama Gangchen because his guru, Dema Gonsar Rinpoche who was one of the most important masters of Tibet in the recent years, told him (Nyima Rinpoche was one of his main disciples) he said 'Look, Lama Gangchen Rinpoche is the one that I trust, he is the one that holds my back'. That is a special term in Tibet. 'The day I am not here, you should trust him, you should entrust yourself to Lama Gangchen and anything he should ask you, you should do'. So the first time Nyima Rinpoche met Lama Gangchen, Nyima Rinpoche offered to Lama Gangchen a long-life ceremony at his monastery where he has 700 monks under him. Then the next day Lama Gangchen Rinpoche with 30 westerners offered a long-life puja to him."





Sunny Kuo, USA/Taiwan & Felix Shen, USA/Taiwan

Peace Media Presentation

Overall, 2017 has been an eventful year. The global situation was indeed quite rough.

In view of such complicated international environment, China devised new ways of thinking. It is the transition from exercising the concept of "The Harmonious Society" in the past to emphasizing the pursuit of "The Chinese Dream" today. Essentially, the "The Chinese Dream" carries a core value, that is, building a strong army. Moreover the "One Belt One Road" policy not only fulfils the strategic thinking of China's economic expansion but also leads the way to China's diplomatic routes. Despite the current turbulent environment, Peace Media has unexpected new development. A number of volunteers from local and abroad have joined our Peace Media team. With enthusiasm and devotion, the new members became important backbone for the group. Earlier this year, I brought several members to attend a Dharma gathering led by Lama Gangchen in Kathmandu, Nepal. We took advantage of the opportunity to fly to Lumbini on a pilgrimage to visit the Sacred Garden where Buddha Sakyamuni was born. I had visited Lumbini in February 2002 which was personally a remarkable milestone of my life.

It was during that time when my old friend Felix Chen brought me on a trip to Kathmandu to meet with Lama Gangchen. Incidentally, the Maoist revolutionary forces attempted to overturn the Nepalese royal authority. There were multiple explosions across different areas of Kathmandu. Lama Gangchen told us not to stay for long. He suggested us to go to the snow mountain "the Himalayas". Following his advice, I made up my mind to trek and climb up the mountain. Before heading to the destination, I purposely made a trip to the holy birth place of Buddha in Lumbini.

It was undoubtedly a memorable personal experience for me happened 15 years ago. To this date, my revisit still stirred up a lot of emotions. I am grateful that the pilgrimage trip has connected me profoundly with "Buddha". Even more amazing is that I became Lama Gangchen's disciple afterward. As my major in university was mathematics, my mind was trained with scientific ways of thinking. I have never considered religion and the search for the meanings of life. Essentially, the encounter with Lama Gangchen in 2002 profoundly changed my destiny.

One day in 2004, the Master took me together with his secretary Ishtar on a boat ride touring Lake Maggiore. He shared with me his vision of "world peace". Lama Gangchen deems that mankind is moving towards a dark age. The mainstream media today is dominated by violent and decadent trends. If people in our society do not consider inspiring changes, consequentially, mankind will be confronted with severe challenges. His words deeply inspired me. Subsequently, I took up the assignment of promoting Peace Media. Felix Shen, a generous sponsor and disciple of Lama Gangchen, became the chairman of the organization. Since then, the two of us continue to endeavour in fulfilling the mission of promoting Peace Media under Master Lama Gangchen's guidance.

This July, Peace Media members from mainland China, Hong Kong and Taiwan gathered together in Chengdu, Sichuan. A series of meaningful events were held. First of all, we visited Jinsha as well as Sanxingdui ancient sites. Subsequently a seminar was held. Peace Media group who have engaged in "ancient wisdom" shared a brief report on exploration of the linkage between ancient Sino and Latin America civilizations in recent days. The team further described the working process and progress regarding "the Legend of "Yin People's Journey Eastward". In addition, Peace Media's "Music Group" arranged a spectacular program. We invited HEY, a famous Taiwan indigenous group led by Che Mo to participate the international music festival was organized by Chengdu government. With high anticipation, he gave a smashing performance and won a grand prize. This drew a perfect score in ending this event.

Since last year, we started to promote Peace Media through world wide communication. A multi-lingual Facebook page platform has been built. At present, in addition to English, we have Chinese, Italian, Spanish and Portuguese versions on Facebook that were contributed by our members : Linda Yuan, Dawn Cain, Vanesa Fasciolo and Cibele Machado respectively.

We welcome more volunteers to join us and expect to build more language versions on Facebook in near future. As such, we will be able to disseminate the vision of Peace Media to different parts of the world. Let us join hands and work together to make peace media better.

Finally, I would like to extend my deepest gratitude to our master, Lama Gangchen and thank all of our friends who have supported Peace Media throughout the years.

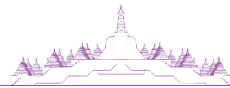






INTRODUCTION

Most people in modern societies have lost a deep connection with nature, forests, wild animals and all the natural elements that surround us. We have destroyed many natural areas around the world to develop our cities, large agricultural fields, transport infrastructure and industries. As humans have less opportunities to be with nature, many imbalances start to happen in their physical, emotional and spiritual bodies. Nature lovers have to travel long distances to find clean, pure and peaceful areas to enjoy a walk in the woods and renew their energies. This disconnection makes us unhappy, anxious, fearful and filled with negative emotions. In this talk, Ms. Sobrevila will present an overview of the many natural areas on earth that indigenous cultures have protected as a source of rejuvenation and healing. These protected areas can be seen as a gigantic mandala of nature surrounding our planet and supporting the interconnectedness between humans and nature. She will explore the similarities that the mandala of nature has with the mandala of Borobudur. She will explain how connecting with nature in any place in the planet can bring back more positive feelings and emotions in people that are suffering. She will discuss the results from a few scientific papers that are showing how nature is becoming the therapy and healing medicine for many psychological and physical ailments that our society is facing.



Claudia Sobrevila, USA-Venezuela

Reconnecting with the mandala of nature to awaken our positive mind

There is a paper on what is the economic value on wildlife and I am tired of this because there are many, many papers and even if you do them, they don't listen, they don't even believe in the economic value of the wildlife, so I think they need their heart to value while the Indians has that, so to me there was very touching, from India, we actually went to a National park, which is the Tiger Reserve Pench National Park and there, it was like if we were in the forests of India and the people of this conference they were like working in this conference but we were going very early in the morning to the forest to try to see the tiger, which we never saw, but I could see people gradually shedding their narrow nature and being more open minded to listen; they said the best part of this conference is to truly be inspired and so I think I always credit any of my work not to myself but to my connection to Lama Gangchen and His Buddha nature, because many of the things that happen to me are just an authentic of Lama Gangchen, so it is very, very impressive.

After the conference, we went to Sri Lanka where they have so many problems with the elephant population growing and the people population growing, so there is conflict as the elephants come and eat the crops, and therefore Sri Lanka has found the most genial solution: they have temporary fences, so when the farmers plant their seeds, they simply put up the electric fences until they are ready to collect their fruits or whatever and then, when all is done, they remove the fences and the elephants come to eat the leftovers, so it is just like a perfect system of coexistence. The African group saw this and they are so excited because they wanted to try it in their own country and I think it is going to be expanding to other places. The Kaudulla National Park is the largest National Park Reserve in Sri Lanka and the elephants live in a natural marsh. The last part of my trip was to go to Kelaniya temple where I have being before with Lama Gangchen.

In my spare time, I very much enjoy doing research on why protecting nature is so important and so I am now going to give a little bit more of my personal vision without the constrains of my work, even if within my work I am able to do a lot of positive things. I feel strongly that human and wildlife are deeply interconnected, and it reminds me of the connection with everything and the real reason why we have to save species, so the knowledge that we are getting from nature is really like out of this world. When my boss asks me for an economic paper, I just want to tell him, "here it is, nature is useful for psychological reason, for ethical reason, for medical reasons, for the indigenous people's access to their territories, for ecological functioning; you know, the rivers can dry up if you don't save water: for personal reason and recreation for example. We must however not dismiss the spiritual value and even the Tantric value; research is showing that brain function is improved in people walking in nature, in children learning about the interdependence of things and I mean a lot of people are doing research on how nature is, you know, like, giving us the engineer. I remember, my previous husband who was an arachnologist, studying spiders; one time he told me that the spider web, the material of the spider web is so strong that they have used it for developing the engineering to create the ships that go into space. This is actually based on scientific evidence; these are the bio engineering's reasons why you want to save nature for example. Moreover, in the medical field, so many plants have produced the substances that help the development of new medicines. This is just to give you an idea that the world is making progress, If you look on the world environmental map, there are all these green spots, which show you where there are parks, national parks in the world, so you have a distribution, there are a lot in the Amazon happening right now. In Africa, there are many parks, whereas apparently in India, there are fewer National parks. I don't know why, but Australia also has fewer, and then, on the other hand, you have a lot of national parks in China.



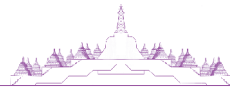
Rinpoche is saying that: “in Italy, in Albagnano we have the Val Grande and Sacro Monte National Park, that is so good to live next to a National Park, since there are many benefits, the Mandala nature is there”.

What I started to research is that I have been in so many places around the world and in many of these places the energy is there, the different energy, I don't know how this is scientifically speaking. I found a chart showing the chakras of the world and I am sure many of you have already seen this.



This wave is how they measure its base in sacred geometry; this line is based on sacred geometry and that is how they find it and juxtapose them. I started reading what a sacred site is for all these people; there are so many publications right now on sacred sites and power places in the world, so what I realised and I am learning a lot from also, including from our friends Adine and Heinz. Adine understands these very well from an anthropological point of view; but the reason why people classify a sacred site, which

is a place of holy power; Firstly, because it has a geophysical dimension and it is true: if you go to a place where the soil is made up of a certain crystal, you will feel slightly different, so there is a geophysical difference, and a difference in the concentration of water versus the stress lines that are produced from the inner moving of the plates in the earth. Secondly, because we are influenced by other planets, so the way the planets move they influence different parts of the world and the ancient people knew this. Finally, there is the part of the human intention, so what I understood from reading is that the earth has all this kind of an architectural plan based on sacred geometry, and also of the architectural map of the skies and the planets. So, when they come together, they create these power places. But, what happens is, humans in the past felt something different there and then they decided to built their temples there and then the temples were magnifying what was already there from Mother Earth, so that is how I started to understand that. There are exceptions, since there are some places that did not have that magnetism, but because people went there and believed and started praying and praying and praying, those places became places of power.



I think for me, based on sacred sites, in those places with sacred sites, there is a window where you connect to a different consciousness and you get a different feeling and some people have a stronger feeling than others but everybody starts flowing in a different ways, like your ego is a bit out of your mind and then you go into your true nature, your subtle mind and many indigenous people since time immemorial, they have used those places and they have maximised their power by doing ceremonies; of course some places are losing energy, but for instance in the Lakota Indians, in the Black Hills is one of their holy sights where they have gone and they haven't constructed anything but they still go there and they do their ceremonies as they feel their connection directly to the highest realms.

Of course Borobudur we all know, as well as Palenque in Mexico (where Fernanda went recently, but I haven't been there) is also truly a power place; then of course, Mount Kailash, I haven't had the good fortune to experience it in this life time but I do hope one day I can go to Mount Kailash; Machu Picchu is extraordinary and I was lucky to be there and there is this very important sacred site in Australia.

I want to finish but this is a bit hard for me to explain but I think it is important to try to understand. It is like since Plato in ancient Greek times, he understood that the structure of the universe was based on basically the five platonic solids; and from that you can explain almost everything. When I read this, I started saying this is exactly like self-healing because what happens is: for Plato back then, the element, you have the cube and they represent the cube as the earth, because probably the earth has a lot more of that square element in its structural dimension; the fire is a tetrahedron, the universe, which is actually space, is dodecahedron, and then you have the water which is an icosahedron and the air is octahedron, so the other thing that I think is important, is the way that the universe establishes through those basic elements. But then these elements conform themselves in patterns and that pattern that repeats over and over in nature is the golden ratio, which I am sure many of you have heard of, and which is the Fibonacci, it is a map, you don't even need to know the map, you just need to observe nature and everywhere you see nature you see it: the pattern of a flower is formed in that way; you see another plant, the conch that you play is also following the Fibonacci and then the galaxies are also formed like that. But what is interesting is that this ratio, because it is so prevalent in nature, is almost like explaining that everything are groups, and it forms itself around that, it is a sacred formation.

The ancient people, when they started building these temples, back then, all these temples have sacred geometry in them, why? Because sacred geometry amplifies the energy of the area and the place and so what happens is this is the golden Ratio and it is being used in art, in geometry, in design, in theology, in cosmology, in beauty and in mathematics.

I am going finish my talk because I do think Lama Gangchen that, and I am going go there, because, you always do something so special, so I started researching this topic, ok? I was in my hotel on my way here, in Denpasar, I stayed one night in Denpasar and I slept and I woke up at 4 am, I couldn't sleep anymore and then I turned the TV on there was history channel talking about sacred geometry and I listen to this and they were saying how the cars, the design of the cars, everything, the marketing, all the other places that we are used to, is using these and what shocked me is that there was not the power of intention, it was not done for the purpose, it was done to make people more attracted to an object, because that geometry makes it more pleasant to the eye because it is a harmonic frequency and so I just, when I was watching this, I felt like it was a knowledge that was being passed to me but I also felt that we have to learn to, that's why the prayers here in Buddha, is like you do things for the benefit of others, so if everybody who uses sacred geometry is using the principle of the Bodhisattva, we are ok, but also to practise generosity, because, how can we create a world with all this stuff that nature has given us and still the intention is always for greed, the intention is for, you know like a Power, so anyway I just want to thank you all for the attention.



INTRODUCTION

Even though polarisation and hostilities between the major world religions still exist, and even though interreligious tension is a risk factor for war and armed conflict (De Jong, 2010), there is a clear tendency of integration in the field of religion, especially in the Western world. This is caused by the secularisation of society, which has led to a decrease in popularity of institutionalised forms of religion, such as the Church. This has created a need for new forms of spirituality and interpretation, in which Eastern and shamanistic traditions and philosophies have played a considerable role in the last decennia. The way this new form of spirituality is being created, is characterised by diversity and the postmodern lack of claims on one exclusive source of the truth. This is accompanied by the freedom to choose how an individual would like to fulfil his spiritual needs. Research shows that spirituality has a strong positive association with health (Koenig, 2000; Koenig, 2001). It also consistently shows that being aware, and giving meaning to, what happens to us, is more important for the wellbeing of a person than any particular religion. The experience of finding purpose (spirituality) is more important for the wellbeing of people than the capacity to clarify or to give a logical explanation for things (Lewis, Maltby & Day, 2005; Scannell, Allen & Burton, 2002; Steger & Frazier, 2005). In present times however, there is a lot of emphasis on the logical, rational, conscious part of our mind. This talk will highlight the need for opening our minds to other aspects of life such as deeper levels of the mind, the unconscious and spiritual dimension. We will explore how the Borobudur mandala can help us to achieve this.



Tiziano Pera, Italy

The Spirit of Water - The Mandala of Life

Four billion years ago, when the Earth had not yet cooled down, the great clusters of clouds, which for thousands of years had kept the moisture from the depths of our planet, poured their water into the mountainous reliefs and plains. Rain fell with unimaginable intensity and uninterruptedly for centuries. In those waters descended from the sky, the first primitive forms of life were born, gradually becoming increasingly complex and evolving into plants, animals and, finally, humans. Water is therefore our very consistency: all living things are, like us, water reservoirs that escape from our body and then come back to life renewed.

For water there is no origin, nor is there any end: water is an alchemical cycle, unexpected, mutant, multiform space. Water is a constant movement and a relationship that illustrates the vital bonds of impermanence. Water is perennial transformation: tantric dance between order and relative disorder.

Water is a mirror of the law of nature, food and metaphor of Dharma and Cosmic Samsara, because it is a melting substance, it is a word that feeds (Isaiah), and avatars of boundless freedom, steam (water spirit) and heavenly lake metaphor (sea of clouds).

Water is the abundance of the sky: clouds filled with rain. We need to shut every day noises, to make space for the spirit of water chanting from its flow into rivers of clouds that descend to us and to earth, to the thirsty ground of life. It is here on earth, that water becomes gold: every single drop is a metaphor for the lake, a gap to fill by itself, a response to the thirst for knowledge that protects us from the desert of ignorance.

Water is a call for teaching: if we are 70% water, then we must also remember that we are made of the same substance as ice, rivers, and the same substance clouds are made of. This awareness is needed to learn how to drink from well of beauty: the one that offers us crystals that enlighten and tell us about our being in harmony with the world by supporting its mandala: by twisting the threads of our life on its frame or drawing our steps with coloured powders that soon after dissolve in the infinite succession of the cycle of life.



• The lake is traveling water...

Legend tells that Alexander the Great, once he conquered Egypt, went to the basement of the pyramid of Giza, to the tomb of Hermes Trismegistus, the mythical founder of alchemy, and he found an emerald table engraved with an enigmatic writing ...

"What is at the top corresponds to what is below. Its father is the sun, the moon is its mother, the wind carries it in his womb, it is nourished by the Earth.

It generates the wonders of the whole world. The power of this thing is perfect. It gently separates the earth from the fire, the thin from the dense. It slowly ascends from the earth to the heavens and descends back to earth, gathering in itself the power of higher and lower things"

Pietro Laureano, *Atlante d'acqua*, Bollati Boringhieri, Torino, 2001.

WATER has its own skin ...


WATER communicates with us and answers our "questions"

Take a look to the right

"Water is our substance, it is our life itself, cell by cell, to the point that we are "imprisoned water". 1.

On a rainy night you can hear the shower, the roar of the abundance of the sky; it is useful, it is necessary to turn off the noises of daily consumption, **to hear the rivers of the clouds** that spread their floods over the ground.

Dr. De Luca, Gianni Motta, "Open-air reefs, shops and fishermen in Old and New Testament", Feltrinelli, Milan, 2004.

Only those who stop to listen to this water that comes down as authentic manna from heaven..

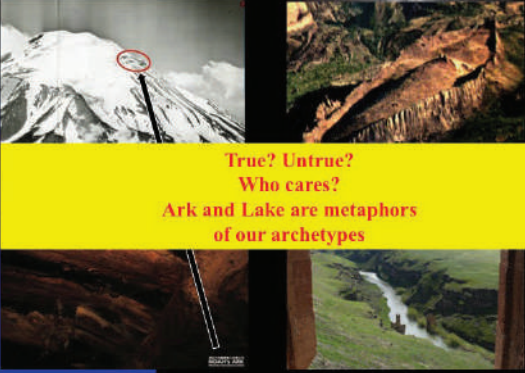
Only those who perceive the function of nourishment assigned to the Earth's crust,

Only those who appreciate the "gratuitousness" of the gift


can understand in a very clear and dazzling way the immensity of the lake



and it is *the Lake Van*, which testifies of the Great Flood ploughing by Noah's Ark, the biblical wood, bearer of the diversity of life forms



**True? Untrue?
Who cares?
Ark and Lake are metaphors
of our archetypes**

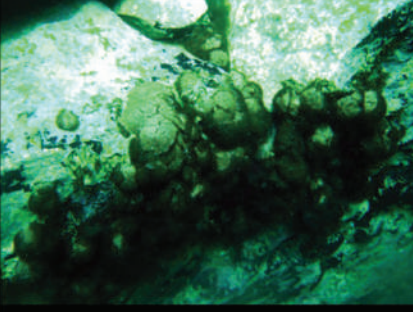


And here is everybody's heart taking the light blue colour of distance...
(G. Pascoli)

Carlo Rapp (Painter)
«Pallanza»
a liytle town on the Maggiore Lake

From Antologia Poetica, S. Maglistrini, curator
26 acrylic paintings by Carlo Rapp,
Alberti Librai, Verbania, 2007

Water like abyss




WATER only populates the PRETTY CAVITIES


"Thought requires emptiness, gracious cavity..., so that things appear on the surface"

The being is submerged ... hidden from the reflecting surface of our lake, sunk in our water.

To plunge into the lake, to move beyond the mirror, it means to penetrate where the words of our poetry are born and live



WATER IS OUR MEMORY



WATER IS OUR MEMORY

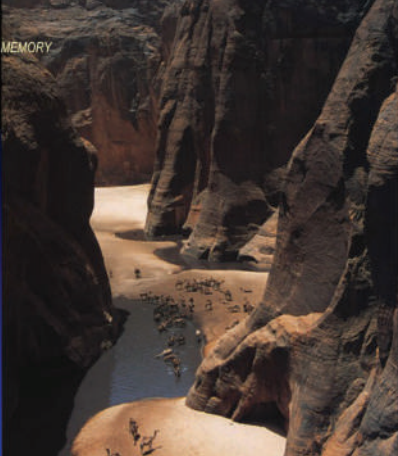


WATER IS OUR MEMORY


In ancient times water was present



WATER IS OUR MEMORY




now it is as precious as gold




WATER IS OUR MEMORY

*and it is entrusted
with the care of a
... «Master» ...
who weights
the village's gold...*




WATER AS the MANDALA of LIFE



The protected excavation concentrates the humidity;
the palm takes root and, bringing about shadow and biological substances, attracts other microorganisms:
thus the oasis is born

WATER AS MANDALA

Water is drop,
Mandala of life



Every little drop
is a
fountain of life
from which
we can quench
ourselves
as at the
**well of
beauty**

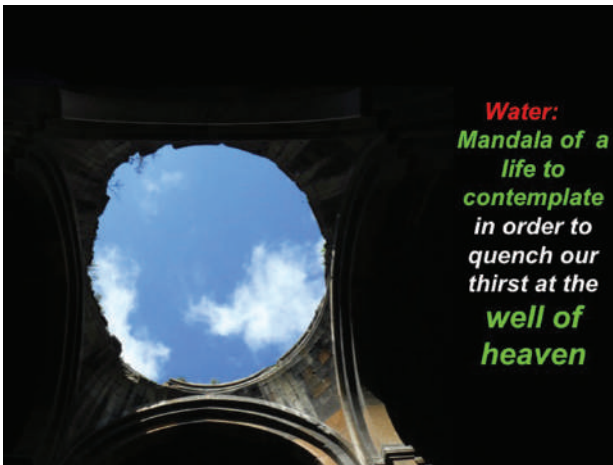


or as in Tarsus,
at the
**Holy well
of St. Paul**

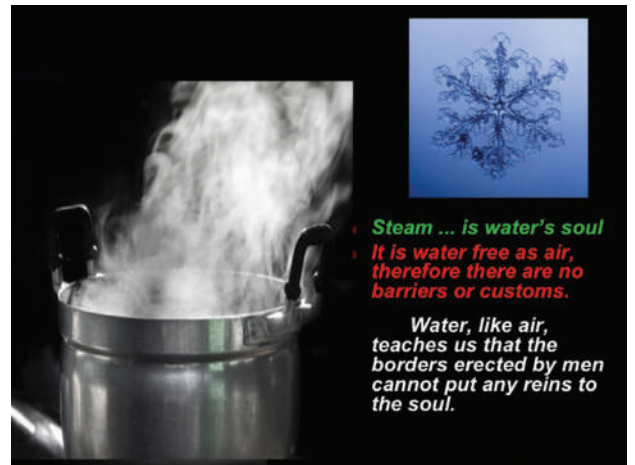
**Fortunately for us water mining does not
exist nor does water manufacture:**

water is Here!

It has practically been the same for centuries
and centuries: *if it recalled events, it would
remind us of the facts of which history books
speak to us, together with the events of
humanity of which those books bear no trace..*

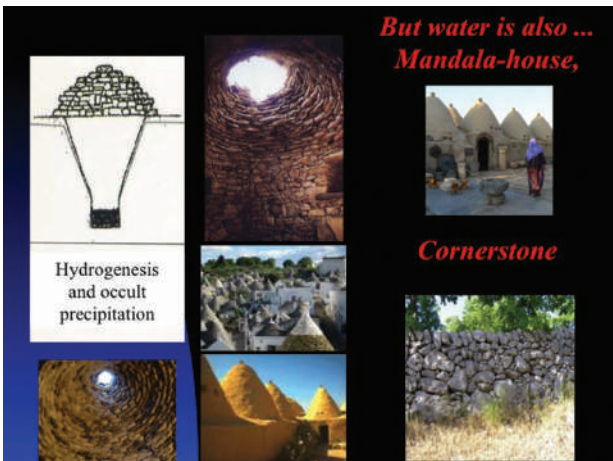


**Water:
Mandala of a
life to
contemplate
in order to
quench our
thirst at the
well of
heaven**



**Steam ... is water's soul
It is water free as air,
therefore there are no
barriers or customs.**

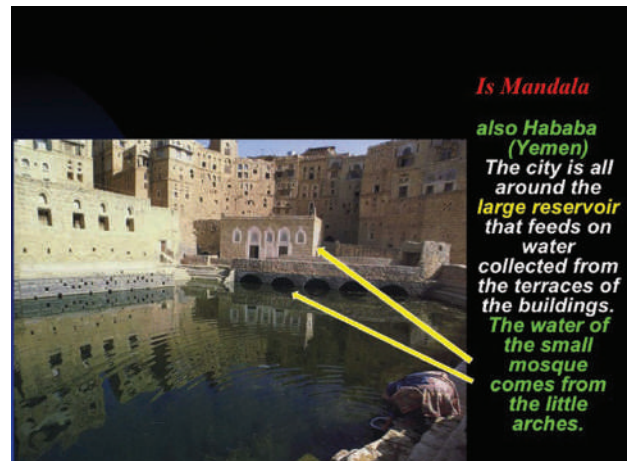
*Water, like air,
teaches us that the
borders erected by men
cannot put any reins to
the soul.*



**But water is also ...
Mandala-house,**

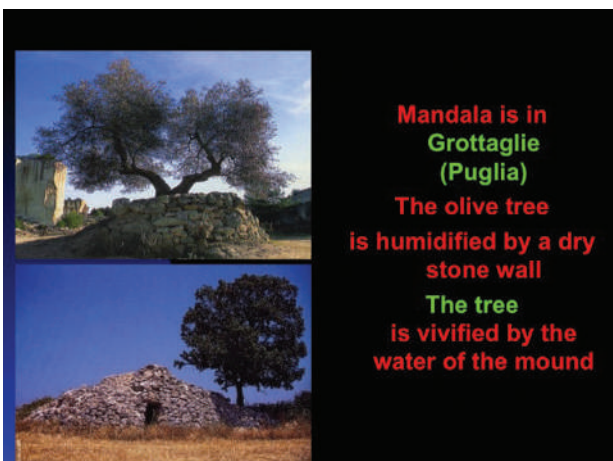
Cornerstone

Hydrogenesis
and occult
precipitation



Is Mandala

**also Hababa
(Yemen)**
*The city is all
around the
large reservoir
that feeds on
water
collected from
the terraces of
the buildings.
The water of
the small
mosque
comes from
the little
arches.*



**Mandala is in
Grottaglie
(Puglia)**
**The olive tree
is humidified by a dry
stone wall**
**The tree
is vivified by the
water of the mound**



