



LGWPF

Lama Gangchen World Peace Foundation

Seeds for Enlightenment

LINKS X

Towards the Self-Sustainability of the Micro and Macrocossms
To uphold the humanitarian aims of the United Nations,
Unesco, Unicef and related agencies

"Borobudur 2018"

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

T.Y.S. Lama Gangchen - World Healer



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“Borobudur 2018” Proceedings

“The Spiritual Opening of the Mandala”

An education for the third millennium

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

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Conference Proceedings

"Borobudur 2018": an education for the third millennium

TY.S. Lama Gangchen - World Healer

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Preamble

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

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

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

T.Y.S. Lama Gangchen - World Healer





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

Lama Michel Rinpoche

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

“Please Everyone - try to act normal!”

Lama Caroline - Dorje Kanyen Lhamo

Introduction

T.Y.S. Lama Gangchen - World Healer

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

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

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

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

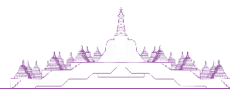
Every day we gather at the foot of the mandala with incense and flowers. We begin like this together feeling the energy rising like the morning sun as we walk in this precious garden. A different feeling arises at each stage of the retreat throughout the spiritual opening of the mandala.

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

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

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

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



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

Inner peace is the most solid foundation for world peace.

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

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

... CHOOSE PEACE WITH FEELING!

Transforming a culture of violence
Into a non-violent culture

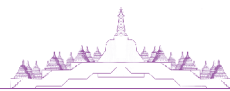
Peace culture
Peace religion
Peace society
Peace politics
Peace times
Peace forum
Peace World

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

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

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

How to eliminate anger? By not letting your body, speech and mind become uncontrolled
Identify your self with the solution and not with the problem
Identify yourself with the solution and nor with the problem
If we give a positive direction to our mind, people will come to us like friends to help us
If we wish to continue to experience happiness, we should continue to great positive causes
If you cannot benefit others at least try not to harm them
In order to help some one, it is necessary for that person to want to be helped
In the Absolute we are only one mind, one mental continuum
Inner blockages make you aggressive and create difficulties
Inner peace is the best company you can have
Inner peace is the best investment you can make
It is not enough to be nice with people, we need to benefit them
It is possible to liberate yourself from fear
Keep your mind beautiful in every moment
Learn how to use fully your mental space
Make a commitment to not mix your mind with negativity
Move towards the future with trust
Obtaining inner peace is easy if you accept everything with patience
Once you have solved a problem, do not forget to say "bye bye" to it
Patience is the best virtue, there ^fore nothing is ever wasted
Pay attention to what you do but remain relaxed
Peace and bliss now and for ever
Peace and compassion is always I fashion
Peace with every thing, every thing with peace - Please!
Positive experiences are needed in order to repeat them
Problems are not problems if you treat them as small difficulties
Problems: Face them or you will be destroyed by them
Protect your mind with prayer
Regenerate the true values of friendship and faith in others



Rejoicing is an investment in which nobody can harm us
Renunciation means not to be under the influence of the object of renunciation
Respect your level of growth each and every day

Space is emptiness
The antidote to attachment is having a mind that is satisfied for itself
The darkness of negative thoughts can be illuminated by inner light
The most divine thing you can hope for, is to realize equanimity

The right moment changes every thing
The spiritual path is based on research and not blind faith
The worse suffering is the attachment to suffering
Thinking about Impermanence creates energy to meditate
Thinking about Impermanence is to think about the precious opportunity of being alive
Through meditation you can heal yourself and others
To control the mind means to observe it, not to block it
To deal with problems directly is a precious opportunity to solve them
To have a relaxed mind is beneficial both for your self and for others
To make people laugh is also a way to accumulate merit
To meditate is to start to do something really useful in our lives
Transform aggressive looks into looks of love
Transform violent gestures into peaceful gestures
Transform your mind into an indestructible diamond
Transform violent sports into peace sports
True beauty is that of the mind
True education teaches you how to overcome fear
True freedom is the liberation from mental defects
Union is the inseparable energy
Use your five senses peacefully
We should always put our trust in the state of self-confidence
We should always put our trust in the state of self-confidence
What the mind accepts does not hurt
When you meditate you do something really useful for your life
With inner peace you attract good fortune and live happily
With the blessings of the holy beings, nothing is impossible
You are the only one responsible for your happiness
You can choose to be happy and peaceful or sad and angry
You can learn from every obstacle that made you fall, in order to stand up again
You can only obtain inner peace by cultivating it every day
You need to know how to give but also how to receive
Your health is in your own hands
Your inner strength is your most powerful protection
Your mind needs space

TY.S. Lama Gangchen – World Healer

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

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

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

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

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

In 1981, Lama Gangchen visited Europe for the first time and has since become a resident and Italian citizen for almost ten years. In the same year he also established his first European centre: Karuna Choetsok in Lesbos, Greece, where he is known to have planted a bodhi tree in the 'Buddha Garden', and in the centre of which he consecrated what was to become the first of a long line of World Peace Buddha statues, thankas and images.

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

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

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

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

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

Chiefly, it began with the founding of:

- The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989, founding member of the Italian Buddhist Union (UBI). Here Lama Gangchen has initiated the first extensive programmes of Himalayan medical and astrological studies for western students. Also concerned with the preservation of the Himalayan culture, the centre holds courses in buddhist



philosophy, thangka painting and other arts. Lama Gangchen has invited many groups of Tibetan monks to Europe such as the Ganden Shartse monks, the Sera-Me monks, the Nyalam Phengyeling monks and the Segyupa monks to make sand mandalas and perform sacred Cham dances; all of their activities are dedicated to world peace.

The Institute is also the Western Headquarters of Lama Gangchen's activities and his Western residence.

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

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

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

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

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

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

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

Nobel Committee 2001

Chiefly,

Organisation aims

Actively committed to the development of a culture of peace and better living for world peace by cooperating in the humanitarian fields of health, education, the environment, spirituality and preservation of indigenous cultures, engaged in voluntary service in support of the United Nations programmes devoted to helping developing countries towards self-sustainability.



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

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002 International Year of Mountains and ecotourism; 2003 International Year of Fresh Water and International Decade for Literacy: Education for all; 2004 International Decade of the World's Indigenous People; 2005 International Decade of Education for Sustainable Development; 2006 International Year of Deserts and Desertification; 2007 International Polar Year; 2008 International Year of Planet Earth and international Year of the Potato; 2009 International Year of Reconciliation and International Year of Astronomy; 2010 International Year for the Rapprochement of Cultures; 2011 International Year of Forests; 2012 International Year of Cooperatives and Sustainable Energy for all; 2013 International Year of Water Cooperation; 2014 International Year of Family Farming; 2015 International Year of Light; 2016 International Year of Pulses; 2017 International Year of Sustainable Tourism for Development; 2018 International Year of the Bird and International Year of Environmental Literacy. (The United Nations did not declare an international year 2018; 2019 International Year of Indigenous Language.

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

Projects include:

- International Medical cooperation to promote Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); int. congress in Beijing, China to promote natural medicines; in support of WHO programmes and "Health for All..."
- Water project in Tibet, China in support of UNEP fresh water campaign
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP "One billion trees for life"
- Children educational programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world
- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World's Indigenous people, to help preserve their environmental, cultural and spiritual traditions
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy
- Cultural education programmes to promote and sponsor heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsors of a bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a "tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature"
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, hence:
- Founding member of the Steering Committee and the coalition promoting the initiative for the launch of a United Nations International Decade for Interreligious Dialogue and Cooperation for Peace. www.faihtdecadeforpeace.net.





"BOROBUDUR 2018" PROCEEDINGS

THE SPIRITUAL OPENING OF THE MANDALA

Borobudur: an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrococosms



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

Special Interreligious Prayer Dedications and Blessings with Venerable Indonesian Buddhists

Prayers and Welcome Speeches

Speakers

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

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

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

Alfredo Sfeir Younis (*Chile*)

Claudia Sobrevila (*USA-Venezuela*)

Rudolph Schneider (*Switzerland*)

Tiziano Pera (*Italy*)

Ulrich Hüschelrath (*Germany*)

Rogier Hoenders (*The Netherlands*)

Silvia Magistrini (*Italy*)

Daniel Calmanovitz (*Brazil*)

Vera Lucia Gravina Pladevall Moreira (*Brazil*)

Elkana Waarsenburg (*The Netherlands*)

Peter Gouw (*The Netherlands*)

Peter Webb (*Australia-Brazil*)

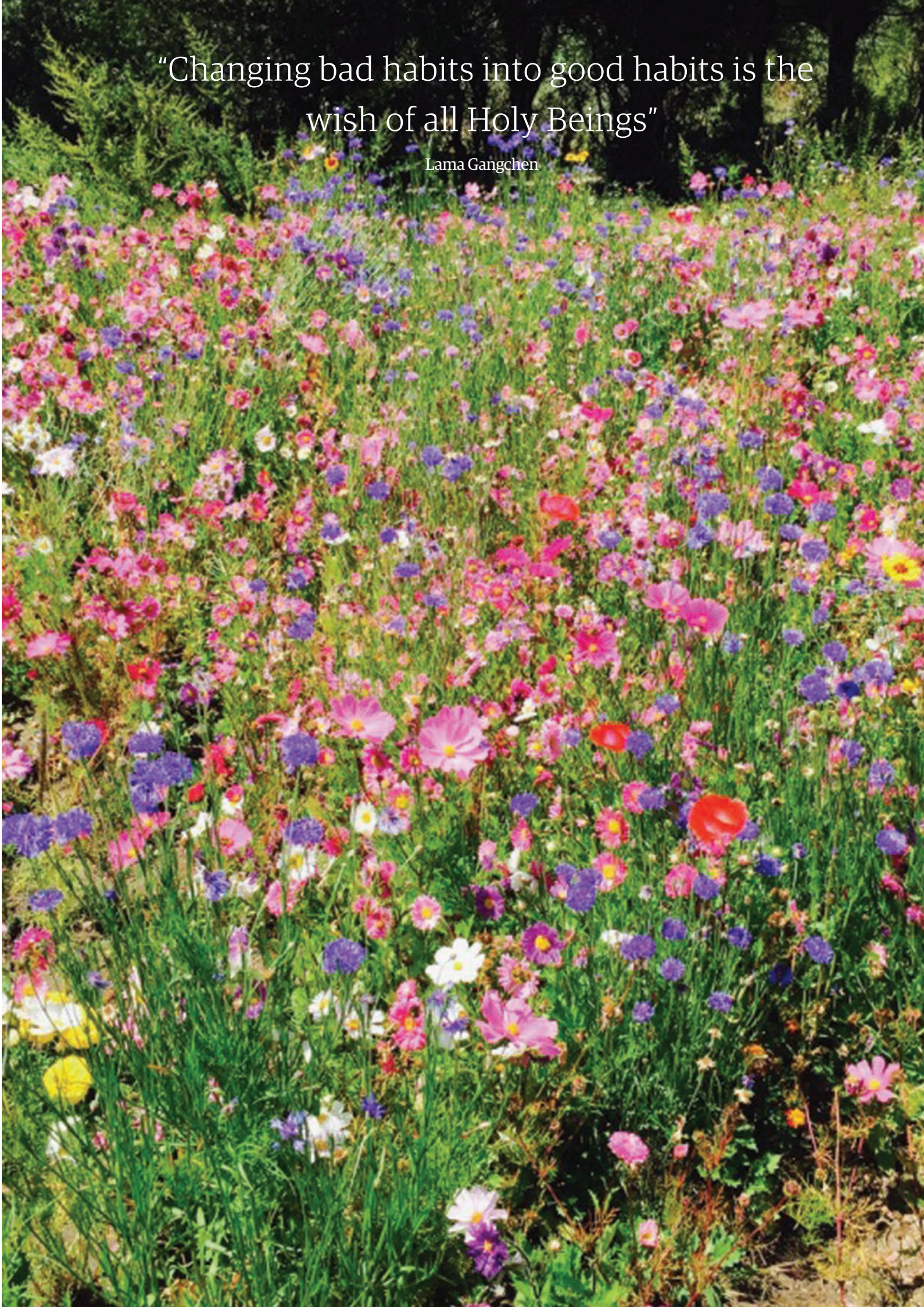
JUNTOS PODEMOS * GEMEINAM KOENNEN WIR * TOGETHER WE CAN
INSIEME POSSIAMO * ENSEMBLE NOUS POUVONS

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

T.Y.S. Lama Gangchen - World Healer

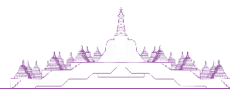
"Changing bad habits into good habits is the
wish of all Holy Beings"

Lama Gangchen





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



Alfredo Sfeir Younis, Chile

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

Lama Gangchen (translated by Lama Michel)

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

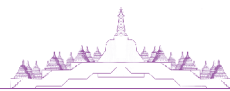
Alfredo Sfeir Younis

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

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

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

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



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

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

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

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

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



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

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



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

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

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

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

Let me start with the mandala.

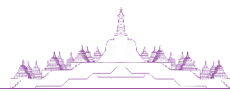
Many people know the word mandala and mandalas are very popular now, in fact they sell books that on the outside it says mandala but after studying mandalas for quite some time, some books are about mandalas, they have geometric figures, but they are not really mandalas. They are very popular, people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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

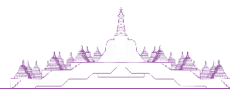
pranidhana which means that there is an absolute in economics. It tries to exceed the difference between the relative and the absolute, the material and the non-material. So in economics we need to find this absolute, this universal absolute. So we repeat, Soucha, Santocha, Tapas, Isvalia, Ishvara-pranidhana.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

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

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

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

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

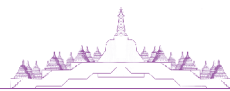


Also very good news is about Nyima Tulku Rinpoche from Tibet (he was one of the main disciples of Denma Gonsar Rinpoche. Rinpoche was a friend of Rinpoche and he is now one of the most important lamas in this region of Tibet where Denma Gonsar Rinpoche was previously teaching many lamas and so on, so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



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





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

Peace Media Presentation

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

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

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

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

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

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

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

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

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

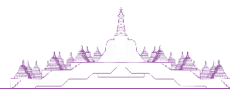






INTRODUCTION

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



Claudia Sobrevila, USA-Venezuela

Reconnecting with the mandala of nature to awaken our positive mind

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

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

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



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

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



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

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



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

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

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

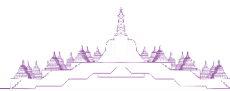
The ancient people, when they started building these temples, back then, all these temples have sacred geometry in them, why? Because sacred geometry amplifies the energy of the area and the place and so what happens is this is the golden Ratio and it is being used in art, in geometry, in design, in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

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



INTRODUCTION

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



Tiziano Pera, Italy

The Spirit of Water - The Mandala of Life

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

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

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

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

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



■ The lake is traveling water...

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

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

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

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

WATER has its own skin ...


WATER communicates with us and answers our "questions"

Take a look to the right

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

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

1. Italo Calvino, *Lettere a una principessa*, Adelphi, Milano, 2004.

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

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

Only those who appreciate the "gratuitousness" of the gift

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




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



**True? Untrue?
Who cares?**

**Ark and Lake are metaphors
of our archetypes**




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

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

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

Water like abyss




WATER
only populates the PRETTY CAVITIES


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

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

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



WATER IS OUR MEMORY



WATER IS OUR MEMORY



WATER IS OUR MEMORY

In ancient times water was present



WATER IS OUR MEMORY



now it is as precious as gold



WATER IS OUR MEMORY

*and it is entrusted
with the care of a
... «Master» ...*

*who weights
the village's gold...*



WATER AS the MANDALA of LIFE



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

WATER AS MANDALA

Water is drop,
Mandala of life



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

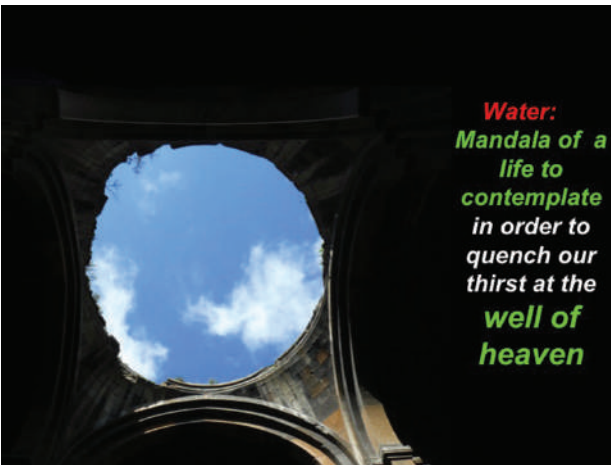


or as in Tarsus,
at the
**Holy well
of St. Paul**

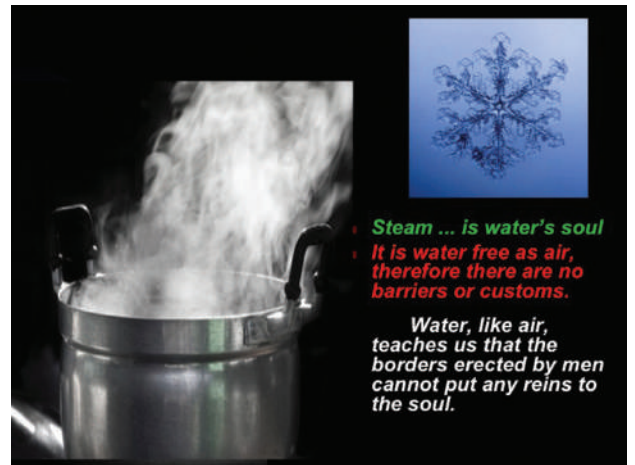
**Fortunately for us water mining does not
exist nor does water manufacture:**

water is Here!

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

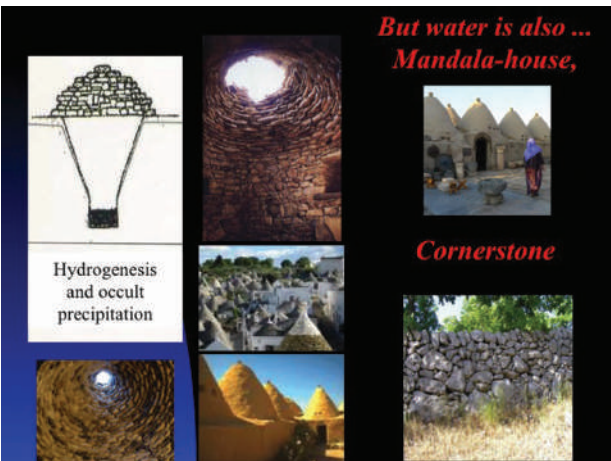


Water:
**Mandala of a
life to
contemplate
in order to
quench our
thirst at the
well of
heaven**



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

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



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

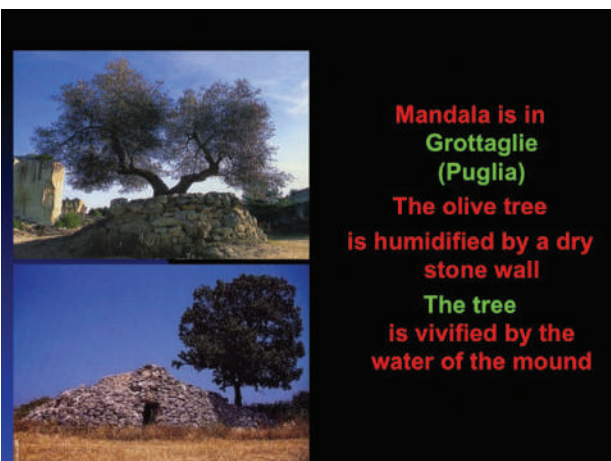


Cornerstone

Hydrogenesis
and occult
precipitation

Is Mandala

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



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



Water...
crystal lake

Carlo Rapp
Cannero



Water is
crystal light

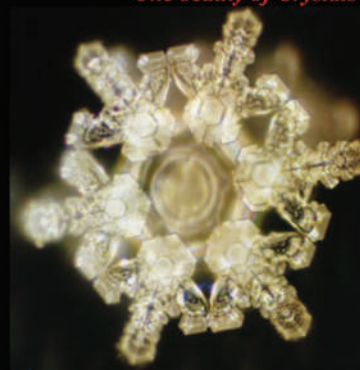


Crystals of beauty



The beauty of Crystals

*Crystal
"from water
and snow"*



The beauty of Crystals

*Crystal
from
spring water*



The beauty of Crystals

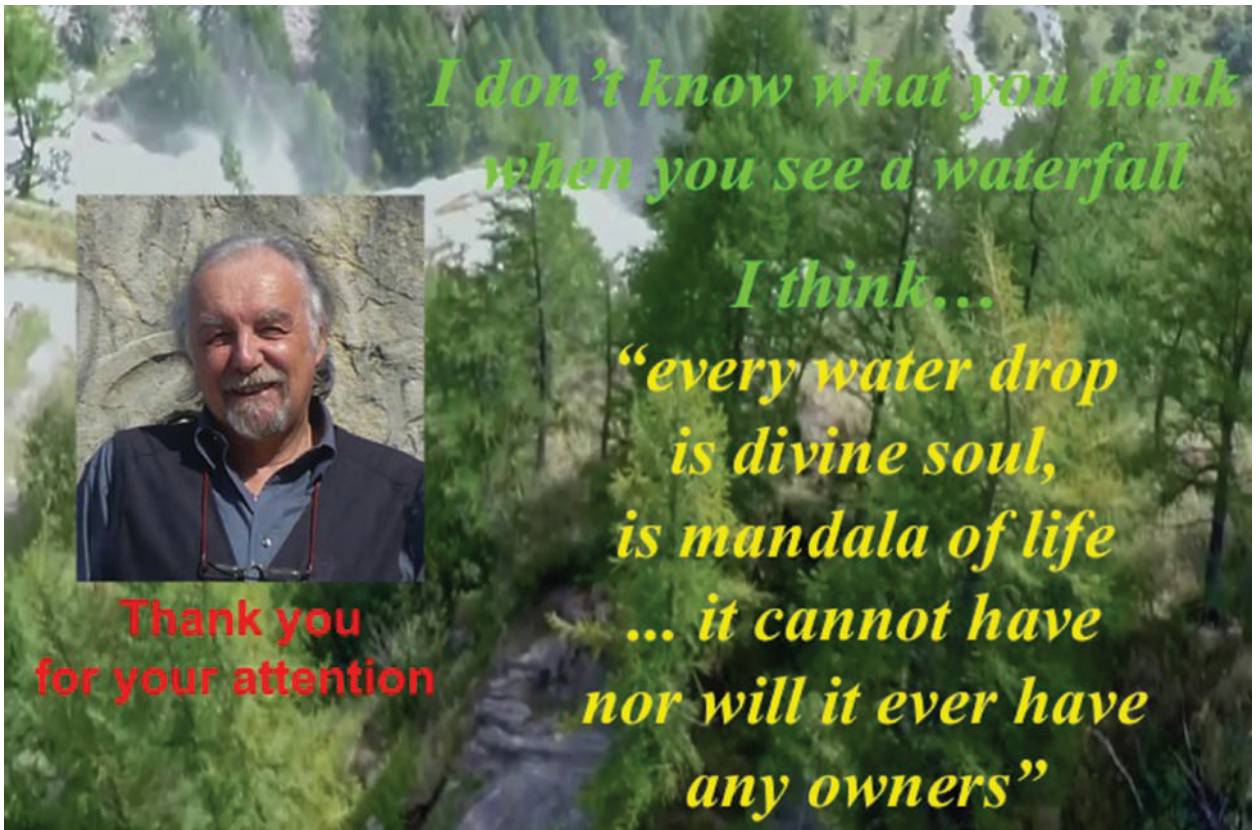
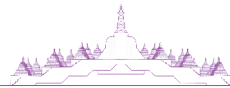
*Crystal
from melting
glacier*



Water is simply beauty




*There is no water owners: those who
intended to (mis-)appropriate this
role should prove to be the owner of
the source, that is clouds, rain,
wind, snow, rivers, lakes and seas.*



*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 *Gandavyuha 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'.

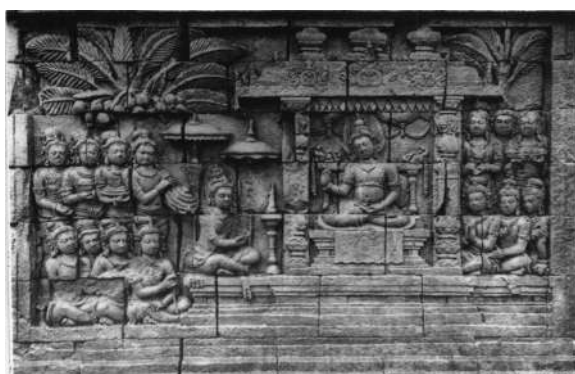
Each one of these gurus have what is called a *vimoksha*. *Vimoksha* is a Sanskrit word: '*Moksha*' means liberation and '*Vi*' means duality, so it is a freedom from duality, why? Because in Buddhism what we are trying to do is overcome ignorance; what we need to do is overcome our dualistic vision, 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.

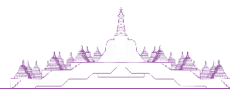


Relief II/27 Indriyeshvara

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 Pratishthana 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 Pratishthana 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

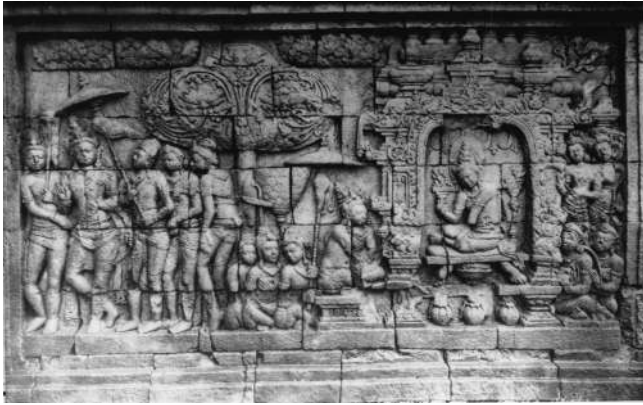
banquet, but who is doing the cooking? What she has is a magic pot and then she has very beautiful friends, female assistants to take care of all the guests and so on. Then Sudhana goes there (Sudhana is the one with the umbrella) and says, 'O noble lady, I wish to become a buddha, please teach me the 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 grhapati (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.

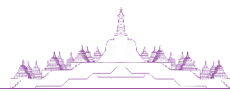
Okay, so all these beggars come and he snaps his fingers and all this delicious food floats down from the sky, amazing food for everyone! After they receive the food and the drinks, then he teaches them Dharma, which is an important message. People are only open to the Dharma when their basic necessities 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 Dharmastretr, nowadays in Tibetan Buddhism we have the word Geshe. This is translation of dharmastretr, 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 Gandhavya book, which we hope to print soon. Eleanor rewrote the sutra according to rinpoche's 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 what's 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 punja, 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 fen shui as well; so many trees, flowers, waterways, the soil, everything really to be to good for meditation. A meditator needs a good environment, a proper environment for his/her meditation. For example, when we talk about BodhGaya, 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.

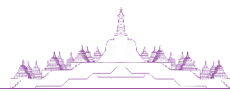
"Even though you have infinite compassion and love to all beings,

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.

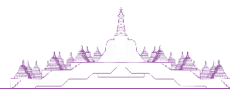
Once, I was invited in Tibet to give some dharma teachings about the Three Main Aspects of the Path, in Nyimo Gyalchen monastery. It was a bit awkward, because I was in Tibet to study. The abbot of this monastery came and said 'Oh, Lama Michel, could you please come and give some teachings in our monastery, 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 gomba 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 Vajravalī 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.

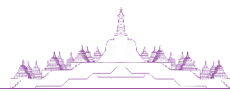
It is just a matter of believing in ourselves and bringing this together with us because as Rinpoche just said, we need to take Borobudur together with us and how we do that is by cultivating our practice. Some people say, 'Oh, I like so much being in Borobudur!'. I have been here one time for some days 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; it's 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!'

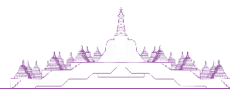
You are the one that makes keys in order for everyone to have their own keys in order to be able to help others', in a very kind way he was explaining all of this. I tell this in a condensed way but it was very beautiful how he was explaining it.

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

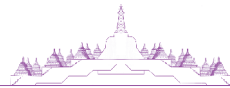
So there is the container and then there is the content. The container is the Temple, the beautiful environment and all of this, which is important. The container is there just in order to serve the content: The content are the practitioners. The content is us and we must really generate this strong 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.

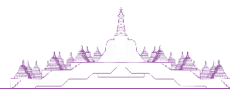
That is more or less all, but the most important is for each one of us to have this certainty of

'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 Isthar 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

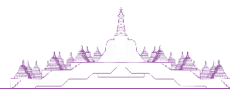
order one cocktail and the barman says, 'No I give you a cocktail, you do not know what is in it but please take it and I will give you a special name, like Rinpoche already gave names for people who took refuge.

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 thank, 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*.

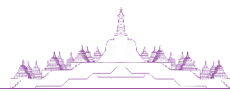
Even though there are different definitions on spirituality, most important is that effort is done over the past years to define different forms of meaning/ spirituality and reintroduce spirituality in health care.

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.

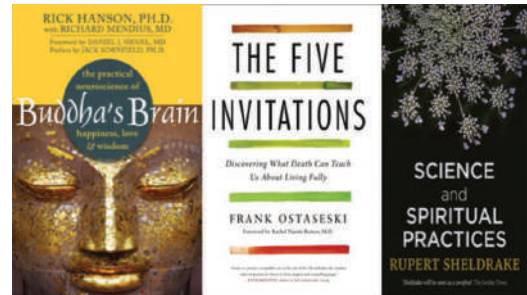
What are the effects of meditation? Just to mention a few: reduction of anxiety, less incidence of angina and cardia arrhythmias, better lung quality (astma/copd), less dizziness and fatigue, it lowers blood pressure, alleviation of pain, reduction of insomnia, reduces mild and moderate depression, increase 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 ror 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.



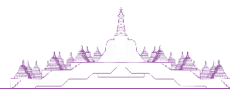
In conclusion, by passing through seasons of life and very different existential conditions it impossible to think of a path without education, at all ages and everywhere. It is education, accompanied by memory, which allows us to “remember”, which brings every experience back to the heart. It is indeed 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 then 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.

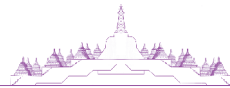
I have talked to you now for a while about the use of singing bowls and resonance, but it is important to experience this for yourself. It is very powerful to combine the singing of mantra's with the sound of the singing bowl. I have brought some of my students and we will let you experience this.

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





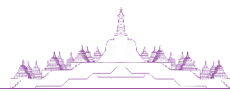
So now you have experienced for yourselves the power of the singing bowl. I think it is very important that this old knowledge is passed on because sound healing can benefit many people. So I will continue to use these techniques in my practice, and I will also keep training people in the ancient techniques 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.

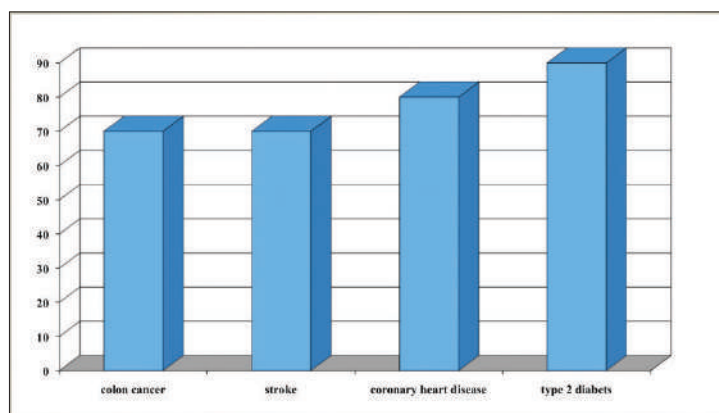
The first example is about the center for integrative psychiatry (CIP; www.centrumintegralepsychiatrie.nl). I work there as a psychiatrist and director and we built this with Rinpoche's blessing and help in 2007. I started myself with only one secretary and now we are with 40 people working there and 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.

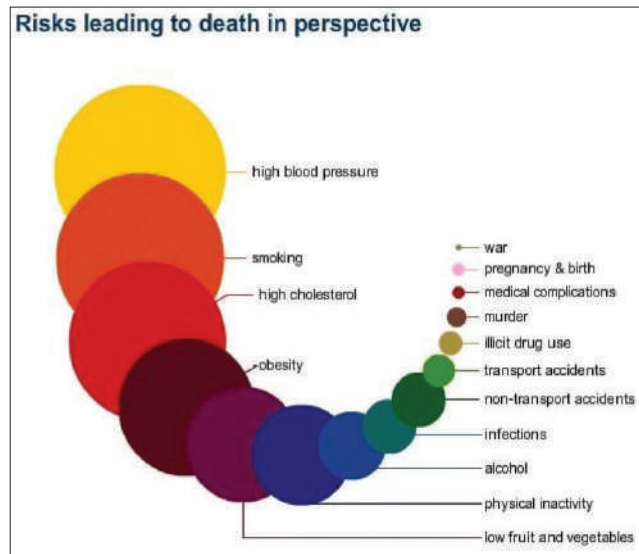
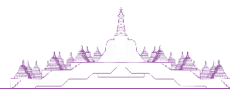
There is not one medical system which has the answers to all problems. I think I have to admit I'm in the middle of a white male-dominated medicine. We are very arrogant to think that our medicine is the best in the world. From my point of view it is crazy to think that only white males can develop medicine 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.



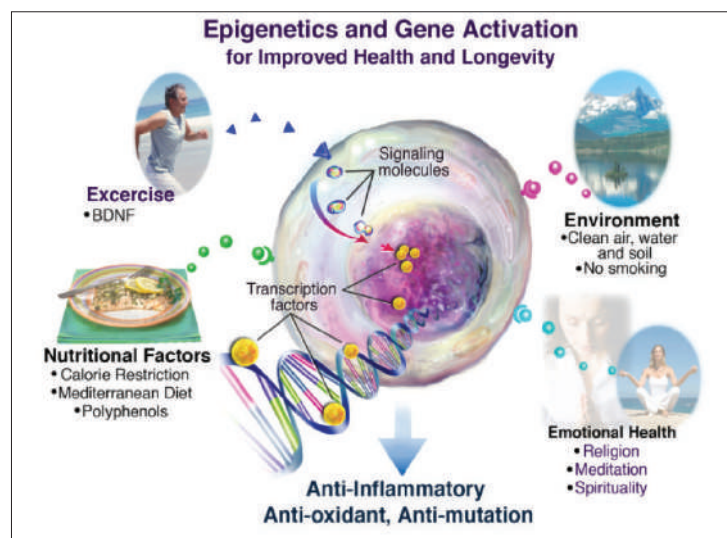
This graph was made by a very well known and respected American scientist (Dr Willet). He has made a calculation based on all available research worldwide: how much is the contribution of lifestyle to the development of the disease? You can see this is from 70 up to 90%! That means 70 up to 90% of us 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.



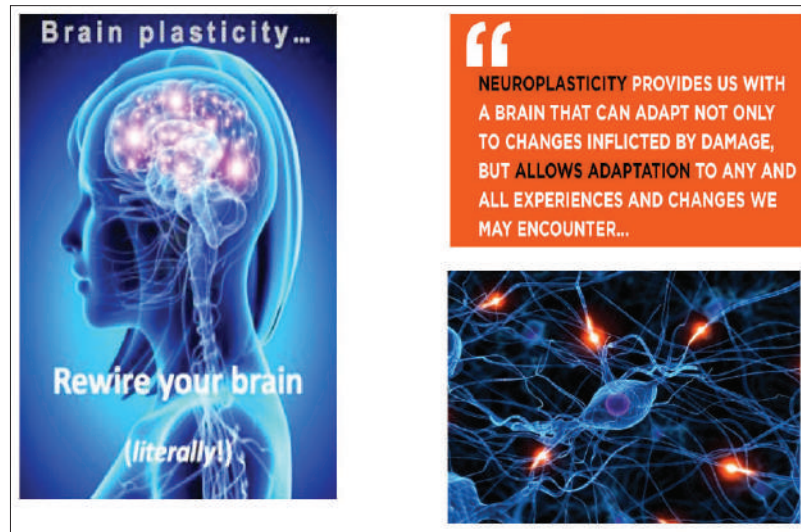
Here it is another slide showing similar research findings, this time from the UK. This is not about sickness but about death. The bigger the circle the more people die from that factor. Let's see: high blood pressure, too much salt, not eating enough fruit and vegetables, drinking alcohol, not exercising 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.

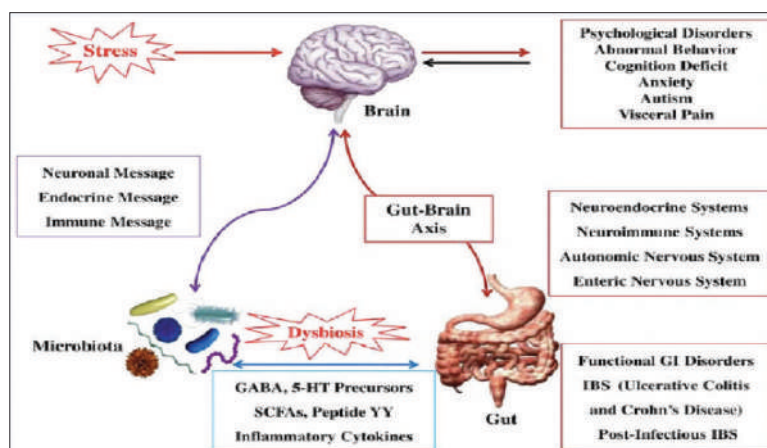


The second mechanism is neuroplasticity: just like our genes, also our brains are not rigid and fixed, they can be adapted and changed. Running therapy for depression is very effective you can see that the brain is changing because of exercise. The same is true for mindfulness. A lot of research has 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.

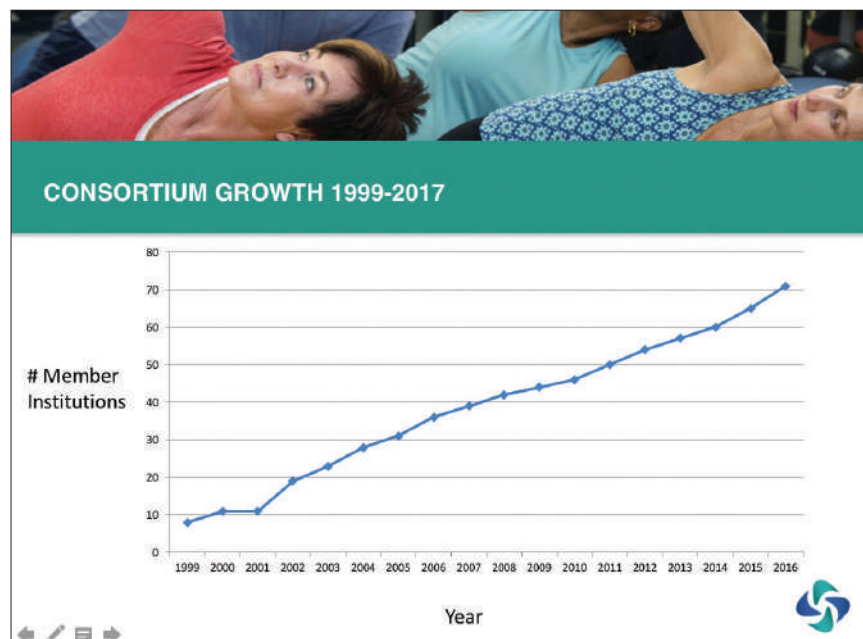
These bacteria, viruses, fungi inside of you are supposed to be there in your gut and your stomach to help us to digest food and to make all different kind of very useful substances. For instance they produce serotonin which is related to depression. Did you know that 90% of your serotonin is in your 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 is 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 personnel 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 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 fill out 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.

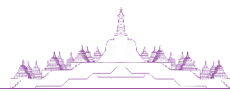


There's a small graph where you can see on the left there were eight hospital starting and now they're up to 70 so every year it is increasing. I think this is really a powerful force changing lifestyle and spirituality and mental health and health in general inside Western conventional clinics. The 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.



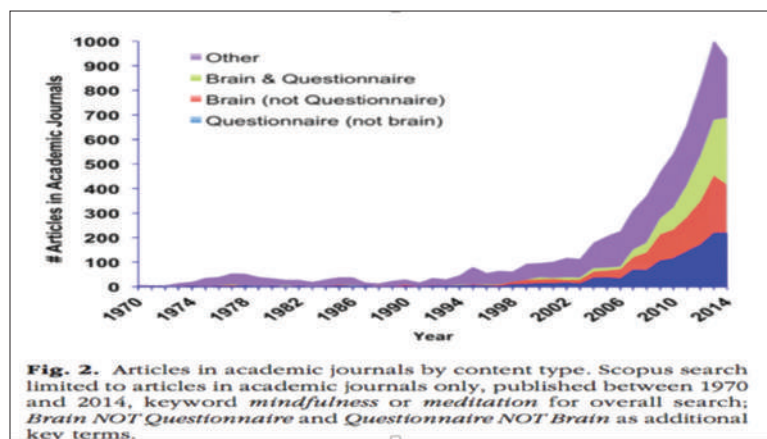
Well, I am here 'showing off' at all these beautiful things but actually I am not doing all the work I'm just an ambassador of my team. Look at these people, they are actually doing all the work so I'd like to acknowledge them. This is my team we've been organising the conferences and doing all the treatments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

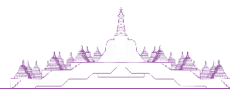
[Someone asks how this research can be blinded?] Yes, that is a good question. In medication research you can make a real and a dummy pill, but nobody knows the difference. However, when you know you're doing yoga you can not have a double blind design. However, you can make some kind of blinding: the 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)

Table 1. Practitioners' demographic information.	
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%)
ikān	6 (10%)	15 (25%)	3 (5%)
loving kindness (mettā) 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]

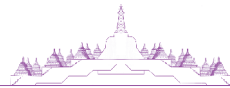
You can see a lot of positive effects, but also sometimes depression because of experiencing traumatic memories from the past, sometimes even getting suicidal because of meditation. Also changes in the physical functioning, more energy, change of sleep, involuntary movements, energy flow, change of experiencing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

Table 4. Phenomenology coding structure.						
Cognitive	Perceptual	Affective	Somatic	Cognitive	Sense of Self	Social
10 categories 60% reported	7 categories 78% reported	13 categories 100% reported	15 categories 80% reported	3 categories 80% reported	6 categories 75% reported	5 categories 80% reported
Changes in worldview (48%)	Visualizations, visions, or illusions (42%)	Fear, anxiety, panic or nervousness (85%)	Somatic energy (83%)	Changes in motivation or goal (78%)	Changes in self, other or self-world boundaries (82%)	Social impairment (84%)
Delusions, rational or paranormal beliefs (47%)	Visual lights (33%)	Positive affect (79%)	Sleep changes (82%)	Change in effort or striving (42%)	Loss of sense of agency (25%)	Integration following retreat or intensive practice (47%)
Mental distress (38%)	Somatosensory changes (36%)	Depression, dysphoria, or grief (57%)	Pain (47%)	Anhedonia and aversion (16%)	Loss of sense of basic self (28%)	Change in relationship to meditation community (46%)
Vivid imagery (36%)	Parapsychic experiences (26%)	Re-experiencing of traumatic memories (43%)	Pressure, tension or release of pressure, tension (38%)		Change in sense of embodiment (28%)	Occupational impairment (42%)
Change in executive functioning (30%)	Disturbances in time or space (25%)	Change in doubt, faith, trust or commitment (40%)	Appetitive or weight changes (38%)		Change in narrative self (22%)	Increased sociality (17%)
Meta-cognition (30%)	Disorientation of objects (18%)	Crying or laughing (35%)	Thermal changes (37%)		Loss of sense of ownership (18%)	
Increased cognitive processing (25%)	Disorientation (7%)	Empathy or empathic changes (32%)	Involuntary movements (32%)			
Clarity (20%)		Rage, anger, or aggression (30%)	Breathing changes (27%)			
Disintegration of conceptual meaning structures (17%)		Affective lability (28%)	Paroxysms (27%)			
Somnolence (17%)		Self-conscious emotions (25%)	Headaches or head pressure (22%)			
		Agitation or irritability (20%)	Cardiac changes (20%)			
		Stolidity (18%)	Fatigue or weakness (20%)			
		Affective buffering or emotional detachment (17%)	Gastrointestinal distress or nausea (17%)			
			Diarrhea or syncope (15%)			
			Sexuality-related changes (15%)			

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 researchproject of Ngagso 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 (48%) [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 blissfull 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

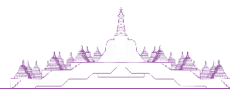
Being in Peace program trains and empowers teachers who in turn will apply the practice and concepts with their students.

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.





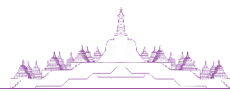
INTRODUCTION

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 Roling came about in her life.

Now Vera would like to show you some slides.

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

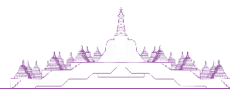


This is the symbol of the Brazilian Roling Association. So these two pictures show a before and after receiving the treatment, so Roling Brazil is working with both the reorganisation of your body and also teaching how to use the body in order for problems not to come back and working each time to have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

α Set fibers + + Interstitial fluid elementary substance or tissue

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

α The fiber that is dominant will feature the fabric

fibroblast:

α 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.

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.

Rolfing ® - Structural and Moviment

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

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



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 Roling way. Actually these are the tools she has to support the Roling - 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 Roling, 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.

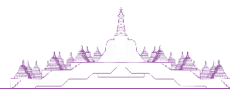
When we enter into Buddhism there are some paths that we take, which are not what Buddha taught, but we think they are, why? Because we come from a background, which is different than at the time of Buddha - very different because in the whole centuries that came later in India and Tibet and so on, there 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.

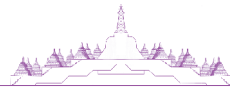


Is the mind powerful? It is extremely powerful, but where did we start talking today? Body and mind are together. In Buddhist texts it says that body and mind are always together and for us to understand this you just need to see that when you feel sad, tears come from the eyes. This is a proof that 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.

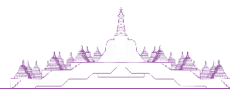


In tantra it is said, that the real practitioners to reach enlightenment need to understand their body. One of the first things in tantra that we need to do is to study the subtle body - 72,000 channels, the winds, the drops - we need to understand the subtle body and what physically, is the nervous 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 Hüschelrath, 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.

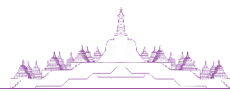
In recent years, the practice of NgalSo Trulkor Yoga became more important to me. I have noticed that whenever I do the breathing and body exercises, I have a higher energy level for the whole day. There is more inspiration, more awareness, more flexibility, and less pain. I think that with the NgalSo 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.

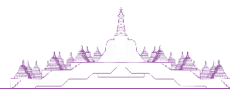
Not only do we come to Borobudur here, but we try to bring Borobudur home and we have been building 'Borobudur' in Brazil, in Italy, bring back the statues to Spain, to Tibet and many other places and not only that, we bring Borobudur inside each one of us.

(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 Gyaltsen; 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 geshe 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.

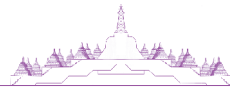
So for these empowerments we are organising many things and, it is quite a lot to do and we have many people helping, many friends. We have a lot of work we are doing for that, for example on the things, originally if we look into Tibet when giving an initiation, the Lama would have a tiny painting of 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 gompas 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 from 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.

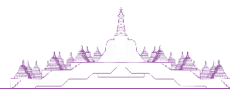
So from different methods, the meaning is we need to make the teachings and the blessings and the practice to mix with our mind-stream.

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.







Lama Michel

Self-Healing

It is such a great pleasure to be here in Borobudur, I was thinking at one point today; so many years! First time I was here was in 1993 and since then coming every year. Coming all these years and in a way it looks like we are doing the same thing all the time. Every time we go to the Stupa we do the practice; it looks like the same. But truly it is never the same because every time we go it goes deeper, we have a different understanding, a different experience, because we also are different. Every time we go, day after day, year after year we are different ourselves also, so we can experience things in a different way.

So today most of all I would like to share with you two thoughts. One is a line from Buddha, which is very simple but at the same time very profound. The good thing is that because it is simple it is easy for us to remember and, because it is profound we can apply it in many different aspects of our lives. So repeat after me: Dani, Dagi, Goen, Yan, Ying, Dani, Dagi, Dra, Yang Yin, Dani, Dagi, Goen, Yan, Ying, Dani, Dagi, Dra, Yan, Ying. Dani, Dagi, Goen, Yan, Ying, Dani, Dagi, Dra, Yan, Ying. 'I am my own protector, I am my own enemy'. This was said by Buddha himself and, in a way we may look to it and say, 'Okay that's simple', when we think that 'Sure I am the one that can take care of myself, I am the one that can harm myself' but there is one important thing that we all need to do whenever we approach any teaching is to examine which situation I am in right now. We need somehow to apply this teaching outside of the conceptual realm and into our own experience at a practical level. That is very important - it is one thing to understand that I am my own protector, I am my own enemy, I am the one eliminating my suffering, I am the one making my self to suffer and I understand this because of karma, whatever and, we can make quite an explanation out of it.

But the first step, let's look. In our own lives, are we aware that we are our own protector or are we looking for protection somewhere else? Are we aware that we are our own enemy or do we look for enemies outside? That is the first question that we need to make. So what does it mean when I say, 'I am my own enemy?' It means that whenever I am in a situation of sorrow, of suffering, unhappiness - who is creating it? Causes and conditions, but it's not based on the conditions, it's not based on the circumstances rather it's based on how I experience these circumstances. I understood this for myself, many years ago, the first time I went to Albagnano (before reaching Albagnano). It was an evening and I was with Francesco and Gabriella in the car and it was raining a lot and I just got this insight, which was 'problems exist and will always exist'; it was a strong insight at that moment. It gave me a deep relaxation, because what does that mean? It means that if problems exist and will always exist, I cannot base my own happiness onto the creation of a perfect world because that's impossible. Until that moment, that is what I had been doing, I had been trying to create a perfect world which means, the day that this person will behave in this way, that person will not behave in that way. That my job will happen like this, that my health will go like that. We have many circumstances that we put and we say, 'When this will be like this and that will be like that, then everything will be fine'. We try to create a sort of perfect reality and the truth is what? That it does not matter how much we move along, it does not matter what things we are able to do because finally there is always something that is not as we wish or expect.

So my conclusion was, if my happiness needs to depend on the conditions of other people - what other people say, what other people think, what other people do, if the situation is in a way or another and so on; then I am lost, I have no hope, I have no freedom, no possibility to be really happy and satisfied. What level of control do we have on what other people do and how other people behave? From zero to ten, zero I would say. We can interact with people, but we cannot control anyone. So if my happiness depends on others and I have zero control over that, then I have zero control over my happiness and then I am doomed. Also it is because that if we look at the world around us

it is not as though we are in the best place; there are always conflicts going on and this and that, wherever we are. I always like to think that when we put a lot of people together, to have harmony within a group means having harmony between the mental defilements of each one. When one gets pacified the other is jealous; when the jealousy of one is finished then the anger of the other comes out; it's always like this you know. There is constantly something there. So the conclusion was, because I cannot depend on others the only thing I can do is to depend on myself. I am my own protector, I am my own enemy.

So where can I do something? In the way I relate myself to situations, in the way I relate myself to problems and to everything else, you know - that's where I have freedom. Our freedom does not lie on other people allowing us to do something or not. Our freedom does not lie on having the right conditions or not. Our freedom lies in having our ability to choose in how I relate to the world. Right now, for each one of us, we should make ourselves a question, 'Am I my own enemy?' If yes - normally where do I project my enemy? Whenever I suffer, which are the causes for my suffering, who is my enemy, what am I trying to change, what am I trying to destroy? And at the same time, where am I looking for protection? Am I looking for protection within my own stability and peace of mind and satisfaction - like I get sad because something happens and I did not like it? Where do I look for refuge and protection into trying to make the situation as I think it should be, or saying that I need to develop more stability? So normally, how do I act? I am not my own enemy and I am not my own protector and, we act as if we had no freedom. We act as if we were a simple result of the world around us, which means, why am I sad? Because this and that happened. Why am I happy, because this and that happened. And because of that, we try to change things constantly. We could go on and on giving the explanation of why this happens, okay? It is something that is a bit too complex to go into right now, but when we analyse that reality appears to us as if it was inherently existent and we grab at it in this way and if we start to analyse how our perception of reality functions, then we can understand better how and why we project outside. Just to make one small example: If we take one sound and I play the sound of the bell. Then we ask when we listen to the sound, is it pleasant? For most of us 'yes' right? Someone may not like it, but for most of us it is a pleasant sound. So, if I stop the sound do we want to listen to it again at some point? So if we ask, did you have a good sensation when you listened to the sound? Where did the sensation come from, it comes from the bell. So if I want to listen again, where do I find it? In the bell - however with this experience of listening to the sound of the bell, is it made out of only the bell or are there other components? There is the bell, there is the vibration, there is my own ear sense consciousness, there is my own emotion at the present moment and the value that I attribute to the sound that I am listening to. So actually, the experience that we have, is never made of only one thing; the object of the senses is an important thing but it is not alone, there are many other components together - but we do not take those components into consideration, we just look at the object and we think it is coming only from that, so we try to avoid it if it was a bad sensation or we try to get more of it if it was a pleasurable sensation. So the question again, where do I project my own enemies? It's not a stupid question because normally we are not aware of that. We just live life, going on and complaining and sometimes rejoicing, mostly complaining but life just goes on. We do not stop to ask, where do I project my own enemies? When we stop to analyse, we will see that most of the times, the greatest of the enemies that we project is the fact that things are not as we think they should be. This is the first enemy that we project, the first enemy that we focus on because that's what we expect - that we will be happy when things will be just as we think they should. And whenever something is not that way we think it should be, we get upset. So again, cause of suffering outside. On the other side, when we look for our own happiness, if we look most of the times, we look for happiness into two things. I am sorry to say, but maybe I am over simplifying, but if we look and forget the days that you are in Borobudur enjoy with blessings and so on. Most of the time, generalising, we project our happiness into three things maybe, which are: Gaining the objects of desire, not separating oneself from the object of attachment and avoiding the object of aversion. Sometimes we can condense the whole of life into these three things. If we try to take all the actions that we do, being sincere



to ourself and try to put them into these three categories - okay trying to get the object of desire, not wanting to separate oneself from the object of attachment and avoiding the object of aversion. ###How many experiences and actions are outside of these three? Not so many. We have this spontaneous wish to be happy, we have this strong spontaneous need to look for happiness and to avoid our own suffering. This is not an issue; rather the issue is to do something that works. So let's take these three examples and the first question: Is it possible to gain all the objects of desire? Yes or no? (No). And what is the nature of desire? The more I have, the more I want and the more I want the less I have. Because of the nature of desire, even if we get everything we want, then we want more so it's never possible to have everything that we want. If we project our happiness in to being able to have everything we want, that is already stupid because it is not possible.

"Second point: Is it possible to avoid being separated from the objects of attachment? Is there anything that we really like, and we are attached to and, that we can do in a way that we will never need to be separated from it? No. I am sorry to put it in these words, but many of us in this society have this very naive view that when we die, we are going to meet our dear ones that are waiting for us just as when we left them - looking in the same way, waiting for us there. This is because we are not able to separate from the objects of attachment; people. Sorry if I put it so direct. Even let's say there is a possibility that we will re-meet that person, but after 50 years in another life, in another place, do you think it will be the same person? Not at all; many things have changed. The point is that we create illusions that it is possible for us not to be separated from the objects of attachments. If we truly observe, is this something that is possible or not? Actually not. By nature itself, sooner or later we need to separate ourselves from the objects of attachment. So we cannot base our happiness onto trying to avoid separating ourselves from objects of attachment.

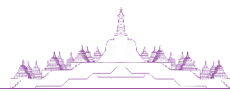
The third point: Is it possible to completely avoid entering into contact with any object of aversion? Can anyone do that? No. So finally, you know, what is the point of spending so much energy into looking for the objects of desire, trying not to be separated from the objects of attraction and avoiding the objects of aversion when it's not possible to do any of this truly; what is the answer on the other side? Okay, do we have desires? Yes, we all have desires; the importance is to try to have desires that generate positive interdependence - this is something that is actually very important. But at the moment I have a desire, it means I have an objective, it means I have put my energy into something but I do not create the expectation of when and how I will get it; I just move forwards to it.

The most important thing for me is the fact of the second point; this attachment. When we know the things change, when we know that things are impermanent, we learn to enjoy them much more. Instead of having the fear that we need to separate, we enjoy the present moment when it is there. The fact of not projecting our happiness, not trying to hold that reality with regard to the things that we want and like, means also enjoying the present moment, living it in the best way. Otherwise it happens that today which is the 7th, then someone can be already thinking, 'Oh in 5 days I need to go, what will I do?' Then what? Then at that point, it is already finishing and, 'I'd like so much to be here and, I want this and I want that'. Then what happens is you are here [in your mind] the day before you are leaving and instead of enjoying the Stupa, you are already thinking about home and the job and 'I don't want to go, and because of this I have this problem...'. What's the point? You are here, enjoy being here! It's like some people don't have so many days and my logic says, 'I only have two days'. It is exactly because I have only two days that I need to focus in my best way and get the best out of these two days! Because the time is very short. So I will be present from the beginning to the end, I will do all I can for that. Instead, very often we are complaining that we do not have enough time and it would be better if it could be longer and, when we arrive, we are already complaining that it is not long enough, so we are not able to relax and enjoy and we are about to leave the second day already - we say, 'Okay today is already the last day; I cannot enjoy anymore, so what is the point of being here?' You know, so finally we come to the 'why' of the difficulty in accepting impermanence, to accept the natural process of transformation and change of things. And we want things to be as we wish them to be. So when we relax we say, 'Okay, things

are impermanent, let's enjoy while we are here' and we learn to see the good qualities, we learn to experience the best of every moment.

"Together with that comes another aspect which is very important that I like to call 'humility', but is normally called wisdom. I call it humility because I think it is an extreme arrogance to expect things to be as we want them to be. Who am I to say how things should be? Why should the things be the way I want, simply because I am 'me'. I am just a very small part in such a complex interdependence, so it's like whenever someone comes and says, 'This cannot be like this! I am sorry, if it is, because it cannot!'. If you tell me, 'Oh I would like that it should be different'. Okay, let's try to interact and create an interdependence for it to be different, that's fine. Or when someone comes and says, 'Oh you cannot do this, this person cannot do this'. If the person is 'doing', it is because the person 'can'. It is better not to do something in order to change, rather to interact positively with it. Very often we have these very strong ideas about how things should be and, this is a form of arrogance towards interdependence; so this humility is in the way of accepting and knowing it is like the flow. Imagine that you need to sail, take a sailing boat and then suddenly you know you need to go from point A to point B and you take the map and make a straight line, the shortest way to get there. Then you calculate how many miles you need to go and how much time it should take and then you just go. Suddenly, you find you did not take into consideration that the wind is not as you expected, that the currents are not as you expected, that the boat is not as you expected and that you did not have the skills that you expected, that your crew is not as you expected, the weather was not as you expected and then what happens is that you are complaining that things are not as they should be. You have tried to sail in a direction without taking into account the direction of the wind and currents, because you just want to follow your way. Instead, if you had the humility to feel the current, to respect the wind, to understand that today I have no wind - so it's a day to rest so I can get my energy. In that way, next day I have the right energy when the wind comes to go in the right direction. When we know how to respect interdependence, it is like understanding and feeling the currents and the wind and knowing the boat well, respecting the crew, with its qualities and limitations and by that maybe sometimes the path looks longer, but we get much faster to where we want to go. Or, it is what allows us to go to where we want because the wind is going in another direction. So in life it is like this; it is very important for us truly to be able somehow to go with the current and the wind. We cannot surf in the opposite direction of the wave. If we go in the right direction, we can take all that strength to take us there and, the same thing happens in life, because the more we try to put a rigid fix onto how things should be, the more they will go in the direction they should not be going. ###

"So on the other side, the more we have our objectives (I'm not saying that we should not have objectives) but know what our goal is, but we must respect the winds and we must respect the currents, the boat and our own abilities and the crew that we have; we must respect all of that; otherwise we do not get to where we want to go. When we learn to relax in reality and to say, 'I will do my part, but I am just one part in a complex interdependence', and then you know, a great part of our suffering is gone. If we look at most of the situations, do we suffer more because of the way how things are, or do we suffer more because things are not as we think they should be? I think we suffer more with the latter. It is like there is another understanding here that is very subtle and, for me it makes a big difference. We do not suffer because we do not have the objects of desire. We do not suffer because we need to be separated from the objects of attraction. We do not suffer because we need to enter into contact with the objects of aversion. If we ask ourselves, 'Do we suffer when we encounter the objects of aversion?' Yes. 'Are we happy when we gain the objects of desire?' Yes. 'Do we suffer when we need to separate from the objects of attachment?' Yes, but that is an illusion. We do not suffer because we do not get the object of desire; we suffer because we desire what we cannot have. There is clearly a difference? It is like, 'I want to be an astronaut in this life' (I don't, but let's say I do). Do I have the means to become an astronaut in this life? - I think not anymore. If I want something that is impossible, I am just making more suffering for myself. Most of the times if we look, we suffer because we want something but we do not respect



the conditions of interdependence; that is why we suffer - nothing wrong about putting a direction and wanting something; the problem is that we put our wishes, our desires within a framework of time and space. We do not take into consideration that there are so many variables in between. So the reason why we suffer is not the reason that we cannot have what we want; we think we are suffering because we cannot have what we want - we are a victim of the world, 'I am a victim of the world because I cannot have what I want, so it's someone else's fault; I am not my own protector; I am not my own enemy - the enemy is somewhere else. Because the enemy is somewhere else, I look for the protector somewhere else. Instead, when I understand when I suffer because I wish, I desire what I cannot have; I desire something that the conditions and the causes are not there for it [the object of my desire] to be there - that is why I suffer. So who is my enemy? Myself, and where should I look for protection? Myself. We do not suffer because we need to separate ourselves from the objects of attachment. Rather we suffer we are attached to the objects that we inevitably need to separate from. Again, this looks like just a game of words; but it is not, it is a completely different perspective of reality, of life. If I understand clearly within myself, I don't suffer because I cannot have what I want; I suffer because I want what I cannot have. I do not suffer because I need to be separated from what - my objects of attachment. I suffer because I have attachment towards the things that I need to be separated from.

So in the first case, where do I look for a solution? Outside, because the enemy is outside, so I look for protection outside. When I understand that I suffer because I have attachment towards reality that is impermanent and inevitably we need to separate from these situations; where do I need to look for a solution? Inside; I am my own protector.

The third, we do not suffer because we enter into contact with objects of aversion.

It's difficult to enter inside this idea, okay? So we will repeat again that: WE DO NOT SUFFER BECAUSE WE ENTER INTO CONTACT WITH OBJECTS OF AVERSION. WE SUFFER BECAUSE WE HAVE AVERSION TO THE OBJECTS THAT WE ENTER INTO CONTACT WITH. I will say again so that we understand better - it looks like a tricky thing, but it is not. In the first version, when I say, 'I suffer because I need you; I do not like the blue thermos, so whenever I see the blue thermos I get nervous, because I do not like it. It is stupid it did bad things to me, I do not like its shape, it is not well done. For example this thermos, it's my thermos, I know it quite well, it has a big problem, it is too well done. So if you put hot water inside after 12 hours you want to drink and you think it's cold, but it's boiling as it was in the early morning. I have scalded myself a few times with it already, so now I know. So what happens is I could be angry with the thermos, okay? 'This thermos, I don't like it; I have an aversion to the thermos'. So whenever I see the thermos, I get upset. So what happens is that I have aversion to the thermos, so whenever I see the thermos, meet the thermos, talk and deal with the thermos - what happens? I get aversion and I suffer. And where do I project my suffering, why am I suffering? Because I have aversion, or I am suffering because I see the thermos and I have to deal with the thermos? How do we think normally? Whose to blame? My aversion or the thermos? The thermos of course, that's how we do normally, so where is the enemy, inside or outside? Outside. So we suffer because we enter into contact with the object of aversion, which means in this perspective the object of aversion is causing the suffering by itself, independently of the observer. If we look from the other perspective, we do not suffer because we enter into contact with the object of aversion. Instead we suffer because we have aversion of the situation, the people, the object that inevitably we enter into contact with. So why do I get angry, why do I suffer when I meet the thermos, it is because I have aversion towards it; not because the thermos is there. Clearly there is a difference.

I will repeat again okay, I will make another example to try to explain it better. This is an example I normally use when explaining the impermanence of the past, how the past is impermanent (but that is another subject, okay).

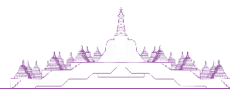
Lets say I am walking along the road in a big city like São Paulo and then suddenly someone comes and pushes me very strongly and I fall down and break my arm with an exposed fracture and I am full of pain. I don't know why someone pushed me, I am there and then there is the ambulance to take me to the hospital and so on. What kind of feeling do I have towards the person who pushed me? Attraction, aversion or indifference? Aversion most probably and maybe the feeling of revenge, if I later catch the person, I will call my lawyer okay. Then, there is a certain point there at the hospital, the police arrive with the footage of a security camera that shows the event. I see the video, it shows me what happened and I think 'Oh finally, I can catch that person! I need to do something, I needed to see who it was', and we are angry and its an object of aversion and aggression. Then, when seeing further into the footage, I can see that it was what was behind us, that we could not see and it was an armed robbery and someone shot in our direction. The guy that was passing by, he saw what was happening and pushed me to protect me and he saved my life; thanks to him I was alive, otherwise I would have been shot and the police were saying 'Look how lucky you are because actually, this guy really saved your life'. Is my arm still painful, yes. But do we still have the same anger as before? What do we feel now towards that person? Attraction, aversion or indifference? Gratitude, attraction. So the arm is still painful, the situation is the same there, the person that comes in front of me is the same person, but what makes it an object of aversion is how I feel, how I see reality, not the person by himself. So we do not suffer due to entering into contact with the object of aversion; rather we suffer because we have aversion. Is that clear? This makes a big difference in life; if we just understand these three points, it really makes a big, big, difference: First thing is, we do not suffer because we cannot have what we want; we suffer because we want what we cannot have. Normally we connect our suffering to the fact that we do not have what we want. In this case actually we are suffering because we want what we can not have. This does not mean that it is not possible to have that, this does not mean that to have that is something bad. It just means that at that moment, the causes and conditions are not there to have it. Because of that, because we cannot accept the lack of causes and conditions we end up suffering. We do not suffer because we need to separate from the objects of attraction. We suffer because we have attachment towards them and we do not accept impermanence. We do not suffer because we need to enter into contact with the object of aversion; we suffer because we have aversion to the objects that we enter into contact with. Okay, I think its clear right now. So from this perspective we can see again: I am my own protector; I am my own enemy.

Finally, I am creating my own suffering but at the same time, I am my own protector. This means the solution lies within myself. When we look at the Four Noble Truths, its the same thing. First, for example - we look at the truth of suffering. Normally we project suffering as something that is connected to external causes; the first two Noble Truths, suffering and the causes of suffering; the enemy is outside and because of that the Truth of Cessation and the Path - where do we look for the solution? Outside. So our normal way of saying is 'I am not my own protector; I am not my own enemy', the world is my enemy and this protector is who knows who, is somewhere, outside. The protector is money, the protector is power, the protector is pleasure, the protector is recognition, the protector is whatever things we project normally outside; that is normally where we project the solution for ourselves. The Buddha stated it so clearly, you know."

Question/comment from the audience

"It is just that when you project something inside, how are you supposed to deal with something or whatever with the way one projects? With all the baggage that we carry and the likely people that we are, we should be able to have some certain attitudes towards life and then many times we can not, so that creates frustration, so how do you know if its illusion or if it is real - what you are expecting to get inside?"

This is happening because we relate to everything and also to ourselves based on what we call mental images. We have the idealised idea of what we are and how we should react. Very often



we do things in this way, but at other moments there are other variables that we did not take into consideration; they are things that we conceptually we know about, but emotionally we have not really dealt with yet. When situations come in a certain way, we cannot be the way we expect ourselves to be. So when we talk about respecting the flow of the ocean (I made an example in the beginning saying that we need to respect the currents and wind, but also we need to respect our boat, we need to respect our crew and we need to respect ourselves and our limits - if we are tired and so on) regarding our own selves we relate to ourselves based on an idealised image that we have of ourselves; which most of the times does not fit. So when the fact that it does not fit comes out strongly, normally we become upset with ourselves. Instead of thinking, 'Oh once again I am expecting of myself something that is incoherent with whom I am', it's because I still need to deal with those things and I still need to learn something from that. Instead of that we blame ourselves and say, 'I should not be doing like this because I am not supposed to be like this'. It is the same thing that we do with external things; exactly the same attitude. So on the same way we relax in the external world, we also relax regarding the external reality of who we are. We make the best of what we have and we direct ourselves; we should always have a direction. At the same time we should embrace ourselves with our difficulties and our faults and everything else. This is important because, finally we suffer much more because we cannot accept our own reactions compared to the reaction itself. Normally the reaction, after some time is finished, but then we have the feeling of, 'Why did I behave like this; I should not be like this and I should have overcome this and yet I did not!!', then it's even harder. So this is because we are attached to an image of ourselves that is incoherent with reality.

One of the points here that is very important and we say that, 'I am my own protector and I am my own enemy' the main part that we should work on is understanding which are the enemies and protectors outside that I project? Are they real or are they illusory? This is important because until we do not see that each and every external enemy and protector is illusional - (I'm talking about money, pleasure and things that happen that are completely independent of us) are an illusion, we will not be able to understand that I am my own protector and, that I am my own enemy.

So what to do? Here it comes to a point that is very practical. We understand things but we must do something about them. It is not enough just to say, 'Oh yes, I understood, yes, yes, I see that I am my own protector and I am my own enemy', and after some time, there we are and when we order something in the restaurant and the food did not turn out the way we expected - there we are, nervous, you know? Many years ago, we were here in Borobudur, I think it was 1995 or 1996 or 1997, some time like that and Rinpoche asked me to give some teaching about something. I was talking about the hotel's pancakes - that year people were ordering a lot of pancakes and it was very interesting because sometimes people would order this pancake and it would come so nice! Then another person sees this and orders a pancake too and it would come terrible! People would get really upset about it. The reason for it, from what I understood, was that sometimes the cook was in the kitchen and sometimes the cook was not there, then some other guy would do the pancakes. Finally the people would get upset and, you look at these Indonesian people - they are so kind. In all these years coming here I never saw anyone manifesting aggression. Getting angry I do not know, but manifesting physical and/or verbal violence and aggression, never. Sometimes I get ashamed because we start complaining and we become verbally aggressive over so many little stupid things and, there they are smiling. They smile at us, looking at how infantile and stupid we are and hardly believing it? This is how I feel at least! There we are people getting completely nervous and they are still smiling. So, what was happening at the time - let's say you order your pancake and it is not presented the way you expect; reaction? Attraction, aversion or indifference? Aversion! What possibilities are there? Eat the pancake you do not like or keep ordering until you get the right one, because you never know when it will be? Or accept it? Or say, 'Okay, no pancake today!' Or keep ordering; but do not complain. Whenever we do complaining in this way, it means that we expect reality to be different to the causes and conditions that are there.

"It is like, one time a friend of mine who was in Brazil - he is a guy working for television and he was with his whole family on a private 'plane going to do a television program somewhere in Brazil and the 'plane crashed, it was quite bad but it was not fatal, they all survived. Some of them broke ribs, but finally it was okay and when I went to see him, he made me the following question, 'You know, (he was a famous person) so many people write me messages and most of them are telling me that I need to thank God, God did not want me to die and its thanks to God I am here alive and so on' and then he said to me, 'In my mind it does not fit so well, you know, because if it was God that saved me, why did he allow the 'plane to crash?' He asked me, 'What is the explanation you would give from the Buddhist perspective?' I had never thought about this kind of thing before so I was thinking and then something came into my mind very clearly because it all happened in a most strange way, the 'plane was touching down, there happened to be a field and no forest - if it had happened 2 minutes earlier or 2 minutes later they would have died, so it was exactly at the precise moment where something was possible and when they were going down the field at a certain point there was a bump, so it made the 'plane to go up again and down and, exactly when it went up there were many cows in front, so they went over the cows and they went down again, otherwise they would have hit the cows. There were many many small things that altogether made it possible for them to be alive. So after all these details I was thinking and I said to him, 'Look, the reason why all of this happened and you are alive and here now, is exactly the same reason why we are here talking today. It is the same reason why, when you take your car to go to work and everything goes fine and you return in the evening. Causes and conditions were created. The only difference being when the cause and conditions go as we expect, everything is normal. When something happens that goes outside of our expectations of what should happen, something is either wrong or a miracle. But there is no such thing as wrong or miracles; there is just interdependence, just cause and effects and the relationship within everything. We call a miracle wonderful things that happen that we do not know how to explain, that goes beyond our perceptive perimeters, that is all. When something bad happens we curse and so on because we do not know how to explain because it is all outside of our own expectations or remit.

So it is just this point which for me is fundamental, really to have this humility in front of interdependence and flow of reality because I have no true control; the only space where we can have real control is how we relate to reality. So I am my own protector and I am my own enemy also. Now, how can we do something about it? My sister just said, 'We have expectations of ourselves, we know things, but when we are in-front of the difficult situations, do we react based on what we know, or do we react based on our traumas and our habits and our defilements and so on?' Our habits. How can we change our minds? If I am my own protector, I need to develop my own qualities; if I am my own enemy, I need to eliminate my own defilements. How do I do that? One thing that is connected to the practice that we do here in Borobudur is to imagine a place where there is a lot of darkness, a very dark room. How can I eliminate the darkness? By bringing in light, right? Can I have the absence of darkness, without having light, is this possible? No, so whenever I take out darkness, I always get light. So, have you ever tried to eliminate a bad thought in your mind? Some thought comes and we do not like that thought; when a mind is coming and we really think it is not good and its coming back again and again and we want to eliminate it? What happens when we really try to put it away? Does it go away or does it stick even more? My sensation is that its sort of a sticky plasma, when you try to put it away, its like elastic; it goes away and then it comes back and it gets even more sticky! The more you put your hands, the stickier they become, you know? Normally, when we have a bad habit, when we have a negative thought, lets follow Self-Healing, fear, jealousy, envy, miserliness, arrogance, anger, aversion, unlimited attachment, desire, ignorance - whenever we have any negative thought appearing to our mind and we blame ourselves and say, 'This is negative, I must eliminate it!', we focus on the negative part and we try to put it away. However what we do many times is we try to take away darkness without bringing in light. Is this clear? It is not possible to take the darkness away, if we do not bring in light. We need to identify the darkness and we need to identify the light, so we can bring the light into the darkness.



To connect only to the light, not seeing our own darkness is not enough - this happens sometimes, what? People connect a lot to very good qualities and connect to a very loving and kind feeling and generate a very positive idealised image of oneself, but not able to see one's own defilements. Its like being in a pharmacy, but if you do not know why you are sick and if you do not take the correct medicine, it does not work. You can have the most powerful light but if you do not direct it to the shadow, it will not eliminate the darkness. So we must know where the darkness is and that is why we need to recognise our defilements; we need to recognise our anger, our fears, our attachments, our ignorance and so on. The solution is not by taking it away, rather the solution is recognising it and applying the antidote; we cannot eliminate darkness without bringing in light. So what we do every morning at the Mandala, we connect ourselves with the antidote, with the light. As we say in tantra, bringing the result into the path, we connect with Buddha Amoghasiddhi. How we did this morning, we started with Buddha Amithaba on the west side - satisfaction, concentration. Remember that without satisfaction we will never be able to develop concentration, this is one of the main keys. For example, in the Bodhisattva Acharyavatara in the eighth chapter it is about concentration. A whole part of the chapter on concentration and meditation is how to avoid desire and satisfaction because if we are constantly inside this satisfaction, our mind is not calm, so we cannot concentrate. So what we concentrate with Amithaba is satisfaction, concentration, pure speech and what we do is connect ourselves with their faults. We recognise ourselves within that, because if we do not apply satisfaction we will never be able to eliminate dissatisfaction. If we take the satisfaction and we try to throw it away it will not go. Instead if we cultivate satisfaction, dissatisfaction will go away. Is this clear? Then we go to the north side, we connect with Buddha Amoghasiddhi; first we generate the lotus, then we put the seed syllable and the buddha and then meditate on that buddha. So what is Amoghasiddhi? I am oversimplifying but Amoghasiddhi is, no fear, certainty in every action, power of realisation - which means a certainty in what we do and happiness for the virtuous qualities and positive actions and happiness of others. If we have a lot of envy and jealousy then its not a question of taking them away, rather we need to rejoice. The more we cultivate the joy for the happiness of others, the less we will be envious. The more we cultivate the certainty in our actions, the less fear we will have. We cannot eliminate the defilements without applying the antidotes. This is something that is really important because I have the feeling sometimes (I hope I am wrong) that we have this idea that if we blame ourselves enough, if we make ourselves guilty enough, then we will be absolved, everything will be fine. Do you understand what I mean? 'Oh I have a lot of anger, I have a lot of this so I recognised all my anger, I recognised all my jealousy, all my envy and I see how bad I am' and we think this is enough; but its not! Okay so its good that you recognised the darkness, now lets get the light. So you recognised your anger that is why you need to put energy together to develop respect, love, gratitude, wisdom - you have seen that you are jealous good, that's why you need to put effort in rejoicing. That is why in Self-Healing we talk about the defilements but we do not focus into taking them out (this part is also there) but it is mainly to recognise that we have to stop identifying ourselves with defilements, however mainly we focus on the qualities and we develop an identity within the qualities and develop them within ourselves. That is the most important part. As we go around, after Amoghasiddhi we go to the east Akshobhya so we develop love, compassion, stability, patience, joy. Then we go to the south side, Ratnasambhava which is developing generosity, humility and then we go to Vairochana in the centre, which is developing wisdom.

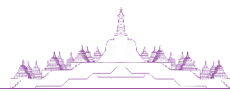
One of the important parts of being our own protector is that we must recognise where the shadow is; that is very important. We must see our defilements because there also the other danger lies - we only connect with the qualities and then, whenever we get angry it is not our fault, 'I am a pure person, I have nothing to be angry about; I am just angry because someone did something wrong' - its like 'I have no attachment; I just like this very much!' So sincerity with ourselves is a good thing and we should see the shadow, but focus into developing the light. This, in the practice of Self-Healing is symbolised by the fact of first creating the right conditions to develop your qualities, which are purification of the elements first. Then afterwards, developing the lotus, which means

creating the correct conditions for us to develop ourselves. It is not enough to have the potential, we must also create the right conditions. Then, afterwards we have the seed syllable, which symbolises the potential that we all have and need to make it grow. So we all have love, compassion, wisdom and so on, but we need to connect to it in order to make it grow within ourselves.

"Just one thing I would like to add, in this context its more like a curiosity than connected directly to what we are talking about. Some people ask sometimes 'Why do we need to do the lotus, then the seed syllable, then the symbol, then the buddha? Can we not just go to the buddha that already has a lotus? Its all to long to do all that!' How many bodies do we have? We have three bodies; we have a gross body, a subtle body and a very subtle body. ('Ah, there is a cat!', 'Yes he also has three bodies!'). How many bodies does a buddha have? Three bodies, a gross body, a subtle body and a very subtle body. So when we are reborn we as a buddha we develop these three levels, so this seed syllable represents the very subtle body and mind. The symbol represents the subtle body and mind and the buddha represents the gross body and mind. This is something that you will not find easily written anywhere, but it is accepted like that. The seed syllable represents (everywhere in tantra) the very subtle body and mind, while the symbol represents the subtle energy body and the subtle mind. While the body of the buddha, complete with one face and two arms or whatever, represents the gross body and mind. The seed syllable is Dharmakaya, the symbol is the Sambhogakaya and the complete buddha is the Nirmanakaya - if we want to use complicated words. Otherwise its the very subtle, the subtle and gross, so we are developing from the essence and then develop the subtle form and then the gross, so everything is present there.

One of the most incredible things of Self-Healing for me is that it is a practice that we can do as beginners. We can do Self-Healing just like understanding the meaning of each Dhyani Buddha very roughly and not putting away the negativities and connecting ourselves with the qualities - there is already benefit from that. Or we can know the meaning a bit more but Self-Healing is a practice that can accompany us as the best tool for enlightenment, from the very beginning until the end. This is not something that I am inventing myself. At one time I was showing Self-Healing practice to one of my teachers in Tibet (he passed away, just some months ago) Kachen Losang Phuntsok Rinpoche, the abbot of Tashilhunpo in Tibet; one of the most respected and greatest masters of our time, in Tibet. When I showed him Self-Healing he was so happy. He said, 'Oh, if we need to practice, that is what we need to do, because otherwise we need to recite so much and we do not understand what we are doing and everything is in there!' He was amazed how we can adapt to different levels. So when we go from the seed syllable to the buddha, we can just imagine this is an archetype representing our qualities being developed, because it is gradual. Or we can understand the relationship between the very subtle, subtle and gross body. Also the syllable and the symbol and the buddha represent the transformation of that into the Dharmakaya, the bardo into the Sambhogakaya and rebirth into the Nirmanakaya. There are many different levels in which it is possible to practice, this is something that is really good.

So now to conclude: If I am my own enemy and I am my own protector, how can I do that? Because I understand many things but finally, on a practical level, what can I do? From my personal understand the only thing that we can do is to interact with ourself and the world in a positive way. And to connect with what Rohir was saying yesterday, talking about the plasticity of the brain and epigenetics and so on, something was said that I like and I would like to change something in the phrasing. Also you said, 'We can change our brain; that is wrong, we cannot change our brains, rather our brains are constantly changing. We can choose the direction in which we want them to change. The idea that we can change it is a static and if we want we can change it, but when I continue with my bad life-style I am also changing it. I am also making it more rigid in one way or another and in that way, I am also changing it constantly and everything else. So what happens is that every word we say, every word, every choice we make, every thought we have has a total influence in our lives. That is where we can make the changes, gradually. It is possible you know, to develop great love and stability and spontaneous joy and great bliss united with emptiness and from one day to

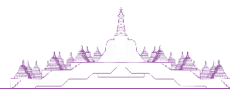


the next; instantly. Sometimes it takes lives and lives but it takes what? Small moments, it takes words, it takes small actions and it takes thoughts; that is where things happen. One very beautiful thing is that everyone of us has a flexible mind and body but we need to train it. How do we train into something, what is the concept of training? I do something that is not spontaneous in order for it to become spontaneous. I need to play the piano, I do not know how to play, so in the beginning it is not spontaneous, I need to redo and redo a lot and then one day it becomes spontaneous; that means training. As Shantideva said in the Bodhisatvacharyavatara, 'There is nothing that is not easy once you get used to it' so we need to train. How do we train ourselves? By inducing ourselves into what does not come spontaneously, so that gradually it becomes spontaneous because, when it becomes so you know that you have completed the training. In other words we have reactions that we have already completed the training, but it was not a very good training, okay. Based on our education, based on the experiences we had in life we have developed different states of mind and habits that come spontaneously to us and these are harming ourselves. There are other habits that did not come spontaneously. Its not coming spontaneously to us, to react without anger when someone treats us with trash. Its not coming spontaneously to us to be grateful all the time, or patient or to treat people with equanimity and so on; its not coming spontaneously to us to perceive impermanence in phenomena. Technically we know, but practically we are completely thinking that everything is permanent, sorry to say. If we ask to anyone here if the reality in which we live is permanent or impermanent, what do we say? Impermanent right, but truly, how does it appear to us? When we go tomorrow morning to the Stupa what stupa do we expect to see, the same one as today or something a bit different? Same one. Reality appears to us as if it is permanent and we believe in it and grasp at it as such. Then when we come after many years, we see that the bass reliefs are not as before and we get so upset and, 'Oh, you know when I came here 20 years ago the images were so much more clear, now they are not anymore!' - wind, sun, touching, scrubbing, all the things together. That is why, when I go to the Stupa (only something personal here) I try to avoid touching any part where there are images of the faces or anything. I like to touch the big, big stones, but not the other parts. Because how can each part of the Stupa be degenerated? One of the things is touching. Every micro-interdependence makes the whole thing together, 'Ah, there are so many people touching, so what's the difference?' (I do my part, that's all.)

So its just a fact of understanding that things are not permanent, but it does not fit into our minds. So how do we develop this? By inducing artificially ourselves to feel impermanence. When we are able to generate the mind that perceives impermanence, it does not come spontaneously but we generate it, through analysis, through experience, through meditation or whatever and then gradually we can make it happen. We can generate love, patience, tolerance, respect, gratitude, wisdom in an artificial way. Artificial does not mean fake; artificial means it does not come spontaneously. We have this wrong understanding sometimes in the West that we must be spontaneous, 'At least I am spontaneous!' Better not! If to be spontaneous means to manifest every thought that comes to my mind and say everything that I want to say, independently as to whether its positive or negative; that's not a good thing, you know. Finally I make actions and actions create habits. So we induce ourselves to make positive actions, positive feelings and by inducing these states of mind actually we get used to it. But I am sorry to say one thing, there is no free lunch. Which means there is no result without effort. Its like the story from Milarepa. Milarepa at the end of his life, when he was together with Rechungpa, one of his disciples - he was saying 'goodbye' to his disciple because this disciple was going to leave for a long trip. Rechungpa was leaving and he said to his disciple (they knew that they would not meet anymore in that life) 'Oh my son, you go safe on your journey, go safe on your path because I have given you everything you need for your path', and he did not mean the travel he was going to make, he meant the path to enlightenment'. So Rechungpa gave his profound thanks and left following tradition, not to show his back to the master until he lost sight of the master. At a certain point, not far, Milarepa called him back and said, 'Oh my son, come back here!' I forgot to give you the most important of all teachings and, I think that Rechungpa must have thought that is was lucky he remembered now! This was not in the biography, but then Rechungpa

arrives and when he is in front of Milarepa, Milarepa turned his back on him, raises his robe and show him his bum. (And he said it was very ugly, like the bum of a monkey.) Why, because Milarepa was sitting without a cushion, because he was so poor he could not afford a cushion, sitting for years and years meditating on the cold, hard stone. He had marks on his body from that. So he turned back again, after showing the marks on his body and he looked in the eyes of his disciple Rechungpa and said, 'Remember, without effort there is no result'. This means, you know, I can be the best friend of all the buddhas, but if I don't do my practice, they come and do it for me you know. Being Buddhist is not enough, being a friend of the lama is not enough, having all the buddhas praying for us is not enough; all of this is good, but its not enough. If we do not really take into our daily lives, not only here - here we are on vacation, vacation from our normal samsara. When we go back to our daily problems and everything, that is when we really need to apply, that is when we need to take refuge and sit down and meditate and do our meditation and do our sadhana, do our practice, apply patience, apply compassion and love and all of that. There is not such a thing when we die, to think, I will have a good rebirth because I am a friend of the lama's, I'm a friend of the buddhas. We have our own karma and we have our own mind and we act by ourselves and if we die with a negative state of mind all the buddhas can try to help us, but I'm sorry, I do not think it is possible. They can help us, but they cannot do something for us if we do not do our part. That is why there is the example that all the buddhas have the hook of compassion but we must have the ring of faith, so they can catch us. So it is very important from our side and, how do we develop all of this? By making effort, by dedicating and the main effort that we need to apply is in our meditation, in our practice. But also into inducing ourselves into attitudes that are positive but that do not come spontaneously. We need to cultivate it. Remember, that every time I get angry, I am just familiarising myself more with anger. Every time I complain, I am just familiarising myself more with complaint and dissatisfaction. It is not something small that happens when I complain one more time, it is not something small. What am I doing when I complain? I am familiarising myself with 'complaining' doing the 'complaining sadhana', you know. Meditation and recitation; familiarising myself with that thought. So just being aware of our own actions and by being so aware and connecting ourselves with the light, knowing that there is darkness, but if we connect ourselves with the light, then gradually we can apply the light and the change can come. You know, we are really fortunate that we can see the darkness up to a certain point and we know where to look for the light; we have the possibility for that.

But I just really would like a heartfelt request like - we need to practice. Do we get lazy, yes. I am a very lazy person, I have always have trouble with my own laziness. Some time ago I was talking about laziness, then I got into a definition of laziness - I'm trying to remember it: Laziness is when we think that we need to do something that we do not want. That is what it means to be lazy. I think that I need to do something, but I do not want to do it, that is why I do not do it. Normally, wherever there is laziness there is just this incoherence between what I know and what I want: That is it. So either we follow what we know or what we want to know, otherwise it is not going to happen. The main point, just to conclude is that as Rohir also said yesterday, 'After the party, come the dirty dishes' - in the sense that we have a wonderful moment, but then we go back with our daily life and there are many things going on and so on; but that is the real place for practice. Here we come to recharge the battery, but we need to use the battery in daily life. It is not possible to meditate on one direction and lead our life-style in the opposite direction; its possible, but it does not work because it does not bring results. The main issue is that we must meditate in our lives and for this I request everyone one thing: Please when you go from here, Borobudur; if you want to meditate, to do Self-Healing to do your spiritual practice, make formal time and space in your life for it. If you do not take your daily agenda and you put aside the time for meditation - 'Oh in the morning I can not meditate because I need to work'. You shower and change clothes, you eat breakfast and need to to go to work; so wake up 15 minutes earlier. How much time do we need to wake up before going to work? Some people half and hour, some people one hour, depending on how many things we need to do; we just need to put inside there whatever time we want to do our mediation. We must



create a physical space also, so have a small room in the house where we do the meditation, a corner in the house where we can do our practice, have a seat that is dedicated only for that. Because if we create the physical space and we create the space in time also, then we have less excuses - we can still have excuses, but then we have less excuses. So think well, during these days about whether I like to meditate? Do I want to do practice, like Self-Healing. Do I see any benefit from it, if yes take your timetable, take your schedule and put it inside in a way that is practical, not something that you know you are not going to be able to do. That is a very good way of taking care of commitments that we do not want to take, taken in a way that is not possible to keep, you know? Sometime we know we must take a commitment, so what do we do - we are lazy about it, we take the commitment and put circles and fences around and we know that somehow we are not going to be able to keep it, then say, 'Oh, sorry I was not able to keep it, because...of this and that'. We need to protect our commitments, that is why we need to create the conditions for them.

'I am my own protector, I am my own enemy.' Even with my physical health, I am my own protector, I am my own enemy. Why do I get sick is because of my own life-style, because of what I do, not because of anything else. It is like a car coming out of the factory; it depends how you drive and where you drive and what you do. Our body is quite perfect, it is an incredible mechanism. I do not know much about our body and medicines and such, but at least when I look I always get amazed at how it works. I remember some doctor saying once, 'You know, of all the functions of our bodies, most of the functions are on part of the system that we cannot choose, that are autonomous; we have a very, very, small functioning that are non-autonomous parts of our bodies and with this very small non-autonomous part we are able to destroy the rest of the balance', because the whole of the rest works perfectly. I also need to do my part, so I am my own protector, I am my own enemy - it is not in general; it is in every word I say; it is in every choice I make; in every action I do; in every thought I have. Every time I eat something; I am my own protector, I am my own enemy. I wake up and I am lazy, I do not want to meditate - I am my own protector, I am my own enemy, which one do I want to follow?

So we need to remember this and by this also we relax and stop playing in the world and we can go to this. So just to say, we must make commitments with ourselves and we are in this moment here where we have very positive energy together with our guru that is so precious. It is really, really, really very special to be here; it is something that goes beyond what most of us are able to understand and think; that is what I believe at least. It is difficult for me to understand, so I think for most of us it is similar, that's all.

It's really, really special; last year one of my masters passed away and he was an amazing master! But if I put all the masters together and there are many, Rinpoche is someone that goes much beyond all of them. Anyway, there was one that was really special, that had many qualities similar to Rinpoche, he was really also beyond. He was the abbot of Tashilhunpo in India; all of them are buddhas, but it was from my own perception. So when we look for the qualities in the guru, what are the greatest qualities and kindness that we should observe in the guru? His ability to come down to our level and adapt to our needs. If we have all the buddhas coming here with their subtle bodies of light and they come here for us; we do not see them, so what? Or if they come here talking to us about high philosophy and talking about things that are very pure and very credible - we cannot even grab it! It is interesting, because if we see something in the master and the guru that is extraordinary and looks very strange and wow, he is able to fly or whatever, wow! But the greatest of all qualities is the ability to adapt to our needs; that is the manifestation of wisdom and compassion. This is something that Rinpoche shows perfectly. I have travelled with Rinpoche in so many places, he is like a chameleon, changing colour and shape according to the environment; like adapting to the people according to where he is, in the culture, in the place and always doing the best, putting himself in service for everyone else.

I just like to mention one more thing. If Rinpoche asks us something, are we able to do it normally?

Like if Rinpoche comes or a guru comes and says 'Oh please, give me the tea!', are we willing to take the tea? Or anything, are we happy to serve our guru? So basically, we should also be happy to serve his purpose, right? What is his main purpose? Serving others. So when we serve others, we are serving our guru because that is what he wants to do. Also when we help anyone, if we do it in the correct way, we are serving the guru - that is part of our practice also.

I would just like to conclude with one word of gratitude. There is one thing that is extremely important. One time I was reading a commentary on the Fifty Verses of Guru Devotion by a western scholar, Alexander Berzin. He wrote in this commentary if I remember, 'One of the main issues that we have in the Western world is that people connect to their gurus as if they were just professors; they do not connect deeply from the heart'. I was looking and thinking, that is exactly our opposite problem! We connect completely, maybe too much from the heart and not seeing Rinpoche as someone teaching us - sometimes you know? With this we can go to the other extreme. To have this feeling of family; family in the sense of sharing together, helping each other, respecting each other regardless of our background. If we check these days that we are here together, walking to the Stupa and so on - we are people from different countries, from different cultures, from different backgrounds - they are people we most probably would never meet if not under these conditions, you know. Here we are in harmony, doing something important for all of us together. This is a very special union and harmony and this is what gives also the possibility for us to have continuity with the Dharma in the Western world also - this kind of unity. When we take refuge, we do not always take refuge in the Guru, Buddha and Dharma, we also take refuge in the Sangha; this means to have the unity, to have people practicing together, to have also people who truly follow the Dharma together on the same path; it is extremely important for all of us. So I am very grateful to everyone really, because also, every time we do something in the correct way, also we make Rinpoche happy, so we become happy with that also. We need to remember that this is extremely precious. One of the main tantric vows is do not criticise your vajra brothers and sisters. Which means, do not create conflict within the Sangha, because the harmony is too precious for the spiritual development of each one of us. Where does conflict start? In the words we say. We are from different cultures, we are from different backgrounds, it is normal that we have different ways of thinking and doing and so on, but we must always remember we experience these days here, to connect always with what is uniting us and not with the little differences. Every time we see someone in an attitude or a way that we do not share, we need to just ask ourselves, 'How can I interact positively to try to help?' Simple as that. And again we go back to the same thing we said in the beginning - instead of saying, 'He should not be like this'. Who am I to say how the others should or should not behave? How can I make it better, how can I make it better?'

So all of this is important and I just want to say that this feeling is something that is very important. I take the opportunity to say just one thing on that. Our friend from China, Shirley, she is one of main persons that are helping the Centre in Albagnano, financially and so on. You may ask, that one of the persons that has only come recently to the Centre, that is almost never there, but helping so much, why? She says that because she sees in you, the practice of dharma; what inspires her is to help the Centre - sure is the Guru, but most of all it is to see the Western practitioners, to see that you really follow with faith and have this harmony of a family, all of this together that we create; this is something that is very important. Just to say that this is something that goes beyond where we expect the power of all of us. We take refuge in the Guru, take refuge in the Buddha, take refuge in the Dharma and take refuge in the Sangha and maybe take refuge in the Arhats and Bodhisattvas as well maybe, you





know - to take refuge in the Sangha does not mean to see each member of the Sangha as a buddha, rather it means that we need the spiritual community to be in harmony and union, in order for our own spiritual development; and we take refuge in it, we need to value it; it is fundamentally important that we have these realisations; this union. I do not know, but what I am going to say is maybe clear, maybe not, but we are not friends and vajra brothers and sisters; this is much beyond that. You know, I can have friendship with my mother and my father, but they are not my friends, they are my mother and my father. I do not know if its clear, what I mean? A friend is someone that when things go well, I go with him and when they do not, I can separate and finish, you know? Family is not like that and the connection that we have, when we call it the vajra connection, the vajra family; it is much more strong than blood connection because it goes from life to life. Its just like being a little bit strong, but we are not friends; we can have a lot of friendship, but we are not friends, we are vajra brothers and sisters. This goes much deeper and we need always to respect that; its like in family - we may not agree with the way a brother or sister behaves, but we always protect, we are always kind and we always take care (supposedly). The same thing is here, so this is something that we have, so we need to protect and take care.

I think this is all, otherwise I will not stop and I think it was enough for today; the essence is please put into practice what we have and what we can do. Do not expect one day to do great practices; we need to start now. At whatever level we can and that will truly make the real difference.

Repeat after me, 'May the mind become the Dharma; may the Dharma become the Path; may the Path be free from interferences'. This is the essence of most of the prayers. May the mind become the Dharma, may our mundane mind that sees the enemy and protector outside become the Dharma; may my mind become with renunciation, with love and compassion, coherent with the Dharma. May I really be my own protector, may I really recognise my own enemies; may my mind become the Dharma; may I change the priorities of my life in this way. Once I change that, it is not enough to be spiritual, we need to enter into the path to enlightenment, so may the Dharma become the Path and may the Path be free from interferences so we can move along to enlightenment.

One time I was going to meet a very important lama and there was not so much time and Rinpoche told me 'When you go there, you ask him to pray for this'. Then this Thai Rinpoche taught me this prayer. For me it is one of the most touching ones. So whenever we need to make a request, long-life is good; good health is good and necessary; money is good, not necessary, in some cases yes but not so much; many things are wonderful, but if our minds do not become the Dharma - then what? We are just then living to survive and one day we die. And then we are reborn and we do the same stuff again. This is really the most important thing.

I will just change the subject, because for one thing I would like to share some information with you. I have made one video on Self-Healing and, it should be put online in the next few days and it was just a way to help everyone to finally be able to do the practice, in a more condensed way. So we will put this on YouTube in order for everyone of us to be able to do the practice in this way and share with others.

The other thing is that it was put in the program that I would talk about astrology; but I do not know anything about astrology. I have studied Tibetan astrology, yes but I have studied what the astrologers have studied in the first year. The first 4 or 5 years, Tibetan astrologers study how to calculate the (??) that is what I studied. So if you want to know how to make the calendar and how to calculate in, for instance, which month we are. This year, do we have 13 months, do we have a leap month or not? How do we know what Tibetan day it is, how to calculate the position of the moon and the lunar phases - this I learned. But nowadays we have everything ready-made, so there is not so much use for it anymore. But, just one thing about astrology; it is not about understanding astrology, its about the concept of astrology.

The difference between astronomy and astrology - Rinpoche put a lot of emphasis on astrology. So

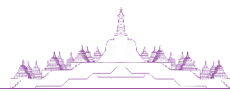
what is this difference? Astronomy is the science in which human beings have been looking up into the sky and predicting the movements of the stars. For a long time humans have been looking up with naked eyes or telescopes trying to understand what is happening outside there, with the stars and planets or whatever; that's all, maybe I am over simplifying it, but that is what it is.

Astrology is the science where human beings have been looking up, trying to understand what is happening up, but while they are looking up they look down and they see what is happening down; then making the relation between both. That is the principle. If we look and we start complaining and okay, every time planets are in this position and this and that and what is happening here to this and this and that person. We put together all the data of reasearch from thousands of years we get to what is known as astrology. So, does it work? Yes, but what works the most always is our interdependence. We can have the best astrologer and if we do not do our part, it does not work. What is astrology really beneficial for? Not to predict the future, but to help us to understand what are the currents and the winds, so we can choose how to sail. Which means we have many influences, every day in our lives and for periods also. So if we understand better we are the types of influences that we have from the positive and negative aspects. For example, if we look in the Tibetan calendar whenever it is a bad day to do positive actions - there are days that are not good to do these things, so if you try to do good, spiritual things that day you get a lot of interference. Conversely if you want to do very negative things, they go very well and in these days, they are the good days to overcome difficulties when you need to go against an interference; these are the days that have the energy of conflict. So when you need to engage in conflict, do so against your ego. So for example, if you need to start a retreat on meditation to eliminate your own selfishness or ego, you start that in the calendar when there is the energy of conflict. You do not tackle these with softness, you need hardness and take a strong lead, with energy and, 'I am going against this!' So its just the type of energy that we have, the influences that are there and we need to know how to use it in the best way. The crazy thing we do not know about astrology is that its like going for a sail without knowing the currents and the winds. That is what happens; we have so many influences constantly.

I gather the person was a bit sceptical about astrology? In this case you could ask, 'Is there any relation between body and mind?' They are directly connected, right? Is there a relationship between the Moon and the water cycles? Of course. Do we have liquid in our bodies? So if something changes in our body, is this also going to influence our mind? So does the Moon influence the mind? Sure, this is not mystical stuff; its quite obvious actually, when we look, and if we look it is the same thing with all the different planets; each one has a different type of influence, a different energy. So what is important is to learn what type of energy each influence has and then, to learn how to deal with that energy; what we need to do from our side in order to create a positive interdependence. If the wind comes from one direction, we know the movement I need to do in order to use that wind in my favour and not try to block it because its a 'bad' wind - there is no such thing as bad wind, but yes, there is not knowing how to deal with it.

So in this way I think it is very important for us to study astrology, to understand it, not to predict the future but to observe our own lives and understand the influences we have so that we can walk in life with more certainty and with less interference. Very often, the interferences we have in life are not because someone else is harming us, rather it is because we do not respect the currents and the winds, we do not respect the conditions around us. If everyone had this awareness it would be perfect; it works in the same way for everyone; everyone is influenced by this but they might not be aware of it. You do of course need to take care of priorities in life, food, a place to sleep, but these things do not mean you are not influenced by it; its just that you do not feel so influenced because there are other issues that are more gross, but necessary also.

For all of us, it is important. I am not going to explain anything about astrology; I just make a request: Not to study astrology in order to have a fun way to try to understand what will happen to someone,

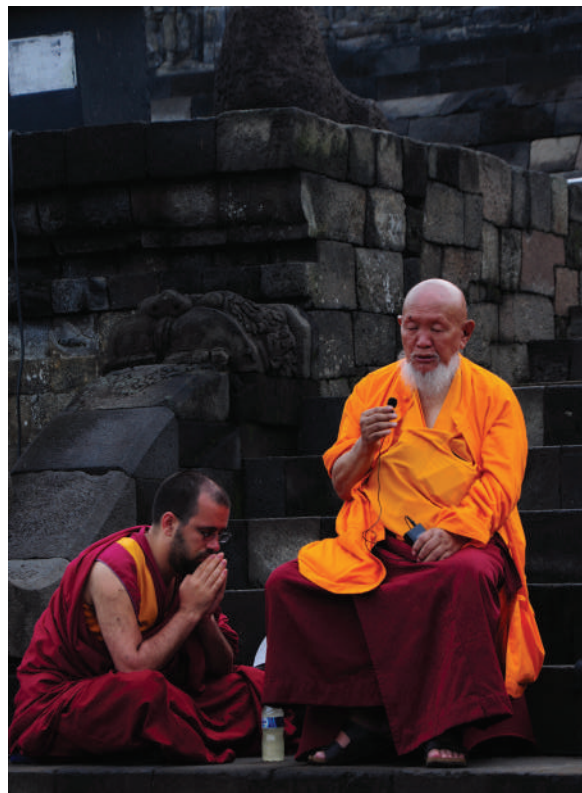


you know. Really however, to understand what the influences are that I have, at this moment, in my life and how to deal with it; to understand the best way to act and what is the practice that I need to do and the energy I need to generate - this moment is better to be quiet and that moment is better to speak, you know. We need to understand the energy better; this is basically all that I wanted to say about this.

So my cough is coming back, so its a good time to stop and once again I say thank you very much to everyone.

Just one last thing [laughter]: Very often people think - when we talk about the lineage, when Rinpoche says, 'Oh the long-life of my lineage and my teachings are more important than my own long-life', well Rinpoche has said this many times and many times people say, 'Oh this depends on the lamas, so please keep the lineage well' and so on. We have our responsibility and we do the best we can to keep it, but truly keeping a lineage alive or not depends on each and every one of us. The better we do our practice (not only the benefit that we receive for ourselves) we are keeping the lineage alive and we are giving the possibility for other people to do it afterwards also. We could go into many details of all this, but just to say that now we are in a very, very special moment with Rinpoche present here, so we need to use it in the best way that we can every moment, but we need to build up our strength, which is our own practice, our own mental stability, our own unity - because this is what will allow us to make sure that in two or three or five generations we will still have people coming to the retreat here in Borobudur. All this will depend on our practice; most important. If we do well, then we give continuity. What gives the strength for continuity is not the verbal technical conceptual explanation of teachings; this is also useful no doubt, but it is not the main thing. The main thing is to have people that have realised the practice and when there are these people, this gives the possibility for other people to be influenced and touched and by that and, the practice to also give continuity.

So please everyone, practice well, not only for yourself, but also for the lineage, also for the next generation of people who are coming also.



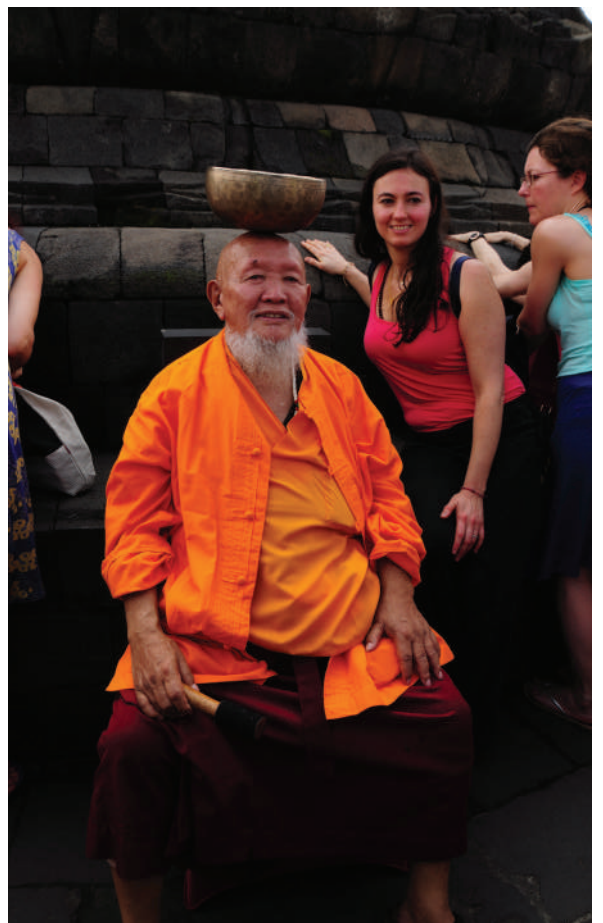
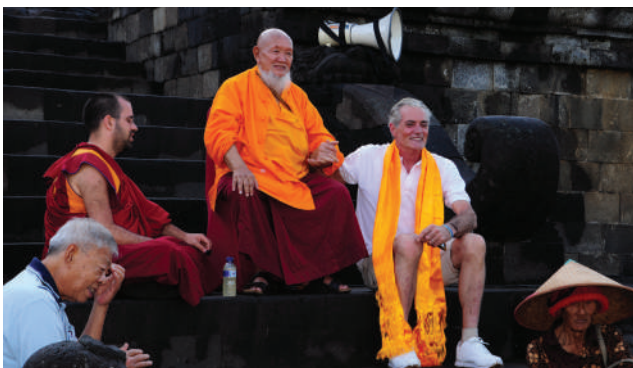
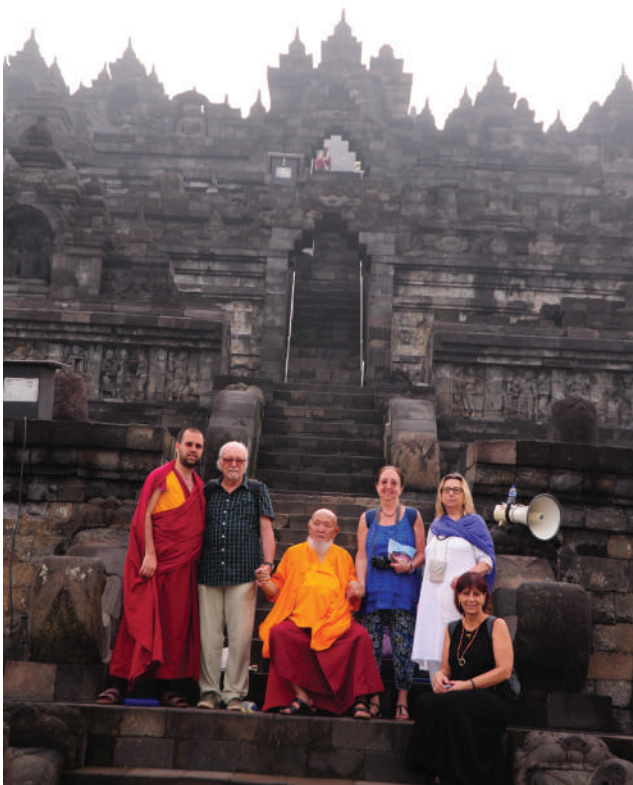




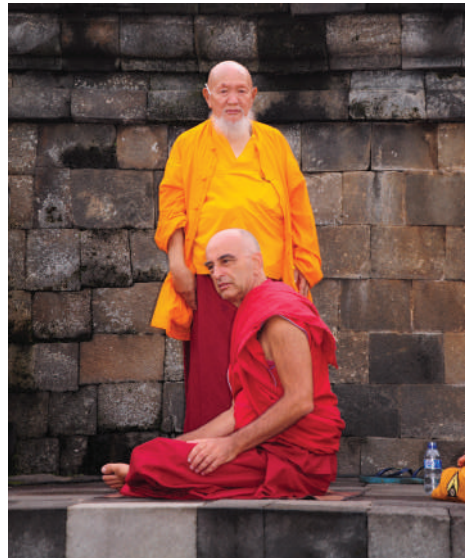
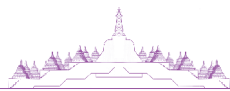


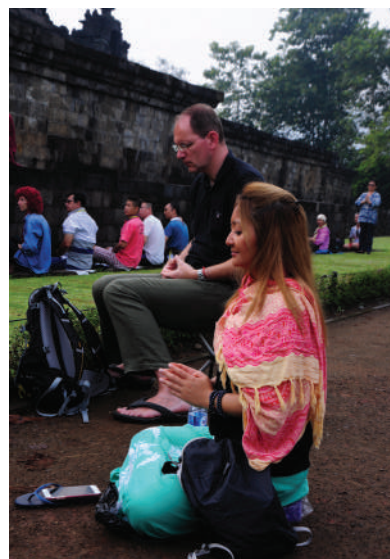


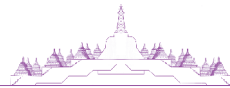






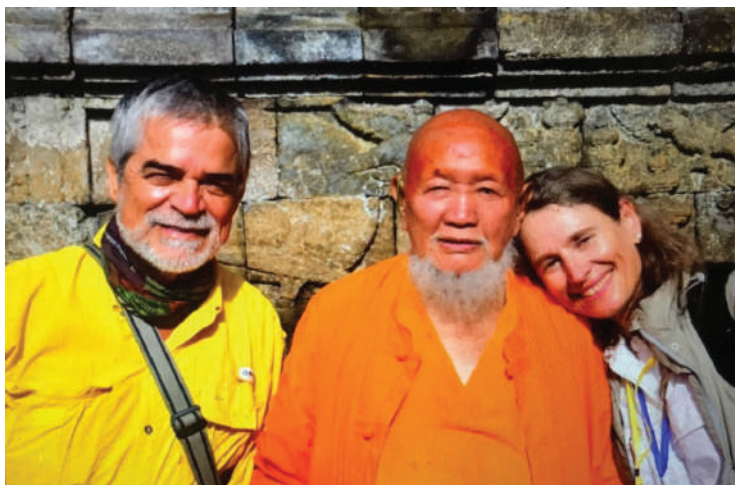












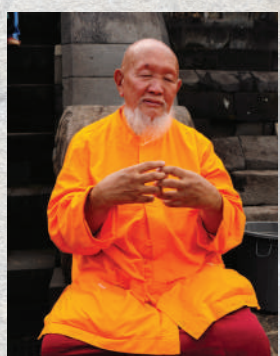


















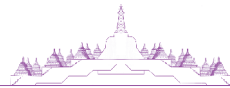




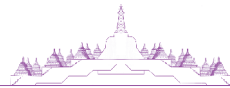












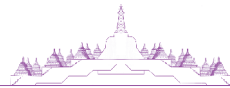








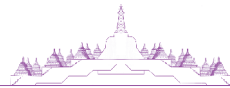






















PEACE EDUCATORS HELP IN BOROBUDUR

REPORT BY MARIA CRISTINA QUINTILI

INTRODUCTION

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

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

- EU Socrates-Comenius project, didactic circles of Macerata and Verbania (Italy);
- a linguistic project on literary subjects for children's literature (comics, fairy tales, legends, stories and novels);
- the 'Libriamoci' project, generating ideas and building a book for children, within the 'La Scuola Adotta un Monumento' (The School Adopts a Monument) project for the conservation of Italian artistic and cultural patrimony - both projects done for the Macerata school district authority.

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





Peace Educators

LGWPF action in Borobudur

Premise

The concept of peace is not defined only as opposed to the idea of war, but implies that it is transformed into a real taboo, by virtue of a network of value acquisitions that since childhood are going to affect the depth of our consciences of sentient beings and citizens of the world. It is not just a matter of content, but of attitudes and feelings that the School must cultivate and nourish with determined determination. For this reason, deciding to teach classroom teaching activities to the promotion of "peace in the world" is an essential objective, to which children must be accompanied: it is essential that puppies learn to oppose with the tools of culture and culture. resilience to ignorance and violence that today seem to dominate much of the world and which are at the root of the evil that is found there. Referring to peace education also serves to redefine the ethical boundaries and the sense horizons of the School as it is today in Italy: institution called not to be satisfied more than repetitive learning to point decisively and convincingly on their re-elaboration in functional ways to construction of skills (MIUR 2015 and 2017).¹ The Italian school of today should not aim at the scholars' erudition but rather at their conscious citizenship in a general sense and starting from each specific disciplinary area (pupils-citizens who feel at ease and act autonomously and in a consciously responsible way) . This change of register of the Institution-School in Italy and in Europe is supported by a new culture of evaluation. The concept of evaluation that in the school has been translated so far in exclusive judgment (from exclude, to select the promoted from rejected) now assumes the in-clusive dimension: evaluating means today "giving and receiving value" and this perspective redefines the 'teaching as a relationship of mutual exchange between the teacher and the student.

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It is not just about working on the various disciplinary areas, but about putting the children at ease in terms of active citizenship in the world near them and, where possible, in the distant one: we must certainly operate from the disciplines, but to overcome the boundaries of purely academic learning (primary learning) by freeing minds and bodies to conscious and responsible action that should be implemented in the context of immediate proximity and possible globalization (competence learning or secondary).

¹ M.I.U.R. Italian Ministry of Education, University and Research: "Experimental adoption of the new national models of certification of skills in schools of the first cycle of education", CM n.3, Rome 13 February 2015. M.I.U.R. "Guidelines for the preparation of the Three-Year Plan of the Training Offer", Note n.2905, Rome 11 December 2015.

M.I.U.R. "Rules regarding assessment and certification of skills ...", D.L. April 13th 2017, G.U. n. 112 of the 16/05/2017, Suppl. Ordinary n. 23.

The work developed following three successive phases linked to each other by the fil rouge of interculturality that connected the experience of the Italian school with activities that saw the children of the Island of Java as protagonists.

The experience in the Italian school (phase 1)

The pupils of the Alto Verbano Comprehensive School Institute, of the School in the Hospital of Piancavallo (Verbania, Province of Verbano Cusio Ossola-Italy), admitted to the "Division of Auxology" of the Scientific Research Auxological Institute of Piancavallo (Verbania), body specialized in the treatment of problems of body growth and eating disorders, can experiment with the free use of teaching materials prepared and made available by teachers, in a Montessori-inspired school learning environment, exercising fine motor skills and their creativity.



The images refer to the "Christmas Laboratory" project to learn and have fun

This year we also worked on an educational project on environmental issues, such as the correct disposal of solid urban waste and on the possibility of reusing and recycling different materials and objects. The CLIL methodology has also been introduced in the Italian teaching area.

In this case the small students have designed and produced lap books in the double linguistic code (Italian and English) on the topics covered, interacting in the group according to the rules of cooperative learning (cooperative learning).



The rule of the three Rs: Re-use, Reduce, Recycle



Using poor material and recovery, the children have built objects for the “Christmas Market” in order to allocate the offers collected to Indonesian peers and the Himalayan regions, knowing from the beginning that the harvest would then be brought to the countries of destination and delivered to the interested parties by the volunteers of the non-profit associations involved “Help in Borobudur” and “Lama Gangchen Help in Action”.

The images that follow refer to some of the artifacts made by children with the guidance of their teachers Emanuela Giacomazzo, specialized in the Montessori Method and Maria Cristina Quintili.





Parallel to what happened in the school of Piancavallo, in another area of Piedmont the students of the third class B of the Primary School "Cavaglià" of Carignano, a small town of the plain in the Province of Turin, to respond to a request for help received from the school of Giripurno (Java), a village in the forest of the mountain area near the temple-mandala of Borobudur to which the Ngal-So lineage is linked, to which Lama Gangchen Rinpoche belongs, have prepared, with the guidance of their teachers, flags of the peace to be given then to the Indonesian school children together with a video projector of which the teachers had expressed the need.

Interculture and peace education in Java (phase 2)



It is thus that, alongside the initiatives envisaged by the Lama Gangchen World Peace Foundation at Borobudur, a group of conventions and volunteers from the aforementioned Associations has been able to give life to a meeting with the Javanese school to foster cultural exchanges already activated over time. between the two realities and provide for the delivery of donations in teaching materials and money.



Here Roberto Colautti, volunteer and parent of a pupil of the Carignano school, with Joseline Preckel (volunteer from Germany) during the delivery of peace flags to Indonesian teachers.



Little was enough to realize how teachers and pupils of the School of Infancy and Primary in Giripurno (Isola di Giava) work with marvelous dedication and enthusiasm and in spite of their commitment they make use of elementary materials, being unavailable the resources to buy modern technological facilities. In those schools, even today the textbook is almost always the only source from which to draw knowledge while the attention given by the children to the lessons of the masters is as intense as the desire to learn new things.



Book and attentive listening are the only tools available to Indonesian pupils.



Indonesian teachers of the Kindergarten and Primary School of Giripurno (Island of Java)

After a short visit to the classes of which the images are only partially accountable, Anna Vogt, President of the international “Help in Borobudur” Association, has delivered the video projector, we mentioned, to the Headmaster of the school who, always in relation to the idea of creating bridges of intercultural solidarity, the previous year had received a computer as a gift from the same Association. Meanwhile, teachers and volunteers have provided the distribution of materials for painting (fabrics, natural colors, jars, brushes, small plywood boards on which to draw, bins with water to set up dyes and buckets for decanting and washing hands and brushes) and for the processing of clay (raw clay and plastic plates). The teachers provided deliveries to the children inviting them to draw flags of peace or any other subject they considered useful to give free rein to their creative streak. In this way, the children were able to decide in absolute autonomy what to do in response to the messages received from the Italian children and then to express elaborated works both with the drawing and with the manipulation of the clay.

The images that follow document the brief phase of reflection of the children to collect ideas and the development of subsequent laboratory activities related to the “peace flags”.



(from left to right: The Director of the Giripurno School receiving the video projector, Brigitte ----, Joseline Preckel (Germany), Anna Vogt (Switzerland), Roberto Colautti (Italy) and the Administrative Secretary of the local Institution .

Students, teachers and volunteers from the two agreed associations then saw the screening of the video with which the children of the Italian school in Carignano wanted to send their videotaped and personalized messages to their peers in the Javanese village.



Subsequently, the group of volunteers handed in cash contributions of various origins to testify their proximity to the educational work that takes place in the school and to contribute, as far as possible, to putting into practice the right of children to be able to build their own autonomous emancipation cultural, by allocating appropriate resources and choosing them according to their needs and specific circumstances.



Left : Andrea Varini (Italy)

Right: Here we recognize Mariavittoria Tosi (formerly Italy-Australia) while giving the Headmaster of the Giripurno School a donation of funds collected, thanks to an initiative by Andrea Varini, from the jazz concerts of his group.

Other funds were then delivered by Italian volunteers who had collected them in the months and days before the visit. Here we bring back the photo of the delivery.



From left, the Italians Silvia Magistrini, Tiziano Pera, Anna Vogt, M. Cristina Quintili, Brigitte ---- and Joseline Preckel (Germany): the same who then also recognize themselves in the following image in which, last to the right, Maya appears, the precious and dynamic cultural mediator.

The surprise of the outdoor art workshop (phase 3)



Actually, when we arrived, some of Giryphant's children had noticed that two of our three cars had a nice encumbrance in their backs made up of colorful mats and a whole host of other things, but they could not know of the surprise that Anna Vogt would have for them realized in a few hours with the complicity of everyone, volunteers and teachers of the village school. Anna, in fact, as well as being President of the "Help in Borobudur", is an artist sensitive to the creative freshness of children and the value of educational proposals outdoors, in close contact with that wonderful nature that expresses itself in Java its beauty and power, as evidenced by the luxuriant forests, the colorful orchids, the volcanoes still largely active and the sea which is a fundamental part of the whole Indonesian archipelago.

After a brief interview with the teachers, with her supervision as director of the activities, Anna set up an outdoor art workshop. The children, class by class, have collaborated to unload the materials from the cars and, arranged the mats on the ground, they are accommodated.

Meanwhile, teachers and volunteers have provided the distribution of materials for painting (fabrics, natural colors, jars, brushes, small plywood boards on which to draw, bins with water to set up dyes and buckets for decanting and washing hands and brushes) and for the processing of clay (raw clay and plastic plates).



The teachers provided deliveries to the children inviting them to draw flags of peace or any other subject they considered useful to give free rein to their creative streak. In this way, the children were able to decide in absolute autonomy what to do in response to the messages received from the Italian children and then to express elaborated works both with the drawing and with the manipulation of the clay.

The images that follow document the brief phase of reflection of the children to collect ideas and the development of subsequent laboratory activities related to the peace flags.



And again the air that will allow you to finish the works by drying the water and fixing the color in the fabric.

In schools in Western countries, it is noteworthy that when children are working side by side and are about to make drawings in the face of large and not strictly prescriptive deliveries, they often stumble into the uncertainty of the "blank page" and are you are tempted to copy what is achieved by those of them who have the courage and autonomy to leave first. Among the children of Giripurno it was not like that: everyone has elaborated without uncertainty his own horizon of creative communication. The same happened in the case of the laboratory dedicated to the handling of clay. In both sectors, each child has made himself, expressing the breath of the world according to his sensitivity and his dream with simplicity and serene application: no one has made elaborate already thought by others while all, together with colors and clay, have patiently kneaded and wisely knowledge, intuitions, experiences and abilities, a living testimony of the competence that in Italy and in Europe we see as a goal to be built with difficulty.

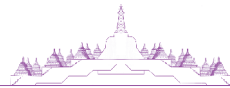


The conclusions

At the end of the afternoon of work we left also because the school time had arrived at the final bell. After the greetings and hugs the group of volunteers returned to Borobudur, the place from which he had left. The synthetic description of an experience of this kind can only end with questions that, by their nature, open hearts: how can we forget the eyes of the children who have crossed our projecting their dreams of the future on us?



We are convinced that peace requires a long way to go perhaps barefoot and the experience of Giripurno has given us a profound testimony: how can we forget that every schoolboy we met, on entering the path to go home at the end of the day , took care to take off the shoes he had worn during school hours, moving towards his own future barefoot?



ENGLISH**INDONESIAN****JAVANESE**

Good Morning	Selamat pagi	Sugeng énjang
Good Afternoon	Selamat sore	Sugeng Sonten
Good Evening	Selamat malam	Sugeng mdalu
Good Night	Selamat tidur	Sugeng saré
Good Bye	Selamat yalan	Sugeng tindak
Thank you	Terima kasih	Matur nuwun
You are welcome	Sama-sama	Podho podho
How are you?	Apa kabar	Piyé kabaré
Fine	Baik-baik	Apik Apik aé
What is your name?	Siapa Nama Kamu?	Sopo Jenengq mu?
My name is	Nama saya	Jeneng ku
Where do you come from?	Kamu datang Darimana?	Kowe teko seko endi?
I come from	Saya clatang dari...	Aku teko seko...
See you again	Sampai jumpa lagi	Sesuk ketemu maneh
I love you	Aku Cinta Kamu	Aku Seneng Kowe
No	Tidak	Ora
Yes	Ya	Yoh
How much	Berapa Harganya	Piro regané
Expensive	Mahal	Larang
Cheap	Murah	

NUMBERS

1- Satu	Siji	9-Sembilan	Songo	50- Lima	Seket
2- Dua	Loro	10- Sepuluh	Sepuluh	60- Enam	Sewidak
3- Tiga	Telu	11- Sebelas	Sewelas	70- Tujuh	Pitung puluh
4- empat	papat	12- dua belas	Ro las	80- Delapan	Wulung puluh
5- Lima	Limo	15- Lima belas	Limo las	90-Sembilan	Sangang puluh
6- Enam	Enem	20- dua puluh	Rong puluh	100- Seratus	Satus
7- Tuju	Pitu	30- Tiga	Telung puluh	1000- Seribu	Sewu
8- Delapan	Wolu	40-Empat	Patang puluh		



ENGLISH	INDONESIAN	JAVANESE
I	Saya	Aku
You	Kamu	Kowe
Where are you going?	Mau Pergi kemana?	Arep lungo ning di
I want to	Haya mau	Aku arep
Go to	Pergi ke	Arep hing
Eat	Makan	Mangan
Drink	Minum	Ngombe
Sleep	Tidur	Turu
Post Office	Kantor pos	
Market	Pasar	
Buy	Membeli	Tuku
Pay	Membayar	
Sorry	Maaf	Njaluk Ngapuro
No problem	Tidak apa- Tidak apa	Ora popo
Happy	Senang	Seneng
Unhappy	Susah	
Hungry	Lapar	Lesu
Full	Kenyang	Wareg
Tired	Capék	Kesel
Already	Sudah	Uwis
Not yet	Belum	Durung
Be careful	Hati-hati	Ngati-ati
Slowly	Pelan-pelan	Alon-alon
Fast	Cepat	Cepet
Take a walk	Jalan-jalan	Mlaku- Mlaku









SPEAKERS BIOGRAPHIES

Lama Michel Rinpoche, Brazil



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

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

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

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

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

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

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



Lama Caroline, England



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

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

From 1993 - to present day she is travelling extensively with Lama Gangchen and visited Borobudhur for the first time in 1993. Lama Caroline together with the Lama Gangchen Peace Publications team, (Isthar Adler, Cosy Back, Ricardo Baddouh, Sharon Dawson,) compiled, edited and published the NgalSo Gyasto Sungrab, the Collected Works of Lama Gangchen, the core

teachings of the NgalSo Tradition.(his collected works on Sutra, Tantra, medicine, astrology, yoga) of NgalSo Western Buddhism.

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

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

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

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

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



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

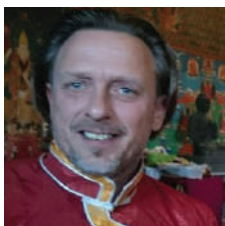
The wide input she seeks ensures stronger ownership of the decisions by an array of interest groups and may ensure more long-lasting effects in conservation. Claudia has led workshops to develop best practices on the issue of the role of indigenous peoples in biodiversity conservation, on traditional knowledge of indigenous groups and on long-term innovative financing mechanisms for protected areas. Prior to her position at the Bank, Claudia was Chief Ecologist at The Nature Conservancy, where she did inventories of vegetation types and park planning in more than 8 countries and developed a Manual for Rapid Ecological Assessment that is being used commonly in Latin America. She was also Senior Director for the Andean Countries at Conservation International, where she promoted the concept and development of ecological corridors, particularly in the Peru-Bolivia Amazon Lowlands, which has become a major conservation strategy in these two countries.

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



Rudolph Schneider - MD, as born in Basel/ Switzerland on the 8th of January 1949.

He received a formal education in a classic school, followed by Studies in medicine. Since 35 years he runs a medical office in Schinznach - Dorf as well as a medical school. He is a general practitioner with many specializations in Laser therapy, Traditional Tibetan Medicine, Homeopathy and Chinese Medicines, acupuncture. Married to Elsbeth since 1978, they have five children - wonderful time. Dr Schneider has been to Borobudur several times with Lama Gangchen.



Peter Gouw is a Master Sound Healer and director and teacher at Ohmpuncture - Resonance Therapy and Educations in Holland, has 32 years of experience with sound healing.

He also has extensively studied the authentic Buddhist practice with singing bowls. It is his mission to teach people about the use of singing bowls and resonance in order to help people find their own balance.



Alfredo Sfeir Younis (born 1947) is a Chilean economist, spiritual leader and healer, presently President of the Zambuling Institute for Human Transformation, founded in 2005 in Washington, DC, USA. Before opening the Institute, Alfredo had a twenty-nine-year career at the World Bank where he was hired as the World Bank's first environmental economist in 1976 and later was appointed Director of the World Bank Office in Geneva, Switzerland. He served as Special Representative to the United Nations and the World Trade Organization from 1996 to 1999. In both institutions Alfredo worked in the general fields of human rights, peace, and social justice; within this broader context he initiated and promoted policy in such areas as poverty eradication, international trade and finance, financing of development, gender and women's issues, trade and development, role of indigenous peoples, sustainable management of forestry and

fisheries, water management and irrigation, desertification, biodiversity, culture and spirituality in sustainable development, and alternative medicine.

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

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

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



Honoured by the Italian Society for the progress of Sciences, **Tiziano Pera** was consultant for the Italian Ministry of Innovation, University and Research (MIUR), Delegate of the Rector of Turin University, for decentralized degree courses, member of the Scientific Committee of the Regional School Office of the Piedmont Region (USR-Piedmont) for the School's CompetenzISS Plan as well as President of the Association "The Baobab, Research Association" and member of the Scientific Committee of Giunti-Scuola as editor for the Science and Technology department. Professor at the University of Milan and Turin, he further taught in collaboration with prestigious Organizations, including the European Centre for Education (CEDE), the Free University of Active Education (LUDEA), the Milan Centre for Innovation and Educational

Experimentation (CISEM), the Italian Federation of Exercise Centres for Active Education Methods (FIT-CEMEA), the Associations of Teacher Researchers on Chemistry (DDSCI) and History Teaching (CLIO'92) as well as with the National Institute of Innovation and Educational Research Documentation (INDIRE), dealing with innovative pedagogies and assessment in school competence. Author of many books and articles, Tiziano is a member of the University of Turin Research Group (GRDS-UNITO) and coordinates several research groups working in the field of "competence teaching" at all levels of schooling.



Sunny Kuo

1948 Born in Taipei, Taiwan; 1965 Moved to Japan; 1969 Entered Kyoto University (Kyoto, Japan); 1971 Moved to USA; 1977 Master Degree of Operations Research University of California (Berkeley, USA)

1980 Established "Digital World" Computer Company (SF, USA)

1984 Established "SWENCO" Electronics Factory (Shekou, China)

2004 Established "Peace Media" (Hong Kong)

2013 Established "Kuo Hsueh-Hu Foundation" (Taiwan/Hong Kong)



Felix Shen was born on June 19, 1948

1970 Graduated from Cheng - Kung University Taiwan, China

B.S. degree in Hydraulic Engineering

1973 Graduated from Utah State University Logan, Utah, U.S.A

Master of Engineering degree in Civil Engineering

1976 Sampo Corporation - Taiwan, China Sales Manager

1977-1985 Sampo Corporation of America ELK Grove Village, Illinois

Sales manager, Vice President of marketing, Executive Vice President

1985 Vice President of Sampo Corporation - Taiwan, China

1987 President of Sampo Corporation - Taiwan, China

1989-2005 Chairman of Sampo Corporation Taiwan, China/Rechi Precision Corporation/Sampo Technology Corporation /Castlenet Technology Corporation/ Uniwill Computer Corporation/ Chairman of Avalon Global Group St. Petersburg, Florida, U.S.A

2005 Chairman of Celgen Bio Pharmaceutical Co. Ltd. Shanghai, China

Present Group Chairman of Sino Union Group (Beijing and Shangdon), Sampo Corporation (Taiwan), Rechi Precision Corporation (Taiwan), Amigo Logistics Corporation (Taiwan), Sampo Home Inc. (Taiwan)



Elkana C. Waarsenburg, MD, (1976) works as a family physician in The Netherlands. She is specialised in palliative (end of life) care. Her main interests are integrative medicine, lifestyle medicine, spirituality and Buddhism. She initiated and directs a lifestyle and oncology program in primary care in Assen, the Netherlands.

She gives medical education training about lifestyle, spirituality and end of life care in the Netherlands and Italy. She is the chair of the Lama Gangchen International Global Peace Foundation (LGIGPF) in the Netherlands.



Rogier Hoenders, MD, PhD, is a psychiatrist, senior researcher and director of the Center for Integrative Psychiatry of Lentis, Groningen, the Netherlands. He is also a clinical instructor psychiatry and therefore involved in teaching, training and supervising residents psychiatry. He is the chair of the two yearly congress integrated psychiatry. His main interests are prevention and therapeutic lifestyle changes (mindfulness, exercise, nutrition, relaxation), spirituality and natural medicine (herbs, vitamins, supplements)



Born in Verbania, **Silvia Magistrini**, was an Arts and Science lecturer in her hometown high school Lyceum until her retirement; she loves to be a grandma, read, write and travel. For many years, she participated in poetry contests, until her commitments in the Public Administration (Councilor for Education and Culture of the Municipality of Verbania from 1997 to 2009 and Counselor from 2009 to 2014 at the VCO Province) no longer gave her the necessary time.

In those years, the municipality of Verbania greatly shared cultural and educational interests with the community of Albagnano, which was just then established, giving birth to a "small Assisi", in the hills above Verbania: the Lama Gangchen World Peace Foundation in collaboration with Verbania Municipality organized four annual world congresses offering a platform for peace, education, science, health and well-being. At each of these very national and international congresses, a series of programmatic Declarations on issues of peace, protection of the person, the environment and health, for a world of peace in dialogue with peoples were signed.

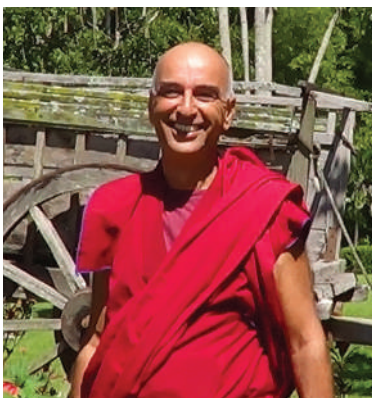
Silvia has been teaching literacy courses at Unitas of Verbania and Omegna for several years and has taught at the Verbania penitentiary House where she is currently serving as the Municipal Guardian of the Detainees. Since 2010, she is Chairwoman of the Company "Dante Alighieri" (Verbania and VCO Committee). Despite the aforementioned commitments, she never gave up traveling, accumulating fascinating experiences as a result of extraordinary meetings with peoples, cultures and landscapes. Following the many itineraries along which she has deployed her passion over the years, she has accumulated photos and poems that she has partially translated into the book entitled "THE WORLD IN YOUR EYES" (Baobab Publisher).



Ulrich Hüschelrath (Tashi Gyatso) was born in Wülfrath, Germany 1969.

He has been working in management for 15 years before starting his own business in consultancy and coaching 11 years ago.

In 2006 he met Lama Gangchen Rinpoche and Lama Michel Rinpoche for the first time in Holland. In the same year he became their student and took refuge. Since 2009 he has been in charge of the German branch of Help in action.



Daniel Calmanovitz, electronic Engineer graduated at Escola Politécnica da USP - Brazil. Presides the Advisory Board of the Centro de Dharma da Paz - temple for practice and study of Tibetan Buddhism in São Paulo, founded in 1988, and is the President Director of Fundação Lama Gangchen para a Cultura de Paz, created in 2006. Disciple o Lama Gangchen Rinpoche and Buddhist practitioner since 1987, was ordained monk in February 2011, at the holy stupa of Borobudur, Indonesia. He coordinates and is instructor of courses, retreats and meditation practices and Buddhist philosophy, as well as peace culture education programs. Participates in teachings and retreats with Lama Gangchen in Brazil and around the world, and

accompanied him on many pilgrimages to Buddhist holy sites in India, Tibet, Nepal, Indonesia, Myanmar, and others; he had also the opportunity to participate in retreats and teachings with other renowned Lamas. Father of Fernanda and Lama Michel Rinpoche, whom he accompanied during the first two years of stay at Sera Me monastery in southern India. Represents the FLGCP in inter-religious meetings as well as other related activities.



Vera Lucia Gravina Pladevall Moreira, was born in the city of São Paulo - SP on June 16, 1961. At the age of 21, she graduated as a Nurse at PUC-Campinas. She began her career working with new-borns acting as supervisor of Sao Paulo Maternity. She then served in the public health area as a technical assistant in the Oncology Programme of the State Department of Health of São Paulo. She was responsible for the implementation and training at the primary level of cancer prevention of the uterus, cervix, breast, skin and mouth, throughout the State of São Paulo. Vera worked for the health programme of 'woman and adolescent' focusing on the prevention of pregnancy in

adolescence and she worked as a nurse for eight years in the area of STD AIDS. She first came into contact with the Roling Method in 1993 and, following three years of training, she began her work in this field. In order to increase her competence, she graduated in Traditional Chinese Medicine; and completed the following courses:

- Peter Levini's Somatic Experience course
- Family Constellation course at the University of Samadeva
- Sacral Skull Integration and Sacral Skull Therapy at Upledger Brazil.



Born in Germany, **Thomas Nietzsche** studied Computer Science and Psychology. Besides his work always interested in medicine, in understanding the causes of sicknesses and a strong wish to be able to help those who suffer, he came into contact with Lama Gangchen Rinpoche in 2004 and started following his guidance, teachings, initiations, retreats and pilgrimages in the ensuing years. From a young age enjoying sports and physical activities, he wished to develop more awareness about the interaction of body and mind, and how to influence the flow of energies inside and outside with the help of NgälSo Trulkhör Yoga.



Borobudur...





 ...Albagnano



Sing! Heavenly Life

The incarnation of His Holiness Gangchen Rinpoche is the continuous stream of living through all ages. As we assemble here in celebration, we are offering our homage to a great mind vast as space, a pure mind entering into all realms of 29 knowledges, an edifying mind purifying all sentient beings, and an inexhaustible mind living through all ages. His presence inculcates the mutual reflection of the unitary and the manifold where the individual and totality are interdependent. All the prayers in several languages and by persons of different nationalities are the depth of compassion of H. H. Gangchen.

The Avatamsaka-sutra says: "Mind makes the Buddhas." His Holiness has come to this world to make us plumb the ocean of essence so that wisdom and compassion illumine our lives. His benign presence among us adorns and purifies many lands, enriching infinite sentient beings with generosity, morality, diligence, wisdom and meditation.



*The Vimalaprabha commentary on the Kalacakra-tantra speaks of the assimilation of the body and the universe (dehe visvasya mananam). From the emanation of the universe to the highest meditation on the mandala, this body of ours contains the light universe. The dharmadhatu is shining light and concentration is its perception. As H.H. leads his acolytes in circumambulation of the five terraces of the Borobudur, it is to awaken them to luminous wisdom or *hod.gsal.gyi ye.ses* in the words of Tsonkhapa. The annual pilgrimage to the grandiose sanctum of Borobudur is the Bodhisattva aspect of H.H. constantly nourishing the aspirations of his followers and unfolding their complete human potential. As a Bodhisattva, H.H. translates aspects of knowledge into insights and actions conducive to common weal.*

The cataclysmic events which have seen the end of Classical Tibet have resulted in the exodus of learned and dynamic Lamas like Ven. Gangchen to Western countries. They have established major Dharma centres and the one in Albagnano has the solid backing of the traditions of Tibet and Indonesia as well as its relevance to the European context. It is both samsaric and extra-samsaric. It reminds me of the destruction of 1600 monasteries by the Hunas in Greater Gandhara as recorded by the Chinese pilgrim Sung-yun in 520 AC and by Hsuan-tsang in 630 AC. The devastation could never be reconstructed, but at the request of Bhikṣu Rajavamsa of Uttarapatha or Trans-Gandhara the Gupta Emperor Sakraditya (alias Kumaragupta I, ruled 415-455) built the Nalanda monastery. This is clearly specified in I-tsing's "Biographies of 60 Tang Monks". The Mini-Nalanda of Albagnano is in this time-hallowed tradition and some day it may become a major centre for Buddhist art, thought and practice to enrich life, when humanity has black pebbles in one hand and white in the other. H.H. Gangchen is the dawn to show accumulated store of our good deeds.

The Neo-Borobudur at Albagnano reminds me of the first Tibetan monastic complex of Samye built over 12 years (ca 775) on the pattern of Odantapuri in India. The Council of Samye held in 792-794 established the direction of Tibetan Buddhism and henceforth Sutras and Tantras were translated only from Sanskrit originals. H.H. Gangchen carries forward the same tradition of a new paradigm of Tibetan Buddhism that is relevant to the times and spaces of modernity, Albagnano celebrates H.H. in the beauty and shadow of his mind, his fierce will and gentle smile to simplify the steep plunges into psychic depths, and his sudden burst of laughter emanates from within the civilisation he inherits.



After the persecution of Buddhism in Tibet by Emperor Langdarma (832-842) and the end of the “First Diffusion of Dharma,” Buddhism witnessed the “Second Diffusion” (phyi dar) in Western Tibet under the Guge Kings. Rinchensangpo established 108 chapels (lhakhang). He founded the largest complex of Tholing on the model of Odantapuri exquisitely decorated with statues of stucco, wood and bronze and frescos on the walls. The Vajradhatu-mandala of the Tattva-sangraha with Vairocana predominates in the temples founded by him. H.H. Gangchen too has been inspired by this mandala and he has dedicated 108 mandalas at Albagnano which remind us of the mandalas of ALL the Tantras at Tholing.

Emperor Songtsengampo the founder of Buddhism in Tibet endowed the Jokhang cathedral at Lhasa. The Chinese scholar Liu I-Szu has identified scores of great round columns and wooden capitals herein as in “Roman style.” A group of three large statues of earth and clay in the Potala Palace represents Songtsengampo and his Chinese and Nepalese queens. One shows a European ethnic style which is found nowhere else. Prof. R.A. Stein (Tibetan Civilization 1972:287) says: “one of the female figures strangely resembles a sculpture from late Mediaeval Europe. The impression must have been still stronger in the originals since the eyes are blue”. What a surprising destiny that H.H. Gangchen should create his most dynamic sanctum in a Roman locus in the spiritus movens of one of the queens of the first Buddhist Emperor of Tibet.

Atisha arrived in Tibet in 1042 at the invitation of King Changchub, grand nephew of King Yesheo of Guge. In the process of renewal, he created a galaxy of learned monks who renewed the monastic discipline, the traditions of yogins of contemplation and study of Abhidharma. H.H. Gangchen brings back to life this lineage of Atisha in the learning of Lama Michel, Lama Caroline and several others who bring together intellectual cognition and actualisation of blissful consciousness. H.H. Gangchen is endowing the new generation with the power to release the emotional impulses to renovate and transform the individual.

A kernel of historical truth lives in the doings of H.H. Gangchen: the memory of the triumph of cosmic symbolism in the 108 mandalas, to establish a connection between the land and the sacramental purity of all meditation, so that Albagnano becomes an ideal centre, a Sumeru of reintegration in cosmic conscience. It is a veritable Beryl Pure Land (vaidurya-nirbhasa) of the Buddha of Medicine, a kingdom of perennial bliss. H.H. Gangchen has named it Spiritual Healing. A work of Kathog getse pandita (1764-) says that a palace is constructed from the light of Bhruv, where the symbolic recreation of ourselves becomes dynamic, where the physical potential and spiritual meaning fuse into life-enhancing vim and vigour. Activating one's inner potential is becoming truly human, more creative, and more spontaneous. H.H. Gangchen is the inspiring Guru who addresses himself to an array of practices to inculcate insight into life. Every cell in our body responds to every thought we think. Diseases become eases when we embrace a new pattern. We have to trust the process of life. Thought power is an affirmation of us, rather than negate ourselves by invalidating the self. Spiritual Healing of H.H. Gangchen is to come out of the emotional and spiritual negativities, and to be supported by the universes of the body and mind. H.H. Gangchen is here with us to generate profound concentrations and to evolve an inner high technology to tame our wild world of psycho-grazing greed.

We hail the blissful celebration of H.H. Gangchen in the words of Shantideva:

By virtue amassed by all that I have done,

May the pain of every being be completely healed

The rhythms of living deepen in H.H. in a sublime vision of “Sing, Heavenly Life”. A thousand autumns be Yours and every autumn a thousand days.

Lokesh Chandra

Prof. Pandit Lokesh Chandra, New Delhi (India)





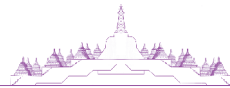










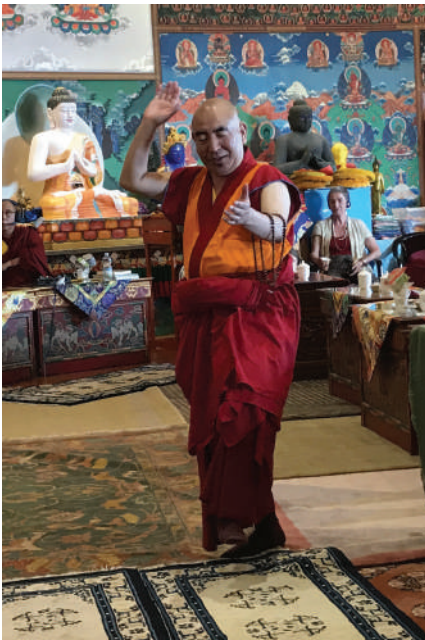




















4 - 20 Giugno/June 2018

Ganden Mahamudra
Ven. Gheshe Thubten Trinley
09:00 - 11:00
Trasmissioni e Insegnamenti - Teachings and Transmissions
11:30 - 12:00
Meditazione - Meditation

In concomitanza con il 27° Congresso Internazionale annuale della Lama Gangchen World Peace Foundation

Buddhismo Occidentale: tavola rotonda sui Sutra e i Tantra secondo l'approccio dell'Autoguarigione Ngalsö
15:00 - 18:00

In conjunction with the Lama Gangchen World Peace Foundation's 27th annual International Congress

Western Buddhism: Dialogue on the Ngalsö Self-Healing Sutra and Tantra
3pm - 6pm

Guru Puja
18:00/6pm

AHMC ALBAIGNANO HEALING MEDITATION CENTRE



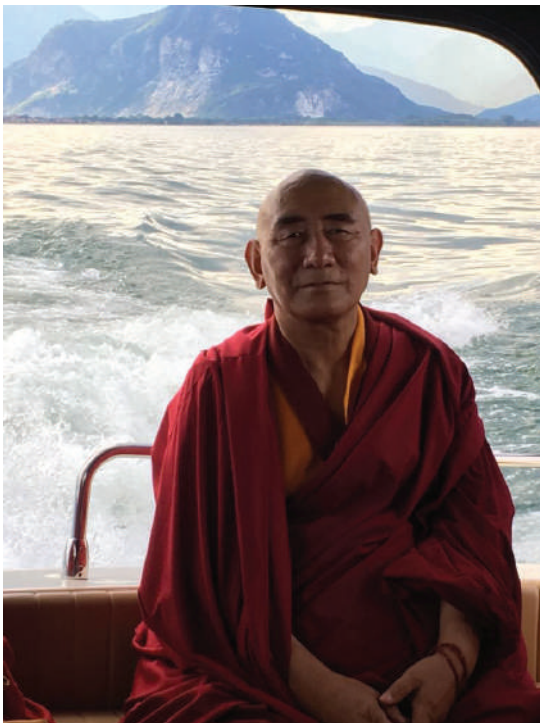








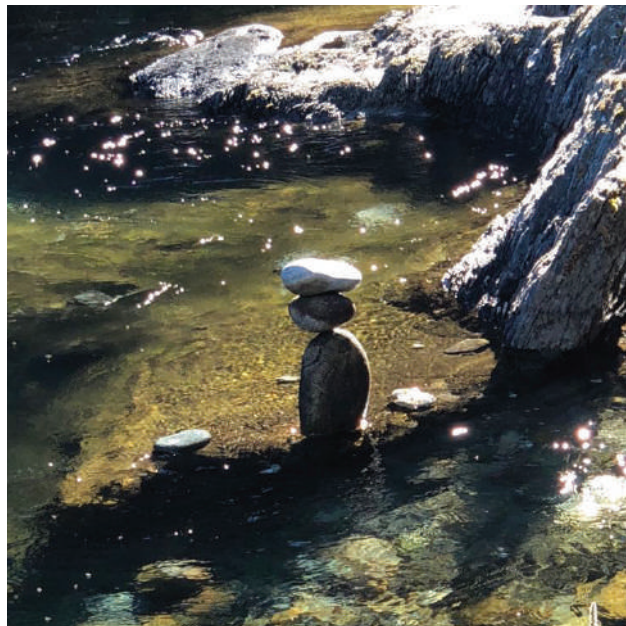






















Spring of Bliss ...

... A dream come true

Vajravali Tour and Mahamudra and ...
Newsletter by Rocio



JULY/18

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Albagnano Homage to the Pure Oral Lineage of Ganden: The Vajravalī

Questions to Lama: What is Tantra, Tsunami of Blessings

Project of the Temple of Heaven on Earth: Second Floor

Sangha at Service. The Mahamudra

News from Centres and Programs

Photos of the Group Ngalso Friends

tam.nen@kunpen.it



Importante cerimonia nel Centro di Albagnano

BEE - Si è svolto lunedì scorso presso il Tempio del Cielo sulla terra, dove sono rappresentati sul soffitto i 45 mandala Vajravali che mostrano complessivamente 108 mandala, del Healing Meditation Center di Albagnano l'evento speciale "Il Vajravali-La Ghirlanda delle 45 Iniziazioni" alla presenza del venerabile Lama Nyitru Tulk Rinpoche. Una tradizione molto importante per il centro di Albagnano. La Ghirlanda Vajra è una raccolta di iniziazioni tantriche e sadhane di meditazione sistematizzate da Abhayakaragupta (Jigme Jungne Bepe) un monaco buddista, studioso e maestro tantrico nonché l'abate di Vikramasila, uno dei principali centri di studio e di pratica del Buddhismo tantrico dell'India medievale. Il venerabile Lama Nyitru



Longchu a Yushu, Tibet, Cina ed è stato invitato in Italia da Lama Gangchen Rinpoche per il conferimento delle 45 iniziazioni del ciclo Vajravali. Il Vajravali è un compendio di testi e di rituali tantrici di molte divinità. È molto importante perché si compone di un unico sistema rituale tantrico armonizzato, un Oceano di Mandala che può essere applicato a tutti i mandala buddisti tantrici. Il ciclo Vajravali contiene iniziazioni e rituali di benedizione di vari aspetti delle divinità tra cui Kalachakra, Guhyasamaja, Heruka Yamantaka, Hevajra, Vajrayogini e delle cinque famiglie di Buddha. Ognuno dei 45 tantra del Vajravali è associato ad un mandala. A questo eccezionale evento hanno partecipato una grande assemblea di maestri, lama gheshe e monaci provenienti da Cina, Nepal, Mongolia, India, Usa, Europa Svizzera, Brasile, Thailandia, Sri Lanka, Bangladesh e Taiwan, tutti i



The Venerable Kyabje Nyitru Dorje Chang (or Nyima Rinpoche), holder of the Vajravali Lineage. During three weeks, he conferred 75 empowerments in the Centre of Albagnano, Italy.

Representatives of the monastic and secular Sangha of the whole world shared an intense month of blessings and empowerments.

The first day, after the preparation for the empowerments, a huge rainbow decorated the heaven of Albagnano.

The Venerable's constant message at the end of each empowerment: "You have to be always together"



Representatives of the monastic Sangha from the monasteries of Serpom and Shar Gaden of India, Segyu, Pelgye Ling and Gangchen Labrang of Nepal, Kacho Shing of USA, Amarbenzar of Mongolia, Longshu of Tibet-China, Kunpen Lama Gangchen, Italy, Gaden Tashi Choeling of Germany, Rabten Choeling of Switzerland, Tardeu Ling of France, Gaden for the West, Canada.



Homage to the Oral Lineage

Ñyitrul Rinpoche, Nyima Rinpoche, Precious Sun, son of the heart of Kyabje Denma Gonsar Rinpoche and tutor of the actual reincarnation of his guru, has visited Albagnano according to the requests and the invitation of Gangchen Rinpoche.

He is one of the most important living Lamas maintaining and sustaining numerous precious and exceptional lineages of Sutra and Tantra. At every step this Great Mahasiddha, known for his magic powers, is leaving an irresistible mark of stability and peace, mixed with sweetness, omnipresence and mystery.

“Lama Gangchen Rinpoche will cover your back”, said Kyabje Denma Gonsar Rinpoche and after that, Lama Gangchen Rinpoche said he knew the reason why.

Responsible of more than 1500 monks and three monasteries – two of which of nuns – in the Yushu region, Tibet, he is the master of many of the actual great reincarnations.

While he was escaping, during the cultural revolution, his group was attacked. His companions were killed, while he was able to escape thanks to the sudden appearance of a horse. This one began to run slowly, permitting him to jump on and, immediately after, it started galloping, crossed a river and saved Rinpoche's life. For this reason they say that Ñyitrul Rinpoche owns a great connection with Palden Lhamo.

During the period he was in prison, the guardians were afraid of him, - as they said that he could read in their thoughts -, and his capacity of getting rid of the handcuffs in order to help the other prisoners.

His pure lineage derives from Kyabje Denma Gonsar Rinpoche. With great humility, he incessantly praised the pureness of his lineage and his pride of belonging to it, underlining the lack of his own qualities and merits. His only aspiration, he said, being to share this so valid lineage.

Ñyitrul Rinpoche has given the 45 empowerments of the Vajravali Garland. For the third time he transmitted it, exactly as it was transmitted to him by his Guru.

The audience was a high level sangha composed of Abbots, Lamas, Geshe and monks with great merits, who represented monasteries of India, Nepal, Mongolia, Tibet, Canada, the United States, France, Brazil and Italy.

It was a rare occasion in which the West invited a great Lama with the purpose to celebrate such a gathering in Italy. It was a pure homage to the oral lineage manifesting the importance of receiving orally the purest Vajravali lineage and thus be able to sustain it and transmit it to the future generations.



During these weeks friends and visitors of every sangha participated in the event not only in person, but also through our YouTube channel, where all the sessions have been broadcasted live.

In each of the empowerments Ñyitrul Rinpoche personally gave each disciple one of the empowerment's blessings.



During the ceremony of the Oracle of Dorje Shugden, Protector of inner and world peace.



from left to right::
Zazeb Rinpoche from Canada, Kuten Lama from US, Gangchen Rinpoche,
Nyitrul Rinpoche, Lama Michel Rinpoche and attendant.





A total of 75 empowerments: 45 of Vajravali, 13 of Tagkhpu Dorje Chang, 10 of Manjushri's Wheel, Kunrig, Yellow Yamantaka, Heruka according Luipa, Yamantaka 13 divinities and Yamantaka Solitary Hero and Dorje Shugden, all deriving from not common lineages.

The Oracle of Dorje Shugden also was part of the event, manifesting himself in wrathful and peaceful form, and leaving a precious message in verse.

Thanks to the translations and guidance of Lama Michel Rinpoche, Westerners were able to participate actively. Francesco Prevosti and José María translated into Italian and Spanish simultaneously, also thanks to a simultaneous translation system that was recently donated.

The garland of Vajravali finished, but the empowerments continued, upon request of different monasteries and Lamas.

The program ended with Dorje Shugden's empowerment and a long-life puja offered to Nyitrul Rinpoche, during which Gangchen Rinpoche announced the transfer of one of its centres in Sardinia to Nyitrul Rinpoche, as a symbol of gratitude.

The director of the Italian Buddhist Union visiting the centre during this ceremony, - impressed by the size of the event and grateful to Gangchen Rinpoche - expressed his commitment to help in future events of the Kunpen

Lama Gangchen, for the propagation and for the benefit of the Dharma in Italy.

After the program finished, a series of visits and trips to the surroundings and a mini tour of Europe started. It was non-verbal sample of Western culture, of understanding and growth of Buddhism in the West.

The Cathedral of Milan, the Duomo, and Kunpen Lama Gangchen received Alma tour - the bus with all the guests of honour - at a first stop.

The centre Buddha of Medicine of Turin and the Museum of Oriental Art of the city received their visit. The works of art integrated their true meaning with prayers and pujas, leaving for a moment their decorative and artistic meaning apart and being consecrated. It was a sample about how the West is taking care of the Eastern cultural heritage and the diversity of Buddhist religious manifestations.

The Gaden Tashi Choeling Monastery also received a visit and empowerment of the Vajrayogini practice.

Thar Deu Ling in Paris was the last stop where the travellers stayed, receiving teachings from the former Ganden Trigpa - the holder of the throne of Lama Tsongkhapa.

Italy



visit to Milan Cathedral where they were received by Gianpiero Alberti, the representative of the Catholic Church for the Interreligious Forum of Milan.

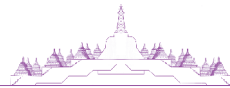


Above, from left to right:
Sherab Rinpoche (tutor of Domo Geshe R.)
from Shar Gaden, India, Tritrul R. from
Serpom, Nyitrul Rinpoche, Muli Kyabgon R.
from Serpom, India, Lama Michel Rinpoche
and Togme Rinpoche from Serpom, India at
Isola Bella, Italia

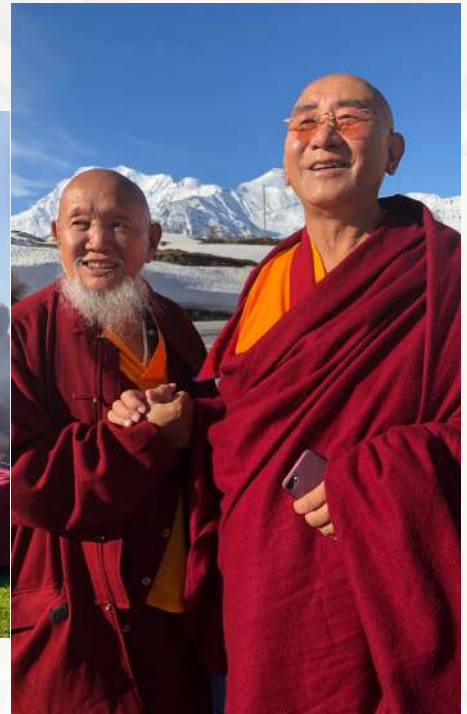
Below:
Nyitrul R., Gangchen R., Geshe Changchub
and the 3 attendants of Nyitrul R. in Sardinia.

As a sign of gratitude and so that the
activities of Nyitrul Rinpoche can begin
in Europe, Gangchen R. has given his
centre in Sardinia. The name given by
Gangchen R. was "Rabshi Longshu
Nyengyu Ganden tendar Ling".





Vajravali tour *Rabten Choeling, Switzerland*



Nyima Rinpoche with - from l. to r. - Gangchen Rinpoche, Rabten Rinpoche and Gonsar Rinpoche. Below - Sangha of Rabten Choeling with Lamas, Geshe and Rinpoches.



Visits

Kacho Drupkang, Switzerland



Kacho Drupkang in Switzerland. It is a private chalet for Vajrayogini retreats, where a stupa for *Inner and World Peace* has just been built.

The 5 Great Mothers and the 5 Dhyani Buddhas come from Borobudur.





Ganden Tashi Choeling, Germany



from left to right:
Lama Michel R., Attendant of Nyima Tulku R., Nyima Tulku Rinpoche, Attendant of Nyima Tulku R., Lama Gangchen R., Lama Dechen of Germany, Daniel from Brazil, in Berlin.



The Monastery led by Lama Dechen with a total of 40 resident nuns has more than 25 centres in Germany. The monastery manages a large publishing house (which translated all the books of Lama Gangchen Rinpoche in German), two Dharma stores (one in the centre of Berlin), a hairdressing service and a delicious pastry shop.

In addition to the study and practice, the students work in the garden, as well as in the kitchen garden and take care of abandoned dogs, (with an animal in charge of each resident). They also participate in the community life of the centre.

During the visit of Nyitrul R., they made the request through Lama Gangchen for future visits. Nyitrul R. transmitted them the Vajrayogini Sadhana which the centre practices during a two months retreat every year.

The Gompa - which twice a year is transformed into a theatre with a capacity of more than 500 people - that night was transformed into a cinema in which they showed our Lama Tour their latest play.



Mani Bhadra, Holland



Gebed voor de wereldvrede

en gezelschap Tibetaans boeddhistische lama's en monniken is neergestreken in Dalfsen om er feestverwanten te ontmoeten en te bidden.

De Eerste

geest was in Dalfsen. Vanaf het hotel werd iedereen geboden met de hand te kloppen om de lama's te verwelkomen.

Stad & Streek





France, Thar Deu Ling

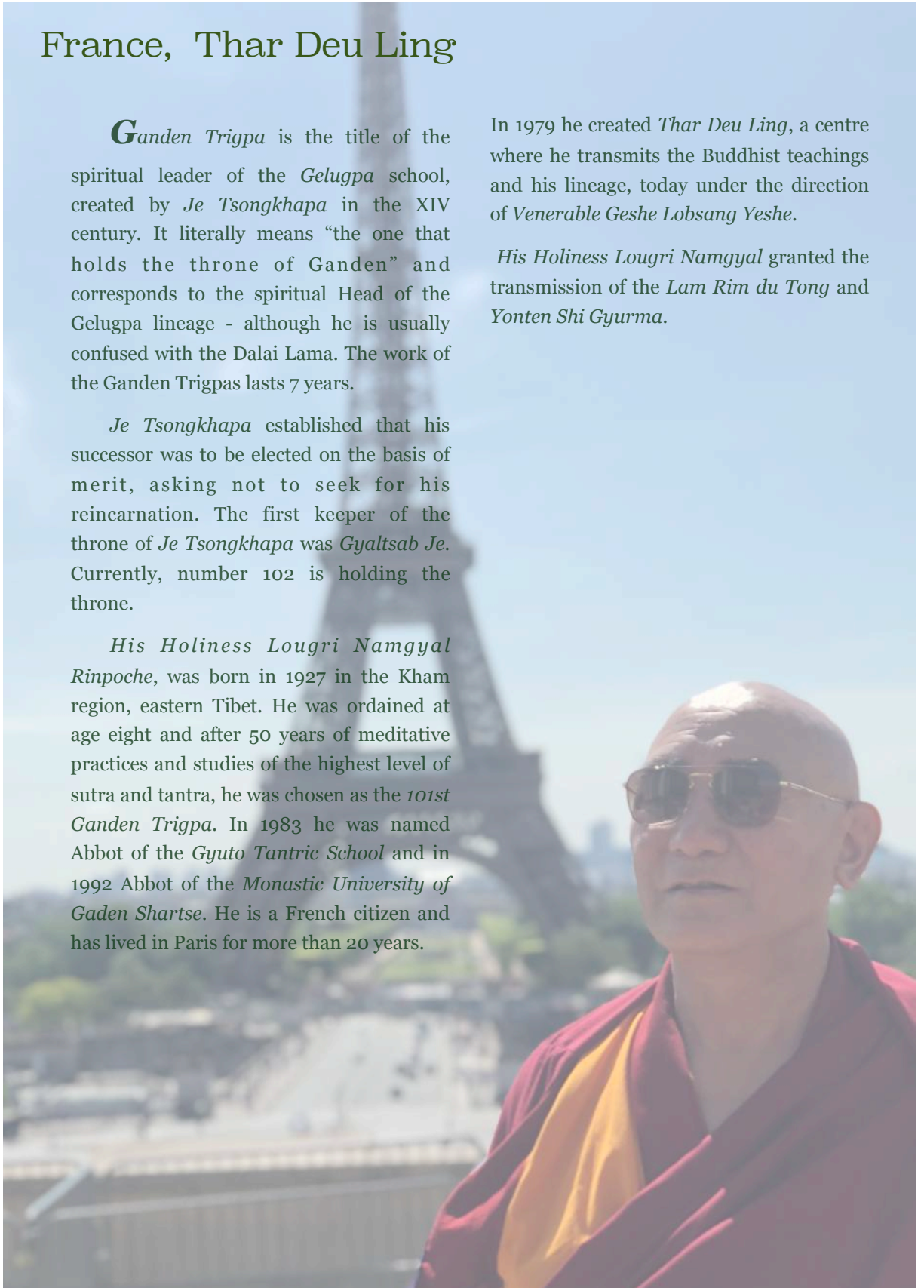
Ganden Trigpa is the title of the spiritual leader of the *Gelugpa* school, created by *Je Tsongkhapa* in the XIV century. It literally means “the one that holds the throne of Ganden” and corresponds to the spiritual Head of the Gelugpa lineage - although he is usually confused with the Dalai Lama. The work of the Ganden Trigpas lasts 7 years.

Je Tsongkhapa established that his successor was to be elected on the basis of merit, asking not to seek for his reincarnation. The first keeper of the throne of *Je Tsongkhapa* was *Gyaltsab Je*. Currently, number 102 is holding the throne.

His Holiness Lougri Namgyal Rinpoche, was born in 1927 in the Kham region, eastern Tibet. He was ordained at age eight and after 50 years of meditative practices and studies of the highest level of sutra and tantra, he was chosen as the *101st Ganden Trigpa*. In 1983 he was named Abbot of the *Gyuto Tantric School* and in 1992 Abbot of the *Monastic University of Gaden Shartse*. He is a French citizen and has lived in Paris for more than 20 years.

In 1979 he created *Thar Deu Ling*, a centre where he transmits the Buddhist teachings and his lineage, today under the direction of *Venerable Geshe Lobsang Yeshe*.

His Holiness Lougri Namgyal granted the transmission of the *Lam Rim du Tong* and *Yonten Shi Gyurma*.





H. H. the 101st Ganden Trigpa



Nyitru Rinpoche, H.H. Longri Namgyal Rinpoche and Lama Michel Rinpoche,

Photo above: Statue of Lama Tsong Khapa, monastery of Denma Gonsar Rinpoche, Guru of Nyitru Rinpoche. Kham region in Tibet



MAHAMUDRA

Geshe Tupten Trinley is a Lama resident of the *Rabten Choeling* monastery in Switzerland.

Disciple of *Kyabje Trijang Dorje Chang*, he received the teachings of *Ganden Mahamudra* and completed them in a 12 years retreat in Daramsala, India.

A great teacher, he is highly respected in Tibet-China, India and Europe. He cared for and takes care of disciples of the *Shar Gaden* Monastery in India, being a refuge and a guide.

The Ganden Mahamudra, The quick way to reach enlightenment, according to the text and lineage of *Panchen Lobsang Chöky Gyaltsen* (author of the *Guru Puja or Lama Chöpa*), is an approach to the vision of emptiness. Received from *Lama Tsongkhapa* through the *Kagyu* lineage - one of the four schools of Tibetan Buddhism - it is a way of recognizing the ultimate nature of phenomena.

Kyabje Trijang Dorje Chang gave the text of the *Ganden Mahamudra* to *Geshe Tupten Trinley* asking him to store it and put it safely in South India. *The text had already been stolen in the past and without him such teachings could not be held.*



It was in India that he had the opportunity to receive them directly from *Kyabje Trijang Dorje Chang*.

As fresh water poured from one glass to another, *Geshe Tupten Trinley*, with great generosity, has given these in Albagnano to the Vajravali guest assembly and laity.

MAHAMUDRA & WESTERN BUDDHISM

DEVELOPMENT OF WESTERN BUDDHISM IN THE MODERN WORLD

Taking advantage of the presence of *Geshe Thupten Trinley* and a very special audience - the international monastic community -, Lama Gangchen World Peace Foundation, organised its International Congress for the Diffusion of Tibetan Spiritual Medicine, annually held at its headquarters, Madrid, in the *Temple of Heaven on Earth* in Albagnano.

Dr. Carillo, president of the organisation, presided over the round table: *Discussion on the Development of Western Buddhism in the Modern World*.

The guests - Dr. Rudolf Schneider, Dr. Elkana Waarsenberg, Dr. Rogier Hoenders, Alfredo Sfeir Younis - scientists, neurologists, doctors, politicians - were able to share with the Venerable Lamas, Geshe and guests of the Mahayana and Theravada traditions, how Buddhism is integrated into their professional practices and in the Western world.



LAMA GANGCHEN WORLD PEACE FOUNDATION
United Nations affiliated NGO
Special Consultation with ECOSOC

The congress merged between morning teachings of the highest level, philosophical debates according to the Tibetan monastic tradition, prayers, pujas, Ngalsos meditations and conviviality.

Lama Gangchen was received by the Madrid Organisation last September in Madrid.



Questions to Lama, Lama Michel Rinpoche



What is Tantra?

Tantra, in Tibetan “Giu”, signifies continuity; continuity that requires a direct transmission from master to disciple, not only a conceptual one, but a transfer of experiences called empowerments.

Tantra is part of what is called *Vajrayana Path*, which is the path of transformation.

Buddhism has different ways of approaching the same path, what changes is the vehicle. I can go by bicycle, by car or helicopter: there are several ways to achieve the same result.

Tantra – which is the word most used and known in the West – is the *Diamond Path*.

In the *Vajrayana*, it is called the *Diamond Vehicle* or the *Secret Mantra Path*.

It is the path of transformation that teaches us that we can transform anything into the path to Enlightenment, showing us that the important thing is the way in which we use it and the way in which we relate to the phenomena and not the phenomena themselves.

For example, it shows us the way to transform anger or desire. We have three ways of dealing with anger, wrath and rage.

The first is: I recognize that anger harms me, so I move away from the object of anger – *from the objects that arouse my anger* –, because I do not want to feel it.

The second way is:

I understand that anger does not do me good, that it is an internal process, in which I have to train myself not to react

when I am in front of the object of rage.

And the third way, which is part of the Tantra's *Vajrayana Path*, is the one in which I recognize that I have the energy of anger, which is an energy of destruction, and instead of going against it, I take it and direct it against the true cause of the suffering, that is ignorance, selfishness.

This is an example of Tantra, of transformation.

This process is called “How to transform anger into the path to enlightenment.”

The same would be with desire.

Desire, that great force that we all have when we want something, what is it ultimately? It is the desire to be happy. Although it is what we want, we project it on things that do not lead us to happiness.

What is Tantra doing? It uses the energy of desire and directs it towards Enlightenment.

This is the concept of transformation referred to in Tantra.

Another aspect, also very special of the *Vajrayana Path* or Tantra is to use the body, the mind and the environment as tools to achieve Enlightenment. Body and mind always go together, so that I can use my body to induce me to deep states of consciousness. Body and mind: one is helping the other to reach the result we want.

In Tantra and even in Buddhism there are images of sexual union.

Many get confused or end up thinking that Tantra is sex. But it is just the opposite, that is, Tantra has an aspect of deep transformation which uses a lot the concept of our very subtle mind in order to lead us to very deep states of awareness. Through this deep state of consciousness, we can develop wisdom.

We also find what refers to the energies, masculine energy and feminine energy. All of us, men and women, have to create within us a balance between these two energies, - *which correspond, and are the energy of attraction and aversion.*

It is important to give meaning to these concepts and to clarify that, within Buddhism, Tantra does not mean sex, because if sex were Tantra, many people would already be enlightened, and the truth is that it is not like that.

So, trying to clarify this, the *Vajrayana Path* is often seen as something very mystical

that actually, - *at least for me it was like that* -, when we deeply study the Vajrayana Path or Tantra, it is the most “*down-to-earth*”, because it takes into consideration our reality, the body that we actually have, the process of birth, the process of death, the process of the bardo, that is, the intermediary state between death and rebirth. It takes into account our body as it is today, and the resources we can rely on. It shows us how I can use all the characteristics that I have today, what I am and to direct them so to create a positive interdependence in order to get out of suffering and generate a true state of peace and balance. In short, this is the Vajrayana Path.

For me, Tantra looks a bit like technology, that is, if I pick up a phone and call someone, does it work? Yes. Do I know how it works?

The vast majority of us do not have the slightest idea of how picking up the phone and putting your finger on a person's photo, suddenly, when we come to realize, we hear his voice.

How is this working? Most of us do not know, but it works.

The meditation techniques that we have within the *Vajrayana* teachings, - through the use of visualization, recitation, movement, breathing, concentration, visualization, - are working. This is my experience. Even if we do not understand it. Is it possible to understand it? Of course!

However, it requires time, study, but even without our understanding, it works.



Questions to Lama, Lama Caroline

Tsunami of Blessings

I have been working with Lama Gangchen Rinpoche for almost 30 years and I feel very fortunate to be able to spend so much time in the presence of a great Mahasiddha.

We are very fortunate to be able to have this incredible experience.

I wanted to share a bit of what I feel about this event, says Lama laughing and excited.

This is like a Tsunami of blessings. The fact that Nyitru Rinpoche and all these monks, geshe, lamas from different monasteries have come for the Vajravali, is to continue our Nyengyu tradition of Ganden.

Due to certain historical events, our lineage has been a bit scattered. While the transmission of these essential practices from generation to generation is fundamental.



Lay people like us are very fortunate to have been able to participate.

Vajravali is a cycle of Indian initiations that originally comes from a famous Indian Tantric monastery called Vikramchili. There was a very important teacher called Abhayakaragupta.

In the later periods of Tantric-Indian Mahayana Buddhism, Abhayakaragupta was in contact with Tibetan teachers to whom he transmitted his lineage. It was so that this Indian tradition was maintained through the Tibetan lineage.

Vajravali is known in all Tibetan traditions - schools -. It is like a grouping of the main practices of Indian Mahayana Buddhism.

It is wonderful that they continue to be transmitted until today. It is like the Olympic flame, which is passed from one to another. Now it is as if they were passing it to our generation. Hopefully, we're not going to let the flame go out. We have to keep it for the next generation.

Gangchen Rinpoche, our Guru, is a reincarnated Lama, a Tulku, they say in Tibetan. I know that many are not familiar with this, but in Buddhism we have that belief. Some of these Gurus have memories of their past lives. They carry something from life to life - in reality, we all carry something, but they have a clearer mind.

Rinpoche in his past lives was twice involved in this cycle of initiations.

In the 15th century his name was Panchen Zampo Tashi, and he was the second abbot of a very famous Tibetan monastery called Tashi Lumpo. In Tibet they have two main centres, one is Lhasa and the other is Shigatse. Tashi Lumpo is the most important monastery in Shigatse and is home to the Panchen Lamas - there are two main Lamas in Tibet which are called the Panchen Lama and the Dalai Lama.

Rinpoche, as Panchen Zampo Tashi, was the second abbot - the first abbot, founder of the monastery, was the one who was later recognized as the reincarnations of the Dalai Lama. In order not to lose it, Panchen Zampo Tashi made an important collection of the Vajravali, allowing so its continuation within the Gelugpa tradition, - *which at that time was at its beginning* - and which is Lama Tsongkhapa's tradition.

Many times I have seen that Rinpoche has these "impulses" to do things, which are really based on past lives. It's like a deep feeling of doing things that do not really come from that very moment but from other lives.

It is very interesting to be close to someone like that; I'm very fortunate.

This is one of the reasons why I think he has the compulsion to organize the Vajravali here, *because he already did it 500 years ago*.

Now he is waiting for the Dharma to continue and to come here, in this modern context, in a global context.

In the XIth century he was someone called *Trupo Lotsawa* - the translator of the Trupo monastery. At that time, Buddhism was arriving from India to Tibet, and Tibetans were sent there to learn Sanskrit. They translated the Mahayana and Vajrayana Indian texts. That's what Gangchen Rinpoche did in that life.

Trupo Lotsawa invited a very important yogi named *Mitri Yogi*, an incredible yogi with superpowers - *on which many films have been made*.

Trupo Lotsawa, who took many years to find *Mitri Yogi*, invited him to Tibet, and it was there that he gave him the *Mitri Gyatse*, in which Vajravali is to be found.



Lama Caroline on her last visit to the Chilean Sangha

This lineage of blessings is nothing new, it goes back to the XVth and XIIth century and even to the Vth; we really do not know exactly to when it goes back.

We are super lucky to be here. For me personally, as I said before, it's like a tsunami of blessings - *she sighs loudly*. Now I have to get some sleep and digest all this energy; but this is great for the future of our lineage.

We have received more than 75 empowerments, so nobody will ever be able to say that he is bored. We have a lot to do.

I wanted to thank Lama Gangchen for his great generosity.

For me going to Tibet is very difficult; I like the sea and being 0.5 meters above it; I get sick with height - *she laughs*. So it is amazing that Rinpoche brought Tibet to Albagnano.

When we go with Rinpoche to Tibet, it is wonderful, because they open everything to us, but even so, we still do not have any translation or amenities.

I hope this is the beginning of a new era in which many other great masters can come.

Many thanks to Rinpoche!

Events of Borobudur

Encounter with an Arhat

It is said that in sacred places one can meet an Arhat. Many disciples found Lama Gangchen during the circumambulations of the stupa of Borobudur on the island of Java, Indonesia.

This year was marked by innumerable events, meetings, news, and magical moments. A remarkable encounter took place between Rinpoche and a Bhutanese Abbot.

Rinpoche from the first level of the stupa (of Borobudur) calls a Lama who is accompanied by some nuns and who turns out to be an important abbot of a monastery of Bhutan. The abbot approaches, and Rinpoche, without saying a word, makes him repeat a prophecy of Padmasambhava - *reciting is not an easy task when it does not come from the mouth of your teacher*. However, he did it without thinking. The prophecy was referring to how Buddhism will remain pure in Bhutan.

The astonished Lama said that in the moment he saw Rinpoche, he had been praying to Tara to help him to get rid of the eight fears and overcome the moments of religious difficulty that Bhutan is facing.

Bhutan, a country that is amazingly caring of the monastic community, is facing moments of great disagreement between it and the government: the monks do not have the right to vote, which is creating great unrest and civil debate.



Upon hearing this, Lama Gangchen cheered - "Sooo good!".

The abbot, very surprised, understood the importance that this was having in order to maintain the Pure Dharma.

He said that in meeting Rinpoche, he had the feeling that he was the Arhat he had been looking for during the circumambulations of Borobudur, and that the prophecy that he recited had totally pacified his heart. "*These are the words and wisdom of an Arhat*," he exclaimed.

With the commitment to return to Bhutan and convey the message of Rinpoche - on local and national television -, tell your experience and the achievements of Borobudur. He said goodbye affectionately and emotionally.

In the background, photo of the rainbow manifested on the last day of retreat



WORLDWIDE SANGHA
IN SERVICE TO THE PEOPLE



The Ngalso Self-Healing at the service of the "Poniente" Hospital in Almería, Spain: Meditation Workshops

BY Mercedes Ortiz

Since two years ago, the Poniente Hospital located in the *El Ejido* district of Almería offers a Ngalso Self-Healing meditation service for children who periodically attend medical consultations due to a medical condition.

In order to use the workshops as a tool supporting classical medical treatments, an interdisciplinary team was formed, composed of three members: Mercedes Ortiz, the teacher of the Hospital Classroom in charge of the workshops and teacher of primary classes in the classroom of

95% of the children partially or completely reduced the symptoms

this hospital, Raquel Angulo Gómez de Lara, specialist in Paediatrics, and Ana Calcerrada, psychologist of the Mental Health service. They are all professionals working in the centre in close relationship with the children.

The entrance circuit to the workshops begins when a child who is seen in a clinic for a chronic pathology is evaluated by the team of paediatricians, and it is observed that a certain component of stress is aggravating his/her clinical situation; subsequently the



psychologist assesses whether the child can benefit from this workshop.

So far, five cycles of 6 Self-Healing meditation workshops have been given. On the recommendation of the teacher, the father or mother must accompany the child.

The results have been very satisfactory both physically, of the pathology and emotionally, helping to improve the course of the minor's pathology (how to live, outbreaks of disease, tools to cope with ...)

The most frequent symptoms of the small participants are headaches and nonspecific

This year the Self-Healing meditation method adapted by Mercedes has been brought before the XXII Scientific Congress of the Board of Paediatrics Societies of Eastern Andalusia, Western Andalusia and Extremadura.

chronic abdominal pain, then symptoms like psychogenic cough, motor tics, disorders of attention deficit and hyperactivity, anxious-depressive symptoms ... In general, the common bond of the children has been an anxious personality.



After the workshops, a new evaluation was made by Ana Calcerrada, finding an improvement in the state of mind of 83.65% of the participants.

The percentage of children that partially or completely decreased the initial symptomatology

Mercedes Ortiz is a primary school teacher, storyteller, writer and owner of a Tibetan coffee shop in Almería.

for which it was derived was of 95%.

As for the parents, 93% improved their mood, and

74.6% improved their previous ailments.

In order to treat children of all ages, two age groups have been established.

Mercedes has adapted *Ngalso Self-healing* - a method of meditation transmitted by Lama Gangchen Rinpoche - through stories and crafts that contains the basic teachings.

The stories are progressive - in subsequent workshops they wish to represent each story with a puppet.

Mercedes has also taught Tibetan massage, since it is a tool that she liked a lot and helped as a complement for meditation and relaxation.

The physicians that make up the Paediatric Service of the Hospital de Poniente are very satisfied with the results and with the possibility of having this tool to help their treatments. They have been documented and communicated in a Congress, in fact the last communication about it was the comment that paediatricians are very happy with this method of Self-Healing. That is why Dr. Raquel, has brought the Self-Healing before the *XXIth Scientific Congress* formed by the Board of Societies of Paediatrics of Eastern and Western Andalusia, and Extremadura, held in Almería in March 2018.



MIND AND SPIRITUALITY.

Life story

By Dr Gustavo D'Elia, Psychiatrist, Argentina

I am a psychiatrist born in the city of Buenos Aires 61 years ago, and I always remember looking for ways to help people in order to be able to listen to them and to sustain beings in their suffering.

Human suffering has always impacted me and still does, therefore I always have "dived" looking how to understand it and be able to help people to suffer less.

It is under that motivation that I became a doctor and within medicine I seek to help minds in their suffering.

Perhaps, more than a doctor, I define myself as a "Diver in the human mind" even though my dives are superficial and my desire is to dive deeper.

I studied different boarding schools within psychology, but I always looked for something more to be able to find elements that could increase the human health and happiness.

The scientific structures gave me material to understand, and at the same time they left me a bit empty to understand better the human soul or rather the depths of the mind.

One day without really rationally knowing the reason why, I felt that I had to experience meditation, looking for more clarity about myself and looking for tools that could also help other people.

I feel that we are often inspired by forces which are beyond us, energies that orient and guide us, if we know how to listen to them without fear.

Because of these "causalities" of life, I found in Buddhist science and Buddhist wisdom enough bases to try to know our reality more clearly.

I can confess that all schools of psychology or psychiatry did not give me such a clear and meticulous information.

I discovered that there was a different way of seeing our human reality and our own identity.

It was like going to a good optician and coming out seeing clearly things that were there before and could not be seen.

I tried and am still trying to transfer Buddhist concepts and meditation practices into my private practice in order to benefit my patients, although I

often feel that I still have a lot to learn and transmit. But even so, my desire to help goes beyond this limit of personal knowledge.

My own practice has put me in a much more humble and compassionate place so that I can help and grasp the suffering of my patients.

I am also – or better, together with Vanessa Fasciolo we are – giving Dharma workshops and group techniques.

My small contribution shows through my patients that all the knowledge and practice is needed to reach deeper changes in mental symptoms.

I have seen that even if individual practices are not properly performed, because of some resistance in finding the right space of time, the theory about suffering has allowed patients to understand in a more personal and responsible way the genesis of their own discomfort.

I see that my patients understand that the struggle is not so much external but internal.

Personally, I also place myself in a more compassionate and less critical place as others as well as of myself.

I thank Buddhism and all its beings for the possibility of understanding why we suffer and for giving us the tools to continue to evolve more and more.

The conjunction between individual and group work has helped a lot to accelerate changes that I will duly measure and objectify with greater precision. Thank you !



The Golden Seed of Lama Gangchen in the Conference of the European Buddhist Union (EBU)

By Juan Sebastian

President of Koryug Shide Ling "Entorno de Paz"



On April 13th and 15th, representatives of Entorno de Paz (Environment of Peace), the Himalaya Culture of Peace Foundation and Ngalso Spain attended the International Conference of the European Buddhist Union (EBU) that took place in the Stupa of Enlightenment in Benalmádena, on the Costa del Sol.

The EBU was founded in 1975 in London, being open to all schools and traditions of Buddhism in Europe in order to work together for spiritual friendship and respect for diversity. It has representatives in more than 16 countries in Eastern and Western Europe.

In 2008 it obtained the official participatory status at the Council of Europe in Strasbourg. And it actively participates in the Conference of International Nongovernmental Organizations, INGO, of the European Council.

The title of the meeting "*Spreading wisdom and compassion in the European society*" was by itself very suggestive and the atmosphere was of great compassion and cooperation. Among all the participants of the different countries, groups and attending schools, the spirit

of rapprochement and mutual interest was evident, even accentuated in the conferences of the speakers and in the various workshops and idea-sharing sessions that took place in those days.

During the weekend, the interest in cooperating and doing a good job for the world was manifest, to bring peace where there are riots, help enemies with a view of reconciliation and spread compassion in all areas of the modern world with the challenges that this entails.

We want to highlight with interest the conference of Rev. Dario Doshim Girolami on meditation in groups of people with HIV and the good results obtained with seropositive people to reduce stress, as well as with groups of prisoners.

In another area, we want highlight the intervention of architect Wojtek Kossowski, on the difficulties to integrate the respect towards the architectural tradition of the stupas, with the construction of a functional and recently adapted building to hold conferences and workshops, as is the case of the stupa of Benalmádena, the largest in Europe.



The EBU international conference took place at the Enlightenment Stupa of Benalmádena, on the Costa del Sol, the largest in Europe.

A second one was held on September 2018 in Gibraltar.

The conference of Luis Morente, lawyer of the Spanish Buddhist Union, was about a generally arid issue like the legal one, but he treated it in such an accessible and pleasant way that it seized us and even amused us.

In a passionate historical description of the development of Buddhism in Spain, from its “freak” origins to the present, he introduced us to the reality of today, where Buddhism is recognized by the Spanish state as a religion with clear roots. This status allows establishing conditions for negotiating in a bilateral regime, rights that could not be obtained otherwise. As for example marriage, right to religious education in public and associate centres, tax exemptions etc.

Regarding the functioning of the Spanish Buddhist Union, he announced that the decision had already been made to allow the association of all Buddhist groups of any tradition, with only two exceptions:

sectarian groups and organizations with criminal purposes.

More than 20 speakers and an excellent organization in all areas make us wish to participate again in this meeting that is held every two years in a different place.

Further to mention is the emotional moment in which we accompanied José Maria Arocena, president of Ngalso Spain, to make delivery of the letter that Lama Gangchen Rinpoche had addressed to the current president of the EBU, Ron Eichhorn, and that he gratefully collected in his name and in the name of the organization he leads, thus putting a golden seed that will undoubtedly bear fruit in the future.



Photo taken during the last visit of Lama Caroline to Chile

Once upon a time ... The Centre of Dharma Sangye Menkhang

By Carolina Acevedo Director
Santiago, Chile

Once upon a time, a Tibetan healing Lama who lived in Kathmandu one day met Margarita, who lived with her Chilean husband Gerardo in Nepal. At that time many rainbows and fireworks adorned the sky, surrounded by Buddhas, Bodhisattvas and holy beings who manifested in that special moment that was the beginning of something magical and wonderful.

The years passed by, and Margarita and Gerardo returned to Chile. With much love they invited Lama Gangchen Rinpoche to visit them, and that is how the Sangye Menkhang Dharma Centre began to function.

More than 25 years have passed since that first trip, and Rinpoche has made many friends here at the end of the world. Every now and then he visits us, not as often as we would like, but we understand that it is not so easy to travel

so far. He does not ask us much, he just smiles and emanates love and compassion wherever he goes. He repeats a lot of phrases like *"Use your five senses with love"*, or *"Do each day a positive action plus and a negative action less"*, and with very simple words and the deepest and infinite love and wisdom he has changed our lives radically and forever.

At present we are a sangha, not very numerous, but very solid. For more than 20 years, we met at least twice a week to perform the Ngalso Practice of Self-Healing and other practices. We have twice received the visit of the Buddha Relics and the visit of great masters such as Lama Michel Rinpoche and Lama Caroline.

Little by little, day by day, we develop our bodhichitta mind, and we try to be better people. We follow and put into practice the teachings of our teachers, and we seek to achieve enlightenment holding hands with them.

The Buddha Centre of Medicine has legal personality, leases a headquarters and is a sacred space where people can study and practice the Ngalso lineage.



INTRODUCTION

Thonla Sonam, nephew and disciple of Lama Gangchen Rinpoche has been practising the mastery of Tibetan traditional singing bowls for the past ten years, both in Milan as well as in several other centers of northern Italy. The encounter with the sacred sounds of traditional Himalayan singing bowls led the young Tibetan, who arrived in Europe after receiving instruction in the monastery of Sakya, to direct his life towards the profound spiritual search that still gives shape to his existence. After almost ten years spent exploring the sounds of the singing bowls, trying to understand not only the universal harmonic number, but their regenerative reach, Thonla decided that the time had come to share all this with the society in which he now lived. That is, a world where people are often sick with distrust, anger, jealousy and attachment, forgetful of their spiritual roots and in need of finding access to the beauty of their inner self.



Thonla Sonam

Traditional Tibetan Singing Bowls

For years, Thonla has observed the wonder that frees the smile on the faces of those who heard him play, and in him grew the belief that that sound could be a mediator between the outside and the inside of each of us, thus recomposing the divergence between what we seem to be and what we actually are. In this perspective where sound, which represents the original cosmic harmony from which all things take shape, becomes our true master on the road that leads to the recognition of our identity. Thonla's teaching draws on the great images of Tibetan Buddhism to propose a path of awareness in which harmony is the true guide. This is why Thonla does not like to refer to himself as a teacher, but as a companion on the path of those who, with him, have chosen to take the laborious journey that leads to liberation; to that Buddhahood that is in each one of us. His courses do not form virtuosos of sound, and the technical aspects, although important, count less than the spiritual implications that the practice entails.

Harmony heals people in body and mind, allowing you to recognise the value of your life and the environment in which it is housed. In this, resides the transformative ability of the bowls, which educate us to have respect for others and for the world: no harmony is possible without respect. The most problematic aspects of our time are dealt with in the different levels of formation proposed in Tonla's school: the fear of entering into profound communication with ourselves; the excessive exploitation of appearances; the sense of loss in front of death and illness. Western philosophical / religious thought often integrates the stories of the Buddhist tradition that accompany his classes. The singing bowls bring together different cultural worlds and constitute a universal language. Beauty, virtue, love, compassion can be spoken in different languages but their value remains the same.









Thonla makes it evident in his courses and in his life, also spent in the implementation of projects to help the Himalayan populations. "We must match what we teach with what we physically do: only in this way do we live and witness peace". Thonla believes that each of us has a responsibility to transform the world by making it more just. This is why every year, together with our Help in Action Association volunteers, he joins expeditions to the most remote villages of Nepal to bring aid especially to the weakest.







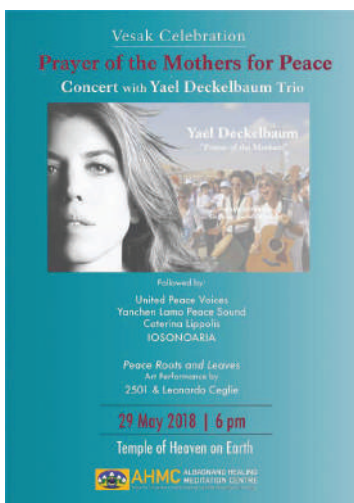
Yael, Israel

"PRAYER OF THE MOTHERS" CONCERT

On the full moon day of Vesak, a festival commemorating the birth, enlightenment and parinirvana of the Buddha, we present:

Prayer of the mothers for peace with the singer Yael Deckelbaum, together with her acoustic trio - Gal Maestro (double bass) and Liron Meyuhas (percussion).

Convinced of the special contribution that the female energy can make in the realisation of a more peaceful society and in conflict resolution, Lama Gangchen deeply appreciates the song 'Prayer of the Mothers' and has invited the singer-songwriter Yael Deckelbaum (www.yaeldeckelbaum.com/en/home) to visit the centre to meet with the community of Albagnano.







Yael:

"I am excited to musically empower the movement of "Women Wage Peace" and any initiative focused on uniting, healing and the formation of a new language, a language that will carry us on the route towards a better existence for all human kind."

The Canadian-Israeli singer has collaborated with Women Wage Peace (a women's movement that organises marches and shows all over the world with the presence of tens of thousands of people) and has composed the song "Prayer of the Mothers". This music video has almost 5 million views on YouTube.





PEACE TREE





INTRODUCTION

Peter Webb was born in Australia and he lives in Brazil since 1984.

He has been Bel Cesar's life companion since 2002, when he became a disciple of Lama Gangchen Rinpoche. Together, Peter and Bel work with Eco-psychology. Today Peter will give us a short talk about Nature and the elements and how they affect us in the environment. He will also talk to us about a book that he is in the process of writing - which Lama Gangchen Rinpoche has asked him to write about How Plants are Born.



Peter Webb, Australia

Nature and the elements

It is nice that we are all following Buddhism because there are so many things I can say in a much deeper way, because nature is very profound like Buddhism. It has the same basic principles of impermanence and interdependency.

We also can talk about colours, for instant In general, for many people, colour has only one meaning. But in Buddhism, colour can have many meanings: like in each of the chakras and the different forms that we use to represents the elements.

That's is so wonderful because this is exactly the way nature works.

Sometimes I say a name of one plant just to help you to understand things in Nature. But the name in Nature is not important, it is only important for us to get information on the internet, to ask a doctor for some medicine or to buy a plant, we need to know the name. If I want to buy a tree, I must know its name and then be very specific otherwise we cannot get what we want. But the name is just a representation of a plant, not the plant itself.

So Nature is very direct.

Plants have no problem being who they are.

We have this problem because the whole time we are changing.

It's ok to change, because we have emotion and we have consciousness, which depends on this possibility to change.

For example, when we are working with children. It is ideal because we can be in presence. Like when we are making bread. We are just with the children. We are not thinking about making bread and when we are with the bread we are not thinking about the children, we can learn how to carry them in our heart but we are not thinking about them.

So again, for us, in Buddhism it is very important because we learn how to meditate and this is wonderful as Nature is like constant meditation; a type of communication, there are no words, there are no names and so this is wonderful because they are free to exist and change; impermanence is the whole time.

As human beings, we came along when all this was already happening; before any human being was walking on the planet, this plant was already here, someplace on the earth, even this stone, the mountains, it was all here, already, so the five elements, they are already dancing together and they are already here for millions of years, they have been practicing for a long time; like if we live in a community maybe for 20 years, 30 years, then little by little, we become more pacific and we can exchange and learn things one from the other just through living together.

In the beginning it is usually a little more difficult; so the difficult time for the elements is already past, a long time past, so they already practiced this thing between their tendencies of Earth, Water, Fire, Air and Space; practiced relating between themselves really well. As a result a diverse, interdependent web has developed which continually renews itself. No one part is more important than any other.

Nature doesn't need to think, which is wonderful because the stones they don't think, they just act, and the plants, and the animals they act and react; this is already here. The world that we come into, we come with sensitivity towards this way of being. When we are born we know nothing, we don't have any names but I can touch this and I can say 'Ah, it's ok to touch, it's cool and smooth, (everybody touch

this stone pavement we are standing on), very simple things; so we touch and move your hand, find the temperature and then we can see, if we hold our hand in one place, soon it's not so cool anymore, as it takes the same temperature as our hand. So then we can move our hand so that we can feel a difference; we can compare our inner perception. This is just one simple thing.

Or we can say, this is a plant', and if we know how to meditate, because we practice meditation, after I say to myself, this is a plant, then I can let it go, release it, I don't have to keep thinking, it's a plant, it's a plant, my head maybe say it's a plant, it's a plant and this is a stone, it's a stone, it's a stone but after I know this once then I can release it, which allows me to be free to experience, because the name is not important for Nature, the experience is important; important for all of us.

So today we have the sun and here, standing on stone, it is hot.

Lets go to the forest.

If we go into the forest, and it is dry, we can touch and we see it's dry, we don't need to say it's dry, which is wonderful because then we don't need to even think, but because we have gone so far away from our true nature, we forget many things that are automatic for us, and for Nature; this is really important, for our nature is inside and outside; the whole time reflecting.

Nature is important to us because there is one type of language; very simple and direct. Hot dry, cool moist, dark and light, wet and dry, up and down, inside, outside, very simple things but they are with polarities or contrast, so we stay here, starting with these contrasts because we go from here to another place, then we see the change and so we can wake up, seeing this change and this is very important for us now because everything has become the same.

One goes to Google and the same information comes and then you go to some places, like in the city and everybody is using black, grey and white, maybe a little bit of colour but then you go to some places and nature is also doing this only with different shades and colour tones. Nature is free, we are conditioned, we are stuck, very stuck, this is very complicated to understand nature if we are stuck; nature is relaxed.

We go walking and somehow we don't experience because we are stuck, we are thinking something like, what is going to happen? It's a tree or I don't know anything... many things are happening inside us and so we don't focus on the whole, we suffer. Nature is there, happy.

Three days ago here in Albagnano, there was a storm; everything is broken and we say 'Waa look at this?' And today nature is ok, no problem, it happened, it's past, it's gone. For us it may seem like a problem but it's important for nature to be in the present so it can carry on. So as we walk here we'll see some plants, probably some damaged, but in nature always there is something that is coming into being, it's never finished, the whole time.

For millions of years, it's been like this, coming into being and dying away, coming into being and dying away, this is fertility for nature, you know, diversity, interdependence and impermanence, coming into being and dying away, the whole time it is like this and so what we see is just one moment, just one moment. Death one day, abundance the next; always change.

We are here maybe for one hundred years until we die, this is nothing; we are here for one moment and in each place we have spring, summer, autumn and winter, they are different moments just to help us; we look and we see and we feel and somehow it is different.

It can be like this for us, but we need to notice.

(Walking to another area) You can see it is different here, just allow yourself to feel how it is different. You can feel, the contrast is so strong, you can feel with your feet, even with your shoes on, but also you touch and it's fresh and it's very exuberant and it's very different. You don't need to do anything



with this, but we are first, waking up our sensitivities with very simple things, like we do with children, and this is important because when we are children, we are born with total sensitivity; our whole body is sensitive and it still is, we just don't connect with our body anymore, our mind has been trained so much.

Lama Michel teaches many things on many different levels at the same time but when we are talking about training our mind, it is important to remember in which state we are in, to be honest and say ok, do I feel anything or not? But it is ok if you say I don't feel anything, but then little by little, if you can say I feel nothing, then you are able to starting feeling. If you say I am feeling but *you are not* feeling anything, you are not, better to try again tomorrow, it's not like this, you must be honest about these things. So, what is important in nature is that there are places for different people to feel and to know things. This is really important because we are all different but together, we are like a jig saw puzzle.

No one person knows everything, as this perception is shared between us; the knowledge is shared between us now and we have the gift of having the Lamas and they say, I trust you, maybe you should try this divinity, this Yidam, you look at this, many things, so you choose, you see how you feel; do you feel anything? No, so that's ok, but you just feel with something that's for you; it is important and if changes, it is also ok; wonderful, that is saying the same thing.

So with this place here many things will happen here, I don't need to know so much because of the quality of this place, we can smell this place here, we can feel the temperature and so if we want to make sure that we are feeling something, maybe, after lunch, we come to the place and we check and then at the end of the day we come back and check too; sometime if we are here around the centre at night, we come and check. Some places they have strong energy the whole time and some places they have it at different times of the day.

Here in Albagnano there is very strong energy in some places the whole time, everyday, every hour of the day, this is why it is important for a spiritual Centre and always people who knows these things, they would always make a church, a cathedral, a spiritual Centre in the right place because then the



Lamas can travel and it keeps working, it is like a battery, not like a cellular phone battery; it just keeps working, recharged by lightning.

This energy has been working here before the Lamas came here, for many, many years, but the Lamas recognize it and are helping it to flow and to develop. We are a part of it.

In part of the history of this place is this Apple tree here and this large flat stone also. There are stones everywhere, but this stone has a presence; people have used this stone before and somehow here there is something, this tree hollowed, you can put your hand into this tree, it has no centre, it has lost its centre.

So this can be an interesting place to come to meditate because when we come here, our mind becomes free, you can sit here and it is a good place to come to talk, a good place to meditate, to talk because here *things go*; like this tree, it has lost its centre. You can come here with someone who is very angry and then, the structure of it can go; if you have some problem in your mind, then you come here, it can go. Everywhere, around the whole planet, these

places exist and in the past people knew them and they used them, like we go to a supermarket or a church or someplace to do something, nature also has these places, places to move, places for things to go and places for things to come.

Bel asks: Can you explain a little bit more the connection between the tree that is hollowed and to empty the emotions?

Yes, it is hollow, it has no centre, and this exact spot, is not a place that you can build a spiritual centre, you can't build the gumpa here, let's move to another place just beside and I will show you somehow, but there are energies that come like water is very important for the environment, everything depends on water, the plants, the animals, the people, the clouds, there is a type of a very simple communication in the planet, inside us, we have our blood, our lymph and hormones, they are also flowing, and our emotions are also in these movements of flowing. It's not like in our mind that everything is more or less separated, is not like a computer with different archives for everything, no, everything is together in the flowing, it's coming and going, it's like recycling, in this place this energy has come so fast, that it comes and there's nothing that is here, it just can't hold on to its structure; it is just very strong energy that stays here and the tree is still alive because it is an apple tree and it has only lost its centre.

What happens many times with plants in a place like this is not good. Because when there is a storm maybe lightning comes here; there are things / energies coming





and going from here, this is one place where Heaven and Earth contact, they are together here. This is very important for us to know, just so that we can know and use this place and experiment with what we ourselves feel here. I will show you a different place for us to see and then you experiment and say I like more this place, I like more that place and then you come here just to experiment because it's also possible.

The energy is so high that the centre is gone, sort of eaten out and it's no problem for the tree, you see, many people would say this tree is hollow and cut it down because it is dead. In the middle is dead but the dead is the past that it is gone, the present is very present, it's alive, it has flowers, it produces fruits, it does many incredible things but it has no center, it has not held on to its past, it's not important the past because it is very present.

So if we relate the emotions to the message this tree brings, then maybe, in this place, we may not be able to hold on to our emotions or, that which sustains them or, maybe we could meditate and accompany them in a rapid flow and not as fixed reality? The hollow tree is a living example of impermanence; how can we think about that?

It's another way of understanding; Nature uses a kind of metaphor or analogy, which we learn to develop also in Buddhism; the whole time we use analogy and so for the understanding of these things we need to become like children again, to play with these things and to see them as a flow of life processes and not so fixed. If it's hollow *I can put something in there or; anything I put in there, will fall out or fly away. A place to meet the invisible, or where my imagination can be more alive and fluid.*

It is not so easy to find a plant that has no wood inside, like this apple tree, it is normally very solid, but this one has lost it, the wood has already gone, so this plant is very brave and has a story to tell.

Maybe somebody planted this apple tree here; maybe they knew the quality of this place or maybe they didn't know. We can perhaps find this out when we sit here and meditate, but this type of plant also comes with the birds, squirrels or mice. Some could also say that it came by the invisible beings, which also occupy Space and Air.

For us it can be very difficult because we don't see them but we can feel them in some way. This is very important as we can start to wake up, a way to feel, then we can know invisible things and this is very important for Space and Air. For some people it is very easy like this as their nature connects more directly to these elements wherever they manifest.

This plant here, also grows in places where this energy is wanting to move through, it doesn't grow everywhere, Elderberry, Sambuco, so soon it will flower which is good, the storm did not destroy all the flowers, it's a family, together. This flower is actually many small flowers together, not just one big flower and then another flower; it is like a family flower, a collection of tiny flowers all together. This place is good to have meetings with people; you have some other plants, which like the small flowers that are also meeting here, we come also. If we could be invisible, you would see maybe there is more movement around here with birds and animals in this place because of this. But this flower is a very good remedy for fevers, fevers like spring fever. It is also for making champagne of flowers, which have a beautiful perfume, or you can just put them in the water and drink the water and somehow you feel lighter, it is very beautiful. Makes great jam and wine from the fruits and an interesting dye or paint.

When we say the word poison, we say 'Oh I can't even touch it or



come close to it' but then we know the most powerful medicines are poisonous so you must use just a little, the leaf you can use in a tea, but just a little, if you have high fever. The flower is more normally used because is very gentle, you can use it with children and at this time of year, spring there is so much energy that comes from the ground, some people go crazy in spring, because there is too much energy for them and then with this plant you can help to bring this energy down; cool it.

People are not coming to nature and saying 'I feel good in this place, why don't we bring the children here, why don't we come here to pray also? Say or sing some mantras here or something, something together, but outside also. The energy in nature is free, you don't pay but when you recognize it, it becomes very strong, and so in a way, this energy stops here because people don't come to share in it; it's not a criticism, I don't criticize, it's important that we go to the gumpa to pray, to be together, but for people who feel something, it's also good to come to these places as some people can find or recognize themselves more easily. It's just like that!

The Lamas would be very happy if we can come outside and say 'Oh this place is special', why don't we put a statue here or make a fire puja or make a stupa or put some water here, because the Lamas know things, but they also depend on us to show our feelings, because they are always busy, travelling, doing many things with all types of people. But we can come and say 'Oh, do you know this place here? Can we come here to talk or pray? What do you feel here? They are waiting for us to do this too.

Bel: Like with people, the more they are recognized, the more they show their best, we usually think, that's not nice to think, 'I want to be recognized' but it's very good because if you show that you want to be recognized means that you want to show your best.

Pete: Exactly. When we feel good or valued as part of a group we naturally want to share with others.

Question: Did the Sambuco come here because a similar plant attracted it? So does it have an empty center?

Pete: It most likely came attracted by the energy of this place.

The basic energy that we are is this energy.

We have like a space, light, sound and then comes earth energy as a nucleus and water and those things together playing, always coming and disappearing but earth is a very strong energy because it has an electric energy, like a magnetic field which brings things; attracts to itself and the earth is not a sentient being but it has a very great sensitivity.

We can feel this when we put our hands in the soil, we can touch many different things, like this rock, when I touch and I can feel it; you can touch many different things, but this touch, it is physical, it is earth element. This is one plant but when I touch and I feel it is earth element. So earth element has this power to call things, like a magnet. (You can find these things on the Internet; it's important but not important). The other elements too have their different forms of attraction as well as repulsion.

Inside the Earth there is space. We say no, it is impossible. I knock and there seems to be no space but it is full of maybe, two or three types of rocks and soil here together and in between there is some space. But the way that they touch is like electricity, positive and negative, positive and negative; the same type of thing in our computer; we use positive and negative, zero / one, zero / one same thing. So the soil, it calls out and we don't see this, but we feel it.

It's a bit like the place you choose to go for holidays, somehow it calls you, so we can say we know this energy in Buddhism as *desire*. Sometimes, we have on one side Buddhism that says desire, like in Theravada, please put it away. Vajrayana is different, it says, come here, I want to learn about what makes desire for me, I am not afraid or maybe I am a little bit afraid but I go slowly, little by little I can explore this desire and it is a strong energy. Because I am there and then, I don't know why I came *here*; but I am here!



So, this is the Sambuco, it comes, some people say, it's fairies, some people says it's birds but when we tell the truth, when we can talk about the five elements, it's here because it needs to be here and so this kind of thing is very good in nature; we walk and we can see many plants, many things happening and we can say, why is it here? And then you can't find any answer on the Internet why it is here, but you can understand when you come here, sit and share the space because somehow you can feel. You have some feeling and I think now this is very important for us because we have lost the tradition, the lineage of so many different things that have to do with feeling and not intellect. These things are more connected with wisdom and not so much method; but they are always together.



Together we can come and do very different, simple things, to be comfortable and say ok we are different, maybe we have some problems but here everything it's ok, so we just come and we sit here and say what we feel. Quite naturally some people think a lot, some people are feeling; ok, wonderful, some people need to dance to feel, to sing, some people need to think to feel, some people need to eat to feel, some people need to sleep, many different ways to feel and that's ok because we are all different and somehow we can then understand what is happening here and in this, we start to share this energy. At first it is invisible but together it becomes present within us.

Outside energy comes to us and starts to wake up inside energy and then we can know; if we can say anything or not, is not certain.

If we are friends, then I can say out loud and then you can say, 'ok that's interesting'. If we are not friends or not so comfortable, I feel ashamed, I won't say anything because it sounds so silly, I am afraid that you will judge me, I want to be friends, I want to be comfortable, so I'm just looking normal, just speaking normal and being normal, I don't go crazy or if we are friends I can go crazy and you say 'Oh, it's ok, just sit with me, you know' and you will say 'Oh ok', 'I don't need to know why you are crazy, just give me your hand, let's just share this moment together and then it's ok. Then for you it's ok, for me being crazy is also ok, because then coming like this, this sharing, to understand in different places the energy that comes and so we can practice to do this also, to come from our head, to feel it and learn to share like what the word Sangha means.

We now know this plant is Sambuco and we know that it has many uses and we know that this place is interesting but we need to practice with a bit of meditation; come and experiment, and see how it is and then if we are comfortable then we invite somebody else and go and experiment again, it can be like this also. Nature is sort of the whole time like this, preparing and the things they come; just naturally they come. We have plants that come with the wind, plants that come with the animals, plants that come just because of gravity, they fall, the Earth element attracts them through what we call gravity.

Some plants we find when we are close to the water, the water is also bringing seeds but the plants come, for the water much like animals and we come for water. We can find them beside the water or also sometimes they come by themselves because the water is under the ground, they know the water is there and we don't know it's there because we can't see it or hear it. But when we know those plants, we can say 'Ah, there is water somewhere around. Around the gompa there are many of these plants, so it's interesting, it's very complicated and very simple at the same time.

Question about the hollow apple tree: So this tree is not dead? Even though some people see it hollowed and say it's dead and they cut it out.

Pete: No, it's not dead, it's very much alive, you can see the green leaves, the fruits, and it's only hollow. You could say it is Holy.

Many things happen and we think that it is just by chance, because we don't pay attention to the energy. It is difficult because the people who work the soil, who plant, and look after the garden, they do so because they love this, they are meditating but somehow they get to know things and they can't tell anybody because they are just the Gardner, they are planting food; so somehow people could always find ways to share these things in humanity. Gardeners and farmer don't talk so much as other people, particularly when they are in the mountains. It's hard to express what they feel.

It is like us with the Lamas; we go to the Lamas because they can teach us something; awaken something in us. The people who work on the land, nobody values anymore. Once upon a time they were valued by the King or the Queen, the Lamas, the Shamans, they all knew these people, they would go, they would visit them, they would make a holiday, to go to talk to them, astrologers, they all would visit, they weren't living together but, they would go from their home to visit, to learn something from these people, to consult, like the oracle who was here these days, you know.

So this tradition has always been here and somehow we lost this tradition because we chose to become intelligent or it just doesn't seem important to us. If we die and we are reborn, die and are reborn and we accept this, then we can work with this because we don't need to know our past lives, but because life is an energy like this, then when we become comfortable we can say 'Ah I am happy dancing, I am happy working doing this or that. This happiness is really important because when we are happy, then it flows through us. It's important not to grasp on and say 'I am a computer technician, I am a Gardner, I am successful in making bread, which we tend to do; it's just flowing through us.

The past can flow through us, you know, that's why we work with Self Healing, so that we can share in this flow, so that we can take the blockages away. We are doing this for a reason, not just sort of this is to wake up and to clean us so this can flow through us and then we can *know*; that sounds like a nice story, really nice story but it's like this, that's why we are here.

There are some places we can come to if we have a blockage in our chakras, and do Self Healing here and afterwards you say 'Wow, I never felt like this, doing Self Healing before, it just feels good. In the Gompa is normally fine, but maybe not for everyone.

We can bring people when you come here and have something in your heart, or in your mind, but then after that you can let it go. In your heart bring to the same frequency as we are coming here to work together, to help this energy flow between the community and everyone who comes here; to be happy and abundant. This is a *seed* we bring to the place and then we can let go.

In Brazil we worked for many years now, with a sort of research with people on how to do this kind of thing without having too many rules or regulations; without using too much our mind; it works so well. We can just be together, working together and then somebody says 'Let's stop and have some tea or a juice, water or somebody else says 'Look what I found here' or somebody tells a story or when there are many people you have two or three people telling a story together and then it just comes naturally. We have a natural way of being together as humans, which doesn't involve too much thinking or details. Our minds can tend to lose themselves in details and regulations; so places like this can be quite a cure. What exactly gets cured? Does it really matter? It happens through the power empathy. Empathy with the Earth, and the elements and with each other.

It's difficult for us, to get away from living with this fixed mind, but then when we touch the Earth, because of this energy that is like electricity, sometimes like an anxiety type of electricity inside, then the Earth, we say Mother earth, takes everything to itself and so you can just be. Our whole body is



sensitive, you know, so sometimes we need to take our shoes off to feel, sometimes we need to put our hands into the soil. For some people they need just do like this, because to see *everything* is too much and so you just look, watch the clouds passing by, you look at the leaves on the tree and then, my body which is Earth element, is totally in contact with the Earth.

Just standing on two feet is not enough for some people; it needs to be the whole body and some people will have a big connection with the Air element and the clouds and they become lost; they have no place where they feel comfortable in themselves yet if they lie on the Earth, then somehow they come back inside and they find themselves, you know, because on two feet is just not enough; sort of unstable. You can watch these people, how they touch; they don't even touch the earth when they walk, they are like fairies, they are very light and so you lie down and then you can talk and it's very interesting, you can talk and you don't need to look at people in the eye. Some people are very afraid, like dogs and animals, if you look them in the eye they already feel threatened; so you can lie down and talk just looking at the sky, you don't look at the person, you just talk, you can listen and it's not a problem. Or you can just lie and hold hands and just breathe together, you know. The quickest way for us to be together is just to breathe and share the same air.



Because there was a storm here, the plants are all a little bit broken but they are all still the same plant. This is *Artemisia*, and when you smell a leaf somehow it's easier to breathe. You can see this better if we have a contrast. If we have many leaves like this type in different sizes and then this one, *Artemisia* is all *cut*; it doesn't have an entire edge; it sort of looks like flames with all sort of points.

This leaf is very pointy and this other one is more rounded in shape. The whole time plants have this energy play between a point, line and rounded forms. We can see pointed, sharp as being *sun*, like when children draw a sun they make one ball with little lines, the points radiating out, like this. In this other leaf, the point is in the middle stretched into a line; the veins in the leaf are its structure like the sun energy flowing into the leaf and the shape *flowing* around the edge, you can say, is the moon energy.

Plants the whole time are between sun and moon because they live basically on light; they have sun during the day and at night, the moon; or we can say earth and water. One is more flexible and this is stronger, the structure is earth. This edge has structure too but it is more like water.

Plants, like us have water and air inside. The wood of *Sambuco*, this *Elderberry* is incredible because you don't find this quality of having a hollow stem or one that breathes internally through tiny tubes.

Its stems are open and full of tiny tubes like a cigarette filter. To have air inside is an animal quality. Animals have air inside in lungs and hollow organs; plants don't usually have hollow spaces inside them. Plants don't have air inside, they are exchanging carbon dioxide and oxygen the whole time in their leaves, this is what they do but inside they don't have so much air, they are wood and liquids, they are solid like earth, when you find a plant that has space inside, pay attention, it's different.



So when you see a leaf like this with space in it, you say, *pay attention*, it is doing something different. Somehow there is more light and air that comes in; it is easier for air to come into the leaf and play. So this plant, Artemisia is interesting for it grows everywhere in the world and we can use it for making incense, as it knows how to open space.

You have hot air (oxygen) that comes into your lungs and then it comes out (carbon dioxide) and so this opens the lungs and also the air has always been used for carrying messages, taking away bad things or getting rid of things, so this plant is a plant of movement. *When you pull it out of the ground, it has the root*, which is invisible to us because it lives in the earth. Pulling it from the soil it becomes visible but we don't see under the ground, we never think of it this way, but we have the plants that grow half into the ground, half above the ground, like a circle, a sphere actually. When you are digging in the garden you find this in many places and it has a root like this, horizontal and not vertical. It is always white and round and so this is form; it's one way of expressing and so they help the soil to breathe, so when you see it, like this, we can say, the soil is not breathing here, so

this plant comes to help the soil to breathe. When you are cultivating the soil here, little by little, it goes away because we help the soil to breath in a garden, we are taking it out, but this plant say 'ok. Earth element is hard and concentrated, very natural, earth element just stays, it doesn't want to go to the city, it doesn't want to go to the supermarket, it doesn't want to go out dancing, sometimes it's difficult just even to get out of bed for earth energy; it's solid, it's very dense, it's difficult to convince the earth element that there is something else in life that is interesting, because it already knows things; it's very comfortable and they are satisfied and sometimes you get tired trying to make them change their minds like with Taurus, Capricorn, Virgo. Anyway this root is making the Air come in to the soil, water too and then we use the plant for incense.

We burn incense the whole time in the gumpa and when you go to Tibet, you find maybe three or four or more types of this Artemisia. They use it for incense in the gumpa and it is also used in Chinese medicine for making into Moxa, which is burnt on specific places on your body to break up stagnation. They make it and then burn, so this we can dry and then use for incense.

Bel: For instance, do they use the whole plant or more of the leaves?

Pete: In the past what they would do is very beautiful, they would take the whole plant with care; take straight stalks with leaves like this (pulled straight upwards out of the ground) because otherwise it breaks; it is saying 'don't just come past by pulling me because I will stay, I am here to work, you know, you are here to play and I am here to work. You come and take it, you pick up many stalks and then you put them together and you can hang them up to dry. Another interesting thing about this plant is that when the leaves are dry, they are like cotton, like soft cloth; they don't break into dried little pieces like other plants do, they are very soft. After drying, you bring the stalks together, tie them up and you have incense on a stick; natural incense or if you like, you can take all of the leaves, grind them into a powder



and then bring it together and it comes like moxa, very fluffy and full of air, you can't press it so that it becomes hard. People who work with Chinese medicine put it together and then burn it on your skin or burn it in a container.

There is many of these here; they have a root like this one here, (like a big pointy carrot). Yesterday by chance I had to dig a hole in the ground and there was a dock there. You don't take them out of the ground very easily. These plants we are seeing today are all very medicinal. Artemisia, Nettle and Dock are what we call perennials; they are very strong plants. Each spring they come up from the same root in the ground and not necessarily from seeds. They have many years of experience in the same place.



This is one is a Dock (*Rumex* sp) we will see many more, but this one is for relieving the sting of nettles. There are nettles down here, so whenever you get nettles, these plants are always together as they like the same thing. It's a bit like when we go to have a coffee and we meet people who like to drink coffee and talk in the same place or we go to do the Guru Puja and we are there and everybody who likes to do the Guru Puja they are in the same place. This is natural, you can say, this is like to think freely.

In Nature it happens just like this, so this nettle plant can sting and then the pain will go

if I rub the place with a dock leaf. One is acid (nettle) and the other alkaline; they balance each other out as they are different processes. The leaf of this Dock you can eat; it is more moon like and rounded while the root is long and strong, sometimes yellow, sometimes white. It has this deep root and for this reason it stays many years then it becomes, sort of like a parsnip or you can say as Ginseng. For liver it is very good this root, you don't eat it but use it for medicine. It concentrates minerals.



In Albagnano we are in the mountains and there are many plants that have strong roots and so year after year, after year, they get to know things because they are constantly in the soil.

We take this plant, and it has fine roots and it just grows on the surface; this one it grows like this, like a carrot and the earth slowly opens up secrets to this type of plant, and it just sort of gets to know things. It has a kind of accumulated intelligence, which we can use as medicine, or just leave them in the ground and the soil stores part of the intelligence of the place we are in. But remember, the soil is becoming full of space because of the action these plants have on it. The roots are similar in some way to our intelligence.

Another plant, this one is old now; a little withered, but everybody knows this; I found this plant in the garden one week ago, with a new friend here and we found some alive, Dandelion, just to show the root. This is also very strong medicine, this medicine is for bladder cleaning, and the leaves are a liver tonic.



We have this time of year, spring season technology here. You can come back to practice. All these plants in spring, come to clean because after a long winter the energy is in the Earth,





even if there is snow and ice, they have nothing happening outside, everything is happening inside and for us normally, over winter, we would be inside and having something hot, something to nourish, something to help us to sleep well; traditionally in the mountains, preserved meats and cheese, lots of fat to keep warm and then in Spring we need to become more light; light comes in, everything starts to wake up and when we are here, the same happens. We can take the plants that are here and eat them to bring this quality inside, that's part what we do, we eat plants, some people eat even animals.

Question: So you are saying that we can take any plant and look at the leaf, look at the root and decide what kind the qualities are?

Pete: Yes, but for us, the training to do this is easier if we draw them or paint them. It's better if we draw the same plant many times. If possible we would go to the place where it's growing so that we are also touched by the place. We go and I want to know this plant here, so I come and I draw when it's starts like this seedling and then it's becoming bigger and then it has flowers and then when it's dead, and I come again and again. I see, I share in it's life rather than we just sort of meet and say hi; somehow we get to like each other but, 'good bye'; it is too quick and Nature is very slow for us to know and so the easiest way for us to understand is to draw or to paint, or come and meditate regularly; regular, is earth quality you know; repeat what seems to be the same thing, with some sort of rhythm (earth and water), and so we come and then we can understand a little bit. Maybe it's difficult to say but when we paint somehow we can see it, it comes into and through us, we see and then we can understand and then, we should verify like what the Lamas teach us; see if it is really true, practice, see it and try with yourself, this is the way that Indigenous people know, they live the whole time, you know; our society says that Indigenous people do nothing, they have no job, they are not busy the whole time, they are just doing nothing, they are telling stories, playing with their children, having parties, making a fire, they are doing nothing, the whole time. Actually they are just being totally present the whole time, watching, looking, smelling. When you live far away, I lived far away from people for many years, you feel, you smell, you hear, you see things differently. It just happens, you know, we are all like this, particularly in the mountains. To learn we need to repeat, like meditation, again and again but we can come and when we do it together it is wonderful because then somehow you come up with something and she comes up with something, everybody comes with something and we say 'Oh, what is similar? We are all different but what is similar? What quality is similar?

So, we start to use the term quality and not quantity, not size or name, these things are not so important; the quality is important. For instance we feel the quality of the space; we go from place to place and we draw and then we do a different plan, we go from this to that and then we feel 'Wow, it is really different to draw or paint this'. So we need to wake up our sensitivity; it's there but we just need to wake it up.

Question: Also the life of a leaf and a life of a flower there are chemical compounds in the qualities, also medicinal qualities, the way we eat, our chemical compound the children, our hormones, our life changing



also the flower, like a bud, there is a different, the values.

Pete: Yes, they are doing different things, the bud is like this, it's protected, it's waiting, it's sort of, ready to go, and then the flower it's the energy released, like a celebration, it's open and sharing. We feel this when we look at the flower and we can just ask ourselves how do I feel with the yellow flower? How about the white one? Blue? Red? How do I feel? And then again, we can talk between us about colours and so then you know, we start to play, let's put yellow and red together, and you say, 'Oh fire and earth, all right' we do that in Self Healing, and then we play with it a little bit and we start to understand these things. For sure it's different, this process of coming, the whole time it is like you can look now and sort of say, everything is green, but how many types of green are there?

So when you paint, then you know that it's not so easy to get the green of a chestnut leaf in springtime; it's different from this other trees; it's not so easy, you suffer and you say it's not possible and you try, again and again. Then eventually you become happy and you say 'I think I have it' and the tree, sort of says, welcome it's nice to know you. In some way, you know, the hormones that we have in our body, the serotonin and dopamine, the plants, they work with this the whole time. These hormones come from plants first; they came before human beings, so they know many things, and they share many things that we share, but this is outside and inside. We need to wake up really and say 'Ok, I can feel' and experiment. Like, sometimes I don't like this tree so much, I like this other one more. This simple thing for us is very important to know what we like is a start, to know where our desires take us to.



When I went to Tibet I started to understand why we have flags, because there are no tall plants blowing in the wind. There are lots of rocks and small plants near to the ground. In Brazil and in Albagnano we have plants the whole time, we don't have so many palm trees here but the forest is nearly always moving when you look, somehow it is very gentle, very feminine this Birch tree and during our walk we didn't see this tree yet. This is the first place we see this tree and when we walk ahead we won't see it again, so it is also in some way connected with this energy and then as we look at it we ask again, what is interesting.

After you come here and then you go over there, you can ask yourself, what is similar? What do I feel is similar? You don't make an analysis of the soil or anything like that, it's crazy, but just, what do I feel. You can start like this. Very quickly, you can walk in the forest and then you start to see things and feel things that you didn't see and feel before, just because you noticed; it is sort of like I look at you and say? 'Oh, you look well today, nice to meet you; I like the trousers or T shirt that you are wearing, nice to see you'. The trees, they don't need this for themselves but when you notice them, it is like the opening of inner to outer, sort of a connection through appreciation and then you say 'Oh Birch tree, or Apple tree, and again you don't need to remember the name, the experience we have is important. Hello Artemisia, or Sambuco, get the name, but remember the experience; remember the experience as it is registered in the mind and it resonates in your body. In this way we can get to know Nature inside while the Nature into which we are born does the same. We are mirrors to the processes of light.



"Taking Care of our Inner and Outer Environment"

*Our commitment for the preservation of the natural world:
forever expressing the hope that all animals and human beings
may exist in harmony and peace with nature.*



Enrica Mazzi, Italy

Walking on the 5 Mountains



The 5 Mountains Mandala and Lago Maggiore from Giardino Alpinia on Mount Mottarone

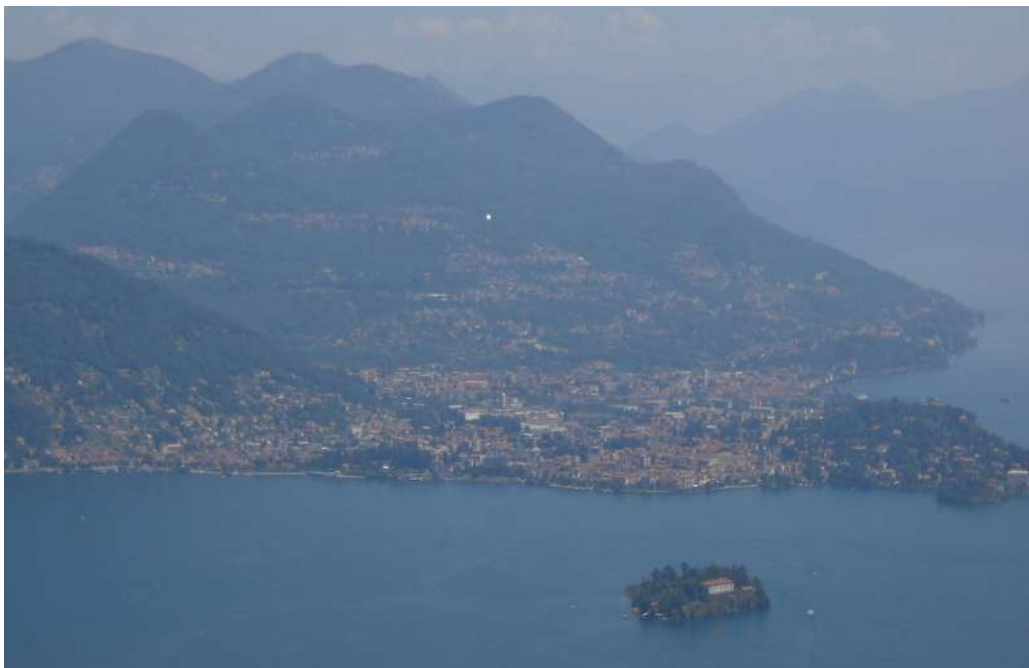
Albagnano Healing Meditation Center - Gangchen Choepel Ling - is surrounded by 5 Mountains, forming a Mandala (Secret Peace Valley) so as in other holy places: for instance, the 5 Mountains of Wutai San in China.

The AHMC Center is in the Central position of the Mandala.

1. The central Mountain is San Salvatore, on which slopes lies Albagnano
2. South-West is Monte Cimolo, on which slopes lies Bèe
3. North-West is Sasso Corbè, on which slopes lies Premeno
4. North-East is Pizzo d'Omo, , on which slopes lies Pollino
5. South-East is Monte Cargiogo, with the large Natural Reserve of S.S.Trinità Sacred Mountain, a UNESCO World Heritage Site.

AHMC Center is close to the confluence of two rivers, Rio Mulini and Rio Ballona

THE FIVE MOUNTAINS MANDALA AND LAKE MAGGIORE
FROM GIARDINO ALPINIA ON MOUNT MOTTARONE



When these first pictures of the 5 Mountains Mandala were taken from Giardino Alpinia this special light manifested right from Albagnano Healing Meditation Center , and lasted for some minutes.

PATHS ON MOUNT SAN SALVATORE

FROM ALBAGNANO TO PORTEIA CHAPEL ; BACK TO TEMPLE OF HEAVEN ON EARTH

From the Chapel of Saint Rita in Albagnano go up Via Zara: the road ends and turns into a path in the forest (follow the sign: Porteia). Right after the beginning of the path you will find a fork: keep the left and go up the hill for about 15-20 minutes till you reach the small abandoned village of Porteia . Right after the village, the paths ends into a larger dirt road (track???). Go down on the right and in few meters you will find the Porteia Chapel, dedicated to Madonna : a place of peace and silence in the forest. (If you go up on the left from Porteia you will reach Premeno, right under San Salvatore Church) You can go back to Albagnano by the same way, or you can continue to go down in the forest along the path from Porteia Chapel, for about 20 minutes. The track gets more narrow in the final part, and it ends crossing the path which descends from the Temple of Heaven on Earth. Go up on the right and in one minute you will reach the Temple.



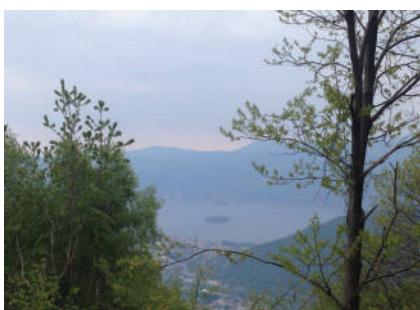
San Salvatore Church (Premeno) and back (with possible descent to Albagnano)

San Salvatore Church can be reached by car or by walk from Premeno in a few minutes, following the signs: a large open space, with a very simple church from 17th century, will present you an incomparable view on Lake Maggiore, Borromee isles and the massif of Mount Rosa. Get down the large path on the front of the square for about 200 meters (there are no signs, the descent is a bit steep in the last meters)



till you meet a level path running on the side of the hill: here, turn left and walk on the flat for about 20 minute, in a beautiful forest. You will be back on the paved road: go up on the left * and after a few minutes enter the nice public Park of Villa Bernocchi (with an open air bar in Summer); walk up on the right side of the Park till you go back to San Salvatore Church

(* if you go down on the right, after passing a small Chapel the road turns immediately into a path in the forest by which in about 20 minutes you can reach Porteia - see itinerary 1.a - and from Porteia, Albagnano) Premeno can be reached by car from Bèe, in 5 minutes, or by bus (bus line Intra - Bèe - Premeno)



PATHS ON MOUNT CIMOLO

Summit of Mount Cimolo (also called: the Guardian of the lake)

By car, past Bèe main square , go up in the direction of Premeno; after 100 meters turn left following the sign to "Villaggio Montelago". Keep going up many hairpins, following the sign to

"Monte Cimolo m.953": at the end of the road there is a space where you can park and continue by walk. The path gets past the "Alpins House " and goes up through forests of chestnuts, conifers and birch trees. (right before the Alpins House, a sign indicates the rock "Cassina Viturin" , marked by ancient stone cups, that you can reach by a few minutes detour). The walk to the summit of Mount Cimolo takes about 45 minutes: the last 200 meters are a bit more steep . On the summit there is a stone Memorial to the Broken built by Bèe Comune and Alpins Association. The view on the lake and the isles is very beautiful, partly obstructed in summer by vegetation.

You can go back down by the same path, or from the summit you can continue towards the opposite side of the mountain, following the signs to Pian Nava: descending by a beautiful path you will reach Pian Nava in around 40 minutes, close to the arrival of the 2.b Itinerary. In Pian Nava (located between Bèe and Premeno) there is a bus stop to Bèe or Premeno

In Bèe you can find bars, restaurants and a grocery store

Tour of Mount Cimolo

Go up by car towards Monte Cimolo summit (see itinerary 2.a) and park half way close to the big sign " Amenities about forests and paths of Mount Cimolo" ; instead of countinuing up on the right, towards the summit, take the flat road on the left, which soon turns into a large flat dirt track. The itinerary named on the sign " Giro (tour) of Mont Cimolo" starts from here; the flat track , in the forest, turns around the slopes of the mountain, with a view on the quaint villages of Intragna Valley . You will reach in the end Pian Nava, between Bèe and Premeno. Bus stop close by.

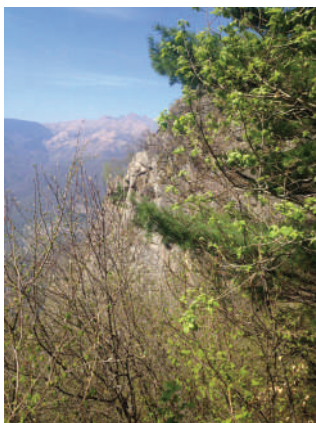


Rock with stone cups (Site called "del Coss")

A very short walk can allow anyone to see a beautiful rock with ancient stone cups.

Go down from Bèe square in the direction of Intra, and after 100 meters turn right in Via Aosta . Go up by car till the crossroad between Via Trento and Via Piave (steep climb in the last meters); park here and continue by walk in Trento Street, which in a few meters turns into a flat path. In about 5 minutes walk you will reach the beautiful site in the forest, with a rock rich of stone cups . The rock is marked by a sign.

PATHS ON MOUNT SASSO CORBÈ



Summit of Mount Sasso Corbè and rock climbing gym - Return from Belvedere Tornicco

From Bèe go up by car (or by bus); a few minutes after Premeno you will reach the square of Pian di Sole (bus stop in the square)

Looking at the restaurant in the square, continue on its left for about 200 meters along Via Panoramica; take Via Germania on your right, which goes up the hill and becomes Via Olanda, Via

Belgio and Via Lussemburgo. In about 5 minutes by car (half an hour by walk) you will reach the end of the paved road. You can park here *. From here the path to the summit of Sasso Corbè slightly climbs for about 15 minutes; on the summit there is a large meadow, which in winter is the arrival point of Pian di Sole ski lift. From here you can see the lake, even if in summertime the view is partly obstructed by vegetation. Continue for a few minutes and, after passing an electricity pylon, there is a viewpoint on the quaint villages of Valle Intrasca. (* from the parking point you can follow the sign to "Palestra di roccia", - the rock climbing gym -, that you can reach going down the path for about 10 minutes.) On the way back, continue on via Panoramica in the opposite direction to that of arrival; after a few minutes driving you will find the "Belvedere Tornicco", with a beautiful view on the lake. The Belvedere site has a very good spring of mineral water, and is equipped with some ancient stone tables for picnic. A stone bust reminds the visit of Giuseppe Garibaldi on June 6th 1862. Continue from Belvedere Tornicco and in 5 minutes you will reach the main road going down to Bèe.

PATHS ON MOUNT PIZZO D'OMO



Summit of Pizzo d'Omo

After Premeno, continue up by car (or by bus, line Intra-Premeno) till the square of Pian di Sole: here, turn right in the direction of Premeno Golf Club, which is very near. After the Club, continue for around 200 meters till the end of the road. (there is a small parking space here, or otherwise park right before the Golf Club).



From here starts the path marked by the sign : "Pizzo d'Omo - Luera - Manegra". Right after the short and a bit steep first climb (around 30 meters) there is a fork: take the right . In about 20 minutes of gentle climbing in the forest you reach the summit of Pizzo d'Omo, marked by a high pole, whit a great view on the lake and a nice meadow. From the summit you can go back by the same way, or:



Tour of Pizzo d'Omo - itinerary also for mountain bikes

From the summit of Pizzo d'Omo take the path on the back of the high pole; don't take the detour on the right that you will meet after a few meters, but continue straight . (In the first 50 meters you will find high ferns in summertime). The path turns around the slopes of the mountain and finally brings you back to the same departure point, where you parked your car, in around 30 minutes . It is shadowy also in summer and it goes through very beautiful coniferous woods.



PATHS ON MOUNT PIZZO D'OMO

From the summit of Pizzo d'Omo to Sasso Mezzano

From the summit of Pizzo d'Omo, go down the hill following the sign " Contrada San Giuseppe - Pollino " The path is large and well indicated: a bit steep in the first part, where a stick can be useful. After around 15 minutes , at the bottom of the way down, there are many signs at a crossroad: follow to Sasso Mezzano, that you will reach after 15 minutes of flat track on the side of the mountain. Sasso Mezzano is just an open space with a stone table and

benches, but the view on Lake Maggiore is simply unbelievable: it extends for the little Isle of Cannero, and the Swiss coast of the Lake on your left , to the Borromee Isles on your right . You can go back the same way; otherwise, there are two different options: First one: continue on the flat track after Sasso mezzano, and in around 10 minutes you will reach the paved road about 500 meters under Pian di Sole; walk up to take your car from the departure point (or till the bus stop in Pian di Sole), over the Golf Club.



Second one: go back to the sign "Sasso Mezzano": from here follow the sign to Pollino (30' of easy walk); from Pollino walk to Premeno (20') on the flat and quiet paved road. From Premeno you can get a bus to Pian di Sole, or to Bèe.

In Pian di Sole there are restaurants and bars ; in Premeno restaurants, bars and a grocery store.



PATHS ON MOUNT CARGIAGO

From Albagnano Healing Meditation Center to Caronio and to S.S. Trinità di Ghiffa.

(possible detour at the beginning to a rock with ancient stone cups)

The itinerary starts from the village of Caronio, that you can reach from AHMC by walk or by car.

By walk: do down the path descending on the right of the Temple of Heaven on Earth (sign : Ponte di Cazzano e diga") reaching in about 10 minutes the

beautiful stone bridge on the creek Rio Ballona. Cross the bridge, and on your left you will see the rests of an ancient aqueduct; go on down on the same path, without taking any deviation, till you reach in about 10-15 minutes the village of Caronio.

By car: from the parking of AHMC go down Via Piccolo Tibet and at the bottom turn left in Mulini locality, on the left of the restaurant: in a few minutes you will reach Caronio, where there is a parking area.. Cross in a few minutes Caronio till you reach - almost at the end of the village - a large dirt road on your left, with a sign : to "S.S. Trinità". Go past some cottages and start walking on the large path going gently down to S.S. Trinità. (right before the beginning of the descent, from the point where you see many signs, you can do a small detour of about 20 meters on the path going up to Pollino: on your right you will see one of the most beautiful rocks with stone cups in the area) The large path, with beautiful views on the lake, passes the Porale Chapel dedicated to Madonna and goes down reaching in about 30 minutes the architectural complex of the 17th century Chapels of S.S. Trinità. The Sacro Monte of S.S. Trinità is a UNESCO heritage, and the view on the lake from here is very beautiful. In the Church there is a special fresco representing the Holy Trinity. In the good season, behind the complex, there is a restaurant with open air tables under ancient trees



Archeological itinerary (from the Temple of Heaven on Earth, and back from Caronio)

From the Temple of Heaven on Earth go down till the bridge on Rio Ballona (see itinerary 5.a); right after the bridge and the rests of the aqueduct take the path that goes up on the left, till you reach in about 15 minutes the Cappella (Chapel) di Monte; behind the Chapel, follow the sign: "Sentiero Archeologico". The beautiful path - clearly marked by red circles on trees or on stones - continues for about one hour in the woods with slight ups and downs, allowing you to visit some Celtic sites. Right after the beginning, on your left it is possible to see the rests of a stones circle. Continuing, you will meet four big rocks with ancient ritual stone cups - marked by signs - on which it is also possible to see other kinds of gravings: squares, anthropomorphic shapes, crosses engraved in later Christian ages.



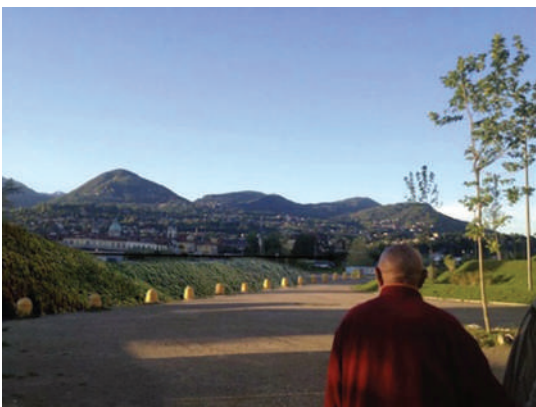
The rocks are placed in strategic spots: viewpoints, summits or ridgelines of hills, confluence of streams, and often in birch woods - the holy trees for Druids. At the end of the "Sentiero Archeologico" take the right and pass by the most beautiful rock, with some kind of stairs engraved in the stone, in a very scenic spot. Right after you will meet a crossroads: on the left, the path goes down to S.S. Trinità (see itinerary 5.a); take right and in a few minutes you will reach the village of Caronio. Once on the paved road, take right and cross the village: to go back to the Temple of Heaven on Earth, take the paved road that - almost at the end of the village - goes up on your right (marked by the sign: Pollino - Luera - Manegra). Right after the beginning the road turns into a path in the woods. After few minutes walking you will meet a fork: take the path on the left (marked by red and yellow flags) and in around 10' climbing you will meet the stone bridge on Rio Ballona, and few minutes after the Temple.



From Cappella di Monte to Pollino Belvedere

From Cappella (Chapel) di Monte (see itinerary 5.b, around 20' from Temple of Heaven on Earth) continue up on the left (going down on the right you would reach Caronio). The large and beautiful path in the woods will take you in about 45 minutes to Pollino (part of Premeno) and to its Belvedere, with a great view on Lake Maggiore. From the Chapel continue going up without taking any of the deviations from the main path, which almost at its end forks. If you take left, after a small bridge you will reach the village of Pollino: from here, taking the right on the paved road, you will reach the Belvedere in around 20'. If you take right, in around 15' you will reach the end of the path, and taking right again you will meet in one minute the Belvedere. In Pollino there are a restaurant and bar, and a grocery.

HAPPY WALKING ON THE PATHS OF THE SECRET PEACE VALLEY



"The first step to start a spiritual journey is observing what is really positive for us and for others, and abandoning all that is not truly beneficial " *Lama Gangchen*



Alpine chough



Rock partridge



Black grouse



Blackbird



Peregrine falcon



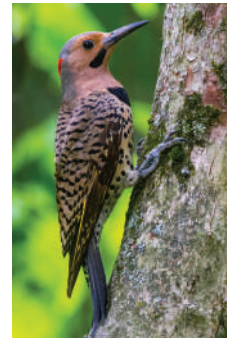
Hawk



Owl



Mountain francolin



Woodpecker



Robin



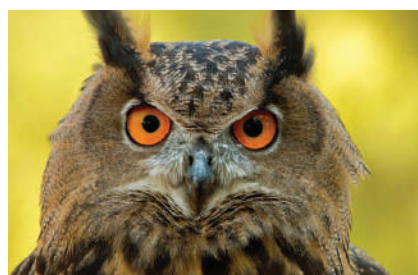
Blue Tit



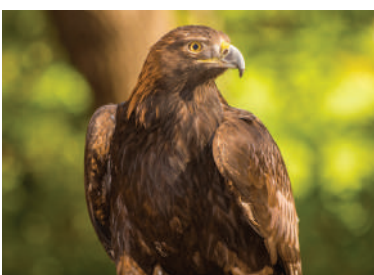
Jay bird



Dipper



Eagle owl



Golden eagle



Nature and Culture International is joining nature lovers around the world to celebrate the Year of the Bird.

2018 marks the 100th anniversary of the signing of the Migratory Bird Treaty Act (MBTA), one of the earliest environmental laws enacted anywhere in the world, and a pivotal bird-protection law. However, birds are facing new and serious threats. Now, over 1,300 species of birds are threatened, and almost 200 are critically endangered.

To commemorate the wonder and beauty of these winged creatures, and raise awareness about the crucial role birds play in caring for our shared planet, we are joining forces with organizations and millions of people around the world to declare 2018 as Year of the Bird. Throughout the year, we will highlight uniquely significant birds found in our project areas.

"If you take care of birds,
you take care of most of the environmental problems in the world."

Thomas Lovejoy, Tropical Conservation Biologist



Deer



Badger



Dormouse



Fox



Squirrel



Snake



Roe deer



Weasel



Hedgehog



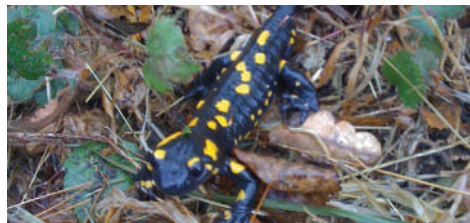
Shrew



Mole



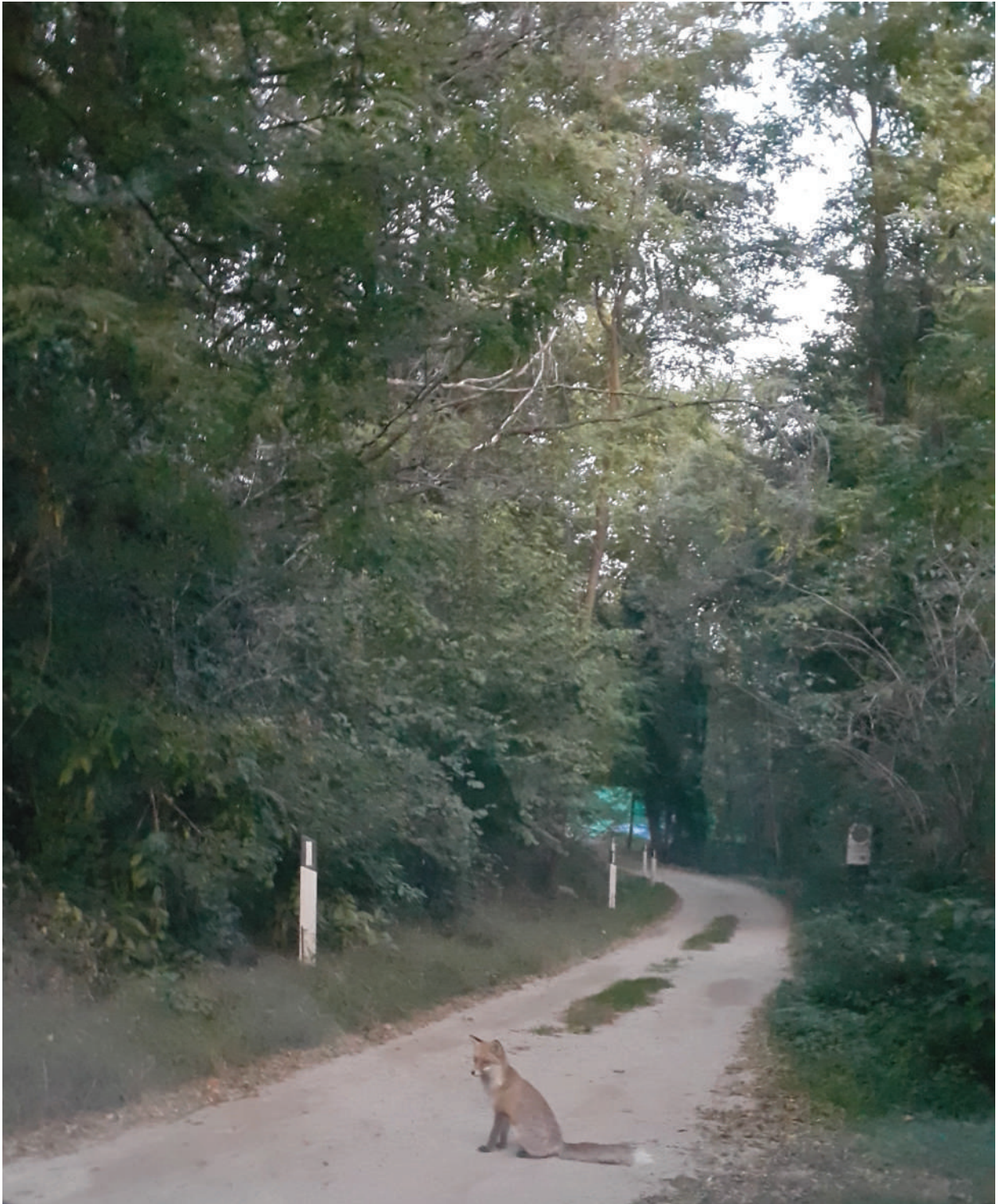
Trout



Salamander



Lizard



Fox in Piccolo Tibet, Albagnano!

Val Grande National Park, a few steps from Maggiore Lake, is the largest wilderness area in Italy. It lies at less than 100 km from Milan and at 150 km from Turin. A unique valley, out of this world, dominated by silence, where nature is the queen. An environmental sanctuary, to visit with absolute respect.

However, Val Grande also means history. The long tale of a mountain civilization told by the places and the people of the villages surrounding this area among Ossola, Verbano, Val Vigezzo, Valle Intrasca, and Cannobina. And even those who are satisfied with stopping on the threshold of such a wild area, in one of the surrounding villages, will have the opportunity to feel the “sensations of wilderness”. For Val Grande is not just a Park, but a valley that can convey great emotions.

Fauna

Among the mammals, the ungulates are well represented by chamois, roe deer, and deer. At lower altitudes we can find the fox, and we can certainly find the badger, the marten, the beech marten, the hedgehog, the dormouse, and the squirrel. We must not forget the micro-mammals like the wild mouse, the vole, and the shrew, which represent an important ring in the food chain of the woodland. The bird fauna is very rich in mountain and alpine species meeting each other in the different environments. It is important to notice the presence of the black grouse, of the dipper, and of the golden eagle.

The trout lives in its ideal habitat thanks to the clearness of the water. There are also amphibians, among which the common frog and the salamander, and, among the reptiles, the frightening vipers.



Wild Boars







Peace among Religions

In the eclipse season, among the most powerful celestial events that show their effects in the previous month and in the following six months, influencing the whole planet - historically a harbinger of surprising events, sometimes nefarious and in any case sudden and unpredictable, with registration of natural disasters, wars, deaths of great human beings, headlights for humanity - in contrast with this swarm of potentially negative side effects, which have always accompanied the eclipses, our small spiritual community of Albagnano, has prepared with joy to receive a group of German pilgrims on their way to Assisi, who chose to stop at the Albagnano Healing Meditation Centre, before continuing the long walk to Assisi.

Johannes, the group's guide, said smiling: "The most beautiful places to stop are in monasteries and Buddhist temples". The small team of pilgrims coming from Frankfurt, is composed of a group of people of different ages, all animated by the common spiritual intent to undertake a path of inner transformation, which can find its deep maturation in the itinerant and community dimension of the pilgrimage.

Our guests were then invited to gather around the large bell of the Temple of Heaven on Earth, to formulate, in theirs and in other languages, the Tibetan verse that reads:

"May the great sound of Dharma (Universal Law) eliminate the suffering of sentient beings,



May it uphold the meaning of the Dharma, for inconceivable eons to come", sealed by the tolling of the bell and its echo. Welcomed in the "Temple of Heaven on Earth", they were introduced to Lama Gangchen Rinpoche and Lama Michel Rinpoche, to whom they donated a reproduction of the Crucifix of San Damiano rich in meaning, which spoke to the "Poverello di Assisi" at the beginning of his vocation.





INTRODUCTION

Lama Gangchen says about Bernard Rouch:

“Bernard himself has pursued his studies in engineering and microelectronics and moreover his spiritual research through various traditions of the Middle East, Asia and in particular of Egypt. He has a rich experience and his dedicated work as teacher and compassionate healer of the Egyptian therapies of the Essenes has benefitted thousands of people worldwide. It is of great relevance to keep these ancient wisdom traditions alive and continue to make them accessible to our modern troubled world. Since many years Bernard has conducted courses in Albagnano and we look forward to continue our long and fruitful friendship and collaboration.

I greatly rejoice in Bernard Rouch's activities and wish both Bernard and Angela a very joyful and healthy life together, full of strength, energy and success for their contribution to preserve these precious ancient Essenes methods and make them available to heal the world and its people.

Tashi Delek”

Lama Gangchen Tulku Rinpoche



Bernard Rouch

Ancient Therapeutic Art

"Rather than focusing on an illness or a particular pain, our approach takes into account the person as a whole. Ancient healing traditions did not separate the body, the soul and the mind, it regarded the being as a balanced whole. Illness was the sign of an inner imbalance, a separation. In the days of Ancient Egypt, one of the first questions Egyptian therapists asked their patients was "who or what are you at war with?"

How can we treat a patient if we cannot treat ourselves? Our approach combines the learning of therapies while following a genuine inner path which helps to better assimilate the therapy itself.

This path is meant for those who already practice the relationship of help (physicians, therapists), as well as those who, from all walks of life, want to learn how to help and heal.

The Egyptian Essene therapeutic art connects us to a sacred breath that passes through us like a wave, allowing us to become channels between Heaven and Earth."



Led by Bernard Rouch every summer in Albagnano, the advanced residential therapy course of the Esseni group took place. The topic concerned the development of the presence and mental agility of the brain. During the days of the seminar the students were received by Lama Gangchen Rinpoche, Lama healer and Master in the art of teaching to go beyond the ordinary mind to live the Service.





Festival dell'Himalaya

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

MUSICAL

Se Buddha fosse il tuo vicino di casa

ore 20:30 (*If Buddha was your neighbour*)



UNITED PEACE ARTISTS

Recitato e ballato dai monaci e dalle monache del
centro buddhista Ganden Tashi Choeling, in Germania.

introduce: **Marco Columbro**



dalle ore 18:00 nel foyer

**mostra di artigianato, musica,
libri, pittura e calligrafia tibetana**



a cura di

**FONDAZIONE
LAMA GANGCHEN**
per una cultura di pace



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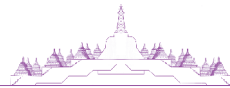
**Teatro Il Maggiore
VERBANIA**

***ingresso gratuito
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sabato

7

luglio 2018



A rainbow of music and colours dedicated to inner peace, environmental peace and social wellbeing from traditional Himalayan sounds made by kangas and monks to their transformations and adaptations to Western culture. The Asian sound of mantras blending with pop European music giving the listener new and original soundtracks.









INTRODUCTION

Born in the 60s near Milan, after completing her classical studies, Elena developed her innate artistic skills by training in a graphic arts school. She started working as a freelance, in advertising and publishing, and then specialised as an illustrator in the field of hyperrealism and fantasy, collaborating with several major publishers. Later, she dedicated herself to the ancient art of painting on wood, innovating it with the enhancement of natural wood grain; using simple and direct techniques, such as pencils, watercolors, gouaches, enamels, etc. to create pieces often poised between ancient miniatures of classic iconographies and daring and imaginative artistic innovations. From an early age, a great interest in esoteric disciplines has led her to deepen the comparative study of different traditions according to the possibility of an inner realisation. She is also a versatile writer of poetic and imaginative stories in which they reverberate her experiences and emotions. In recent years, interest in Buddhism has been reflected in her works, creating authentic jewels of art.



ELENA FERGIN, ITALY

I first arrived at Albagnano Healing Meditation Center on the occasion of the Vajravali season, alone, attracted by a very strong energy, after hearing someone talking about this place and this extraordinary event, either of which I had never known before. As soon as I arrived, following the path leading to the gompā - temple of heaven on earth, I had an extraordinary experience. I looked at that little white road, flanked on one side by many Buddha statues that have as their base a double row of large rectangular stones carved in high relief with ancient sacred scenes, and defined, on the



other side, by a long sequence of flags: it seemed like a reality suspended in time and space, something that had always been and that was so familiar to me ... The hot sun and the wind, the flowers, the scents, the buzz of the insects and the splendid scenery of the valley and the lake: I was walking alone on that white path while emotion grew until almost taking my breath away. I felt observed and followed, I seemed to perceive steps and presences around me, I looked around repeatedly but there was no one, only the wind that swayed the flags and the Buddhas who offered blessings. They were the ones who looked at me, smiled and gave blessings ... these were their steps re-echoing on the Path ... The emotion was so strong and tangible that I began to cry with joy and amazement ... of beauty ...





INTRODUCTION

Ruth Gschwendtner-Wölfle (1950) works as artist, writer and art communicator. After her studies at the Academy of Fine Arts in Munich she published her first children picture book, worked as teacher at the gymnasium in Dillingen and for 13 years was singer in the bavarian cabaret group „Mehlprimeln“. 1983 she met Geshe Rabten Rimpotsche and other bouddhist masters. 1986 she moved with her family from Germany to Austria, where she lives now near the bouddhist center TASHI RABTEN.

Her art work includes beside painting and fotografie also installations in nature, art and architecture, and the concept and design of a peace museum (friedensräume lindau). The publications include artbooks, biligual foto picture books and a thick volume about visual perception („the learning eye - contributions to visual literacy“).

Since 2015 she is member of the LAMA GANGCHEN´S „peace educator`s group“.



RUTH GSCHWENDER, AUSTRIA

Borobudur 2016

My first journey to Borobudur 2016 with Gangchen Rinpoche and his disciples gave me the inspiration for a special idea: the „PeaceArtProject“. This journey was meaningful for me in many aspects. While circumambulating the impressive old big stupa, listening to teachings, singing Mantras and visualising deities, I experienced a slight taste of what intensely applied Buddhist practice can mean - it was inspiring for my daily life and especially for my work in art!

On my way home I visited my eldest son in New Zealand. That was the starting point of all my following peace art projects like PeaceArtHotel, PeaceArtTrain, PeaceArtGarden... but the first step was to install the domain www.peacearthotel.blue

PeaceArtHotel O

Back in Austria, I applied for an art exposition in the “Künstlerhaus, Palais Thurn und Taxis” in Bregenz, where - 9 months later - I could present the example of how a “peace art hotel” could look like, with 140 new pictures on two floors of the exhibition house. The „PeaceArtHotel O” consisted of an entrance hall, a lounge, a dining room, reading room, training room, meditation room, a sleeping room and a reception room. 1000 visitors turned up in one month to look at the exhibition. I gave many guided tours through my PeaceArtHotel and people liked it very much. The focus of my exposition, mostly c-prints of photographs on canvas in wooden frames, was that the main part of the pictures were taken directly in the house itself. To sharpen the awareness of our surrounding, I wanted to show details and give them back to the house. Isolating delicate, nearly invisible parts of the wall, the ground, of light and shadow...taking them out of their context and composing them in a special size and format renders nearly invisible things an importance, like putting them on a stage. According to the architecture and light of the rooms, I enlarged them to be a big solitary work, or I added them to a series in small format. With these pictures, having the appearance of abstract paintings on canvas, I seek to refine visual perception.

What has such a work of art to do with peace?

Well trained awareness is one of the fundamental abilities for a peaceful mind and life, because well trained awareness makes people sensitive to perceiving not only outer atmospheres, but also the inner state of one's own mind, inner stress, aggression and transgression of borders between oneself and others. Awareness is trainable, because it is a state of mind. One of the characteristics is an open visual perception, flexible, with the capacity of concentration, being focused on the here and now. An exhibition about peace for me does not mean to give illustrations of happy people, hand shaking, or laughing faces, also comparing political activities or historical dates are not in the focus of my work. I want to offer a tool through art, HOW one can first get to peace individually and then on a larger universal scale. I do not want to do that as a teacher, with lifted forefinger and the idea that this is the only way to success. I want to offer my message in a subtle, nearly unconscious but intuitive way. Art leaves imprints, which go far beyond the surface of a picture. I want to leave such imprints of sensibility and awareness, for our surrounding, the resources in our world and the people beside us.

No hotel without guests! My „PeaceArtHotel O” in Bregenz was not only an art exhibition, but also a model for the life in such a surrounding. I organized workshops about „awareness in dialogue” with Ven. Banthe Anurudha with around 100 participants, one school class played the „worldpeacegame” - invented by John Hunter - for a whole week, there were „storytelling” meetings about experiences of friendship, problem solving and positive experiences with young unaccompanied refugees, and there was an afternoon with the offer for a „sand play - build your world” with Birgit Drexler. All visitors left the house in a very inspired mood, because they had experienced a new form of art. Awareness is

really a source of happiness and understanding, because it actively involves the spectators.

My idea behind that art project is to implement peace art installations in real hotels and other places like gardens, schools, trains, hospitals etc., where people stay for a while - away from their daily routine. The technique of photographing and elaborating out of that fundus an exhibition is a fast one, relatively cheap (compared with other art works) and can be done nearly all over the world in relatively short time. If a hotel is under construction, i can develop a peace art concept easily, relatively fast, unique, individually and I can be very flexible concerning size, budget, and also material (canvas, glass, metal, paper,...).

The first REAL PeaceArtHotel at the moment is under construction in Austria: the "TSCHOFEN - Stadthotel" in the center of Bludenz in Vorarlberg. It will be opened in autumn 2018. The owner, Sandro Preite, decided to have the first PeaceArtHotel worldwide! The concept of the house - which will be run by the Sandro's sister, Florentina Preite - is: to be open for a big variety of different guests, radiating at the same time a spirit of warm hospitality, lively tradition AND cool innovation.



PeaceArtTrain (Austria)

Another peace art project took place this year 2018 in June, sponsored by the Kulturstadt der Landesregierung Vorarlberg (Art Office of the Government of Vorarlberg) and the ÖBB (Austrian Railway Association). I had the idea to install a „PeaceArtTRAIN“ in the line between Bludenz and Lindau. „Smiling connects“ was the headline. Attractive young assistants distributed vouchers to the passengers, who could look for somebody, to offer him or her

the voucher for a smile, or receive a smile by the other person. This smiling at each other could be documented in one of the carriages, which were equipped with different photo backgrounds out of my studio and a photo“machine“, making selfies and printing them out immediately. The selfies should not be - as usual - smiles at oneself to the camera, but smiling to each other of course. There was an amazing dynamic going on in the train: people walking in the carriages, looking for a potential smiling partner, laughing, having fun and making photos. The normal silent isolated style of sitting in a train had completely changed: old and young people, foreigners and Austrians asked each other for a smile, and even those, who were normally afraid of cameras, accepted the game! All the pictures (of those, who agreed) were published on the peacearthotel account www.peacearthotel.blue under project 3 peacearttrain ... and all of the people leaving the train took a little smile on their way home.

PeaceArtGarden (Israel)

The third example of the PeaceArtProjects is a PeaceArtGarden starting in 2005 in Israel. I was invited by Reuven Moskowitz to NEVE SHALOM - WAHAT AL SALAM, a place where Jewish and Palestinian people have lived together since 1972. Beside the existing peace-school and a guesthouse, there came an idea, to install something similar like in Lindau, where in 2000 I had the honour to shape the peace museum „FRIEDENSRAÜME“ in Bad Schachen / Lindau (www.friedens-raeume.de). When I was invited to Israel, I had the idea, not to come with empty hands, but to bring along with me something - the idea for a “PeaceTalkPlace“. We needed a free plane space with a circle of 12 meters - which existed. When I arrived, the whole village was involved to prepare that plane circle, then we measured 12 places on the circle line, where 12 rose bushes were planted - red and white. Into every



planting hole I put one part of the printed out human rights, one gold leaf, a bit of holy earth and holy water, which I had received from my venerable Buddhist masters in Feldkirch, Austria. Then we filled the planting hole with normal earth and the work was done. When I came back one year later, the roses had grown so much, that the gardener had constructed a wonderful gate in the shape of a dome, and the roses enjoyed their places: what a marvellous flourishing, fragrant meeting place for peace talks! In the Arabian cabalistic the 12 is equally meaningful. The PeaceArtGarden incorporates the wish, that peace may last without pause among people, the governments of whom even may be war, but they are capable to live in peace - nevertheless!

Finally: May the prayers for peace - worldwide - be heard... by all people and governments, by businessmen, teachers, artists and each and every soul, so that peace will be established soon ... everywhere.

Let's install many PeaceArtProjects worldwide!



Samstag, 9. Juni 2018

Programm: #PeaceArtTrain lächeln verbindet

Ein Projekt der Künstlerin Ruth Gschwendtner-Wölfle.

Im Zug verbringen wir Zeit mit Menschen. Die Sehnsucht nach Frieden und der Wunsch nach Glück verbindet uns alle. Ein SIGNAL für diesen Wunsch kann ein geschenktes Lächeln sein.

Verschenken Sie bei Kultur am Zug Ihr Lächeln an die mitfahrenden Menschen.

Bludenz ab 15:00 Uhr

Lindau an 16:01 Uhr

Lindau ab 16:27 Uhr

Bludenz an 17:29 Uhr

#KulturAmZug

The Temple of Heaven on Earth

Promoting Art and Culture



Viola Sartoretto (main actress), Emanuele Caruso (director), with Lama Gangchen

On the 13th of July 2018, the screening of the film "The Good Land" set in Val Grande, which borders the Albagnano Healing Meditation Center, in the presence of the film's director Emanuele Caruso from Alba and the lead actress Viola Sartoretto, here portrayed with Lama Gangchen. The two Piedmontese artists, at the end of the screening, answered questions from the public intrigued by the realism of the protagonists as well as by the truthfulness of the facts narrated.

Emanuele explained that it was not easy for the film crew to bring the work tools to Val Grande and film there. He unveiled the film plot, consisting of three distinct stories of real life of three protagonists, who have never crossed into reality, intertwined with some elements of invention. There was also talk of the "Bibliotheca di Padre Sergio" - a Benedictine monk who died in 2014 at the age of 83 - located in Val Maira, the "highest Library of Europe" in Marmora (province of Cuneo) at 1580 m. share, with its 59,000 volumes - valued today at some two million two hundred thousand Euros - and which in reality risked being shut down. Owing to the success obtained by the film, it has instead benefited from a popular collection of signatures, which allowed it not to be dismantled but can now be visited by interested parties, with its more than 80 thousand rare volumes in the ancient Canonic di Marmora. Viola Sartoretto, an actress from Turin, told us how to live for six weeks immersed in uncontaminated nature, in extreme sharing, far from population centers and technology, was a transformative and healing experience, very similar to the story told in fiction of the film. As she herself said in an interview: "I discovered one of the most beautiful places I've ever seen in Italy, just a few hours from my city, surprising for its beauty: a territory that with its inhabitants has protected us and welcomed".

Self-produced and made on a small budget (195 thousand euros), of which almost half crowd funded - is the dramatic film of 2018. It was further realised with the support of: Film Commission Torino Piemonte, Val Grande Park, Cassa di Risparmio Foundation Cuneo and Associazione Alpe Capraga.





The screenwriter and film director Anna Muylaert with Lama Gangchen during the screening

On 27th July 2018, the longest day of the lunar eclipse of the century, we witnessed the screening in the original language of the film "My daughter arrived!" - English title "The second mother" - in the presence of Brazilian director Anna Muylaert, disciple of Lama Gangchen for many years and Lama Michel.

The director introduced the message of her cinematographic work briefly to those present, before the vision. In 2015 the film was awarded with various international awards: winner of the "Berlin International Film Festival" with the Audience Award, "C.I.C.A.E. Award", and many more. "Finally in 2016, also in Brazil, from the "Sao Paulo Association of Art Critics Awards" winner as best film for directing and for the best leading actress. The film, launched for the first time in Italy and highly appreciated by the public and critics, has aroused great interest in the world and has been a promoter of cultural transformations in Brazilian society, provoking a popular echo and a political debate, which have produced a change in national legislation, which for example now allows domestic workers to go back to their home in the evening.

Anna, who has several films to her credit, is working on new projects: a documentary made with three co-authors (international filmmakers), made up of four short films about the ancient city of Jerusalem; a subject dedicated to the female world in particular, touching on gender differences in today's society; a documentary on Lama Gangchen, told by Lama Michel.



Anna Muylaert and her son Joaquim Muylaert de Souza -
acting in the film. Borobudur, 2018





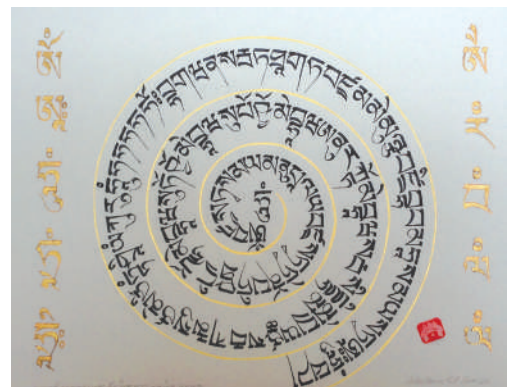
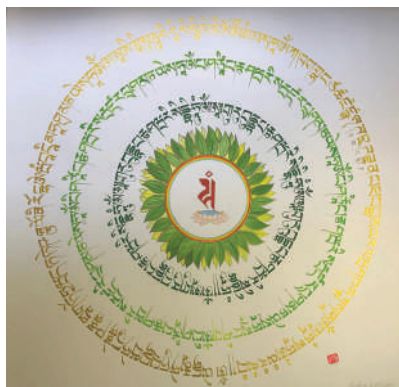
THE YANGELO WEDDING







Sacred Tibetan calligraphy
By Bebel Franco



NgalSo Gangchen Labrang Tibetan Calligraphy uchen style

Friendship Award

Professor Jian Jun Lee - Feng Shui Master of Excellence



On this most auspicious occasion - the third Tibetan month of the Kalachakra system: the Losar New Year, when Buddha Shakyamuni gave all tantric initiations, systems and teachings throughout the month: Most particularly I wish to recall Buddha giving the Kalachakra initiation on the 15th day of this third Tibetan month - Full Moon Day - as we did here in the Temple of Heaven on Earth - connecting us most particularly to the Buddha Yanas, the Shambhala Kingdom, and thus I rejoice in expressing my boundless gratitude for your great dedication and advance in the field of Human Engineering Studies, towards educating countries in the need for systematic enlightenment of urban societies; and I celebrate your remarkable grasp in the field of natural medicine and astrology.

Buddha gave the Kalachakra - astrologic ancient wisdom and method initiation in Borobudur, Indonesia - Sri Danakos (Rice Field) Palden Drepung - and in many other places simultaneously the miracle way. This month is very rich for culture and religion and we further respect this period from Marco Polo time to present day. And this time we brought my friend Mahasiddha Nyitru Rinpoche from China-Tibet, together with Monks from India, Nepal, Mongolia, Europe and so forth, bringing unique blessings to us from all holy beings and from the Kalachakra.

This day I wish to honour and acclaim our friendship and thank you for coming into our environment, our Temple of Heaven on Earth, which we open to the world, by offering to recover the ancient missing part of the relation between the inner and outer, as given to us by the mandalas to balance the energies. I am so happy to meet with you in this special friendship already linked to our 10th Panchen Lama who furthered the One China Policy out of limitless kindness for the Tibetan people, as the Physician to the 10th Panchen Lama who was my dearest and most precious friend and advisor. I am dedicating our new library to HH Tenth Panchen Lama and thus your precious advice has brought a most positive outcome to overcome any obstacles to completion.

I pray for your Long and Healthy life on the Path to Enlightenment and request that you please give us your precious advice both now and in the future.



Cidade Matarazzo

Alexandre Allard



We bestowed the Seeds for Peace Award to Alexandre Allard to express our boundless appreciation and thank him for his immense contribution to World Peace with his deeply meaningful vision for the future “Cidade Matarazzo”

From the moment he was attracted to the Matarazzo historical hospital site (former hospital and Maternity) with his extremely positive motivation, he stimulated the process of its transformation, revitalising the healing roots of the hospital and investing in the roots of the future “Cidade Matarazzo”. A clear vision of great importance for the City of Sao Paulo - a seed for peace for the future of Brazil, South America and the world.

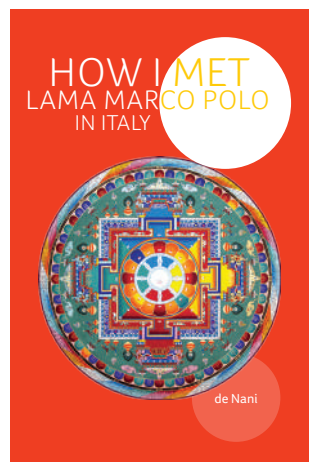
We fully support this project and Lama Gangchen's contribution is through the purification of the five elements; for him to transform the five elements through development, putting the energy that will increasingly improve this vibrating Sao Paulo metropolis and fascinating all embracing young nation - in need of a challenge to awaken transformation on a frequency in full syntony with its original founder, the historical and illustrious Italian-Brazilian Don Francesco Antonio Maria Matarazzo - Count Matarazzo.

This fresh seed that he and all those working on this project are planting will grow and flourish. This place will attract all varieties of artists from Brazil and from the whole world, making it a centre of creative energy of great importance for this new cycle, thus imbedding the very roots of the future.

How I met Lama Marco Polo

Nani

"A wave is projected by the impetus of the ocean. Then it collapses and dives, swallowed by the whole. Others are drawn constantly swinging, each one with its beauty and inspiration. Every wave is affected by past waves"



1987. A conjunction of events initiates a journey towards the most intimate in a human being. Step by step, the author welcomes the signs of a dream, a mysterious correspondence, the explosion of a star and the first visit of a Tibetan Lama to Brazil. She seeks her master and past life by assembling the pieces of a haunting puzzle, as one who paints a picture of what is inaccessible by words.

Subtle images, blown by the wind, can print new steps in the author's writing.

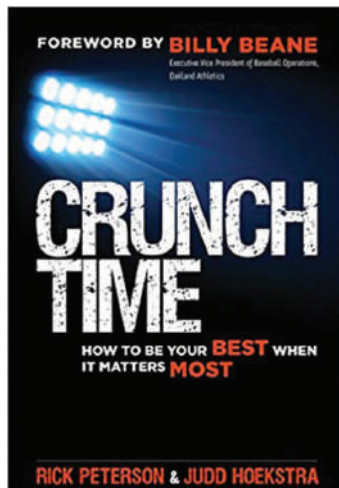
Infinitely.



Crunch Time Rick Peterson & Lelia O'Connor



How to be your best when it matters most



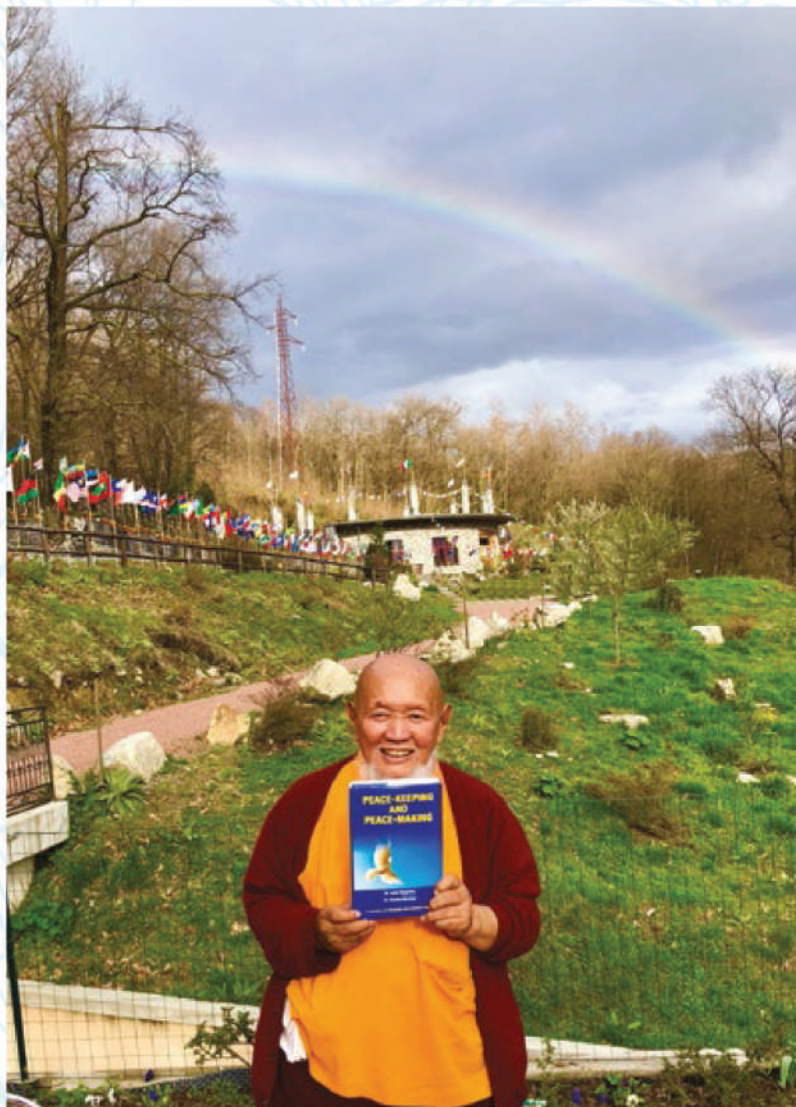
Thrive under Pressure!

Nobody knows pressure like a major league baseball pitcher - an entire game can rest on a single pitch. For years, Rick Peterson has helped some of baseball's finest excel in this kind of intense situation. In *Crunch Time*, he and leadership expert Judd Hoekstra share Rick's secret. It's called reframing - it enables you to see a pressure situation with a new perspective so that it shifts from a threat that can make you panic to an opportunity for you to shine. Rick and Judd offer six powerful reframing strategies, with fascinating behind-the-scenes examples from Rick's work with some of the top names in sports. Learn how elite athletes perform their best under pressure and how you too can perform and be your best when it matters most.

"We believe sports has the power to unite, educate and inspire people to create a more peaceful world. Our work focuses on the "mental game" of sports and life. Thru our coaching programs, workshops and books we work with leaders in business, athletes and teams to create more collaborative, inclusive workplaces and communities.

If we can play together, we can live together."



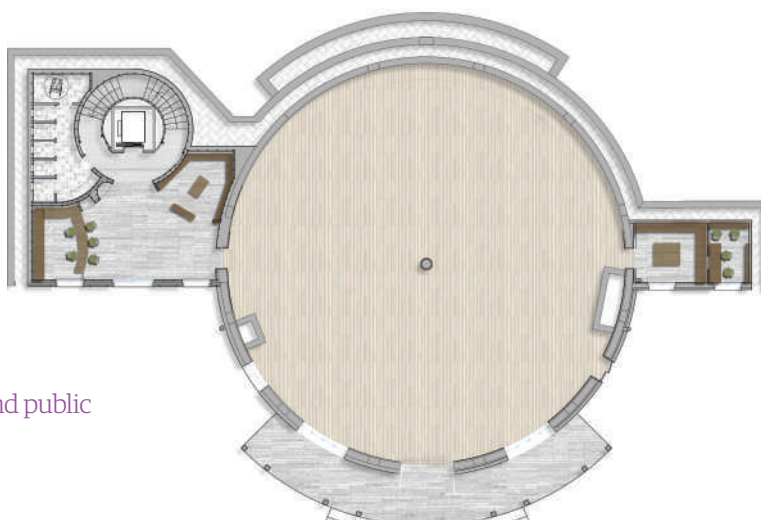








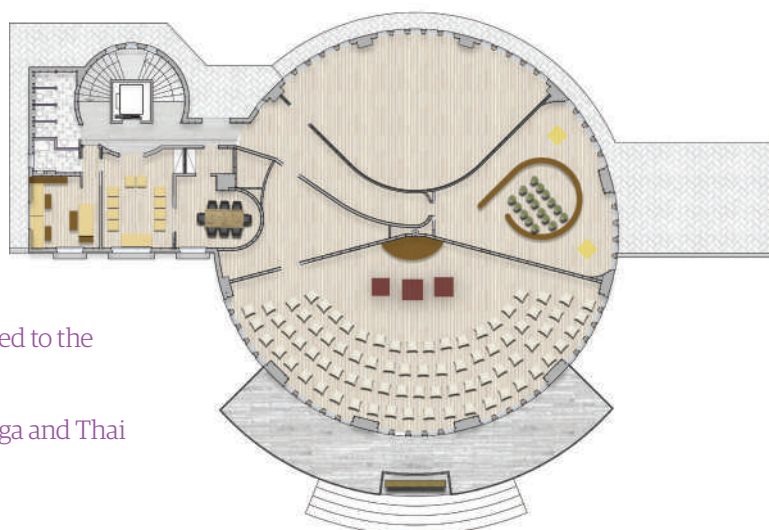




Main prayer hall for grand events and public ceremonies



Second floor

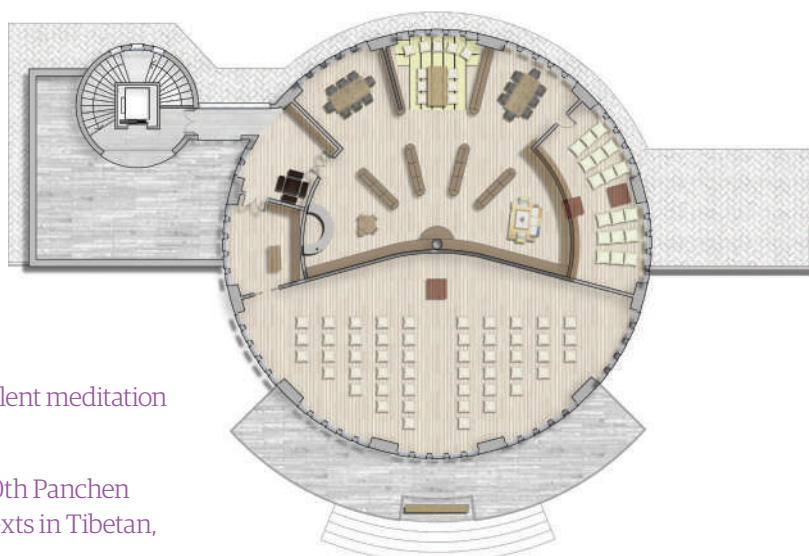


South side: Tara meditation hall dedicated to the mother of all Buddhas Arya Tara.

North side: Connected to the garden. Yoga and Thai Chi space for practice.

West side: Reception area.

East side: Peace culture museum and wisdom planetarium.



Third Floor

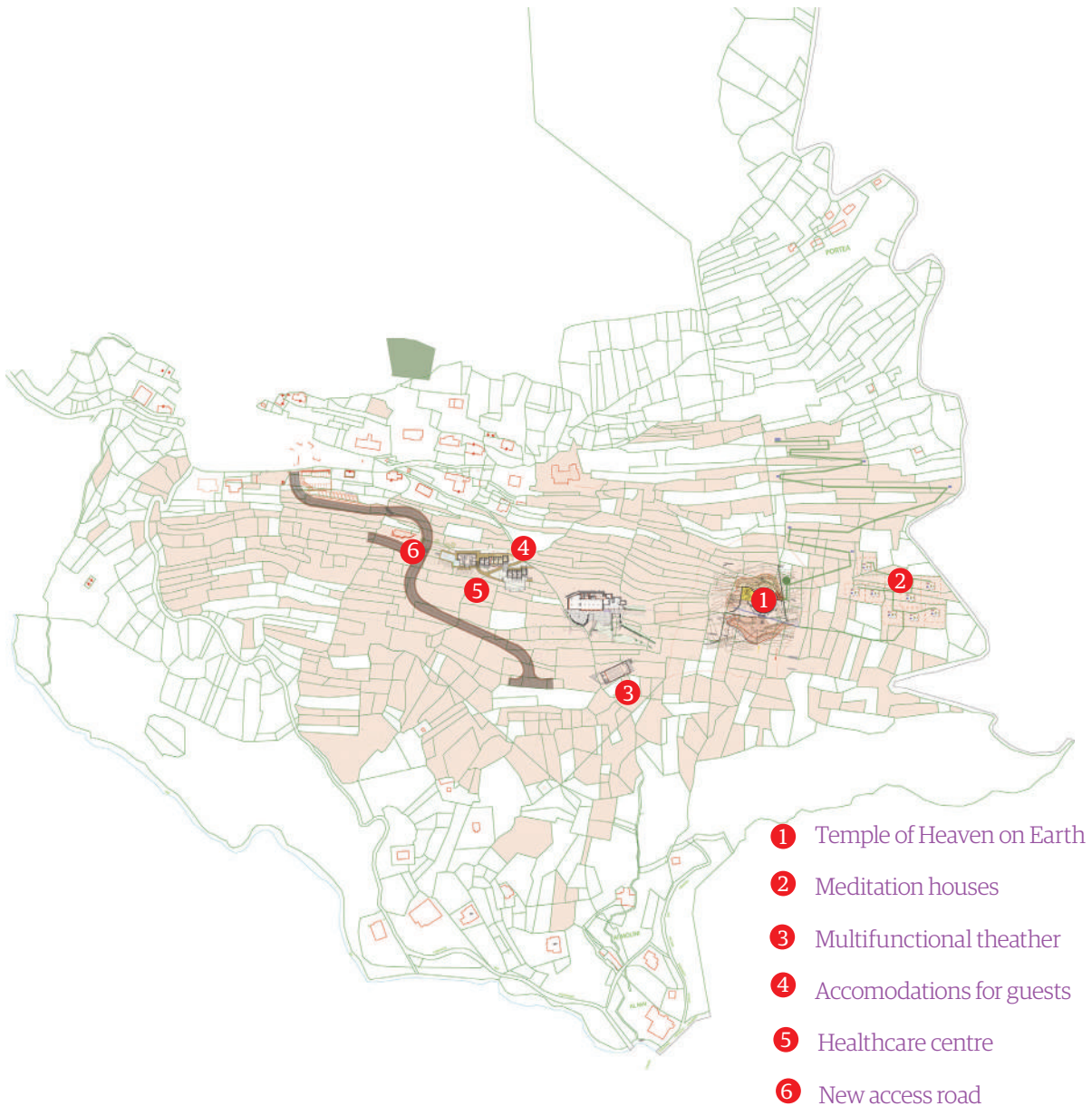
South side: Meditation hall dedicated to silent meditation and mantra recitation.

North side: Library dedicated to HH the 10th Panchen Lama, to house a collection of Buddhist texts in Tibetan, Chinese, English and other languages.

East side: Dharmapala World Peace Protector gompas, dedicated to protection and prosperity.

Other projects

To complete the whole construction project at Albagnano Healing Meditation Centre, we will build an access road, a theater for cultural activities and congresses; meditation retreats houses and rooms to best accomodate members visiting the centre.





Buddha Garden





Albagnano...





...Almeria



Entorno de Paz - Kor Yug Shide Ling



Five Mothers...

The Dhyani Buddhas - resident in the temple since 2005 - had remained withdrawn in retreat inside the natural volcanic rock until 2017, when they were painted with pure coloured mineral pigments, using the same traditional Tibetan techniques.

Thus, the arrival of the Five Great Mothers, now residing on the altar alongside their respective Dhyani Buddhas marks the completion of the NgalSo Temple of Entorno de Paz in Almería. Driven by Juan Sebastian and Mateo Prieto, the Five Mothers travelled two days by van and boat to reach their destination.

On the 14th of September 2018, Lama Gangchen Rinpoche celebrated the blessing ceremony. This special occasion was also marked by convening the "2018 Conference of Healing of all the Spanish NgalSo Foundations, Centres and Groups", with the participation of Lama Gangchen Rinpoche, Lama Caroline and representatives of all the Spanish NgalSo organizations, namely: the Lama Gangchen World Peace Foundation, the Foundation of Himalayan Peace Culture, the Peace Environment Meditation Centre 'Kor Yug Shide Ling', the buddhist community 'Gangchen Jangchub Ling' (Ngalso España) and the Association of Peace Science.

Everything was successfully completed and, at the close of the evening, we enjoyed a great tsog party together.





Juan Sebastian
... The Journey

5th July 2018. *Almeria, southern Spain: Mercedes, Mateo and I left this morning on a road trip to Albagnano, northern Italy. We have carefully calculated the volume and power of the rented van to transport the gift that Lang Gangchen Rinpoche has donated to the Kor Yug Shide Ling-Entorno de Paz centre: statues of the five Element Mothers.*

There they have meticulously prepared and painted with natural pigments made from powdered minerals and gems, just as they would have been painted in antiquity. These expensive pigments were generously offered by Cosy's uncle.

It will be a six-day trip in a narrow and uncomfortable van cab, but by doing it this way we will be able to reduce the shipping costs for our centre; we do not know if we will get too tired due to the distance or the heat but we think that the effort will be well worth it.

We travel along the length of Spain's eastern seaboard, from the old kingdom of Granada, we cross Murcia, Valencia, the Ebro delta and Catalonia, at a speed that must not exceed 90 km/h. So our journey wends its way at a relaxed and steady pace, as we take in the scenery. At sunset we are astonished by the beauty of the Roman arch of Tarragona, a beautiful architectural symbol of the thousand-year-age-old link between the Spanish and Italian landscapes and cultures.

In Barcelona, we stay the night at my daughter Laura's flat, shared with her stoic and independent beagle, Choco. We dine on the terrace overlooking Montjuich, enjoying an evening of fine fellowship, recalling the purpose of our journey and the incidents that have happened during our adventure, before settling down to sleep.

6th July. *We start the day by heading to the port of Barcelona, where the NGV boat that will take us to Genoa is berthed. It will be a long crossing, but we will save more than 1000 km of driving, with all the mileage and petrol costs for the van, and reduce the risk of accidents on the road.*

The cabin is small but adequate, and actually better than the comments on internet suggest. We eat a picnic lunch and dinner from the food we've brought from home. I like to imagine that we are following in the footsteps of the great master Atisha (who subsequently took the Dharma to Tibet), when he crossed the Indian Ocean to reach the island of Java where he would meet his great Guru, Serlinpa, who opened his heart to the experience of bodhicitta, the vision of compassion and emptiness, the golden mind of the bodhisattva.

Meanwhile, astern, we move ahead smoothly under the immensity of the celestial sphere, while the stars shine on an unimpeded glassy sea. As we look, our intuition opens us to the infinite and the eternal. We glimpse the idea, similar to Dante's, of "the love that moves the Sun and the other stars ...", a force so strong that it moves the universe and which, nowadays, can be measured in kilopond metres.

7th July. *The ship sails on. At dawn, we are heading into the wind and discern the entrance to the port of Genoa, whose flag is white with a red cross, identical to that of Almeria.*

In 1147, the powerful Genoese fleet disembarked on what we call Genoveses Beach, one of the most beautiful bays in Spain, which is as unspoilt now as it was then. From there, they conquered the cruel Almoravids to take the city of Almería, retrieving the green glass chalice that today rests in Genoa Cathedral, the so-called 'Sacro Catino'.

Our common history unites us and we feel at home; especially because we have only a short onward journey to reach our dear teacher, Lama Gangchen, in Albagnano. There is a small delay at Customs while the police give the van a thorough search using their sniffer dogs, but finally they let us through.

We arrive in Albagnano on a special day, because today is the day we celebrate the birthday of Lama Gangchen Rinpoche. We have arrived in time, it is a great event, with numerous members of the Sangha, lamas and monks from many different places; the gompa is full to overflowing with disciples, friends and family. We offer our respects and greetings, and pay tribute to him with the offerings from the Entorno de Paz Association for the major project now underway at Albagnano to complete this impressive retreat centre.

We also greet Lama Michel, Lama Caroline and the rest of the Sangha, including old friends and acquaintances who reside in this magnificent holy enclave.

Revived by our Master's blessing, by the evening we are able to attend the theatre in Intra to see "If Buddha were your neighbour", interpreted by the Berlin theatre group made up of monks and nuns led by Lama Dechen. We love this musical, which transmits Buddhist messages in a very modern format.

The day has been very exciting. We stay in Vitoria's spacious house that she has left us for this occasion in Roncaccio.

8th July. *We visit Lama Gangchen in the gompa. Today is a more relaxed day; Rinpoche is chatting with disciples from various parts of the world, teaching the mantras with different tunes, and playing instruments we do not know. Afterwards, he invites us to eat at his house where his loyal disciple Beppe has prepared a restorative meal.*

Now we reach the defining moment of our trip: the Five Mothers appear before us, five art treasures carrying spiritual inspiration that the Venerable Lama Gangchen Rinpoche has given us. They have been sculpted in volcanic lava in Java, Indonesia using the same material and in the same style as 1,200 years ago. Each Element Mother, complete with all her implements and details, has been painted with great care by Duccio and Stefano, two of Rinpoche's disciples. Their lotus-shaped bases carry an inscription in beautiful Tibetan calligraphy executed by Bebel.

Each one of the Mothers represents one of the five elements that compose us from birth; it is thanks to these elements that we can complete our lifespan. The ecological balance of the environment, as well as our inner health, mental clarity, strength and wellbeing and, ultimately, our perfect enlightenment depends on them.

These jewels will always be for us a reminder of the teachings of tantric alchemy: "Just as it is in the outer world, so too it is in the inner world", the teachings about interdependence, our ability to achieve a rainbow body, the wisdom of emptiness, the elimination of suffering of all migrant beings; the purification of our elements. Our original mothers: EH YAM RAM LAM BAM SHUDDHE SHUDDHE SVAHA - "Space, Air, Fire, Earth and Water, purified, Amen", contemplate us from their sculptured forms.

We dedicate the afternoon to packing, loading and putting padding around our precious cargo under the direction of the Master, and with the help of various people who take the strain with us to manoeuvre these heavy statues. Rinpoche gives detailed guidelines about how tomorrow's departure should proceed.

With gratitude and devotion we said goodbye and are ferried by Mili Rinpoche to our accommodation. Under a cloudless Piedmont sky we gaze at the night space over Lake Maggiore, opening our spirit to the contemplation of peaceful space. We know that tomorrow we leave for home.

9th July. *Duccio gives us a lift in his car to our van, which is in the carpark of the Healing*





Centre. Then, soon after setting off, we inexplicably hit the kerb on a roundabout in Intra and burst a tyre. The Mothers bounce upwards on their wooden pallets but the van doesn't tip over. We get out of the van to find that the tyre is burning hot and burn our hands trying to take off the wheel using inadequate tools. It's Monday and everywhere is closed! Duccio manages to find a workshop that is open and, without having set eyes on us before, the car mechanic lends us what tools we need. It's a near miracle. When we thank Duccio for accompanying us and helping us so much, he reminds us that it was Rinpoche, on the previous afternoon, who had told Duccio to accompany us as far as this exact point.

Our hearts flutter, as if we didn't already know that Rinpoche's wisdom means that every word he utters has rhyme and reason, or as if we didn't already know his power of protection. The fact is that we arrive in time to board the ferry back to Barcelona. Without a single hitch. So this time we celebrate that everything is fine by dining in the ferry's restaurant.

10th July. Today we celebrate Mercedes' birthday. Our return journey is placid, accompanied by rainbows, which we want to share via Whatsapp with the Spanish sa gha who have been following our progress and giving us encouragement.

And so we arrive in Almeria, wondering if our little story will ever be recognised as the seed of the dawn of a new golden age, where all beings are free from the torment of darkness and suffering.

11th July. And so at last, completely unscathed, the Mothers enter their new home in the temple. Rinpoche has told us that the temple will be complete once the five Element Mothers take their place on the altar alongside the five Dhyani Buddhas. And so it happens. Residing on the altar, they are ready to give their light and their blessings to us and to those who will come after us.

May all beings have happiness and its causes; May all beings enjoy a pure and healthy outer and inner environment.

¡Juntos podemos - Together we can!



NgalSo-España

ངལ་གསོ་Gangchen Jangchub Ling



NgalSo Buddhist Community

Spain legalised!

As you all know, Lama Gangchen Rinpoche is an avant-gardist, in all His projects over the world.

That's why, he wished, with Lama Caroline, for NgalSo Spain Sangha to be recognised by the Spanish Government and enter in the Spanish Buddhist Federation for sending his messages of inner peace and world peace to all.

For that purpose in 2017, in Madrid and Almeria concurrently, Rinpoche started to give a powerful and significant name to the new Community to be created: in Tibetan གངས་ཅན་ལྗང་ལྷོ་གླིང་།. Gangchen Jangchub Ling, (NgalSo-Spain), which in English means: Gangchen's Land of Enlightenment [literally: the land of Himalayan Enlightenment] Easy Enlightenment/Easy Healing/Easy Development. Or as it is written in our statutes: "The Community that uses the Enlightenment energy of Tibet to relax and regenerate the energies in Spain".

Lama Gangchen named Lama Caroline as spiritual director of the Community and in the board were chosen José Maria Arocena Aramburu as executive director, Mari Carmen Varela Garcia as vice- director, Véronique Godineau as secretary and Mari Carmen Leal Sanchez as treasurer. He completed the board with eight vocals: Lama Michel Rinpoche, Charo Carrillo Juarez, Carmen Carrillo Juarez, Paloma Sousa Leal, María Corniero Fernandez, Juan Manuel Sebastian Lazaro, Sarah Steines, Eduardo Gonzalez-Granda Fernandez.

The first Notarial act was signed on the 14th of December 2017 in Malaga, were Lama Caroline presently lives.

Administrative delivery to the authorities was done in January 2018 and the final acceptance of Gangchen Jangchub Ling (NgalSo- Spain) Buddhist community from the Spanish Government was granted on the 30th of April 2018; from that moment getting a full legal status and official public recognition.

Lama Gangchen Rinpoche led our general Assembly in Almeria, and all members agreed on the statutes, Board members, projects and social activities. We are pleased to count 70 members and 300 close followers from all over Spain.

Since then, we are working to be integrated as member of the Spanish Buddhist Federation. We are thankful for all the work and legal support, given by Mr Luis Morente Leal, the Spanish Buddhist Federation lawyer in all afore mentioned legal procedures.

Around March 2019 the council of the Spanish Buddhist Federation will take the final decision to our proposal. Meanwhile, we did ask to the Federation to subscribe a Collaboration Agreement with us to participate, as observers, in their meetings and in the religious services and activities programmed.

In a letter send by Lama Gangchen Rinpoche to all His Spanish friends and followers, He remarks:

"Also in the future when we have one or more recognised Ministers of worship in Spain there will be the possibility for pastoral care and weddings, Buddhist funerals, visits to the sick in hospital and if necessary in prisons and other state institutions. This is already the case in Italy, except that in Spain for Buddhist,s the legal situation is better as registered Buddhists, i.e. members of Gangchen Jangchub Ling- NgalSo España can request to have their body left undisturbed at the time of death from 3 to 10 days.

If Entorno de Paz and the other centres in Spain join together with Gangchen Jangchub Ling- NgalSo España, then the members of my centres will have this legal protection. There are also many other benefits..."

To be a member of the Community NgalSo Spain, people should fill up a template (<http://www.ngalso-esp.org/pdf/solicitud-admision-miembro.pdf>) or they can do it on line. This membership card can be seen as a sort of "taking refuge" in the religious rights, in the prevailing legislation concerning to the social life of all Buddhists practitioners.

NgalSo Spain organises and supports different activities during this year, to mention a few:

- Creation of a web site www.ngalso-esp.org with several e-mail addresses to organize the Community. For any further information write to info@ngalso-esp.org. Here a QR code to access to the web site directly.
- A Facebook page done by Lama Caroline counting almost 5000 followers from all over the world and through that page we could transmit in streaming the last session of teaching everywhere.
- Monthly activities for our friends and members (the Guru Puja practice, the NgalSo tantric Self-Healing practice, a group of study and discussion about the teachings of our lineage...)
- A full day course teachings on Maritse by Lama Caroline. (Spread through streaming). A Yoga weekend course...
- Creation of a team group about funeral NgalSo Buddhist process, (incorporating NgalSo Chile and Argentina), collecting religious, legal, and social practical needs for preparing our good bye to this life and smiling to the next one!
- Creation of NgalSo Self-Healing pedagogical tools for children group (integrating NgalSo Brazil and Italy) such as: Muppet dharma show! And art to initiate to children hospitalized in a healing meditation.
- Participation in the EBU (European Buddhist Union) in April 2018, under the title: "Spreading Wisdom and Compassion in European Societies". On that occasion, we gave an invitation letter, from Lama Gangchen Rinpoche, to the president of the EBU to celebrate their next meeting in Albagnano (Italy).



EBU (European Buddhist Union) family photo in Benalmadena Stupa (Malaga). 14th April 2018.



- Helping Spanish Sangha in getting the opportunity to participate in the Vajravali retreat in Albagnano Healing Meditation Centre.
- Fundraising to build the Temple of Heaven on Earth in Albagnano and Fundraising to enlarge the Labrang in Almeria.
- Participation in an Interreligious meeting in Madrid in October 2018.
- And last but not least... Preparing and spreading the agenda for NgalSo activities...

The newly formed Buddhist Community Gangchen Jangchub Ling, NgalSo Spain, will communicate all Lama Gangchen Rinpoche's peace messages, seeds for all our hearts, to the NgalSo Spain Sangha, sharing with our Sangha sisters from South America too.... Making it so that Rinpoche's inner peace spirit becomes inseparable from ours for the benefit of all.

With Love - NgalSo Spain Team -







NgalSo Buddhist Community

Mani Bhadra Wishfulfilling Meditation Centre



"The visit to the Mani Bhadra Wishfulfilling Meditation Centre in Dalfsen, on the 24th of May 2018 of the Most Venerable Lama Nyima Tulku Rinpoche, Lama Gangchen Rinpoche, Lama Michel Rinpoche together with over 30 Tibetan Buddhist teachers and monks "was very successful and a fruitful connection for the future was made!" Thus said Lama Gangchen Rinpoche.

The Mani Bhadra Wishfulfilling Meditation Centre is Lama Gangchen Rinpoche's Dharma Centre in The Netherlands. He named and opened it in 2016, and it has since been a stable place for Dharma practice in accordance with the NgalSo Ganden Nyengyu Lineage. Lama Gangchen Rinpoche, his heart son Lama Michel and heart daughter Lama Caroline, visit the centre each year for transmissions and teachings. Weekly, the Guru Puja and NgalSo Tantric Self-Healing are practised, under the guidance of students of Lama Gangchen.



Borobudur ... 🍌 🍌 🍌 🍌 🍌 🍌 ... Brazil





Shide Tso Chog

30th anniversary of The Dharma Centre in São Paulo



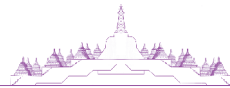












Claudia Proushan sacred art workshop





Cidade Matarazzo

Purification of the Five Elements for new development

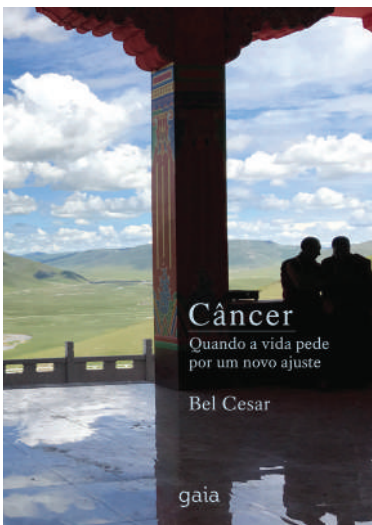


Lama Gangchen teaching at Sitio Vida de Clara Luz





Book Launching



First live teachings from Albagnano to Dharma Centre by Lama Michel





Lama Gangchen Help in Action

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



Thank you so much to all of you, who have allowed us with your generosity,
to carry out our projects

Thank you to all our volunteers throughout the world

Thank you to Lama Gangchen for his constant inspiration



Lama Gangchen Kiurok Tsochun Help in Action Onlus

ACTIVITIES 2017

In 2017 the humanitarian activities of the Association, aimed at supporting communities in the Himalayan region, continued. The activities were carried out, as always, with thanks to the support of volunteers and donations from many private donors and companies, as well as the precious contribution of the 5xmille. An important contribution also came from the 8xmille of the Waldensian Church, for the project to rebuild Gangchen Drupkhang Professional Training Centre in Nepal.

Support for the projects of the Association was one again received from Germany, the Netherlands and Spain.

(5xmille & 8xmille are Italian Government schemes that offer people the possibility to donate a percentage of their tax to charity)



EDUCATION

Gangchen Samling School

Work started in Nepal to transform a larger building into new premises for Gangchen Samling School, founded in Kathmandu in 2003. The school currently welcomes about 400 children from the poorest families of the area. When completed the new school building will be able to accommodate up to 650-700 children, allowing it to cater for more students - necessary due to the increasing requests for enrolment. This increase in families wanting to enrol their children is mainly due to the good reputation of the school where maximum attention is given to the quality of the educational as well as to the creation of a comfortable and peaceful study environment for students, from kindergarten up to class 10. In the new building, presently under renovation, there will be around 12 classrooms more than in the current school. A large space will also be allocated to vocational training projects, probably for electricians and plumbers; skills that are very useful and urgently needed in Nepal. New and functional toilets will be built, safe drinking water will be provided and a solar panel system will be installed to reduce running costs and environmental impact and to make the school independent from the frequent electricity shortages that happen in Nepal.



Secondary Education Exam

In the last state exams all the students presented by the school, at the end of class 10, obtained very high grades; a testimony to the quality of the education they received. The majority of students attending the school are supported through the long-distance adoption programme of the Association.



Music and dance

For the academic year 2017/18 it was once again possible to finance the music and dance courses for the children of Gangchen Samling School. These classes were increased following the 2015 earthquake for their great psychological and therapeutic value. All children attending the school, of whatever age, can participate in the classes which take place before the normal school day begins. The children are really enthusiastic about the classes and put a lot of effort into preparing

performances. It is wonderful to see the pure enjoyment the children get from these moments of fun and creativity.



Long distance adoptions

The long distance adoption project continued this year, reaching more than 600 children, allowing families to cover the basic costs of the education of their children. The project has been active for more than 20 years in Nepal. The children included in the project come from families who already have difficulties in providing daily necessities, and are certainly unable to pay school fees. Most parents are beggars, weavers, factory workers, cleaners or labourers doing heavy lifting work on road construction and building sites. After paying room rent and buying daily necessities, these families have no spare money to pay school fees. Many of the families experience incredible difficulties and make enormous sacrifices - even incurring debts to enrol their children in school - in the hope that their child may have a better future.

During the visit of our volunteers in Nepal, the families of the sponsored children were contacted, and the school fees were handed over to the respective schools. The enrolment procedures for the new school year were also carried out.



Further education

Every year the number of students having the possibility to enter into further education is growing. This year we are supporting about 80 students who are studying in college and university. Most of them have chosen to study subjects that are most likely to help them find work: hotel management, business studies, accounting, teaching and social work. This year we organised a meeting for the students about to enter further education - inviting speakers who had chosen different career paths to share their experiences with them.



School sponsorship

The Shree Jana Bhuwana Primary School in Shikharpur (Makwanpur District) educates about 70 pupils from local villages. Each year we provide the school with funds to pay teachers, cover general running costs, buy books, stationery and so on. It is now the third academic year that the Association has sponsored this school.



Stationary distribution

In many village schools children have to study without books and stationery. Most families survive from subsistence farming and have very little money to buy even the basic necessities that they cannot produce. Stationery for school is a luxury that most people simply cannot afford. It is a pleasure for us to provide stationery to these grateful children as well as offer games and equipment for common usage. This year, we distributed stationery to about 1500 children, including the children of Jorpati Orphanage, the children living in the small group home of Hope Foundation and the 55 young monks of Sed Gyued Monastery.



EMERGENCY

Reconstruction of Gangchen Drupkhang, Kathmandu, Nepal

Thanks to help received from the 8x1000 of the Waldensian Church the work of repairing the Gangchen Drupkhang Vocational Training Centre - seriously damaged in the 2015 earthquake - was fully completed.

Gangchen Drupkhang, a 5 floor building, was built in 2006 with the aim of creating a base for permanent courses in vocational training in handicrafts and traditional Himalayan culture (hand-carved furniture and wooden objects, traditional painting and art work, healing incenses and herbal remedies from the ancient Himalayan medical tradition). The vocational training course are aimed at promoting social and work inclusion of disadvantaged people whilst at the same time supporting the preservation of the ancient and precious Himalayan artistic and medical traditions; heritage of humanity.

In 2017, after the reconstruction work was finished, Gangchen Drupkhang has been able to resume at full capacity its activities.



Aid to village communities (photos 9)

Thanks to the constant donations from companies supporting our work, the activities to help the communities in villages of the pre-Himalayas continued in 2017. Many of these people, who were already very poor, lost their homes and all their belongings in the earthquake of 2015, making survival - especially in the freezing winter months - extremely difficult. Although



the distribution of aid has been going on for some years now, more and more requests are coming from villages adjacent to those already reached. During 2017, quilted blankets and winter clothes for thousands of people were distributed, with particular attention given to the sick, the elderly and the disabled. To identify the neediest villages we once again relied on a group of monks from Serpom Monastery, who after the earthquake have dedicated themselves to supporting the affected people, visiting as volunteers the most difficult areas to bring their support and participate in distributing aid.



EMERGENCY FUND FOR HEALTHCARE, THE ELDERLY AND DISABLED

A medical dispensary, serving many remote villages with around 8000 inhabitants, has been supplied with medicines and materials. For many months a year, these villages, in the Makwanpur district of Nepal, remain isolated due to the high water levels of the river in the monsoon period: this supply of medicines is all they can rely on to bring relief to those who have a health problem.

The Association also supports a number of disabled and elderly people. These people are generally without any form of assistance and are unable to take care of themselves and to meet their own basic needs: the help they receive gives them dignity and hope.

The Emergency Fund makes it possible for the Association to intervene in the most urgent and desperate cases: families who cannot feed their children, pay the rent of a simple room, pay for essential medical care or operations.



ENVIRONMENTAL AND AGRICULTURAL PROJECTS

The reforestation project on the Tibetan plateau has been ongoing for years. In this high altitude desert, where the climate is extreme, every single tree is invaluable. Around the villages thousands of trees have been planted over the years, and with their growth large green areas have been created that perform basic functions for the life of the community: shelter from strong winds and sand storms, protection

from soil erosion and landslides, shade and shelter from the scorching sun in summer. Thanks above all to the effort and patient care of constant irrigation a high percentage of trees are growing well. Maintenance work has also been carried out on the aqueducts and tanks previously built in Gangchen and Singma villages where water is still such a precious commodity.



AID TO MONASTERIES

Our commitment to support various monasteries in Nepal, Tibet and India continued in 2017. These monasteries, where hundreds of monks of all ages study, continue to preserve an ancient and precious culture. The help of the Association this year was given above all to monasteries that, after the 2015 earthquake in Nepal, have welcomed hundreds of children left without families able to care for them. The monasteries take care of all the primary needs of the children: food, clothing, medical care and education.



Nimo Gyalchun Monastery, Tibet



Sed Gyued Monastery, Nepal

At Sed Gyued Monastery in Kathmandu, a “dental camp” was carried out in collaboration with local dentists, to both check and treat those children needing dental care. The two classrooms inside the monastery, previously furnished by the Association to accommodate the growing number of young monks, were supplied with all the school materials needed for the year. Once again this year, to allow the young students to get a better education in basic subjects (Nepalese, English, mathematics, science) - as well as monastic studies - the Association provided salaries for two teachers. Furniture was also donated for the new dining room.



Serpom Monastery School, India





HELP IN ACTION WATER PROJECT

In October 2018 the Lama Gangchen Help in Action ONLUS presented the project 'Acqua Nepal - Chapakhori Village' to the Italian Buddhist Union (UBI) to request the necessary funds.

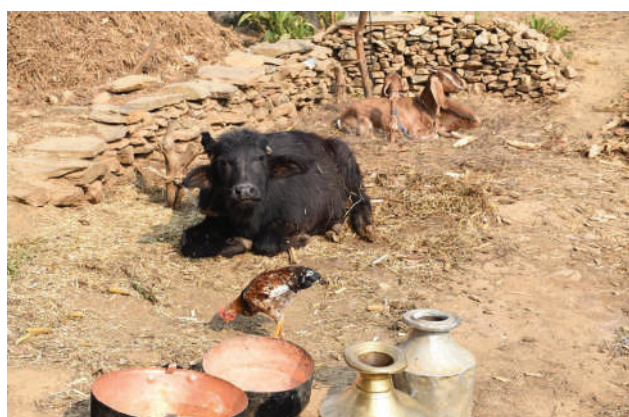
The purpose of the project - related to and in support of the Sustainable Development Goal (SDGs) n. 6 "Ensure availability and sustainable management of water and sanitation for all" - is to increase water flow from existing springs, to collect water into tanks and pump it up from the source to distribute it to the village of Chapakhori - ward n. 7 [Nepal].



Currently the population of the Village n. 7 lives without immediate availability of water resources necessary for human consumption (drinking water, supply for schools, etc.), sanitary hygiene and animal needs, and has suffered a further impoverishment due to the 2015 earthquake. The village of Chapakhori - Kavre District, is located in the Bagmati Zone in central Nepal southeast of Kathmandu.

In February 2018, a first inspection was carried out, aimed at framing the territorial area and assessing the status of the places and the general situation of the water resource; while in May 2018, at the request of the Village Development Committee; a geological survey was carried out at the village of Chapakhori, Kavre District. The activities are followed by engineer Matteo Greggio and the geologist Claudio Galli working in close collaboration with the Lama Gangchen volunteers of Help in Action ONLUS Italy and Help in Action Nepal.









INTRODUCTION

The story behind the forum: Eight disciples from the mainland, Hong Kong and Taiwan proposed the World Buddhist Forum in China in 2004, a suggestion that won support from Buddhist circles in countries like Japan and the Republic of Korea.

From October 2004 to November 2005, with the common propagation of the Buddhist communities of Hong Kong, Macao and across the Taiwan Strait, the proposal of hosting the World Buddhist Forum in Mainland China won universal support and an active response from Buddhist communities in over 40 countries. The Chinese government gave assurances it would support the Buddhist community to host the grand historic event.

The forum aimed to set up an open dialogue in equality and pluralism, for those who love the world, care for living beings, respect and protect Buddhism, with a loving heart to conduct exchanges and collaboration. The forum was open to all, Buddhists and non-Buddhists, regardless of tradition or religious background, hoping to accomplish an open dialogue on Buddhist topics.

The First World Buddhist Forum was held in Hangzhou City and Zhoushan City, Zhejiang Province, China, from April 13 to April 16, 2006. It was the first major international religious conference in China since the founding of the People's Republic of China in 1949.

Over 1,000 monks and experts from 37 countries and regions attended the forum, giving speeches or participating in discussions under the theme of "A harmonious world begins in the mind."

Among the participants was Gyaincain Norbu, the then 16-year-old Chinese-approved 11th Panchen Lama, who was the figurehead of the forum, and made very rare public appearances, as well Lama Gangchen Tulku Rinpoche.



The Second World Buddhist Forum

Speech at the Opening Ceremony of the Second World Buddhist Forum Panchen Erdeni Choskyi Rgyalpo 28 March, 2009

*The noble truth be enlightened by the Buddha,
Dependent Origination be the supreme Dharma,
The paramount teachings brighten beings in the world,
I pay my heartfelt homage to the holy Mahapurisa.*

First, the white-lotus-like eulogy is offered to our greatest teacher Sakyamuni, Siddhattha Gautama Buddha.

Today, eminent Buddhist masters and learned scholars from all over the world propitiously gather here for the Second World Buddhist Forum. I feel greatly honored to attend this magnificent assembly once again.

Here, I'd like to extend the sincere gratitude to our central government for their kindly concern for and powerful patronage to the World Buddhist Forum.

This Forum is convened in my country --- China, which has a Buddhist cultural tradition going back two thousand years. This event fully demonstrates that today's China enjoys social harmony, stability and religious freedom. It also shows China is a nation that safeguards and promotes the world peace.

The theme of the second Forum, "*A harmonious world, a synergy of conditions*", best conforms to the Buddhist creed and the mission of modern social progress.

The following are a few of my personal views on this theme:

The rapid development of "*external material science and technology*", or material civilization of the present world brings about convenient facilities for people's lives on one hand, but on the other, it also causes, the environment degradation, growing disparity between the rich and the poor, financial crises, armed conflicts and wars, terrorist attacks and the like. The reason for all the adversity lies in people's mind --- many people are deluded regarding the causes of suffering and happiness, feel discontent, lack of compassion... Just as Master Tsong Khapa says,
*All the declines in the world,
Are rooted into avidya.*

Our Tathagata says: "*As the karma one accumulates, so shall one achieve the effect.*"

Sutras tell us: Good is rewarded with good, evil with evil. We should now guide and encourage people with the law of causality to serve others with beneficial deeds. So many stories that we have seen and heard prove that, if one treats and helps the poor

and miserable with compassion, one will receive good results ; if one inhibits and injures others with selfish mind, one will surely reap evil fruits. Only if we carry forward the philanthropic moral spirit, will everyone be guided to do good, and not to harm others; can everyone bear love and mercy, benefit all sentient beings and protect the environment, so as to enable people to enjoy a harmonious and happy life. It is the glorious obligation for us Buddhists in the twenty-first century to develop the "*Inner-mind science*", to rectify and eliminate all kinds of social maladies through the help of Buddhist tenets.

In order to do so, we ourselves should first study many a Sutra, Vinaya and Abhidharma and set our mind on Buddha Dharma. Sāmanāras and Bhikkhasus especially should abide by the Vinaya commandments and regulations. *Vinaya* reads that, "*If Vinaya exists, Buddha Dharma exists*". The eternal existence of Dharma relies on the observation of Vinaya disciplines by Buddhists. Therefore, we should lay a firm foundation of superior Vinaya law, learn and practice three studies, listen to and practice the teaching in tripitaka, so as to success, protect and spread Buddha's teachings. Only in this way, can Buddha Dharma, the best cure to rescue beings from worries and sufferings, live on through time and space.

We should also uphold the two means of cultivation --- teaching and attainment. Venerable Master Vasubhandu says,

*There are two ways of Buddha Dharma,
Take teaching and attainment as forms,
Upholding teaching is to preach,
Upholding attainment is to practice.*

In order that Buddha Dharma can live on and flourish, we should foster more outstanding talents. Different sects within Buddhism should respect each other and coexist in harmony. In addition, I propose that such forums be increasingly held to promote synergy of conditions and thus to realize a harmonious world.

Finally, I wholeheartedly pray that my Buddha will bless the world and the world will enjoy eternal peace. I wish you good health and a long life. May all of your good wishes come true.

*May the best cure to eliminate afflictions,
Become the fountain of happiness for all,
Uphold the Buddha Dharma with piety,
May the holy teachings shine forever.*

第 二 届 世 界 佛 教 论 坛 会 影
The Second World Buddhist Forum





在第二届世界佛教论坛开幕式上的演讲

班禅额尔德尼·确吉杰布

由见说何法，
智说成无上，
胜者见缘起，
垂教我敬礼。

首先为我们的世尊导师释迦牟尼佛献上白莲花环般的赞词。今天，从世界各地专程莅临第二届世界佛教论坛的高僧大德以及众位大善知识们在此地云集之时，我能够再次参加感到非常荣幸。

首先，向我国中央政府对举办世界佛教论坛给予的亲切关怀和大力支持表示由衷的感谢。

本届论坛是在有着两千多年佛教历史传承的我的祖国——中国举办，这充分证明现今中国社会和谐稳定、宗教信仰自由，标志着中国是一个维护和促进世界和平的国家。

本届论坛的主题“和谐世界，众缘和合”是完全符合佛教义理和现代社会进步的宗旨。下面，我根据上述主题谈一点个人观点。

现今世界“外物科技”——物质文明的高度发达，一方面给人们带来了生活上的便利；而另一方面由此引起的环境恶化、贫富悬殊、金融危机、冲突战乱、恐怖袭击等各种弊端也与日俱增。这些不幸是因为许多人昧于苦乐之源，不知足、无善心等一切人心所致。

正如宗喀巴大师曰：“世所有衰损，
其根为无明。”

如来佛祖有云：“造何业，得何果。”以及诸多经、论中所说，善必有善报，恶必有恶报。我们要结合因果取舍的理论鼓励并引导现代的人们多行利他之善事。我们耳闻目睹的诸多实例充分说明，若以爱

他之心善待和帮助贫苦之人，自己也会得到相应的善果；若以爱己之心压制和伤害他人，必将给自己带来相应的种种恶果。唯有发扬心向和善的精神文明，才能使个人言行受到良好引导，从而做到不害人、发慈悲、利众生、护环境；才能使人们享受和谐安乐。通过佛学教典帮助人们纠正和消除当今社会出现的各种弊端，完善“内心科学”，这是我们佛教徒在 21 世纪的光荣任务。

为此，我们自身首先应该研习各种佛教经和释论，并做到心同佛法。特别是沙弥、比丘者要遵守清规戒律。正如《律藏四教》中所说：“毗尼若住，佛法亦住。”佛法能否永存取决于佛教徒的受持戒律。是故，我们应以增上戒学为根本基础，如法修持三学，如理授受教三藏，以此使佛法得以继承、保护、弘扬。只有这样做，才能使消除众生诸苦之福源妙药的佛法得以永世常存。受持教证二法之理亦应如此，如世亲大师曰：“佛之妙法有二种，

教法证法之体性，
持教法者唯讲经，
持证法者唯修行”

因此，为其长存和发展，我们要精心培养更多优秀的佛法继承者，佛教内部各教派之间也更应互相尊重、和睦相处。另外，为实现以众缘和合建设和谐世界，我建议今后多举办类似的论坛。

最后，我衷心祝愿佛光永照世界，世界永享太平，诸高僧大德寿高业丰，祝在座各位身体健康，善愿如成！

愿除苦良药，
一切安乐源，
教法伴利敬，
长久住世间。

二零零九年三月二十八日

The Third World Buddhist Forum



第三屆世界佛教論壇 THE THIRD WORLD BUDDHIST FORUM

27 January 2012
(Buddhist Calendar Year 2556)

Dear Ven. Lama Gangchen Rinpoche,

With the Lord Buddha's grace and blessings, we take great pleasure in announcing that the Chinese Buddhist Association (PRC), The Hong Kong Buddhist Association and Chinese Religious Culture Communication Association will host The Third World Buddhist Forum in Hong Kong, China, from 25th April to 27th April, 2012. We feel honored to be writing on behalf of the Organizing Committee to invite you to participate in this auspicious event.

The World Buddhist Forum was proposed by eight senior Buddhist masters from the Mainland China, Hong Kong and Taiwan in 2004. It serves as a platform for equal, open and diversified high-level exchanges among Buddhists and scholars worldwide. In 2006, the First World Buddhist Forum, with the theme of "A Harmonious World Begins in the Mind," was held in Hangzhou and Zhoushan, Zhejiang Province, China. Buddhists and Scholars from around the globe actively took part in it. The Second Forum adopted the theme of "A Harmonious World, a Synergy of Conditions." It opened on 28th March, 2009, in Wuxi in China's Jiangsu Province and concluded in Taipei on 1st April. More than 2,000 participants came from Buddhist circles in 50 countries.

The Third World Buddhist Forum aims to strengthen communication among Buddhists worldwide. It also seeks further to explore issues raised during the First and Second Forums, as well as to discuss and promote those Buddhist doctrines considered helpful in the building of harmonious societies.

The main theme of the Third World Buddhist Forum is "Common Aspirations and Actions Towards a Harmonious World." There are seven sub-themes:

1. Modern modes of spreading the Dharma
2. Buddhist Practices: The application of Buddhist teachings in everyday life (mental and physical, in the family, within the workplace)
3. The organization, preservation, translation and contemporary interpretation of Buddhist texts
4. Buddhist education in the past, at present and in the future
5. Buddhist charity in theory and in practice
6. The preservation and development of ancient Buddhist remains and non-physical cultural heritage
7. The development and mission of Theravada and Mahayana Buddhism in the era of globalization

Organized by: 中國佛教協會 The Buddhist Association of China
The Hong Kong Buddhist Association
Chinese Religious Culture Communication Association

Co-located Address: 香港灣仔/軒尼詩道338號1字樓 香港佛教聯合會
The Hong Kong Buddhist Association, 1/F, 338 Lockhart Road, Wanchai, Hong Kong

電話 Tel: (852) 2574 9371 傳真 Fax: (852) 2834 0789 電郵 E-mail: enquiry@wbft2012.hk 網址 Website: www.wbft2012.hk



第三屆世界佛教論壇 THE THIRD WORLD BUDDHIST FORUM

We would be honored if you would accept this invitation. You or your organization may send 1 assistant as well to attend the event. The cost of accommodation, meals and domestic transportation for all delegates and designated assistant during the three day meetings in Hong Kong would be covered by the Organizers. However, the delegates and their assistants would have to meet the cost of their round-trip air tickets themselves.

Your notification of acceptance and enrollment form, as well as bio-data (100 words) to be presented at the Forum, should be sent to the Forum's Secretariat before 15th February, 2012. Participants will arrive in Hong Kong on 25th April and depart on 28th April, 2012. Delegates are also requested to submit their dissertations of 3,000 to 5,000 words in both English and Chinese versions (in word document (DOC) format), to the Forum's Secretariat before 20th March 2012.

Yours sincerely,

傅印

Venerable Chuan Yin
Chairman,
Buddhist Association of
China

范光

Venerable Kok Kwong
Chairman,
The Hong Kong Buddhist
Association

王作安

Mr. Wang Zuo An
Chairman,
China Religious Culture
Communication
Association

The Secretariat, The Organizing Committee of the Third World Buddhist Forum
Address: 1/F, No. 338 Lockhart Road, Wanchai, Hong Kong.
Tel: (852) 2574 9371
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Email: enquiry@wbft2012.hk
Contact person: Mr. Kevin Lin Pak Hei, or Mr. Lawrence Szeto

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Panchen Lama, Gyaincain Norbu, highlighting the emergence of dharma from ancient India and need for its global promotion.

"In religion, dharma means law or natural law and is a concept of central importance. For many Buddhists, the dharma most often means the body of teachings expounded by the Buddha," the 22-year-old monk said.

His comments came during his first public appearance outside the Chinese mainland at the Third World Buddhist Forum in Hong Kong. "Buddha was a spiritual teacher from India on whose teachings Buddhism was founded. Since the prosperity of dharma in ancient India, many learned Buddhists have established monasteries and institutes at various countries for different races, promoting Buddhism like rainbows appearing all over the world," he said.





The Fourth World Buddhist Forum





Lama Gangchen, together with representatives from the Buddhist world gathering in Putian, Fujian province, for the Fifth World Buddhist Forum, held from the 28th to the 30th of October 2018, and more than 1,000 people from 55 countries and regions, including Buddhists, practitioners, scholars and researchers, attending the forum.



Group photo with Mrs Wang Yu Fang - Vice Governor of Fugian Province



The Fifth World Buddhist Forum

This forum, themed “Exchange with mutual learning: Middle way for perfect harmony”, is aimed at promoting exchanges and mutual understanding between Buddhism and other religions, as well as modern science and technology, and realising shared understanding between different civilizations.



“Buddhist culture with contemporary values will unite the power of Buddhists around the world to do good deeds and make continuous efforts in building a community with a shared future for mankind”, said Xiao Hong, deputy secretary - China Religious Culture Communication Association, adding “The forum also emphasises the positive role of religious people in economic and social development, environmental protection, cultural exchanges”.



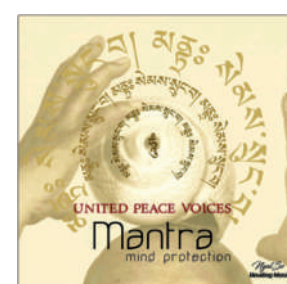
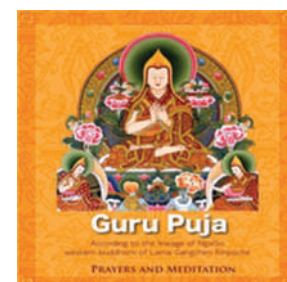
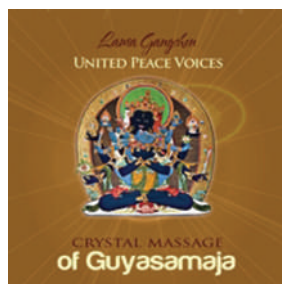
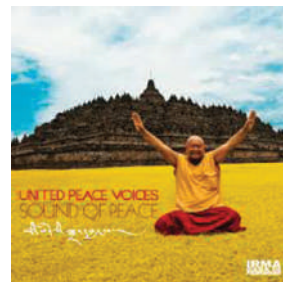
To spread inner and world peace through music

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

Projects and Objectives

This project is dedicated to spreading spirituality around the world through music and to preserving the Himalayan culture. The principle motivation for the creation of the Association was to make the meditative practices of NgalSo Tantric Self-Healing, taught by Lama Gangchen Rinpoche, easily accessible to everyone. The Association of voluntary singers is composed of mainly female voices, Tibetan lamas and monks, who dedicate their compositions to themes, ideals and teachings of Tibetan Buddhist philosophy. The project was launched in 1996, within the religious and artistic setting of the Italian Buddhist centre Kunpen Lama Gangchen, a spiritual structure dedicated to the study, research and development of inner peace and world peace - a founding member of the Italian Buddhist Union. During a meeting with Lama Gangchen and a few members of the group, it was Allen Ginsberg, the most important poet of the Beat Generation and author of 'Howl' who encouraged the formation of the musical group that shortly after self-produced a CD that was distributed worldwide. The United Peace Voices have performed in Europe, America, Brazil, China, Argentina, Nepal and India. In 2003, Irma Records, who made their music known worldwide, discovered them. NgalSo Healing is a peace project that Lama Gangchen United Peace Voices Association is developing through the production of audio-visual materials. This work is dedicated to promoting physical and mental wellbeing by using music, mantra, sound and guided meditations to develop a profound sense of inner peace. Lama Gangchen says in one of his slogans that: "inner peace is the most solid foundation for world peace", and the Association is dedicated to the spreading of healing music, video and dharma throughout the World to develop peace for the benefit of all humanity. NgalSo is the Tibetan word used for mental and physical relaxation, while mantra literally means "mind protection" in Sanskrit.









Montessori Schools, China

CHANGING THE WORLD THROUGH EDUCATION

Inspired by the latest album "Mantra Mind Protection", Lama Gangchen's disciple and friend, Ms Shirley Wu, president of the Montessori schools in China, asked us to put the anthem of Montessori schools in China to music based on the style of our album. The composition was requested with great precision, which was scrupulously followed; the words of the anthem are by Lama Gangchen, the music was composed by Christian Lisi and the voices, singers Tiziana and Melania Ciasullo.



The anthem was also the main soundtrack at the 10th anniversary banquet of the Montessori Wisdom International Education group held in Beijing on the 3rd of February 2018. During the ceremony, video messages by Lama Michel were broadcast in which he explained the global work of Lama Gangchen for peace in the world, and a message of peace was sent by the Lama Gangchen on the screen.



Om Ah Hum
Om Ah Hum
Om Ah Hum

Sometimes just smile and everything is fine
look at the sky and bring this space into your mind

Love means making people happy and more ...
you always give the very best part of you

Inner peace is the way
World peace is the result
let's concentrate together
It's what we have to do

Montessori
is inner peace journey
together we can
to make a joyful life

open your heart now
and open your soul
and hand in hand we will find the truth

Montessori
is inner wisdom journey
concentration, pacification
stability, generosity
So please let go,
let's walk this path together

Om Ah Hum
Om Ah Hum
Om Ah Hum
Om Ah Hum



In May, Shirley travelled to Albagnano when a special concert to present the anthem was offered. On this occasion Lama Gangchen bestowed each member of the United Peace Voices with special diplomas:



"In profound appreciation and with most heartfelt gratitude for your immense artistic contribution performing in concert with the United Peace Voices in honour of the special visit of our sponsor and friend Shirley Wu - President Montessori Schools, China; on the auspicious occasion of the Kalachakra New Year festival with the precious Vajravali Garland of 45 initiations by the most Venerable Mahasiddha Nyitru Rinpoche in our Temple of Heaven on Earth"





UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE

A proposal by T.Y.S. Lama Gangchen

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.
25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbiterian; Pastor Juan Gatinoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative; Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.
26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.
27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.
28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.
29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.
30. Lahore - Pakistan, 1st of December 1996. The Proposal was distributed on the occasion of the 1st International Holistic Medical Congress, on World AIDS Day.
31. Colombo, Sri Lanka, 29th of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.
32. New Delhi, India, from the 21st to the 25th of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.
33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine,



Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.

34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1st of March 1997.

35. The Friends Meeting House, London, England, on Saturday the 1st of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.

36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.

37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and lead by Professor Ngawang Sherap, from the Foundation.

38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.

39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.

40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village"- the Proposal was presented to the Mayor of Bagni di Lucca.

41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.

42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.

43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.

44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjöld Meditation hall.

45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".

46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for Word Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria (Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative),

Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistian Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.

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

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

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

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

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

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

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

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

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

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

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

58. Florianopolis, Brazil, at the State Bank of the State of St Catarina, July 31st 1998. The third local forum meeting was held with the participation of 14 religious representatives, environmental associations and the non-violence



movement; 150 people participated in the public meeting.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

77. United Nations Earth Day Celebrations, New York, USA; 20th of March 1999. On the occasion of the ringing of the Peace Bell by Lama Gangchen, the proposal was presented to the Canadian and Iranian Ambassadors to the

United Nations.

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

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

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

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

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

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

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

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

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

87. Tiberis, Israele, October 1999.

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

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

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

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

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

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

94. Graz City Hall, Austria; 30th of January 2000. Meeting with Alfred Stingl, Mayor of the City; a dedicated promoter of local interfaith dialogue, has built several temples of different religious traditions in the city.



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

115. Taipei, Taiwan. Private meetings with Party spokesman and members, who showed great interest in the UNSPFWP and some of whom joined.
 116. Kaushung, Taiwan. Private meeting and Public Peace Culture event, 16th Nov. 2000, on both occasions the Mayor of the city and City council members expressed great support for the proposal as contribution towards world peace.
 117. Taoyuan, Taiwan, City Council Meeting, 17th November 2000. City Council Members warmly welcomed the initiative.
 118. Paris, UNESCO, France. Conference on "Unity in Diversity", celebrating the 25th anniversary of the European Buddhist Union, organized in collaboration with the United Religions Initiative, 18/19 November 2000.
 119. Madrid, Spain, First International Conference for a Culture of Peace, 11-13 December 2000.
 120. Sao Paulo, Brazil, 11th January 2001. UNSPFWP meeting with over 40 representatives of different faiths, discussing further development of the project in Brazil.
 121. United Nations, ECLAC, Santiago Chile, 23rd January 2001. Five year commemoration meeting held in the same hall where it was first launched on June 8th 1995. The meeting was chaired by Jose Antonio Ocampo, Executive Secretary of CEPAL, Heins Petrus, Alfredo Sfeir-Younis representative of the World Bank to the United Nations in Geneva; Gerardo Gonzales, Project Director, Lama Gangchen and representatives of different faiths.
 122. Dhammakaya Foundation UN-NGO, Thailand, 9th February 2001. Lama Gangchen and Alfredo Sfeir-Younis meeting with Ven. Abbot and representatives of DKF for future collaboration on the proposal.
 123. 5th International Congress "The Role of Spirituality in the New Millennium", Kathmandu, Nepal, 25th February 2001. Presentation of the Proposal.
 124. Lumbini Development Trust, Lumbini, Nepal, 28th February 2001. Presentation of the Proposal for collaboration.
 125. International Interfaith Center, Oxford, UK, 16-18 March 2001. More than seventy people from about 50 organizations gathered mainly focusing on the issues of inter-ethnic and inter-religious conflicts, the proposal was presented and considered.
 126. World Citizen Assembly 2001, Grand Hotel, Taipei, Taiwan, 30 March - 3 April, 2001. International meeting of United Nations NGO, Cultural Celebration and ringing and signing of the Peace Bell at the Taipei Stadium.
 127. Presidential Palace in Taipei, Taiwan, 3rd April 2001. Given to Vice President of Taiwan.
 128. Beijing, China, 24 August 2001. Read spiritual forum proposal with Lama Nyompa and Chaulin Monk.
 129. Conference on Spirituality in Tourism, Assisi, Italy, 13-17 October 2001. In the footsteps of St. Francis.
 130. World Peace Praying Association, Taipei, Taiwan, 17 November 2001. First Annual Conference towards the creation of a Spiritual Forum for World Peace at the United Nations, Charles Mercieca.
 131. Villadossola, Italy, 24th January 2002. Inter-religious forum on "Different roads towards the path of Peace".
 132. World Social Forum, Porto Alegre, Brazil, from 30th January to 5th February 2002. 51,300 special guests from every corner of the world to attend the World Social Forum, LGWPF participated in Panel on Inter-religious dialogue presenting the Proposal.
 133. Vishwa Shanti Vihar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.
 134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAEWP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.
 135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.
 136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31st World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.
 137. Albagnano, Italy 3 May & Tashi Delek Space, Milan, Italy, 4th May 2003. Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN. Presentation of the proposal to a large gathering of different Buddhist representatives, Ambassadors, and other religious representatives.
 138. Verbania-Pallanza, Italy 16-18 May 2003. 13th World Congress of the International Association of Educators for World Peace.
 139. SESC Pompeia, Sao Paulo, Brazil, 19th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.
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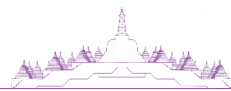
140. United Nations, ECLAC, Santiago, Chile, 26th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.
141. Presented to H.E. The Ambassador of Royal Kingdom of Thailand, Santiago, Chile 30th June 2003.
142. Athens, Greece, 22nd July 2003. Event for Culture, Education and Environmental Protection in collaboration with the Hellenic Academy of Science and Research.
143. Brazil, Petropolis, Crystal Palace, 8th October, 2003. Rotary Club of Imperial City.
144. Milan, Italy, 13th November 2003. Associazione Etica e Comunicazione.
145. Chateau de Bossey, Geneva, Switzerland, 8th to 12th May 2004 Workshop. Volunteers for a new Partnership Committee, which will steer the project in its coming stages; they had links to 6 world religions and 6 international interfaith organizations, including the LGWPF. They are in the process of drafting a new collective proposal aimed towards the creation of a spiritual forum for world peace at the United Nations.
146. Villa Giulia-Pallanza, Verbania, Italy 28th to 30th of May 2004. On the occasion of the Second World Congress "Verbania 2004" on Integrated Traditional Medicines for Better Health.
147. Quito, Ecuador, 11 September 2004, City Museum. On the occasion of the exhibition of the sacred Buddha relics.
148. Caracas, Venezuela, Central University of Caracas, Botanic Garden, 18 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
149. Caracas, Venezuela, University of Simon Bolivar, 21 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
150. Porto Seguro, Brazil, 6 October 2004.
151. Vientienne, Laos, 7 March 2005. At the Wat Ongtu Mahavihar the proposal was presented to the Ven High Priest of Laos.
152. Hanoi, Vietnam, 10 March 2005. At the Buddhist Society of Vietnam the proposal was presented and discussed with the president Ven. Hoa Thien Pho Tue.
153. Chateau de Bossey, Geneva, Switzerland, 2 to 5th May 2005. Second Partnership Committee Meeting.
154. Milan, Italy, 6th of May 2005. Inter-religious meeting held on the occasion of the Buddhist Festival of Vesak.
155. III World Congress "Verbania 2005": Peace Environment for Your Health, June 3rd -5th 2005, Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy. Speaking about Lama Gangchen's proposal during the Congress, H.E. Hernan Escudero Martinez, Ambassador of Ecuador to the United Nations in Geneva, Switzerland, Chairman of the Executive Committee of the programme of United Nations High Commissioner for Refugees (UNHCR), and Vice-president of the 61st session of the Committee of Human Rights on behalf of GRULAC (Latin America and Pacific Regional Group), has pledged his support to bring the proposal to the General Assembly for consideration together with other United Nations Member States.
156. Mongolia, Ulan Bator, 28.9.2005. Lama Gangchen was invited to conduct the inaugural prayer ceremony for a 17m high Buddha statue donated to the country by Guru Deva Rinpoche. The Ceremony was presided over by H.E. the Prime Minister Elbegdorj and H.E. The Environment Minister of Mongolia Barsbold.
157. Varese, Italy, Rotary Club, 9 January 2006.
158. Kathmandu Nepal, Feb. 2006. Meeting with H.E. The Minister of Finance Mr. Roop Jyoti, at his Ministry office.
159. Milan, Italy, 21 March 2006. Participation in the founding of the inter-religious association, Religions in Milan.
160. Hang Zhou, China, 12-16 April 2006. Participation in the "First World Buddhism Forum" that promoted "a harmonious world beginning in the mind", just as the proposal promotes "inner peace is the most solid foundation for world peace". I was a rich occasion to share the proposal with several prominent participants, such as Mr. Ye Xiao Wen, Minister for Religious Affairs and others.
161. Tortona, Italy, 29 April 2006 Tortona Religione: Verso una civiltà dell'amore. Inter-religious Conference, Religion towards a world of Love. Roundtable with: Don Giovanni D'Ercole Italian Gen. Secrtray of the Vactican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)
162. IV World Congress "Verbania 2006" Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.
163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations
164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.
165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal

and the creation of an inter-religious event in Hong Kong.

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

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

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



UNITED NATIONS

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

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

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

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





WELCOME

Her Excellency Marie Chatardová Seventy-Third President of the Economic and Social Council

Her Excellency Marie Chatardová was elected seventy-third President of the Economic and Social Council on 27 July 2017. Ambassador Chatardová is currently the Ambassador and Permanent Representative of the Czech Republic to the United Nations in New York.

Until her appointment in 2016, Ms. Chatardová was her country's Ambassador to France and Monaco, and its Permanent Representative to the International Organization of la Francophonie. Between 2013 and 2016, she also served as Permanent Representative to the United Nations Educational, Scientific and Cultural Organization (UNESCO).

A career diplomat, Ms. Chatardová held several positions within the Ministry for Foreign Affairs. She was Director of Diplomatic Protocol from 2007 to 2010, and Ambassador Extraordinary and Plenipotentiary to Sweden from 2002 to 2007.

Prior to that, she was Director of the Communications Strategies Department, from 2000 to 2002, and Unit Chief of the Department for the Coordination of Relations with the European Union, between 1999 and 2000.

She also served in the Permanent Mission of Czech Republic to the European Union, between 1995 and 1999, and in the Ministry's Department of Analysis and Policy Planning, from 1994 to 1995.

Ms. Chatardová was awarded Commander of the National Order of the Legion of Honour of France in 2016, and also Officer of the Order of Saint-Charles of Monaco in 2016.

Ms. Chatardová holds a doctorate of law from Masaryk University in Brno, Czech Republic.



“I wish to announce that the key priority of my Presidency will be to develop initiatives towards fostering sustainable, resilient and inclusive societies through participation of all ... We must work together and make all efforts to achieve what we have set out: to leave no-one behind, Truly no-one!”

*MARIE CHATARDOVÁ
President of the Economic and Social Council*

Join the World Heritage Volunteers Campaign 2018!
"Empowering the Commitment to World Heritage"





WORLD HERITAGE VOLUNTEERS 2018

Empowering the Commitment to World Heritage



CALL FOR PROJECTS

The World Heritage Volunteers (WHV) Initiative has grown tremendously with increasing interest and appreciation for World Heritage protection, preservation and promotion of World Heritage sites over the past ten years. In this context, we are pleased to launch the World Heritage Volunteers Campaign 2018, which welcomes the participation of all interested organisations and institutions, and additionally offers a new opportunity to apply for not only one-year cycle, but two-year cycle process.

In the framework of the UNESCO World Heritage Education Programme, the World Heritage Volunteers Initiative is led by the UNESCO World Heritage Centre (WHC) in collaboration with the Coordinating Committee for International Voluntary Service (CCIVS), European Heritage Volunteers (as a branch of Open Houses) and Better World.

The World Heritage Volunteers Campaign 2018 shall aim to:

- 1) Raise awareness among young people, volunteers, local communities, and concerned authorities of the need to protect and promote World Heritage;
- 2) Involve young people in World Heritage preservation through concrete projects at sites;
- 3) Empower young people allowing them to learn skills, basic preservation and conservation techniques and raise their capacity as future decision-makers and global active citizens;
- 4) Strengthen sustainable cooperation between non-profit organisations, site management, communities and authorities;
- 5) Identify best practices and develop non-formal education tools to facilitate stakeholders' participation in the World Heritage education;
- 6) Mainstream gender equality in all stages of the projects and geographical diversity among the World Heritage properties where the action camps take place.





PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

MESSAGE FOR THE FEAST OF VESAKH 2018

Christians and Buddhists: Preventing and Combating Corruption Together

Dear Buddhist Friends,

On behalf of the [Pontifical Council for Interreligious Dialogue](#), we extend our warmest greetings and prayerful good wishes on the occasion of Vesakh. May this feast bring joy and peace to all of you, your families and your communities throughout the world.

We wish to reflect this year on the pressing need to promote a culture free of corruption. Corruption involving the abuse of positions of power for personal gain, both within the public or private sectors, has become such a pervasive scandal in today's world that the United Nations has designated 9 December as International Anti-Corruption Day. As the phenomenon of corruption becomes more widespread, governments, non-governmental organizations, the media, and citizens around the world are joining together to combat this heinous crime. As religious leaders, we too must contribute to fostering a culture imbued with lawfulness and transparency.

Pope Francis' monthly prayer intention for February 2018 was "Say 'No' to Corruption." In denouncing "the sin of corruption," he recognizes that corruption is found throughout the world among politicians, business executives and clerics. Those who ultimately pay the price for corruption, he observes, are the poor. Recalling the words of Jesus to his disciples, "Whoever wants to become great among you must be your servant" (Matthew 20:26), the Pope insists, "the only road leading out of corruption [...] is service. Because corruption comes from pride, from arrogance, and service is humbling: it is precisely the humble charity of helping others" (Morning Meditation, [Domus Sanctae Marthae, 16 June 2014](#)).

Dear friends, as Buddhists, you regard corruption as an unwholesome state of mind that causes suffering and contributes to an unhealthy society. You identify three principal toxins – greed, hate, and delusion or ignorance – as sources of this social scourge that must be eliminated for the good of the individual and society. The Second Precept of Buddhism, "I undertake to observe the precept to abstain from taking that which is not given," teaches Buddhists to discern whether those things that come into their possession are indeed meant for them. If such things have been taken from others illicitly, they may not rightfully be kept. Buddhist teachings and practice not only disapprove of corruption but also seek to transform the unhealthy state of mind, intentions, habits and actions of those who are corrupt.

Even though, both our religious traditions firmly denounce the evil of corruption, we sadly acknowledge that some of our followers participate in corrupt practices and this leads to bad governance, corporate bribery and the pillaging of national assets. Corruption puts lives at risks for it is connected to low economic growth, weak investment, inflation, monetary devaluation, tax evasion, great inequality, poor education, sub-standard infrastructure, and the degradation of environment. It also threatens the health and safety of individuals and communities. People are scandalized by incompetent and corrupt politicians, ineffective legislation and the failure to investigate major corruption cases. Populist movements, sometimes motivated and sustained by religious fundamentalism, have arisen to protest the breakdown of public integrity.

We believe that corruption cannot be answered with silence, and that well-intentioned ideas will prove inadequate unless they are applied, and that such implementation is necessary for corruption to be eliminated. We Buddhists and Christians, rooted in our respective ethical teachings, must work together to prevent corruption by eradicating its underlying causes and to root out corruption where it exists. In this effort, our main contribution will be to encourage our respective followers to grow in moral integrity and a sense of fairness and responsibility. Our common commitment to combating corruption must include cooperating with the media and civil society in preventing and exposing corruption; creating public awareness of corruption; holding white-collar criminals who plunder national assets accountable for their actions, regardless of their ethnic, religious, political, or class affiliations; teaching and inspiring all people, but especially politicians and public servants, to act with the utmost fiscal integrity; calling for due legal process to recover assets that are stolen through corruption and bringing to justice those responsible for this crime; encouraging more women to participate in politics; refusing to entrust with public office those engaged in illegal activities; and introducing transparent and inclusive institutions based on the rule of law for good governance, accountability, and integrity.

Dear friends, may we actively commit ourselves to fostering within our families, and social, political, civil, and religious institutions an environment free of corruption by living a life of honesty and integrity. It is in this spirit that we wish you once again a peaceful and joyful feast of Vesakh!

Cardinal Jean-Louis Tauran
President

+ Bishop Miguel Ángel Ayuso Guixot, MCCJ
Secretary



26/05/2018

The Secretary-General's remarks on the Day of Vesak [as delivered] | United Nations Secretary-General



United Nations Secretary-General

New York

01 May 2018

The Secretary-General's remarks on the Day of Vesak [as delivered]

Excellencies,
Ladies and gentlemen,
Dear guests and friends,

I am pleased to join you in celebrating Vesak, a day that is sacred for millions of Buddhists around the world.

As the President of the General Assembly just mentioned, we mark the birth, enlightenment and passing of the Buddha. And on this occasion, Buddhists and non-Buddhists alike can reflect on his life and draw inspiration from his teachings.

Born a prince, he rose above self-interest and went into the world to help overcome human suffering. His teachings are based on the principle that compassion is central to enlightenment.

And as such, his message of service to others is more relevant than ever.

The world faces numerous challenges, from conflict to climate change, from prejudice to growing inequality.

We see people turning inwards.

And we see a crisis of solidarity.

The Buddha's teachings can inspire us to become global citizens. And the focus in Buddhism on the inherent dignity of life finds resonance today in our 2030 Agenda for Sustainable Development.

The Buddhist world view teaches us to see ourselves as a part of this world and not as its masters. And Buddhism's emphasis on non-violence stands as a powerful call for peace.

From peace, to climate change, to human rights, we see how much the teachings of the Buddha are so relevant in the work of the United Nations today.

Now more than ever, Buddhist communities and all of us must give every day meaning to the Buddha's message of tolerance, empathy and humanism.

We must resist those who seek to twist a call for love into a cry for hate.

And on this Day of Vesak, let us renew our commitment to bridge differences, care for the most vulnerable and truly leave no one behind as we navigate the path to a better future for all.

Thank you.

Temple of Heaven on Earth - Albagnano



LG Vesak Celebrations in support of the United Nations and all Member States
with Don Giampiero Alberti, Yael and the United Peace Voices



LG with Don Giampiero Alberti, Forum of Religions Secretary



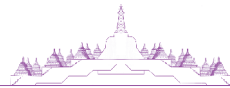
LG and Marinella Franzetti, Verbania Vice Mayor



LG and Caren Boratto - Verbania Police Department



LG with Nadia Roggia - Head of Immigration Verbania
and Silvia Magistrini Former Minister of Education Verbania



Borobudur Stupa Mandala - Java



Photo by Alex Hanoko




World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

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

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

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



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

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

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





2019 International Year of Indigenous Languages

"Languages play a crucial role in the daily lives of people, not only as a tool for communication, education, social integration and development, but also as a repository for each person's unique identity, cultural history, traditions and memory.

But despite their immense value, languages around the world continue to disappear at an alarming rate.

With this in mind, United Nations declares 2019 the Year of Indigenous Languages (IY2019) in order to raise awareness of them, not only to benefit the people who speak these languages, but also for others to appreciate the important contribution they make to our world's rich cultural diversity."



General Assembly

Distr.: General
31 January 2017Seventy-first session
Agenda item 65 (a)

Resolution adopted by the General Assembly on 19 December 2016

[on the report of the Third Committee (A/71/481)]

71/178. Rights of indigenous peoples

The General Assembly,

Recalling all relevant resolutions of the General Assembly, the Human Rights Council and the Economic and Social Council relating to the rights of indigenous peoples, reaffirming its resolutions 65/198 of 21 December 2010, 66/142 of 19 December 2011, 67/153 of 20 December 2012, 68/149 of 18 December 2013, 69/2 of 22 September 2014, 69/159 of 18 December 2014 and 70/232 of 23 December 2015, and recalling Human Rights Council resolutions 27/13 of 25 September 2014,¹ 30/4 of 1 October 2015² and 33/12 and 33/13 of 29 September 2016,³

Reaffirming the outcome document of the high-level plenary meeting of the General Assembly known as the World Conference on Indigenous Peoples, held in New York on 22 and 23 September 2014,⁴ in which Heads of State and Government, ministers and representatives of Member States reiterated the important and continuing role of the United Nations in promoting and protecting the rights of indigenous peoples, recalling the inclusive preparatory process for the high-level plenary meeting, including the comprehensive engagement of the representatives of indigenous peoples, and welcoming and reaffirming the commitments, measures and efforts undertaken by States, the United Nations system, indigenous peoples and other actors in its implementation,

Rights of indigenous peoples

A/RES/71/178

8. *Welcomes* the leadership of the Secretary-General and of the Under-Secretary-General for Economic and Social Affairs, as the responsible senior official of the United Nations system, in developing a system-wide action plan to ensure a coherent approach to achieving the ends of the United Nations Declaration on the Rights of Indigenous Peoples,¹⁰ raising awareness of the rights of indigenous peoples and increasing the coherence of the activities of the system in this regard, and encourages the funds, programmes and specialized agencies of the United Nations system, resident coordinators and United Nations country teams to implement this plan in full alignment with national development needs and priorities;

9. *Encourages* Member States to work towards achieving the ends of the United Nations Declaration on the Rights of Indigenous Peoples in the light of the tenth anniversary of the adoption of the Declaration;

10. *Encourages* those States that have not yet ratified or acceded to the Indigenous and Tribal Peoples Convention, 1989 (No. 169), of the International Labour Organization¹¹ to consider doing so;

11. *Urges* Governments and intergovernmental and non-governmental organizations to continue to contribute to the United Nations Voluntary Fund for Indigenous Peoples, the Trust Fund on Indigenous Issues and the United Nations Indigenous Peoples' Partnership, invites indigenous organizations and private institutions and individuals to do likewise, and notes the importance of accessibility, accountability, transparency and balanced geographical distribution in the management of these funds;

12. *Decides* to continue to observe in New York, Geneva and other United Nations offices every year on 9 August the International Day of Indigenous Peoples, requests the Secretary-General to support the observance of the Day from within existing resources, and encourages Governments to observe the Day at the national level;

13. *Proclaims* the year beginning on 1 January 2019 the International Year of Indigenous Languages, to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalize and promote indigenous languages and to take further urgent steps at the national and international levels, and invites the United Nations Educational, Scientific and Cultural Organization to serve as the lead agency for the Year, in collaboration with other relevant agencies, within existing resources;

14. *Encourages* States to consider including in their reports related to indigenous peoples and women information on the progress made and challenges in the implementation of Commission on the Status of Women resolutions 49/7 of 11 March 2005, entitled "Indigenous women: beyond the ten-year review of the Beijing Declaration and Platform for Action",¹² and 56/4 of 9 March 2012, entitled "Indigenous women: key actors in poverty and hunger eradication",¹³

United Nations International days and weeks

JANUARY

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

FEBRUARY

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

MARCH

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

APRIL

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

MAY

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

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

JUNE

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

JULY

First Saturday International Day of Cooperatives
11 World Population Day

AUGUST

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

SEPTEMBER

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



OCTOBER

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

NOVEMBER

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

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

DECEMBER

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

United Nations Millennium Development Goals







List of United Nations Member States

A	Estonia	M	Sao Tome and Principe
Afghanistan	Ethiopia	Macedonia - The former	Saudi Arabia
Albania		Yugoslav Republic of	Senegal
Algeria	F	Madagascar	Serbia
Andorra	Fiji	Malawi	Seychelles
Angola	Finland	Malaysia	Sierra Leone
Antigua and Barbuda	France	Maldives	Singapore
Argentina		Mali	Slovakia
Armenia	G	Malta	Slovenia
Australia	Gabon	Marshall Islands	Solomon Islands
Austria	Gambia	Mauritania	Somalia
Azerbaijan	Georgia	Mauritius	South Africa
	Germany	Mexico	Spain
B	Ghana	Micronesia - Federated	Sri Lanka
Bahamas	Greece	States of	Sudan
Bahrain	Grenada	Moldova	Suriname
Bangladesh	Guatemala	Monaco	Swaziland
Barbados	Guinea	Mongolia	Sweden
Belarus	Guinea-Bissau	Montenegro	Switzerland
Belgium	Guyana	Morocco	Syrian Arab Republic
Belize		Mozambique	
Benin	H	Myanmar	
Bhutan	Haiti		T
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Eritrea		San Marino	

List of Lama Gangchen's Publications

BOOKS

NGALSO SELF-HEALING I

How to relax body, speech and mind - Advice from a Tibetan Lama Healer - LGPP 1991, Italian, English, Portuguese, Spanish, French, Dutch

NGALSO SELF-HEALING II - Tantric Self-Healing for body and mind. A method for inner and world peace that connects this world to Shambala.

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

NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

LGPP 1994, English, Portuguese, Spanish

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume I - LGPP 1996, English, Italian

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume II - LGPP 1996 English, Italian, French, Dutch

NGALSO SELF-HEALING ORACLE

108 Messages for individual and universal harmony

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SHING KAM JONG SO - MAKING PEACE WITH THE ENVIRONMENT

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LGPP 1996

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

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The Life Story of T.Y.S. Lama Gangchen

LGPP 1997 Written by Dr Natalia D. Bolsokhoyeva & Isthara Dotterer-Adler

TO CREATE A PEACEFUL MEDIA ENVIRONMENT

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Swan Books, New York 1998

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LGPP 2004, English, Italian

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MEDICINA SPIRITUALE

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Tecniche Nuove 2005, Italian

VISIONI DI SAGGEZZA

Le Risposte di un Maestro Tibetano per una Vita Migliore

Life Solutions Wisdom 2005, Italian

SUNGRAB NGALSO GYATSO COLLECTED WORK

125 volumes - LGPP 2009, English

A RAINBOW OF HEALING NECTARS

NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the Traditional Tibetan Healing System- LGPP 2010, English, Italian

PRECIOUS GARLAND OF LONG LIFE PRAYERS

A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku Rinpoche - Lord of Mahasiddhas

LGPP 2011, English, Italian

CHOOSE PEACE - A gift of Wisdom for a less expensive life

LGPP 2013, English, Italian, Portuguese, Spanish

GANGCHEN - A spiritual heritage LGWPF 2013

LINKS SERIES - SEEDS FOR ENLIGHTENMENT

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LINKS IV - "Verbania 2006" World Congress

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BOOKLETS AND MEDITATION MANUALS

NGALSO TANTRIC SELF-HEALING COMMENTARY - LGPP 1999, English, Italian

LORD OF HEROES - NgalSo Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue
- LGPP 1996, English, Italian



SEMSO - Making Peace with the Aura
LGPP 1996, English, Italian, Spanish

ZHING KHAM JONG II - Making Peace with the Amazon
LGPP 1996, English

NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF BOROBUDUR - Practice to transform this world into Shambala
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CRYSTAL MASSAGE - Method to create the pure body and the pure light energy and nectar by invoking the Secret assembly of Guyusamaja
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NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars
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PRAYERS FOR PEACE MESSENGERS
According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism
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THE GLORIOUS WHEEL OF PEACE TIMES - NgalSo Tantric Self-Healing Practice and Kalachakra
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connect this world to Shambala
LGPP 2006 English, Italian

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Hands on healing method according to Buddha Shakyamuni's lineage
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SEVEN EYES WHITE TARA SADHANA - NgalSo Tantric Self-Healing Practice
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MAITRIPA'S DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder
LGPP 2013, English, Italian



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2017 - Sadhanas, Commentaries and Transcriptions:

- A garland of blissful preliminary practices of the Ganden Nyengyu tradition
- A rainbow of medicinal nectars, NgalSo Tantric Self-Healing practice of the Seven Medicine Buddhas
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- Auto generazione abbreviata della pratica del mandala del corpo di Paramasukha Chakrasamvara
Autoguarigione Tantrica NgalSo Commentario (edizione rivista)
- Borobudur Preliminary Practices
- Die Vier Siegel der Buddhistischen Philosophie
- El proceso de la muerte
- El Sutra del Corazón
Enseñanzas sobre La Práctica de Autocuración NgalSo
- Food blessing offering prayers/Preghiere per benedire il cibo
- Guru Yoga de Lama Tsong Khapa
- Hoe brengen we spiritualiteit in ons dagelijks leven
- La Guirnalda de Joyas del Bodisatva
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- Lorig Conoscere la mente
- Lorig Knowing the mind
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- Los tres principales aspectos del camino
- Mahakala con sei braccia
- NgalSo Tantric Self-Healing Commentary
- Paramasukha Chakrasamvara, The abbreviated self-generation of the Body Mandala
- Práctica de Chenrezig que abre los ojos, Autocuración Tántrica NgalSo
- Práctica de Kurukulla La Dakini del Loto, Autocuración Tántrica NgalSo
- Purification Practices

Six-Armed Mahakala mantras and prayer

The death process

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Thirteen Deity Glorious Vajrabhairava mantras

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Bhutadamara Vajrapani [Thirty-three deity]

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Tara Bianca dei sette occhi

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The Sadhana of [Guru-Buddha] Vasudhara and nineteen deities

Three prays request bestowing supreme long-life

Trimukha Sadbhujā [Three-faced twenty-five Guru-Buddha] Mārīcī

Trimukha Sadbhujā Mārīcī

[Venticinque guru buddha con tre volti]

Books and more:

The Collected Works of Panchen Zangpo Tashi - second volume
Choose Peace (nuova stampa)

NgälSo 'Meaningful to Behold' the Tsakali of the Vajravali Cycle of Initiations of Abhayakaragupta
and the Mitra Gyatsa Cycle of Initiations of Mitra Yogi

Vajravali Mandala and Tskali images

Vajravali - vol. 1 e 2 Empowerment texts and commentary (Tibetan)



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Ganden Tashi Choeling Berlin http://www.tashi-choeling.de/

NgalSo-Selbstheilung Fischening http://www.meti-coaching.de/termine

NgalSo-Selbstheilung Magdeburg http://www.ngalso.de/termine-md.html

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