


*I don't know what you think
when you see a waterfall*



I think...

*“every water drop
is divine soul,
is mandala of life
... it cannot have
nor will it ever have
any owners”*

**Thank you
for your attention**





Lama Caroline

Gandavyuha

Today we are going to continue with the story of the *Gaṇḍavyūha-sūtra* from where we left off from last year.

On the sides of Borobudur, as we go around it, clockwise, are 1460 bas-relief stone panels which represent different sutras. The *Gaṇḍavyūha* or *Entry into Reality* sūtra is on the on the third, fourth and fifth galleries. Down at the bottom, where it is covered up there is a Mahayana sutra called the *Karmavibhanga* - the discourse on the explanation of causes of and effects. That is covered up because the monument was collapsing so they needed to put this retaining ring of stone around to hold it up. We can only see photos of those panels in the Borobudur museum or on a the computer screen.

When you go up the Stupa, you see all those protector figures; we call that level one where we walk around that big terrace. Then on the next level - we always walk around clockwise, following the movement of the sun and we read it right to left, like a big dharma graphic novel. The second level is the life of Buddha Shakyamuni, the *Lalitavistara* sutra, and then on the third level starts the *Gaṇḍavyūha-sūtra*; the *entry into the sphere of reality*.

Many years ago Rinpoche asked us, his disciples in Albagnano to make an easy version of the Sutras represented on Borobudur. The first major sutra is called the *Lalitavistara Sutra*, which is the story of Buddha Shakyamuni up to when he achieved enlightenment and began to turn the wheel of dharma. Over the years we have produced a very beautiful book. It was not myself that wrote the text, I just assisted my friend Eleanor, who made the sutra shorter as Rinpoche had asked her to make it simple and accessible like a graphic novel or something like that. Rinpoche thought that the actual Mahayana sutra was actually too cosmic, too this, too that for modern people, so we made this short version. We printed a very beautiful book on the *Lalitavistara* sutra in Malaysia, hope you enjoy that.

Level two, shows the first part of the Buddha's life, up to the age of 35, in a very beautiful way. It is very beautiful, very inspirational to know that the Buddha was already a tenth ground bodhisattva in the Tushita heaven, who descended to earth, to show humanity the way to evolve. The sutra finishes when he actually turns the Wheel of Dharma in the Deer Park in Varanasi: That makes up a total of one hundred and twenty panels. So that is indeed very beautiful and very amazing, but if there was just that, we might come to the conclusion that it was fantastic, but there is Guru Buddha Shakyamuni and here is little me and there is no chance for me, because he was already a bodhisattva in Tushita and I am not and so obviously have no chance of achieving enlightenment like he did.

On the next three levels of Borobudur, the third, fourth and fifth galleries that we normally go around with Rinpoche every day - we see the *Gandhavyuha sutra* which shows that everybody can achieve enlightenment if they do the right thing; it is super beautiful and, it is illustrated by the spiritual journey of someone called Sudhana. The slides I am showing you now are about this from the next book Eleanor and others are preparing, which is an illustrated and easy version of the *Gaṇḍavyūha-sūtra*.

Sudhana means, 'Excellent Generosity', - that is his name. He was born in India and, basically the idea was that he is an 'everyman'. The point is that he is making this pilgrimage and meeting many different gurus, 52 gurus from all walks of society and gradually, little by little, puts into practice what they say and gets enlightened. It is a very inspiring story, every special person he meets he learns from them and then he evolves one step more.

It shows that we can open our minds and do it too; that is the basic point of all this. In its time, it was a very revolutionary sutra. We have the first part of the sutra in the last two years of the Links books where he is at a teaching of Buddha Shakyamuni and then, in that context it shows that people only see what they want to see, that people have a very limited vision of reality, of the world. It shows many, many panels of the Buddha doing all kinds of miracles and surrounded by divine beings, but human beings, that is ordinary people, could only see each other and the Buddha sat there. More enlightened people, such as arhats, had a much wider vision and the bodhisattvas could see the buddha's activities across the universe. So this is a very important teaching for us straight away; that we only see what we want to see and that our reality is not the only one. So the first part of the teaching is that we need to open our mind because we are very closed minded - that only certain particular kinds of people can be gurus (spiritual teachers), that only a few narrow ways can be the way to enlightenment. So this sutra is extremely beautiful.

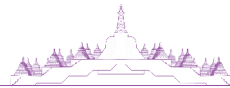
You can read the first part of the Sutra in the book, so I will just summarise briefly. First thing, Sudhana goes to the Buddha and says that he wants to achieve enlightenment and the Buddha says, 'Okay, go and meet my disciple Manjushri in the south'. So I think this is why the Javanese liked this sutra a lot, because the south of India is down here in Indonesia, because in ancient times - the Buddhist period of India - India, Sri Lanka and Indonesia were all what was called 'India', the Indian diaspora. So South India was down here, so the Javanese said that's great and about us! Just like for Mongolian people who like so much the Kalachakra tantra that was taught in the north of India, they said so that is wonderful, that is about us; it follows the same idea.

The first gurus Sudhana meets are just what we would expect: holy monks sitting in mountain caves, levitating - basically the classic kind of guru archetype. Sudhana goes there and receives many precious and important teachings from them. However, each time he goes to a guru, the guru teaches Sudhana something based on their personal experience and then the guru will say that he or she does not know everything and that now he needs to go and meet his or her other friend, another guru. So Sudhana goes like this to the next guru who shows him the next step on the path to enlightenment. First it is holy monastic gurus, but then it starts to become very interesting, there are gurus from all walks of life and one unique feature of this Mahayana sutra is that there are 50 percent female gurus.

There are 52 gurus, which maybe is something astrological - like the weeks of the year, showing the cycle of life and that in every stage of one's life one needs to learn something. Every week of the year, we need to have a good week and experience something positive and learn something. So of these 52 gurus, half are men and half are women. These days we might think this is fair and okay, but it was not very normal in the time that this was made, it was something very different, very modern. Of course the historical Buddha Shakyamuni recognised that everybody can become enlightened, but society in his time was not exactly ready for that, so this Mahayana sutra is reaffirming that everybody has Buddha nature, everybody is good enough to get enlightened. So then there are many different kinds of gurus; many monks, many nuns and many lay people were gurus, so it is fascinating because there were gurus from all walks of life. Some of these were shocking gurus! I always think this sutra should be made into a movie or a TV series and would be a big hit if it was done well.

The photos of the bas-reliefs were taken in 1890 by the Dutchman, Van Erp. The Dutch led the restoration of Borobudur at that time and they cleaned the stupa because in 1006 there was a huge volcanic eruption of the Merapi volcano, which is near here, we are in the so called Ring of Fire. Unfortunately around here they have really dangerous volcanoes.

Speaking of all this, how did all this why was Borobudur built in Central Java? It came about because in the year 534 there was a huge volcanic eruption on the other side of Java - it was absolutely huge. Maybe you heard about the Krakatoa event in the 18th century? It made the sky dark even in Europe



for a couple of years afterwards, well the 534 event was a mega volcanic eruption that devastated a whole part of Java and the whole kingdom collapsed. Then, 200 years later in the eighth century, around here, in this part of Java was the kingdom was rebuilt.

Why here? One reason is that they had deep-water ports to the north. There was the shipping trade route from India to China, with many trade ships and Mahayana missionaries passing by. Of the various buddhist traditions, the Theravada tradition very much practises and emphasises the Vinaya, the Pratimoksha and they are very, very pure but that somewhat limits their ability to move, to expand and mix with lay people. The Mahayana tradition, has always had the bodhisattva ideal and so always has had social service, taking care of the elderly, medical care and so on as a spiritual practice. Thus the Mahayana monks carrying both sutras and medicines were more easily able to travel the trade routes and spread Buddhism in East Asia.

In the 7th and 8th centuries, some of the Mahayana monks arrived in Java from the south of India, from Sri Lanka, from a monastery called the Abhayagiri Vihāra. Nowadays, the Sri Lankans say it was not a Mahayana monastery but actually it was. In that time there were many Mahayana and Vajrayana temples in Malaysia and Sri Lanka. In many monasteries all three yanas were practiced in the same monasteries. So many monks came from the Abhayagiri Vihāra as missionaries here to Java. To get from India to China used to take 2 years by boat and 2 years on a boat is a lot, so after about 1 year you would like to have a break and get off! That happens to be Java, so we can see why suddenly there were lots of Buddhist monks in Central Java.

Anyway, they were welcomed by the local Javanese kings, the Sailendras who were of Indian descent, from Sri Lanka. Gradually those kinds started to build up their kingdom and apparently, around here was the centre of their kingdom, which is why they built the Borobudur here. They have this belief in Javanese mythology that their land is floating on the sea of consciousness and that the god Brahma put a stake into the ground to stop it moving around. So near here at Magelang is a mountain where the stake supposed to be.

This area, Yogakarta was the centre of the Javanese kingdom in the 7th, 8th, 9th and 10th centuries. There was a king called Samantu Raga, maybe he was Sri Lankan but anyway, they say he came from somewhere else and took power around here; he was a buddhist king. So then they decided to build Borobudur - at that time it was the era of temple building, so the local rival Sañjaya dyanasty was also building Candi Prambanan and all those incredible Hindu temples near Yogakarta. Around here the Sailendras built Borobudur, which actually took 80 years - three generations of one royal family and many, many workers. It was all going very well until 1006 when Mt Merapi erupted again and covered up the Borobudur, leaving it for future generations, ourselves to rediscover.

Borobudur is a fascinating multi-mandala, showing everything; on the structure we can see the Vajrayana aspect that we have talked about many times and Rinpoche has shown us many times how Ngalso Tantric Self-Healing relates to Borobudur; then there are the female buddhas, next to the male buddhas, hence the *Making Peace with the Environment* book and sadhana; then we are looking at how the sacred geometry relates to the Kalachakra tantra, which is forthcoming and very fascinating; then on the 7 kilometres of galleries as you walk around, following the sun as it goes around the world, we can see all these bas-reliefs - there are 1460 of them, which is an astrological, calendric number and they are also amazingly beautiful.

These bas-reliefs on the photos are in a much better condition than nowadays because in the year 1006 there was an enormous volcanic eruption, not exactly like Pompeii but big, with a pyroclastic flow and everybody quit this area for 100 years; then gradually they came back. After a small volcanic eruption, like the one we saw here a few years ago, there was a lot of dust scattered around; however when there is a big eruption there is a tonnes of this volcanic dust, so in 1006 all around here was deeply covered in this volcanic dust which is not good for people, so they abandoned it, and vegetation grew up and over the monument. Gradually society changed and somewhere around the 14th century, Java became an Islamic kingdom. It was only when the Dutch came here in the

17th - 18th centuries, that they were curious about the monument, they could see parts of it sticking out of the ground and between the vegetation and so they made the first excavations. With volcanic activity come earthquakes, so the Dutch was found that a lot of the monument had fallen down, including the heads falling off the Buddha statues. A large portion of the monument was broken in the year 1006 due to these earthquakes and, so that is one reason why there are a lot of headless and damaged buddhas today. The Dutch tried to do something positive, it is a huge monument and they did their best. Then, in the 1970's Professor Pandit Lokesh Chandra the great academic, together with 100 famous archaeologists and academics, lobbied UNESCO to restore Borobudur. So fortunately, they did this and re-opened it, so now we can enjoy Borobudur.

Actually in India, there were ten or fifteen mandalas like Borobudur, but now this is the only one left, so that is why it is precious and super important to us. The Indian ones were made of bricks and were not so well built, or they were destroyed for other reasons. This is the last one standing; however, Rinpoche is building another two new ones!

The photos were taken in 1890, and now the glass photographic plates are locked up in an archive in Leiden University, Netherlands that looks like a bank vault. I have been there, it was very moving: they open these big steel doors and you might think there is going to be money there, but actually there are the glass photographic plates and precious archaeological stuff.

Due to weathering, we can actually see the reliefs better here on these photographs than we can see up there at present. But once we see and know what they are, we can go up and then it is really obvious, it is like a graphic novel, reading the story as one walks around, beautiful.



Relief II/26 Sudarshana

So this is where we got to last year (see Links IX); Sudhana is visiting various gurus, he has been to visit this guru called Sudarshana ('Good View'). So immediately we see what this means, and that is that we need to look positively, we need a good view because mainly we do not have a positive view of other people. Rinpoche is always saying, 'Look with peace, speak with peace, touch with peace, peace with everything, everything with peace'. So each of the gurus' names

and the places where they live are giving an important message. So he is called Good View, Good Vision; so that means everybody we see we need to look positively, look peacefully and give a good message by seeing.

Sudhana has travelled south, down to the land of Trinayena - that means the 'three eyed land'. Sudhana was looking everywhere for the monk Sudarshana, asking everyone, going in the mountains, in the forests, in the villages and city and finally, he came to a forest and he saw a beautiful vision of this extremely handsome, gorgeous young monk in the middle of the forest. He was human but looked like a deva, a young monk of 15 or 16 years old and he was walking along surrounded by all kinds of devas, the shining ones like Hindu gods; devas are shining ones, full of light. From the Buddhist point of view they are worldly beings, but super worldly beings, much better than us in all aspects; however, they all eventually die, so they also suffer and are also in samsara. Sudarshana is in the forest and is going along with the Four Directional Kings - Rinpoche was showing us this panel this morning on the Stupa. You know, in Albagnano Healing Mediation Center in the Temple on the four doors we have the Four Kings; there is the Guardian of the East, the West, (Vaiśravaṇa and so on). So there he is going along with the Four Kings, his friends and the Devas of the heaven, the earth and the underworld all coming along - (Sudhana is impressed).



On this panel, we know who Sudhana is because he has an umbrella. The guru sits on a throne and also has a halo. Once you know the iconography it is actually quite easy to read these pictures. Sudhana is always the one under the umbrella on all the panels, that shows he is the hero or protagonist of the story. This is Sudhana and he does not go around by himself, he is not that kind of person; here are all his friends - it is a little like us, safety in numbers, all his friends come with him on pilgrimage, so Sudhana and his friends go and meet this guru Sudarshana who has all these special powers and abilities. Sudhana says to Sudarshana, 'Oh guru, please teach me how to become a bodhisattva; please teach me how to achieve enlightenment', then guru Sudarshana says, 'Well, actually I am young and have just become a monk; however, in my past life I met lots of buddhas; I met as many buddhas as there are grains of sand in 38 Ganges rivers!

You know we have today cosmology and NASA, well Mahayana Buddhism is like that; big numbers, big spaces, mind blowing! So it says with all these, huge amounts of buddhas - like as many as all the stars in the Universe - Sudarshana says 'I practised with them, some for a day, some for a week, some for a year, some for a hundred years and I received the teachings, I remembered them, I practised and kept my bodhisattva ethics and I meditated and, that is why I am like this. I mean I just started practicing the dharma like 2 weeks ago or something but this is the karmic result of my positive actions from other lives and is why I am so fantastic'. So this shows us that karma passes from life to life to life. In our society we very much want it all now and of course in the tantra we hope to achieve enlightenment in this life or 3 lives or 7 lives or 16 lives. But in the Mahayana it could be many lives, so really we are in it for the long term. It is with the idea that everything we do is coming back to us; so better make a lot of positive actions. In the Tibetan tradition they say that 'If you want to know what you did in your past life - look at yourself now, this is the result. If you want to know what you will be in the future, look at your dreams; if you have repetitive dreams, that is showing what you will be like in the future. If you dream many, many times the same thing then that is indicating your future life.

Sudarshana, says 'Okay, I am like this because I practised incredible virtue, with many buddhas over many, many lifetimes'. Then he says, 'I can manifest wheels of time [the Wheel of Time is Kalachakra] and I can teach the dharma the correct way, every time'. Today on the Stupa we saw there were 3 Buddhas with 3 moons behind - representing the buddhas of the past, present and future. So Sudarshana is like a time-lord; he can go to any time into the past/present/future; don't ask me how, but he has this superpower; in every time, in every society, he can teach in the correct way for everybody. He says, 'For me past, present and future exists as a single thought, why? Because of the power of my bodhicitta mind and my wisdom'.

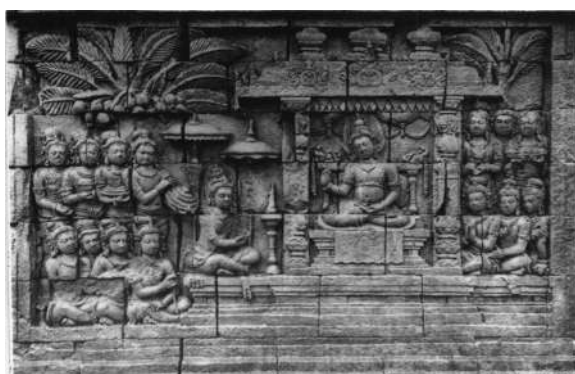
Each one of these gurus have what is called a *vimoksha*. *Vimoksha* is a Sanskrit word: '*Moksha*' means liberation and '*Vi*' means duality, so it is a freedom from duality, why? Because in Buddhism what we are trying to do is overcome ignorance; what we need to do is overcome our dualistic vision, that means that I see myself and everything else separate; there is always this feeling of 'two', me/you; there is always this duality of subject and object. Why? It is because there is something wrong with our brain, our perceptual mechanism is too basic, so now we have the dualistic or binary way of seeing the world and everything is going wrong. What we need to do in Buddhism is overcome duality and understand that when we perceive things it is also coming from the side of our mind and that things are empty of self existence and so on. Thus each one of these gurus teaches another level of *vimoksha*, freedom from duality; so each time Sudhana is getting a little closer to the truth of reality.

Sudhana visits each of the 52 gurus and each time he is getting closer and closer and closer; so it is a good example for us and hopefully in this sutra there is something for everyone. Anyway, you can also see on the panels that he is very beautiful and he is surrounded by a retinue of humans

and devas. There are masons marks and instructions above some of the panels for the sculptors; the designer wrote on the top of each panel, mountain, healing many different things, and the the sculptors did their best to depict it.

For example, here on panel 26 there are divine trees, that means it is a heavenly situation. Then there are these ghandavas, the heavenly offering gods. Down here, these are humans, this is his group of friends, some on elephants and then there is Sudarshana and some monks, butterlamps and so on. Rinpoche likes the Borobudur panels very much because many things in them look exactly the same as we have nowadays in Tibetan Buddhism, they never changed the designs, for a thousand years it is the same; Rinpoche was very inspired by all this because it shows the continuity of Tibetan Buddhism back to the Indian tradition. So we can see many things on these panels that look very, very similar to our temples because they are based on the same designs.

Sudarshana tells Sudhana, 'Okay, I met all these gurus received all these teachings and now I'm like a time-lord and I can go in any time in the past, present or future and help all beings, but I still do not know all the practices of the bodhisattvas'. 'I recommend that you go to the Shramanamandala, go south and in the city of Sumukha you will find a young boy called Indriyeshvara. You ask him how to achieve enlightenment'. He says thank you to his guru and goes off to meet this young boy. This is also a big teaching.

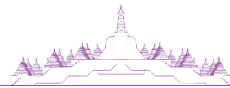


Relief II/27 Indriyeshvara

The next one is a little boy, his next guru. He is at Shramana Mandala - Shramana means 'wanderer' a spiritual wanderer. In India at the time of the Buddha, they had what was called the Shramana tradition; they were people wandering around India, trying to achieve enlightenment, moksha. They were like spiritual beggars, wandering from place to place; they just had very few things and were just being positive with everybody and people would give them some food and

then they would continue on their way, continuously moving. That is what Shramana means, a wanderer. So Shramana Mandala means the Mandala of the wanderers. Sudhana had to go to the city of Sumukha, which means 'blissful face'.

So here on panel 27 is Sudhana, with the umbrella, he is dressed up like a prince also he has a halo; also the gurus also have also got halos on these bas reliefs. So here he meets the young boy called In Indriyeshvara - this means 'the power of the Lord'. Ishvara means 'the Lord' in Sanskrit. Sudhana meets him on a beach, playing with other children; bucket and spade stuff. So he goes there, lots of children playing together and he says, 'Excuse me, can I interrupt you from building sand castles? Please teach me the way of the bodhisattvas.' So Indriyeshvara says 'Okay' and he sits down. This is actually the same as with Tibetan Tulkus who as children behave like children, but if you relate to them as gurus then they become like adults; a very interesting phenomena, because they have a very old consciousness inside, but still they are also children. Indriyeshvara says that Manjushri, remember that Manjushri and Samantabhadra are the two main disciples of Buddha Shakyamuni in the Gandavyūha Sutra. He says 'Manjushri himself has taught me writing and mathematics and all the arts and sciences. He has taught me rhetoric, Ayurveda, city planning - architecture, mechanics, engineering, divination, agriculture, business, behaviour, etiquette, about what actions should be practiced and what should be abandoned, he taught me about the dharma. In the story Indriyeshvara is only about 8 years old. He looks a bit old actually to be 8 on the panel, but anyway he is about that age and this is Indriyeshvara, sitting on a throne, very similar to the ones we have now in the Tibetan tradition. The archaeologists like all these panels very much because it looks



exactly like life in Java in the 8th century, just like in Renaissance Italy, Caravaggio and so on used to paint the life of Jesus and so on using their own friends and environment as the models, the same kind of idea. So anyway, Indriyeshvara says 'Manjushri has taught me all these incredible worldly skills, he has taught me about the dharma, he has taught me about the Theravada, the Mahayana and he has taught me how to achieve enlightenment.' So he says also, 'Yes, I know how to become a buddha, what would you like to know?' Then the boy guru Indriyeshvara says, 'We are here on a beach, look at the sand' and he picks up the sand in his hand and says 'Look there are miles and miles and miles of sand and when you pick it up there are many grains of sand. How many grains of sand do you think are here? There are millions and millions of grains of sand on this river beach'. He goes on to say, 'We, the bodhisattvas we have this way (Vedic mathematics actually) of counting the worlds, so like this we can count worlds as many as there are grains of sand on this beach'. It is like modern cosmology; infinite number of worlds. 'So we know all these worlds and the names of the buddhas and their teachings and actions, everywhere in the ten directions, that means everywhere in the universe. Indriyeshvara says, I know all this, I can see all this but still I do not know all the complete ways to achieve enlightenment.' Each guru, transmits their knowledge to Sudhana, it is not like he is there for one minute, he is there for a while learning all these things with each guru. So that is an important message for us, because many times we are with holy gurus, we say 'Yes, yes, yes,' and are looking on our phones and then go out and have dinner; the dharma is in one ear and out the other. Every time we have a dharma teaching, we need to take it to heart. There are many examples in the Buddhist tradition; for example, the Prajnaparamita there is a story of someone who gave a whole kingdom for one verse of dharma; and another one who gave their flesh and blood for a teaching; they would give everything for a teaching. So now we can have it all so easily, we should not think it is of no value. The dharma is super important - try and remember it, record it, think about it, meditate on it. So everything that Rinpoche says, we need to read many times the same thing, we have to take inside these holy words. We need to give more value to the whole message of the Dharma.

So the boy, Indriyeshvara says 'Okay, this I can teach you, but now you need the next step, so please go south to the city called Samudra Pratishtana and there is a lay woman called Prabhuta, go and ask her how to achieve enlightenment.' So then Sudhana gives his thanks to his guru and takes leave of Indriyeshvara and then travels further south to the guru Prabhuta.



Relief II/28 Prabhuta

Okay, here we are at bas relief 28

As a result of meeting Indriyeshvara a rain of holy dharma poured over Sudhana and his mental power became much clearer and more powerful. Then, very happily, he went further south to Samudra Pratishtana to find this lay guru Prabhuta. She is dressed very simply but lives in a huge palace and she has a magical bowl

that can fulfil all wishes. So she is actually super rich, but is not bothered about things for herself; she is very simple, her whole focus is on others.

So she is living in a beautiful, enormous palace and she is very young and beautiful, Prabhuta, is the central figure on the throne. She is just wearing light clothes; you can see most of these people are wearing lots of crowns and armlets and bracelets but she is just dressed very simply in a white dress, no jewellery. Her beauty, her charisma and energy outshine everybody who comes around, except for the holy buddhas and bodhisattvas. She has a huge reception room, it has ten million seats (lots of seats!) but Sudhana went in and wondered where the kitchen was? All these seats ready for a huge

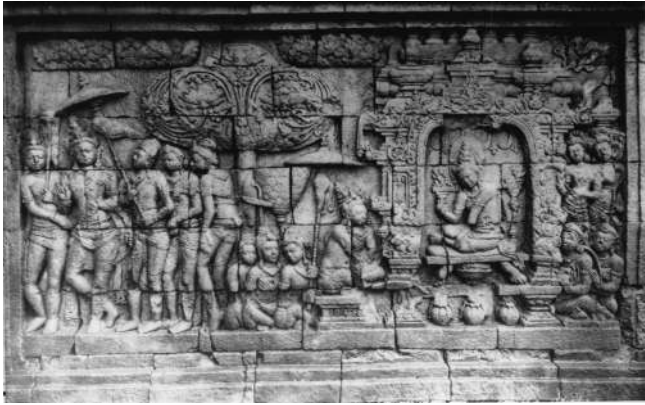
banquet, but who is doing the cooking? What she has is a magic pot and then she has very beautiful friends, female assistants to take care of all the guests and so on. Then Sudhana goes there (Sudhana is the one with the umbrella) and says, 'O noble lady, I wish to become a buddha, please teach me the ways of the bodhisattvas'. So Prabhuta says, 'I have achieved the realisation called Inexhaustible Treasure of Manifestations'. So this is a bit like Jesus and the fishes. So out of this pot she can bring out anything; as many people who come, she can give food to them all out of her magic pot. And it says that even if there comes as many people as there are stars in the universe, with this pot she can feed and nourish and take care of everybody. So it's like Jesus and the fishes and the bread. So it goes on to say, 'Not only can I satisfy their material needs of hunger and thirst, but the pot also produces clothes, jewellery and other kinds of fabulous things and not only that, this magical pot gives you spiritual realisations'. In Buddhist Indian mythology we have a lot of this; we have the Chittamani, the wish-fulfilling jewel - where we say, 'Oh jewel can we have this and that' and it produces it for you. We have the wish-fulfilling tree, which is represented very often on Borobudur, which produces mundane and spiritual realisations. Anyway she has this magic wishfulfilling pot and really it is a symbol of the Dharma, of bodhicitta. From this comes everything - that is the point of this magic pot. You might think, where do I get a magic pot from? Can I get it on Amazon? No, you get the magic pot by developing bodhicitta, then any pot becomes a magic pot.

She says, 'Many people come and eat from my pot and they achieve Arhatship, they achieve nirvana, no more suffering. Bodhisattvas who eat from my pot go on to the next higher spiritual level. All good comes out of my pot, the pot of bodhicitta.'

She said 'From this pot, for nagas, I give naga food' - they like yoghurt, honey, dairy - sugary things and each one needs special food. Now, in Albagnano we have started to make naga offerings, we have a special puja and what came out of her pot is what we have to offer in our pujas. She said, 'So from my special pot I can give all the food appropriate to each being'.

She says she will show Sudhana how she does it, and many, many people come into Prabhuta's salon, her dining room and she is able to bestow to each what they need. This is one of the qualities of high bodhisattvas; she gives clothes, incense, jewels, perfumes, chariots -, because of her inexhaustible merit and through bodhicitta she is able to manifest everything like a wish-fulfilling jewel for everyone. This is a symbol of the bodhicitta of the guru - we have a little bit of this feeling don't we, that somehow our guru can make 'the thing' happen for us? So she says, 'I can do this, it's very nice isn't it? However even I do not know all the practices and methods of the bodhisattvas'. In Buddhism we have different schools, we have the Theravada, the Mahayana, the Vajrayana and actually they all meditate on emptiness in the same way, however what's different in the Mahayana is that we have bodhicitta, we have this commitment to become enlightened for all beings, we have many more methods, many more meditations on emptiness, than the Theravada.

It is explained in some of the teachings about Theravada; let's say we have to go from here to Italy, it's far and let's say we had to go by boat we might say it's too far. So we say to our friends that maybe we can go to Singapore and then have a rest. This is like achieving nirvana. Then after a while in Singapore we might say that actually we want to go to Europe. So this is how they explain the presentation of the schools: The Theravada is for exhausted and suffering beings like us, so we first need to get to nirvana; no more suffering. But then the bodhisattvas, they arouse the arhats from the state of nirvana and say that we need to go on further, that the journey is not finished; we need to become a buddha for the benefit of all beings. You know that we say the vows many times - 'May I liberate all beings, may I liberate all beings from samsara' So then we put clearly - 'May I liberate the arhats from the bliss of nirvana' because they need to go on too to enlightenment. So anyway, Prabhuta says 'I do not know all the vast and profound methods of the bodhisattvas - there are so many. The goodness of bodhisattvas is as deep as the ocean and vast as the skies; they are wish-fulfilling jewels. So I recommend you go and meet my friend, go south the city called Mahasambhava and find the layperson and householder, Vidvan. So he will explain to you the next step on the stage to enlightenment'. Sudhana then gives his thanks to Prabhuta, who was like a big mother feeding and taking care of everyone and goes on his way to meet the next guru.



Relief II/29 Sudhana visits the gṛhapati (householder) Vidvan

Sudhana visits the grihapati (householder) Vidvan. Here (on the picture of the bas relief) is Sudhana in Vidvan's house; he has lots of nice things, a family and so on.

So as Sudhana travels to Mahasambhava, which means the 'Great Integration', he continues to meditate and think about

the teachings that Prabhuta has given him. He gradually integrates that teaching and gets that realisation. Again this is a big message for us, because we receive so many different teachings and its nice and interesting but, maybe we do not integrate each one, its like 'Give me more, more, more!'. More time is needed to integrate all the teachings that we receive, from Rinpoche and the other holy lamas into our daily lives.

Then Sudhana finds the householder Vidvan sitting on a jewelled throne under a bejewelled canopy, with banners flying in the wind and he is sitting at a crossroad in the middle of a city in a public square. Sudhana respectfully approaches him and says, 'Oh guru, please teach me the way to enlightenment'. So Vidvan says, 'Its very good you wish to become a bodhisattva, this is very rare and it is so special to find people who wish to devote their lives and tirelessly travel to find gurus, to follow, to serve their gurus and then having heard, put the teachings into practice. It is so incredible to meet somebody like that; so special.' He goes on to say, 'Me personally, all these people around me, 10,000 people here - I have inspired all of them to generate bodhicitta; I have caused all of them to be born into the family of buddhas'.

Every day on the Stupa, when we do the vows, you say, 'I whose secret name is Akshobhya Vajra or Ratnasambhava Vajra' and so on - this is our tantric family and what this means is we have a buddha lineage. We practice tantra, and tantra is Buddha's scientific way of using the things that we already have. For example, someone who is very proud and materialistic, that energy is transformed into the open, generous energy of Ratnasambhava. Someone who is very aggressive: that energy can be transformed into the stable energy of Akshobhya and so on. These are the special qualities of tantra that uses what we actually are and then our weak point becomes the strong point; so our worst quality becomes our Buddha family in the end, when we transform it. If you want to know what your Buddha family is, it is easy; just think about what is one's biggest fault. You look at yourself and think, 'Okay, I'm ignorant, I will become Vairochana as I need to develop wisdom', or 'I'm full of desire, I will become Amitabha as I need to develop discrimination, and so on, its quite easy, we don't need to drop the flower on the mandala and all that stuff; just look in the mirror and be honest!

So Vidvan says 'All these 10,000 people I helped them to develop bodhicitta, I caused them to be born in the family of the buddhas and got them the bodhisattvas' ten powers and all of them are confident in the dharma because of my teachings. I have this vimoksha, this realisation called 'Good Works Produced from the Mind Treasury'. He is a bit like the previous lady guru Prabhuta: Everybody who needs food, he gives food; everyone who needs shelter he gives shelter; everyone who needs money he gives it; everyone who needs medicine, he gives it too'. So Prabhuta and Vidvan are somewhat similar. It's a very inspiring this sutra, it's a big message for everyone who thinks, 'Oh I can't become a buddha or bodhisattva, because ...I'm a man...I'm a woman...I'm a lay person...I'm old... I'm young... I do this...I do that... I'm married...I'm single...I live here...I live there'. There are so many reasons that

we tell ourselves why I cannot become a bodhisattva. What this sutra is showing is that actually what we need to do is meet a holy guru, put his or her teachings into practice and then whatever we are, whoever we are does not matter; the main thing is to practice the Buddha's teachings and gradually we will become a bodhisattva and a buddha, so its a very inspiring teaching. Really we need this, otherwise we might think that only a particular kind of person, like monks or nuns, can become a buddha and, give up. So this Gandhavhuya sutra is showing 'Never give up!'; and that the path of the bodhisattvas is for everybody.

Many, many beggars come around and Vidvan is helping everybody. He says that he is doing this because in his past life he promised to help all beings and now whenever someone comes and he has to help them; like Rinpoche does. Every time a beggar comes, he gives money - we might think that's quite difficult - giving a 50 euro note to a beggar! But Rinpoche is always doing it; he is teaching us to be generous. We might think that there are so many beggars and that if I do this I will have no money left! 'Just going from here to the supermarket, I will be broke!' That's what we think, isn't it? So Rinpoche is showing us something else; because whatever you do, comes back to you; we need to learn this; we all need to learn this one.

Okay, so all these beggars come and he snaps his fingers and all this delicious food floats down from the sky, amazing food for everyone! After they receive the food and the drinks, then he teaches them Dharma, which is an important message. People are only open to the Dharma when their basic necessities are met. This, in the Buddha's times happened a lot. For example, there would be a starving beggar and the Buddha would feed the beggar first before he started the teachings, otherwise one cannot receive the teaching. Its showing that we need to take care on many levels. Buddhism has this reputation of being a world-renouncing tradition, but actually the Mahayana says that we need to take care of others on many different levels, even on very simple levels; whatever we need to do to help the others, we should do it - even just 10 cents, 50 cents, 1 euro, 1 dollar to a beggar, we should do. Whatever we can do to help the others, we should do and, on top we should give the Dharma, if it is possible.

To all those who wanted sweet things, like cakes and sweets from Vidvan he said, 'What you really need is the sweet taste of the Dharma'. All those who wanted a cart or a chariot or car from Vidvan, he also gave them the vehicle of the Mahayana and to all those who wanted clothes, he gave them beautiful divine clothes. The devas have an incredible hi tech-fabric which you can roll up under your fingernail, its impervious to water, fire and everything much better than all the hi-tech fabrics we have.. And then he explained to them how the buddhas clothe their bodies with their golden aura of practice. Then Vidvan said, 'This is amazing isn't it? Look how I can do all this but I still can't teach you all the incredible vast methods of the bodhisattvas. But, please learn this from me - that to each one we need to give something - then on top we need to give Dharma, not just Buddhist teaching, we need to give positive information, so it can be many things. Dharma is the support that helps us up emotionally; we need to give some positive information to everybody. If you want to know more, please go south to Simhapota and find my friend guru Ratnachuda and ask him to teach you something'. So then Sudhana gives his thanks and goes off to the next guru.



Relief II/30 Sudhana visits the Dharmaresthin (Good Friend) Ratnacuda

Okay, now this one is a shocker! How can a banker be a guru? This shows that everybody can become enlightened because we would not normally think, from the Buddhist point of view that Ratnacuda an investment banker is the ideal role model but also this one is a bodhisattva. So here on panel 30 is



Sudhana and this is Ratnachuda in a very, very fancy house. So Sudhana goes to city of Simhapota and meets the banker guru in the marketplace. He approaches the Dharmastretrin, nowadays in Tibetan Buddhism we have the word Geshe. This is translation of dharmastretrin, spiritual friend. So he approaches the spiritual friend and makes a request, 'O guru, please teach me the path to the bodhisattvas', and Ratnachuda said, 'Yes of course, come with me and I'll show you my fabulous house'. (This is the first panel, now need to go to the second panel).



Panel 31

So Ratnachuda the banker takes Sudhana hand by hand and takes him to his beautiful house. It has 10 floors and each floor is more fabulous than the previous one - this represents the ten levels of a bodhisattva. He says, 'Have a good look at my house', wow amazing, beautiful, gold doors, silver walls lapis lazuli roof, red coloured pillars and there are pearls and everything. It is amazing and Sudhana says, 'Wow, I really like your house!'

On the first floor there is set out beautiful food and drink, like the best restaurant. "On the second floor is a fashion boutique like Giorgio Armani, full of beautiful clothes. Third floor is a jeweller's shop; take whatever you like. The fourth floor has many beautiful women. The Fifth floor is full of bodhisattvas singing vajra songs about developing the welfare of all beings by using mantra, concentration and meditation. So on the sixth floor there are bodhisattvas who have achieved transcendent wisdom; somehow this seems to be a little like the 6 bhumis, we need to analyse exactly how (generosity is the giving of food) anyway it represents the 6 Perfections (the sixth one is obviously the Perfection of Wisdom). Maybe the supermodels on floor four are the results of patience. So on the sixth floor there are all these bodhisattvas meditating on emptiness and they are singing songs about the Perfection of Wisdom.

So in the Mahayana sutras it is very beautiful and very long; so here we have a list of all the qualities of their realisations (we can see the qualities of all their realisations, we can see it all in detail when we get the Gandhavhuya book, which we hope to print soon. Eleanor rewrote the sutra according to rinpoches instructions, and Sarah has been helping on the proof reading. The UNESCO pictures are from Leiden University and I am checking the details of the text and co-ordinating. So we hope by next year, to print this, it will be really, really nice, because then the next time you come to Borobudur you will know when you go around whats happening because you have read the book and become really involved in all the stories, presented like a big graphic novel.

On the seventh floor, there are bodhisattvas who have realised that all sounds are like echoes; this is a big example in Mahayana Buddhism, that phenomena are like echoes, they appear but don't truly exist. So the bodhisattvas are giving this example. They are meditating on that and acting with skilful means to promote the Buddha's teachings.

On the eighth floor it is full of bodhisattvas who can see all worlds, who can manifest in all communities, who are spread throughout the universe, who understand the whole universe, all the buddhas are there and they have integrated all that experience into themselves. Okay so these bodhisattvas are the ones who ask the questions to make the sutras. You know, in the sutras it always says there is somebody asking a question for example, Ananda or Vajrapani or Subhuti; there is always someone who asks a question, because the Buddha did not think that he would prepare something and teach something. What happened is somebody would ask a question and the Buddha would give an answer. People asked many different things to the Buddha, for example, the first question asked to the Buddha was, 'How can I get rich?', this was from two Burmese business men.

So some questions are better than others, therefore these bodhisattvas on the eighth level asked the Buddha intelligent and useful questions, like 'How can I become enlightened?', 'How can I achieve the perfection of wisdom, the Heart Sutra?' and so on. So this is the special department of the bodhisattvas who are organising their special questions for the Sutras. Then you can see it is also showing the manifestation of incredible merit, or *punya*. You can also manifest your punya in the material sense, but better not because then it becomes exhausted and your karmic bank account is in the red and that's not good: If we develop bodhicitta, then we have endless punya. The higher levels of Ratnachuda's tower block show Ratnachuda's inner bank - his spiritual realisations. So Rinpoche used to say that we have our karmic bank account, so this banker guy has this huge karmic bank account manifesting in both material and spiritual ways and this is what is ten story house represents.

Then on the tenth floor, Sudhana sees many bodhisattvas practicing all the vows of all the buddhas, displaying every way to enlightenment, teaching all the ways of all the buddhas and guiding all sentient beings. They are on the tenth bhumi, almost enlightened. Then Sudhana says, 'Wow, amazing! How did you do all this? How did you create the roots of goodness?' If you plant a root, a seed of goodness and you have the correct conditions, a positive plant grows. 'So how did you plant the roots and seeds of goodness that produce all this incredible inner karmic bank account, because I want it too, tell me how to do it!'



Panel 32

Ratnachuda says, Ok I will tell you how all of this came about. In one of my past lives, a long time ago I met a tathagata, a buddha called Dharmaraja (Dharma King) and here (in the center of bas relief 32) is the Dharmaraja that he met in a previous life - and maybe the one kneeling is Ratnachuda in a past life. So I was in a market place and this Buddha came along and I knelt down and sang a song to this Buddha and offered him some incense and, really from my heart, made this offering to that Buddha. So as

a result of playing music and singing songs and offering incense to a Buddha with a pure motivation; I accumulated this incredible punya, this incredible merit which has now ripened and has enabled me to take this form as an advanced and super rich bodhisattva'.

So who knows, maybe in the future, many lifetimes from now (hopefully not too many) we will look back and say that in a past lifetime I met a buddha called Gangchen Rinpoche and we sang songs to him and offered him incense and now, look at the result! We are always singing, so we have some hope!

Okay, there are many stories like this in the Buddhist Sutras where people make some very small offerings, like for example, a bowl of dust, some small bowl of rice, some small thing and the karmic result in the other lives is very great. So for example, we should never think that we have not got anything to give; it's rather our motivation that's the important thing. If you give one small thing with pure motivation you get incredible karmic result. If you give one bottle of water with pure motivation to the holy being, you accumulate a lot of merit.



Anyway, Ratnachuda, the karmic banker says 'I have realised all of this, I can live in the past, present and future', so he is like a time-lord and he says 'I live continuously throughout the ages, without tiring. But even so, you need to know more so you need to meet my friend. So go south to the land of Vetrumulaka, in the city of Samantamukha and there you will find my friend Samantanetra who has a perfume shop and go in there and instead of asking for Chanel No.5, say to please teach me the way to enlightenment! Please go there he will show you the next step'. Sudhana says 'Thank you, oh holy guru' and then he proceeds to this next one.

Maybe I will stop for now, so we can hear Lama Marpa and when there is more time (tomorrow) we can continue with more. We hope this book will be printed soon, so you can read them all for yourselves."

Thank you very much.



Then if you look on Borobudur, the second level is the Lalitavistara, the life of Buddha. The third level is the Gandavyūha Sūtra, the pilgrimage of Sudhana. The fourth gallery on the top, before we see the Supreme Healers and the Mother Buddhas, if you look there is a frieze of birds. So the goose in Sanskrit has the ability to take the essence - do not know if it is true it can suck milk out of water. According to Buddhist mythology the grey Anser goose can take the essence. What it means also is, 'anser' is the breath, so we are taking the essence of our life, we are using the pranayama and as we go higher up the Borobudur we go deeper and deeper into the tantric practice.





Lama Gangchen

Last night Lama Caroline showed us some part of the Gandavyūha Sūtra: did you enjoyed it? (Yes). Which point did you like best, which made some impact on you?"

Duccio: "Good View. Me personally, I would think about it like - the way to see everything in a good way. Just this".

Lama Caroline and Eleanor are working hard on the project so that the Gandavyūha Sūtra becomes a book like the Lalitavistara. Actually people who come here to Borobudur, do not really understand what Borobudur looks like - it is difficult, so in this sense the Gandavyūha Sūtra will make it more clear.

You see this business man called Sudhana goes to many gurus from one to the next in order to get each one to teach him something. Actually our mind does not need that much - one thing should be enough, but the mind likes many different things like in a spiritual supermarket - there are many different things, many different teachings in the Gandavyūha Sūtra.

Actually Borobudur is called in Tibetan, Palden Drepung - meaning Rice Field and this is the rice field area. The rice harvest is huge, 3 times a year. So the ancient name of Borobudur is related to the 'field of rice'.

For example, you have the big monastic University of Drepung, which has part of the name of Borobudur but, there is no rice grown there. In South India, where the monasteries where rebuilt there are rice fields and once a year there is a harvest.

In Albagnano, in ancient times it was also terraced with fields and there they were growing olive oil and this oil was then sent to the Vatican. Nowadays, this is not there anymore as there is construction going on, but in those days they had fields that produced oil. Actually, building is not allowed any more in that area in Albagnano; but after 12 years of waiting and requesting for permission, permission was granted for us to build the next stage of our Temple of Heaven on Earth.

In order to do meditation and to practise well, a good environment is needed. In Albagnano, like here in Borobudur, there are two places: The 'Santissima Trinità' and the 'Sacro Monte' Mountain - Albagnano Healing Meditation Centre, is exactly in-between those two.

Reviewing the qualities of Albagnano, it is set in a good environment and feng shui as well; so many trees, flowers, waterways, the soil, everything really to be good for meditation. A meditator needs a good environment, a proper environment for his/her meditation. For example, when we talk about BodhiGaya, the stupa - the stupa is there, the blessings are there, but everything around is degraded by lots of construction and the whole environment has been suffering, so it is not the best place for meditation.

In Albagnano the container is good, it is beautiful and the contents are beautiful and the whole Centre with the temple and so on are an ideal setting; and in Albagnano many books and sadhanas are being published, as well as precious CDs, DVDs and many more different dharma things.

So why do we need this beautiful place - the container and contents? In the name of development in our century the environment has been destroyed, healthcare destroyed and also the modern way of living is unfavorable. Also, if you ask people if they are happy with everything they have, which this development has brought them, they will say no. So what is being done in Albagnano is to give hope to people.

Palden Drepung is related to the protector Dorje Shugden; Dorje Shugden remains in a few holy places and, this is one of them. Dorje Shugden is a deity; He is not what some people might think that he is someone who has died and became like a spirit or such, no. It is something very different. In the time of Lama Tsongkhapa - Lama Tsongkhapa himself one day, with many disciples and a big assembly, asked them: 'Who will take care of the lineage in the times of degeneration?' At that time, one of the eldest in the Vinaya (monks), Tulku Dragpa Gyaltsen - a very high monk at that time, said: 'I will take care'.

Dorje Shugden is not a mundane protector (and there are many, many of them around) he is a very special protector, who came about by a special intention. For example, in the different monasteries and in the big monasteries, which are divided into different departments and each of these departments will have a different protector.

So, the Dorje Shugden issue regarding also the Dalai Lama - the Dalai Lama indirectly placed Dorje Shugden from a great protector to a world protector. So now these days for many people the only practice they do is Dorje Shugden, they say His Holiness the Dalai Lama has fear of the Protector and is so powerful - so we should do the practice.

We do not have an issue, in this sense, with His Holiness, but we are following our lineage. This is an unbroken lineage and everyone needs experience to check how much the Protector can help one in many different ways.

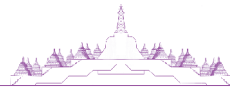
Repeat after me: (Translated by Lama Michel)

**“Even though having reached the ultimate state of enlightenment,
you manifest yourself in a wrathful manner.**

**“Even though you have infinite compassion and love to all beings,
you manifest yourself in a wrathful manner.**

**“You, protector of inner and world peace,
I praise the five emanations of Dorje Shugden.”**





Lama Michel

NgalSo Tantric Self-Healing Origination

There will be many things to say but I think there is one most important one. Most of us, we grow up in a society, we live in a society which means the life that has been put before us is a life whereby basically, the most things we are taught to do - is how to survive. Some in a nice way, some in another way, but what we are taught to do, basically is okay and we learn a nice profession, we spend a good part of our life studying, preparing and then we find a job and then we work to pay our own bills - as Lama Gangchen Rinpoche was saying before, this modern way engaging in hard work for one's own livelihood. We work our whole lives and then, if everything goes as expected, one day we can collect our pension, without knowing much what to do and, wait to die.

Am I being far from reality? Not so much right? If we look, the normal way when we retire from work and collect the pension and then 'What do I do?'; life goes. I believe that one of the greatest things that anyone can give, is to help us to see what we are not able to see just by ourselves; this is one of the greatest gifts, when someone can open our mind to see something that before we could not see, who can open our heart to feel something that otherwise we would not feel. The greatest of all secrets are those that are there for everyone to see, but can be seen only by those who are ready to see them.

So, in our lives - we live a great part of our life - even though we do beautiful and nice things and so on but, generally, most of the life goes around survival. Like Gelapela, one of my teachers and Rinpoche's assistant in Tibet - one day he told me when we were looking at a field where there were some cows (in the south of India at Sera monastery). He looked at the cows and he said to me: 'You see, there is no difference between us and a cow if we only live for survival!'

He went on to explain, 'Look at the cow, when the cow is chewing its cud, eating the grass and if there is a place where the grass is green and a place where the grass is dry, the cow will go to where it is green. The cow looks for pleasure. If there is very strong sun and there is also shade, the cow will go to the shade; this means the cow will avoid suffering'. So if we pass our lives simply around avoiding suffering and looking for pleasure and surviving, what difference is there between a cow and ourselves? We are perhaps more sophisticated with it: We want business class instead of economy class for comfort or we might try to find a special drink or go to IKEA to look for something nice for our house and we will go to great lengths to satisfy our comfort. But at some point we actually find out that what truly makes sense and what gives us true happiness is the happiness that does not come from a momentary situation: When I say true happiness, it is an inner state of deep satisfaction and joy that comes from within and we might have difficulty to say exactly why it is there sometimes. This is coming, not from gaining more things, not from finding pleasures and avoiding difficulties and so on. Rather it comes from developing deeper states of consciousness within ourselves - especially of love and trust. One of the things that I think we need to learn, most of all, is to learn 'trust' - to truly trust someone else. As Lama Gangchen Rinpoche has said many times, 'In the times that we live, forget about trusting the guru - people do not even trust themselves, so how can one trust someone else?' So when we start learning to trust someone else, we are also slowly learning to trust ourselves too. The point that I want to make is that I am extremely grateful to Lama Gangchen Rinpoche because Borobudur is a secret; it is a very great secret and it is there for everyone; millions of people come here every year. But it is such a secret that, it can only be seen by those who are ready and whose eyes are open to see it. I still think that most of us, including myself, we only see a small part of what is there to be seen, of what Rinpoche is able to see. But out of Rinpoche's kindness, he has been coming here with so much dedication. Even the effort of coming here is not the main thing, it is the love that is behind it. I cannot speak for Rinpoche, but

I can tell my own perception as to why Rinpoche brings us here every year: because he has fun walking around the Stupa? Maybe also, but that is not the reason. Because it is nice to organise and meet all the people? That is not the reason. The main two reasons, which actually go together are

1) out of love, but the main reason

(2) is because Lama Gangchen Rinpoche believes that we can connect and we can practise, we can develop and we can hold the lineage.

Actually, it seems Rinpoche believes in us more than we believe in ourselves! So what happens is that out of his kindness he believes, as did the Buddha who gave all the teachings that He gave, the only reason why all the masters in the lineage for centuries and centuries have been passing the teachings one to the other, is because each one of them believed that 'we' can put it into practise. Then we can develop bodhicitta, then we can develop more patience and stability and joy and, we can really follow the path of the Vajrayana - then we can really bring the result into the path and develop our inner qualities, purify our channels and everything else: We can do it! If they did not believe in it, why would they have taught it? No reason.

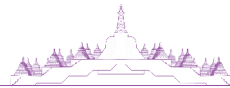
Once, I was invited in Tibet to give some dharma teachings about the Three Main Aspects of the Path, in Nyimo Gyalchen monastery. It was a bit awkward, because I was in Tibet to study. The abbot of this monastery came and said 'Oh, Lama Michel, could you please come and give some teachings in our monastery, a commentary on the Three Main Aspects of the Path'. I said, 'Look at me, a Brazilian now being asked to teach in a monastery in Tibet for Tibetan monks, why? You have so many monks here with so much knowledge, why ask me to go there?' And he said: 'Because you come from a pure lineage'.

What does it mean to come from a pure lineage? Not only the fact that I am a disciple of Lama Gangchen Rinpoche and Rinpoche was a disciple of Trijang Rinpoche and so on - that was not what he was talking about. He was talking about mainly the fact that I have a pure relationship with my Guru and Rinpoche has a pure relationship with his Guru and so on. This is when the lineage remains pure. I can receive many teachings from a lineage, but if I do not keep a pure connection of faith, respect, of gratitude, love and trust - then the lineage is not pure anymore.

So I went there to talk with these around 32 monks at Nyimo Gyalchen monastery, very pure commitment between the monks there. It was very interesting as I was talking to them, because I was teaching the Dharma in a mixed fashion between Western style and Tibetan style. In a moment talking to them, one thing came out very clearly was that most of them (I cannot speak for all of them) have faith in the Buddha; all have faith in the Dharma; have faith in the Guru; have faith in the Protector. But very often we miss one of the most important faiths, which is faith in ourselves. If I cannot make it, if I do not really believe that I can make it - then one very important, fundamental part is missing. Rinpoche was explaining to us some days ago during a long-life puja, he said 'One of the most important things of Buddha's teachings is that He said that each and everyone of us can reach enlightenment - which is different from all other religions'. Our Guru and many others believe in us, you know. So we need to believe in ourselves.

Every day when we go to the Stupa what we are doing is generating our own pure identity and saying, 'Take away from the heart, anger; I can have patience'. Identify ourselves with the qualities that we have as potentials, generate them every day, reborn into a new state, into a new identity every day.

So, we will have the utmost gratefulness to see who we truly are (that normally we are not able to see); that can show us the potential that we have, which normally we are totally unaware of. I believe that I myself have received from Lama Gangchen Rinpoche much more than I can put into words and express at all levels, but one of the most precious things that Rinpoche has ever taught



any of us is truly the practice of Self-Healing. What are the reasons for that?

There are thousands of sadhanas. We can go and read many sadhanas; we can do short, middle length or long versions - the long sadhana of Guhyasamaja - which is one of the most beautiful sadhanas I have ever read; however there is Vajrayogini which is marvellous; there is Yamantaka which is powerful - so many different sadhanas that exist, okay. But, my feeling is that Self-Healing does not give us the possibility to look around too much, it is there, that is what you need to do; it is here.

I was one time in Tibet talking to the abbot of TashiLhunpo, who was my teacher. He was maybe the most respected of masters in recent years in the whole of Tibet and, he passed away this year - Khenpo Khachen Losang Phuntsog Rinpoche (and we also dedicate for him and request his blessings). So Rinpoche told me at that time, 'Oh please you go to Khen Rinpoche and you explain Self-Healing practice to him' - I was not so comfortable to tell the truth, because Khen Rinpoche was extremely traditional, however very open minded, extremely beautiful person, so kind but traditional. For example, if I would make questions about the teachings and normally I did that, but I had many private teachings and during those sometimes I would make a question, 'What do you think about this?' And he would answer me about the question, 'Lama TsongKhapa in this text said this, then other masters said this, and other ones said that', and I would ask, 'What do you think?' He would say, 'What does it matter what I think? Who am I to say what I think?' He would not answer. Sometimes I would insist and finally he would give some idea from his own position. This is very traditional way of doing. There were many other things, but the fact was that I was a little bit uncomfortable at the beginning when I was going to explain Self-Healing to him. However, Khen Rinpoche had a lot of respect for Rinpoche and he said, 'Come in a little bit, I have finished some teachings and you come just half an hour before lunch, okay?' So I went there and started explaining Self-Healing, which was extremely easy, because what normally takes one week on a course, with him was very fast because he knew everything - it was just like saying one word and then he understood the whole thing that comes after. I started to explain Self-Healing from the beginning to show the practice and what was supposed to be half an hour became two and a half hours. He was so enthusiastic in a way I had never seen before on other occasions. He was saying to me, 'If you need to practice - that's what you need to do!! You know we have so many sadhanas, we need to recite so many things and we cannot follow the visualisations and we really do not know what to do, we cannot grasp the meaning and then we get lost. Maybe at some [previous] time it was possible but nowadays it is not like this. For example take Guhyasamaja: Those that are able to memorise and do the practice well - because to do the sadhana really well, you need to memorise it and, those that have memorised all of the sadhana and have spent so many years studying this, they do not know the meaning of what is behind it all. Those that have studied the philosophy that know the meaning that is behind it, are not able to memorise the sadhana. Finally, very, very few are really able to do it in the deepest way. Here, you have everything, its so easy, so accessible'. He just listened, he was deeply touched, he forgot about lunch and he called his other disciples that lived with him, 'You come and listen to this, everyone!' There was let's say, a complete explanation of Self-Healing in two hours, which normally takes ten days, you know. So we did the whole thing there, it was very nice and, then the next day when I came to receive teachings Khen Rinpoche said to me, 'It is so special, this practice but I am sad because Tibetans would not understand it, their minds are too fixed on how things are supposed to be from previous times.' I said to him, 'Oh some people are open in the mind, like at this monastery, Nyima Gyalchen they do Self-Healing every day'. Then he asked me, 'But how did Rinpoche make such an incredible thing, how was that?'. Then I explained that the practice of Self-Healing is not a result of a technical logical research of how to make a sadhana adapt to our modern times, because this would be possible, okay. Like when I was studying the Great Exposition of Tantra, the lam.rim.chenmo or other texts where we studied how sadhanas are structured and done in a very precise way. Its possible to go technically and make a new sadhanas - how its done, how its structured; its possible to do in this way. However,

that is not what happened with Self-Healing. Self-Healing was the result of Rinpoche's own deeper inner experience, of his own realisations, of this vision that Rinpoche had here in Borobudur, of his own deeper experience and this is something that traditionally happened many times. Rinpoche said earlier that Nyima Rinpoche would probably give the Tabutana teachings, which are teachings of the visions that Tabu Dorje Chang had, such as Tarage Tamani was a vision of Tabu Dorje Chang. Similarly, Self-Healing was a vision of Rinpoche's and when I explained this to him, he said, 'Ah, that's the only way, otherwise, not possible because such a great practice can only come through a pure vision, deeper experience coming from other lives, its not possible just technically to do something like this; you are so fortunate', he was completely happy. To whom everyone that I showed Self-Healing there were people with really high levels of knowledge and experience of Buddhism, all of them were deeply touched by it.

So, what I want to say is that, really it is a very special gift that we all have - the possibility to be here at Borobudur with Rinpoche showing this to us, guiding us every day. Rinpoche does not need to go every day to the Stupa with us - he could have said, 'I have taught you, now you need to go yourselves', there is no need for Rinpoche to go every day, with his infirm knee and so on. I have met many masters, but it is difficult to find anyone that manifests such great love and caring - caring for each one of us, like we are his own direct child, truly, taking care, looking at us, being here, guiding us, doing everything the best, why? Because Rinpoche believes that we can do it. So we should believe that we can do it also. Not only believing in the blessings and 'Please can something come from behind?'; I can also do it and, that is why he is showing me the Path. If there was something that Rinpoche could do for us that would change our minds, he would do it - he would make a long line and then go down it, whatever and then its done! We would not need to take ten days walking every day, waking up early in the morning. Rinpoche is showing us, instead of just giving the initiation and saying 'Now you practice!', he is coming with us, walking every day, doing every step, reciting every mantra, guiding everything. It is just mind-blowing actually. For many of us we might take it all for granted because 'it's normal', but it is not - not in any context that I have seen up to now. For us it is normal because somehow we get used to it - good things we get used to fast, but it is not normal. The essence of what I want to say to you is that Rinpoche has give to us the essence of his heart, to me and to all of us; this is what I feel.

Now using the words of Geshe Tendar - he was a great geshe in India and very much respected regarding tantra, he was one of the most knowledgeable regarding tantra. One time he came to Italy, in the very beginning when Rinpoche started to teach the practices of Self-Healing. Then Rinpoche asked him to explain something about Self-Healing. First of all he was observing and, one day Rinpoche was entering the gompa and just passed by to say 'Hello' to him. Geshe Tendar was not a disciple of Rinpoche, he was like a disciple of the same guru (also a disciple of Tsong Rinpoche) and he was very direct; he was a kampa and they are very direct. He grabbed at Rinpoche's chest [clothing] and said, 'Oh Kusho' which means like 'Oh my brother, I understood what you have done, you have given the root of your heart' (with regard to Self-Healing). He went on to say, 'Many people will not understand what you are doing and they will criticise you. You do not answer them, I will answer on your behalf!' Then he gave other teachings and some parts of Self-Healing, some small details he added also - like snapping the fingers with the left hand in the front and small details he added at the time. Lama Caroline remembered that he also taught Trulkor at the time, a very great master and, his reincarnation from Mongolia is coming to Albagnano for the Vajravali initiations. He said that Rinpoche gave the root of his heart, so we got something that is so precious. Self-Healing is something that we must keep and we do that by practicing it. When Rinpoche is talking to us so much about the lineage the responsibility of keeping a lineage is in each and every one of us, in our own daily practice in transforming our minds. What gives the lineage life? When the teachings have been transmitted and when the person that receives these teachings and transmissions was able to change their minds. The moment that that inner transformation happens due to the teachings, that is what keeps the lineage alive. If just the knowledge is transmitted but there is not inner transformation then



the lineage is not alive. By making our own inner transformation, that is how we keep the lineage alive and that is what gives the possibility to share with others one day also.

So in essence, what I want to say is that I am so grateful to Rinpoche; I think it is quite obvious what is good to verbalise, that we all, on behalf of everyone really. It may look sometimes that we take things for granted, but it is not like that. It is not all that obvious what we have; every moment that we have is really something very, very precious. So I think we can all rejoice; all these days we have had here and we can rejoice for all the times that we still have to come.

The main thing that I wanted to say today is, please each one of us we must believe in ourselves. There are many refuges and the guru is the most important one, truly. But the one that we can finally rely on the most is the Dharma and, how we take refuge in the Dharma (not by saying 'Namo Dharmaya') but by sitting on the cushion and meditating, reciting our own mantras, doing our practice, changing our minds. When we really rely on the Dharma to help us is when we take refuge in our own practice, in our own inner transformation; that is the real taking refuge in Dharma. So we have all the tools. Rinpoche has not only given us the tools, but he has been showing how to use them together. The normal way is we say, 'Wang lung chisung' - you receive the empowerment, you have the transmission and you have the commentary; then you are on your own - go to your retreat, do your practice. Rinpoche gives us the empowerments, gives us the transmissions, and gives us the explanations and then he practices with us. This is a very special experience, sincerely something very rare. So I am just extremely happy to be part of this, to be here together, to have had this opportunity for so many years. Sometimes Rinpoche is guiding us and it may look like a sort of child's play - Lam, lam, lam, bam, bam, hands up and down etc., and he is teaching us the most deep and important things and then one day we go and start reading about the death process and say, 'I know that' how maybe we don't know but all these years, just sitting and getting and then things go inside quickly.

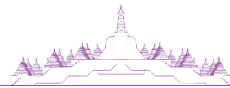
It is just a matter of believing in ourselves and bringing this together with us because as Rinpoche just said, we need to take Borobudur together with us and how we do that is by cultivating our practice. Some people say, 'Oh, I like so much being in Borobudur!'. I have been here one time for some days without Rinpoche - my sensation was it was like going to Disney World without electricity. The whole thing is there but nothing is moving so much. But then I also had the opportunity of being here without Rinpoche for some days and then applying the key that he has given us and, then being able to open the Mandala again. We all have this key, but we do not need to leave it here, we need to take it with us. And how do we keep that? By continuing as we go on with our lives in these next days, next months, these next years - sitting down, meditating, doing our practice, requesting the blessings, connecting, doing Self-Healing; that is the way, that's how to do it. Results come through practice, as we all know and, Rinpoche is again, showing in such a kind way. He is not saying to us

that we are lazy or need to put more effort into it. What he is doing is walking with us every day, calling in a nice way - 'Let's do the spiritual marathon'. What does that mean? We need to put effort and he is showing to us, 'Okay, we need to put effort, do many times and then we get the results; its not coming out of the blue'. So we have the means, we have the blessings, we have the knowledge, we have the possibility so we must continue to do what we are already doing. So I am very grateful for every one of you, sincerely, for giving us the possibility for all of us to be together here; its not because of one or another, rather its because we are all of us here - this is something very, very important. Together with that, it is important to establish well the Centre in Italy and with what is happening this year now, it is something very special that we have the monks and lamas coming from all different parts of the world to receive teachings in Albagnano - that is also something very special! We are creating this space and as Rinpoche said, 'Having our own holy place; having our own Borobudur'. This is something that we have, so we need to rejoice deeply...that's it you know, just remember, each one of us, that what makes the difference is every day; every moment that we live because life goes fast and we think that things are forever, but they are not.

Finally what makes the difference is how we live our daily lives - how much we truly go there and seek to do meditation; how much we request blessings; how much - so we direct our minds - just being very sincere, very direct. We have an opportunity that is too valuable to lose it over stupid things because if we are in a life, somehow we have nothing to lose because we gain nothing special, all we learn is how to survive and that's all. Okay, go on, you know - just pass the time whatever and one day death comes and that's all, you know. However, when we have such a special opportunity, when we are given such special tools to direct our mind to transform ourselves deeply to - really follow the path to enlightenment! Then we cannot spend our time with jealousy, with envy, with this said this, that said that, I want this and I don't have; we cannot waste time, we have no time to waste with this, what time we have is too precious, you know. In the teachings of Lojong they are giving 3 necessary conditions to practice the Dharma. Its in part of the 22 Advices and it is said, 'Always accumulate the 3 causes' which are, to have the minimum material requirements for survival, which we have - because if we do not have food to eat, its difficult to have space to do practice; its not impossible, but its difficult. To have someone that guides us correctly on the path and to have joy in our spiritual practice - these are the 3 things. We have these, so now we need to deeply rejoice and use the time in the best way we can. Rinpoche said two days ago, 'Just like the goose who can take out the milk from a mixture of milk and water', similar to that there are so many things to learn in this world, but we need to take the essence, what is really beneficial for us. Sure we can learn many things for all kinds of things, but finally we need to do something that really helps us, we need to hold somewhere. Here we have the, 'where to hold', you know - which for me is the practice of Self-Healing in all its manifestations, and the guidance that we have here.

The one more thing in order to conclude is that, please believe in yourselves, each one of us and practise; no excuses! And one way to practise is to make space in your life; physical and time. Need to put in your agenda every day the time to practise - otherwise it does not happen. Need to create the physical space, where we sit to practice, otherwise it is difficult for it to happen - so make space and then, when we make space, it fills up. This is one thing, which I really request; I think it is very important for all of us.

Then there was something else, but I forgot - it went away. But I think this is all, you know. Here we are: so precious, so valuable and we are together. I just remembered. One very special thing, which we can see during these days here is that we are so different, if you look around, you know. There are all sorts of people, some very, very knowledgeable intellectually, some simple minded, some very rich, some poor; all sorts of people together from all different cultures and different mentalities. However, we have a special connection, we respect each other, there is a strong feeling. This is what it means to be in a mandala, because a mandala also means the centre and the surrounding. One of the meanings is that when every part that surrounds is in harmony with the centre, there is also harmony within themselves, even though they are very different. The centre of our mandala is the



guru and when we are in harmony with the guru, when we are in harmony with the path, then we are also in harmony with the others that are also in harmony with the guru. This is something that happens naturally. There is a strong feeling of being trusted and trusting, being loved and loving; it is something that is very important for all of us.

So in a few words I'd like to say, 'Thank you' which is not enough, but to say how grateful we are for Rinpoche, for all the dedications and for all the wisdom and for showing us what we are normally not able to see. For helping us to believe in ourselves, for showing us that, 'Yes, we can do!', as we are already doing, showing us that we are here, you know Rinpoche giving to us the most precious thing that he had, that is his lineage. Telling us 'Here, learn, take care, keep it alive and take it to the next generation'. This is something that no words can express - the kindness and preciousness of all this. I'd just like to ask everybody, as we go home, wherever we go, we take Borobudur with us, but most of all the centre of the mandala is the guru who is inseparable from all the buddhas, he is the one that manifests and re-adsorbs the mandalas. So when we practice correctly, we keep the connection and with that, gradually, we will walk together on this path; it does not matter where we are. Also what makes people to be near to each other is not necessary for them to be physically nearby; its when their minds and hearts go in the same direction. Our direction is following our guru, following the path to enlightenment.

Just to conclude, once again with one phrase, which I always remember because one of my main defilements is laziness. I came out with a definition of laziness some time ago that helped me a lot actually. The definition of laziness is when we know that we need to do something, but actually we do not want to do it. This is why we are lazy, basically, 'I know it would be good, but actually I don't want to', okay? Sometimes we need to put some extra effort to be able to transform that and to do and after we start wanting to do it. Because I have my own difficulty with my laziness, I have tried always to push myself over, and some parts with success and others not so successful, however, slowly, slowly. There is one verse that I always take with me and I'd like everybody to follow:

'If I am I because you are you and, you are you because I am I - I am not I and you are not you. And if you are you because you are you and, I am I because I am I - then we can talk!'

Which means, if I behave in a certain way because you are you, then I am not I (I am not truthful). But if I am who I am because I am who I am, I am not changing my way of being because I am with you, then I am truthful; then we can truly exchange'. The relationship we have here, all these days and the relationship with the guru means that we can be who we are, without needing to fear anything and, that is very special, we should not lose this, always keep it precious. 'Thinking of doing it, thinking of doing it'; 20 years pass by. 'I couldn't do it, I couldn't do it'; 20 years pass by. 'Oh why I didn't do it, oh why I didn't do it'; 20 years pass by. In such ways, 60 years pass by; that is the biography of an errant life. So if there is something that we truly want to do, we need to do now, not wait one day, who knows, when, where something will happen; do now, because that is the only opportunity we truly have."

I'd like to finish by making one prayer for Rinpoche's long life and thank him for his gratitude:

'May the enlightened activities be fully displayed in the 10 directions and may the brightness of the teachings of Lama TsongKhapa continuously dispel the vale of darkness covering the beings of the Three Realms.

So one thing which I would like to add is that I really want to be thankful to everyone and those that are present and those that are not present also. As Rinpoche was saying before, he has very special projects and ideas, but no budget.

I just want to share one thing that the abbot of Dharmakaya said, that when his guru, which is a nun, told him, 'Oh now we go, we got a big piece of land and you build a temple there' and the budget for

the cost of the temple was something like, 2 million bhats - they had something like 3, 200 bhats. Then he said, 'How can I do that?' And then she said, 'You go there and start taking care of the land and teach the young people, start building a temple and I will find an answer in my meditations'. Then after some time he complained, 'Buddha gave us a mission, but not a budget!' Then she said something very nice, 'Where can you get the budget?', because there are so many people that are benefitted from the Dharma, because there are two types of richness - the mundane richness, which normally give materially by doing our work and paying back money, whatever. Then there is what we call the supreme, or noble richness, which are our inner qualities and then we need someone with higher development to teach us how to develop patience, love, compassion and wisdom etc. She said, 'This is the responsibility of the spiritual guides, so by giving this, people out of gratitude will help also with the material things. This is where we can get the resources from, but you must have a key to access it. How do you get this key to access it? You must put into practise the teachings until you reach the level that you would even make prostrations to your self; so you fully respect yourself because you are fully coherent, you are truthful and you practise correctly and your behaviour, your attitude, your mentality - when you consider, you can do prostrations to yourself, not because you feel you are special, but because you really respect that you are doing the right thing, then at this moment you have the key to access other peoples' hearts. Then the rest will go well, naturally. So take care of that'.

Then the abbot looked at Lama Gangchen and he said, 'Oh you lama, I have been looking at you for so many years and you have the key!' (Rinpoche had also been talking to him about the project in Albagnano.)

And then he said to Rinpoche 'You are not the owner of keys, you are the maker of keys!'

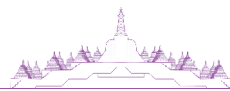
You are the one that makes keys in order for everyone to have their own keys in order to be able to help others', in a very kind way he was explaining all of this. I tell this in a condensed way but it was very beautiful how he was explaining it.

You know that Rinpoche came with a very special idea; my role is trying to make it happen in a practical level. All these things are only possible however, with everyone together. So now for example, Rinpoche has this dream for Albagnano, which is not for him, it is for us as we will be the ones benefitting from it. We do not know for how many years, for how long we can come here to Borobudur? How things will be in the future, what will happen here? Rinpoche said, 'We need to have our own holy place, where we do our retreats, where we can do our practices and follow and keep pure our lineage; that is what Rinpoche is doing in Albagnano - that's one of the places for that.

So now he put the energy for the project and I had this little bit (how to say?) not crazy, but exaggerated idea of saying, 'Rinpoche, I can give you the Temple completely ready'... I made a joke to Rinpoche, just after we got the permits and said 'You get the money and I will make sure to have the Temple ready in 6 months', then after some better calculations, then I said, 'Okay, not six months but for your birthday, 2019'. This is quite crazy, but I believe we can do it, you know. So I hope and believe this will be possible and, I have been very happy to see also how, by seeing the commitment from the sangha, from everyone to make this happen and seeing that it is possible - to see the joy in Rinpoche.

The commitment he made to us is, by building a temple - Rinpoche said he didn't need to be worried anymore with making projects and looking for money to do things, then he can focus all his attention into teaching us the Dharma. Rinpoche said, 'From all I have to teach and all I have already taught, I have taught only this so far [a small amount] compared to all that I can teach. So there is still a lot to come. So I am very grateful to all of you, that together we make it possible. Really I ask everybody that we participate together, giving the best that we can, each one at our own level.

It is also nice to know that one of our friends that was here from China, Shirley, many of you saw her. She was very touched because she saw the paperwork of the project everywhere and I explained



a little bit to her and we made the 2000 buddhas - 1,100 euros for each buddha appeal, then we watched to see what each person could offer and we divided into monthly payments for those who were not able to give 1000 euros at once and so on. And Shirley said, 'Everyone from the sangha is putting the best of their effort for this, so I will do my part also. The only difference is most of them do not have much money and I have a lot of it'. She was putting herself at the same level as everyone else, not making any difference from within the sangha.

The more each one of us puts our effort, the more others put their effort also. In the moment, we give the best that we can do and naturally, this influences the other to do their best also. Together we make this energy that makes this happen. If we wait for the others to do, then the energy gets blocked somehow. In this case, I know that everyone is already doing, but just to make clear, we put all the energy together that we have because for me, it's a great, great honour to be able to build a temple; I think it is something that happens but once in a lifetime. It is something that is really a very special opportunity, but less than once in a lifetime. In many generations it does not happen so often, much less nowadays because we do not build temples anymore. I think it is a very special opportunity, so I would really like to thank everyone that is participating, helping and ask to please continue because it's through the effort of everyone together that we can really make it happen. Okay, so that's all and it makes me so happy to see these days that Rinpoche is putting so much joy and also this commitment that he gave that once the Temple is ready he will fully dedicate only for this part of sharing with us and guiding with the practices and retreats and so on. That is what we need the most. So this was all just sharing this project and I am sorry myself, maybe, because I made a commitment to myself some time ago in which I said that I can not do everything (there was a period in which I was trying to do everything and then I was getting a little bit overwhelmed) and, now I just made the commitment which is that I put the priorities and then start from the top and then do whatever I can do and then arrive at the point where I cannot do anymore. So maybe now with all these projects and so on surely the other things that I do normally, I think that I am not able to do also. So now I will start to focus on this project more in Italy, but hopefully after we can dedicate for other things also.

So, once again, thank you very much for everyone, for your love, for your kindness, for your support, as it is because we are all together that Rinpoche's projects and ideas without budgets can come about. This is why, Lhunpo Tata said, 'Buddha gave us a mission but He did not give us a budget'. But we still make everything out of the merits, out of the energy and because of the sangha together here. Finally it is for each one of us, everything that we do. So that's all; I just wanted to share this, thank you.

Lama Gangchen

So there is the container and then there is the content. The container is the Temple, the beautiful environment and all of this, which is important. The container is there just in order to serve the content: The content are the practitioners. The content is us and we must really generate this strong intention and determination truly to reach enlightenment in one lifetime, to really become a good healer, help others and dedicate oneself for the benefit of others, to reach the correct view of reality and reach the state of buddhahood, become an arhat and really need to put strong effort into this direction.

In the past, in our lineage we have had so many great masters that have reached so many high realisations and so on, but then we have all the tools, we have all the possibilities here with all of us. So we need to use every possibility we have, every aspect of knowledge and experience in order to really put effort into all of this. I really hope from all of you, will come out many great, great practitioners, who become an example in this world, so we can write history in this way.

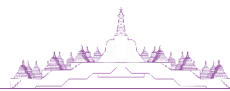
That is more or less all, but the most important is for each one of us to have this certainty of

'I am able to do it!'









Dr Rudolf Schneider, Switzerland

Opening the Heart and Manifesting Golden Light

Here you meet people laughing in the time in-between. First I wanted to thank Istar who once again made this beautiful book and guided us some days in a wonderful way. She is now quite sick, maybe you can give some golden or white light to her for a moment? Somebody said that I can have ten minutes to speak. So the first time I had a speech, in front of maybe some hundred people, sixty years ago, I used seven minutes - so I have become a little bit older, so I need some minutes more. The auditorium was very similar, there were very high level persons from the government and it was in a school and I was talking about inner quietness. I observed, many years later that this was already a step in the direction of Rinpoche's great work. I said that you couldn't hold a camera and make a good picture if you cannot hold it still. Inside nerves, or distraction will make the picture un-sharp, so you must have inner quietness, inner peace.

My first issue is to talk about trust. I was impressed when Tiziana Ciasullo came back from Trijang Rinpoche and she told me in the kitchen of Rinpoche's house that Trijang Rinpoche had said that the most important thing is trust. It reminds me of 2600 years ago when the Buddha first spoke to the deer in the Sarnath park. The deer listened to him because they trusted him. Then the next disciples were four merchants and they asked him how they could make money, make better business and he also said then that you need trust, you need trust from your customers and you need to trust them. So they became interested in Buddha, they saw him being kind, serene and peaceful: He gave answers to their questions, they were useful answers. They asked questions about how he got this attitude of peace, how he got this inner peace and kindness: Buddha taught them the Four Noble Truths as Lama Michel always explains in a wonderful way: how to get rid of negativity, negative thoughts and negative emotions. Buddha was always patient; his movements were beautiful, his voice was tender. To some he taught the Eight Fold Path, to others the Three Kayas, to others the Three Yamas, maybe you know all these things I think.

The Three Kayas are the Dharmakaya - most useful state of the mind. The Samboghakaya is manifesting in many, many ways - joy, which also belongs to the mind; we have to see that joy already belongs to the mind and the Nirmanakaya - you are all Nirmanakaya I think; this manifestation is in a visible way the enlightenment or the direct path to enlightenment. I taught this after being 19 years in this church, I told them that for me you were also very high people. We do not think in an arrogant way because, some of you I asked sometimes 'Do you consider Rinpoche as buddha?' And you said 'Yes, yes!', and I asked 'How do you consider yourselves?' - 'Oh I am a very beginner', but I asked 'Why then are you all together with Rinpoche?' It is taught that the Buddha always taught the high bodhisattvas and arhats and he taught always in the same place and at the same time and because, as Lama Caroline said, the past and the present and the future is only one thought, so then it is already clear that we are of the same time.

Some people wanted to know more about karma, which is for sure very important, others wanted to have teachings about emptiness, which is very difficult to understand; but also easy. Rinpoche makes this very easy, there is maybe nobody else in this world who can show the path with such ease. You know how we have to walk and to sing, that is not so easy for sure, I am sometimes lazy and I lie in my bed; I missed the phone call this morning. But Rinpoche once said 'Maybe you get in the Plataran, he suggested me to go to the Plataran, maybe you get a villa where you can see Borobudur?' I said, 'I can see Borobudur from my swimming pool' and he said, 'then you do not need to go to the stupa'. My clever mind always takes what is the most easy thing.'

About going back to Buddha again, because everybody needs to talk in another way, everybody got another teaching or another advice, so everybody gets a cocktail when you are in a bar and then you

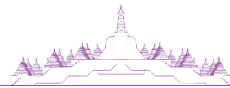
order one cocktail and the barman says, 'No I give you a cocktail, you do not know what is in it but please take it and I will give you a special name, like Rinpoche already gave names for people who took refuge.

I read a lot of literature in English and there were some points made in the Blue Annals of the 10th century, also Atisha, I think, said it, 'Make your mind big'. As Lama Caroline says, 'The bodhisattva mind makes everything big; big mountains, big ships, big houses, big, big, big and especially make a big heart and make your mind reach far ahead; your goal must be very clear - you can reach far ahead but must be clear. And we need to keep the pace - this is maybe not so easy to explain: Do not give up, do not let your mind go down; this is the only real vow we took in Rinpoche's surroundings, that is not to let go of the mind, do not let it go down. I remember once, we were eating together in Rinpoche's house and there was a Dutch professor who was very enthusiastic and the same age as myself. Then, he was telling about something and he was convinced about medicine things. I wanted to say 'But... we need to check (and Rinpoche said to him 'Go on, go on') then I understood that it is much more important to keep the mind 'up' instead of being right. I do not know, maybe everything is in a way not right or right? Space-like mind is in many ways important: From the space around you (all the papers I am reading from are mixed up! Laughter)

The other speech is - when you are not in your body, then fear comes and meditation means the body and the mind are together. Buddha's discovery was that then joy comes. We try to increase positive thoughts, we are able to be friendly but we cut the ego in every moment - this is not so easy but all this checking of ego, how is it reacting, how are you reacting and then cut every negative thought, every projection immediately is not so easy. Ego is a game, a game of how we want to see our world, how we do see our world. Making problems can be a hobby; solving problems is a gift. We think big, we think of all sentient beings who are helping us to stay alive, food, houses, roads, teachings; everything we get from others big from other beings. They are bringing us to life from immeasurable times, father and mother, sisters, brothers, sons and daughters. All sentient beings are connected; this we must never forget and Atisha says: When you consider all the sentient beings as having been your mother father, sister and so on, then why do you say 'Thank you'? Because all of you then are my mother, sister so I can send to you immediately, I do not need to go in the past, making; every moment we get, it is time to say 'Thank you' is very important - I was very good in that when I was a child.

So what is the issue, when we are all connected? We are not really alone. It is not good to feel alone; many of you know that very well. The worst is to feel abandoned - maybe some memories come up about that? To feel alone is the main cause of fear, some people say that they like to be alone; they can do what they want. Or in our case maybe they can meditate. Meditation is okay but if your meditation is correct, we finally should meditate about loving each other, understanding each other, how we can help each other in the best way; to overcome difficulties that is the final goal. And to help each other in the best possible way is to discuss enlightenment. I read something in Atisha's teaching which surprised me, he said 'Enlightenment is not dependent; everything is dependent as you know from the Buddha's teachings; everything is dependent. Enlightenment would be independent if it was constructed and if so it would have a beginning and an end; this is not true: Enlightenment is enlightenment'. For us the main way to get enlightened is through bodhicitta mind, which is a mind specially born out of the need to help ourselves, we help others; that means, in my opinion, that we open our hearts in every moment; this means to keep the pace and also open the heart and while being very close and deeply with Rinpoche, I am still not able to do it.

But if someone creates problems for you and you open your heart, it is much better than not to do so, it is more easy and sometimes it is a wonder what happens. Maybe somebody was your enemy and you thought they were your enemy for sure, until one day you said 'Why do we have problems?' Then suddenly the mind goes up and the heart opens and then problems are smaller or, for the moment they are sorry.



You can call bodhicitta as a big mind, big heart, mind - the golden heart. For 6 years I lived in a big house with many families and one lady wanted to take photos of the children of all these families. It came to my turn, we were in the sun and she measured the light and I asked what she was doing? She said, 'I measure your heart' and I said 'How is my heart?' and she said 'Golden' (This link came to my mind.). This was still a difficult issue: The title came together with Istar in one moment came this title and then after ask 'What, what is this topic, what you tell about this?' The golden light; we talk about golden light, golden heart, golden lamas - but you can emanate this light.

You remember last year we talked about the Clear Light, Duccio asked this question 'What is Clear Light?' Then at the end we said that you can manifest in the Clear Light from the belly, or from the heart or from both? But if you can manifest golden light from your heart, from your eyes, by shining in your speech; maybe it is similar to peace, but it is golden peace. Your birth will be like a golden shower, like Abhisheka, everybody you invite in your own world - Atisha said that it already is like that. If you see enlightenment as a not so difficult thing, like Tilopa says in his poem, 'It's not such a big thing, because the mind is just looking at the mind' and then everything is easy because we learn that to get enlightened is the same as to understand the mind's nature; then you are enlightened. The difference between a buddha and other sentient beings is that a buddha knows or understands the nature of the mind and other beings do not understand.

Let us thank Lama Gangchen Rinpoche for all this richness here, the golden light in his body, speech and mind. I once had a dream in Bagni di Luca, I was very sick and my brain did not work (little bit like here) and I could not breathe and in my mind came the voice, 'You have to found the Big Heart Society and the name was Kua Non which is similar to Kwan Yin in China. Kwan Yin is the goddess of compassion and in many big cities in Japan they have these reunions with Kua Non, which means also open heart, big heart, compassion. So then I thought, who is the 'president' of all these kinds of things, like a child, but I think it is just to give an idea, dream-like, something like the Reverend Martin Luther King was saying, 'I had a dream' he was more poetic than me, he said 'Then we all go into the Valley of Kings and in the mountains we singing around' I think this very possible, but comes from the inside.

I think and I think, I always think since thousands of years and I always think about what is useful, but the most useful thing I cannot express in words; maybe we can sing, but that is still not what I mean by Golden Light, but maybe you feel something? We all are on this way to learn more but according to my opinion, we must learn to feel more; to feel each other. Some of you will be aware that I make a difference between emotions and feelings. Emotions for me is some crap in the brain. My youngest daughter said when she was three years old and was asked what is fear? She replied, 'Poop, which comes in the brain'. So she already had the feeling that emotions are not true, just living eruptions mostly coming from our brain and the feelings are a part of our mind - you know, all these immeasurable feelings of love, compassion, joy and Great equanimity; these really belong to our mind and, they are always ready to use and I am sure you use all the time and I wish you still, a good time together!"



INTRODUCTION

Rene Descartes argued that the mind is separated from the body. This would implicate that it is possible for one to exist without the other. This argument gave rise to the famous problem of mind-body causal interaction which is still debated today: how can the mind cause some of our bodily limbs to move (for example, raising one's hand to ask a question), and how can the body's sense organs cause sensations in the mind when their natures are completely different? This is also referred to as the mind-body dualism.

Descartes believed that mind and spirit should be the focus of the church, leaving science to dissect the physical body. This philosophy led to what is called the 'Cartesian split'. Until today we are facing this duality of mind/spirit and body in society and medical thinking. In recent years in medicine we witness an increasing awareness for the need to re-integrate spirituality in healthcare, thereby transcending this dualism. In this lecture Elkana will share with you recent developments.

The World Health Organization (WHO) defined in 1946 health as 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'. This definition anticipated on the insights at that time that health was more than a bio-medical approach.

Recently Huber et al (2011) proposed a new definition of health: 'the ability to adapt and self manage in the face of social, physical and emotional challenge'. This definition puts emphasis on the importance of having learning skills to adapt and self manage. Huber interviewed 1938 participants of seven healthcare stakeholder domains in the Netherlands like healthcare providers, policymakers and patients. She asked them what is important to feel or stay healthy. Six dimensions were found: bodily functions, mental functions and perception, spiritual/existential dimension, quality of life, social and societal participation and daily functions.



Elkana Waarsenburg, The Netherlands

Sunrise of spirituality in Western healthcare in the 21st century

First of all I would like to deeply thank Lama Gangchen Rinpoche for his tremendous compassion, wisdom, joy and happiness that he shares with us every moment of the day. The sunlight never shined so bright in my life before meeting Lama Gangchen.

I work as a family physician for 12 years in the Netherlands and I did a specialisation in palliative care and end of life care.

Spirituality in health care is in revival. During this lecture I would like to give you a short overview of spirituality in history from a health perspective.

In the traditional agricultural societies and ancient civilisations everyone was included in the community's religious life. While religion used to be the way to give meaning to life, today it is one of the many ways. As a result, nowadays, most people live outside traditional religious frameworks. This is called secularisation; it is the transformation of a society from close identification and affiliation with religious values and institutions toward nonreligious values and secular institutions. It depends of course in which continent you live, but in America and Europe we can see this change very clearly. Before there was always religion that had a central role in human life and also to deal with suffering/illnesses. The secularisation gave the last hundred years a cultural transformation through which many people have become displaced. Millions of people though are still searching for meaning in life and give great importance to it and are looking for new ways.

When we look from healthcare and scientific perspective we can see in the past very clearly the decline of spiritual needs and care in health(care).

Rene Descartes was very influential in the 16th century with his idea that the mind and spirit should be the focus of the church, leaving science to dissect the physical body. This had led to the separation of science and spirituality and is called the head-heart split. Also Hume, Locke and Newton contributed to this concept. Their approach was that *'if we could reduce natural phenomena to greater simplicity, we could understand the greater whole'*. This is also called medical reductionism.

These researchers wanted to separate the subjective experience from the objective (which they call neutral perspective). From Buddhist point of view this is not possible as the subjective and objective are always influencing each other. But these scientists firmly believed that the subjective could be clearly separated from the object. There was a great interest in the objective. You could say that there came a strong interest in the outer science and not much interest any more in the inner development/inner science/ the mind/ consciousness/ spirituality.

This reductionistic worldview continued in the 19th, 20th and beginning of 21st century and have had and still have a great influence on industrialisation, policy, health care. The general consensus of diseases in modern healthcare is that a disease is the result of dysfunction of biological systems of the body. The mind/ consciousness/ the spirit has not (much) to do with it. But the last decennia we can see a rather big change. Since the '60-'70, the hippy-time came an increase of spiritual searching and practice in a secular context. Also, we witnessed an introduction of new forms of spirituality in the West like yoga and meditation.

For example, transcendental meditation was primarily introduced in the West by Maharishi Yogi in the '70 and mindfulness by Kabat-Zinn in the '80. People started to (re)engage with religion, without subscribing religious beliefs and became more and more an individual search instead of a commune

shared focus. In the '90-'00 also (western) science starts to open up for a practical and secular approach of spirituality in relation to health.

In palliative care we can see a huge transformation about this subject in healthcare. For example, Cicely Sanders who has lived from 1918-2006 have had an important role in this. She was a nun and nurse later on she became a doctor. She gave end of life care in the '90 in London. One person gave her 500 pounds out of gratefulness for her kind care and requested her to continue with her work not only focussing on the physical suffering but also on the mental suffering and spiritual support. This money was a fruitful seed with which she started to build the first official hospice in London well excepted by the western health care approach. Over the years this movement resulted in a growing number of hospices over whole Europe. Finally, this have led to the European Association of Palliative Care (EAPC). More than 35 countries worldwide are members of this association. One of their main topics is how to integrate spirituality in palliative care. The define spirituality as follows:

'Spirituality, is the dynamic dimension of human life that relates to the way persons (individual and community) experience, express and/or seek meaning, purpose and transcendence, and the way they connect to the moment, to self, to others, to nature, to the significant and/or the sacred.' EAPC 2010.

This definition is widely excepted by different religious groups like Christianity, Islam, Judaism, Hindu and Buddhism. Reason for that is that the tried to make the definition as much open for all different perspectives and approaches.

Moireira-Almeida (2014) specified spirituality in different categories: *spirituality* could be explained as a desire for personal development, *religion* as an organized system of beliefs, actions, rituals and symbols and people who focus on seeking or *giving meaning to life*.

Even though there are different definitions on spirituality, most important is that effort is done over the past years to define different forms of meaning/ spirituality and reintroduce spirituality in health care.

I will now summarise some important developments of the last few decades that have contributed to the rise of spirituality in science/ health care.

The first is the development in the '90th in social science and is called positive psychology: they did research on the question: 'how to live a good life'? In 1998 Martin Seligman stated: *Helping people to overcome their psychological problems is different from teaching people how to live in a good life*. But how do people live a good life? To answer this question, he wrote letters with this question to inspiring high political leaders of that time like Martin Luther King and Gandhi. A modern form to explore spirituality is the theme happiness.

To give an idea of the growth of interest on happiness I will mention some numbers of sold books on happiness. In 2000 there were 50 books about happiness on the market, in 2008 there were more then 4000 books about this topic. Another example to show the growth of interest in spirituality/ meditation is the research that is done by the National Institute of Health in 2012 in de United States: 18 million adults and 1 million children practice meditation. In 2014 there were 10.000 scientific articles published on the causes and benefits of happiness and more than 10.000 articles were written on the effects of meditation.

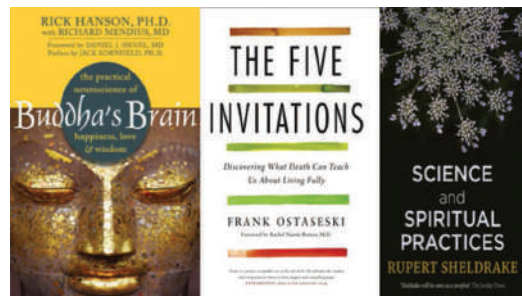
What are the effects of meditation? Just to mention a few: reduction of anxiety, less incidence of angina and cardia arrhythmias, better lung quality (astma/copd), less dizziness and fatigue, it lowers blood pressure, alleviation of pain, reduction of insomnia, reduces mild and moderate depression, increase in relaxation response to stress, decrease in unhealthy behaviour, increase in social support, more compliance with physician's treatment, sense of coherence , more positive self -concept (higher self-esteem- less anxiety), positive interaction between mental and physical wellbeing (Koenig,Benson, Klipper).



Some interesting books written by medical doctors and scientist about spirituality were recently released.

Let's have a closer look at the development of spirituality in healthcare in the Netherlands, the country in which I live and work.

In 2016 the Dutch government brought about a statement through a paper named 'meaning of life in health care'. In this document the Dutch government stresses the importance of spirituality in health care but at the same time also mentions the lack of it until now in health care. Through this paper the Dutch government encourages health care professionals to develop spiritual assessments in health care. Important work that contributed to this statement was done by a family doctor in Holland, Machteld Huber, who did her thesis on a new definition of health. She did a questionnaire under 2000 people in Holland. All different kind of people of society like policy makers, healthcare workers, farmers, patients she has asked what the six most important dimension of health for each person were.



The six main dimensions of health:

- **Bodily functions**
- **Mental functions & perception**
- **Spiritual/existential dimension**
- **Quality of Life**
- **Social & societal participation**
- **Daily functioning**

To her surprise spirituality was one of these six most important items. But spirituality is not given real attention to by healthcare providers in Holland in general. The government took over these important findings and has resulted in this document in which is stated that spirituality needs to be reintegrated in health care. The asked prominent leading health care workers in Holland how this could be integrated back in health care.

So when Rogier and I had read this governmental proposal, combined with our personal background of religion and the many years of following teachings in Buddhism this made that we wanted to contribute to this development too. So since 2015 Rogier, Raymond Landgraaf (a good friend and family doctor) and I started to develop a training for Dutch doctors about lifestyle. Up to now we have trained 125 family doctors. One part of lifestyle is spirituality. What do the doctor live for? What is important in their lives? These are questions that are fundamental for themselves and give better help to their patients. Every time this part of the training is highly appreciated and evaluated by the doctors. In future we would like to give even bigger medical trainings of how to reintegrate spirituality in the best way in western healthcare.

Finally I would like to share with you some good news about spiritual interest, Lama Michel Rinpoche in relation to Holland. Last November 2017 Lama Michel came to Holland and has made an open public lecture tour during one week. He gave 10 lectures at many different places and audiences like healthcare providers in hospitals, open public places like churches, to students at schools, for teachers and all interested people. More then 1000 people came to listen to one of the lectures which were titled as:

- How to be happy in a capricious world
- How can we transform pain and suffering in something positive.
- What can we learn from our inner journey?
- How to apply mindfulness and compassion in health care
- How to contribute to the happiness of others and increase your own happiness
- How to achieve a happy mind
- How to be happy in a capricious world



So I like to conclude with a small summery of this lecture about the sunrise of spirituality in western healthcare in the 21th century. Throughout history the importance of spirituality is acknowledged but for many decades there was a split between science and spirituality. The last decades we can witness a search for new ways of spiritual experiences

in daily life; how to live a good and happy life?

In science and health care there is a growing interest about spirituality in health care. We can witness an increasing amount evidence on the importance and need of spirituality in health care. And last but not least we see many new books and new initiatives about this topic.

I hope that we all can contribute to this development and wish that over the years a sustainable integration can be reached between outer and inner science.





LAMA GANGCHEN:

BY THE POWER OF THE TRUTH
BY ALL THE HUMAN BEINGS ATTENTION
BY ALL THE HOLY BEINGS BLESSINGS
SPIRITUAL MEDICINE NOW AND FOREVER
BY INNER SCIENTIST SHAKYAMUNI BUDDHA'S BLESSING

OUR DOCTORS' TALKS GIVE US MORE HOPE!



INTRODUCTION

Education means “to grow,” from the Latin e-ducere, that is to carry on, starting from a certain point. Educating is for all life and for all creatures. It grows together and together it moves forward, in circles, even backwards at times. In the cosmic breath, we live differently, but the sparrow crumbs are as big as the snowy summits of the mountains: are we able to see them, recognize them, love them?

These are the questions for which I will try to offer reflections to find paths of response, never definitive, never concluding, but stimulating because open to the future. Children, young people, adults, men and women, related creatures, in the spirituality of the gaze, in the different colour of the steps along the way ... Sweetness and pain, fatigue and joy, to overcome abandonment, not to be alone, even if marginalized or excluded ... I shall talk about school, youngsters and children, adult education at the University of the Third Age and prison, where “educating” offers the toughest challenge.



Silvia Magistrini, Italy

The Mandala of Education

Once upon a time there was an expert potter, famous for his skill, but nobody knew the secret of his art, the mixture of his clay, the colours of his paint.

When he felt that his life was about to end, he called his dearest pupil and gave him the secrets of his art. He gave him his most beautiful and perfect vase to use as a model. The young disciple took the beautiful vase in his hands and all of a sudden let it fall on the ground where it crumbled into many pieces. Then he said: "Now I will grasp the dust of your vase and melt it with mine so that I can make new shapes and colours".

What does this little story from the distant Andes tell us? It contains in narrative form the full meaning of the word EDUCATION, whose value is that of growth and not of repetition.

Every adult feels a bit like that potter: who must understand that his young student needs to destroy the pot in order to treasure it but at the same time has to impress his fingers in new clay.

EDUCATE is a beautiful word that has a Latin origin from the verb E - DUCERE which means "to lead", "to grow". Education is therefore a departure, a parting from a place, a movement which stretches all life through, following a flow, a constant path, in and outside school.

For the Latins school was LUDUS, which has got a double meaning: "school and game". The game is - for children and others - an educational activity, something shared, reciprocal which assigns rules to follow. It is indeed the game that helps you to feel in tune with others, to participate, to grasp the small and big signs of life. It often happens that are the youngster who become educators of the adults, parents or grandparents. This takes place when they know how to focus the adults' attention, their gaze, on minor events: the crumbs of the sparrows, blades grass growing between two stones on a wall along a street.

These are the "moments of being" when adults - if accomplice and caring - can learn the lesson from children: there is no need to rush all the times, we can stop, listen, waste time, gain breath.

"Mom - asked a little schoolgirl - the teacher doesn't answer my questions, she keeps saying she has to go ahead and follow the program. But where forward?"

Good question....where forward?

The little girl seems to know the path, according to the "pedagogy of the snail" that knows how to give place and space to the breath of life; not according to the clock, but according to time.

Children like poets.... suggests the poet Tonino Guerra, a man of poetry and peace. A question to ask to our friends: "When was it the last time you stopped to admire a sunset?" This is what he called a smiling question. It helps us to renew and rediscover the sense of our wonderings and re-establishes the "right" gaze.

This is a mandala-circle that must contain the educational process: life in its fullness which builds a circular narration where each fragment contains the memory of the future. The fragments of the past are like the clay of the shattered vase that must be rebuilt to make a new vase.

In this way we are also educated according to the genealogical thought that restores history into the fabric of our history, links distant voices whispering the echoes of the future. And it is no coincidence that this link between past and present - present - future is, in educational and cognitive form, the spring that urges so many elderly people to go back to "school", not in the traditional forms of teacher and desk, but in a different way: by rediscovering and reinterpreting their own life while listening to great texts, ancient writers, wisely rich of humanity, full of evocative echoes.

When Dante, the great father of the Italian language, in XIV century imagines to meet his master Brunetto in the afterlife, he thanks him with these words:

“Were all my wish fulfill’d,” I straight replied,
“Thou from the confines of man’s nature yet
Hadst not been driven forth; for in my mind
Is fix’d, and now strikes full upon my heart,
The dear, benign, paternal image, such
As thine was, when so lately thou didst teach me
The way for man to win eternity

In these poetic expression we feel that Dante speaks to us about our masters, who have called us to freedom and conscious thought. We perceive that the mark of a liberating thought has always been a ransom, a lesson in life.

The teacher leads his student in the world “step by step”, without hesitation, in continuity and constancy along the journey.

But we can also give another great name to this educational circularity, we can call it PEACE.

Education is entrusted with this immense great aim, which is that of building peace in ourselves, in the environment, in others. The whole human history, even if stained by wars and conflicts, has always cultivated the utopia of peace, a utopia that is realistic and indispensable for the continuance of mankind.

The first form of education for peace is therefore the lens with which we look at ourselves, recognizing not what separates us but what brings us closer.

Embody new forms, achieve the task of re-reading and re-writing reality is the approach we need today because colour black and white are not enough to define the world, all the shades of colour are necessary to announce new forms of creativity, the bases of the future. It is not by chance that the peace flag contains all the colours and that children often draw rainbows.....

Education, however, must be able to reach even further afield; it must be able to invade the most difficult territories, far beyond schools and families; it must defeat abandonment and loneliness, fetching the most distant and difficult places and environments. While I am saying this my thought goes for example to what does it mean to EDUCATE in a prison, a place where anger and aggression are the prevailing and persistent elements. It is true that these negative impulses exist, but only if there are no alternatives, no planning, no work, no projects or a goal to live for.

How can we link justice - rights - education - freedom?

The deprivation of freedom seems to deny the concept of education in itself, since it is thought and idea originated in freedom. Nevertheless it is precisely in this contradiction that lies the bet: this time forcedly spent excluded from social relation is not “lost time”. Even behind bars you can look beyond. In order to do this you need help, inside and outside the prison, “inside” with individual paths aiming at reconstructing the person’s awareness, his/her sense of responsibility and protagonism, while “outside” fighting against prejudices, willingness not to see and understand that crimes and people are not the same thing... there is such a thin line between honesty and dishonesty, that even that world is still ours, not others’.

We need to recognizing the potential of the human being, even where it seems that only negative feelings exist and that is probably the most difficult challenge. But even there the potter must let the pot be crushed and the clay be reshuffled. Even behind the bars you can build new pots, rediscover new forms, cultivate rainbows to bring prisoners back into the world with a peaceful and an open conscience.



In conclusion, by passing through seasons of life and very different existential conditions it impossible to think of a path without education, at all ages and everywhere. It is education, accompanied by memory, which allows us to “remember”, which brings every experience back to the heart. It is indeed education that makes each being a “human” being in the fullness of his/her gifts and potentials. Each of us educator and at the same time educated by one another, each one with his/her teacher to love, each with his/her own vase to break to reshape the world once again.





INTRODUCTION

About 100-150 years ago, singing bowls were used by lama healers for healing in a unique way. Now for the first time in many years, Peter will talk about the authentic practices with these mystic singing bowls. He will explain how the monks used them and talk about the many stories there are about the singing bowls.



Peter Gouw, The Netherlands

The Dharma of Sound

First of all I would like to thank Rinpoche for giving me the opportunity to speak here at the Borobudur retreat. I am very honored about this and am pleased that I can tell you something about the ancient way of healing with Tibetan Singing bowls and the way music and resonance are a great way to heal body and mind. I have studied Tibetan sound healing for more than 32 years and have discovered quite a lot about this special technique.

About 20 years ago I founded my company and the method of Ohmpuncture. Ohmpuncture is an evolution in the field of sound therapy. It is a reflex technique and uses the ancient Tibetan singing bowl healing and Chinese acupuncture knowledge. The needles have been replaced by special tuning forks with various frequencies, combined with crystal and Tibetan singing bowls and planetary and Asian gongs. The harmonic vibrations ensure that the life energies flow more easily and balance body, soul and spirit.

Vibration and sound form the matrix that connects everything in the universe. In this harmonious 'life web' we are either in balance - which means that we achieve our highest mission on this earth - or out of balance - which means that we block our personal potential. In this resonance we try to bring our vibration back into balance. This restored balance can then have a positive influence on our ordinary, daily life. It will become a joyful, playful and moving experience.

Sound (in the form of music, resonance or 'tuning') can loosen and dissolve energy that is stuck. Practicing music helps us to become aware of our inner cosmic sound or soul tune. Throughout history we have come to know the power of music - how much it can uplift people and shake or calm and comfort them. Restoring balance in your own mind and body through Ohmpuncture is a unique way to help yourself. You will experience cosmic vibration in our deepest fibers. Through the sound of crystal singing bowls, tuning forks and other instruments, but also through our own voice and movement. We make a musical discovery through our body, our spirit and our soul.

Demonstrates the use of tuning forks on Rogier Hoenders by placing a tuning fork on a certain point at the shoulder. Rogier feels the vibration flow from his shoulder to his fingers, indicating the flow of energy through the body. Peter than holds two tuning forks near the ears of Rogier and let him listen to binaural beats. This has a calming effect on the mind and body.

The importance of sound and resonance was also discovered by Tibetan lama healers. About 100-150 years ago, singing bowls were used by them for healing in a unique way. It is said that there are only three original singing bowls that are kept in Tibet. One of them is in Drepung Monastery. These original bowls are capable of producing sound that gives teaching about emptiness, broadness, about the four Noble Truths, and, during their singing, even a transmission of Buddha's action and energy can happen. The sounds of these singing bowls are very special and of incredible quality. By playing them, we can get Buddha's teaching, and even get enlightened. The singing bowl also represents the aspects of male energy (the stick), female energy (the bowl which is like the womb of a woman), which, when brought together create emptiness (the sound).

I have been studying the method of healing with Tibetan Singing bowls for quite some time now. I use these special bowls alongside other instruments in my practice every day and my clients truly feel better. In 2017 I also started to teach people how to work in Tibetan Sound Healing in the Dharma of Sound. I have created a mini-gompa in Apeldoorn and here we do our prayers and work with the singing bowls and other Tibetan instruments such as tingsha's and the vajra and bell. For many years now I also bring groups of people to the Albagnano Healing and Meditation Center in Italy. We go there each year in October and I teach the people about Tibetan Sound Healing and also let them experience the Self Healing method. People enjoy this very much and describe their time at the Center as life changing.

I have talked to you now for a while about the use of singing bowls and resonance, but it is important to experience this for yourself. It is very powerful to combine the singing of mantra's with the sound of the singing bowl. I have brought some of my students and we will let you experience this.

Group comes forward and start playing their bowls while chanting the mantra:

Cù nga cen bpo dra i ni
Sem chen dug ngel tar ghi shok
Ka pa che wa sam ye su
Chù ton dzin cing shug giur cig

May the great sound of Dharma
Eliminate the suffering of sentient beings
May it uphold the meaning of Dharma
For inconceivable eons to come





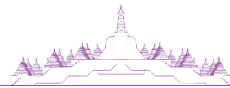
So now you have experienced for yourselves the power of the singing bowl. I think it is very important that this old knowledge is passed on because sound healing can benefit many people. So I will continue to use these techniques in my practice, and I will also keep training people in the ancient techniques of Tibetan Sound Healing. I would like to thank Rinpoche again for this opportunity today and his love and support over the years. I am very grateful for this. And of course thank you all very much for being my audience today."





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.



Rogier Hoenders, The Netherlands

Opening our minds to spirituality

It has been quite a challenge to reflect upon this title: the spiritual opening of the mandala. Rinpoche in his kindness and wisdom always gives us these kind of titles with deep meaning, also in many previous conferences. I think we need to think, meditate and reflect upon it. I tried to do that. This is what came to my mind.

I believe mandala's have a capacity to open our minds. In the long Guru mantra of HH Trijang Dorje Change it says he is 'emanating and reabsorbing and ocean of mandala's'. I think the same is true for Rinpoche. Also the Borobudur is called 'an ocean of mandala's'. So it seems mandalas have a special power as a pure place, representing a pure mind and in that way they can open something inside our minds. I remember the first time we came to Borobudur in 2007. In the plane I suddenly felt peace and bliss. I was very surprised. Then an idea came to my mind to develop a protocol how to integrate alternative medicine in psychiatry. This protocol later became the foundation of our centre for integrative psychiatry. Later I will something explain about that. This idea came when we were on our first trip to Borobudur. I think Borobudur opened some part of my mind to make a new model for psychiatry. Also I remember the first time I went to Tibet. It was special because actually it was really a horrible trip in a way: jetlag, altitude sickness, food poisoning and sleeping difficulties. However, in the middle of all of that I suddenly realised: I'm very happy! It was a happiness from deep within. I could not understand or explain why I was happy, but I was. That trip Rinpoche showed me a lot of things which cannot be explained by the gross rational logical mind. This opened my mind to different aspects of our mind and life in general. I am very grateful for this.

Now it is the 11th time Elkana (my wife) and I visit Borobudur. Every time there's so much happiness and good feeling, but the saying goes, "after the bliss comes the dishes". That means that after the happiness and bliss of being with Rinpoche and doing retreats and pilgrimage, often we find ourselves in daily life with all the difficulties and sometimes negative mind that goes with it. I don't know about you but I struggle with this issue. I remember Alfredo Sfeir Younis mentioning in his talk two days ago here at this conference, that he 'has transcended the division between the material world and spiritual world'. I admire him. Unfortunately I am not there yet. I'm really struggling with it. I'm curious: "do some of you here recognise this? After the bliss of the trip then coming back to reality, samsara, and having to deal with it? [many in the audience say yes] OK, thank you very much, so I am not the only one, ha, ha.

Why is it so? There must be many meanings, but from my perspective, one of them is, that in the mundane world it's because of our society. Because we get so much information by different means by email and computers and smart phones and papers and TV and radio and everything. This makes us lose our connection to and focus on the inner world. It also brings too much emphasis on rational thinking. Because of that we lose our sensitive deeper feeling. I have to admit I think it's also my own defilement. I recognise I want too much and too fast. I'm impatient. This can also be one of the reasons why we lose this blissful peaceful state. I heard that many people have asked Rinpoche for advice on this problem. Many times he said: 50/50, we need to divide 50% of our time and means to the material and the other half to the spiritual aspects of life. I'm trying but I'm quite sure I'm not there yet. I hope I am making progress. I'd like to share with you six examples of what's been happening in the last year in my work in attempts to balance 50/50 of the material and spiritual world.

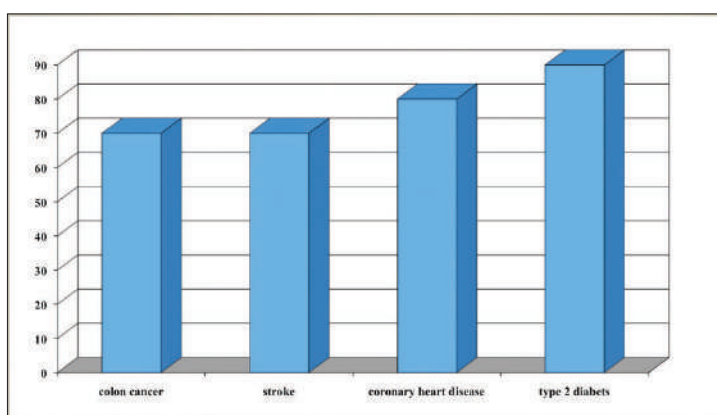
The first example is about the center for integrative psychiatry (CIP; www.centrumintegralepsychiatrie.nl). I work there as a psychiatrist and director and we built this with Rinpoche's blessing and help in 2007. I started myself with only one secretary and now we are with 40 people working there and it's still increasing. Why did we make this centre? Because we were very inspired by Rinpoche's vision

that we need to find a new wisdom vehicle in healthcare by integrating Western medicine, Traditional medicine (complementary and alternative medicine) and Spiritual medicine to deal with all the health problems we are facing now this world.

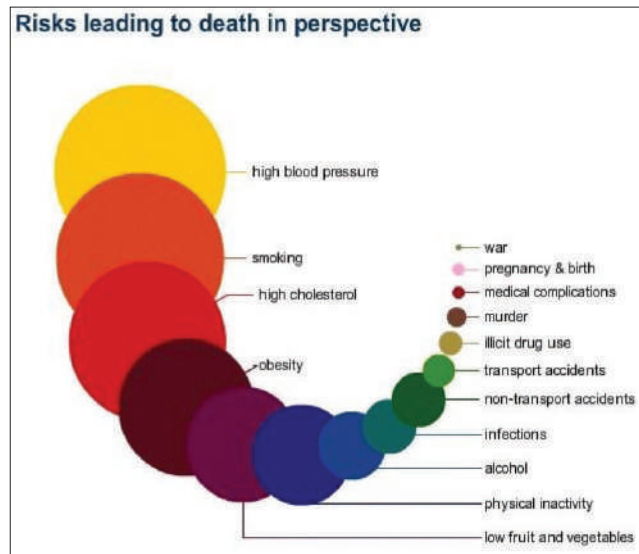
There is not one medical system which has the answers to all problems. I think I have to admit I'm in the middle of a white male-dominated medicine. We are very arrogant to think that our medicine is the best in the world. From my point of view it is crazy to think that only white males can develop medicine and all other people around the world cannot! So that's a starting point. In our clinic we try to use the best of both worlds, by combining the best of conventional medicine with traditional medicine and a lot of emphasis on (healthy) lifestyle change. We call this approach integrative psychiatry.

In the centre we work with 30 clinicians, 5 researchers and supporting staff. We treat psychiatric outpatients who have severe mental illness already for 10, 20 or even 30 years before they come to us. They have tried everything but it has not worked (well enough) or they suffer from side effects of medicines. Most of them have chronic depression, anxiety and severe trauma in their history. By working with integrative psychiatry we try to expand the model of psychiatry because nowadays it is rather limited, rigid and impersonal. I like to ask you who has had psychiatric treatment or has a close relative in the family who has experience with Western psychiatry? [almost half of the room raise their hands] Nowadays in Holland each year 25% of the population has psychological problems, so mental health is really a problem for all of us. In conventional psychiatry there is an emphasis on medication and talking therapies (often cognitive behaviour therapy). We try to expand it. We still use sometimes a little bit of conventional medicines and we sometimes use psychological treatments but we add to that: mindfulness, compassion, breathing, yoga, creative expression, drama, music and a lot of emphasis on a health lifestyle, including nutrition exercise relaxation sleep and non-violent communication. We put so much emphasis on lifestyle changes because we feel that we have to make a transition in our system from 'healthcare to selfcare' because we cannot only ask the doctor or a psychologist to help us. They can help us to a certain level. We also need to help ourselves. I think this is also why Rinpoche has developed self healing; to give us something which we can do by ourselves. We will come back to selfhealing later.

There are more reasons to put an emphasis on a healthy lifestyle. These slides show the four major health problems of our times: cancer, diabetes, stroke and heart disease.



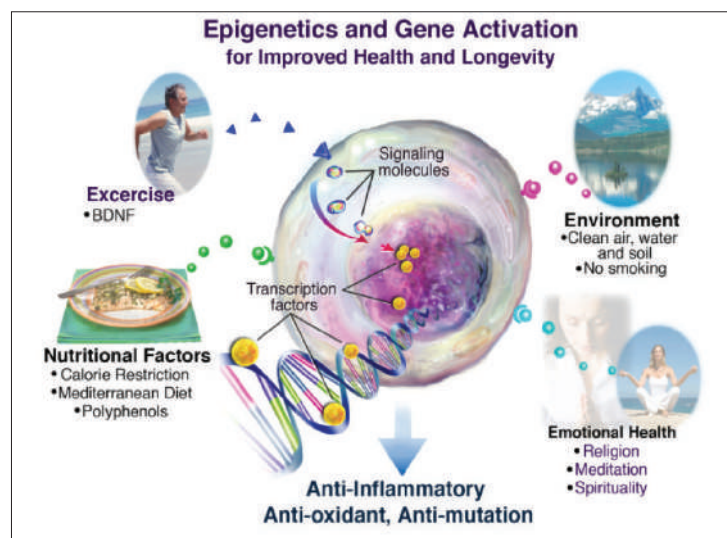
This graph was made by a very well known and respected American scientist (Dr Willet). He has made a calculation based on all available research worldwide: how much is the contribution of lifestyle to the development of the disease? You can see this is from 70 up to 90%! That means 70 up to 90% of us getting the most prevalent serious sickness of this time is because our lifestyle, and not bad genes or bad luck! This gives us the opportunity to change. Therefore we need to go from healthcare to selfcare.



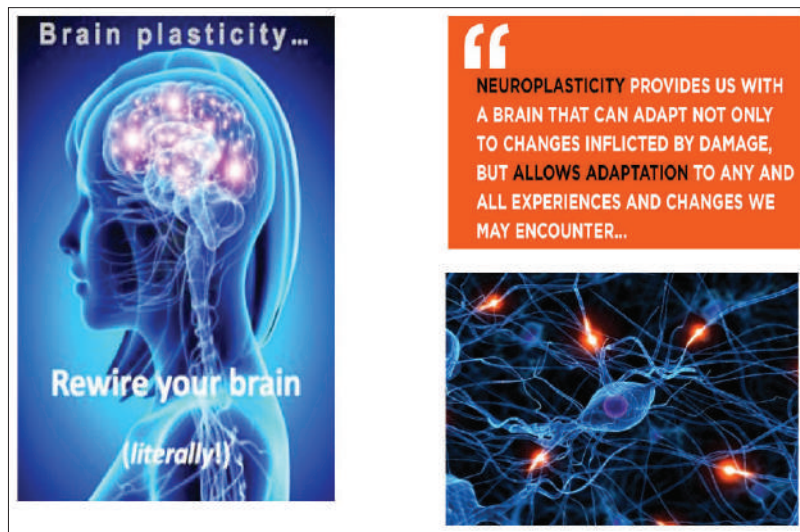
Here it is another slide showing similar research findings, this time from the UK. This is not about sickness but about death. The bigger the circle the more people die from that factor. Let's see: high blood pressure, too much salt, not eating enough fruit and vegetables, drinking alcohol, not exercising and smoking. Almost 75% of the reasons we die are related to lifestyle. However our health care system as we have it is based on the reasons we used to die: infections, war, accidents and problems with delivery.

This is why we need to change our healthcare system.

So how is it possible that something so simple as breathing exercising and eating can change your health to the better or the worse? How is that possible? I will give you three examples, three reasons or mechanisms how this is possible. The first reason is epigenetics: our genes are not fixed but highly flexible and depending on the environment. Many of us have learned in school that we get sick because of 'bad genes' but this is only true up to a small percentage (5 or 10%) of diseases. So what environmental and lifestyle factors determine the other 90-95%? You can see here on the pictures, somebody running, food and nutrition, fresh air, not smoking and emotional health. This healthy behaviour can change your genes, by switching off sickness genes and switching on healthy genes. This is the first reason/mechanism why a healthy lifestyle helps us against severe disease.

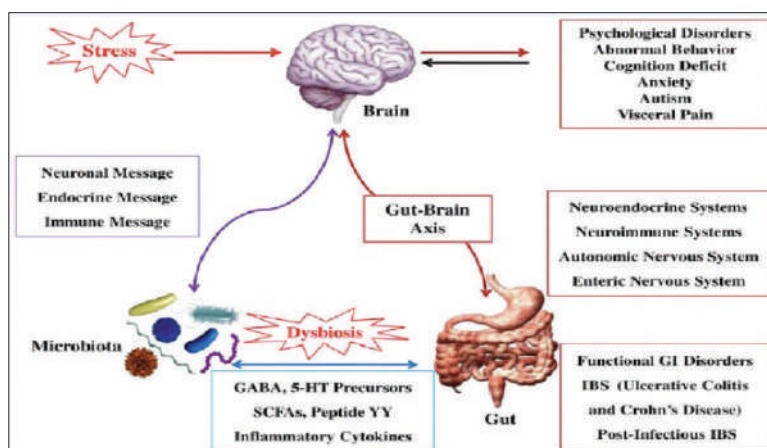


The second mechanism is neuroplasticity: just like our genes, also our brains are not rigid and fixed, they can be adapted and changed. Running therapy for depression is very effective you can see that the brain is changing because of exercise. The same is true for mindfulness. A lot of research has shown that the brain changes because of practicing meditation. These are not only temporary changes, they are functional changes. That means that really there is more grey area in our brain.



The third reason is our microbiome: the community of many many bacteria viruses and fungi which live inside of us. To put it short: half of you is not you! All of these micro-organisms together are as much genetic material as all our own cells. I do not want to give you an identity disorder, ha ha, but anyway half of you is not you.

These bacteria, viruses, fungi inside of you are supposed to be there in your gut and your stomach to help us to digest food and to make all different kind of very useful substances. For instance they produce serotonin which is related to depression. Did you know that 90% of your serotonin is in your gut not in your brain? There is also a lot of dopamine, acetylcholine and other neurotransmitters in your gut, thanks to all of these different microorganisms. We should be very thankful to them. I remember that many many years ago Rinpoche has spoken on a conference I think it was 30 years ago. He talked about different forms of life inside of us. He said we need to make peace with them. Not much people understood what he meant. Now 30 years later we find out that when we are eating badly when we are not sleeping enough if we have a lot of stress or do not exercise enough, it changes the composition of all these bacteria and viruses and make it more susceptible to disease.





These are three mechanisms how simple lifestyle changes can profoundly affect our health and wellbeing. This is why in our center for integrative psychiatry we put so much emphasis on a health lifestyle. However, despite our success and growth, we are only with 40 people. This very small compared to the mental health hospital we are part of (Lentis). That consists of 4000 employees, so it's 100 times bigger. Last year the board of directors have asked me to make our knowledge and experience about lifestyle available to the whole hospital! Last month we have started this 'Lentis lifestyle project'. This is my 2nd example of trying to put the spiritual path into practice and balance them 50/50. This lifestyle project means we are going to train all of the employees (4000) and all of the patients (25000) to have a more healthy lifestyle because of the reasons I just showed you. We believe it is important not only to train the patients but also the employees: 'practice what you preach'. This is the first reason to include employees: walk your talk. The second reason is because we see a lot of people working in mental health care which are burnt-out and over stressed. This year 8% of our personell is sick because of too much stress and too much burden on them. We need to help them heal. Besides teaching them about a healthy lifestyle we are also doing research on the effects of this project. I'm very happy that we have very talented researchers who have found a way to use a mobile phones (which can be the source of a lot of trouble) and make it useful for research. We are doing real-life research on the effects of lifestyle changes every day through the mobile phone. For instance it tracks how many metres people are walking, the amount and quality of their sleep etc. Also each day at 8 pm they get a message asking them to fillout a questionnaire about what they did that day and how they feel. We're collecting all of this data to see what the effects of this lifestyle project are.

A third example of last year in an attempt to integrate the material and spiritual and to do something positive for our healthcare system is the founding of the Dutch consortium of integrated care and health. In the last years I've told you many times there is a very influential group of hospitals in America working for integrative medicine. They are called the Consortium of academic health centers for integrative medicine (www.imconsortium.org). These are top academic centers and they have had a lot of influence on healthcare in America. Now there are already 77 health centers (42% of all health centers in North America) involved including the major ones like Stanford, Harvard, Mayo clinics.

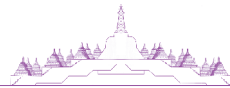


There's a small graph where you can see on the left there were eight hospital starting and now they're up to 70 so every year it is increasing. I think this is really a powerful force changing lifestyle and spirituality and mental health and health in general inside Western conventional clinics. The reasons why they work in this way is patients asked for it! Also there's research showing the effects of it. So we thought if America can do it, if America's is first, maybe we can become second? [laughter in the audience] We thought maybe we can try to make something similar. So colleagues of mine have done an assessment of all hospitals in Holland at this time whether they are providing complementary medicines and lifestyle changes for their patients. To everyone big surprise already 90% of hospitals do.

Then the idea came maybe we can start a Consortium of our own in the Netherlands, do the same thing as it is America. They started 3 years ago and collaborated with the ministry of health and the major fund which gives money for research and innovation in health (ZonMw). They started conversations and meetings with very influential people how to get people together. Then we found that there were six institutions who were interested in doing this. So we brought them together: two academic medical centers, two non-academic large teaching hospitals, one centre for innovation and research in healthcare and our own institution Lentis. The six of us we came together in May 2017 and we have signed a contract to make a Consortium for integrative medicine and health in Holland: consortium voor integrale zorg en gezondheid (CIZG). Last month (January 2017) we officially started and I will be the first chair of the Consortium [applause]. I'm very excited this has happened and I hope we can really make a change in the healthcare system.



The fourth example from last year in our attempts to integrate the material and spiritual world was our own 7th conference integrative psychiatry: out-of-the-box thinking. We use this title out of the box because we have so many problems in psychiatry these days we have really to find new ways and solutions. There were 400 mental health professionals, psychologists, psychiatrists, researchers and many other people. This slide shows Jacobine Geel, she was the chair of the day. She's also the chair of all mental health institutions in Holland and very influential in the field. The first speaker was professor Damiaan Denys, who is the chair of all psychiatrists in Holland. He was talking about the how do we define what is (not) normal and when does insanity start. He showed us some quite disturbing examples: we psychiatrists are basically not even able to distinguish healthy from insane people. In an experiment they sent 60 volunteers into mental health institutions saying that they heard voices but they didn't. They were diagnosed with schizophrenia and treated in this way. When he wanted to get out and did they didn't let them go because they thought they were confused. When the whole story came out the hospitals were very upset. Then the researchers said ok will give you a second chance in the next month. New people will come and you tell us whenever there is a fake patient. They identified 30 of 45 fake patients but the researcher I didn't send anyone! It was it was kind of trick showing that we are not able to distinguish sick from healthy. The second talk was by professor Hanno Pijl. He is an internal medicine specialist in diabetes. His research showed that diabetes type 2, with his diabetes coming in later life by unhealthy lifestyle, can be completely cured and reversed by only lifestyle changes! Many people who were dependent on medicine even injections of insulin to regulate their blood sugar were completely cured by only changing their lifestyle. I think this is not only for diabetes many other diseases will follow.



The next speaker was Machteld Huber. She is a general practitioner and a researcher who has proposed a new definition of health, which she calls the positive health. She puts an emphasis on health not to be seen as something rigid which you have or you have not, but more like something we all have in a more or less extent. It depends on having abilities to handle the challenges of daily life which can be on the physical the mental part of the social part and that is of course very important because she also stresses selfcare and being able to direct your own health by lifestyle changes.

The next speaker is very familiar to all of us: Lama Michel spoke on the importance of spirituality in health, which was very well received. Afterwards he agreed to do an experiment in a workshop on meditation. One of my friends is a researcher using neurofeedback and heart coherence to make a live recording of meditation with people present. He also did with Lama Michel. It was so funny because he was preparing everything while Lama Michel was sitting there. and then he put the recording on and then he said no no no don't start meditating yet! Lama Michel said: i am doing nothing! He already showed in his EEG sign of being concentrated and in meditation. This has been reported in scientific literature: experienced meditators always have a sort of relaxation and concentration, also when not meditating.



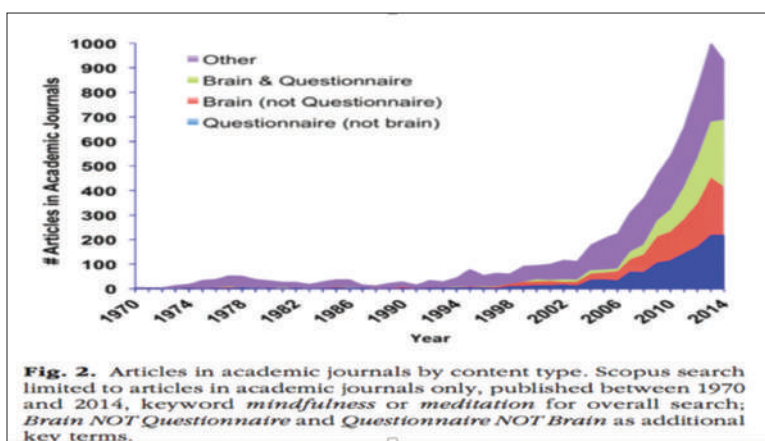
Well, I am here 'showing off' at all these beautiful things but actually I am not doing all the work I'm just an ambassador of my team. Look at these people, they are actually doing all the work so I'd like to acknowledge them. This is my team we've been organising the conferences and doing all the treatments with all the patients. I really thank them from my heart for all their hard work.

This is the fifth example: the picture shows one of our very talented employees she's called Nina Vollbehr and she is doing her PhD research on the effects of yoga for depressed young woman. She got a big grant from a major institution to do research on yoga for depression in young women. Depression in young women is a big problem in Holland. We are doing a randomised clinical trial (RCT); the gold

standard of research. We are now half way we included half of the patients and we cannot tell yet what it's working because we are blinded to the outcome but I hope next year i can report the outcome.

[Someone asks how this research can be blinded?] Yes, that is a good question. In medication research you can make a real and a dummy pill, but nobody knows the difference. However, when you know you're doing yoga you can not have a double blind design. However, you can make some kind of blinding: the part of the research you don't know if the one who is doing the intervention or control. Only the one analysing the results knows.

The last (sixth) part: I like to show you is some information about research on meditation. Research on mindfulness is really exploding in the last years you can see ythis graph: going from the 1990s up to 2 years ago and you can see that this is the number of scientific papers and also popular press articles.



There are now 1000 scientific papers on mindfulness each year being published! Also worldwide 30.000 popular articles. This is an explosion of interest and knowledge about this subject. This paper i find very interesting. It is one of the very few articles on Varjayana meditation. It is about Western Buddhists. There were 50 people in the study about 50 years old. They were equally represented through different traditions. Most came from the United States or Europe and most of them had a high level of education PhD or academic. 60% of them are now also meditation teachers. Most have a lot of experience: their lifetime meditation hours are 5.000 - 10.000 (table 1)

Age	48.9 years (SD = 13.1) (range = 18–76)
Gender	43% female, 57% male
Race/ethnicity ^a	94% White, 2% Native American, 4% mixed/other; 5% Hispanic
Education	3% high school; 30% Bachelor's degree; 42% Master's degree; 25% Doctoral degree (MD, PhD, PsyD)
Meditation teacher	60%
Lifetime meditation hours	100–500 (3%); 500–1000 (5%); 1000–5000 (22%); 5000–10000 (27%); >10000 (43%)



I was interested to see (table 3) that one in three of them had a history of psychiatry and or got treatment before they went into this and many of them (almost half) had a history of trauma. So it looks like they use meditation for health reasons. If they encountered meditation related difficulties it usually was after about 5-10 years practicing, during retreats, doing 5-10 hours of meditation a day.

Table 3. Practitioner characteristics at onset of meditation-related challenges.

Age at onset	35.6 (SD = 11.8) (range = 17–63)
Psychiatric history^a	18 (32%)
Trauma history^b	25 (43%)
Prior practice amount^c	7.1 years (SD = 8.0), range = 1 day- 25 years days (12%); months (17%); 1–10 years (45%); >10 years (25%)
Practice context	43 (72%) during retreat; 17 (28%) during daily practice
Practice amount at onset^d	14 (25%) less than 1 hour/day; 19 (34%) 1–9 hours/day; 23 (41%) 10 more or hours/day

In table 2 you can see they were practicing concentration, insight, body scan, zazen, koan, metta, compassion, tonglen, or vajrayana practices.

Table 2. Types of meditation practices reported.

Type of practice	Dominant (% of sample)	Lifetime (% of sample)	At onset (% of sample)
concentration (śamatha, mindfulness of breathing, breath counting)	30 (50%)	57 (95%)	20 (33%)
insight (vipassanā, noting, open monitoring)	27 (45%)	48 (80%)	20 (33%)
body scan (including Goenka vipassanā)	4 (7%)	33 (55%)	5 (8%)
other insight practice (analytical meditation)	2 (3%)	25 (42%)	1 (2%)
zazen: breath counting	9 (15%)	28 (47%)	9 (15%)
zazen: "just sitting" (shikantaza)	12 (20%)	30 (50%)	8 (13%)
koan	6 (10%)	15 (25%)	3 (5%)
loving kindness (metta) or compassion	6 (10%)	49 (82%)	2 (3%)
tonglen	1 (2%)	28 (47%)	0 (0%)
nature of mind practice (dzogchen, mahāmudrā)	6 (10%)	28 (47%)	4 (7%)
Vajrayāna preliminary practices (ngondro)	5 (8%)	19 (32%)	8 (13%)
visualization practices	5 (8%)	20 (33%)	7 (12%)
mantra recitation	1 (2%)	25 (42%)	1 (2%)
other	3 (5%)	9 (15%)	8 (13%)

"Dominant" refers to the top two most frequently practiced types of meditation in the practitioner's lifetime. "Lifetime" refers to the types of meditation reported as being practiced during the practitioner's lifetime. Because most practitioners engaged in multiple types of meditation during the lifetime, the total percentage exceeds 100%. "At onset" refers to the top two most frequently practiced types of meditation around the onset of meditation-related challenges or difficulties. See [S3 File](#) for dataset.

In table 4 is a very good and clear oversight of all experiences that they encountered during their meditation. In table 5 is summarised all factors that influenced the experiences. Half of them said meditation completely changed their worldview. Many had more clarity in their mind or more colourful images. There was a category of perceptual changes and seeing lights having hallucinations more sensitive to information coming from outside or a distortion of time and place and derealization. Does any of you recognise one of these effects? [many in the audience confirm]

You can see a lot of positive effects, but also sometimes depression because of experiencing traumatic memories from the past, sometimes even getting suicidal because of meditation. Also changes in the physical functioning, more energy, change of sleep, involuntary movements, energy flow, change of experiencing self and reality and many more was reported.

Table 4. Phenomenology coding structure.

Cognitive	Perceptual	Affective	Somatic	Cognitive	Sense of Self	Social
10 categories 92% reported Change in work/life (48%) Delusions, irrational or paranormal beliefs (47%) Mental illness (37%) Vivid imagery (36%) Change in executive functioning (33%) Meta-cognition (30%) Increased cognitive processing (23%) Clarity (20%) Disintegration of conceptual meaning structures (17%) Sensitively (9%)	7 categories 78% reported Hallucinations, visions, or illusions (42%) Visual lights (33%) Somatosensory changes (26%) Phenophos typical mobility (26%) Disturbances in time or space (23%) Distortion of objects (18%) Derealization (7%)	13 categories 100% reported Fear, anxiety, panic or nervousness (82%) Positive affect (79%) Depression, dysphoria, or grief (97%) Re-experiencing of traumatic memories (42%) Change in doubt, faith, trust or commitment (40%) Crying or laughing (38%) Empathy or empathic changes (37%) Rage, anger, or aggression (30%) Affective lability (28%) Self-conscious emotions (20%) Agitation or irritability (20%) Stupidity (18%) Affective flattening or emotional detachment (13%)	15 categories 82% reported Somatic energy (83%) Sleep changes (82%) Pain (47%) Pressure, tension or release of pressure, tension (38%) Appetite or weight changes (38%) Thermal changes (37%) Involuntary movements (32%) Breathing changes (27%) Paresthesias (27%) Headaches or head pressure (22%) Cardiac changes (20%) Fatigue or weakness (20%) Gastrointestinal distress or nausea (17%) Diarrhea or syncope (15%) Sexuality-related changes (15%)	3 categories 82% reported Changes in motivation or goal (78%) Change in effort or striving (47%) Anhedonia and aversion (16%)	6 categories 73% reported Changes in self, others or self-world boundaries (82%) Loss of sense of agency (25%) Loss of sense of basic self (25%) Change in sense of embodiment (22%) Change in narrative self (22%) Loss of sense of ownership (18%)	5 categories 92% reported Social impairment (92%) Integration following retreat or intensive practice (47%) Change in relationship to meditation community (45%) Occupational engagement (42%) Increased sociality (17%)

This is one of the first research published that includes Vajrayana practices and not only looks at the positive effects but also at possible problems. We need more research like this. I think it makes a nice bridge to my last part. As you know for many years many of us have been working to prepare the scientific research project of NgalSo selfhealing. Our friend professor Paola Muti has been putting a lot of effort. Lama Michel has been kind to work on a new way of presenting Selfhealing in a new video: a bit shorter with more emphasis on breathing practices. The video is now almost finished thanks to Lama Michel, Renata Reis, Ara, Irene, Sonam, Rocio, Carmin and many others. We are working on adding a voice-over in different languages. We are going to use this to do research on the effectiveness of self healing in woman who have recovered from breast cancer. The progress of this project have been a going a bit slow but steady. We still need to get medical ethical approval which takes a lot of time. We will keep you posted!

Table 6. Influencing factors coding structure.

Practitioner	Practice	Relationships	Health Behaviors
7 categories	5 categories	6 categories	8 categories
Worldview or explanatory frameworks (97% 85%)	Amount, intensity, or consistency of practice (93% 84%)	Relationship to teacher (97% 97%)	Psychotherapy or medical treatment (68% 79%)
Intentions, motivations, or goals (87% 88%)	Practice approach (93% 94%)	Relationships beyond practice community (86% 67%)	Diet (46% 24%)
Personality or temperament (70% 88%)	Type of practice (87% 84%)	Relationships within practice community (83% 67%)	Medication (40% 58%)
Psychiatric history (43% 88%)	Response to experience (77% 54%)	Surroundings or environment (70% 55%)	Grounding activity (38% 55%)
Trauma history (38% 54%)	Stage of practice (43% 79%)	Sociocultural context (45% 70%)	Sleep (38% 18%)
Medical history (23% 9%)		Early life relationships (35% 21%)	Recreational drugs (35% 18%)
Identities (22% 21%)			Exercise (33% 21%)
			Bodywork or Energy Healing (25% 8%)

The title of this talk was 'opening of our minds to spirituality'; how the mandala has the power to change something inside of us. Many of us have felt this. I experienced this myself in Tibet and on my first trip to Borobudur. It can also give us a very blissful feeling, but after the bliss comes the dishes. After the spiritual retreat we need to relate to the material mundane world again. We need to try to balance the material and spiritual part of our lives: 50%-50%.



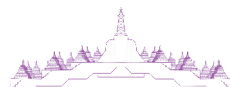
I like to finish with one request or suggestion. I'd like to request to you to think about this: where is your spiritual opening of the mandala? This is after all the theme of this conference. I will give you one hint. There is a very famous scholar and mystic Joseph Campbell, he said 'follow your bliss!' So I'd like to suggest all of us to reflect on this these days. Also to reflect on how we are doing with the balance of 50/50 material / spiritual in our life. Finally, I hope we can all find 'the spiritual opening of the mandala" and open our minds to spirituality, by following our bliss and balancing the spiritual and material parts of our lives equally.





INTRODUCTION

The peace education program developed by Fundação Lama Gangchen para a Cultura de Paz in Brazil. FLGCP is in a constant process of applying and developing the “Being in Peace” program for different audiences, such as public and private schools, NGOs, private companies and others. The main focus is to teach breathing and concentration meditation as well as peace culture concepts and social emotional learning to be applied on a daily basis for better living. The scope of this lecture is to update participants on the latest development with an annual report, and how the FLGCP is heading forward.



Daniel Calmanovitz, Brazil

Meditation in the classroom

The peace education program developed by Fundação Lama Gangchen para a Cultura de Paz in Brazil. FLGCP is in a constant process of applying and developing the “Being in Peace” program for different audiences, such as public and private schools, NGOs, private companies and others. The main focus is to teach breathing and concentration meditation as well as peace culture concepts and social emotional learning to be applied on a daily basis for better living. The scope of this lecture is to update participants on the latest development with an annual report, and how the FLGCP is heading forward.

The Foundation believes that the individual inner transformation, through the development of his/her positive, creative, compassionate and peaceful potential, is the most effective instrument for understanding himself and others for the development of peace. Daily life stress leads to the propagation of behaviors that are harmful to our physical and emotional health. As our demands and issues are and will always be present, we need to develop specific skills and elicit the potentialities that help us through the challenges of everyday life.

The Foundation main concern is how to reverse the cyclical picture of stress, professional, family and individual demands and pressures, which seem to be insoluble and tend to increase over the years. We understand that a possible way is through Breathing and Concentration Practice Meditation, Peace Culture concepts and practice, and SEL - social emotional learning.

Breathing and Concentration Practice is a meditation based on a breathing exercise with focus on the present moment, starting in putting attention on the own body and the very breath that permeates all our actions. These techniques have been applied in many contexts, especially in health and education fields.

In this sense, the Foundation proposes Being in Peace, a non-formal education program, aimed for public and private school children and teenagers, teachers, NGOs, institutes, foundations, professionals of various areas, families and community. Its main tool is the daily Breathing and Concentration Practice Meditation, so that the ones involved become directly responsible for the development of a peace culture. Little by little, they will become more sensitive to the purpose of building together values of non-violence, such as greater social cooperation, mutual respect, friendship, harmony and balance.

Non-formal education is an education for life, which proposes the development of more balanced human beings, physically and emotionally, able to handle all aspects of their lives, in a more peaceful, harmonious and happy way.

Teachers Training Program

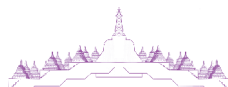
Being in Peace program trains and empowers teachers who in turn will apply the practice and concepts with their students.

Teachers are expected to become facilitators of the core practice - Breathing and Concentration Practice Meditation - BCP, as well as to develop greater emotional balance, relaxation, and less stress; and with these peace education tools their work will become even more effective, especially in solving conflicts and daily situations of violence.

Being in Peace structure is composed of the following units:

1. **Awareness Unit** - to sensitize teachers and school staff to become aware of the importance of inner peace and to understand how and why to practice Breathing and Concentration Meditation - BCM, connecting with one's own peace in order to care for oneself and others.
2. **Peace Skills Unit** - to train teachers to enable them to apply and share with their students the Breathing and Concentration Practice Meditation as well as peace education basic principles.
3. **Peace Educator Unit** - to train teachers into a broader perspective of Peace Culture Guiding Principles, enabling them to deepen their understanding and practice.
4. **Being in Peace with Families and Community** - holding workshops with students' families.





Indeed, the sage who's fully quenched
Rests at ease in every way;
No sense desire adheres to him
Whose fires have cooled, deprived of fuel.

All attachments have been severed,
The heart's been led away from pain;
Tranquil, he rests with utmost ease.
The mind has found its way to peace.

The Buddha (Cullavagga 6:4:4)

Having a look at the BCP meditation

Here you'll follow the instructions usually given by our Peace Educators to anyone attending Being in Peace program.

Doing the Breathing and Concentration Practice can give you many benefits, it actually has no negative side effects, only positive side effects - concentration, relaxation, awareness, resilience, quietness, joy, inner space, peace feeling, balance, inner harmony and many others.

There is a CHALLENGE for you!

Mental and emotional transformation only comes with consistent practice. For you to experience the proven benefits of meditation, you need to practice daily. Therefore, consistency shall be your primary focus. Your meditation habit will grow step-by-step, as smoothly as possible.

BREATHE TO RELAX THE MIND - Only 5 minutes every day

Follow the instructions bellow and enjoy your meditation.

Breathing and Concentration Practice - BCP

LEARNING ABDOMINAL BREATHING

The abdominal breathing promotes relaxation and is a natural way of breathing, counteracting anxiety related to short chest breathing. In case you breathe more with your chest try to change that to abdominal breathing. This can take time. But it's worth the effort.

Place one hand on your belly and the other hand on your chest.

Breathe normally.

First notice which hand is moving more.

Now place both hands on your belly. Breathe in such a way so that your hands move out and back.

When breathing in the belly expands. Hands move out.

When breathing out the belly contracts. Hands move back.

The breathing is nasal whenever possible (air enters and exits through the nostrils). Breathing is quiet and slow. Imagine a balloon in the abdomen so that when the air enters it expands the balloon, when the air exits the balloon gets empty.

TIPS

To facilitate the perception of abdominal movement, the exercise can be performed lying down with the use of books, stuffed animals or pebbles on the belly.

Explaining the Breathing and Concentration Practice - BCP

Sit in the Meditation Posture explained below.

Anchor is the concentration object you have to focus during the BPCP

Technique 1 - breath counting anchor

Pay attention to your breathing and counting

- breathe in counting 1... 2... 3...
- breathe out counting 3... 2... 1... (or 1... 2... 3...if you find it more appropriate)
- your attention focuses on the counting
- when you notice you got distracted thinking of something else, hearing a noise, feeling an itch, simply acknowledge that you have moved away from the concentration object and turn your attention back to the breath counting.

TIPS

Counting does not command the breathing rhythm, it is the (slow) breathing that commands the counting rhythm.

Technique 2 - breath movement anchor

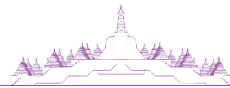
Pay attention to your breathing and nostrils

- focus on the air going in and out the nostrils
- simultaneously pay attention to the movement of your belly expanding and contracting
- when you notice you got distracted thinking of something else, hearing a noise, feeling an itch, simply acknowledge that you have moved away from the concentration object turn your attention back to your breathing, nostrils and to the movement of the belly.

Your BCP body posture

Your body posture is fundamental for a good practice. Sitting in the appropriate manner makes a difference. It enhances your awareness and concentration. Go for it, you can do it!

- sitting on the chair feel the soles of your feet on the floor, or,
- sitting on a cushion on the floor with crossed legs and the hips higher than the knees
- straighten your back - imagine a string pulling your head gently towards the ceiling
- position your pelvis on the cushion/chair in a way that your spine doesn't arch forward nor backward
- palms on top of the legs
- relax your shoulders and arms
- neck straighten and chin slightly tilted towards your chest
- mouth relaxed
- tip of the tongue touches gently the space between the roof of the mouth and the front teeth
- eyes relaxed, closed or slightly open looking towards the floor
- relax your face



TIPS

Your back can be away from the back of the chair or leaning slightly against it, the important thing is to be comfortable in the position, remaining in an upright posture that enables attention and not relaxation.

The soles of the feet should be well supported on the floor. If necessary, place a support under your feet like a cushion.

Since hands can carry a lot of tension, it is important to position them keeping the elbows aligned with the torso. Make sure your shoulders are relaxed.

Another option for hand positioning is the back of the right hand on top of the palm of the left hand, with thumbs touching.

Meditation allows you to know better yourself.

Mind is flexible and workable. If we train it, anything is possible.

Meditation allows you to get in touch with deeper states of mind, getting familiar with your qualities, to be able to observe yourself, to be mindful of yourself, others and the world around you, to manage better your emotions, to be able to follow less negative emotions when these arise, or not to follow them at all, to see the world from a more relaxed and happy perspective.

To meditate is to make a complete break with how we usually operate, for it is a state free of all cares and concerns, in which there is no competition, no desire to possess or grasp at anything, no intense and anxious struggle, and no hunger to achieve: an ambitionless state where there is neither acceptance nor rejection, neither hope nor fear, a state in which we slowly begin to release all those emotions and concepts that have imprisoned us into the space of natural simplicity.





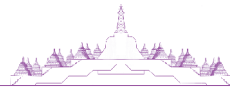
INTRODUCTION

Technique able to restructure the body, align it with gravity and promoting movement education aimed at the homeostasis of the body. It is a great challenge to translate into verbal language what happens in practice within an energy field and a field of healing.

When trying to translate this experience into words, some things that are lost. Things that do not fit in this new language become a challenge for me.

I will address my practice by summarizing my journey, which is also part of my spiritual journey: A conversation between myself and the body, with a thousand meanings, and the decoding and understanding that this body needs. Work develops with the perception of where the body is tight and how to help it undo the knots that prevent it from moving freely.

My experience comes mainly from the Rolfing method, which directs me to the restructuring of the body, alignment of it with gravity, and the promotion of a deep education of its movements towards homeostasis.



Vera Lucia Gravina Pladevall Moreira, Brazil

The benefits and use of the Rolfing method of treatment

Lama Michel - Introduction

I would like to introduce Vera whom I met for the first time because I had twisted my ankle and I tried all kinds of treatments and nothing worked - I went to different bone doctors in Italy, I did acupuncture and many things - everything helped but the problem was always there. Then when I was in Brazil, a friend from the sangha, Ana Lydia said 'Please you go to this lady, she can maybe help you'. I said 'Okay', so I went there where and I started receiving her treatment, a sort of massage, but very soft, not using any force. I fell deeply asleep - every time I have done treatment before I have fallen deeply asleep. I woke up I think, after two and a half hours and I was just walking as though nothing had ever happened, it cured my ankle completely. Since then one of my main stops when I go to Brazil is to go and visit Vera. I try to make all the time possible and I can say that really, she is the one person that I trust to put my body in the hands of.

I do not know what she is going to talk about, but what she does with her hands in the treatment is something that cannot be put into words. She has always been extremely kind to all the members of the sangha that have been going to her and she helps with so much kindness and love and is really truly able to help. So this is something that I just wanted to introduce in this way.

Lama Gangchen *(translated by Lama Michel)*

Every time I go to Brazil I also go for a treatment with Vera and I also get a lot of benefit from that. All the people from our sangha nearby, she is taking care of with a lot of love and real kindness. She has benefitted Lama Michel such a lot, myself and our people and because of this we wanted to pay back her kindness. She always contributes to us for free and offering in a very kind way, so I it was my request to invite her to Borobudur this time and to give her an award (given the other day in the long-life puja). She had some difficulties to come owing to her family relations and sacred matters, but finally was able to overcome these and be here this year with us and we are extremely happy she is here with us now.

Vera *(translated by Daniel Calmanovitz)*

Vera would like to thank Rinpoche and Lama Michel for inviting her here and she is very happy to be here. She is sorry for not speaking English and is losing an opportunity to get in touch with more people and so she asks for a blessing so she can overcome this difficulty and be able to speak English.

Vera will explain how all this work came about in her life, how the Rolfing which she does came to her and how she got involved with that. She graduated as a nurse and was quite young at that time, 22 years old and she started working in the nursing department in a hospital. As a supervisor of this nursing department, she would have up to three hundred children per day to take care of. At those times, only the nurses were allowed to directly treat the children for instance, for injections etc. At that time she had just graduated and nobody had taught her to collect blood, for example, from a new-born child. With new-borns, in those days, one would collect blood from the head of the baby. So everything was completely new for her, and to collect blood from the head of the new-born child they had to shave a part of the head. It was very difficult to do that because babies are so fragile. Vera actually developed a special sensitivity in her fingers. Time passed and she went from nursing to oncology where she was in a programme where all the nurses from the state of São Paulo had to be trained in uterus/ colon and breast cancer, mouth and skin cancer. In those days, only doctors could do certain procedures on a patient and Vera actually developed a special way of dealing with the

samples and their collection and, while doing this she finally could understand what was going on. There was some idea of, just by collecting what was going on with a patient, there was this texture and from that she could understand how the patient was.

Next to the place where she was working, there was a laboratory and Vera was quite curious about what was happening there. The more she worked, the more she got this ability on the tip of her fingers and she was already working with ladies who had had breast cancer operations. Surgeries then were quite radical and the breast was completely removed as well as the different glands under the arms. Those times were quite difficult because besides undergoing such difficult surgery for a woman, also because of the glands that were taken out their arms enlarged, with oedemas. Vera had some kind of frustration with this because many of her colleagues, after working in this field, could not make it and did not come back to work. The whole scene was quite difficult and there were no resources to revert the process. They used to replace the breast with a breast made up of small bird seeds [in a pouch] as a substitute. Vera worked in this field of oncology for 5 years. After that the health policy changed and Vera found herself without a job.

So, Vera found herself with this experience and a lot of sensitivity in her hands and thought she would like to work with that, thinking of all the women who had had breast cancer and had had operations; she felt she would like to work in that field. So she then did different therapies like shiatsu and different massages and so on but, in actual fact, she was looking for something that would really make a difference, which could really be of transformation. That is when Rolfing came about in her life.

Now Vera would like to show you some slides.

Rolfing is a body reorganisation and this therapy will reorganise your body from your feet up to your head and align the person with gravity.

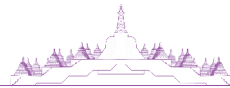


This is the symbol of the Brazilian Rolfing Association. So these two pictures show a before and after receiving the treatment, so Rolfing Brazil is working with both the reorganisation of your body and also teaching how to use the body in order for problems not to come back and working each time to have more flexibility and wider movements. Finally, what one wants is the patient to be inside a body without pain. The Rolfing therapist has as a principle: The moment a patient arrives at the clinic, to put order back in the body.



Here is a picture of Ida Rolf, she is the person who started it all and had the concept of the whole system and, according to her, Rolfing is a methodology of integration of the human structure subject to gravity. It is about the organised manipulation of the conjunctive tissue. Ida was a biochemist and was already working with conjunctive tissue before the Rolfing method. Rolfing integrates your body into gravity because we exist under gravity. And on the structure of the body, we work on the fascia. For you to have an idea to know what fascia is in your body - for example, you get an orange and cut it and inside it the divisions are the fasciae. We all have a tissue that is soft and a tissue that

is hard (our bones). What sustains us and gives us the structure is the soft tissue and, in this soft tissue we will find the physical pains, which can be traumatic because of repetitive movements causing stress. Rolfing is integrating all the structure with movement and with the somatic part of ourselves, which for the most part, we are perhaps ignorant of. Every part of our body has memories of some part of our history as a human being. When the Rolfing therapist receives a patient he or



she is already analysing everything. So Rolfing is not healing the symptoms because, when the body starts functioning in an appropriate way regarding the force of gravity, it heals itself. The body does that by distributing the postural tone and the soft tissue will be ready for movement. When a patient comes, Vera first checks how he or she is feeling and what the complaint is. The complaint is important, but that is not what Vera is focussing on. What is important is the history of this complaint and the duration of it and it is important what examination the patient might have done with regard to this complaint. However most of the time the complaint is the last thing she is going to acknowledge, because what she is really going to look at is the story the patient's body is telling her. So when someone comes and tells her what the problem is, it is all about what the patient actually remembers. The treatment commences and while this is proceeding 'meteorites' start popping up and many different memories, which the person perhaps could not even remember, together they will tell a different story - to complete the story. Most of the time her patients come and say, 'Look, I do not know what to do, I did so many treatments and nothing worked' so there was a lot of despair, a lot of no hope. So it is this information of the treatments that did not work out that is also very important.

The Rolfing treatment consists of 10 sessions and the first 3 sessions take care of the system from the outside and Vera will start understanding the patient's history. After these 3 sessions she is able to get the first access, the first equilibrium. Vera is looking for the balance from side to side, from front to back and inside and outside. To reach the inner tissues she has to work on sessions from 4 - 7. So if, in the first 3 sessions she still has not got a clue of what is the cause of the problem, most probably during sessions 4 - 7 she will get to know and all the memories will come out. Sessions 8, 9 and 10 she is closing the system. After the 7th session she will get the second balance. Rolfing works on the circle of the being and it is not possible to treat a person without acknowledging the physical, emotional, mental and spiritual aspects. Inside her clinic all the beliefs are there and, one of the beliefs that is most difficult to overcome is despair.

Working on the tissue, you are working on the areas where the tissue is shortened, which are painful and giving back the tone and health to the tissue. The importance of the conjunctive tissue is because it contains the cells and the extra cellular matrix. All this that is depicted on this picture is conjunctive tissue and, to give an example, one's blood is conjunctive tissue. So you can get an idea of the importance of the soft tissue in your body and this slide is to show the magnitude of that tissue.

When for example, you step on a stone and hurt yourself, your whole body will get organised to heal that place on your foot. Once the tissue is regenerated, a lot of liquid will have been put into that area to aid recovery. This liquid can become like a kind of glue in that area, which previously was injured and theoretically we have actually cured or healed and the injury is not there anymore, but there is a restriction still there. So for example, she gave her the foot because it hurts at the beginning and there is limping and the body also starts turning and adjusting and gets completely out of balance. Then finally you get some problem in you spine, in your lumbar spine, in your shoulders because you hurt your foot. Most people do not know how to get out from this point, so then you make a trip to the doctor to check what you have because of your back, your spine, your neck and so on and, it is all because of your foot actually. That is why, when the patient comes in, Vera has to listen to the complaint, but it is much more than the complaint, she has to understand what the whole body is saying. So the most important part of Rolfing is plasticity, how to give back the function of that which has been lost.

Extracellular matrix:

↳ Set fibers + + Interstitial fluid elementary substance or tissue

fibers	proteins	Function
elastic	elastin	Malleable
collagen	collagen	Resistance
reticular	reticulin	Union Promotion

↳ The fiber that is dominant will feature the fabric

fibroblast:

↳ And the **main** produced and secreted by connective tissue cells

This is a picture of a fascia. You probably know that when you buy some meat at the supermarket, that whitish kind of membrane around the meat is the fascia. Something that has recently been discovered about fascia has brought me a lot of joy. There are some modern ultrasound machines that can check the fibres of the fascia tissue (and nowadays we know already that there are neurotransmitters in that area) and machines can detect these fibres in the fascia tissue. These neurotransmitters in the fibres are, it has been discovered, acupuncture points, which the Chinese discovered 5000 years ago. Before we did not know about that, but nowadays we understand how acupuncture is working and how deep a needle can go. We can say that the fascia is like a new organ in your body or like a new skeleton.



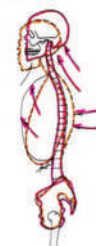
So when you have a restriction and you work on that and that restriction becomes soft like a gel and you can change the shape and recover the function of this area.

This (video shown to participants) was just to show the relationship between the movement and what happens inside the body and the liquids related to that. This sentence depicts well what happens to your body. The body has its own language; it is a story without words that says what the conscious mind is unable to say, because of a trauma. Vera will give an example that illustrates well what she is talking about. She has a patient, a very intelligent person who would fall all the time on the floor. She came to Vera because she was fed up, she could not stand anymore, just kept falling and falling and falling and, she did not know why because there was no special reason for that. We did 10 - 12 sessions of treatments and for 6 months she did not fall anymore. However after this time she called and said she had fallen again. So Vera said to come back to the clinic and that it could be sorted out. So during this one session, the patient remembered that when she was 3 years old she had been bitten by a dog on both feet, and since then she was always falling down.

Rolfing ® - Structural and Movement

▫ **Structural:** mechanical manipulation of the tissue myofascial (Lesion tissue fixation).

▫ **Movement:** education through movement, accordance with the gravity (function inhibition movement).



There is here a picture of the patient before the treatment, you can see neck and hips and after 10 sessions, it is quite different. This is natural, it is not a made-up picture, it is natural and was taken after the last session.

One lady called Elizabetty, started coming to do Rolfing 10 years ago, she did not know about the technique, but was introduced to it by a friend. She had a hipbone arthrosis on the right side and, she said, 'I met Vera and she did a treatment on me for 5 years. The treatment was once a week and I recovered quite well and got a lot of body consciousness and I also got to know many different healing methods and this is what Vera was teaching me and this opened my mind. I got not only what I discovered, not only a physical healing but also an emotional healing. This not only helped me to get out of depression, but also it stimulated me to write a book which was published, and I made a special dedication for Vera regarding all the help she gave me - not only for the Rolfing treatment but also for the psycho-emotional treatment that came together with it'.

The 10 sessions are weekly and at the beginning when you have a lot of pain, you have to be very close to the therapist. That is a sequence and the therapist has to be there to take care and check everything. Sometimes with elderly people it is not weekly and with children maybe only 3 sessions.



Vera also works with crania-sacral therapy and also with family counselling and acupuncture. When a patient comes to her, he or she is a whole person and she will choose whatever is best for him or her at that moment. Whatever is necessary Vera will do at the time. Depending on the patient and what the patient presents, you have a limitation both of the technique and the therapist and, of the patient him or herself. For each one it is a different treatment, but all these techniques are subservient to the Rolfing way. Actually these are the tools she has to support the Rolfing - main goal.

Question: Did you take Chawang NgalSo Reiki initiation with Rinpoche and do you have experience of this?

Right after Vera started working with Rolfing, any and every single treatment she would always close with the reiki and after getting the Chawang NgalSo Reiki with Rinpoche, of course; it is a big change.

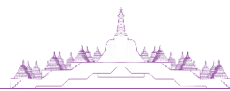
Lama Gangchen (*translated by Lama Michel*)

Vera has a lot of wisdom to share and a lot of kindness especially, so this year I have invited her to come here, but also in the future to share with everybody she can be invited more - to Albagnano where we can make a group and help with that and invite her and request also.

I would just like to add one very small thing, (personal advice). From my experience the treatment is not something that works and then after a few weeks it comes back again, rather it is something with long-term benefit. So if anybody has any issue and really feels it is important, then it makes sense and not a bad investment to go to Brazil, stay one and a half month there in order to have less pain for the next ten years. It makes a big difference.







Lama Michel

Understanding the Teaching

I was just remembering one time, some years ago, I was together with Rinpoche, Rogier was also there and we were in Holland at a congress that Rogier Hoenders organised and, before the actual congress, we had other speakers and at this moment where we are having tea together, so you need to say something, you need to say and talk about something in-between. There was Rinpoche together with a psychiatrist, I have no idea who he was, do not remember at all. Rinpoche asked him, 'Tell me something about your medicine, what is psychiatry, tell me something, tell me the history of psychiatry'. The psychiatrist started to explain and he said many things, then at a certain point he said, 'Around a 150 years ago, it was discovered in psychiatry that body and mind are together.' And then Rinpoche gave him a startled look (as though to say) 'What is this?' Then Rinpoche said, 'Very nice, Buddha said that 2500 years ago!'

I think it is something very important actually, because it is a point that most of us do not truly take into consideration. The last day that we were teaching I was talking about the phrase from Buddha [English phonetic] 'Dani Dagi Goenyanging; Dani Dagi Drayanging - I am my own protector, I am my own enemy'. How can we teach something to someone else? The only tool that we have to teach someone else something new, actually is the knowledge the person already has. So using the knowledge that the person already has, we need to build up new knowledge. When I understood this it very much changed my mind because it looks like, when someone explains something to us it seems like we are receiving it from the person, but not. The person is just helping us to put the parts together, so that we understand. That is why we really never know what the other person understood. So what happens is that whenever we listen to someone talking, whenever we listen to a new concert or anything, we will understand by using the tools we have, using the knowledge that we already have. Something that is very delicate is that whenever we go to listen to Buddha's teachings, we will receive the teachings and we will understand them with the knowledge we already have. That is why, whenever someone is teaching anything from the very basic - from cleaning, cooking, writing, reading or any profession up to teaching the Dharma, one of the most important things is to know who is the one who is learning, to see the person, to understand the person who is learning. Because, if I need to teach something, speaking for myself, most probably the person will not understand what I want to transmit. So I need to teach using the knowledge that the person has; I need to respect, I need to understand that. One issue that comes to us is that when we enter into Buddhism, the background of culture, education and mentality that we have - how different is it from the background of the mentality, culture, heritage of the disciples at the time of Buddha? Very different.

We come to Buddhism with the background of a monotheistic religious character and from that system of the view of reality. So we live very much with this sort of monotheistic view that has many, many things that have a strong effect even though we may not follow a certain religion, we grew up with this paradigm, with this worldview. On the other side, we also grew up with the paradigm that is the materialistic way of looking at reality. So this is part of us. When we listen to something new we will go to listen to it from that point of view to understand it. So the same identical thing can have a very, very different understanding with different people, who have different backgrounds. For example, when we study Buddhist teachings, Buddhist texts more deeply, one of the first things that we ask before studying the text, is to whom was it taught? Who was the main disciple to whom this teaching was given? Because you need to understand to whom it was given to better understand the teaching.

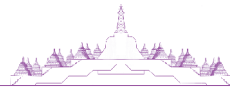
When we enter into Buddhism there are some paths that we take, which are not what Buddha taught, but we think they are, why? Because we come from a background, which is different than at the time of Buddha - very different because in the whole centuries that came later in India and Tibet and so on, there are different aspects that come from that. For example, when we look at the Four Noble Truths, the tendency that we very often have is to think, 'Okay, Buddha said this, this is the truth, we just need to follow' but we put it as something, how to say - 'That's the right view, that's pure, that's there' but we do not understand that what Buddha is telling us with the Four Noble Truths is that there are four of these Noble Truths because all of us have 4 aspects of our paradigm, 4 points of how we see reality which are inside each and every one of us and, making it very simple are: What is my suffering? Where do I see suffering? Why do I suffer? What is happiness? How to be happy. These are the Four Noble Truths - the truth of suffering, the truth of the cause, the truth of cessation and the truth of the path. But basically these are the four fundamental questions that we all have. The problem is that sometimes we focus our mind on - 'Oh what Buddha said, these are the causes of suffering' and we forget to look at our own paradigm. So what happens is that we try to learn a new view, but we never acknowledge the one that we have, so we are never able to change it.

So for example, when we talk about the Four Noble Truths, we must first understand (putting for a moment Buddha's teachings aside) what do I see as suffering - for me, myself? Not conceptually or ideally, but from my own deep experience, what is suffering for me? Secondly, why do I suffer? - I need to understand for myself. Third, what is happiness? And fourth, what do I do in order to be happy?

When we see clearly what we do, it is very interesting because the simple fact of looking with clarity at our own self, is like making a sort of cartoon where the caricature defects are exaggerated. Some aspects of the body are exaggerated in this drawing. When we ask, how do I see reality, for example, and we start looking as to what is suffering to me, what are the causes of suffering for me, what is happiness, what do I do in order to be happy? When we look at this clearly, we see very often how absurd we are; somehow we become ridiculous in front of others. Somewhere we have our own wisdom and, you can ask anyone 'Will only money, power and pleasure make you happy?' Everyone will say 'No'. If you ask people, 'The more you have, what is the result?' - 'The more I want' - everyone knows that.

But when we look how we deal with that in our daily lives, we are not aware of this knowledge and wisdom that we have somewhere and we do exactly what we know we should not do. So when we open our eyes to it and, (seeing how I am), how I see things, this automatically opens ourselves to see Buddha's teachings as something not disconnected but definitely connected to our reality. That is why I believe, before learning the Four Noble Truths we first must learn the four infantile truths! Because the Four Noble Truths is how a normal person, someone that has eliminated ignorance sees - suffering, the causes of suffering - because the Four Noble Truths are how the Buddha sees suffering, how Buddha sees the cause of suffering, how Buddha sees happiness and how Buddha sees the path to happiness. But before understanding that we must understand our way as infantile beings, because they are those that are selfish; that is a term that is used for selfish people like me. So basically, we are infantile beings and that is how we perceive. So it is very important for us to understand how do I see things, because one danger is that... last time I was talking I mentioned that we need to connect to the light, not the darkness. We must perceive the darkness and then we need to connect to the light; we see the defilements and then we need to apply the antidote. It is fundamentally important to perceive the darkness, if we do not perceive it we do not know where to go, we do not know where to put our energy. We also say in Buddhism: shi.lan.dresung, which is the basis, path and result - everything goes like this and I cannot choose the path if I have no objective and I can have no objective if I do not know where I am. If I do not know myself, if I do not know my resources, if I do not know my potential, I cannot really project myself to where I want to go.

One of the first things is to understand where I am, who I am and then I can understand what my



potential is, then from this I can project myself into the future and think 'I want to be there; I want to do this' - okay, in order to get there what do I need to do? Then we enter into the path. All of this is to say that, whenever we listen to Buddha's teachings, we listen with a background. There are some very classical mistakes we can make from our Western culture, when we enter into contact with Buddha's teachings - there are some mistakes where we can slip and we can fall down and we can end up having wrong views regarding the path.

One wrong view, which we will not enter into detail now, is the view that I just need to connect with everything that is pure and, I do not need to look at myself. On the other side there is another mistake (that we do also sometimes), which is, as long as I blame myself and I feel guilty, I do not need to make any effort to change. In the moment that I blame myself and I feel guilty about something - it is a very strange mechanism; Buddhism does not really talk much about it because in the culture of Buddhism at the time the teaching was transmitted, it was not a problem of concern. We have a very strange mechanism of feeling guilt, which is that I do something that I know that is wrong, or I do not do something that I know that I should do and I know that I need to put effort. Truly I do not want to put the effort necessary to do it or to avoid it. So what I do is by feeling guilty and suffering because of that, somehow I excuse myself not to put in the effort. I am already suffering enough and so do not need to put in the effort - I am a victim of who knows what? So we put ourselves in the position of the victim in the moment that we feel the guilt and as the victim we lose any responsibility for ourselves and say, 'I am like this, that is so bad, or I did something bad' and we take the focus away from a solution and remain focussed on the problem and we hope someone, somewhere will come and do something.

Another mistake that happens is we think that Buddha is God and we think that the lama is the friend of God. So if the lama likes me, he can get me a favour with God. So how does this mistake happen? I recognise from Buddha's teachings that my defilements are creating suffering and I do not want anger and jealousy anymore and I want to change myself and so on. I have full faith in my guru and I have faith in Buddha, so 'Please Buddha do something about me! I am here, I took refuge in you and now it is your business. I will participate in the fundraising, I will help in everything, I am here fully committed, but you do your job now'. I am exaggerating a bit, but we sometimes enter into this mistake. Actually, as Buddha himself said, 'The Tathagata cannot eliminate defilements', such as washing a piece of cloth with water. The buddhas cannot take away your suffering just as you clean the dirt with a broom. The buddhas cannot take their own realisations and put them inside you. What they can do is show you the path of truth of what you need to abandon and what you need to cultivate, so you can do it by yourself.

So the essence is finally what? What is a guru? Is it the one that blesses us, that gives us everything? Making it simple from this perspective would be that he is the one that shows us the path of what we need to cultivate and what we need to abandon. I see people coming to Rinpoche and he gives advice and then the people do not follow it and (after 20 years with the same issue) he gives the same advice with the same love, the same kindness and he never says, 'I told you 20 years ago!' - he never says that. He is always completely kind to everyone and says the same thing, until one day that person chooses to do it and then - 'Oh it worked, you know!' Or sometimes after the person is better, they do not recognise that it was Rinpoche's advice, this also happens sometimes.

The fact is that the only thing we can do is by ourselves. The only thing that a buddha can do for any other being is to interact. The only way yourself or myself or anyone else or all the buddhas together can do to help anyone else, is by interacting. Interacting with words, with the body, with the mind, with blessings. We are the ones that need to abandon our bad habits and cultivate positive habits, need to change our own behaviour and everything else.

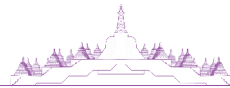
This is also another delicate point since Buddhism came to the West: We have this tendency to put all the responsibility of our own process in the hands of someone else. To outsource our enlightenment,

I pay the fee and then you do it for me! The problem is that it does not work. If anybody wants to sell you enlightenment for whatever price do not trust them! This is an occurrence I see very often, very naturally and we are not aware of it most of the time. For example, when we ask for blessings, what is this blessing? 'Please bless me to have this friend', 'Please bless me to have the wisdom', 'Please bless me to be able to transform my mind into the Dharma'. This is the very important part; it is the one that we need to be guided onto the path. I say this now with a little bit of exaggeration, but we need to look within our own selves. How much we are expecting buddhas and the guru to do something for us and, how much are we truly putting effort into our own path?

This does not take away the importance of the guru and blessings; this is fundamental, without this we are lost, but we can really grasp the benefits of it when we take the responsibilities within ourselves; this is wonderful.

Another issue, which is actually the one I wanted to talk about, which is some sort of mistake that we make sometimes, is that we have a tendency to focus on the causes of our suffering on the outside. Normally we would say that okay I am bad because this and that happened and so on; to put the blame on someone else. Sure there is someone to blame as long as it is not me, or we enter into the other way of finding ourselves as the one to blame. This also comes from my own understanding: This part is somehow connected to the monotheistic view in which it is believed there is one creator - so we come from this background where we believe there is one creator for everything. This is just my own idea, that because of this background the tendency in life is, whenever there is a problem we look for that problem and that solution. We do this in politics: We think that by changing one politician everything will change, when the whole system that goes beyond parties [is at fault]. We think very often 'Where is the problem?' and we look for the solution; but this does not exist. Truly whenever something is happening, it is happening in that way because there are so many causes and conditions together. It is like thinking that we can heal the body, just by doing one thing. I remember now with our friend, David Servan Schreiber who passed away (we dedicated for him also). At one time he was giving a speech at the congress in Holland and I remember he showed this slide - the poster of the medical school in which he worked, it was a very important medical school and hospital at Philadelphia University in America. In the publicity of the hospital there was this big poster with parts of the whole body, all the different bones and organs, this and that. Underneath the poster was written 'We have a specialist for every part of you'. Then David was saying, the problem with that is that they have no one for the whole. So you are seeing something that is separate - this and that and this. Actually, the whole thing goes together. This is coming from our own culture: We have this idea of separating things and looking for one cause. It is like asking the stupid, no sorry, illusory question, 'What is the cause of cancer?' From what I have learned and from my point of view is that the cause is a unity of many causes; many manufacturers put it together. It is not one factor only. However our tendency is to look for one factor and, when we look for one factor as the cause of the problem do we look for the solution in many things put together or look of the solution in one thing?

This also happens in our daily life, when we have a difficulty in our relationship, or with the job, or when it is something related to our health - we have the tendency to look for one problem and a single cause. We bring all this along together with us. What happens sometimes is that we have this tendency to point the finger (pre-Buddhism era) and we think the cause is external. Then we listen so many times to the teachings 'You are your own protector, you are your own enemy, the suffering is coming from your own mental defilements, your own karma' and so on. But then what is the mistake we make again? Single focus on my mind, as though everything is created by my mind alone: 'If I am suffering it is only my mind that does not know how to accept, its only my mind that does not understand anything and, if I just make a click in the mind, everything will be perfect'. I am sorry; that is a mistake.



Is the mind powerful? It is extremely powerful, but where did we start talking today? Body and mind are together. In Buddhist texts it says that body and mind are always together and for us to understand this you just need to see that when you feel sad, tears come from the eyes. This is a proof that body and mind go together. The reactions that we have in our mind and emotions very often are triggered by other factors - our own body, the environment where we are, astrological things - we do not take these things into consideration. Some time ago I was reading an article by a doctor on the BBC website and this researcher wrote a very nice article, which was entitled (something like) 'We do not know how to recognise our own emotions'. She started by giving the example that most people judge each emotion we are feeling based on context. Truly most of us do not know how to recognise our own emotions. Then she recounts a bit of her own experience to make an example, that one day she was in the laboratory working and then a friend who was working with her, invited her to go out to the pub to have a drink. Then she thought that she did not like this guy so much, he was not a person she would choose to go out with, but she was tired and needed to escape the lab, so okay why not? While she was at the bar talking and drinking, she started to feel some strange movement in her stomach and heat coming on her face. She thought, 'Am I in love with this guy and I did not know?' She was there talking to him and all these feeling were happening inside of her - maybe she liked him and did not know? So she made another date to go out again together with this guy. When she arrived home, she understood she had a fever and she was getting a cold. So sometimes we judge what we are feeling based on the context, because we do not know how to look at ourselves.

One time, many years ago there was a period when I was personally quite sad. I was looking but I am quite slow inside, could not get a reaction right away. Anyway there was this period that I was sad and sadness was coming and remaining and getting stronger, so I waited some time to see what was happening, I could not figure it out. What I saw was that in the moment that I felt sadness, the natural attitude was to look around myself and ask the question, 'What is making me sad?' When we look to the world through the eyes of sadness, everything looks like a case of sadness - it is because it is raining, it is because that person is not nice to me, it is because that other one is not yet enlightened, it is because this is like this, that is like that - we can find all different things because we look through the eyes of sadness. So I went to Rinpoche one day (after I had tried to remedy it by myself a lot), 'Rinpoche-la, I am very sad and it is something that is there very strongly, you know'. Rinpoche kindly said, 'Tell me what is the problem and we will sort it out straight away! Tell me what it is, you cannot be sad, we will find the solution'. But through the blessing of the guru, by the simple fact of talking to Rinpoche, I already started to clear my mind. Then I said 'Rinpoche-la, actually if I start pointing my finger and finding things that I would prefer to be different, I can have a long list but if I truly observe well and I think that this feeling that I have of sadness, would it not go away if this was changed, or if that was changed? No. 'The only solution Rinpoche is that I think if I wait and at some time it will change and fade away, or we wait until it comes out and show its own name, its own face (as is spoken of in Tibet). Then we can know where to do something about it because the danger that happens is that we have emotions and we do not know truly where it is coming from, do not truly know what it is, but we are comfortable, so we try to look for someone and something to blame and after what happens is that emotion somehow is gone because it also is impermanent. Now we have another problem because we try to deal with someone else and end up fighting with them and we made some changes that had nothing to do with what we were feeling. So that time I said this to Rinpoche and some months passed - actually I stayed 3 months in Tibet studying and afterwards I noticed that this sadness was completely dispelled. After all this, I understood what that sadness was connected to. But what I felt was that I was very lucky to have the blessings of Rinpoche, to have that moment of inspiration and say, 'I do not even need to look for a cause because at this moment I am so influenced by what I am feeling and everything I look, I will go to look to that - I am not having a clear view about things'.

So, what I learned from that (and I think it is important) is that very often in our lives we have different emotions that appear; joy, sadness - like one time I was going from India to Nepal, many years ago and I was travelling alone in Calcutta airport (Bangalore to Calcutta and then to Kathmandu). So I was there, going from the international terminal, the temperature 45°C in a road full of holes, quite difficult to go with the little car. I was walking under this very hot sun, uncomfortable carrying the luggage and suddenly I got this inner joy, so strong. It was interesting because I got this very strong feeling of happiness and joy and there was nothing around to be the cause. It was a very uncomfortable moment and nothing special happening. So what do we do when we have a moment of joy? What is the question that we ask ourselves? Why? We try to look for someone or something that is the cause for that joy; and truly there is not one thing. There are many, many things together and, actually most of the causes of the feelings of happiness or sadness, we have no clue what they are. There are many physical aspects and we are totally influenced by our body also (which is really the boss of the mind). In the same way the body is influenced by the mind also. We need to understand the cycles of our body; we need to understand in which moment we are - they are things that do have a strong influence on the mind. We are influenced by the environment, by the gross and subtle environment, spirits and other forms too. We are influenced by our own cycle of age and time; we are influenced by astrological cycles also; we are influenced by the people that are around us, we are influenced by people that are deeply connected to us by what they are going through in their lives also. There are countless numbers of things that influence us and we are a result of this, altogether. So what is important for me, is that whenever we have, anything - sadness, anxiety, fear, anger, whatever - one thing we need to spot are repeating patterns because when we see there is a pattern it means there is something deeper that we need to deal with. One advice to check if it is a pattern, is to make your own agenda every day and take some 5 or 6 words that can make a summary of how you are feeling that day - happy, sad, angry, whatever and write one word every day how you feel. It needs to be one word, not a long phrase, okay and you can condense all your feelings inside in to that one word and you do that every day. After a few months, you go back and ask, 'How often was I feeling like this?' We have a very short-term view, we are not able to look long and we do not have so much knowledge to look back and check how often was I sad? And when we suddenly feel something it looks like it was the first time (but we have repeated the same stupid things so many times already). So when we are able to see that there is a pattern of repetition, the first thing is to disconnect us from blaming the world. We stop looking and saying 'This is the cause; that's to blame; and I need to find someone and something'. There are many, many aspects that go together, and then we need to go deeper and try to understand what it is. The very important things that goes together with that are that once we understand a little bit more that there are patterns and we stop projecting into the world around us - because the problem is not the projecting, the problem is that when we have certain emotions, we look for causes. Most of the time we do not put our energy into the solution, the antidote - most of the time we spend looking for the one to blame. We create this dependence, instead of understanding the interdependence that is between everything.

Another issue to conclude for today, which is very, very important is that I believe that there is no such a thing as a positive condition or a negative condition - astrologically speaking, physically speaking, cycles of our hormones, cycles of astrological influences - I do not believe that there is such a thing as a positive astrological influence or a negative one. What there is are situations that we do not know how to deal with and end up creating a negative condition. Energy is energy and it just depends how we use it. If we look from the astrological point of view, we will see that every type of astrological influence can be used in positive or negative ways, they are not by themselves good or bad. Finally for most of us, we are all very similar so we always say that this is good or that is bad because we generalise how we react, but truly there is no such a thing. So it is important for us not to fall down into the view that everything is caused by my mind.

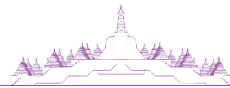


In tantra it is said, that the real practitioners to reach enlightenment need to understand their body. One of the first things in tantra that we need to do is to study the subtle body - 72,000 channels, the winds, the drops - we need to understand the subtle body and what physically, is the nervous system. If we understand how our body works, then we can understand moving it in order to help to change the mind also. So we cannot inspect ourselves, (unless we have reached the very high level, like Rinpoche). A buddha is another aspect, okay, but where I am, where I believe most of us are (maybe its the other way around, you are all buddhas here trying to help me needing to teach the Dharma for my own development! How can I know that?). But it is likely that we are together in this and what happens is, if we really want to seriously practise, if we really want to change our mind, it is not enough just to do our practice, we need to take care of the way we eat, we need to take care to understand the cycles in which we are influenced astrologically, we need take care of the environment in which we live, because we are not yet supermen. We are still very much influenced by everything that is around us. Based on that is the importance of seeing and understanding all the variables and putting all these together then we can follow the path in a certain way. So we need to take care of the environment, our health, the body and also the mind.

Rinpoche says: this life is very short and, the phenomena - things and knowledge to be known are so many. The length of life also is completely unknown. Just as the duck is able to drink the milk out of the water, I shall put into practice what I really need. Good nig







Ulrich Hüschele, Germany

Business development: how to increase health and well-being in everyday working life

I would like to share my experiences with you with a new method. It is systemic constellation work.

People strive for well-being, contentment, happiness and health. This comprehensive goal connects all people all over the world! Based on illness-related absences, health management is becoming increasingly important. This is a management task in many companies. Employers are encouraged to design work environments and conditions that are conducive to maintaining the health of their employees. In terms of competitiveness as well as sustainability in the acquisition of skilled workers, occupational health promotion is a personnel policy instrument, which is increasingly requiring attention. Just like "healthy", "happy" and "motivated" is my employee? What about the hidden potentials such as competence, innovation, dynamism and excellence? For all the statistical data, key figures and reference values in companies, no value is shown in the balance sheet of a company. Thus, these values are missing in the decision-making processes and visions of the management. It's like driving a plane at night without using the instruments and observing the current conditions.

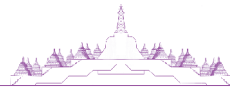
How the method works: After a short conversation about the objective, the customer places different people in the room. Each person stands for an organizational unit or abstract object (success, goal, vision, etc.). For the consultant, the distance and the viewing direction are indicators for the advice. In addition, people are questioned one after the other about their feelings and perceptions. With the method of systemic constellation work, we can visualize these important potentials. We also get important information about the dynamics in a system. Who has a good connection? How is the contact sub-unifier? Where is the focus of the involved? We call this knowledge "the implicit knowledge" of an enterprise: similar to the subconscious of man. Examples of parameters of this knowledge are: health, motivation, resilience, dynamics, values, innovation, trust and competence. A big advantage of this method is that you can capture a situation without many words. In addition, the findings can be experienced differently through the visualization.

From thinking to feeling.: So you can try a resource-oriented solution or optimized conditions and look at the effect.

I think that with the help of this method, we can contribute a great deal to the health of employees and thereby to the health of entire companies.







Thomas Nitzsche, Germany

NgalSo Trulkor

From the first time I visited Borobudur guided by Lama Gangchen Rinpoche, I had the strong wish to come back to this incredible place. Body and mind are uplifted, regenerated, and inspired to believe more in enlightenment and in Buddha-hood. With each pilgrimage, the generation stage visualisations of colourful flowers opening within oneself, at the stupa mandala, and in the environment, together with the evolving Supreme Healers' minds, became each time a little easier and more spontaneous.

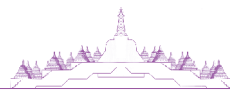
In recent years, the practice of NgalSo Trulkor Yoga became more important to me. I have noticed that whenever I do the breathing and body exercises, I have a higher energy level for the whole day. There is more inspiration, more awareness, more flexibility, and less pain. I think that with the NgalSo Trulkor Yoga Rinpoche has given us an extremely skilful and powerful tool to evolve our meditations. I remember my first years trying to follow Rinpoche-La's teachings at home, often with my unskilful meditating, being stuck in wrong positions, with a low mind trying to remember, to repeat and to concentrate well. Often starting when already tired, or doing the practice for too long, or even still getting sleepy while trying to meditate. Now, with the Trulkor morning practice, the ensuing meditations during the day become more skilful, joyful, focused. Even just knowing and remembering the Trulkor exercises is helpful in starting any meditation seated, or during meditation, because we can apply a certain stretch, or breath, or adaptation of the posture.

Body and mind go together, and practising NgalSo Trulkor Yoga creates more body awareness, and helps to support any meditation and mind work. The combination of physical movements, inner channel breathing work, and meditation, is one of the best things Rinpoche began to share with us. In my opinion it is extremely fitting for western practitioners. We like to follow Rinpoche, but since we are not enlightened yet, with limited concentration, with blockages accumulated in our bodies and minds over many years, there are limits holding us back.

From my experience, the practice of NgalSo Trulkor Yoga is a powerful key to purify those limits, to improve our meditations, our general well being, and to bring more positive inspired energy into our daily lives.







Lama Gangchen

We need to make many conclusions

We need to make many conclusions today, which includes the conclusion of the Stupa, as we did this morning, the conclusion of the teachings, the conclusion of the Conference, the conclusion of the tsog, like the essence of the tsog and the blessings and so on. However, I am going to do something short, I am not going to speak for very long.

One point is that people nowadays that call or drop by; it is a common way of saying that Borobudur is a dead monument, it is a monument that is not useful anymore for its original function so hence, a dead monument. However, I think based on your experience and what you have felt and what you have seen, we can see that Borobudur is an extremely alive monument; it has come alive!

So we do not need to go into explanations as to why Borobudur is alive; I think you all have felt it and we have seen today also this morning with the rainbow. Actually rainbows have many different meanings but first of all, rainbows give a sensation of joy and happiness, so this is already by itself, something important to have happened in Borobudur itself, not faraway somewhere. That was something that was very special this morning. Some days ago there was another rainbow also and so today, there were many pictures that were taken; we ordered many pictures to give as presents or buy them, it is all available. One or two years ago, Thomas made a beautiful picture with a double rainbow in Borobudur.

Also here in Borobudur in ancient times, people would come here for practice and this was all done through the efforts of the local kings and kings of other kingdoms around this area and through their effort expenses that normally people would come here. But it was mostly people from around this area. Now people come from all over the world, from very far away places to practise. Since we came for the first time till now, people from so many countries have come here. This is something completely new in the history of Borobudur, people coming from afar on a pilgrimage to do practice, especially from so far. I come here from Tibet, very far away, you come also from very far away places and, we come here making time in our schedule, which is not obvious, paying the expenses for travelling which is not obvious and putting a lot of effort and really coming here with a good motivation. This is something that is really special, we need to be joyous about, we need to feel proud and rejoice about it.

In Tibet there were people who would travel through miraculous powers, whatever form they had of travelling; they would come here for pilgrimage and so on. But we come now and put a lot of effort with paying our expenses and come with the iron bird from far away, so that the fact that we all take a 'plane to come from so far and to come up to here and to make time for this and so on, all of this is very, very special - that it is the merits that we accumulate to do that, which is even greater than coming through miraculous powers. It is something really very, very special that we put all this effort and all this energy. It is a very strong way of accumulating merits and wisdom and purifying our own negativities.

Not only do we come to Borobudur here, but we try to bring Borobudur home and we have been building 'Borobudur' in Brazil, in Italy, bring back the statues to Spain, to Tibet and many other places and not only that, we bring Borobudur inside each one of us.

(This man comes into the hall); Sailendra is the name of his company, from the Sailendra family; he is the man who is making the statues for us up till now and he is continuing to make them for us and I am welcoming him. [After applause, this man says "Thank you very much Lama Gangchen, Lama Michel and all the people, thank you very much, God bless you!"].

Normally, when we do a sadhana we do all the part of the generation stage, which is in traditional sadhanas, it is the part from emptiness and then arises the lotus and then the seed syllable and there is the symbol and then the buddha and then the completion stage and the recitation of mantra and so on. This is the way how we always do, just in the same way that we do Self-Healing here in the Borobudur Mandala, we also follow the same process; first the solution of Vajrasattva purification and then after we have the process of death and rebirth and then into the relative and absolute purification, generating oneself as the deity and then the lotus, the seed syllables, the symbols, the buddhas and then there is the recitation of the mantras and the completion stage and following part. The main difference that happens in that normally, in a common sadhana when we do the generation of the lotus for instance, you just meditate on that for an instant, like 'Pam Le Pema Marpo', you only say one time for 'Pam' arises the lotus and then you move on and when you reach the end you can stay meditating on the resultant body or you can stay meditating on the mantra recitation and so on. Here we put focus on each part of the process of the generation stage - so how many thousands of 'Pam Le Pema' have we recited? And how many thousands of seed syllables and the Buddha? So really putting a much deeper emphasis on each step of the generation stage and then after the generation stage also. So this is something very special, that normally is never done and, this is a very specific emphasis that we gave; this happened originally because the way of the Mandala itself guides us to this, so this new tradition has come and Rinpoche says he likes very much and he thinks it is very positive. Every time we go and we do 'Pam Le Pema' and so on, its like we are sculpting the same way there are many lotuses are there sculpted in the stone and it is like sculpting in our own mind, making this in our own mind every time when we go to the Stupa.

Also at the ground level of Borobudur Stupa, are the panels showing the six realms of samsara, the law of cause and effect, showing the part which is showing the truth of suffering and cause of suffering and all of this. However, because of whatever interdependence, it was all covered up by stone. Now in the museum we can still see the pictures but long ago, it was all covered up by stone. Actually this fits quite well with modern times because in our times we do not like to listen to bad, uncomfortable things we always like nice good news, so we do not much to listen and to see things about the hells and hungry ghosts and heavy things; we do not like that - even though they are true, we prefer not to be in contact with that, not to listen to it. So somehow, in the modern times because of whatever interdependence in Borobudur itself, all this part was covered and all the rest is very beautiful, very accessible, very positive, showing all the many, many flowers; lotuses are very important, because when we generate the lotus it is also a way preparing ourselves, creating the causes to be born in the Pure Land and it is also showing all the pure lands of the buddhas; its very beautiful on Borobudur. When we talk about miraculous birth - there are two different types of miraculous birth, but the one that we want to have is a miraculous birth in which one is born from a lotus flower, just as in a pure land (so this is something). But as we come here, this is also a miraculous birth style; you know we arrive here from far away and then suddenly we are here in Borobudur with a lot of effort - but its some sort of miraculous way also (hard work miracle).

So this verse of prayer (Please everyone repeat this prayer in Tibetan after me): 'In the moment, just after my death, in the most excellent of pure lands, Tushita Sukavati inside a lotus flower, may I have a miraculous birth'. So this is a prayer that we do normally, in which we pray that 'May I, just after I die, be quickly reborn in the land of Tushita and from there, with miraculous power, within the lotus flower.' So this is a prayer that is done very often; it is a good thing, but more than praying what in fact we are doing here is putting effort in order to generate the lotus, make the causes in order to be able to really be reborn - not just something, just 'hoping'; its really putting effort in order for it to happen. Nowadays each one of us needs to put effort to pay his or her own bills and make ones own livelihood, so similar to that we need, each one of us, to put our own effort to make the causes to be reborn in a pure land.



So there are many things that we need to say. How many times have we made rabne.chenmo here? So many times, every year - also every year we invite many monks to come here, taking care of their expenses and managing for them to come with visas and everything, so it is a big effort for them also. As well as the rabne.chenmo every year, we do the Conference and I believe, for me, it is important to respect your modern system; so that is another reason we have a conference.

We are all together, just as in the morning when we recite the mantras and we do the practice, we are all doing this together, the practice, the same way, the same level doing the practice. Also when we are talking, not only one talking; everyone talks, everyone can listen and we can exchange our ideas and our views also, so this is something which I think is very important.

The fact that we come here everyday and we do the practice on the Stupa, we need to generate our inner mandala that we need to take with us - because we have learnt how the Borobudur is, in front; we know there is Akshobhya in the east, Ratnasambhava in the south and so on, but we also know how it is inside our body every day as we go to the Stupa, how it is outside and how it is inside. So we have the five chakras and what empowerments and what qualities we are generating and so on. So this we need to take with us, the inner mandala that we generate here because every day as we go to the Stupa we generate our inner mandala and, this we need to take with us (very strongly) as we go.

Nowadays there is some work going on, as we saw these days here our friend Adine was with her friend Heinz the photographer - today they are in Jakarta, working for us also, so the work that Adine is doing as she herself works for UNESCO and is actually responsible in Machu Picchu but she is our friend and disciple for many years, so she is finding a way how to make UNESCO recognise the practice of Self-Healing as an intangible heritage of Borobudur for humanity.

The logic behind making it simple now, is the practice of Self-Healing is the key to open Borobudur; to understand Borobudur. So because of that it is possible to make it as some recognition from UNESCO also. So the ultimate goal is to recognise Self-Healing as one known intangible world heritage. So this is something she is working on and we got news from Jakarta today, they are very happy with the project, the idea and so on and are meeting with UNESCO in Jakarta today, so this is something that is also going very well. We have many things going on at the same time. Also the practice of Self-Healing which is going to this level of recognition from UNESCO and that also we have a project that is ongoing with our friend Paola Muti, Rogier and others, carrying out scientific research on the benefits of the practice of Self-Healing. Also another thing that is important that I just wanted to share with you is that I have been participating in an important project here in Borobudur called Path to Enlightenment, a project in which there is an interactive system explaining about Borobudur and so on; Self-Healing is also included into that. Also in this project, Path to Enlightenment by Professor Titus Leber, who showed it starts by telling about Neil Armstrong, the first man on the Moon and, he said that when he went to outer space, one of the first things he saw when he was looking back at planet earth, he reported a very strong light shining and he went to check where this was and it was Borobudur. So we rejoice that some scientific people see qualities in Borobudur but, most of all we can feel it with our own senses and feel that it is not a dead monument but actually a very, very live monument and sacred place, so we need to rejoice about that.

So another good news that I wanted to share with you is that we are organising for Nyima Tulku Rinpoche, the Sun Tulku a very important master from Tibet, one of the main disciples of Cheche Dema Gonsar Rinpoche; he is a disciple from the same guru as Lama Gangchen - Rinpoche was also a disciple of Dema Gonsar Rinpoche. He is a master that holds a lot of lineages of very special initiations from Dema Gonsar Rinpoche who is coming directly from Pabonkapa Rinpoche, same as Trijang Rinpoche. Rinpoche has been working a long time to organise for Nyima Tulku Rinpoche to come to Italy and now there is success for these efforts and we were able to make a

visa for Nyima Tulku Rinpoche. First, we organised for him to get a passport and then to get a visa - Tiziana is in China and is working for this and then also Nunnei is today going to India in order to make the visa for the other monks coming from India, Nepal, Mongolia, people coming from the United States and other countries in Europe, all coming for these teachings. Everyone is working very hard for this. So there is sponsoring and there are lamas coming and people are working hard to do what is necessary; everyone is helping and doing their own part in the whole process and this is making it possible. So most probably, because further to all of this, is the Italian Buddhist Union, who were very kind, especially helping to make all the visas because in order to make visas for Italy we must go through the Italian Buddhist Union; it is a religious visa, not just a normal tourist visa. Lama Michel talked with this Union and they were committed and they have been helping very much. We are very happy for that and so, if everything happens as it should, the teachings should be starting on the 16th April and these teachings that are going to be given are called the Vajravali, or Dorje Chenwa, which are 45 initiations; that is not jenangs, but 45 big empowerments. This is a very important lineage that comes directly from India and passes through Panchen Zangpo Tashi (Rinpoche in his previous life) and Panchen Losang Chokyi Gyaltzen; this is one of the most important lineages of empowerments inside the Gelugpa lineage. So very few lamas nowadays are able to give these empowerments, that is why we have invited Nyima Tulku Rinpoche to come and many elder lamas and geshees are coming from India, Taiwan, from the United States, Mongolia, Canada, Europe - coming from many places all converging for the proposed start of the teachings on the 16th April, in Albagnano and should last approximately one month. This timing can only be a certainty once the Lama arrives and we talk to him, because the fast way is 20 days; the middle way is 30 days and the long way is 45 days. So we will need to see how it goes and then, maybe he will give other empowerments also and so on. Anyway Nyima Tulku Rinpoche will have a [multiple entry] visa for 3 months, so we will see how the whole thing develops.

So it was not so easy to get these religious visas for 3 months, so that is very good, so basically he can stay from April until Rinpoche's birthday. That is more or less the timing, however there are many other empowerments like the Dharma Wheel of Manjushri, and all the initiations and visions of Dagphu Dorjechang; he has these special lineages and he is willing to give, so this is something that is very special and those of you who would like to come and can do so in that period are very welcome - it does not necessarily need to be for the whole period, but for at least whatever time you can come and receive the empowerments, that is also very good. Other than that you can follow through the internet; we will make that possible.

The centre will be more or less in Albagnano, the only thing that we ask for patience with is that normally when everyone comes to Albagnano we find a way to find places for everybody to stay, but during this period these teachings are mainly focused for the Tibetan lamas and monks [the Centre accommodation will be largely unavailable for lay people]. We are also organising a simultaneous translation system, so I can do the translations to English while the lama is speaking in Tibetan, as it would take too long for them not to be simultaneous. We are organising this and we have found a sponsor to pay for the whole simultaneous translation system, so these days I have been working to get all the things to make it happen (as there is not so much time left). On top of that, Rinpoche is saying, that the whole period most of the rooms of the Centre will be filled up with monks and nuns, so we will have maybe 70 - 100 monks and lamas from around the world in the Centre during the whole period. This is just to say that everybody is very, very welcome, but there are other solutions, hotels nearby, friends house, gomba, whatever.

The most important thing is that by seeing one lama, is what we feel, how he touches our heart, how he touches our mind; that is the most important thing. What we understand, what we do not understand, that is not the main issue. The main issue, is by coming to see Nyima Rinpoche and when we meet the Lama, is how deeply he touches our heart, how he is able to shape and touch our mind also. This is the main test that we need to do and the main thing that we need



to look for also. Nowadays we do not just have blind faith; we need to feel something, we need to see something. The main thing, the main miracle is the touching of our mind and our heart; that is the most important one actually. Nowadays the time is a bit similar to when Buddhism started to arrive in Mongolia, because Mongolian people were very direct and when the lamas arrived in Mongolia (originally the Tibetan lamas) nobody was with 'faith' right away; they wanted proofs. So they demanded they be shown that they had power, knowledge and wisdom. One of the classical examples was that they would come to the lama before really having faith and they would say, 'We need to find water, tell us where to drill a well to find water'. It was not easy at all to find water in Mongolia. Some lamas would take their dorje and tie string round one end and make whatever prayer they had to their guru, their protector or whatever and then they would throw the dorje somewhere far and where it fell they would say, 'Here you drill!' Then they got water coming and then people had faith in them. After that is when they started following the teachings and doing all the rest, but really the lamas needed to prove their power, otherwise the people would not follow. Rinpoche was saying that the West for him was the same way. When I first arrived in the West all of my first disciples including the President of the LGWPF, Dr Charo Carrillo, were all my patients in the beginning. So people arrived and they had no faith, they wanted to check, but I said no one asked to show me where there was water, but they asked me to cure their diseases. So nowadays we have this thing where we need proofs and, one of the proofs that we have is the teaching of our heart and our mind; that is one of the truths that we need to look for also.

One very, very, important thing is that all the practices and knowledge cannot only be transmitted by a book; we need to have it transmitted through and uninterrupted lineage; this is fundamentally important. Because of that, here is a long story made short. Many years ago, when I was in Tibet in 1987, when meeting with the Panchen Lama, I requested His Holiness the 10th Panchen Lama, saying, 'You are a very important and powerful lama here in Communist China, so please, you have a lot of influence, power, knowledge and wisdom and so on, please can we make a way so that our lineages do not get lost. So please if you could organise to bring all the Gelugpa lamas together, check who has what lineage, initiations and teachings and so on, then share together, give to others that do not have; make in a way so that everyone has all the lineages, so we do not lose - take all the texts and put together and how to make tormas and so on; put all of this, make a system of that in order to keep the lineage alive'. Then His Holiness the 10th Panchen Lama said, 'Oh that's a very good idea, that is so nice. Sure I will do, but right it now is not possible because the Tibetan people have just come out of the Cultural Revolution and they are completely sick, like they are in a hospital. First they need to regenerate their strength and once it is done, one of the first things I will do is what you are asking me.' But then sadly, after two years he passed away; so this was not possible to do. So in a way, what I am doing is to fulfil his own request to the 10th Panchen Lama, of keeping the lineages alive. That is why we need to organise different teachings from different masters, transmit the teachings and all of this. If we have no more lineage, then it happens just like it happened in Greece. In Greece there was a very beautiful culture and religion, very powerful also. But now they have lost the lineage, so there are just the things in museums; all finished. Maybe the knowledge is in some book somewhere and you can read it, but no lineage, so there is no power anymore. Because of that, it is extremely important to keep lineages alive; that is fundamentally important and this is one of the reasons why we organised these teachings.

So for these empowerments we are organising many things and, it is quite a lot to do and we have many people helping, many friends. We have a lot of work we are doing for that, for example on the things, originally if we look into Tibet when giving an initiation, the Lama would have a tiny painting of the deity, this one painting would go on top of the torma and then go in front of each one, just to show like this to all disciples, just to help with the visualisation. So each one can get a squint look of that far away small image. Every lama, every labrang would have one set of these images and what we are doing is preparing one complete set for every practitioner coming to the initiation, with all the different images of all the deities, with the seed syllable and

the mantra on the front and back of a card that everyone can have. There is a lot of work behind this, writing all the mantras and the seed syllable the name of the deities, finding the correct images and making the work of in-pagination and printing them and sponsoring them, a lot of work behind all of that. Then not only that, for anyone who has the commitment and intention and can fulfil the commitment, it doesn't matter if Tibetan or Westerner and has the intention to do retreat after Vajravali - after also to be able to give the empowerment and do retreat, then we are also giving a set of the mandalas. For every empowerment there is one mandala; they are quite rare, but because of different interdependence way, the mandalas on the ceiling of the gumpa in the Centre - they are the mandalas of Vajravali. So we are preparing the mandalas which is a big job because we have all of them on the ceiling, so now need to do a lot of photoshop job to change the mandalas from ceiling to wall as we need to change the sides of the mandalas; there are a few hundred hours of photoshop work there. We are printing all the mandalas for those who are coming specially, the geshe and lamas who want to do retreat. Not only that, we are preparing to print the book because Rinpoche's previous life as Panchen Zangpo Tashi wrote a book about the Vajravali empowerment. This is also one of the reference books when Panchen Losang Chokyi Gyaltsen, the one who wrote the Guru Puja, when he wrote his commentary on the 45 empowerments of Vajravali, he based that commentary on the text written by Panchen Zangpo Tashi. And he wrote it in Gangchen monastery, where he was abbot of Gangchen monastery itself. So this text, we have it translated into English and Lama Caroline, together with Sara they have just finished it. Also Sherab did the translation from Tibetan, and, we have just finished doing the revision of the text, so it is ready for printing, so now when we go back, the first job will be to in-paginate that book in order to print it in Tibetan and English, with all the sadhanas, all the explanations of all the 45 Deities there will be the book in English.

On top of that, we will have 2 volumes of text in Tibetan. For example, normally the sadhanas of the 45 Deities are done in a very short way - like one long one and then when it comes to the second it says, 'Okay, from here to here is like the previous sadhana', then you just change this part. So if you are really not well trained, it is very difficult to do it. Before coming here Lama Michel did a huge job making all of them complete, so we have all the 45 sadhanas complete so [its good for] anyone here that reads Tibetan and can read phonetics quite simply now. There is also Geshe Losang Phuntsog in Italy, he is checking to add some extra things (more nice) to the sadhanas form other texts, like the praises and other things of a more special nature. So this is something of the very best quality, that I have not seen yet of the 45 sadhanas complete. So then also the empowerment text, then the text of Panchen Zangpo Tashi and the 2 texts that Lama Nyima Tulku Rinpoche is going to use to give the initiation. So we are printing all of these things together in Tibetan also. Which makes more or less, 1200 pages in Tibetan, which comprise 2 volumes. We are also reprinting the Lalitavistara of the life of Buddha. So we are doing a lot of these things and there are lots of jobs going on also relating to all of this. So the essence is - we are doing a lot, but when we start the work we have no budget. If we really look at the money in the bank and our projects, they do not match at all! If we need to do projects based on the money in the bank, then we would never ever have done anything. Instead we just make big projects, with good motivation and intention, then as we go for it, the conditions arise and the things come - people, friends, sponsors just come out as we are doing the right thing.

So our friends and sponsors of the books have been very kind and were saying, 'Okay print all the books, but do not make them in good quality; make them in the best quality!' So that is like making the best for the Dharma and this is also something that gives us some strength and...[applause]. Why I am talking about all of these things today, is because I am giving a report to the Borobudur Wisdom Mandala.

I took the commitment with all the monks and lamas and geshe and Westerners, anyone coming to the initiations; anyone who is willing to do the retreat and afterwards to give empowerments, I am willing to sponsor the retreat, after the empowerments. This is my commitment! The reason



for that is in order for the lineage not to be lost. There are many things like this, but we cannot talk about everything.

As we were going these days on the Stupa, we were reciting the mantras reciting different melodies, such as the traditional melody of Self-Healing, then the one that I called eco-friendly and then also the one that is done during initiations, like we did this morning. I said, 'You know, whatever beautiful melody that we can adapt and take from different parts of the world, Mongolia, wherever, we can also use it and adapt it also'. So if you have some really nice, beautiful melody, you come to teach me also.

When we do in Self-Healing, 'Om Ah Guru, Vajradhara....', this melody was adapted by one of my disciples who has passed away, her name was Teresa Turichia. So it was Teresa who actually adapted this mantra. Everyone can also come and give new melodies; that is also possible.

So from different methods, the meaning is we need to make the teachings and the blessings and the practice to mix with our mind-stream.

So now we have the coffee break waiting for us, so now make a stop because coffee break is very important. Afterwards, we will come back and have the concluding speech by Lama Michel.

Also I would like to thank, those who have sponsored and helped these days to offer the coffee break and offer the lights for the Stupa and for the tsog.

