

Water

Physico-chemical properties of perturbed water : facts and enigmas

VittorioElia

<https://www.youtube.com/watch?v=dnnNhKCYpi8>

<http://www.feg.unesp.br/~ojs/index.php/ijhdr/article/viewArticle/562>

The study of extremely diluted and agitated substances and solutions is strictly linked with the analysis of properties of water perturbed using different systems.

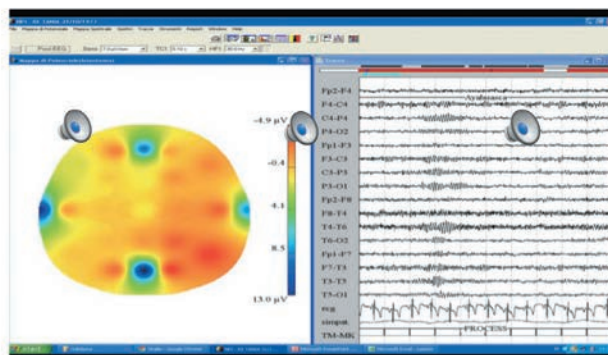
This study is about the determination of the physical-chemical parameters of water, after the perturbations described → smoked by the healer.

Methods

The parameters under study are: **WATER electrical conductivity.**

I am also a scientist and so when the healers say there is something that can pass through the water, I say okay, but the water is just water. There is a chemist from the University of Naples to whom I gave some samples of the water, some normal samples and a sample which was charged with the smoke and this intention. What was interesting was that a very small study but, for example in the water - the electrical conductivity was different. So, when you drink the water charged with the intention (not of a normal person) of this person who is part of this very old medical tradition, something in the matter, in the property of the water changes. These are some EGs that we did using just music, the songs that are used in the healing process. The brain responds to the music.

Icaros - EEG

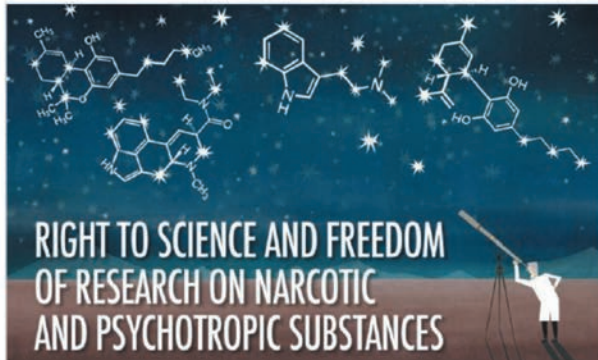


4 minutes	4 minutes	4 minutes	4 minutes	4 minutes	4 minutes	4 minutes	4 minutes	4 minutes	Pilot Study
EEG baseline	Original Icaros: "Ayahuasca mariri"	Pause EEG	Instrumental music related to Icaros	Pause EEG	Melodic music related to Icaros	Pause EEG	Noise Music related to Icaros		
Randomized Music Session for each of the 15 subjects									



RIGHT TO SCIENCE AND FREEDOM OF RESEARCH ON NARCOTIC AND PSYCHOTROPIC SUBSTANCES

07/07/2017



Scientific Committee of the Conference:

Marco Perduca & Filomena Gallo (Associazione Luca Coscioni)

Tania Re (UNESCO Chair "Antropology of Health, Biosphere and Healing Systems", University of Genoa)

Cesare Romano (Loyola University, Los Angeles)




TERAPIE STUPEFACENTI

In occasione della riunione dei ministri della scienza del G7 tenutasi a Torino il 29 settembre 2017, l'Associazione Luca Coscioni ha organizzato una conferenza internazionale presso il Campus Einaudi dell'università sabauda intitolata "Diritto alla scienza e libertà di ricerca su sostanze stupefacenti e psicotrope". La conferenza ha esplorato la nozione di "diritto alla scienza" inteso come diritto a garantire la libertà delle ricerche e di godere dei benefici delle scoperte e le loro applicazioni con particolare attenzione a tutto ciò che riguarda il diritto alla salute.

Questo volume raccoglie le implicazioni giuridiche relative al diritto alla scienza derivanti dalle Convenzioni ONU sugli stupefacenti e la loro attuazione nei sistemi giuridici nazionali, fornendo allo stesso tempo aggiornamenti sulle più recenti ricerche sulle sostanze stupefacenti per fini medici e le sperimentazioni cliniche relative alle sostanze sotto il regime internazionale del controllo delle droghe.

Tania Re: laureata in Psicologia, è Antropologa specializzata in Antropologia della Salute ed Etnofarmacologia. Soci Fondatrice della Luffa (L'Associazione per la Libertà di Ricerca e la Scienza) presso l'Università di Genova, collabora con il Centro Regionale Toscano per la Fitoterapia (CRFT) e con il Centro Studi di Terapie della Gestalt (CSGT) di Milano. Gli interessi di ricerca sono focalizzati a comprendere le frontiere dell'utilizzo terapeutico delle sostanze psicotrope.

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Terapie Stupefacenti

Diritto alla scienza e libertà di ricerca su sostanze stupefacenti e psicotrope

TERAPIE STUPEFACENTI a cura di Tania Re

a cura di Tania Re
introduzione di Marco Perduca

REALITY BOOK

So I want to conclude (these are 2 slides related to part of my work that is also dedicated to teaching about some plants that unfortunately are not possible to use in Italy, because they are just considered rough... but in the old tradition in the Amazon if you take these kinds of plants, you can receive a long lecture. So, I think it is the time that we push and force a little the boundaries of science, to demonstrate that this old tradition can be - we do not need a demonstration, as I told you before we need the data to make people more aware as to how powerful these old traditions are and to let all the people in all the hospitals receive these kinds of treatments.

5th Meeting of the World Congress for Freedom of Scientific Research

10/17/2017

10/17/2017



So, in relation to NgalSo, we have prepared a very short questionnaire that is related. Unfortunately, it is very small, but there are some data related to the person and this part is related to the healing experience of the person, in these years, either with Lama Gangchen and/or with the Self-Healing. I think it is important that we collect data; I call this a community research, it is not the researcher, he/she is just the one that puts the data inside the machine like for instance, drawings. But what is important is not the drawings, what is important are your experiences. Not just to say, 'Okay I experienced this much and wrote it down'.

Please if you have this, if Lama Gangchen Rinpoche agrees, we will share with all the community (Lama Gangchen says, 'Yes!!') okay!



Because I think in here there is such a wonderful patrimony it is not just Borobudur; it is Borobudur, but I think what is important is what Lama Gangchen is spreading all over the world. If we also have your medical records, it is important to add to the personal story; because it is important to have scientific proof. In the western world we need to see - so it is important to see a situation before



and a situation after. If the person says, okay I received this healing from Lama Gangchen, or I treated myself with the Self-Healing for 1 year. It is not possible to say this is just a fiction, this is science. In this way we can move from the fiction department to science department. I learned this stuff, this moving from a professor at Harvard. I was there attending a course and Professor Herbert Benson, who is an American medical doctor, cardiologist, and founder of the Mind/Body Medical Institute at Massachusetts General Hospital in Boston. He was one of the first to study tum.mo in 1952/3, from the Tibetan tradition. As he was a cardiologist and using the machine, he said okay we can translate this knowledge, so that my colleague can understand something. I was quite young and I came to him and asked 'What I can I do? I am a psychologist', he looked at me and said that I had to decide. If you want to remain in the fiction department; it is good. You have the anthropological staff and you tell the story, but if you want to get change you have to move to the science department and even if some times it is boring, you have to collect the data, not just for you but for all the people that can receive the benefit from your work.

Questionnaire on healing experiences through NgalSo self healing techniques

Biographical data	Data on the healing experience	
1. Name	1. What type of healing have you received	5. If through the NgalSo self-healing meditation techniques, how often do you practice it?
2. Surname	a) Physical	a) Monthly
3. Country of residence	b) Mental	b) Weekly
4. Mail contact	c) Spiritual	c) Daily
5. Age	d) All three	d) More than one time a day
6. Sex	2. How have you received healing?	6. Have you used any other remedies besides NgalSo self healing techniques?
a) M	a) Directly from Lama Gangchen Rinpoche	a) Yes
b) F	b) Through NgalSo self-healing meditation techniques	b) No
	3. Where did you receive this healing?	7. If yes, please specify:
	a) Albagnano Healing Meditation Center - Italy	a) Tibetan remedies
	b) Borobudur - Indonesia	b) Traditional western medicine (surgery, medication, radiotherapy)
	c) In another part of the world (specify the country)	c) Integrated medicine (phytotherapy, homeopathy, homotoxicology)
	4. If NgalSo self-healing meditation techniques, how long have you practiced them?	d) Both western medicine and integrative medicine
	a) More than 30 years	8. Are there any medical records, diagnostic tests that show the healing obtained?
	b) Between 30 years and 10 years	a) Yes
	c) Between 9 years and 3 years	b) No
	d) Less than 3 years	9. If yes, we ask you to attach a scan of the medical records to this questionnaire
		10. Can you write your healing experience in narrative form (max 1 folder)

So, this is what I tried to do in the last year. With reference to the NgalSo project, we had some meetings with the local healers and there is a very interesting gel with ethno-medicine, a local ethno-medicine with plants that are used here, the whole of healers are connected with the



monuments, so I think we have also to take into consideration this part related to my research.

Thank You.

Adine



I spoke about 3 of us, but there is actually 4. This research started last year together with a person who is not with us today, but I would like to say he is a photographer, **Heinz Plenge** and I hope he has the opportunity to keep working with us. I am going to tell you a little about the research he started last year, what we did, what we will do this year together and what we hope to do next year.

Coming from an Andean Amazon experience it was sort of difficult to sell myself as a Javanese, Indonesian architectural expert, so the only thing I could do was to hide behind your images and try to make sense out of them. The only thing I actually knew about Lama Gangchen and NgalSo coming from Borobudur was the method, was the NgalSo. More than reading about NgalSo, I thought that the best way of knowing it was experiencing it. But without really knowing more I found in one of the shops of Lama Gangchen a beautiful practice, it was called Kalachakra. I knew the Mandala because I love the building in it, and I had absolutely no idea what it meant. So, I bought it and commented to a friend of mine that I had bought the Kalachakra and would like to do that, she replied, 'Are you mad? That is advanced, you have to do the 1,2,3 the environment the thing, the whatever'. I said I had no time; this is an ancient tradition for modern times. So, I do not mind if I do not understand it; I'll just do it. So I did that for 1 year, 2 years and when I reached the 3rd year I thought that well I am ready to go, I do not exactly know what I am doing, but I can actually measure the effect on my body. And since the booklet says that it works on your body, on the environment and on the rest of the world - I have to see this in action. I do not mind if I do not really understand the building, let's try to see if there is some connection with it. What really strikes me the most when I first came here was the incredible similarity of the NgalSo gestures of Lama Michel and Lama Gangchen and Lama Caroline - of all the lamas who express these very, very beautiful and extremely elegant gestures of the mudras - and they were really what you would see on the Monument, except that for them it was just natural, it was just part of the experience of being there. So, it was not just the exercise of a healing, it was the experience of living. I started to look at the building [with that in mind].

We started recording and joining the daily dawn procession on Borobudur; how does it work, what happens? Actually, people are like a wave; you move around the structure and you are not just a single person there, you are a wave. There is a sound that goes around you and there are people moving, repeating those gestures and that same sound that repeats itself and becomes truly a musical wave that generates a collective vibration that is really beautiful.

You do not see it from outside because you are really part of it; it is like looking at an orchestra range togetherness, a mixture between monks, Lama Gangchen, people who need to be healed, people who give instructions. Then you sit on the Monument and you start such a meditation where the Monument is not just a visual ornament, not just beautiful scenery; it is really part of the action. It is like being in a very fantastic theatre, that it becomes alive. Imagine a giant music, a collective music that becomes alive, something that you bring to life. Not just that, if you get close to Rinpoche and ask the question, he will immediately tell you about the stories that are being told on the Monument. So, this is not just a fantastic mandala that allows you to bring back to life the very, very ancient healing knowledge, it is also the story of how anybody can become a better person.

You know literally speaking, this is not just anything. In this century we are surrounded by an



incredible amount of harmful literature that teaches us how to become worse, how to be scared, how to suffer, how to die, how to be abandoned and how to be alone. All the literature, all the movies that we had in the 20th century are a fantastic concoction of violence, theft and destruction.

Here we have the opposite; we have the mistakes and difficult moments of human people like you and I, but what happens is that we have an example of how one can become a better person. I find this totally seductive. Why is beauty always intended in the Western world to become a very violent surprise? Why do we not discover that beauty is also useful to become better human beings in a better landscape from a difficult environment?

What happens when you reach the top? You go around all these galleries and little by little you actually aspire to become that beautiful person; each one of you. I know you are in a place where there is a lot of sun and people complain and do not have enough water, but there is a point at which you actually start becoming what you have been repeating and repeating and then when you are up on the top, you literally lose yourself into a place and a space where you become part of the Temple. The Temple itself generates a circular environment that allows you to become that. Why does that happen? It is not just that you are individually healing yourself, it is that you collectively take the decision of making an example of the Structure becoming the reflection of your own life. This is why sacred buildings exist; they are not beautiful postcards - well yes, of course they are beautiful, but actually beautiful examples of how to improve things. The NgalSo that you do is really there for everybody to see; all the mudras are there. The very first and simple exercise we did [showed us] that Rinpoche, imitates and interprets all these fantastic sculptures, with his mudras and with his inimitable smile. While concentrating - it is not just the gestures, it is the entire body and the presence of Rinpoche that transforms the sculptures into living beings. More than once I have read and heard that the building is ignited with light. This happens when people who understand it and who really practice it transform the experience of seeing the buddhas into the experience of acting like them; which means ultimately, becoming them.

What I found absolutely fascinating and what we commented on for a long time with the photographer, was the very last buddha that we tried to capture - it is a very hidden character, not easy to depict - very, very in balance with himself and with the world, does not even need to be seen. What Rinpoche does when he teaches us to repeat these gestures is really to reveal these into your own selves. So, while doing all these gestures, (you know there is so much more 'better' than I) you animate a building through the repetition of this life that is hidden; you have this inside yourselves. I just 'read' some pictures that anybody could take, just by moving and following what you all do in this very special environment. I am not trying to add a very specific interpretation, just simply reading what is going on here.

But it is not just the gestures and the people and the space and the Structure becoming alive; this edifice is surrounded by very many stars at night and, it is not always raining. There is actually a part of this Kalachakra strange meditation that I obsessively repeat, without understanding, that tells me about stars and constellations. It tells me that whenever you organise order within yourself, you can generate the same order within the environment; you can even aspire to identify an order within the stars. This is another reason why sacred buildings were invented. They were terrestrial projections of celestial ideas. When somebody found an order, a number of constellations whose movements were predictable, then that community would build a monument, to fix it on the Earth; to generate an alliance between the Earth that was fixed and the sky that was moving. So, whenever you understand how the Earth moves and how the sky is fixed or the Earth becomes eternal in the building when the sky moves, then you can be connected too.

Every practice that you do, that allows you to do not just within yourself or to understand the sacredness of the Building, is a very, very powerful tool to better use your own time and space. What you can do in 10 hours, you maybe can learn to do in 5 minutes, and then enjoy more time

with your kids and, the quality of your life improves incredibly. So suddenly, I thought, this is not just for sick people. This healing is not healing at all; this healing is teaching. Suddenly the NgalSo was even more seductive than it was before; it was not just for people who were sick, it was not just for those with an illness; it is for humans that have understood that we are animals that can improve their lives, that we can evolve, that we can become better humans. This is not just a legend; it is not just the idea of the Javanese; it is not just the tradition of the Tibetans - it is something that pretty much everyone can do.

While I was there the awareness of being surrounded by a very beautiful tropical forest was unavoidable. Tropical forests are very, very important for our [UNESCO] Chairs because we understand that where there is a tropical forest, we will also find medicinal plants. And where you find medicinal plants you will also find a culture that is related to medicine. When you find a very special medicine, you will find a temple. Whenever we study a temple in a forest, be it at Macchu Pichu, be it Abiseo, be it Borobudur - we look for the forests and we look for the doctors.

So, the second part of my research last year was to find Javanese medical plants and healers. We started to map them, we went to visit a couple of them and this year we did it again. We even went to the island of Borneo, to the Camp Leakey biological station of the medicinal plants in the forest of Tumbuhan Obat Bari Hutan, where there is a very special collection of medicine from a garden of medicinal plants and, we did a first survey of that. Then we started to analyse the combination of what NgalSo does on Borobudur and what NgalSo does to people and what NgalSo does in Albagnano and what NgalSo does in other areas. And, since we work as an agency of the United Nations with sustainable development goals, we felt we were really looking at a very exceptional case. We were looking at a case where we had very famous world heritage sites in fairly good conditions but in need to be helped because of the number of tourists; we had an extraordinary use of a very ancient Tibetan culture; we had a translation of that. We had even in this translation, a very, very special attention and care for the environment, which is what Lama Gangchen Rinpoche has kept telling us for a long time. So, we are actually prepared to recognise these 4 elements among all the sustainable goals that the United Nations is asking every organisation to implement.

The third part is health. We thought and discussed throughout the Chairs what was the best value and what was the best health that the NgalSo generated. We thought that the typical medical and healing practices implemented in a world heritage site, making it alive was a very exceptional value and a very exceptional demonstration of sustainable development. Not just that, but the teaching - I am surrounded by monks here; it is not just Lama Gangchen coming here alone. This tradition is shared; teaching and transmitting a tradition of Tibetan knowledge - this is also very, very important, because in a world that goes towards a globalisation of health, recognising indigenous values is very, very meaningful; introspecting them.

Then we have sustainable development goal number 8, a community-based improvement and development of local economies. I always hear fantastic stories about you guys, like one develops cancer and does the NgalSo and then everything goes well or another one has a very terrible life, starts doing the NgalSo and then creates their own business and then the 3rd one becomes a very successful professional in his own activity. I found that it is not just your own community, but it is the individual improvement that generates a very strong local economy and is a very important value that NgalSo brings about. To me the example of Albagnano, that was truly an abandoned village, but now has at least 150 houses that are working, that are alive. It is as least as important as making this world heritage come alive. Last, but not least, the environmental care and good practices to preserve forests and healing landscapes - I cannot stress that enough, because forests generate water; I know this does not sound so obvious, but I must give you the news that water does not come just with rain and rivers or glaciers because in areas where you do not have glaciers and where it does not rain so much how can we have water? Where does it come from? It comes from forests; forests collect water and generate space for wildlife and generate the medicines and the harmonious basis that we



can still learn about. So, every traditional country and culture that respects and promotes forests in the environment is a value that demonstrates sustainable development. When I walk around the forests of Albagnano, I find such a beautiful forest in such good condition; this is also thanks to the work that NgalSo is doing there.



So, we pieced together this little recognition for Albagnano and the 3 members of the UNESCO Chair namely, Gianni Perotti, Tania Simona Re and myself presented it in early January (2019).

We were incredibly well celebrated, it was a marvellous party - thank you very much, an unforgettable experience, but we did not just stop there and, here I am coming to the next work that is starting.

While walking throughout the area of Albagnano it was the prescience of these Neolithic altars was unavoidable. You see Albagnano again, is not just sitting anywhere; it is sitting in another World Heritage site, maybe not so famous, maybe not so visited, not yet exactly; 'not yet'! And this is where we are going, it should call up your attention that the NgalSo is being equally implemented in two apparently very different World Heritage sites, where you have forests. And where you have the evidence of the persistence of the sacred use of space, which has lasted thousands of years. We have documented Palaeolithic use of space; these are Neolithic altars, we are thinking about mapping chronologically the use of the sacred mountain and the forest. We are even dreaming of doing some archaeological itineraries and we are dreaming even further to create an alliance between World Heritage sites, Macchu Pichu and Borobudur and World Heritage Site and mountains of difference in Albagnano and, to implement this material. We need all your help to do this.

What are we hoping to do again at the World Heritage Site of Borobudur? What does it mean to do a techno morphology in Borobudur? What we want to show is how the NgalSo works on the Monument. We will create a 3D model of the Monument, that is fairly easy because there are many surveys of Borobudur that have already been done. We will define a digital model out of that on which we will project a NgalSo. But we will use that map, not just to show how the NgalSo is alive, but to create an app that can go on every cellular phone, so when anybody goes on the Monument you just stop at one of the reliefs and you will know where you are as you open your smart phone and you can find your way out; you will not get lost in the NgalSo on the Monument - you have method - because I have seen some of you getting lost, so I thought a map was necessary and then, many maps are necessary in Borobudur. One of the maps that we think can add value to the Office of Conservation here in Borobudur is a map of the biological and mechanical degradation of the Monument and also a map of the mechanical degradation, and of the impact of tourism, which is quite heavy. We are also thinking about working together with the Office of Conservation to implement this part and, Macchu Pichu has the same problems and has some solutions that can be exchanged. We are thinking about studying the landscape used and the evolution of the ethno-medicine. You see, the indigenous ethno-medicine of Java may not be so remote as the Tibetan medicine because, as you all remind me, a very important part of the spiritual tradition of Tibet was brought to Tibet by the monk Atisha, who spent 13 years in Borobudur. The amount of knowledge he gathered that later translated and infused the Tibetan world, have given us a very, very important historical link, which can become a very relevant ethnographic link, which we hope to prove. As far

as healing records, we are thinking about your own experience, spiritual personal healings as Tania already told you; the clinical and medical cases, the forests and environmental cases.

Last but not least, we would like to have an alliance of effective methodology that comes back from an ancient memory, into nowadays. Very often, people look at the past as something that is remote and far away from us; we look at these reliefs and they seem so far away, but this is not true; these people were like you and me. They had the same problems that we have - that for instance, your husband is about to die, that your boyfriend left you, that you got sick. I guess these are the real problems in our lives. These guys here painted so beautifully the hope of improving of overcoming your own personal tragedy; they gave us a way and Lama Gangchen I think is here to tell us what the NgalSo says, that there is a way - and everybody can do it. If I can do it - the most agnostic human being on the planet, everyone can do it! Agnostic - the one who always doubts everything. I believe in it because I think I can relate to these people; I can relate with their tragedies as well my tragedies. If I see that their ways are successful, then why do we not try it? Now it may seem stupid that I tell this to you, because you are the ones that have already done it, but I'm telling you this because - since you did it and, you have been successful, we cannot just sit around here to say how good we are and clap at ourselves, we actually have a responsibility to be sitting here; it is not just Lama Gangchen that we adore and his fantastic monks, it is us. If we have received the benefit of this, those who are doubtful, are sick, all the others who are around, who can they relate to? We have a responsibility. So, thank you very much for giving us so much time. Thank you Lama Gangchen, thank you everybody. Thank you for the Lama Gangchen World Peace Foundation, who was also very generous with our group. I do hope you will have enough patience with us - we will be very obnoxious and very present with your community in the next years and we hope to give you good results, thank you.





PEACE MEDAL

SINCE WARS BEGIN IN THE MINDS OF MEN AND WOMEN, IT IS IN THE MINDS OF MEN AND WOMEN THAT THE DEFENSES OF PEACE MUST BE CONSTRUCTED.

Genoa, 7th July 2019

The UNESCO Chair Research Group of "Anthropology of Health – Biosphere and Healing Systems" of the University of Genoa, Italy represented by Dr. arch. Adine Gavazzi, Dr. arch. Gianni Perotti and Dr. ant Tania Re, is happy to award the

UNESCO Peace Medal

to the NgalSo Tibetan healing tradition transmitted by Lama Gangchen Rinpoche at the ancestral landscapes of the World Heritage Sites of Borobudur, Indonesia and Sacri Monti of Ghiffa, Italy while promoting inner Peace as the best foundation of world Peace.

The successful implementation of four Sustainable Development Goals of the UN Agenda 2030: Goal 3 “Good Health and Well Being”; Goal 4 “Quality Education”; Goal 8 “Decent Work and Economic growth”; Goal 15 “Life on Land” deserves further recognition: the work of Lama Gangchen Rinpoche and Lama Michel Rinpoche at Albagnano Healing and Meditation Center contributes to the local territory development as well at a global scale to peace and security, promoting collaboration among communities through education and culture fostering fundamental freedoms. These values are to be found at the core of the constitutional principles of UNESCO.

Adine Gavazzi

Dr. arch Adine Gavazzi

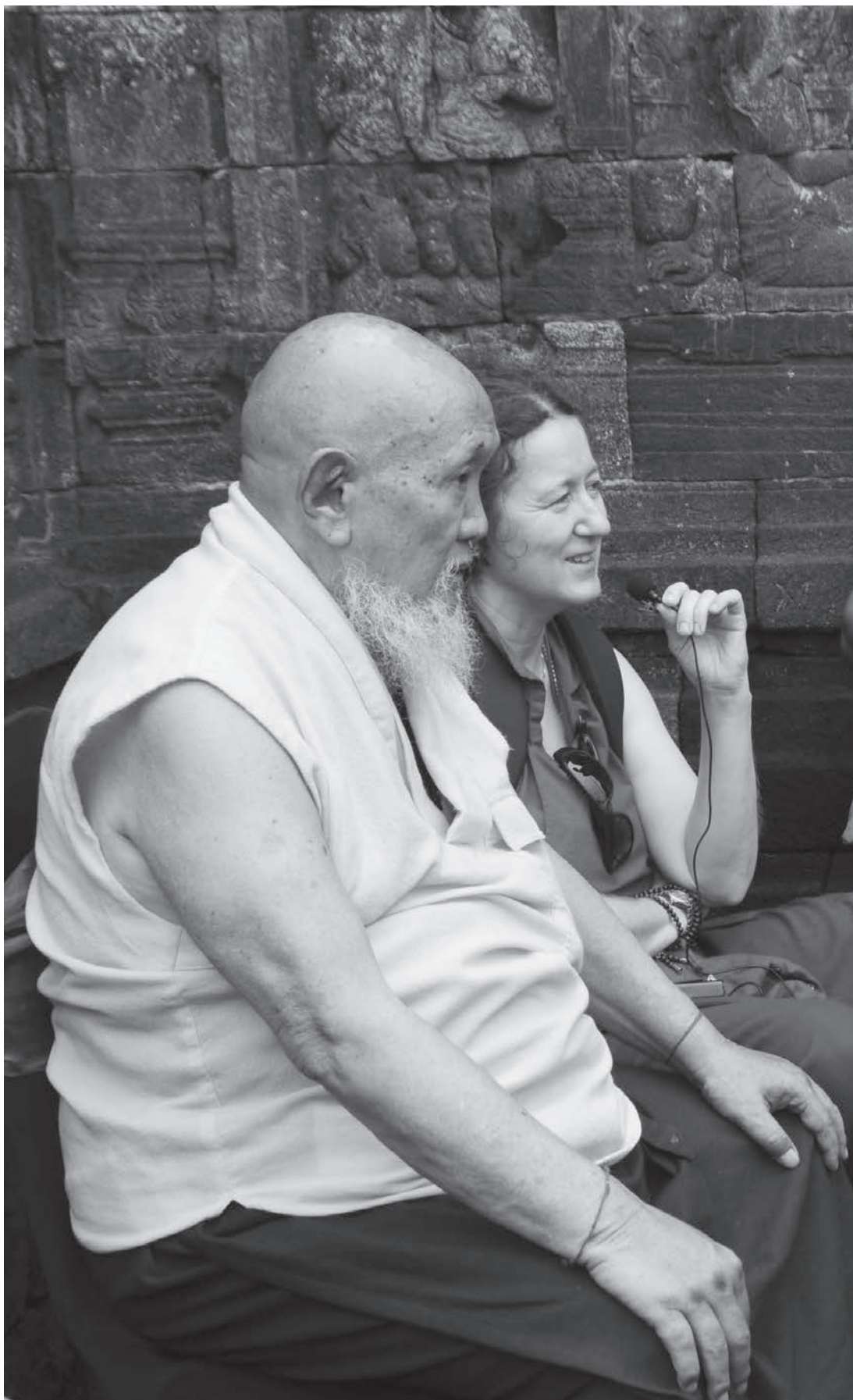
Gianni Perotti

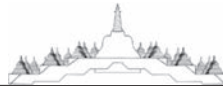
Dr. arch Gianni Perotti

Tania Re

Dr. ant Tania Re

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Lama Caroline

Gandavyuha

For almost the past 30 years, together with Lama Gangchen Rinpoche we have been coming here to Borobudur and, Lama Gangchen Rinpoche has introduced us to the many different levels of meaning about the Borobudur Stupa Mandala and also, I have been studying a lot about this for many years. I would like to talk about many things but first I would like to show you something that we are doing at the moment and I would like to show the venerable monks and the Rinpoche, something that we are doing.

Candi Borobudur, this great monument that was built by the Sailendra Dynasty in the 8th century. It was built on the request of the Sailendra King; he invited an Indian architect called Gunadharmas who came here and built the Borobudur to show the union of Buddhist philosophy, Sūtra, Tantra, medicine, astrology; a complete map of our practices of our world view.

For many years we have been looking at the different aspects of Borobudur. We have been preparing a series of books about the bas-reliefs. On the sides of Borobudur there are 1460 bas-reliefs; maybe you have seen some of them around, when we go clockwise around the Monument. On the lower level there is a series of bas-reliefs which we cannot see concerning the Mahakarmavibhanga Sūtra, which shows cause and effect. Mostly what people see first are the panels concerning the Lalitavistara Sūtra, which is the life of Buddha Shakyamuni. We can see this very clearly on Borobudur, showing panels before the Buddha was born - it is a very famous Mahayana Sūtra from the Indian period that is available in Sanskrit, Tibetan and now in English.

For many years, Lama Gangchen Rinpoche invited many great lamas, geshe and rinpoches to come here to Borobudur and has asked them to make some explanations about Borobudur but in the end, finally we ended up making it ourselves. For example, the great Buddhist academic, Lokesh Chandra - he is considered the greatest living academic on Buddhist studies at the moment. He is very old now, almost 90 years old; he speaks 25 languages, including Tibetan and Sanskrit of course, all the Prakrits. Actually, he gifted to Lama Gangchen Rinpoche the Narthang Kangyur. Well we decided to take out this Sūtra and illustrate what is on Borobudur because the idea is that when people go around, they should actually know what is portrayed. We walk around all these panels, but most people do not know what they are or represent. When you know what they are, it is very beautiful and like a big comic book. A few years ago, we made the Lalitavistara, the Life of the Buddha - we already published that. What we are working on at the moment are the 3rd, 4th, and 5th, galleries. The first major Sūtra is this Lalitavistara, represented by 120 bas-reliefs representing the historical life of the Buddha. On the 3rd, 4th, and 5th galleries there is another sūtra displayed called the Gandavyūha Sūtra, that is the entry into the realm of reality.

There is one chapter from a very important Mahayana Sūtra called the Avatamsaka Sūtra. This shows the pilgrimage of one man called Sudhana and, he was a wealthy young man with very good karma, and he went to see the historical Buddha and asked for a method to achieve enlightenment. So, the Buddha recommended that he went to the south of the world, south of India and there he would meet a series of 52 gurus, each one of which would guide him on the path to enlightenment. So, all this is illustrated on the 3rd, 4th and 5th Galleries of Borobudur.

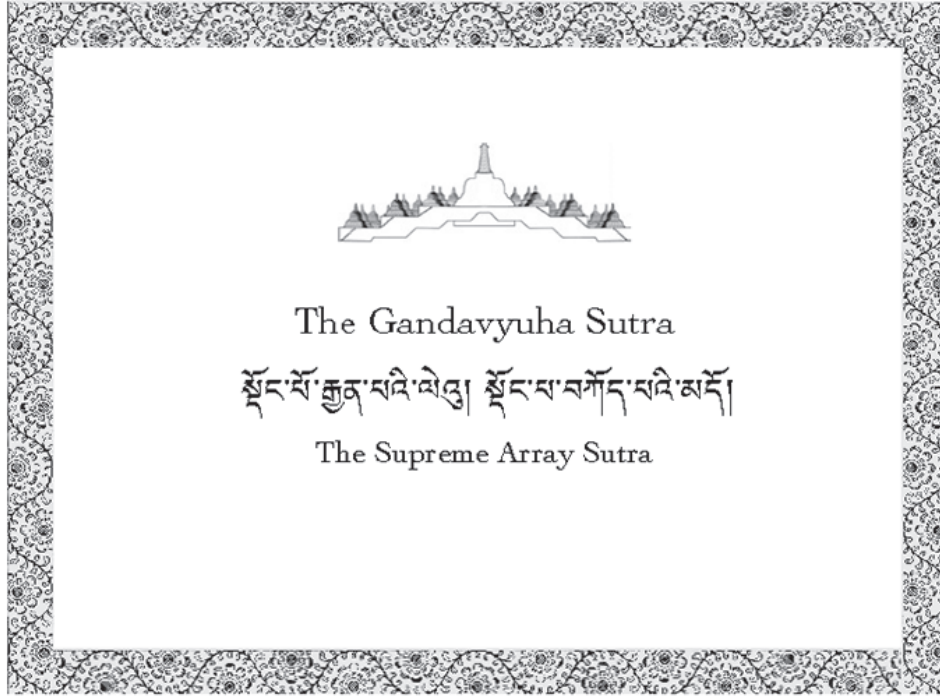
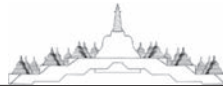
This Sūtra, the Gandavyūha Sūtra is still available in Sanskrit and part of it is available in the Tibetan Khangyur, but only this one part because it was not fully translated in the Tibetan version. In this Tibetan version Sudhana meets with Buddha Shakyamuni and Manjushri and Samantabhadra and then it says briefly he meets many gurus and then it jumps to when he meets Maitreya. The main part of the story that is illustrated on Borobudur is not in the Tibetan. This is probably because as you

know, here in Borobudur lived the famous Indian master, Atisha who stayed here for 12 years. Atisha lived in the 11th. Century; he was first of all a tantric yogi and then he studied Buddhist philosophy, became a great pandita and a gelong/ bhiksu monk. He had 100 gurus in the Indian monastic system but, still he was not completely satisfied with his experiences of realisation, so he came here to what was called Serling, the Golden Island or Sumatra and actually came here to Mendut and Borobudur residing here for 12 years in order to develop bodhicitta. After that period of 12 years, he went back to north India, to Vikramshila monastery and then the Tibetan kings, Jangchub O and Yeshe O - the king and his nephew, they sent messengers to invite Atisha to Tibet, because they had heard he was the most famous, the most important, the most erudite master of the time. Anyway there is a long story connected with that, including the King losing his life because he sent a huge offering of gold to invite Atisha, not because Atisha wanted it, but it was a tradition in those days. While that was happening the Tibetan King was kidnapped by a warlord from the Golok state. He took the Tibetan King for ransom and said, 'The ransom is the weight of your body in gold', so then they piled up all the gold the Tibetans had collected to send to Atisha. This gold only came up to the King's head, so then Jangchub O said, 'Okay, no problem, I'm old. Its much more important we invite Atisha to Tibet, so please send this gold to Vikramshila monastery and make sure it is not given to the warlord'. So that is what happened and in fact, the warlord killed the King - the King sacrificed his life. So anyway, Atisha finally went to Tibet and was very important and instrumental in what we call the Sarna or New tradition in Tibet, the second spread of the Buddha's teachings there. The first spread of Buddhism in Tibet was in the 7th and 8th century. First some panditas went to Tibet, one was a very famous master named Shiwaso/ Śāntaraksita to debate buddhist philosophy and that was not too successful, so then a great Indian tantric master called Padmasambhava went to Tibet and gradually Buddhism took hold there based on Padmasambhava's superpowers. Then for a couple of centuries it was okay but then there was a decline in Buddhism due to opposition from a shamanic Bon dynasty in Tibet - Shamanism/Animism was the original spiritual belief of the Tibetans.

After that Jangchub O and Yeshe O wanted to re-establish the pure tradition of Dharma and, this is why they wanted to invite Atisha to Tibet. Atisha came from here, Borobudur, back to India and then on to Tibet where he spent the rest of his life there, spreading the things that he had learnt in India and Borobudur in Tibet. Lord Jowa Atisha's teachings, the Kadam teachings have become the basis of our Gelugpa teachings and, also of the Sakya, Karguypa and all the modern traditions of Tibetan Buddhism.

So, what I want to say is that this Gandavyūha Sūtra, which is copiously illustrated here on Borobudur was not fully translated into Tibetan and, I was thinking about this and my theory is that when Atisha went to Tibet he was very much re-establishing the ethical tradition in there and so, for example, in South-East Asia, many men become monks part-time for a year and then they go back to the lay life; this is quite normal to do this maybe once, twice or three times during their lives. But the Tibetans asked Atisha what he thought about this and he said, 'I don't think this is suitable for the Tibetan mentality. I think that for the Tibetan peoples, just one time and that's it! So, in my personal opinion, this was the reason the Gandavyūha Sūtra was not fully translated. This Gandavyūha Sūtra that is illustrated very extensively here on Borobudur is shows many spiritual teachers, many of whom are lay people and especially many women teachers, who are: mothers, daughters, charity workers, dharma teachers, queens, interior designers, goddesses, prostitutes, nuns, all kinds of people. If we put our mind in the right position we can make everything positive, so this is actually an extremely positive and affirmative message - especially for lay people. Maybe for the monastic community it was not so suitable? Anyway, this part, the main part was not there in the Tibetan version.

Lama Gangchen is making this short, abridged edition of this sūtra as it is very long and we added some Tibetan titles explaining what this sūtra is because until now it did not exist in the Tibetan tradition; this is the first time it has been put into Tibetan even as an outline.



Hopefully we are going to publish this book soon. So I thought that I would quickly go through the first...there are 1000 panels, it is very, very long this meeting of Sudhana and the 52 gurus and then his awakening experience. Here is a nice presentation of the first part of the panels, with the Tibetan titles. So I thought I'd show you and then, maybe tomorrow when you go up to the Stupa you might recognise some of them. It says, 'east wall, second gallery'; that means that when we go up to the Stupa in the morning, first we go on the big platform around - there is that extra-large platform and it is there because it is believed that because of subsidence. When the Monument was being built, over 75 years and three generations it started to collapse. This was a common problem when building temples in ancient times; many of the mediaeval European cathedrals collapsed when being built and, that is why they had to develop buttresses and systems to hold them together. It looks like with Borobudur, they started to build it on the side of a hill. As you know it is very wet here and, it started to slide down the hill, in effect to collapse. So, what they did to hold it, as a buttress they put this huge ring of stone around the base - that is where we do the Pam le Pema... opening the lotuses every morning.

Then the name Borobudur is just the local adaptation of the name, the actual name of Borobudur in Sanskrit is Bhumisambhara. Bhumi means spiritual ground and Sambhara means the integration, the collation or assembly of those stages. Borobudur is a mandala, a map of human consciousness and, in the Indian way of thinking (there are different traditions of Buddhism in Asia) the Indian Mahayana tradition we believe in gradual enlightenment; one step after another. For example, in East Asian Buddhism, like Japanese Buddhism they believe in a sudden breakthrough awakening experience - Satori. Now in India, they do not believe in that. When Buddhism was first taken to Tibet there were a lot of discussions about this - which method to adopt, whether they would follow the instantaneous enlightenment system of the Chinese and the Japanese or the gradual enlightenment system of the Indian Buddhists. Anyway, they decided to follow the Indian system; that is why we now follow Indo-Tibetan Buddhism.

So Borobudur is showing clearly these levels of spiritual progression, showing all the three types of Buddhism; the Theravada, Mahayana and Vajrayana and (Lama Gangchen Rinpoche is saying) the vehicle of medicine, the vehicle of astrology, the vehicle of trulkor and the vehicle of sport - Rinpoche is saying it is showing all kinds of incredible things.



Borobudur is showing a map of consciousness, showing the whole integration of the Buddha's teachings and so, it is a very complex monument actually. One thing is the whole sacred geometry and what it represents in terms of the spiritual path and, it is fascinating how they encoded the core concepts of Buddhism by way of architecture. That is another very fascinating subject, I hope that we can continue to develop together with Adine and José and Tania, together with our NgalSo research group. We are hoping that quickly, quickly, slowly, slowly we can work on that and bring out something very nice - a very good study on that.

What I want to talk about today are the bas-reliefs and one particular section of them. One interesting thing about the bas-reliefs is that there are 1460 of them - why so many? This number is an astronomical number - actually there are too many. For example, with the Gandavyūha Sūtra there is something very special about the way it is represented on Borobudur, compared to the Sūtra, which is available in Sanskrit.

On Borobudur there is this meeting of this 'everyman', Sudhana, who is meeting 52 gurus. Of course, the 52 gurus also represent the 52 weeks of the year. On Borobudur, his journey to meet his gurus is repeated twice and this is not in the original Indian sūtra. I do not know if you have noticed that on the 3rd level, Sudhana is meeting all these different bodhisattvas. Then on the next level up it is again the same scene, but some stories are given more emphasis - let's say secret stories are a little bit more emphasised on the upper gallery.



Then, on the 3rd level, above Sudhana's awakening experience, when he actually perceives reality directly and, he meets whom we call buddha Maitreya, the future buddha of love. He has this very transcendental experience and enters into the centre of the Mandala, which is actually the tower of Vairochana, obviously represented here on Borobudur with the 64 buddhas in the centre. Then he has this cosmic vision of all the buddhas in the ten directions doing incredible things - helping all beings throughout all time (past, present and future), taking the beings out of the hells, saving the humans; changing the consciousness of the animals - he was doing all these kinds of things. So, he has this incredible enlightenment experience and then finally, there is the vow of Samantabhadra, which is the conclusion of this story of the Gandavyūha Sūtra, where he vows that for all time, from now till the end of eternity, he will return in order to help society. So, it is like we are making a pilgrimage as we go up through Borobudur and this represents our awakening experience.

Then when we have become awakened what do we do? We go back down into society to help others; when you have gone up, you have to go down. It is not like leaving this world, it is symbolising that we go through the stages of the awakening experience, the Bhumi Sambhara into awakening into Nirvana, into Great Enlightenment, then we come back and share all this knowledge into our family, our society and the environment and so on.

Anyway, there are 1460 bas-reliefs because on Borobudur they have this very strong astronomical significance, so just like in many other great world monuments, like the pyramids for example, they are showing this relationship between the solar and lunar calendars. The lunar calendar has got 360 days in the year; the solar calendar has 365 days in the year. Those two calendars are not exactly the same, so it means that every 4 years they need to make a correction, otherwise the two calendars are going to be far out. That is why we have leap years, in the West.

Also, in ancient cultures they had this. This number 1460 is the correction they need to make in 4 years to correct the two calendars. In the pyramids for example, they have this same numerical thing and, also in many other ancient monuments. I think this is why they put 1460 panels and thus the reason for that number.



Manjushri in his tower, giving teachings to Sudhana and monks



Sudhana visits the bhiksu, Meghashri (Glorious Cloud)



Sudhana visits the bhiksu, Sagaramegha (Ocean Cloud)



Sudhana visits the Bhiksu Supentabhisita

Last year during the Borobudur Conference I talked about the stories of Sudhana meeting with Shakyamuni Buddha, Manjushri (illustration 16) and Samantabhadra, and how Guru Manjushri



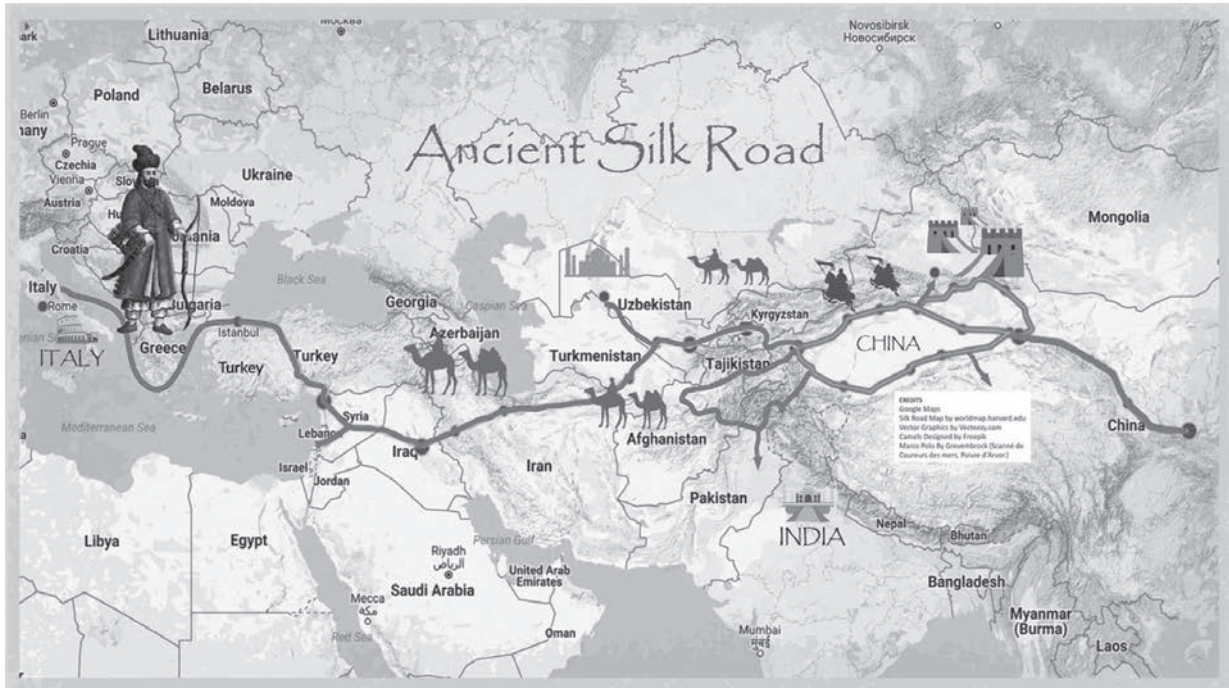
right, they are making mandala offerings? The more you look, the more interesting it is. This figure here is what is called a rishi and, in the Indian tradition they still have rishis. They are like yogis with some kind of superpower. Literally a rishi means a truth teller, so it's a yogi and because of his realisation he can only tell the truth. So in the Indian tradition, these yogis have incredible power even today there are these practitioners.



We can see here on panels 9 to 19 ; below is the earth there are some monks and up there some devas in heaven; between is a whole crowd of bodhisattvas . On Borobudur everything is very extensively illustrated, so this goes on for quite a long time, many panels. .

Maybe this is interesting for you, you know these days the monks and lamas were doing the rabne.chenmo, the great blessing ceremony. I think now we have done between 15 and 20 times this rabne.chenmo here in Borobudur. I must admit, the first few years I was thinking that maybe it was enough; every time rabne.chenmo, every time Rinpoche is bringing more and more lamas here doing this ceremony. But what I later discovered is that, here in Borobudur, we have what we consider to be the continuation of the Indian tradition in Tibetan Buddhism. Here on Java it is very wet (they had books written on palm leaves) and these books were like the Tibetan books but written on palm leaves, so very few of them survived because of the climate. We only have a few inscriptions on the temples in copper, gold or stone - very few. We do have some eye-witness reports of travellers who came to Java in the time when Borobudur was functioning. There was a Chinese master called Yi-Tsing who made a pilgrimage from China to Java to India and he recorded everything he saw. Also, this is interesting, do you know the monkey story? In China they have this monkey story, and the monkey, the monk and the pig they go to get the Buddha's Sutras in India and they have all these adventures. So, some people think it was actually this Yi-Tsing, this monk,

because he was one of the ones that went to India and brought back the Mahayana Sutras to China. Anyway, he recorded what he saw here in Borobudur.



In the 6th, 7th, 8th and 9th centuries the Silk Road, which starts in China, crosses the Gobi Desert goes through the Middle East, and ends in Venice, was a no through route because of the development of a new religion (let's say) which was spreading and was making the route dangerous. It completely disrupted the trade routes from China to Europe. So, they started to build ships, which we can see illustrated on Borobudur; if you look you will see beautiful ships on the carved panels. What they did was to make a 2-year journey from China to Europe - by boat. North of here in Java they have deep water ports, which is one reason why Yogakarta became the most important cultural centre of Java, due to economic reasons. All the boats from India and China were passing by. They could send spices and gold from here - these were the spice islands, Serlingpa means the Golden Islands and they were exporting these goods. In return there was silk and all the things from India and China off-loading here, so that is why this Central Java plain developed. There were not just merchants on these boats, there were missionaries; Mahayana monks were getting on these boats; both ways. So, from India, Buddhist Mahayana monasteries dispatched monks from there to Java and then, they went on to China. There is a lot of evidence that tantric Buddhism, which developed in China during the 7th and 8th centuries and there is called Shingon, is very similar to what we have here in Borobudur. That is something I would like to investigate more, but we maybe need some Chinese friends to help. Shingon was a secret tradition in China, which later went over to Japan. So perhaps with the aid of some Chinese friends, we can investigate the Chinese tantric Buddhism of the 7th, 8th and 9th centuries.

Anyway, we have different traditions in Buddhism: Theravada, Mahayana and Vajrayana, with Vajrayana being part of the Mahayana. Now we have separate monasteries e.g. Theravada monasteries; Mahayana monasteries, but in the Indian period, monks of the Theravada, Mahayana and Vajrayana traditions used to live together in the same monastery. However, the Theravada have a different kind of Vinaya, different ethics. All the monks have the same Vinaya but how they apply it is slightly different, why? Because Mahayana monks have the emphasis of empathy, compassion, and bodhicitta. So, in the Mahayana tradition they develop this idea very much of going into society and helping people. Many of the Mahayana monks became doctors, to help the sick; they became



missionaries. In the Theravada tradition they are very strict about their dress rules; what they can wear and like for example not touching fire, not doing this and that. They are very strict about their lifestyle, so that means that they are not so flexible, not easy to move to another climate, another culture. That is a couple of reasons why Mahayana Buddhism spread out much more throughout Asia, than the Theravada tradition. Many Mahayana monks came down from India - via the South Indian ports there north of Sri Lanka. It says in Atisha's biography that it took 13 months in a boat and in often very bad conditions to arrive here. They arrived north of here in the ports and then came here. Actually, they would try and learn Chinese here in Java before they arrived to China, so they would already be able to speak Chinese on arrival. Buddhism in Java also developed also as a result of these monks stopping off here.

So, going back to this Chinese pilgrim, Yi-Tsing, who got on one of these boats and recorded everything that he saw through China, Java and India. These accounts included all the monasteries, all the temples of the cities he travelled through. When he came to Borobudur he said he saw them doing rabne.chenmo! So first we generate as Guru Buddha (Yamantaka), then there is the Buddha in front and we make beautiful bathing offerings, we make many, many incredible offerings to the Buddha - all kinds of medicines and nectars - that is the very long part of the rabne.chenmo. So, when Yi-Tsing came here, he saw the monks doing this very long blessing ceremony. So personally, because I never ask Rinpoche why he is so much into doing rabne.chenmo here, but definitely in the 7th and 8th centuries, 1300 years ago they were doing rabne.chenmo here. Borobudur was built in the mid 8th century (730-740) and it took 75 years to complete; sponsored by three generations of what was called the Sailendra dynasty. They constructed this; there are many reasons why they constructed Borobudur or Bhumisambhara - one was of course they were Buddhists. Next door, in let's say in Yogyakarta, they had the Sanjaya Hindu dynasty. They were building Pramadam, which shows Mahabarat and all the Vedic gods. So it seems they were competing; the Sanjayass were building the best representation of Hinduism and so the Sailendras, to show their devotion to Buddhism and also their power, they wanted to build Borobudur which would be bigger and better than 'that one down there!' This is one reason that the Sailendra kings, the Lords of the Mountains invited the Indian monastic architect Gunadharma Thera to come here to build Borobudur. The monks who were in charge of the planning and design of Borobudur were from Sri Lanka. They were from the Abhayagiri vihāra which is a very, very famous monastery in Sri Lanka. Now in ancient times, there was Mahayana and Tantra in Sri Lanka but now, in the modern period that aspect of Buddhism has died out, however we have the biographies of these tantric monks and they were from there. There were some historical changes and the Theravada tradition become dominant there.

A little bit further away from here is the Royal Palace of the Sailendras; this is a sacred site and the Palace is near here, some of us have been to visit it. There they have the monastic complex of the monks from Sri Lanka - we know this because of the archaeological evidence. They found inscriptions that still exist, stating that those monks lived there and they were doing this and that; so it is not mere speculation, it is based on what is called epigraphy - the study of inscriptions of old Javanese, which have been found. These inscriptions are available to see in the Jakarta National Museum and also in Yogyakarta and also you can also see them on the Internet.



Back to the Gandavyūha Sūtra; I started all this previously because in the right of this panel 9 here you can see they are making offerings and they are dressed in this Indian king and god like dress and making this 'Aloke' light offering just like we do in the pujas when we say, 'Om Ah Guru Buddha Aloke Partitzye Svaha' - they are making all the different kinds of offerings. So, all these panels are showing a

double reality. If you look down, eg on panel 9 you see here monks, who are also making offerings, but they cannot see what is going on above them - all these divine beings, really tall devas, bodhisattvas and all these marvellous things that are happening. The message from this first part of the Stupa panel 1-15 is that we should not assume what we can see as the only reality that exists, that just because that is what we can see, it is only our personal reality. This continues today.

On the top right of panel 11 there is a rainbow: these kinds of lines are how they show rainbows. They have a repetitive symbolic language on Borobudur and once you know how all the elements are represented it is a lot easier to read everything. Because always in Buddhism when there is something special happening there are many rainbows. We have seen hundreds of rainbows together with Lama Gangchen on travels all over the world - and many times when it is not raining. There are 20 - 30 panels talking about this, emphasising this point, which is the first part of this Sūtra.

ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་



11

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

ལྷ་ལྷོ་བས་འིམ་ཉལ་



15

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

མཎུལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་

ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་



16

Manjushri in his tower, giving teachings to Buddhans and monks

ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་ ལྷ་ལྷོ་བས་འིམ་ཉལ་



14

Samantabhadra explains the Lion's Yawn sutradhi

Now we go on to something else. There is this a triptych (3 panel scene) where there is the Buddha, panel 15 and on either side are his 2 principal disciples, Manjushri (panel 16) and Samantabhadra (panel 14). You can see they are all on lotus flowers, but nowadays we do not put the stalk - these look like lotuses appearing, growing out of the swamp, symbolising spiritual awakening and of transformation in our tradition. The triptych - is very well preserved on Borobudur; I was looking at this this morning. Manjushri was the bodhisattva disciple with the most wisdom; Manjushri means Gentle Speech, the one to best express the nature of reality. Bodhisattva Samantabhadra has this special power to produce things, to actualise things, so whatever one wants, he can manifest; this is a very useful superpower. There is the Buddha, and can you see, here are monks down there. This figure here on panel 16, can you see? There is somebody standing under an umbrella. This is the protagonist of the story called Sudhana. So, we can follow him around the Borobudur, follow his adventures and we always know where he is because he is always the one under the umbrella. He goes around meeting all the gurus together with a group of friends, or followers. The iconography is very beautiful; we do not have time to talk about it all, but everything has a beautiful meaning - this is still current



in Tibetan Buddhism, this is why it is very interesting for us who follow Tibetan Buddhism to see the prototype of our tradition in many ways.

Sudhana, who is this young guy with incredibly good karma; he goes to the Buddha and says, 'Please Buddha, I wish to become enlightened!'. So, the Buddha says, 'Yes, of course! Go to the South and there meet Manjushri who will tell you what to do'. Then Manjushri who was previously represented, says, 'Okay, you need to go and meet this person, this monk called Megashri'. [panel 17] Another reason why they put this Sūtra here is despite hundreds of Mahayana sutras, they thought the South, 'Oh it is about us! The south of India, it is here!'. Just like for example, Mongolian people, 'Kalachakra, north of India, is about us!'. So, they are very much attracted to these particular sutras because a lot of the places they are talking about are in the south of India, Sri Lanka or Indonesia.

One thing I would like to do is make a map of Sudhana's travels; I have worked out some of the places - it is a work in progress! I have seen he has gone from the ports at the south of India, to Sri Lanka and down to Malaysia and on to here. Anyway, this is the first guru, called Megashri and he is more or less the typical guru figure that we would imagine; a holy monk and he is meditating on a mountain. He can levitate, which is the typical image we have of Buddhist gurus floating in meditation. Sudhana approaches Megashri and he is on another mountain. So Sudhana goes to the other mountain and then finds that Megashri is on the opposite mountain, the one he just left! This is because Megashri can fly. This keeps on happening until he gets the point that this mountain and that mountain is subjective; there is no such thing as 'that' mountain, it all depends on our point of view. So, each one of these gurus is giving one step on the path to enlightenment. The first guru teaches him more than that, but basically, this is what is taught. You can see very clearly, he is a monk, with shaven head and so on. Sudhana is depicted as a holy being, is quite tall and has a halo. These yogis who are flying around in the sky are rishis. The story starts like this in a conventional way.



Sudhana visits the bhikṣu, Sagaramega (Ocean Cloud)

Okay this , panel 18 is also a monk, Sagaramega. Sagara means ocean so his name means 'Ocean Cloud' in Sanskrit. This monk has a very nice story, he is actually sat in a beach hut. We tend to think that gurus are found sitting in mountainous areas but many of the gurus here are found sat on the beach in the Gandavyūha Sūtra. So, this monk has been sat in a beach hut for 12 years, looking out at the sea. His meditation is to understand 'how deep is the ocean'. It is not like nowadays where we have GPS

or Galileo or whatever, we know how deep the ocean is. In those days it was limitless, so his mind was developing in that way, through the limitless space and limitless depth of the ocean. The flying conch shell is a symbol of Indra the god; they have all kinds of beautiful symbology here in Borobudur. So, for us, the right turning conch shell represents the sound of the Dharma. When the historical Buddha, Shakyamuni achieved awakening, he was sat there, and he thought 'Not sure anybody will understand what I have realised.

But then the Vedic gods, Indra and Brahma came down to Earth and offered the Buddha their symbols, Indra offered this white conch and Brahma offered the Dharma Wheel; these became the first symbols of Buddhism. In the rabne.chenmo we were offering these auspicious substances and, these were two of them. Why is this? Because all of these things were related to the life of the historical Buddha. It is to remind us of how to develop on the spiritual path. The monk Sagaramega was sat for 12 years in his beach hut looking at the ocean. And what happened is represented in more detail on the next gallery up. So, a huge lotus grows out of the sea and a huge buddha appears in

the sky. This buddha stretches out his hand and touches Sagaramegha on his head and he receives incredibly profound realisations. He has this vision of buddhas manifesting out of the sea. Because all of these stories are told twice, there is the first gallery, level 3 and level 4; once you know what the stories are, if you go up on the 4th gallery you can see the same story, but in more detail. So, on the second time around, it shows you the detail of what is happening.

Sudhana prostrates and says thank you very much. Then the Guru says, 'Okay, you have learnt something, but now you need to meet my friend in order to continue your spiritual development'.



Sudhana visits the bhikkhu, Sagaramegha. (Choser, Cloze)

So, then Sagaramegha sends him to visit this monk called Supratishtha.[panel 19]

One of the very nice points of the Gandavyūha Sūtra is that it is showing that many people can teach us something. In our tradition, we have our root Guru, our most important figure of inspiration of blessing, but we also have many other people who teach us things. For example, in our lamrim teaching it says clearly that we need to respect even the one that taught us the alphabet - even back at primary school, we need to remember them! Everybody who was kind to us, who taught us something, even in mundane matters, for example, languages - why? Without that we would not have been able to study the Dharma if we could not read or write. We need to learn from many people, so we need to have this mental openness and, the ability to so.

Here, the 3rd guru in this sequence of gurus is here, can you see? This is Sudhana and he is making requests to this guru Supratishtha. He is a monk and is sat under a wish-fulfilling tree with a wish-fulfilling parasol above. A lot of these motives are in our offerings, in our mandala offerings and so on. The Gandavyūha Sūtra is very, very long; it is available in Sanskrit, Chinese and English. Some years ago, Lama Gangchen Rinpoche asked us to make a short version and to make it easy so everyone can read it, because in the Mahayana Sutras there are many, many repetitions; most people they will read a bit and then do not continue. So, we made it short, so can read everything. Rinpoche says that we have to put the Sanskrit; first Sanskrit language, then Tibetan and English and other languages. The Dharma is coming from the Indian tradition then taken to Tibet and now it is spreading out all over the world. But we always need to be able to go back to the Tibetan, because the Tibetan Dharma Kings had a project to translate perfectly the Sanskrit Sutras and Tantras. Today, the most extensive collection of sutras and tantras in the world is in Tibetan. In Sanskrit, sutras and tantras, maybe about one third is left because two thirds were lost. However nowadays, on the Silk Road they are discovering many new ones; in the deserts they are discovering basically rubbish dumps and there are sutras in them and, there is a big movement at the moment and they are finding many ancient Mahayana sutras on the Silk Road in the northern part of China, the Gobi desert and so on.

This guru Supratishtha has got superpowers, he can walk across the universe and so on; can travel in the 10 directions in one instant. Each guru teaches what is called a vimoksha; 'moksha' means liberation, one freedom and 'vi' means duality in Sanskrit. So, each realisation is called a vimoksha, because in Buddhism we try to overcome duality because we have this incorrect way of seeing the world; everything is like 'myself' and 'the other'; we have this vision of inherent existence and a separate view of ourselves. So, in Buddhism we try to overcome the dualistic vision of phenomena.



ལྷོ་ཕྱོགས་རིས་ན་ཟེ རྗེ་པུ་འཇུག་ དཔལ་བུ་ལྷོ་ཕྱོགས་རིས་ལོ་རྒྱུ་མེད་ ལུག་འཇུག་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 23



Sudhana visits the lay woman (upasika), Asha

This next one panel 23 is the laywoman Asha and, probably you don't know, but one revolutionary thing about the Gandavyūha Sūtra is that it represents of female gurus. Now in Mahayana Buddhism we believe in sex equality; that everybody can achieve enlightenment - it does not matter whether you are a man or a woman; everybody can achieve enlightenment; however, not all traditions of Buddhism believe that. For example, in the Theravada tradition, they do not. The Gandavyūha Sūtra is the first known representation of female teachers within the Mahayana tradition. It is very nice that they have 50/50 gender equality, i.e. 50% female and 50% male gurus; a very important point. This lady Guru Asha has a big house, feeding many, many people - as many as come she gives them food and clothes and takes care of many (bit like Jesus and the fishes). Each one is showing one way to progress and to evolve on the path to awakening.

ལྷོ་ཕྱོགས་རིས་ན་ཟེ རྗེ་པུ་འཇུག་ རྒྱུ་ལྷོ་ཕྱོགས་རིས་ལོ་རྒྱུ་མེད་ ལུག་འཇུག་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 24



Sudhana visits the rishi, Bhishmottaranirghoṣha

This next one on panel 24 is called the Fearless Yogi, I don't know if you can see, but he has dreadlocks, like a yogi. These triangles here represent mountains; so when you see this triangle shape, it means you are up in the mountains. He is sat on a mountain and Sudhana climbed the mountain to see him and he said, 'If you want the Dharma from me, you have to trust me'. Sudhana says of course he trusts him, so he says to Sudhana, 'You see that cliff, go and jump off it'. He makes Sudhana jump off this cliff! Sudhana does it but then the guru with his superpower catches him as he jumps off the cliff and saves him. So, it is this idea of unconditional trust in the spiritual path. Do not try this one at home!

ལྷོ་ལྗོངས་རིས་ལྟོ་ཞེས་བཟང་། དགེ་བསྐྱེན་མ་རབ་མང་། ལུག་འཕྲུག་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 28



Sudhana visits the upasika (lay woman), Prabhuta

This next guru Prabhuta, panel 28 is a lay Buddhist practitioner; an upasika. The monks have the most ethical vows, but the laypeople also have some basic vows, like non-violence, not being intoxicated etc., there are 5 of these that upasikas have to follow. She has this magic pot that relieves the hunger of all beings.

ལྷོ་ལྗོངས་རིས་ལྟོ་ཞེས་བཟང་། ལྷོ་ལྗོངས་རིས་ལྟོ་ཞེས་བཟང་། ལུག་འཕྲུག་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 29



Sudhana visits the householder Vidvan

The next one, panel 29 is called Vidvan, the householder. This one actually is a playboy; he likes to enjoy his life very much this one. A playboy fully enjoys samsara, but he has in his house a special altar and when it is opened up it has a stupa and inside this when that opens too, it is the vision of emptiness, reality. Actually, in Buddhism he is not the only bodhisattva like this by the way, there is a famous Buddhist master called Vimalakirti and there is a very famous Sūtra called the Vimalakirti Nirdeśa. So Vimalakirti was a bit like Zanabazar Jetsun Dampa from Mongolia, because he is the best businessman, he is the best sportsman, he is the best at everything - so he's also good at Buddhism.

Everywhere he goes, everybody likes him and listen to him. In the Mahayana Sūtra, this Vimalakirti Nirdeśa, the monks do not like him because they are afraid of him. So, then what he does is he pretends to be sick in his bed. He says, 'I'm very sick, I'm dying'. So all of them, Subhūti and Ananda and all the disciples, have to come and see him and pray for him as he is dying. Then all the monks come he is lying prone in bed and he starts to say things to them and give them teachings about the Dharma. And this sutra is this; him lying in bed pretending to be sick and teaching the monk disciples of the Buddha about reality.



This Vidyan, is not the only one like the way he is in Buddhism, there was Vimalakirti, Jetsun Dampa - there have been some bodhisattvas in Buddhist history and even today, who are like this. So this is a very interesting example. Buddhism was brought to Mongolia by someone like him.

འགྲུབ་པའི་ལོ་ལྔ་འདྲེས་པའི་ཚེ་སྤྱི་ཚོང་དཔོན་གཞུག་ན་ཞོ་གུ་ལུ་ལྷུག་འཕྲུལ་སྤྲེད་པ།

SOUTH WALL
5th GALLERY
Plate I
II 30



Sudhana visits the Dharmaresthin (Good Spiritual Friend) Ratnacūḍa

Next guru panel 30 is Ratnacūḍa, a banker - a bodhisattva banker! At the moment we do not have such a good view of bankers, do we? Actually there are ethical banks, I have joined one called Triodos, where they invest on in positive things to benefit the planet, so banking can be something positive too! So anyway, Ratnacūḍa is using his wealth, his resources in a positive way. Among other things he is teaching this. You can see, here is a big pot of jewels and money of ancient coins (Rinpoche says). He is rich this banker and says to Sudhana, come and see my beautiful house. He has actually got a 10-story house; beautiful and on each level of his house is representing the stages of the Bodhisattva Path.

The first ground level, for example, represents the Perfection of Generosity, full of all kinds of enjoyments because the result of generosity is you receive a beautiful life. I don't know if you can see, down on the first level, looks like a very beautiful life.

Anyway, there are 10 levels in his house and here is Sudhana and the banker and this banker is saying, 'Come to my house and I will show you what I have achieved through being a bodhisattva. He gives him a house tour (of the Bodhisattva Path).

This here is an explanation of what happened; in the past life he met this buddha (everything has a cause; everything that happens to us now is due to a result in our past either in this life or in other lives). He says that in other lives I met this guru and made offerings to this buddha and as a result of this, now I am incredibly rich and can use my money for the benefit of all beings.

In Buddhism we do not believe in luck; we believe in cause and effect. Everything that happens to you is as a result of our own actions, but it is not always our actions in this life. The first gallery of Borobudur that is covered up - maybe you saw in the museum, this is showing the relationship between cause and effect; very interesting. Contrary to some people's belief that Sūtra was not covered up because people did not like it, rather it was because the building was falling down and they had to put the wall around it to stop Borobudur collapsing. They wanted people to see that; that was the first thing they wanted people to see about cause and effect - like what you do, comes back to you basically is the message. If you do good things, good things come back to you and not anybody else and, if you do bad things, bad things come back to you and not anybody else. It is illustrated in great detail what will happen.



Also, he was never alone. Rinpoche says we need spiritual company, so he was never alone. Many of the figures around him, by the way, are invisible to anybody else; they are spiritual company - he had a few human companions, but you can see, the ones with the crowns, these are not visible to other people and clearly the ones that are flying are not visible to ordinary people. These ones here are his normal companions. You can see these taller ones with the crowns, they are devas and bodhisattvas.

ཨ་ཕྱེ་བམ་ལེན་ལྷ་མོ་མཚོ་བྱེད་ལུག་འཕྲད་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 35



Sudhana visits King Anala

On panel 35 the guru here is a tyrant; a bodhisattva tyrant, King Anala. This Gandavyūha Sūtra is quite provocative: this guru is a bodhisattva and what he does is that he is a dictator of a country. So, you might think that is impossible because in Buddhism we do not believe in things like that, but he explains that, in that particular case, it is a necessary skilful means in order to pacify the minds of those people at that time.

This Sūtra gives a lot of unusual perspectives that you do not often see in Buddhism. Also, it further raises a lot of questions and, maybe that is why they did not translate it?

These ones here are apparently behaving badly, lazing around and up to no good, under a coconut tree. This is Sudhana and this is the tyrant, King Anala.

ཨ་ཕྱེ་བམ་ལེན་ལྷ་མོ་མཚོ་བྱེད་ལུག་འཕྲད་དུ་སྐྱོད་པ།

SOUTH WALL
2nd GALLERY
Relief
II 35



Sudhana visits King Anala

The next one panel 36 is Mahaprabha, she is very nice and says, 'Come into my house and look at my fantastic interior decor. She has all kinds of shiny things and mirrors. In her house she has many garlands of flowers and attached to these are mirrors and inside these mirrors, everything is reflected.

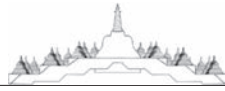
In the Gandavyūha Sūtra and the Avatamsaka Sūtra they have very nice images of what is called the Net of Indra or Indra's Jewel Net. The Vedic god Indra has this net, like a fishing net. In Tibetan Buddhism we have a symbol like this - symbolising interdependence. Each corner of this net there is there is a knot and there is a jewel. In every jewel, everything in the whole universe is reflected; so this is a very, very profound message. The whole universe is reflected in us; everything we do is reflected; everything we do matters; everything is interdependent. This is what this good lady guru is teaching by showing her house full of jewels, mirrors and the decorations. So Sudhana gets the point (like modern science) that everything is connected and also there is a multi-verse.

Each of these gurus in nice simple ways are giving very deep and profound dharma teachings. These are only the first few gurus; this is a very beautiful story and we hope soon to be able to print this and this is the test that we are making as we are checking now with Rinpoche and then the book will be printed in Mr Chan's printing house in Johor Bahru, Malaysia.

I am generally just talking about the bas-reliefs - firstly it is like "There are all these figures and I do not understand anything", but when we start to understand the story and the iconography, it is really nice and each time it is really beautiful and, we can read all the stories as we walk around. There are many, many ways to read Borobudur; you can go to Borobudur for ever; there is so much to see, for example the Jatakamala by Aryasura, the 600 previous lives of the Buddha. There are the Avadanas that are the stories of the Buddha's friends, like Subhūti, Ananada, Mahakasyapa - their life stories. There are thousands of stories on the left side, biographies, or namthars, or hagiographies. On this side there is the Lalitavistara; the Gandavyūha, which we talked about briefly soon we will publish the book, then maybe you can bring your book and if you want, you can read it while going around the Stupa?.

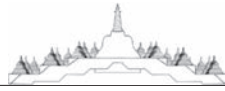
Then there is the whole sacred geometry of Borobudur - of the Five Supreme Healers, the Five Mothers; how it is showing the Ocean of Mandalas of the Four Classes of Tantra, even up to the Kalachakra tantra; it is really, really a very amazing, special, unique spiritual site and World Heritage Site. We are very lucky that we have had this opportunity to come here for many years, together with a great master, like Lama Gangchen Rinpoche and, we hope this will continue for very many more years, please Rinpoche!







*When we sneeze, when we sleep, when we meditate
that is when we meet the Clear Light*



Lama Gangchen - World Healer

Tashi Delek!

I would like to say that all the speakers today and generally have been very excellent and also all yesterday's speakers. The things they are talking about have already happened and there are things that are happening presently and all the nice plans and ideas we have for the future together, like all the projects we heard; everything is excellent.

We always do things and go places together. This year Mongolia and Outer Mongolia in Ulaanbaatar. This year there will be a very special celebration ceremony to be held in the Monastery of Zawa Damdin Rinpoche to commemorate the 110th anniversary of our dear friend, the great Master Guru Deva, who passed away 8 years ago. Our Lama Gangchen World Peace Foundation is also participating, and we have also organised a special conference in Ulaanbaatar on the occasion of the United Nations International Day of Friendship, to be held on the 30th of July.

During the first part of the month of July, we will hold our annual birthday celebrations and Long Life puja, before the journey to Mongolia on the 26th of July for two weeks. We are going to the middle Gobi, that is 200 km outside Ulaanbaatar to the monastery of a Zawa Damdin Rinpoche who has most kindly and generously invited us. So for those who would like to come to the middle Gobi and participate in this ceremony and look at the stars and ride on camels and horses, you are very welcome.

We still have a few days to do this beautiful retreat that we are doing here together in Borobudur; tomorrow morning at 6am we will go together to the Mandala and do practice together. Then at 11am, who would like can go to the museum. If you have not been, you should go because one part of the Borobudur you cannot see because it is covered up; there is a whole layer of bass reliefs called the Karmavibanga, it has all the pictures there, so if you have not seen them you should come to the museum tomorrow. Then at 3pm we continue with the Congress.

Question: "How can we reach the Osel, (Clear Light) through the practice of NgalSo?"

LG Every day we are using the so-called Clear Light; we have this particular name for that but actually it means every day. For example, when we are sneezing, when we are going to sleep, when we are meditating - there are many times when we meet the Clear Light, but we need to develop our experience of that.

You know the Self-Healing System is really the essence of all tantric practices, but somehow made really easy, so direct that, we maybe do not really appreciate, honestly. In the dying process system there is Clear Light; in the reborn positively system there is Clear Light; on the path system there is Clear Light; each of the 4 initiation systems Clear Light. Then we are always looking around for some other method, for example, instead of doing Self-Healing maybe we would like to do that long Tibetan puja for 5 hours, which is the same actually that we were doing these days. Actually, there is nothing left in terms of actual instructions to give; I have given everything truthfully, directly, so what we actually need to do is practise more. This is really true, we waste all the time with like, so many hours per day going looking at our phone and computer, so this time we need to take back and do some more practice and then, if we practise more we will actually discover NgalSo - more than that no exists now, even so called tsog.chen, so called wangchen ning.dig, so called different names teaching, because there everything is kept secret. So I brought everything out in the open, everything, there is nothing left to teach you more sacred, you just need more practising.

It is true this, we are blinding ourselves with the light of the phones. So, we need to cut down, at least.

We have the Clear Light, we have the enlightenment, we have the what is called the different name of bodhicitta, we have paramitas - put everything where delight-way easy to, so need to be all practising deeply.

You know in the morning when we start the practice, first we are doing prostrations to the Stupa and we are doing multiplying mantras, so that our actions become more powerful, more positive - we are blessing the speech, like 'Om, ah, ah, ee, ee' - You receive this transmission every morning, 3 times. One is the Sanskrit vowels, one the Sanskrit consonants, 'Om Ye Dharma...'. Then blessing our speech so all our speech becomes mantra; then we are requesting the blessing, 'Pak yo ki ku dang...', 'Mak yo ki ku dang' and our Guru mantra.

We call this the Daraniyo or the mantra of interdependence and we tend to say Om Ye Dharma Hetu etc., the original first one was 'Ye Dharma Hetu...'. In the Pali Prakrit language; the Buddha spoke Prakrit. So, because it is something that somebody said, 'All phenomena are dependent on causes and conditions'; it was a statement. Then gradually, in the Vajrayana tradition we had this 'Om' and the 'Svaha' at the beginning and the end. We have this in the Pali tradition; in the Theravada tradition and also in the Indo-Tibetan Vajrayana tradition."

Between the 7th to the 11th centuries in Tibet we had the Dharma Kings; the first one was Tsongsten Gyampo and these were the kings that sent the translators to India, so they made the Tibetan language so they could translate from Sanskrit all the Sutra and Tantra into Tibetan. In the Tibetan tradition these are called the bodhisattva kings because of their actions as they emphasised more the development of the Dharma than the development of the politics in the country.

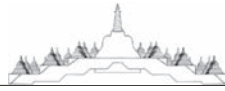
Really now I am looking outside Tibet; I'm living Europe, so I understood more their bodhisattvas, really that time kingdoms, because they are no much looking country, they were called containment politics way. They always emphasised God, money, everything to be translation to Tibetan to Sanskrit to Tibet, so all those panditas, all those translations they have not emphasised these early Tibetan kings as the greatest repository of Buddhist teachings in the world, which is in the Tibetan Kangyur and Tengyur and, all the other lama teachings afterwards that they made from their language, like 101 volumes of the Kangyur translations from Sanskrit and then 200 volumes Tengyur, the commentaries of the Indian masters.

Nowadays we are translating the Dharma teachings from Tibetan into other languages. In ancient times they had government projects. For example, the kings paid for the education of the translators - their livelihood, so it was very easy somehow. In those days they all studied Sanskrit; but now we have problems with the phonetics. The first thing I understood was, that if there is anybody who wants to translate, they need to learn both Sanskrit and Tibetan. This is the real way to do it, because we need to understand exactly both Sanskrit and Tibetan for correct translations. The word Shambhala for instance, now this word has transformed into Shangri-la as people do not know and they all say, 'Shangri-la'. So anyway, the real one is Shambhala in the Kalachakra.

Now in our books, I want to say 'Gyakyedo' in Sanskrit and then 'Perkeydo' in Tibetan language and then in English, French, German, Chinese, Greek - all other languages; why? Because we need to go back each time and check. First for example, if you did in Italian or something, you need to check the English, need to check the Tibetan; if possible if it still exists, need to check Sanskrit as well. So this is giving some good advice for all future translation projects.

For example, the word Buddha in Sanskrit, actually - 'Bud' means awakened, so the real meaning of Buddha means the Awakened One. In modern language we say 'enlightenment' and, this is not the correct translation.

'Sangye' in Tibetan - in Tibetan they sometimes put meaning translation, so 'Sang' means mind is completely pure and 'gye' means the mind is completely expanded. Also like NgalSo - all negative



finish and all positive increase, which is also correct. Therefore we need to get either the correct Sanskrit meaning or the correct Tibetan meaning. We have a lot of modern meanings, that do not correspond; this is another thing we need to work on.

Now one good news is from Mr Alan Kok, they very kindly bought the Centre in Kuala Lumpur; that means it is good because it will continue for a long time. So everybody who likes, please go sometimes to visit. Like work together more to support the Kuala Lumpur Centre. We need to continue more practice, more initiations and develop more things there, as they have kindly bought the Centre, so we need to work more inside."

For us to develop the Clear Light means actually all our projects need to become clear. For example, now we are in Borobudur, but actually we are already building Borobudur in Albagnano in Italy and, also in Brazil - the Great Love Temple and Borobudur temple in Minas Gerais and now we sent hundreds of tons of Buddha statues all over the world. Twenty-three tons of crystals, semi-precious stones in the central channel of the future Borobudur in Brazil, in Minas Gerais. We are doing all this, but also we need to not only send statues but increase wisdom; two things.

Now there are many places in the world where we have Borobudur mandalas and statues and Borobudur Knowledge - Self-Healing, 4 direction buddhas and 5th direction buddhas. You know, 4 directions easy, 5th one is difficult to describe. So is 4 directions up there."

Anyway, we need to have the wisdom on how to use. Further example, now we are in Borobudur and many people from all over the world are all doing this practice together because they are sharing wisdom. We get up these days at 5am and at the same time in other parts of the world other people are meditating in energetic symbiosis with us around the Stupa.

Over the years I have invited many great lamas, geshes and Rinpoches to come here to Borobudur; asking them to please give some explanations, some teachings about Borobudur. All of them said that it was fantastic, amazing and powerful but then never did give any explanations. We need all our hard work to rediscover, otherwise they all come here getting powerful blessings but no understanding. Only one that did is Lama Gangchen, who actually opened the Borobudur Mandala and shared these ideas. In the ancient texts it says: "Here is Palden Drepung'. Drepung means 'rice heap', the name of Java and here each year they have 3 rice harvests. So, some things they say in the ancient texts are not enough; so I have been taking out all the ideas.

In the ancient times the kind of job that we are doing now would have been done by royalty: kings, queens, ministers and great lamas and panditas. Now, we are doing it.

In ancient times, the main monastery was in Mendut and that is where the Pandit Atisha resided in the 11th century. Here, to Borobudur, it was an initiation temple, not open to the public, so they would come here in a procession, all very beautiful on elephants and such and then on the west side, where they found some place where they were making offerings, they would do the puja and offering on the west side of Borobudur, because it is cooler on that side in the morning.

Now we are a very international dharma group, so somehow we have special good fortune because in the time of the historical Buddha Shakyamuni, they were Asian people, the gods, devas, people from India, Nepal, maybe Burma - a few people from Asia. Now there is a whole world of disciples, so it is a different good fortune in our time.

So nothing is unclear, everything is clear but every year we need to be more and more, all going inside the stupa. Of course, we have someone who has been here 30 years with me, so for them it is more clear and sure.

Those of you who have been so many times to Borobudur, like Laken 30 times with me. You saw the rainbows, especially the rainbows, very clear.

It is true, we saw very many, many special auspicious signs and beautiful rainbows, and many beautiful things.

We have time for one more question this evening, So has anyone got a question, especially people who are leaving tomorrow?

Oh! No question? I have question! Are you happy in Borobudur, each year do you feel better, are things developing - tell me your opinions?

PLEASE WRITE TO US ABOUT YOUR EXPERIENCE IN BOROBUDUR AND SEND TO ISTHAR FOR THE NEXT BOOK.

“Thank you”.

I am thinking about y age, you know all these gurus, I think I am the oldest one. We need a lot of long-life, we are doing so many different things. So, it is important to do Long Life pujas, because we have Albagnano, the Temple of Heaven on Earth, which we will complete during spring time; and we will have much more teachings than till now, because more stable, more teachings so need long-life for everybody, even the earth elements.

Lama Caroline We actually want to make a spiritual university; we need a long life for Rinpoche and all our activities and also the elements and Mother Earth.

Lama Gangchen Jose Bastante, the director of Macchu Pichu was saying that they have this huge land, a natural reserve that they are taking care of. Also, Albagnano, next to the biggest natural park in Europe, called the Val Grande the largest bio-reserve. It is actually something similar, we have what is called the mounts of the Sacred Trinity of Ghiffa. There are a lot of Christian holy places but actually it is much older because some pre-Christian cultures known as Druids, like the holy ground of Stonehenge - well we have a lot of these monuments around and that is why it is like a World Heritage Park there or could be in the future. It is vastly populated with different kinds of animals. For example, many times we have coming out of the forest wild boars and they eat out of my hand.

You can read a section in the Links X book that tells you about the sacred mounts around Albagnano and there is a list of animals and birds in the book, as well as many images, including my feeding the wild boars. Anyway, we really have one sacred place, in a beautiful environment and then of course we have the Enlightenment Path.

We need to do many retreats, we also need to work to develop as a spiritual university, which we registered at least 20 years ago in Pisa, Italy. Until now we did not do so much, but after the Temple is completed, we hope to develop that. Now it is not possible anymore to make this kind of registration in Italy, so we were very fortunate to register our university in time.

First point: In India, Buddhism let us say, came to a halt because of various historical events, so the great monastic universities like Nalanda and Vikramshila and so on were lost. Since history shows that this has already happened, let us make sure it does not happen again.

For instance, Buddhism is recognised as a faith both in Italy as well as in all European countries. Therefore, we certainly hope that it will never be lost being a recognised national faith in so many countries in Europe.

Then, the other point is that we hope to work together with UNESCO to get our NgalSo Self-Healing recognised as an intangible world heritage. We have already become friends, and actually we know,



as they were saying about these kinds of nice things we need to do about ancient cultures and sustainable development, anthropological-medicine, Tibetan medicines, spiritual medicine; we have got so many beautiful things to do together.

Young lady in the audience; she is a judge in Brazil: I have a question about this UNESCO research? In Brazil we have done a Lama Gangchen Convention; they are doing a job for a huge hospital in Brazil. Could it be important for this research, because probably in a few months they will have some information, some numbers of patients because they are applying to the doctors and also to patients, or the hospital just ask for it, but I know they (the Einstein Hospital) are doing a huge important job in São Paulo for Brazil and its public and it is very much respected.

Question: On the last level of this stupa the Buddha is doing this mudra not this one, why?



This is more secret, this is you know the meeting of two energies - 2 unions symbols, very high-level symbol; male and female energies in union symbol. We already opened [with] Om, Mani, Padme Hung' already open up/ down, the ancient time just...

Actually, in Tibetan Buddhism we are doing like this with the offering substances, like the meeting of the bliss and emptiness energies. In the Javanese way they put like this, one male buddha, one female sat next to him; they are only showing like this, very secretly according to the local culture. We are Buddhists, coming to Borobudur, but actually we are only a few, the majority of people coming here are Muslim Indonesians, it is so important that they also receive the positive energy.





When problems arise, put energy into the solution



Lama Michel

Anger and Patience

Respecting the interdependence of phenomena

Anger at the same time, for me, is a way of showing arrogance. For example, when I hear angry people say, "This cannot be like this!" or "You cannot do this!" I answer, "If it is, it's because it can be." If a person is doing so, it's because he can. Sure, maybe it would be better not to do so but when something happens, it's because the causes and conditions were there for it to happen, weren't they?

Now, for example, this moment that we are living here, how many causes and conditions were necessary for us to be here today? How many things happened in the past that created this moment here today? Ten, twenty, one thousand, one hundred thousand, one million? So many, infinite, we could say. If we started looking, everything that happened that was necessary for this moment to exist as it is - even just in the life of each one of us - it is endless. Maybe if just one small thing hadn't happened, we would not be here today. In 1986, my mother decided to give a party for her 30th birthday. One of the friends she invited also invited a couple of friends. This couple of friends had met my Guru, my master Lama Gangchen, in India and they wanted to invite him to Brazil. They asked my mother to help and she accepted. So most probably, if that party had never happened, I would not be here today because I would not have met my Guru, I would not have gone to the monastery and most probably I would not be here today. So one small thing that happened a long time ago makes a big difference in what happens today. If we look at the life of each one of us, there are thousands if not millions of experiences like that.

So, how many causes are necessary for one moment to exist? Infinite, right? And who am I to say that this needs to be this way and that must be that way? No one; I don't have the ability to do so. So, when I get angry, I am actually saying "my way of seeing reality is the only way; all the rest is wrong." I am saying, "This cannot be this way." You know, anger is strange because it's as if we see something and we still say to ourselves, "It cannot be what I am seeing." Because at the foundation of anger there is the non-acceptance of reality; there is the non-acceptance that someone else sees reality differently from how I see it.

Why we get angry

Basically, we can get angry for two different types of things: because of our sensations, which means we want something to give us pleasure or to eliminate our suffering. I like water [showing the glass of water] for example, and let's say that this is the only water here. What would happen if someone came in who was thirsty? What if this person came near me, looked at the water and took my glass? What would my reaction be? Attraction, aversion or indifference to that person? Aversion. And then if the person said, "Oh no, this is my water." Then what would happen? My aversion would become anger: "No, it's my water! What you are saying is not true!" So, because of attraction, I generate aversion. Do you see? The stronger our attraction is, the stronger our aversion will be. It always works like this. We have some pleasure, and someone is taking our pleasure away from us. This is the first case.

Then there can be someone who comes and harms us directly. In this case, someone can come and perhaps speak to us in a way we don't like, creating a sensation of suffering in us. We want that person far from us and so we generate anger, aversion. This is the first type of anger, which is based on sensation.

The second type of anger is based on discrimination, on ideas: I am right, and you are wrong. "How can you say this?" "How can you think like this?" How many conflicts exist in this world because of

our attachment to our own points of view? Too many. So, at the base of anger lies our attachment to our own way of seeing reality. But reality is subjective. Is there anything in the world that everyone sees in the same way? I have never found anything but if you have, please tell me, OK?

There is nothing that is objective. The only objective thing is that nothing is objective. Everything that we perceive is a reflection of our own mind. When I look at the glass, it's a reflection of the education I have received, it's a reflection of the experiences I have had, of the places I have been, of the people I have met, of my childhood, of my entire past. Our experience of the present is a reflection of ourselves. We are not able to perceive anything independently of ourselves. When we get angry, we are saying, "My subjective reality is objective." We are saying, "This is the truth. You are wrong, my way of seeing is the right way to see," aren't we? That's why I think that when we see someone really angry or when we get angry ourselves, it's as if we are taking a big sign that says: "Look how ignorant I am!" For two reasons: firstly, on a deeper level, anger is a manifestation of our attachment to reality as being objective. So, never talk about anger to someone who is angry. Why? Because we are always right when we are angry, aren't we? I've already tried, and it doesn't work. When you talk about anger to someone who is angry, you too become an object of anger. So, there's no need to do that.

On a more gross level, why do we get angry? Because we don't want to suffer, because we want to be happy. Does anybody here like being angry? Does anybody like the feeling of anger? No. And so why do we get angry? "Because that person said this to me," "Because that person did that," "Because I cannot get what I want" and so on

Negative side-effects of anger

So, we get angry because we want to be happy, because we don't want to suffer. But in the end, what does anger do? Does it bring us happiness, or does it bring us more suffering? More suffering. Even physical problems. I remember a friend of mine, for example. I was talking to this friend, actually I was translating while she was talking to Lama Gangchen, my Guru. And this person had a serious problem with her liver. And then when Lama Gangchen asked her, "Do you get angry very often?" my friend answered, "No." I know her very well, and normally she's a very calm person whom I have never seen really angry. Then Lama Gangchen said, "Hmm, there is some long-time anger there," and then this friend said, "Oh, actually yes, for 25 years I have been accumulating anger towards my husband, but I don't show it. Whenever I get angry, I leave, I smoke something, I drink something, I try to change my mood, but I keep accumulating this anger." So what happens? One day the liver just gives up, you know.

When we feel angry, how do we feel physically? We feel tense. This tension accumulates over time, then it eventually manifests as sickness. So anger is not good for our health on many levels. Do we like to be beautiful? Yes or no? What is more important? If we see someone who is physically very beautiful but has a very difficult personality, a very bad temper, what do we say? Oh, what a beautiful person but, given their character, it is better to keep our distance!" True or not?

Do our friends like to be near us if we get angry very often? No. So with anger we destroy our health, we destroy our beauty. We put effort into having a beautiful body because we want others to love us, we want people to tell us how nice we are, how beautiful we are. We like people to like us, don't we? But, if we are angry, people don't like to be near us. In this way we can say that we destroy our beauty. It's better to have an unattractive but calm person by our side rather than a beautiful and angry one. Inner beauty is better than outer beauty, isn't it?

So, with anger we destroy our health, we destroy our beauty, we destroy our friendships and our family. It happens like this: I get angry at work, but I cannot express my anger there because I would get fired. So, where do I express my anger? I express my anger towards those who are near me: my husband, wife, daughter, son, parents, friends. I get angry, I answer rudely and so on, and after



some time you come to me and say, "Oh, I am tired of you because you are always angry." To which I answer, "But I am not angry with you!" and then you ask, "Then why do you throw your anger on me?" When we speak or act unkindly, when we get angry, we harm the people near us, even if we are not angry with them. It's not nice to be nearby a person who is angry.

When we get angry, we familiarize ourselves with anger, we get used to getting angry, we familiarize ourselves with speaking violently. Once, I was talking to a good friend who was very angry and was shouting. I said, "Stop it. There's no problem here; why do you need to be shouting like that?" "I am not shouting!" he yelled. I said, "Yes, you are. You've gotten so used to getting nervous, to being angry, that you don't see the violence in the way you talk anymore." So, the angrier we get, the angrier we will get. We get used to it very quickly, so we need to be careful. OK?

Anger destroys our jobs. Do we prefer to have someone working for us that is nice, calm, peaceful but perhaps doesn't understand the job perfectly, or do we prefer to have someone that understands the job very well but is always nervous and angry? I prefer someone that is less angry and that takes a little bit more time to do the job.

Then we say, "I get angry because I don't like this person." If we don't like the person, why do we take the person home? We take the person to dinner; we take the person to sleep. How? We are always talking about the person, we are thinking about the person: "Look how he did this, how could he do that?" We keep our anger. So, anger is even destroying the good things in life because if I am angry, I'm not able to enjoy my water. I can have the best water, I can have the best company, I can be in the most beautiful place but if I am angry, everything becomes like hell. So, the first thing we need to understand is that there is no benefit in becoming angry. It needs to be clear, which means that there are no excuses whatsoever for getting angry! Anger doesn't solve the problem; it makes us fixated on the problem where we don't have space for the solution, OK?

Not to be angry doesn't mean that we don't do anything to solve the problem. It means we put our energy into the solution and not into the problem. It means we accept the causes and conditions that have appeared, and we choose to create new causes and conditions to go in the direction we want.

If there is a situation we do not like, we have basically three possibilities. Normally, we choose the first one. Here I will use a metaphor: We eat something with a taste we do not like. We can keep it in our mouth and say, "Oh what a bad taste!", bringing it to the other side of the mouth from time to time, "Oh, what a terrible taste!" Ok? Or we can swallow it or else we can spit it out. When there is a situation we do not like, we can either accept it or we can go beyond it instead of complaining about the situation: "Oh, this is no good! Oh, this is so bad for me! Why is it like this? What have I done to be here?" Well something for sure!! You have surely done something to be in this situation, haven't you? If I am experiencing a situation, it is because I have created the causes. It is clear up until now, isn't it? So, the first thing is that there is no reason to become angry. This needs to be clear, OK?

Our values through cultural paradigms

Let us move on to another point: the importance we give to things makes a big difference to us. There are basically two ways of seeing life. The first way is our modern Western way (not modern but Western way - iris actually not even modern, because iris inherited from the Greeks), which is linear. We see life in a linear way, which is from point A to point B. What is point A? Birth. Point B? Death. There can be a point C: Heaven, Hell, OK but we generally don't care much about point C; normally we think only about point A or point B. So our life is linear. What is really important in a linear belief system? Ifs the sum of our realizations, iris what we do between point A and point B, it's what I build, it's what I conquer. What are some examples of this? The priority in life is to make money, to have a good career, to create things that have not been thought of before, to build, to invent, and so on.



The other system is a belief system that is circular, cyclical. In a cyclical system there is no fixed point A and no fixed point B because we are always meeting these points again and again. What is important in a cyclical system is not what we do but what we are. So, in the first system the importance is given to what we do in a linear way. In a cyclical system, what we are is most important. The ancient Indian cultural paradigm of which Buddhism is part, is a cyclical one. Before Buddhism there was already a cyclical system in India. Because life is not one, but there are infinite lives. We die, we're reborn, then we die again, then we're reborn and like this we go on and on and on... So, what is important? What we are, not what we do.

There is a short story I heard some time ago and I'd like to share it; it's quite nice. It's a story told by Alexander the Great from Macedonia. He was in the north of India, in present-day Pakistan, where he met a man meditating on a rock. This man was naked, so he called him Gymnosoft, which means the "wise naked man." He looked at this man, he was curious about him and so Alexander asked him, "What are you doing?" to which he answered, "I am contemplating nothing." And then the meditator looked at Alexander and asked, "And you, what are you doing?" to which Alexander replied, "I am conquering the world." And then both started laughing. The meditator said, "How useless to conquer the world; what's the point of conquering the world?" What's the point, I don't know! It's just more work actually, it's just more headaches, isn't it? You conquer the world and then, so what? Daughter] And then Alexander looked at the meditator and said, "What a waste of a life, contemplating nothing! You are not doing anything!" Alexander believed in one life, so what he did was what was important. The meditator believed in many lives, and what he became was important.



How many times have we gotten angry? Think for yourselves. How many times have you gotten angry about something that had nothing to do with this life? Never, most probably. If we think about what continues from life to life, and if we give priority to what continues after we die, there is no longer any reason to become angry because everything is momentary, and by becoming angry we are just harming ourselves.

We need to understand what we want and what we are doing to get what we want. I want to be happy and anger is not helping me to be happy. It's just making me suffer more, it's just making me more alone, isn't it? And even when I change my attitude, my friends do not want to be friends with me anymore because they are too fed up. Perhaps my body is also too tired, and the sickness is manifesting itself.

When problems arise, put energy into the solution

Then someone can ask me, "Oh, but do I need to accept everything that happens?" Yes. What do we mean by accept? It means... let's use a metaphor again to make it simple: I am in the middle of the road. A car is coming to hit me, OK? What do I do? Do I start questioning, "Why is that car coming in this direction? Why is this driver not respecting the red light?" Do I take down the license plate number of the car and just keep looking at it? No. What I do is I say, "OK, the car is coming and I need to get out of the way!" So, accepting means putting energy in the solution and not in the problem. When we get angry, we put energy in the problem, don't we? Every problem has a solution. If there is no solution, it is not a problem anymore. [laughter] Is it a problem that the sun will set? I don't like the sunset, so it's a problem. It's not a problem because there is no solution. Like Shantideva, a great Indian master, said in *The Guide to a Bodhisattva's Way of Life*:

"You have a problem and you have a solution, why get angry?"

You have a solution. Why suffer? If you have a solution.

You have a problem, and you don't have a solution, why suffer? You don't have a solution."

This means that sometimes we just need to have a simpler attitude in life. Respect reality. Respect interdependence. Respect causes and conditions and their results.

The four steps to eliminate anger

Now we've reached an important point: someone can say, "Yes, I understand that it is not good to become angry, but how do I manage to not get angry? I don't want to become angry, but I do get angry." Am I angry now? No. Does this mean I don't have anger? No. Bring me an object of anger, and we will see if I get angry or not. How can we train ourselves not to be angry anymore? How can we eliminate anger? I will give you four steps, alright? It works very well if you follow them. Just knowing them is of no use. It's like going to the doctor, only reading the prescription won't cure the sickness. We need to take the medicine, we need to do the exercises, we need to follow the recommended diet, don't we? So, if we want to eliminate anger, we need to follow these four steps. There are other methods, too but these steps work well.

First step: Understand how harmful anger is to us

So, the first step: understand. Understand how harmful anger is to us. We need to repeat this again and again until we have no doubts, until it's clear that there is no reason in the world for us to get angry. In order to understand it, we need to analyze it, we need to talk to people. We can do this while sitting down in meditation or we can be running, walking, swimming... We imagine a person to whom we need to explain why it's not good to be angry. Let's imagine that this person doesn't want to understand so we need to find every possible reason why it is not good to get angry. In doing so, we analyze exactly why it's not beneficial to become angry from all different perspectives. Once this is clear to us, we go to the second step.

Second step: Remember the reasons why we should not become angry, familiarize ourselves with patience and apply the antidote to anger

The second step calls for sitting down to meditate (we can also do this while walking, swimming or doing other activities, even lying down but the best is sitting in meditation). So we sit down, we observe our breath, we relax the mind, we follow the breath with our mind for a few minutes until we see that the mind is present in the present, until we are present in the present moment. Then we recall the reasons why we shouldn't get angry. We remember how harmful anger is, how infantile it is to become angry, how ignorant it is to be angry. Then we take the mind that understands this, and we hide it in a corner, in one place. It's as if the mind that understands why we should not be angry is hiding behind a curtain, just a little bit to the side. Then we imagine a situation that makes us angry, OK? But we really imagine it well - imagining the person talking and everything about the moment until slowly we see our anger start to come out. When our anger starts to appear, we come out of our hiding and say, "What are you doing? This is not the right way to act! You are just creating more suffering for yourself." Then you recall all the reasons we saw before about not getting angry. So, while we have the object of anger in front of us, we start to calm down and then we generate an opposite attitude, which is one of acceptance, compassion, love, generosity, humbleness, depending on the situation. We are alone; there's no one else. We are only within our visualization, imagining this situation which is not really happening; we are just imagining. But in our imagination, we transform and create a different attitude, thereby finishing step number two.

Third step: Cut anger by calming down in the presence of anger or by trying to avoid anger when it's coming

When we see that anger is coming - because anger has a smell, we can feel it coming slowly, slowly, it's like a far-away sound approaching; it doesn't appear from one instant to the other. So when we see that it is starting to appear, we cut it. How? By remembering why anger is not good for us, all the harm anger brings, recalling everything we discussed before. In the beginning anger will come. Once anger is there, there's nothing to do about it. The only thing you can do is try to breathe; you can take an object like a mala, a rosary, or you can use your fingers to count. Inhale... exhale... and you count 108 times. And you can say, "Before I get really angry, I need to count," and you'll stop being angry before you finish counting. Or you can say, "Now I'll count until 21." So [breathing in, breathing out] one, [breathing in, breathing out] two, [breathing in, breathing out] three, [breathing in, breathing out] four, five... then you'll feel better.

People say, for example, that when you are nervous it helps to drink a glass of water, don't they? How do we drink water when we are nervous? We drink it all at once, and then after we say, "Aaah!". It is not the benefit of water, it is the benefit of breathing, because we are not able to drink a whole glass of water without breathing. When we are angry, the breath is always here in the chest. So we need to try to breathe a little bit more deeply, down into the belly. If we know how, we can apply this type of deeper breathing. It is possible that even though we know that breathing would calm us down, we still don't want to do it.

I remember telling a very angry friend, "OK, breathe, breathe in, look at your breath, breathe in, breathe out," but he answered, "Why do I need to breathe? Look at what has happened!" We can't meditate on anger when we are angry. Why? Because we are always right!

Fourth step: Never justify anger

When anger comes, sooner or later it passes. Never justify anger. "Oh, I got angry; I know that it's bad but if that person hadn't said this, I would not have gotten angry. If things were not like that, I would not be angry. So, it's not my fault, I am just a victim!" Imagine anger. I like to imagine it in this way: anger is like a little monster that is inside of us, sleeping. When an unpleasant situation presents itself, someone speaks in a certain way or something disagreeable happens, it's like someone



coming with a stick to start poking that monster. Then the monster wants to get out. If we are able to keep the monster in, as long as we are able to keep him, we can still bring him back inside. Once the monster has gone out, once he has gotten loose, then we cannot do anything anymore; we just need to wait for the monster to come back. We need to wait for him to come back because he has no other place to go. But when the monster does come back, what do we say to the monster? "Oh, why did you harm that person? It was not your fault, they poked you with the stick. OK, come back, monster, poor monster. ..." Am I right? And then the next time, he comes back with more strength.

So never justify anger, and don't feel guilty. I think this is more difficult because of our Western mentality. We have this very strong, deep sense of guilt. In Tibetan, there is not even the word to say "guilt." I need to say, "I got angry," and then I say, "OK, I was wrong. I should be more careful; I should not react like this."

Let's summarize the four steps:

The first step: understand. The second step: familiarize yourself with patience by applying the antidote where the poison is. We cannot meditate on patience and love just by thinking, "Oh, anger is not good" in an abstract way, alright? We need to look at our anger, we need to look our anger in the eyes and that is where we need to apply the antidote. This is the second step. The third step: try to calm down when you do get angry! Try to eliminate anger when it starts to manifest itself. The fourth step - this is very important: never justify anger. The most important of all: do it!

I would like to conclude with one phrase taught by a great master. First, I will say it in Tibetan [speaking Tibetan], which means something like this:

"Thinking about doing it, thinking about doing if; 20 years went by. "I couldn't do it, I couldn't do it", 20 years went by.

"Oh, why I didn't do it? Oh, why I didn't do it?" 20 years went by. In such a way, 60 years went by.

This is the biography of an empty life.

Which means, if we want to do something, it must be today. Today is the future of yesterday, and the past of tomorrow. Take care of today. So, please don't say, "I don't want to be angry," meaning, "At some point, one day in my life, I won't be angry." You can say, "I am going to do something now in order not to be angry." In every word we say, every choice we make, every thought we have, we are taking a direction. We want to be happy; we don't want to suffer; let's do it in a wise way, in an intelligent way. And one of the best ways is by not getting angry.









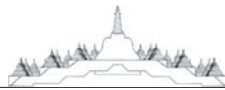


Photo Reportage







Daily feeding of the Elephants



