

attends here. Then I heard some rumors about what you are doing in Brazil. But I really wanted to ask for permission to talk about these things before I said anything. It was so hard to keep my lips zipped! So, if you set me free, then now we are good to go.

Lama Caroline: Can I add one more thing before we start clapping? You know what they say, Lama Michel, about going through the generation and completion stages: in our explanation, Borobudur is Sutra and Tantra together. It is full of Mahayana sutras and we can all somehow agree that we practice Tantra there - do not we? In our explanations about the 4 different types of Tantra - Action (Kriya), Charya (Conduct), Yoga, and Highest Yoga Tantra - Borobudur completely makes sense according to our texts on how to perform Tantric initiations.

First, we take refuge and bodhisattva and Tantric vows, and as it says in the initiations, we have to sit in front of the east gate of the Mandala. Then we walk up through the vajra, which are the makaras. The lower classes of Tantra, you actually just take the Vase initiation with the empowerments of Akshobhya and Ratnasambhava - the first two. So, you do the first turn and get the Vase, water empowerment of Akshobhya, and you get the crown empowerment of Ratnasambhava, and that is it. Then you got the initiation of Tara and whatever - Chenrezig and Manjushri. In the Yoga Tantra initiation, you have to take (as Lama Michel was saying) ... there are these 5 Dhyani Buddhas. Each one is one Vase empowerment, so you have to take all 5 to transform your 5 aggregates. Then you have to do the Vajra Master empowerment, and that is the concluding Yoga Tantra empowerment, where the Vajra Master is. It is only in the Highest Yoga Tantra where we do the Secret Wisdom and Word empowerments. So according to our Ganden tradition, Borobudur makes complete sense. They just knew of the Indian tradition, so you can see clearly how it could be applied to Borobudur. They always talk about things, like Geshe Yeshe Wangchuk at that time, where we went in and circumambulated the Mandala and went out. This is the kind of monument that was built for these kinds of initiation rituals. It is not like, as we know, in Vajrayana Buddhism we just have one initiation. We have a whole collection of 200 of them if you really like taking initiations. It [Borobudur] was applicable for many different types, and the underlying structure is the 5 Father Buddhas and the 5 Mother Buddhas. I think that it just looks like, from our point of view as practitioners - it just totally makes sense.

Julie Gifford: It would be very helpful, Lama Caroline, to go over that with you before the conference so that I will understand Lama Gangchen's vision better.

Isthar: Thank you to Lama Michel and Lama Caroline for the extra incredible explanations.

Lama Gangchen has requested us to bestow awards for world peace to our precious speakers - the **Borobudur Golden Globe Award**, here for the invaluable contribution by Julie Gifford, in our 2020 Borobudur conference, entitled "The Borobudur Mandala for Global Education: Fulfilling the Missing Part."

This conference is held on the auspicious occasion of our 30th pilgrimage to the Borobudur Stupa Mandala, in support of the United Nations Millennium Development Goal and UNESCO's Cultural Preservation Campaign in support of World Heritage Sites.





Lama Caroline

About the Central Javan Candis, and Buddhist Art and Architecture during the Shailendra Period

The next few afternoons, until we get bored or maybe not, we will talk about Borobudur and the Central Java Buddhist culture and all kinds of things; there's lots to talk about. I thought to start with, as we are going on the bus trip, I'd show you the idea we have of this. In Central Java, in the eighth century, there was a Buddhist dynasty here called the Sailendras. There was also a Hindu dynasty called the San-jays and on this whole Javan plain they built many, many Buddhist temples, so on the 19th I thought it would be nice to go by bus, as many of you have never seen these things. I have been many, many times over the years, with Lama Gangchen and also by myself, because I was interested.



I thought maybe we could go around and have a look at these Sailendra building projects around here, because then we understand better what they were thinking. Sailendra, means 'Lord of the Mountains', nobody knows exactly where they came from, but anyway they were a Buddhist dynasty that emerged in Central Java in the eighth century. At that time Central Java was Hindu basically but then this Buddhist dynasty arose and so, let me show you the first buildings that they did, which are all near Yogyakarta, the capital at that time. What we call the Tara temple, was the first temple built by the Sailendras, in 778AD. This is actually a temple or a candi dedicated to Buddha Tara (where Atisha had a vision of Tara). There is a very interesting inscription there in the carving of Javanese Sanskrit, which is homage to Buddha Tara. All these candis were kind of collapsed, mainly due to earthquakes because as you know it is a very seismic region around here with the Rim of Fire. So, there are lots of volcanoes, the earth crust is very thin which makes earthquakes normal. In the 8th century in building these candis they did not use cement, so they fell down easily.

In the 18th - 19th centuries, at the time of the British and Dutch colonialists, these piles of rubble have been ignored for centuries by the local people who are Muslims. Actually, they used some of the stones to build their houses etc., in the villages. Then the British and Dutch performed various archaeological surveys of Java and they started to reconstruct some of these candis. This Tara temple for example is very interesting because it is the only candi or Buddhist temple where you can still see the white plaster work on it. These temples were actually painted and recently the National Geographic did an amazing edition of the temples of South-East Asia and reconstructed all the temples round here and also at Angkorwat and made as was originally based on archaeological evidence. So, when they are all painted, they look very different from what they generally look like nowadays. As Rinpoche always said that these temples were painted with colour. However, as you are aware, everyday it rains here a lot, so if there is no repair, the plasterwork and colours wash off.





On the 19th we are going to see this first Sailendra temple dedicated to Tara. Buddhism started in India, 2500 years ago and, the question is: How did Buddhism get to Java? As far as we know, it was due to the trade routes from India, going through the Straights of Malacca, the Straights of Malaysia through to here then, going on to China and Japan. So there was this trade route going through South East Asia and so from the ports of Sri Lanka, Southern India (you can see on Borobudur the ships they used, illustrated) they used enormous ships and they took 2 years to get from India all the way to China. Half-way more or less was here and, in the north of here there are deep water ports where large ships can dock; this is one of the reasons why Yogyakarta developed as a capital. In the north its possible for large vessels to arrive and they developed this trading culture around here. They were trading by taking goods from India to China; what they had around here was gold and spices - hence they are called the Spice Islands. They have pepper, cinnamon, cardamom - many tropical spices. These were extremely valued in India and as far as Europe. In the Middle Ages in Europe, pepper was more expensive than gold; they had no refrigeration, the food was horrible, so they needed spices to cover up the taste of the food. At that time Brazil and the South Americas were not yet discovered, so they imported spices from here and then to India and on to Europe. There was this huge economy, not only in Java but in Sumatra because as we know, Indonesia is an archipelago of something like 3000 islands. In Tibet they called them Serlingpa, which means the golden islands and there are reports of ancient travellers like Xuan Zang and some Chinese Buddhist monks who came through here, recorded what they saw and were impressed by the wealth of the Java and Sumatra kingdoms.



We always say that Buddhism is not a missionary religion. Theravada Buddhism remained very much within its geographical location because they have a lot of ethical rules in the Vinaya and they are very, very strict about what they can and cannot do; basically what they can do is meditate and not much else, for instance, they cannot make fire, they cannot touch money etcetera, so their whole life-style is geared towards meditation. Their dress is strictly always the same. So, the Mahayana has always been more flexible, and the Mahayana

spread out from India by the trade routes and many of the Mahayana monks either got on trading ships and went as teachers and doctors. In this way they made their way around Asia and so Mahayana Buddhism gradually spread out through North Asia, the Himalayas, Tibet, China and so on. Actually, Buddhism reached China in the 1st century of the Christian Era and actually reached Tibet in the 7th century, much later than Chinese Buddhism.

So in the 5th, 6th and 7th centuries of our modern Era, Indian Buddhism was already flourishing under the Pala dynasty and, Buddhism had already existed for more than a thousand years in India; and when the historical Buddha Shakyamuni was alive - he taught 3 Yanas, or 3 Vehicles: these were Theravada, Mahayana and Vajrayana. However, what became the Sutras or public discourses were mainly the Theravada tradition, the easier to understand Buddhism. The Buddha was a wanderer, a Shramana in Magada in Northern India. He had this style of life where he would go to have lunch with people every day, the Buddha and his followers. He would do some prayers and the people would ask advice. The Sutras came out of this style of life and seeing as the Buddha was going to dinner with a lot of people, the lay people would ask about their lives. Then gradually Buddha, Siddhartha acquired some wealthy patrons and, even though he himself was a prince, he had renounced his kingdom and his wealth, but anyway as he wandered around Magada during the 45 years following his enlightenment, he gradually collected many wealthy patrons, who then started to sponsor the fledgling Buddhist community.

Contrary to popular belief, Buddhism has always been a kind of royal religion. Siddhartha was a prince and also the Buddha's first sponsor, Anāthapiṅka was a very wealthy merchant banker and the Bamboo Grove monastery, which was the Buddha's first monastery - it was as if you decided to build a monastery in for instance, the centre of London or New York or Milan - they chose the most expensive place they could find, not a free forest or something. Anāthapiṅka bought it by placing gold coins, covering the whole ground, so one can imagine how much that would have cost. So, Buddhism has always had this thing of patron / guru relationship and also like an elite religion. Buddhism spread through Asia, influencing the elites, like for instance, here in Java and then gradually filtered out to the general population. In India in the 5th and 6th centuries, the Pala dynasty existed then. In the 1st century of the common era Mahayana Buddhism became more evident; it is said that the historical Buddha, Shakyamuni taught the Mahayana - he taught 3 wheels of Dharma; first is the wheel of the Four Noble Truths, taught at the Deer Park in Sarnath and illustrated in the Lalitavistara sutra here on Borobudur on the second gallery - on the end panels of the Lalitavistara it is showing all that - the Buddha's 'First Turning of the Wheel of Dharma'. The Buddha's 'Second Turning of the Wheel of Dharma' was the Perfection of Wisdom, where the Buddha taught at Rajgriha on Matted Vultures Mountain, in India. These depicted the Buddha's correct view of reality that he wanted to share with beings. The thing is, not many were ready for that; if you look at the thangkas of the Prajnaparamita teachings, most of the audience were devas or bodhisattvas - only a few ordinary beings went to his teachings. The actual place on Matted Vultures Mountain is quite small - only possible to fit 30 humans in there, so in fact not



many humans went to the Buddha's Second Turning of the Wheel of Dharma.

They are saying that society was not quite ready for that at the time, so the Mahayana actually came out in the 1st century with one great master called Nagarjuna, a great Indian master from South India. It is said that in the time of the Buddha, because society was not ready for the Perfection of Wisdom teachings, that they were entrusted to the Naga beings- they are like half human, half serpent and are guardians of the environment. There is a portal in Swayambunath, this door - it is still there. Now, if we go through it, I do not know what we might see - I had a look through it once. Let us say that energetically or esoterically there is a staircase down to the Nagaland there. So Nagarjuna went down there, met the Nagas, picked up the Perfection of Wisdom teachings and brought them back to humanity. So, from the 1st century onwards the Perfection of Wisdom teachings started to spread around India, north India and south-east Asia. Also, at that time the Guyusamaya tantra, the King of Tantras appeared (we practice Guyusamaya and we know a little bit about that).

So, the historical Buddha, Shakyamuni taught the beings in front of him according to their capacity to understand. Like any good doctor, the Buddha gave advice according to what the beings actually needed. Therefore, there are many, many kinds of Dharma teachings, according to the beings' psychological needs, individual personalities and capacities. For example, there is Theravada Buddhism - this is also very nice actually. What I liked about Theravada Buddhism, when I studied it was that it was very human. There are all the stories of the Buddha and his disciples, very nice and really human. It reminds me of the story of Jesus and his disciples. In the Mahayana it depicts millions and millions of buddhas, flying around on light rays to the 10 directions of the Universe and, things like that. In the Theravada depicted is actually what happened to them, their lives, it is very interesting. Incidentally, these stories are all illustrated on the Borobudur - there are the Jatakas and some of the Buddhas previous lives and also there are the stories of all Buddha's friends, disciples, relatives - all these are here also on Borobudur, but we have never talked about them.

There is Mahayana Buddhism, the emphasis being on practising the bodhisattva path, attaining enlightenment, awakening for the benefit of all. In Theravada Buddhism, the idea is to overcome our personal suffering and achieve nirvana. In Vajrayana Buddhism, what we call tantra is like one special section of the Mahayana. If I wish to achieve awakening for the benefit of all sentient beings - I need to do it as quickly as possible. Why? Because in the Mahayana sutras it takes as long as from the Big Bang until now to get enlightened. Three countless great aeons is basically from the Big Bang until now: I calculated it once, I think it is 13 billion years in our calendar - a really long time! If we think that is a bit long and we wish to achieve awakening, then for that reason we should practise tantra because we can achieve enlightenment in one lifetime or three lifetimes, seven lifetimes or sixteen lifetimes - which is like a thousand years or thousand and a half years; so much shorter!

In the 1st century in India all 3 vehicles of Buddhism came out publicly. In their basic form they were created by Shakyamuni Buddha, 2500 years ago, but publicly there was the Theravada. Then in the 1st century of the Common Era, Mahayana Buddhism emerged and also the Guyusamaya tantra, in India. Then gradually they developed the great Indian monasteries of for instance, Nalanda and Vikramshila and the whole Mahayana, Indian Buddhist culture. This all flourished under the Pala dynasty which is 5th, 6th, 7th centuries. So, a lot of the beautiful statues that we see in the museums around the world (the British Museum, Holland, America and the French Guimet Museum in Paris) are from this period. There reside incredibly beautiful statues, very similar to the images that we have now in Tibetan Vajrayana Buddhism.

"In the 7th and 8th centuries in Central Java, the Sailendra dynasty took power. So, at this time there were monks coming from South India and Sri Lanka - the trade route goes from there down through the Straits of Malacca. You know this story about Atisha taking 13 months to come here from South India? This is more or less the time scale: From South India to China it used to take 2 years with wind powered sailing ships, so they used to stop off here at Sumatra (Palambang) and Java where there are deep water ports. They also used to spend their time here learning Chinese, as there were many Chinese people going the other way; they were preparing themselves to go to China.





who Shiva made to get his own back on Surya, eats the Sun.

It is believed that the Mahayana monks that came to Java were actually from Sri Lanka and South India, not from North India. Even though the Śailendras had a college or monastic department inside Nalanda monastery - Nalanda was a very important Buddhist monastery in North India. The monastery does not exist anymore, it was ransacked by Bakhtiyar Khalji in c. 1200 CE. We know that because of historical records and from various travellers and so on. In the Indian monasteries nowadays, they have a Mongolian department and the Mongols go to Drepung and so on - they have their own monastic colleges, for instance there used to be a Javanese college in Nalanda monastery. So that is one connection with here, but actually it is believed that the architects of these monuments are from Sri Lanka. Nowadays, Sri Lanka is not hosting Mahayana or Vajrayana Buddhism, it espoused Theravada Buddhism in the 12th of 13th centuries. At this period however, it was actually a Mahayana / Vajrayana place and there is some archaeological evidence for that and also historical records about it also; I will talk more on that later.

For those of you who arrived late, I'm telling here that on the 19th we have this idea to make a bus trip and see the different Śailendra temples around here. Borobudur of course is the biggest and the best, but one needs to see everything in context. So here, this is the Candi Kalasan also known as Candi Kalibening near Yogyakarta - this is the first temple the Śailendras built, in the year 778 in our calendar - how do we know this? Because there is an inscription there, a Vedic calendar, a certain moon, whatever, we can work it out: this is when it was constructed.



This is a Tara temple and inside this one there was a huge statue of Tara - this statue has long since disappeared, but they found some of the hair curls - enormous. Nowadays we see these huge statues in Tibet and Mongolia. This was a huge bronze statue here.

On our trip, this I think is where we are going to start. My idea was to follow the Śailendra building project. There is one item if you come on the bus you'll see, it is very beautiful; over the doors of these beautiful kirti muka - faces similar to the ones one sees over the archways on Borobudur: every time one goes through the arches there is a face. Here they have an extremely beautiful face. This is the first temple with four niches on the side, this proto-mandala design and over the doorways is this kirti muka. So, what does this represent? It represents a hybrid Hindu / Buddhist

culture. All the Buddhist folks here knew all about Hindu mythology - this was everyday culture at that time. The Hindu myth is that Shiva was very upset with Surya the sun god, because he was convinced that Surya was having an affair with his wife, Parvati. Shiva decided to get back at him by creating a demon who would eat him. He created this Rahula demon, who would run after the sun. This demon was so ravenous that when Shiva created him, he could not wait to start eating, so before he got to Surya, he ate himself. He ate his own feet and legs and ate and ate until he got to his head. Then he had to stop as not possible to eat any more and became this disembodied head. According to Hinduism, Rahula runs after the Sun, swallows him and, because he ate himself up to his throat, he pops out again. And this is what we call an eclipse when Rahula,



Like many of these candi, this one has been damaged by earthquakes quite a lot. The last time I was there they had some scaffolding up, because the ground was very unstable. We are going to have a look and it is very, very nice. This was the first Śailendra temple; you can see already, they have this idea of the platform, they had steps coming up with the Macara mouths, similar on Borobudur, with the tongues going down. We saw this on Mendut also. This Candi Kalasan was their first (Tara) temple. Lama Gangchen said that these were like the vajras on the sides of our mandala. Also, what you can't see here underneath, on the entrance is a curved bit, which looks like a petal or a vajra or something. I spoke once to the local people there that hang around these places and they said that local people sometimes they go and lie on this bit here and then they have special dreams. They said that the local people say that sometimes even now in this Tara temple, they see blue lights inside. Still there is some special energy, despite everything over all these centuries!

Tara is a Mahayana Buddhist deity: Tara does not exist in Theravada Buddhism because Theravada Buddhism is 'boys only' kind of thing. In Theravada Buddhism only one person in every cycle can become a buddha, like at the present time, Buddha Shakyamuni - it has to be a man; everyone else can achieve the state of an arhat. This is the Theravada belief; it is also a very valid spiritual tradition. Tara is absolutely not part of that because she is a female buddha and they do not have that conception that buddhas can be female. From the Mahayana traditional viewpoint, everybody can get enlightened, man or woman, young or old. Also,



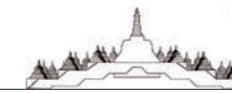
Tara is a tantric deity, of the action tantra class. This is the Candi Kalasan, a Tara temple. If you can see on the left, this is the kirti muka, the glory face. Why do we have these over the doors in Buddhist temples? It is symbolically showing that we need to pass through death: In order to live we have to understand death: We need to get inside our central channel and, that is a very tantric motif. These here are the side chapels and inside there is a huge cell or space wherein was a massive Tara statue. All this is near Yogyakarta and will be the first place to stop on our tour. Now, as we look above you can see, more or less like at Mendut, the stupas above the mandala motif. You can see, like I mentioned yesterday: Down in our realm, the desire realm - then up here is what we call the form realm, the realm of vision and above is the formless realm, the state of pure meditation. This is one way we can interpret these Candis round here: Many people have understood them like this. Already, these stupa elements are on top of there, you can see. The Śailendras started with this one and were pleased with it and moved on to another one. Tara was obviously a big thing for the Śailendras as she was

their yidam or personal deity - why would you build a 20-metre-high brass statue of Tara if you were not into Tara?! So, we can safely deduce that Tara was their main practice. Exactly we do not know what form, as there was only the hair curl left; however, Atisha who was around here said that it looks like our Tara, exactly like in our Gelugpa tradition because what Atisha saw here, he brought back to India and hence to Tibet. Most probably it was the form of Tara that we know, with one face, two arms etc.

The originals of the 21 Tara prayers are in Sanskrit - from India, it is not Tibetan by the way. So actually, we could do it in Sanskrit, but let us not say that too loudly! Nowadays we do it in Tibetan and all the Tibetans know it like the Catholics know Hail Mary. We also know it along with all the Tibetan people. So, our tradition comes from the Kadampa tradition. The Kadampa tradition means it was brought by Atisha, who was an Indian Buddhist pandita from Nalanda monastery. His yidam was Tara by the way. First, he was a tantric yogi and then he thought he would go more into the Mahayana and he became a monk and had 100 or so gurus. Still, even with 100 gurus, he still did not feel he had developed bodhicitta. He heard there was one famous Buddhist master called Dharmakirti living around here in the Golden Islands - Java / Sumatra. So, he had gone down to South India, not alone but with a lot of followers (like Rinpoché and us) they got on one of those big ships and, after 13 months and many adventures, they arrived here. So Atisha stayed in the Golden Islands for 12 years; he developed bodhicitta, also studied the Abhismayalankara, the Perfection of Wisdom and many other things. Finally, after 12 years he decided to go back to India and on reaching there he was appointed the abbot of Nalanda monastery. After some time in this position it happens there were some Tibetan kings that had the wish to develop Buddhism within Tibet. Buddhism had been brought to Tibet in the 7th / 8th centuries by Pandita Kamalashila, who was murdered, so that did not go too well. Then they brought Padmasambhava who was a tantric master. The Tibetans were shamans, so Padmasambhava was suitable for them. With his tantric powers he subdued their country and mentality and Buddhism took root in Tibet. So, in the 7th, 8th, 9th, 10th centuries Buddhism developed into what is now called the Nyingmapa tradition. Tibetan Buddhism is like Indian Buddhism but mixed with the shamanic Bön tradition of Tibet. In these times the shamanic culture was not too pleased about Buddhism entering into Tibet. Then there was a powerful Tibetan king called Langdharma. He was of the Bön religion and very much against Buddhism, so he started to suppress it - he shut down all the monasteries, destroyed things and there were only 10 monks left in Tibet. Then a Buddhist monk assassinated him, and the next king was a Buddhist king and so Buddhism was re-established in Tibet. These Buddhist kings, Lhachen Yeshe-Ö and Jangchub-Ö - the wisdom light and the bodhisattva light. One of them is the king and the other the nephew. The king decided he would like to invite a great Buddhist master to Tibet to re-establish Buddhism.



Tibet was never a closed country, as was believed to be in the West and, just the Western fantasy. Of course, Tibet was connected with India, Nepal, China and Bhutan: They traded, and they knew what was happening. Bumi Samboka, who was supposed to be an emanation of Manjushri, sent 21 Tibetans to Nalanda in India to study Buddhism and learn Sanskrit, so when they came back, they established Tibetan, which is derived from a Kashmiri script. They knew there was this place with Buddhist monks and great masters and so on, so they sent a delegation to Nalanda and lots of money to invite the abbot who was Atisha to come to Tibet. Atisha said he was busy and no thanks, he was established within his huge monastery. It was the most important



spiritual university in Asia, so he was not going. So, what the Tibetans did is (they knew Atisha's yidam was Tara; he had a beautiful temple with Tara in it) in the middle of the night they sneaked in and turned the Tara statue, so it was pointing towards Tibet. The next day they saw this and concluded it was a miracle! Not only that, but according to the histories, buddha Tara actually appeared, but not only that, they actually did do that, they turned the statue - so they say that Tara manifested to Atisha at Bodhgaya and other places and told him that they knew the Tibetans were being tricky and stuff, but anyway, you should go to Tibet, it will be very beneficial for the future generations. Tara said that if he went, his lifespan would be shortened, but anyway he should go. He agreed and, off he went to Tibet.

Atisha, who had been here, now went to Tibet. He replicated in Tibet many practices that he had seen here - okay they had Tara in India as well; here and there was like the Indian diaspora as at that time the Indian diaspora consisted of Sri Lanka, Malaysia, Indonesia and other countries up to Afghanistan. Basically our 21 Taras would have been what they practiced, in India in the Pala times or here in Java. These 21 forms like this and they have these vases and each one has a healing quality. One of them is buddha Parnashavari to overcome infectious diseases, then we have Maritse, Kurukulle, Saraswati - there are 21 of these female buddhas and each one has a special quality. We say they are emanations of guru buddha Tara. This is one very nice feature of Mahayana / Vajrayana Buddhism, wherein there are many, many female buddhas. Also illustrated on Borobudur in the Gandhavuha: We have 26 female gurus and, of course we might think that's wonderful but at the time it was mooted it was really something revolutionary because in Thearavada Buddhism nobody can become a buddha except one every world cycle and, it has to be a man. In Mahayana they have female bodhisattvas and female buddhas and female gurus. So here in the Gandavyūha it is the sutra that represents the most female teachers. In India at the time that was really a big deal, showing all these female gurus who were housewife's, queens and daughters and nuns and prostitutes and goddesses and Buddha's wife and Buddha's mother and the planetary deities; all of these were female gurus. So, all of this was really, really a big thing. Obviously, we can see that at the Tara temple and on Borobudur, the representation of the female buddhas shows that that was very important here in Indonesian Buddhist culture. As far as we know, what they were doing here is basically exactly the same as in India at the time, except maybe there was a few Indonesian adaptations - like for instance these kirti mukas, the Rahulas the more Indonesian looking but basically looks very, very similar to how many of the Indian monuments would have looked at the time. The reason these temples are very interesting for us is that in India they have mostly gone - there is not much left in India because of history, change of culture and, also stupas were built of brick. When Buddhism collapsed in India, then the Buddhist monuments were reused as mostly being made of bricks. Here in Java, these monuments survived but not in India, so again, why was this? The reason they survived on the Central Javan plain is because it is within the ring of fire, it is a volcanic region, the earth's crust is very thin - there are lots of earthquakes and lots of volcanos as we saw two days ago when Merapi started erupting when we were there at 5am; however, don't panic, I checked the volcanic observatory and, the whole ring of fire is erupting at the same time, like a pressure cooker. It is a level 2 eruption, which is like nothing - just a whole chain of volcanos letting off steam.

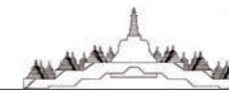
This whole complex of temples, which we are talking about, was built from the 776AD, up to about the 9th century that means 800AD+. For 100 years they had this Buddhist temple building boom in Central Java. Then all these temples and monasteries were functioning for 200 years and in the year 1006 AD there was a huge volcanic eruption as Mount Merapi blew its top! Here in Indonesia, they have really big volcanic eruptions (Krakatoa is not far away). Of course, these eruptions are so huge they can affect the world's climate, causing famine from all the fall out and dust. So, at that time (1006AD) Merapi hugely erupted and this whole area round Borobudur was abandoned. Everywhere around Yogyakarta was abandoned, everyone left. We saw, a few years ago that when Merapi erupts (even though this was not a big eruption) the stones thrown up from Merapi are like car size all the way to Yogyakarta! And that was a small eruption!

This whole area was abandoned from between 50 and 100 years; it is a tropical country and here was a cultural change - Buddhism died out at that time. Because its tropical, things grow really quickly, the place was covered in the ash, which was very fertile, so all was covered by plants and forgotten. Also, during the

11th - 14th centuries Islam arrived into Indonesia, so of course they were not interested in these monuments. There were some Buddhists left, not as though everyone disappeared but gradually the majority of people in Indonesia adopted Islam over those centuries. Then the Buddhist people would say to the Islamic people that they should not go there, there are ghosts or something like that. They used to tell them things like this. They were all over Borobudur because of course they knew it was here - you cannot not notice; its enormous! And of course, some bits of it stuck out; it is not like the Dutch discovered it, like no one had ever noticed it was not there before! But what the local Buddhist people used to tell the Muslims was that inside the upper stupas were princes in cages and, if they went too near the spirits would catch them and put them in a cage! This is true - they used to have these stories going around as it was protection for the monuments. No one would go there as they have this shamanic culture in Indonesia until now, so that also kept the Muslims at bay. If we take India for example, there is nothing to see. We can see Sarnath and Bodhgaya as that was rebuilt much later. Not so much to see there. Why we can see Borobudur Stupa here is because of all these things mentioned - the volcano, area abandoned, the plant life and the local Buddhist people telling others that it is not a good idea to go there! There were just these mounds that were left due to earthquakes collapsing monuments. Then when the British and Dutch colonialists came here 17th and 18th centuries they discovered these monuments, cut back the vegetation etc. They had already been in India and Egypt and so on, so here was the latest place for them to look at and, there was an effort made to reconstruct them.



So, the first place we will go on our bus trip, is here the first Śailendra temple, Candi Kalasan also known as Candi Kalibening near Yogyakarta. Let us now have a look at some other building projects that the Śailendras made. See these are the kirti mukas and there's Rahula, he's got a flower in his mouth and dripping nectars on many of these doorways. This motif is still in the Tibetan monasteries. Lama Gangchen liked all these things because he could see clearly that his Tibetan tradition was a continuation of all this Indian Buddhism.



On Google Earth, you can see Yogyakarta, and all the Buddhist temples. I think maybe we can go around these ones (we are discussing the price) and as you can see round here there are many; even if we do these ones it would be a lot in one day. Maybe we don't go to Rakto Boko which is the royal palace of the Śailendras. That's a bit further out and quite honestly it is a bit boring. Perhaps that's because I prefer Buddhist temples! It is interesting in that the monks who built Borobudur had their monastery there, where they used to live and there are some inscriptions - it is interesting, but I don't think that in one day we will have time to see all of this. Maybe we will concentrate on this group of temples round here.

There is Borobudur and there is Mendut and nearby Yogyakarta. So why did they build Borobudur here? It is because these pimple things are volcanoes and this is Merapi, huge volcano, massive. Volcano means 'fire mountain'; Merapi is active and scary and one of the most active volcanoes in the world. There are some theories that they built Borobudur here because they wanted to protect themselves from the volcano, which is a pretty feasible idea as they wanted to use the volcanic stone to build the Monument. Western scholars over the last 200 years have been speculating a lot about why Borobudur was here etc., the problem is that there were no written records or if they did, they have gone because at the time they used palm leaves. We can, however, compare Borobudur with various forms of Indian architecture and so on and without boring you with the details, there are some ideas that Borobudur was built to protect from calamities: That's one idea, but there are many others. There is no reason why there are not many ideas as to why Borobudur was built here.

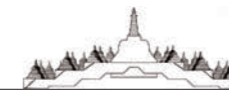


Yesterday we went to Mendut and here is Borobudur and here is the connecting processional avenue. Candi Kalasan was their first (Tara) temple and the next one was Candi Mendut. Yesterday we saw there were 3 buddhas in Mendut. For us, as Vajrayana Buddhists the symbolism is quite obvious because if you have studied Tantric Grounds and Paths (if you haven't there is a book made by Lama Gangchen and you could read it) where it explains about the different stages of tantra. There are 4 tantras: Action tantra; Kriyā tantra; Caryā (conduct) tantra; Yoga tantra and Mahāyoga /Anuttarayoga, or Highest Yoga tantra. Caryā tantra means



for example, Green Tara, White Tara, Chenrezig, Chenrezig Cingnada, Manjushri and also Vajrapani mainly. So, in these classes of tantra we have 3 buddha families: Buddha family; Lotus family; Vajra family. As we saw yesterday in Mendut: In the centre was the Buddha, he was sat like we sit because this is the Indian representation - like this idea of a king and also ready to get up, to help. We know it is not buddha Maitreya because they have many representations of Maitreya here in Indonesia and Maitreya always has a stupa above his head, even on Lalitavistara, you can see it everywhere - he has the stupa representing his guru Shakyamuni, above his head.

So, the central figure of Mendut is definitely Shakyamuni Buddha. On the left is Chenrezig: Chenrezig is of the Lotus family and, on the right is Vajrapani. I do not know if you saw, while walking around Mendut yesterday with Lama Michel, did you see that there is one buddha holding a vajra? There is a similar gesture on the reconstruction of Angkor Wat there is one with the same gesture. So, iconographically, it is quite clear that the one on the left is Chenrezig of the Lotus family; the one in the centre, there has been a lot of speculation but to us it seems quite obvious that this is actually the Buddha because it makes good sense: The 3 Buddha families. The one on the right is Vajrapani.



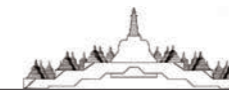
So Vajrapani, for example, now we see him mostly like this, but he does have this bodhisattva aspect, very beautiful and as we saw in Mendut yesterday, with the jewels, looking like an Indian prince - in peaceful form. The Jewelled Staircase is the book to get to explain all this - Dawn has many copies of the Jewelled Staircase in a box in Albagnano. Anyone who goes to Albagnano is welcome to have a copy. So, in Action tantra there are 3 buddha families and, that is what Mendut is showing; it is like entrance into the Tantra. First you need to take refuge, in the Buddha, Dharma and Sangha; you need to take the bodhisattva vows - like we do in the morning and, around us are represented the 8 bodhisattvas, the 8 bodhisattvas who were there, disciples of the Buddha, when the Buddha gave the Prajnaparamita teachings. Also, a big feature of Indonesian Buddhism from ancient times is Prajnaparamita - they found many, many beautiful statues of Prajnaparamita: We have 2 copies in Albagnano, also in many of our Centres around the world. So, this then is clear: It is Mahayana Buddhism and also Tantric Buddhism because they are showing the 3 buddha families. Then if you follow the Processional Way, which was up to Borobudur, then here are the 5 buddha families. The 5 buddha families include Yoga tantra and Highest Yoga tantra.

Now there has been a lot of speculation about all of this. This is just because, in academia, they have something called the 'emic' view and the 'etic' view: Emic is an insider view - like our understanding as a Buddhist - what we understand; then there is the etic view, means like somebody else, looking at / studying us. There has been a lot of people studying these monuments who are not Buddhist, looking at it from an academic point of view. That's why, I don't know - they see very different things as to what we would see. Of course, in the first 20 panels of the Gandavyūha it shows that you only see what you want to see; depending on what is in your mind, is what you see. In these first 20 panels are showing this, so the Buddha is giving a teaching and then and, there are all the buddhas and bodhisattvas and the devas and then, there are a load of people at the bottom and they cannot see what is above them, because they do not have the vision. The first part of the Sutra is making this point. Of course, for example - was it Captain Cook when he went to Polynesia? Anyway, these explorers in the 18th century, colonialists going around and they arrived in Polynesia or region and the local people who lived there had never seen huge ships before so, apparently all they could see were the ripples of the waves. You might think how is this possible? It is because we can only see what is in our mental catalogue let us say - this is part of our Buddhist philosophy - we create reality by imputation. I remember, in Milano, I always used to walk down this road, then after about 20 years I realised there was this huge doorway there that I had never noticed before: It was not in my mental catalogue of images. We can't see buddhas 1) because of this and, 2) we have what's called and obscured mind: Obscured

by delusion and obscured by unknowing. We do all our practices so our mind becomes clearer and more open, so then gradually we can. At the moment we have what's called a vision of one who has an obscured mind - so that is why its not so easy to see things. Gradually, we can clear our mind and then have many different experiences. I am sure many of you already, over all these years have many different experiences for sure. That is why we all keep on coming back, isn't it? It is a long way to come! Many of our friends have had many special experiences here and have seen many incredible things. Also of course, if we are in a holy place, then somehow it becomes easier, than say, in the middle of São Paulo. Even there its sometimes possible, but it is easier in a pure place, where many holy beings have been in the past and where there is stored special energy. That's why we go to Nepal, why we come here - its why we go to these places. Its why we are going to frequent Albagnano new temple and so on, because its where many holy beings have practised. So anyway, Mendut is the doorway into the Borobudur.



Let us go back to our bus trip. We come all this way to Indonesia, we should really see what the rest of the Sailendras are doing. There are Buddhist monasteries that still survive; there are 2 or 3 of these around there. This is actually a smaller one and there is one called Candi Plaosan, [also known as the 'Plaosan Complex', is one of the Buddhist temples located in Bugisan village, Prambanan district, Klaten Regency, Central Java, Indonesia, about 1 kilometre to the northwest of the renowned Hindu Prambanan Temple]. Candi Plaosan has 2 monastic blocks and is beautiful and is the only surviving Indian Buddhist monastery, because nothing is left in India. This is a picture of a monastery, beautiful! This [picture] is the Sailendra motive, with the Makaras. This is supposed to have been a spheroidic symbol; a makara is something like a crocodile, although I was thinking the other day, to me it looks a bit like, you know in South America they have these things called sea lions (in Chile) they look like this, with this nose or trunk, to me it looks like a sea lion, they say it is has an elephant's trunk. I was wondering if it was one of those they were trying to represent, because sometimes they say it is like a crocodile, but a crocodile does not have this and this one does; also, it has teeth and this animal is quite aggressive. Anyway, this represents our subconscious, like in the film Jaws! We are like going along, life is okay and then our subconscious gets us and we have a big crisis, something happens, we get sick, we get a problem.



(This here is a female bodhisattva, with breasts.) So, this is an important tantric motif; these Makaras show we need to transform our subtle mind; not just our conscious mind.

In the museum of ethnography in Leiden, they have lots of statues from round here; very beautiful. So, these places here are definitely worth visiting, we should all go, and we can do pujas and have a good look around, it is amazing. All these are Bodhisattva figures, these are photos from last July after the last big eruption of Merapi, there was also an earthquake, so they have to restore these old buildings. All these temples were built from 778 and within 100 years period. There are Hindu temples, the building date of these was more or less at the same time. There is this idea that there were either two branches of the same family or two competing clans and they were competing. Prambanan is incredible, beautiful, but we don't have time to go. It is a Shiva temple there and it shows the Mahabharata and all this kind of stuff. There is a very important temple at Prambanan, called Candi Sèwu; we may not go because we have to pay the entrance into Prambanan which is quite expensive. However, Candi Sèwu is a very important Buddhist mandala - we will decide on the day because also there are so many candi that we might decide we have had enough at that stage.

Candi Sèwu is next to Prambanan; previously you could just go there, it was easy, but now they have enclosed it and put it inside the Prambanan UNESCO World Heritage Site Complex. So, the last time I went we looked through the fence (it was cheaper). This is a Manjushri mandala [Candi Sèwu = Manjusri grha - 'House of Manjushri'] very important. If we look from above, we can see the idea of Borobudur - this was built 37 years before Borobudur. It is like a 2-dimensional Borobudur.

We know they were into Tara, because there was a huge Tara temple; here is a huge Manjusri temple. There was a huge statue of Manjusri with four chapels around and also surrounding were chapels of the Dhyani Buddhas, the Supreme Healers. On the east, Akshobhya; in the south Ratnasambhava - like Borobudur, but it is all flat, not with terraces. I actually like this place; we have been many times with Rinpoche but now they have put a fence round it. If you want to pay, I will be happy to go there with you. That means we will pay the entrance to the Hindu temples and so, this is just one small part of that complex. Can you see the idea, there is this huge Manjushri mandala and, it does look a bit like Borobudur. In the north is Amogashiddhi, here is Akshobhya, here Ratnasambhava and here is Amitabha and here is Vairochana. It is a flat version. This has been quite badly damaged by earthquakes, so each buddha is like a mini chapel.

You can see that Borobudur did not come out of nothing: First they did the Tara at Kalasan and then they thought to make an actual mandala; not just like a central cell and the buddhas around in four directions. This is the first mandala that they built. This picture here is as if you look through the fence. This is what you see if you do not want to pay! That's the central temple, the last time I was there they were repairing it - there was some scaffolding up. Now they say this was Manjusri Nama Sangita - in Indian Buddhism, they have something called Reciting the Names of Manjushri, which is also proto-tantric sutra. They say that inside there its already indicating tantra - and in there they are talking about Yamantaka and many other things in the Manjusri Nama Sangita, a very holy, blessed thing and which is enshrined in this temple. The statue is not there anymore, but it has been identified as being a Manjushri temple. (Where did the statues go?). The statues were sold, or they were melted down. One time I was walking down Via Monte Napoleone in Milano and I looked in a window and I saw a Borobudur head for sale for €10,000! That's what happens to them, people sell them. For example, round Borobudur on every gateway, on every level there should be lions - where are all the lions? Every time some king or other came, they said, 'Oh they are nice! Can I have one?' They used to say, 'Oh yes of course, have one' and they gave them to kings - so a lot of kings around Asia have got those lions. So, it goes on like that they are all in museums everywhere. If possible, we will go to this one, if not we will look through the fence. Anyway, it is very, very important - you can see on the top how they are starting with this idea of the mandala, on the roofs of the candi, but they actually laid it out on the ground. By the way this is in the 8th century; at the same time in Tibet, Samye they also did the same thing. So, it was not just like something unique to here rather it was the Indian idea of how to build a sacred space. Samye in Tibet, which was the first Buddhist monastery, was laid out in a similar way to Candi Sewu. [There is a village in Tibet called Sewu].

This is another place I would like to take you to - Plaosan temple. This is a Buddhist monastery - Nalanda was laid out in blocks like this, there are blocks and then around are stupas, which denotes the monastic enclosure which separates them from everyday life. Again, we saw one like this before in that other temple, Candi Sewu. This is a beautiful monastic complex, unique, special and, like Albagnano, downstairs is the temple and upstairs are the rooms. The model hasn't changed much really. (Maybe we should stick a stupa on top of our Centre?). The same motifs were used in all these temples of Buddhism in this whole Central Java plain. They are the doorways into the enclosure, so we can see a lot of the same things as on Borobudur: They have the same teams of stonemasons and architects and so on. (What is the connection between the Sailendras and Atisha?). Well according to Rinpoche part of the Atisha relics are now in Mendut. Because Atisha came to the Golden Isles, for sure Borobudur existed then, so he wouldn't have come this far without coming to Borobudur: Its impossible not to have done so, seeing as he had travelled 13 months in a ship. Even being in Sumatra, he was near enough to have come around here: Definitely he would have come around here. At that time there was a flourishing monastic community, so he would have stayed here, I'm sure. He wouldn't have stayed here all the time, but he definitely was here. They have a few Buddhist monuments in Sumatra, but honestly, they are not as good as the Buddhists monuments around here, are they? From what I can see the most impressive Buddhist complex in Indonesia, is round here. His guru, Dharmakirti may have been in Sumatra, but he would also have been over here. Maybe there was more than one guru from Indonesia - also in the Kalachakra lineage there are supposed to have been somebody from Indonesia.

These are a bit different shapes than the ones on Borobudur. So, as I was saying yesterday, on Mendut, I think that these shapes are like this because in Buddhism we have stupas and great stupas and, the greatest stupas of Bodhgaya, Swayambunath, Borobudur and the Oiyāna stupa in Pakistan [since 2009] in the Swat valley - that one is a hill now, not been maintained but from the images it looks like the shapes round here. So, I think the shapes round here are due to the Oiyāna stupas - which also is an indication they were into tantra by the way because tantra comes from there, its where it flourished.

When they say that tantra is secret they meant it; not like us, saying that its secret and then posting it on one's Facebook page. They really meant it! So, in Indonesia, the way they represent tantric buddhas is what you will see, maximum is one male and one female buddha - just like on Borobudur. Its only in North India where we have everything that we are used to. Here they show through mudras, gestures and indication. (Do the monasteries here have only monks, no nuns?). No, you can see clearly on Borobudur there are nuns and monks.

"This is this Candi Plaosan, a monastery, its beautiful we will go there. They had lay Buddhists and monks and nuns - like now; it depends how you want to practise. (Lama Caroline, do you know something about the shape of this stupa of Oiyāna from the point of view of the geometrics let us say, why is it not shaped like that?). No idea but anyway, if you look in Albagnano we have on the thangka of Self-Healing on the corners there are the 4 Great Stupas, one of them is the Oiyāna stupa and it looks like this shape. So, I think that probably this is the shape where came from round here. I don't really know why exactly; this we can see on the top of Borobudur: On the different levels they have different crowning pinnacles, so these must have been extra ones left over from Borobudur, that they reused - a few spare ones. Each one of these had a Dhyani buddha inside, beautiful we must go there to Candi Plaosan. You can see from above, there are these 3 main areas, with their enclosures. Rinpoche says this is a kind of debating platform, where they could gather together outside and, as he knows better than me about monasteries, so I'm sure this was its function. Also remember this is Indonesia - now there is the base and they have columns and roofs over these platforms. So, there would be some semi-outside space where they could debate and do pujas etc.

If you are interested, every afternoon we have got tons of things to say about Borobudur and all the temples and Śailendra Buddhism - for me it is no problem, can spend every afternoon looking at many beautiful things, if you like, it is a pleasure and I find it all interesting.

We are talking about tantrism. There are many discussions about this in academia as to whether Borobudur



is tantric or not; of course, from our point of view it clearly is. I wanted to show you some statues that have been discovered recently around here in Indonesia. One of the arguments that the Western people have that Borobudur is not tantric because they had not found any tantric images. So, I want to show you some statues that they found round here. This is in the National Museum of Indonesia, Jakarta - a very beautiful Prajnaparamita, really worth going to see - we have a copy of this in Albagnano. There are many, many images of Prajnaparamita throughout the Indonesian archipelago. It is not as though this is a static field - you see here, this is Prajnaparamita and she is also making this mudra, a particular Indonesian gesture: This is only something you will see in Indonesia. This one here is in Leiden for example, its actually quite small, it is in a glass case. (There is one in the Saraswati hotel, in the portico outside).

There are hundreds of different Candi around here, not all of them Buddhist, some are Hindu. This here is Sumatra, the other big island, Atisha was there as well as here on this island. Sumatra is where the Sri Vijaya kingdom was. The same things found here on Java were found on Sumatra also. These are like our statues in Albagnano, they still have this tradition of carving. You know Rinpoche and his friends buy these buddha statues from here and send them to Italy. Then we have these friends that put this jewel paint from the Middle Ages: In the Middle Ages they used to make mandala with jewels and decorate with jewel paints. Cosy's family work with antique paints, so Cosy and some other people sponsored for these statues to be painted. When they started to paint these statues, there were revealed incredible details that one could not see on the plain stone, like a moon with a rabbit and such details. This shows how amazing the stone masons are, even today because they have maintained this tradition of stonework. (Rinpoche said they were in retreat; now they have come out of retreat). Now they are busy!

Okay, this is a Vishnu, a Hindu statue. I'm just skimming through these pictures, because its interesting - these are Hindu statues they found in East Java. That one is a modern statue in East Java, a reproduction of Prajnaparamita - beautiful. This is East Java and after the volcano Merapi erupted in the 1006 the survivors relocated to East Java and there is a collection of Buddhist Candi over there, which don't seem to be in particularly good condition from these pictures here. Yesterday I mentioned on Mendut that they have this representation of Amoghapasha who is this form of Chenrezig who, when you do the retreat, appears to you in your dreams and tells you useful things about oneself. So Shantideva used to do this and get guidance from Amoghapasha. The remnants of the Buddhist people from around here after the Merapi explosion moved to East Java and started building the same stuff again there.

This here is classical Sanskrit. There are many interesting inscriptions round here and a lot of this is the name of the buddha and the mantra. This is super interesting if you are into that kind of thing. They use Devanagiri for mantras and then they have something called Carvi Indonesian Indonesian Sanskrit, the dialect; the writing is a bit different. This is classical Indian Sanskrit, which is also by the way, they know who it is, because it says the name. This here, is later 1268 - 80 approx. Perhaps they found some inscriptions round there to date things?

It is interesting, isn't it? For example, Vikruti, now we are doing the Vajravali, she is actually quite popular in our Vajravali practices: She appears in many of our mandalas. She is a wrathful Tara, but here she has got 4 arms. Usually in our Atisha tradition, she has 2 arms. You can see they all have their names on them. Just in case you do not know who they are, they labelled them - Svayamatra, Svayamatatara. Hayagiwa - now he is definitely a tantric figure, also very popular in Tibetan Buddhism. You can see that in the early period, they were more peaceful than the ones that we do nowadays. We have this tendency to meditate on the more wrathful forms. Maybe it was the Tibetans that preferred those kinds, because there are peaceful and wrathful forms. In the Indian period, generally they were more peaceful looking. For instance, there are many representations of Vajrapani as more human looking. Also, in Swat in Afghanistan and also on Borobudur, there is one image of Vajrapani holding a huge vajra - very beautiful, as a bodhisattva.

I think when we say we are looking for tantric images, we have to understand that tantric images don't look the same here as how we expect them to look; for example, they don't look like Tibetan tantric images.

Hayagriva is a tantric buddha and he looks like that, from the East Javanese period. They also found some metal mandalas of Hayagriva: Hayagriva has many forms and they found some complete sets of Hayagriva mandalas.

Here, I want to show you something very interesting. Lama Gangchen always says that the top of Borobudur represents highest yoga tantra - Guyusamaya, Heruka and Yamantaka. Of course, we believe Rinpoche and it seems to us to make sense: 32; 24; 16. Because we know what that means according to our practice. However, people other than us say show us some images and things, show us some Herukas, some Yamantakas, show us some images from Indonesia. I just want to show you one, a Heruka from Indonesia (when I find it).

Okay, well in ancient India Heruka took the form of Shiva. That is what it says in the Buddhist tantra. Buddha, in order to transform the Shivites, made Heruka take exactly the same form as Shiva, but that was more brilliant and more attractive and then more Hindus converted to Buddhism. We have been with Rinpoche up to Sera monastery, up a mountain, Simalawa one of the holy places of Heruka. If you go up that mountain, which takes quite a long time, there is a temple and in there, is the form of Heruka, with 4 faces and 12 arms, which looks like an ancient Indian form of Shiva: Buddha taught the form of Shiva. Also, here in Indonesia, it is the same but this one looks slightly different. Here is one form of Heruka from North Sumatra. There are many throughout Indonesia - here is a whole section about Heruka images in Indonesia. This one here is one from Orissa in India in the 11th Century - you can see it is the same iconographical image. We would call that Sahaja Heruka, with 1 face, 2 arms. Here is his katvanga. There is one from Bangladesh, beautiful. You can see that clearly, they had Heruka, but the Indian tantrism was definitely present in Indonesia. Okay this is slightly later than Borobudur - this is the big debate, archaeologically we can prove that up to yoga tantra. But if our Guru insists its highest yoga tantra, maybe he knows better than us. Not finished yet, I will show you some more Herukas - this is really interesting. This is an image of what is called Bhairawa and means the terrifier. Can you see above his head is Akshobhya buddha, clearly it is a Buddhist image for us.

Who does Heruka stand on? Red Kalarati - Kali, consort of Shiva and Black Bhairawa - Shiva: Bhairawa means 'terrifier' and is a wrathful form of Shiva, so the Buddha took the form of Shiva. So, for example here, this (which is huge and is in the National Museum of Jakarta) this is Bhairawa, actually this is a Heruka statue an Indonesian one; here is Akshobhya. The Buddha took the same form as Heruka and Vajravarahi - looks the same. In Indonesia he is represented like this - I told you, they don't look like these North Indian ones we are used to. Here they look different. Vajrapani looks different; Hayagriva looks different. It is definitely Buddhist, look here is Akshobhya - so this is Heruka in other words. Look here he is in this charnel ground stood on all these skulls; if you want to see this, if you ever have some time in Jakarta - like one time I missed my 'plane so I got a good chance to see it all! It is really worth going, very interesting and, there is not just one of these, there are many of them, I'll show you some more.

These ones are around here, if we go on the bus, we will see these ones: These are the dharma protectors in Candi Plaosan this monastery, so by the way, dharma protectors are not made up by Tibetans, for your information. There is an Indonesian Dharma protector.

Oh! Ganesh by the way, we have a Buddhist form of Ganesh, linked with Atisha: Ganesh can be Hindu or Buddhist as it is also a Buddhist practice. The lineage of Ganesh in Buddhism comes from Atisha. One of the sadhanas was written by Atisha. Atisha brought many of these practices to Tibet: Its popular in the Sakya tradition.

This skull here is like the charnel grounds, its tantric imagery - charnel means bone grounds because Indian cemeteries are not like little houses you see in Italy.



If you see here, this is a Shivite image of Shiva, its more explicit than the Buddhist ones as the Buddhists were a bit more reserved, I think, around here. You can see its appearing as more like the imagery they took from North India.

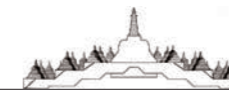
Look at this, this is amazing. This is a statue that has been pushed down, it is another Bhairawa, another Heruka. You can see, that is the pedestal, and someone has pushed it down onto the ground. There are actually quite a few of these around in Indonesia. Heruka was looking like that at the time, so that's why we can't find Heruka because we were looking for the wrong item.

Anyway - look at this Manjushri, exactly the same! Beautiful. So many beautiful statues from around here. The thing is they are now scattered throughout the world in museums. There is a Bhairawa with Akshobhya above his head, so it shows he is a Buddhist; it is clear. So anyway, I hope you found that interesting. All the time people are discovering more and more. It is like years ago people were saying this is not tantric, but Rinpoche was saying otherwise and now it is becoming more evident regarding tantra in Indonesia.

Round here what they did find were some metal vajras when they excavated Borobudur, so they were definitely doing tantric rituals because they were using vajras like we do.

I do not know anyone there that seriously disputes that there is tantra in East Java. But they dispute it here, don't they? Really the question is, 'where' and whether it was already really here by the time that they were building Borobudur in the late 8th, early 9th centuries? So that's really the dispute, it is not whether there is tantra in Indonesia: Everyone thinks there is, it is just a matter of the dating.) Yes, for example people nowadays think that the Yamantaka tantra was around commonly in the 8th Century, which is the time of Borobudur. The Heruka is some of it; Guyusamaya was available since the 1st Century, so it is just like when was Heruka tantra widely available and, what do they mean by 'widely'? Because maybe Borobudur was just for the royal family? ('That's what I was going to talk about too, is I think methods of obtaining texts are not very good, right and so that's part of energy's secret and so... but the clear evidence, that no one disputes for (?) is somewhat later. And then the question is, how much of it was already there...'). Well here in Borobudur you can clearly see up to Yoga tantra, nobody could dispute that because it has all the motifs of Yoga tantra, like male and female buddha sat next to each other; this is Yoga tantra. In question is Highest Yoga tantra, but Rinpoche says this is 'indicating' - they are not showing, its more subtle. Which could be, because it really was secret - the texts were written backwards: If you have ever read a tantric text in Tibetan or Sanskrit, many pieces are written backwards, the chapters are mixed up - they are meant to be secret; even now. They used to use mudras to link up with each other - you would show some mudra and then the other person would understand you were a tantric practitioner.





Giovanni Perotti, Italy

Project towards UNESCO recognition

I am here as co-founder of the UNESCO Chair of the University of Genoa together with Adine Gavazzi and Tania Re.

The name of the Chair is "Anthropology of Health-Biosphere and Systems of Care".

Anthropology. For us every culture has equal dignity, offers a particular reading of the world and the meaning of life.

Health and the biosphere. This relationship is based on the search for a balance. There is no health if there is no harmony between man and the environment, that is, if a cultural landscape is not created, in which to conduct one's existence. The landscape, according to the vision of the UNESCO Chair, lies as much in that which is seen, as in that which is not seen, it is in the conditions and causes that create it. Landscape is a cultural product, not a photographic panorama. Of course, that too, but at the root of the landscape is the culture that interprets it, informs and underlies it.

Together with Adine Gavazzi, who is also an architect by training, we understand the landscape as a Habitat, a place inhabited, worn and lived as an architecture.

The Unesco Chair of the University of Genoa in addition to proposing a candidacy as an intangible asset of the curative ceremonial environment of Borobudur wishes to illustrate the benefits of greater knowledge and a better use of the sacred landscape of Borobudur by including the site in the works that the interdisciplinary team of the Chair has undertaken on several monumental sites, in order to protect and promote the integrity of the associated monuments, the healing traditions of traditional medicines and their natural landscapes.

The Chair has been active since 2013 on the WHS of Machu Picchu, since 2017 on the WHS of Abiseo and on the Camaldolese Forest Code since 2011. The team, in addition to monuments, studies medicinal plants, water, healing activities and their beneficial relationships with local communities and related cultures.

Health Care Systems:

This UNESCO Chair was born in a medical context, in a health care dimension. The director of the Chair Antonio Guerri, as well as Dr Tania Re have a medical / scientific background and take every health care system into consideration, evaluating the results regardless of the dominant Western culture.

As a highly interdisciplinary Chair, all these aspects: anthropology, architecture, health care are taken into consideration and they are present in Borobudur including the biosphere in terms of the richness of biodiversity.

We work to affirm these concepts in every part of the world, especially in places rich in biodiversity such as forests, jungles, woods, because the preservation of biodiversity is fundamental for the health of the biosphere.

We mean that man is not separate from nature, man is nature and their interconnection is actually a unity.

Personally, I have been working, perhaps it is no coincidence, for some years now with various monastic communities:

in Greece for the Orthodox Christian monks of the Hozoviotissa Monastery on the island of Amorgos, in the Cyclades as a Byzantine cultural landscape; in Italy with the Congregation of Camaldolese monks in the monasteries of Camaldoli in Tuscany and of Fonte Avellana in the Marche, for a forest management project called the Forest Code, not a book but a set of behaviours that allow the monks to guard the forests which, in



Borobudur is like a factory of immateriality, an ownerless factory that produces health and is a mandala open to all like a tree that grows over time.

If it is true that Humanity is a kite in the wind that has lost its anchor thread to the earth, every effort is needed to re-tie the relationship.

From the people and groups present here in Borobudur, ideas and images of great effectiveness arrive every day. This pulsating group activates energies and forces of great preciousness and importance.

Our body is Nature and it is within us that the cure can be activated. The way is to work with the institutions, from the inside, bringing ideas and projects into the institutions in a way that is acceptable to the cultures of the institutions themselves, bringing positivity, sustainable economic projects to activate a balance of positions.

The UNESCO logo can also be useful as an institutional portal for its ability to trigger aggregative processes, create networks, spread a change of mentality.



turn guard the monks, in a reciprocal relationship that has ethical origins where the forest and man are not only in a spiritual but also economic balance, guaranteeing life and socio-economic sustainability for over 1000 years.



Recently, the Chair of Genoa has been working with Albagnano on two projects, the NgalSo Self-Healing and the Borobudur Candidacy as an intangible value for UNESCO.

Lama Gangchen and the Lama Gangchen World Peace Foundation were kind enough to invite me here with my wife to go proceed with the two projects that I will now illustrate in detail.

The NgalSo Project

The NgalSo project is about having UNESCO recognise the global value of NgalSo practices by inscribing them in the list of living traditions of Tibetan origin as an INTANGIBLE VALUE (or if you like immaterial), that is, as spiritual cures with therapeutic properties.

It is an interdisciplinary element that involves Architecture, Medical Anthropology, health in the sense of well-being and neuro-physiological balance, as well as forest culture and botanical knowledge.

Borobudur was already recognised as a UNESCO site in its MATERIAL value as a monument, as early as 1991, when the 2003 Convention for the classification of INTANGIBLE values did not yet exist.

This recognition by a "neutral" Organisation such as UNESCO is necessary, not only because it strengthens and completes the knowledge of the Monument, but above all because this recognition refers to a monument which is one of the sources of health for Humanity and for Planet Earth.

The NgalSo candidacy strengthens biodiversity, is aimed at all beliefs and civilizations, supports forest cultures and the relationship between man and the environment.

It also renews the sacredness of this monument, which characterises a very particular landscape, positioned on the Equator, a word that has the same etymology as "balance".

In 2017, The Chair, following a meeting with Dr Tim Curtis, director of UNESCO's Intangible Heritage, has formalised a project dedicated to the study of the NgalSo Buddhist spiritual healing traditions in Borobudur and structured it by presenting it for the first time also here in Borobudur as well as in Albagnano on the occasion of the attribution of the UNESCO Plaque to Lama Gangchen as part of the 2030 AGENDA activities launched by the United Nations.

(A review of the event is published on pages 90-93 of the LINKS XI book)

In 2018 our group visited Borobudur, developing together with Dr. Arch José Bastante, head of WHS Machu Picchu managed by the Peruvian Ministry of Culture, the first digital survey based on a 3D survey to implement a technomorphology of the monument.



Now 2020 my presence offers the opportunity to better formalize a trilateral agreement with the competent authorities we are in contact with (the UNESCO Office in Jakarta, the Indonesian Ministry of Education and Culture, the Taman Wisata Candi Office of Prambanan and the Borobudur Conservation Offices). An agreement including three sites already recognized by Unesco as a World Heritage Site: Machu Pichu, Ciclayo and Borobudur pending that the Forest Code of the Italian Apennines is itself recognized by UNESCO.

Meanwhile, the architect Bastante made the first 3D relief tables while the Machu Pichu site lawyer, Dr. Elias Carreño Peralta, has already visited Borobudur to accomplish the same goal.

The goal of the project is to identify the cultural and material sequence that underlies the construction of the stupa in order to offer the keys to better conservation, and also connect the original landscape with its ethnomedicine. The research is structured in five objectives:

Technomorphology, archaeoastronomy, cultural tourism, identity and diffusion.

How to carry out this project. There are various stages:

Heritage, Visibility, Implementation, Model to Follow, Community Participation, Dissemination of Self-Healing Practices, clinical research on the concept of self-healing and Monitoring of the results of practices in different geographies and cultures.

Architecture

The classification of ceremonial architecture, sacred environment and healing landscape allows the practice of NgalSo to be evaluated in different contexts in order to identify and safeguard all intangible space parameters inherent to the practice.

Medical Anthropology

The research project on the practice of NgalSo foresees a survey to verify the therapeutic properties of the practice both in healthy people and ones affected by different pathologies. The clinical project will be developed after studying the historical and anthropological aspects of the NgalSo practice.

Clinical Research

Clinical research aims to analyse the effects of NgalSo Self-Healing in the care of health therapists.

At the same time, the effects on physical and mental well-being will also be evaluated.

For this topic, I refer to what has already been published in a more scientific way with the report by doctor Tania Re on the volume just out by Lama Gangchen LINKS XI pages 77-87 and 93.

Flora and Fauna

Different biospheres, wildlife and domesticated animals benefit from NgalSo Practice "Making Peace with the Environment", analysed in comparison between settings, in order to detect and classify healing and/or beneficial aspects.

Dissemination

Institutional Communication, as well as Community Dissemination through publishing and public events, are intended to safeguard the Heritage and integrate the Research.

I would just like to add one thing: I gladly work with monks, as a community heir to ancient knowledge that is revealed every day, and is more necessary for modern life, knowledge that are living elements, values projected towards the future. The ability of these knowledge to transcend *immanence is of great relevance and is of great urgency.

**The doctrine or theory of immanence holds that the divine encompasses or is manifested in the material world. It is held by some philosophical and metaphysical theories of divine presence.*

Sustainable Tourism

Borobudur is like a diamond that re-launches the ray of light by breaking it down, colouring it and dissipating it in all directions. It is itself a project capable of shaping the future.

As an iconic location it is also a tourist destination destined to attract ever-increasing numbers of visitors who are not always prepared for a meeting of such a spiritual dimension.

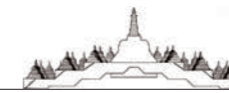
It is no longer legitimate to address the tourist impact and the problem of respect and conservation separately. In order for tourism not to represent a moment of decline of reality, we need to think about short and long-term strategies. As a material asset it is subject to rules issued by a higher authority which is UNESCO with its supernational Convention of November 16, 1972 and tested by the successive accessions of the various states. Assets of intangible value present more difficulties in transmission as they refer to traditions and knowledge that have historical roots.

Borobudur is not a book, it is not a law or a rule, it is a strong thought that comes from history and projects itself into the future. As a response to current issues of health, safety, environmental sustainability, we need to think of a sort of circularity: establishing moments of awareness, motivated resting places, opportunities for personal intervention, service spaces in a circularity that stimulates the visitor to intervene in a process of cultural appropriation until it participates in the management of the element's immateriality.

In this regard, I would like to announce that the director of the Swiss UNESCO Chair in Lugano, prof. Lorenzo Cantoni, Chair with whom we collaborate in Peru on the topic of tourism impact in Machu Pichu, will be here in August to study a possible collaboration with local institutions and with the Lama Gangchen World Peace Foundation.



	<p>RESEARCH GROUP</p> <p>Adine Gavazzi Technomorphology Anthropology of landscape Gianni Perotti UNESCO Institutional Communication Geography of Healing Tania Re Ethnomedicine Ngalso clinical studies Lama Caroline Kalachakra and Archeo-astronomy Amalia Di Moia Neurology Riccardo Cremascoli Neurology and Neuro-physiology José Bastante WHS archeology and Conservation Rogier Hoenders Ngalso in mind-body medicine for mental health Elkana Waardenburg Paola Muti Ngalso in Public Health and Cancer Prevention Jackson Rego Matos Ngalso in Environmental Conservation</p>
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Edzard Geertsema, The Netherlands

Pure elements Circular elements

I would like to start by saying that you know that pure elements, circular elements, Borobudur 2020 and, I am more and more in touch with the elements. It sounds awkward for somebody that is already in chemistry for 30 years, as it is about elements and yes, I have been dealing with elements in a conceptual way, in a theoretical way, also in the laboratory, working with the elements and, it was very joyful and gave me a lot of insight into the nature of reality, the reality of nature. You know making crystals or a very nice oil, it is very joyful. Still, another way of being in touch with the elements in a more emotional way and, lately I have had this thought as to what are we doing in the last few decades with our elements? We are making them from pure into impure and, I'm starting to feel sorry for them and wanting to embrace them as friends of ours as we are made of the elements actually. We are in continuous exchange and I started talking to them like, 'You dear friends, beautiful friends, what are we doing to you?' I started to get tears into my eyes.

At the same time, we can do something and that is what I would like to present today. So, if we talk about pure elements, what comes to my mind for example, is pure mountain air or pure water - it is beneficial for us, so 'pure' has something to do with being beneficial and it is contribution to our happiness. Well I'm a top down thinker in life, I like to have a goal in life and the happiness of all sentient beings, if I have understood correctly. So, in some way, the pure elements must make a contribution to those aims.

If we talk about the pure elements on the material level - what is the contribution of all sentient beings now and forever? We I think the United Nations have defined this very clearly; it is also there. I forgot to bring my paper, but the United Nations have defined 17 sustainable development goals and, it is a holistic approach for the happiness and well-being of all sentient beings, now and into the future. At least 6 of those sustainable development goals directly have to deal with pure elements. Anyway, 6 of the 17 have to do with pure elements; clean water, sustainable food, life on land, life in the water, climate action and, I think indirectly pure elements have to do other ones of the 17, for example, no poverty, zero hunger and pure food.

So, what I would like to do during this talk is discuss is, what actually is a pure element? What is the Western approach for a pure element and what is the Eastern approach, and can we combine those? Can we come to a new definition that is useful and can we see those possible definitions as a contribution to the challenges we have and, can we incorporate them into our education?

So if we talk about elements, the Western approach you can see here, it is a pure table of the elements and we have got about a hundred pure elements (top left is for example hydrogen gas and there is oxygen and nitrogen and you will know some of these elements). The smallest entity in which an element can present it itself is called an atom - you can consider it as a small dot, a small sphere. It is based on the number of neutrons, protons and electrons and, each element has its unique combination of those three, which also gives the unique properties. You have all chosen to come here on a Borobudur retreat and here we are talking about protons, neutrons and electrons; I hope you liked chemistry at high school, and I hope I don't reactivate your chemistry trauma of high school! I do? Anyway, I have good news for you because Borobudur is about healing traumas, so you can heal your trauma here.

So, this is a quantitative analysis of material and at the same time it is also a sort of psychoanalysis because it certainly also describes the properties and the behaviour of the elements - it is actually a beautiful model and, it works! It is a model of reality and so far, it works and, there is consensus. Yes, I think we can move forward.

So, a pure element, according to the Western definition is a collection of identical atoms. For example, this golden ring typically consists of a billion x billion x thousand atoms. Now if these atoms were to have the size of a pixel of your computer screen, you could cover the surface of the earth. So you can maybe imagine how small these atoms are, so okay this is a definition of a pure element.

What you can do with the levers of the alphabet is you can make words, combinations and you can do the same with elements and make so called, molecules. This here is a water molecule, which consists of 2 hydrogen atoms and 1 oxygen atom and, based on the atomic architecture you can perfectly explain why this is stable and why water is very happy to be water. You can also explain why the atoms like each other (there is some psychoanalysis), why it is a stable molecule and also you can explain the properties of water. Also, in the Western model we say if you have the same type of molecules as a collection, you talk about a pure substance.

I like numbers, I like comparisons and I like metaphors and analogues because it brings me in touch with reality, so if we look at the earth, almost 13,000km in radius, if we divide it by 250million you get the size of an egg and, then you have to make the same step again and you have the size of a water molecule. This helps me to more or less imagine how small the molecule is.

Is this a useful definition? Well a certain way it is as it helped us to study reality; it helped us to study, to map how material works and it helps us to explain the behaviour of material and how it interacts with energy, with light, with radiation and magnetism. So yes, it has been useful to study this - it has been academic, but this is an aspect of quality. Because if we think of water or air - okay, water you can consider pure, but the water that we drink is not pure in the Western definition at all because if you look at your bottle, you will see a whole list of minerals that are in your water. So what we consider as pure water is a mixture of many elements and, still we consider it pure. It is the same for air - it is oxygen, nitrogen, argon, carbon dioxide and water is in here and, still if we are in the mountains and we breathe in, we feel it is very beneficial for us. So we have to look for another definition.

At this point I will take the opportunity to introduce the more Eastern philosophy on the elements - what we use in Self-Healing - space, water, earth and fire and wind. How can we combine this with the Western model? I have taken the freedom to translate the Western, scientific words - so space you could see as volume; water you can see as liquid; earth as a solid and fire as energy or temperature and wind as a gas. Now we can see that liquid, solid and gas all have their typical qualities: The flexibility of the liquid, the solidity of a mass and the gas which is even more flexible. So actually, the energy and temperature and the volume determine whether an element is a liquid, a solid or a gas. So, if we take water for example or actually, I should say H₂O, it can adopt different qualities; ice, which is the solid; liquid which is water and it can be in a vapour form. So, each of the elements can adopt those different qualities. In that sense I think this model with the energy and the volume determine which quality it adopts. So, in this sense, I think these two systems are completely complementary and can be used at the same time and, I really think we should do that.

If we come now to a new definition of a pure element, I would say an element is pure when it is in harmony with other elements. So, the purity of an element is dependent on the elements that surround it or is having a connection with. Think of air - it should have the correct ratio of different components. Water should have the correct amount of minerals; so, there should be harmony. All this underlines how everything is interconnected with each other. I also like the word harmony because it implies 'change'. I like harmony more than 'equilibrium' because with equilibrium you may think there is no change. A flower or a plant that is decaying is in harmony with the elements in my opinion, because it is a natural process of decay and when it is completely decayed it can be ingredients for something new, whatever it is. So this also includes impermanence into the definition and, harmony can mean we need the right concentration, we need the correct location, we need the right timing, the right temperature, the right energy. For example, if we have a plant, the harmony means that all the components, maybe more than 10,000 components and elements, should be there in the right concentration and if they are, they will be in the right harmony with each other. Location: the plant should be on good soil; timing: it needs sunshine and water and it should alternate; needs the correct temperature. This also includes the future, because we include the happiness of all sentient beings



now and for ever; it should be pure now, but the purity should be maintained, and this purity should not be lost.

It was already in the year 1500AD that this very famous doctor, Paracelsus said about concentration that every element can be beneficial or can be a poison, depending on the concentration, just as the word 'pharmakon' in Greek means medicine, but it also means poison. Also, the word 'drug' can be beneficial or something one is addicted to.



Who is going to decide if something is pure? Well as a matter of fact you need a clear and enlightened mind, because who is going to decide? I don't have an enlightened mind, still we don't need enlightened minds to act, so I try to act. So pure elements, circular elements and I think here the circularity comes in: The future, it should not lose its purity, so keeping in mind the plants; it is a plant now, it decays, maybe it will become another plant, so the elements will be used again. That's why the term circularity is part of pure elements.

So, if we focus on quantity and quality; we can talk about container and content, form and message, then I think this comes across very nicely in the terms astronomy and astrology: Astronomy is the quantitative analysis of the Universe. We know that Pluto circumambulates the sun in about 300 years. Astrology is giving a meaning to it, it is asking the question as to what information is given to us? So we need both. It is the same with time: You have clock time; it is quantitative, but we also have the quality of the time which is horoscopy. We have material medicine and we have psychotherapy; these are quite black and white divisions. So if we have material science and material medicine, we can cut away a tumour, but what does it actually mean, why is it happening? It is the same with material science: It is quantitative, so the question asked is that we need a new kind of science, circular science I would say, but this is the first time I have spoken about it, so I would also suggest that we think about this together. If you have ideas, please give me your inputs, I am happy to hear from you. At least circular science is making its way into science: Now we are talking about circular economies, circular chemistry etc., if we think it should be something different, we should act now.

So, what are the challenges? I think that the clearest challenges for me at least are atmosphere, the increasing carbon dioxide content, the purity of food water and soil: I think we are getting more trace

amounts of poison and plastics in our food and water and then there is waste. It takes too long to address all of these topics, so I will stick to waste. We produce a lot of waste and what can we do about it? We go from pure ingredients to impure and we burn the waste or put it in landfills.

We have successes in the past because I told you I was emotional about what we do with our elements and, in the past, you may remember we had a problem with the ozone hole and a problem with acid rain. That has now moved into the background because we have taken measures that were successful. [This picture here] This is claimed to be the largest Buddha statue in the world, I don't know the truth of that but it is about 70 metres high and you can see there is scaffolding there because it needs repairs due to the acid rain, which is dissolving it. So, the Chinese have to maintain it regularly. However, the rain has become less acidic because of all sorts of measures. It is possible to take measures and they help. If we continue like now, the ozone hole will be repaired in about 50 years. That's good news, on the other hand you could say 50 years, we give nature the chance to repair it for 20 years, so because of our actions in a few decades, it needs 70 years to go back to the original level. What I'm trying to say is that we can do things and, I believe in action. So, let us see what we can do about the waste.



So, what is the current model for producing goods? At the left top corner, we have a manufacturer - where the company mines pure elements from the earth, has the responsibility of the pure elements and is in power. The next step is the manufacturer makes products and the elements have become impure, how? Because they are glued and stuck together in a way that is very difficult to get them apart again. If you look at a crisp bag it consists out of at least 3 very thin layers (it is quite an achievement that we can do that) but it is very difficult to recycle - however the cost is so high to do that, that if it were to be incorporated into the price of bag of crisps, nobody would buy crisps anymore. So, we burn it. Every time we buy a bag of crisps, the elements are impure for ever.

The other thing is that we connect elements in a way, we combine elements in very complex substances in ways that make it an irreversible process: We cannot take them apart again and we can only use the product once and then we have to burn it. The crucial step is that the product goes to the consumer and then, suddenly, we have the responsibility for something that we cannot take responsibility for. The manufacturer has sold it and is not responsible anymore but has the power and has the money. This is the devastating aspect of our current process.



Also, economic growth is based on the money the manufacturer earns with it and, it does not include the costs to bring back the impure elements into the pure state again, so economic growth is totally unreal, because of not taking into account one of the key aspects. What do we do with all the things we have? We throw them away as they are waste. We cannot take the responsibility; we cannot bear it.

So what can we do? This [picture] is Thomas Rau, he is a highly influential architect in the Netherlands, he designed the new departure hall of Schiphol airport and, he wrote a book with Sabine Oberhuber called *Material Matters* and he came to the school where I teach now and I witnessed his lecture and I was just totally overwhelmed in a positive way. He is a very charismatic man, influential and he presented the solution for all this. I took his book up to the Stupa in the hope that it will help. When he designed the new departure hall at Schiphol he went to Philips lighting company and said, 'I don't want your lightbulbs, I just want buy light: I want to buy 15,000 hours of light; you supply the light bulbs and if they are expired or faulty they will be returned; you will pay the energy bill and if they don't function anymore, you come and replace them.

I forgot to mention a vital aspect, the power of the manufacturer comes from the fact that already in 1924, (also Philips lighting company, with other companies in Europe) well at that time, 1924, there was an agreement with all the companies that produce light bulbs that their light bulbs should not burn longer than 1000 hours. They had to pay each other a fine if one of them produced a lightbulb that lasted longer than that and broke the agreed planned obsolescence. So, they were all making this agreement to keep on making money and, this still happens.

There is another thing, called marketing. We know from the mobile phones, that every year we get new gadgets and we think our phone is out of date and need a new one. In this way we give the power to the manufacturers in power. They know how to control us. Then Thomas Rau said, 'Okay, I only buy light, you get back the light bulbs, you pay the energy bill' and suddenly Philips thought about making efficient lamps, ones that function for a long time because they have to replace them and get them back. They thought, maybe make them so they can be reused? So that was exactly what Thomas wanted.

Thomas Rau proposed a new model; yes! This is the new departure hall; yes!

So, we started the topic of mining of pure elements, responsibility and power, then the manufacturer makes a product of pure elements because he gets it back. By the way, the manufacturers in the model - I showed you the linear model digging their own graves because the pure elements are gone, so they cannot make their money anymore. Somehow they just continue, I don't know why, but they do.

So, the stance we have to make is that the products are of pure elements, so that they can completely reuse them, take them apart again; the responsibility is still with the manufacturer and the power is there as well. Then we get a crucial new step: We go from consumer to user. That is exactly what has happened with these light bulbs in Schiphol; we don't own them anymore, we only use them and, they are of the pure elements. The manufacturer stays as the owner, so the responsibility stays with the manufacturer. Now power, money and responsibility go together, instead of being separated. Then after they have been used, they go back to the manufacturer and in this way we have a circular system.

This is not my own idea, but I greatly support the idea. So, in the future if you are at a birthday party, you don't say - 'I have a Ferrari' rather 'I drive a Ferrari'.

In this way I think this new system may contribute to the pure elements and that we keep them pure and stick to this definition. So what is a pure element and one that is in harmony with the other elements - meaning it has the right concentration, the right location, the right timing, temperature, future as seen by an enlightened being. When I am at school, I skip the last sentence because I don't know whether it is fully understood.

I want to say some words about the terms 'sustainable' and 'circular'. Sustainable in my definition means to

use as long as possible. It is wonderful, it is fantastic and at the same time it is making life longer, but it does not include 'circular'. Actually, we should do both; extend the lifetime of a product as long as possible but then it should be followed by circularity. So sustainable in my definition of the word, is not enough. Maybe some others would use a definition of sustainable that includes circular; that's okay.

Thomas Rau, when to the United Nations on December 10th, 2018, exactly 70 years after the Universal Declaration of Human Rights. He offered there the Universal Declaration of Material Rights and, it was accepted and, one of most important rules is that a material - an element has the right to remain in a pure state. I think that is beautiful. It is now accepted; the exception being nature it itself.

So, I am very happy to be a teacher at the University of Applied Sciences in my hometown of Groningen, you see the building there. I feel very fortunate to have that job. It is for students that leave high school, so we offer a chemistry education, a program of 4 years and in the last 2 years they have to specialise and, on of the specialisations this year is circular chemistry. So, we are going there! We are even recycling toilet paper and we make cycle pumps and we also take components out of the sewer and make new medicines of it - we don't do it, we do it in co-operation with many companies that help us and work together like that. I feel very fortunate to have the job, it is a very good education system and it helps me to understand chemistry better which is also beneficial for myself, because I have led a singular life in a laboratory, all very well, but it is also good to be in touch with the students; to be spontaneous and practice and be more free in the contact. I'm also a mentor and have a counselling role and you may wonder, how does a chemist become a mentor? You only have to be present actually and you need a few conversation techniques and you can go quite far. I love it, love the personal contact; it should be about choices they make for study, but it is a lot about private stuff and they say, 'Oh sir, only my mother knows and you are the second one...'. I feel very privileged, it is a golden opportunity for me with the capacities I have and the limitations I have.

This is a table of the elements and the availability, the area reflects how many of the elements are there, green is there is still enough and red is it is in danger. You see mobile phones there and you see which elements are in them.

What we are also doing in two weeks' time, there are two big ports close to Groningen and there are a lot of chemical industry there and they have committed to the climate treaty and really are working together reducing the carbon dioxide emissions and want to work on circularity. We are taking our students there; it is a new activity into which 70 of our students will work together with the companies for one week solving some of their challenges. So, in this way we let the students know what companies are doing and I'm very much looking forward to this project as this is a way in which we can implement the ideas I just showed you, in our education.

So, what have we done? We started with the Western model of elements and combined them with the Eastern model to the best of my knowledge (open to discussion). New definitions how are the challenges, how they may contribute. Also I would like to say that I'm very happy to be in this sangha together, it makes me very happy and I feel very fortunate and, sometimes I say I cannot fully realise how fortunate I am; you give to me a lot and I just hope and wish that what you give to me, I can transfer to other people.

I'd like to mention two fantastic other teachers - my wife Irene and my son David who is six now and life is fun with them. They somehow very constructively and regularly create situations that I encounter as problematic, so I learn a lot from them and I'm very happy about it. You know, I don't very often get the opportunity to get 12 days off from home, so I'm very grateful for them that they give me this freedom and I always tell Irene that, she earned a lot of positive karma points to let me go. Then she says, 'I don't believe in karma points', so I said, 'Even if you don't believe in them, you still get them!' So you can imagine we have got very constructive conversations about Buddhist philosophy. But then when I give her a healing massage before bed, she suddenly thinks that Buddhism is fantastic. I'm very grateful and thank you."



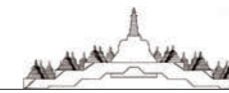
Lama Michel: Just one thing I would like to not exactly add but we won't open the discussion now, but I would just give one small point for reflection, then you take your time and see if it is useful or not. In Buddhist philosophy when we studied the elements, there is one thing in Tibetan that says, everything that is matter has inside of it all the elements. So, the elements do not refer to water as the water that we drink and earth as the earth and so on. The elements do exist in this form, but inside of water there is fire, there is earth, there is wind and there is water and then space is what allows them to exist. So, when we look with this perspective, we could say somehow that water is the fluidity that is inside that element. Fire is the friction; earth is the stability; wind is the movement and space is what is in between the molecules and so on that allows them to interact and to move. Normally this is the four and then there are another four because it is said that everything is formed by what they call the eight nectars. So, the four is in every element, like in this water here there is friction, there is stability, there is movement, there is fluidity and then there is also the other four, which basically, there is shape, taste, smell and there is touch. So, everything in matter has these characteristics, so when we talk about the elements, they have these two aspects. So, this was just a point of reflection."

Edzard: Okay, thank you. Are there reference texts?"

Lama Michel: There is in Tibetan there is what is called the Abhidharmakosha is the title of the text in which it talks about these things. There is one Italian Buddhist scholar who also wrote a commentary on Self-Healing and he wrote also a small document about the elements where he speaks very nicely about these things. He is called Aldo Franzoni, he passed away some years ago; we have all his texts. He wrote also a very beautiful thing about elements talking from this perspective."

Edzard: Thank you, I look forward to knowing about this.





Irena Murko, Germany

Lama Gangchen changed my life

So Tashi Delek, thank you for giving me the opportunity to talk here. When I met Lama Gangchen Rinpoche last time in November in Munich, He told me to come to Borobudur this year, 2020. Then he asked me to talk here and that is the reason I am here and to talk about my experiences with him about how meeting him changed my life, changed my work as a doctor. I am a general practitioner working for 20 years in my own office. So, when I first met Rinpoche it was in 1989 and it was in Munich. By that time, I had finished my studies, I had my axiom and I had my first job in a hospital. Years before I had heavy problems with neurodermatitis skin disease, which is heavy itching, and my own healing process showed me that I am not able to work within the framework of normal school medicine and it would really make me literally sick. So, I was looking for natural pathways and, that was the situation when I met Rinpoche. I was working in a hospital and the funny thing was that close to it, there was a place called Saperhaus where there were some monks of Lama Gangchen Rinpoche's building a sand mandala of Chenrezig. I had the opportunity to go there after my work, just sit there and meditate and then, after about one week later, Lama Gangchen Rinpoche came and gave an initiation of Chenrezig. This Chenrezig mandala he said, was for world peace and for the peace in Germany and the union of East and West Germany. This would have been in May or June 1989 and, in that November was the reunion of East and West Germany; so, it was a quite powerful thing.

After the Chenrezig initiation, I was introduced to Rinpoche by Niko and Rinpoche asked me to join him in Tilburg, the Netherlands to see how he was working. So, I went with him and could see how Rinpoche was treating patients: He was using the Tibetan medical system and his very special way of treatment. Usually Rinpoche was saying, 'Yes, tell me!' So, the patient tells his story and Rinpoche always listens carefully and it is just uninterrupted listening to the patient. Then he takes the patient's pulse. Then after this he talks to the patient, sometimes he would ask questions such as, 'What happened at the age of 15?' Or 'How about coffee or how about your food?', He would then give instructions.

When Rinpoche talks, it is always in a positive way, he never will use harsh words, always friendly, always gentle, always full of compassion. His great ability for me is that of really taking away the fears of patients; just giving them faith, giving them hope, no matter what diagnosis or sickness people have. He always treats them very kindly and with respect. Then what he does is He gives things to the patient; He gives materially, like Tibetan medicine or His mamma and papa pills or He gives all sorts of gifts and presents. Some are for protection, some are auspicious signs; He is giving texts, mantras, so He is really giving materially and then He is giving protection in a material way and on a mantra way, a mudra way, giving all these things of NgalSo and of course He is giving Dharma, like giving us the NgalSo teachings. Then, at the end He gives love; incredible self-less love. So, I tried to put what I learned from Rinpoche into my work, that does not mean that I am doing Tibetan medicine. I started learning about traditional Chinese medicine, but I am not really using it in the classical way.

Let's say, 20 years ago Rinpoche was asking me if I use pulse diagnosis. I said that I didn't use pulse diagnosis. I read a book and this book was describing pulse diagnosis and how difficult it was to make good proper pulse diagnosis. I am afraid I was embarrassed that I was put off learning about it as it seemed to be too much. Rinpoche said 'No, no it is not such a big problem, it is really easy; come I show you'. And then he gave me his wrists and said, 'Now you check'. I took his pulse and he said, 'Just ask for example, how is my liver?' So, I took his pulse and I tried to feel his liver. He asked, 'What do you feel?' And I told him, then he said to check his kidneys. Again, I softly tried to feel how his left kidney was, how his left kidney was, then I told him what I found. Okay, 'Now you check my heart'. I was listening carefully, trying to feel his heart and, while doing so there came a big wave of warmth and loving kindness; it really overwhelmed me, it was incredible. Wow, this was such an incredible experience.

Since that time, I have been using pulse diagnosis. Almost at the same time I learned about kinesiology



auto-didactically, so I did not use it like testing the muscles to see what is strengthening and what is weakening. Before I was just checking it like this and through Rinpoche's idea, then I just started taking the pulse from people to see what information I could get. I started a combination of taking the pulse, listening to the patient - and to me this listening is somehow going to the soul level of the person, so I'm really just like softly trying to get into contact. As another teacher of mine, a teacher of physical medicine always told us, to be careful and don't blend. So, what I really try to prevent is not going into the energetic system of the person, but staying on the pulse, being with me and leaving the patient where he is, not interfering energetically. So, when I am taking the pulse from the patient, I sit there and first speak a silent prayer, asking for protection, asking for help and blessing of course. This is when I start and when a patient comes to me, I first let them talk, listen to their history and, if it is needed, then I examine the body and then I check the pulse.

Afterwards, I discuss what I find. For me it is a very delicate thing and I have to be careful not to interpret too much what is found. Doing an interpretation is dangerous and one must be careful not to be misunderstood or, myself not misunderstanding the information I am getting from the patient.

Now I want to share with you some healing highlights I had with Rinpoche. One person is Alex, he is a young man and in 2006 Alex had his 21st birthday. He was celebrating for two days and nights, really enjoying, drinking too much alcohol. Then he decided to climb on a train. I am not sure if the train was already moving or not. Alex was on the roof of the train and fell down, heavily injuring his brain and his lungs. The emergency doctor had to intubate him and give him oxygen; he was in a coma from the onset. The doctors tried everything to get him out of the coma, but whatever they did there was no reaction from Alex. So the doctors told his mother that they had no big hope that something might happen and, even in the unlikely possibility that he might come out of his coma, he probably would not be able to live on his own, would likely need care for the rest of his life.

So, I had contact with the mother and, I told her that Rinpoche was coming, and she said, 'Can you just ask Rinpoche if he can do anything, just to change it?' So, I did and spoke to Rinpoche. I cannot remember what Rinpoche said, it was nothing spectacular what he said or did, but in the evening, I got an SMS from Alex's mother saying, 'Thank you, thank you, thank you! I don't know what you did or what Rinpoche did, but Alex opened his eyes. So, after 4 weeks of coma, he was opening his eyes. Then, she was in regular contact with me and saying, 'Okay, he's doing silly things like putting his underwear over his head, trying to get it somehow over his body, we are having so much fun'. She has three other children. She went on to say that whatever happens we are so happy with the state now. Alex got a lot of treatment, a lot of opportunities and learned a new job. Now it is 14 years ago since his misfortune. He has a new profession, he is working normally, he has no problems with his haemoplegia, which he had at the beginning. He married a couple of years ago and, now he is the father of a child. Nobody is without problems, but it is incredible that being a desperate cometic patient and then leading a normal life.

Well there is another lady I would like to mention. She is called Andrea and she is a lady who had problems with her heart, even though she is very small and skinny. She had heart failure and got several stents in her heart; then in 2014 they discovered breast cancer on the left side and, by that time they also assumed she had a positive lymph node in her armpit and in her pelvic area. Of course, Andrea is someone who strictly does what she is told to do and, everyone was telling her good ideas about what she should do. So, she came to me and said, 'You see, I have five pages of what I should do and, what I should eat and what to take in the way of medicine'. Since I am doing this kinesiology and this pulse diagnosis, I said to her to take this and this and it somehow helped her to focus only on a few things and not the 50 things she had on her paper. So now I subsequently asked her to write down what meeting Lama Gangchen Rinpoche (she met Rinpoche in 2016, two years later) changes her life and healing process. She wrote me a long letter, saying that she has checked all her diaries from the old times, but I could not find this one to one reaction of meeting Rinpoche and saying, 'Okay now the cancer has gone'. So, no miracle. She said altogether it helped her very much. Rinpoche told her to do some practice - she said she was so lazy and not doing it as regularly as she should do it, but she wrote me some pages and I translated a part of it because for me it is so typical: 'Lama Gangchen,



just by his charisma increased my faith in healing. Besides the NgalSo melodies have real healing power. Until now I cannot speak the words by heart, but the melodies remain for several days after I attended the NgalSo group'. Unfortunately, we only have them once a month in Munich but nevertheless the music and melodies stayed for several days. Then she writes, 'I notice it is not possible to sing the melodies and the words at the same time. NgalSo seems to make a connection to the basic trust, so I don't know any other music making this connection so quickly and so sure. I think that the most important thing with healing is to forget the fear. Fear is the strongest killer of energy'. So, I think really consuming everything.

Lastly, I want to tell you about one lady I met, she was an actress and by the time I met she had breast cancer, she had multiple metastasis and, her sister from Berlin was taking care of her. Her sister came to Munich to take care and I visited her at home, she was always sitting on her bed. She had been depressed all her life and, when she heard about Rinpoche, she was not able to move at that time. She asked me if I could do something. Since Rinpoche came to Munich and the place was close to her home, Rinpoche took the opportunity and went to visit her at home. There we stood, with Cosy, Rinpoche and me and the sister of Regina. Rinpoche was just singing NgalSo melodies and blessed her; and he gave her one cassette with NgalSo. From that time on she was listening to the music sitting on her bed like on a throne and just listening day and night to the music. People who knew her said that it was not how they knew her, as she was depressed all her life and never smiling and there she was, sat on her bed, just like a buddha, smiling totally clearly. I can remember one day, her sister called me in the morning and said that Regina had asked for me to come. She will die now. I went there and it was for me really a great opportunity, even though it was sad, to see somebody dying. She was just on her bed, I listened to her lungs and it was just like a boat slipping over the water. Then I could see her heart beating on her neck. Then she stopped breathing and then the heart stopped. She went so silently. I can remember, when I told Rinpoche that this lady had died, his words were, 'Why?' I thought, why is Rinpoche asking why? Then I wondered why she died because she was so energetic. Then I thought well her sister was saying that she took time off from her job without pay and it was 6 months till now and she was thinking how could she manage leaving her sister here in Munich, being sure that she is getting what she needs and somehow go back and get some money from her job? So, for me, also this was a reason why she went and why she went at that time? Of course, everyone has to go sooner or later.

Okay, so what I can say is that meeting Rinpoche really changed my life and for sure, the lives of everyone of you here. Rinpoche is transforming us with NgalSo, with all his being. No matter whether He is physically with us, near or far. I am sure meeting Rinpoche in this life changes our future and, this life and former lives. So, meeting Rinpoche is a really life-changing experience, now and forever. Thank you.





Lama Michel:

Just one small thing you made me remember; perhaps I can share with everyone. Rinpoche way two moments connected, one time we were on a bus together with this doctor David Schreiber, very scientific and so on. He asked Rinpoche how he did his healing? Then Rinpoche told me to explain to him - Rinpoche sometimes gives me three words and then tells me to expand that! I was explaining to him and so on, and then Rinpoche asked me to explain about NgalSo Self-Healing and the fact of connecting with what was the source of the sickness. Just like when Rinpoche would ask how is was when you were fifteen? And then to put that away and so on. Then David was saying, 'Yes, yes, yes, that more or less what I want to do, but I don't know how to get to that point. Will you teach me?' Rinpoche was saying that it was not that simple, not like a technique of do this and do that.

But another time I was with Rinpoche in a bus, many years ago. We were going from Florence back to Milan to attend a Buddhist Union meeting. On the way back Rinpoche was looking at a patient in the bus (this trip was 7 hours by bus), and I was translating for him. So, when he looked and he said, 'Ah you know, when you were that age, maybe what happened...' exactly as you said.

Then after that, I had the time and the conditions, and I had the courage to ask him how he did it? Then Rinpoche at that time told me, that since he was quite young, He said: "when I see someone, I see like you guys watch television, I see something similar. With some people it is very clear, like it is perfectly tuned. Sometimes it is not so clear, so if it is not so clear, then I don't say. If it is very clear and I see, then I can say something, it is like an image that is appearing. 'With some people I simply listen to their thoughts, I can see them, I can perceive them, and I can understand". Then he told me the names of a few people that are normally near to him and he said that he could listen to every one of their thoughts. I have witnessed personally, many experiences of that myself with other people around.

Anyhow the point that I want to make is that at the end I made a request, and asked Rinpoche to please teach me how to do this? He said, 'Yea, yea, one day you get it!' What I believe is that Rinpoche gives us much, much more without words than with words. Actually, the example you gave when Rinpoche showed you how to read a pulse. He taught something that maybe takes decades to learn. He's showing much, much more showing ways without words. So, he is really opening us to do a lot, in this way. I just wanted to share this.





Experiences With Lama Gangchen Rinpoche's Chagwang Ngalso Reiki in Brazil

Brazil has been fortunate to have received many times the presence of our beloved T. Y. S. Lama Gangchen Rinpoche. By virtue of his generosity, Lama Gangchen has given many initiations in Brazil, and amongst them the Chagwang Ngalso Reiki Level 1 and Level 2 initiations, beginning in 2001.



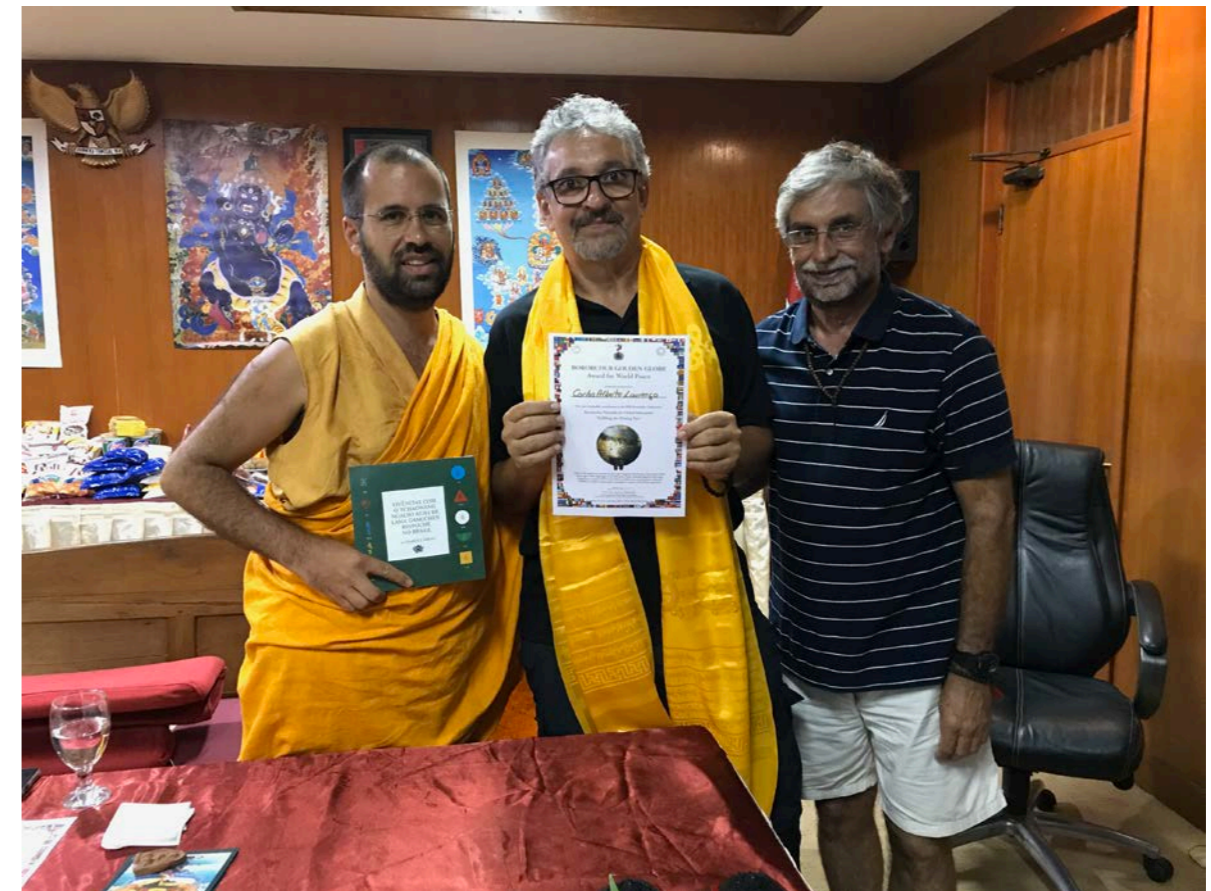
Such initiations fructified not only through the personal practice of the people directly initiated, but also through the implementation of a Chagwang Ngalso Reiki Clinic within the Peace Dharma Center Shi De Tchö Tsog in São Paulo, Brazil.

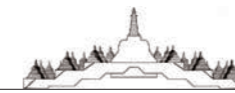
The Clinic began its activities in 2004. From few volunteers at its early days, it grew to encompass more than 40 volunteers, who have been bringing the benefits of Chagwang Ngalso Reiki to a great number of people seeking healing, wellbeing, peace and relaxation.

Since 2010 the Chagwang Ngalso Reiki Clinic in São Paulo has been coordinated by Clarice Tobias Saroni. From listening to many wonderful testimonials of patients of the Clinic she developed an aspiration to create a book with a collection of such testimonials, as to materialize in paper and ink the many benefits of the Chagwang Ngalso Reiki.



In August 2018, Ms. Saroni shared with Lama Gangchen that wish when he was visiting São Paulo. He was very happy with her initiative, gave the book its name, gave his blessings and from that time onwards she and many volunteers undertook the work of collecting testimonials of many practitioners and patients of the Chagwang Ngalso Reiki Clinic, who wanted to share their experiences of healing and personal transformation.





FROM BIRTH TO DEATH AND BACK

Some time ago, I was teaching in Italy and it was on one of my favourite subjects - which is death. I was explaining it on an introductory basis, and I came to a question that I put to myself which was, 'What is actually death?' I tried to go through my own analysis to try and understand what death is. I came to the following conclusion - let us take for instance the death of a glass. There is the moment in which the glass exists and then, suddenly the glass falls, breaks and then we can say that the glass does not exist anymore - so the glass has died. From the moment someone fired and melted the sand, made the glass and shaped it into a form that we can drink water out of it - we have said the glass is born. Then the glass has its whole life and, at one moment it dies. In this moment that the glass dies, does it totally cease to exist or simply transforms into something else? Does it suddenly cease to exist suddenly from the material that was used to make it or is there a continuation? There is continuation; there is this famous line from some western philosophy, I think a Greek philosopher who says, 'Nothing begins, nothing ends, all transforms. What we can see is that when the glass dies, basically we say the glass has died in the moment that the parts put together cannot sustain anymore the concept of 'glass'. When we have all the parts together, while they sustain the concept of glass, we say the glass exists. In the moment when the parts break, they cannot sustain the concept of a glass and we say the glass has gone; died. But there was something that was there and there is something that is continues also after that. If we think for example, that once the glass was made - this glass was formed from sand. For me it is quite amazing to think that out of sand we make glass. Anyhow the sand has died and after this death, we give birth to glass.

Basically, when we say that something is being born, it is not that out of the blue, out of nothing from within the state of emptiness something suddenly appears. It means there is something else that interacts in a certain way that transforms and creates a basis for a new concept to be sustained. Whenever there is transformation, there is birth, something else new that is coming out of it. Basically, when we talk about birth and death, it is a fact that through the interaction it brings transformation. That transformation brings the fact that we attribute new concepts and then, we say that something new is born. When that concept can no longer be sustained, we say that thing has died. Even if we think about our own body, for instance, when we were born? Normally we were born, the day of our birthday - did our body start that day, in this life? No, so we go back. We can go back to conception. But even in the moment of conception, this body that we have, did it come out of the blue, suddenly poof, it popped out? Or is it transformation of something else? Shantideva in the Bodhisattvacharyavatara states very clearly that this body is not ours. It has been lent to us by our parents. It is a part of the body of our father, a part of the body of our mother, they are put together and, our mind enters there and suddenly we are joined up together. So, this body we say is 'My body!' But it is just a part of the bodies of our father and mother that has had food given to it, so it actually has grown. We identify ourselves with it, but it is not 'us', in the sense that it is something that comes from our parents.

In the same way, when we die - what happens? The body decays and transforms into something else. If we burn it, it will transform into whatever way the elements will adapt to the air and go up in smoke, dissolve in the rain and fall down somewhere else. The ashes will go who knows where? Like this we can go on and on, we can see all the different possibilities of how our body transforms. The most important thing that I want to come to is that death is a concept.

Death is simply a concept of something not being able anymore to hold a certain concept; it is based on the imputation of the name. I'm saying all of this for a very simple reason - actually I did not want to talk about this subject precisely. The fact is that in our culture, don't ask me why, we have a very dualistic point of view; the beginning and the end; black, white. We have this linear view that something starts and then suddenly it ends. We have started the retreat and then we go to the end of the retreat. Actually,

what happens is that at one moment today, some of us have already gone back home; others have already continued on with other travelling; some are going to travel today; others are going to travel within a few days, so let us say that this moment that we are having still together, its coming to an end. This does not mean that something has completely finished. Everything that we have developed during these days, everything that we have gained, the experiences and insights that we have had and the blessings we have received - everything continues and transforms into something else. It is like this for everything. Even when we die from this body, the body continues, and the mind also continues.

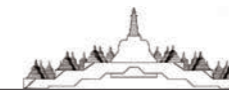
What does it mean, to die? To die means when a certain concept cannot be sustained anymore. Because our identity is on a very gross level - we identify ourselves with this gross body and with this gross mind and, when these can no longer be sustained, we say we have finished - we have died, we don't exist anymore. If we were able to develop an identity that goes beyond this gross body truly, then what would happen is that we would not feel death. Even the prayer that we do very often: 'If foreseeing the signs of a premature death, may I by the clear vision of Mikyo Dorje, the Immovable Vajra, defeat the lord of death and rapidly obtain the siddhi, the realisation of immortality'. I have been thinking a lot recently about this prayer and was thinking about the meaning of it? Buddha states so clearly that we all need to die and, there we are praying for immortality. Who wants to be immortal first of all? I don't want to live forever. I think that is amazingly good; just try to imagine how it would be if we lived for thousands of years? All the traumas accumulated. How would be the work of a psychologist if we lived for hundreds or thousands of years? The traumas accumulated from here and there - how do we live in the present? We project in the present the experiences of the past; we do this constantly. Because I felt bad when who knows what happened and now, I don't know how to deal well with that. Imagine what it would be like to live for hundreds and thousands of years with this concomitant accumulation. The good thing about dying is that when we die the gross mind stops and, what happens is there is a sort of reset on the gross level. On a more subtle level there is continuity.

Anyhow, what I want to say is that on a subtle level, all the experiences that we have had positive and negative, the knowledge we have accumulated and everything else actually continues with us as imprints, as experiences. In the same way, when we finish this day here now - whenever something finishes our sensation is that it is finished and I'm going back home, I'm going to do something as if this experience we have just had actually ends. That is not what happens in reality because there is a continuity: our mind, our body, our experiences, our knowledge and everything we have become throughout these days - we take to where we go. It does depend on us however, if we want to cultivate that or if we just fall back into our normal habits. We don't need to worry about something that is finished and so on, we have come here that is so wonderful and, everything that starts, sooner or later does not end, it transforms. We must take our own experience, take the blessings, take all of this and bring to our life, whatever we will do after from here.

To cultivate all of this I wanted today to underline the main point to come to a verse that Rinpoche told me once. At one time I went to meet an important master and Rinpoche said to me, 'Oh you should make one request. If you request for blessings, you should request that: 'May your mind become the Dharma; may the Dharma become the Path, may the Path be free from interferences'. So Rinpoche said that to me and it stuck in my mind, so normally when I go and see any particular master, or if I am in a holy place - if I really need to request a blessing, if I need to make a prayer, I always think of this prayer. Finally, everything that we do - why do we do it? In order for us to reach the ultimate stage of Buddhahood - this can be named in many ways. Truly for us is to be better, to be able to develop our deepest qualities in order to be able to help others; that's the main motivation.

So, the process of that is, 'May our mind become the Dharma' - what is the meaning of that?

We could interpret it in many, many, ways but I want to share my own viewpoint. The mind is our own normal mindset: what are our own priorities, what are our objectives, where do we put our mind normally? Normally our mind, as Atisha said - 'During the night we are sleeping; during the day we are distracted'. Distracted in the sense that we are not focused. This means that I can be fully focused in my job; I can



be fully focused in getting pleasures; I can be fully focused in avoiding my own suffering; I can be fully focused in trying to make the world as I want it to be, but this means I am distracted from the Dharma. When Atisha says that during the day we are distracted, it does not mean we have no attention and we are look in the cards, (Thomas knows what I'm talking about) it was when I was small there was this little book for children, terrible book for children actually. It was a German book, talking about this small boy who is completely distracted, and the most terrible things happen to him because of this. He is walking and falls in the water and instead of taking the napkin, he takes the tablecloth and, the whole table falls apart; all sorts of things. This is not what it means when we say we are distracted. When Atisha says that during the day we are distracted, it means to question how often during the day we truly, deeply, think about all pervasive suffering. How often do we in truth, deeply think that I must eliminate my defilements, I must be able to go beyond my own karma and, I must be able to get out of this cycle of samsara and I want to help everyone to do the same; how often do we truly think that; how often is our mind truly on the Dharma? Quite often we are thinking about the fact that I have pain here; or I am hungry; my haircut is not okay; oh I have to take a flight and I don't like the food on the aeroplane; oh I need to sit for a long time and its uncomfortable; oh I have a problem because I watched the news and who knows what Trump did now? Then then there is the other problem in Brazil, we have Bolsonaro - who knows what? Where is our mind normally? Then we go somewhere and there is someone we like, and this person did not talk nicely to us, then there is a whole part of our mind occupied with the fact that this person did not respond nicely to me, what did I do wrong? Maybe this person does not like me. Then we have who knows what other type of things where our mind is constantly going? We have so many objects of distraction; distraction from what? From our main focus, which is - to love oneself, love others and correct view of reality; abandon negative actions, accomplish positive actions and benefit others. Correct view of reality, awareness of impermanence, developing love, compassion and kindness - understanding clearly our path. It is incredibly important to wise up to our focus. When we go every morning to the Stupa, where we are walking for 4 hours altogether - where we start at 5am - 9am, almost 4 hours; during these 4 hours, for sure, I don't think there is anyone here who was not distracted for a moment. Again, and again, the prayers we do, the mantras we do, the mudras and movements of walking - we are always going in the same direction, back and forth in the same direction which is? Enlightenment. I want to become like Ratnasambhava, like Akshobhya, like Amitabha, like Amoghasiddhi, like Vairochana - we recognise our identity within these buddhas. We look to go to enlightenment for the benefit of all sentient beings and, we are constantly going back to that point, because that is our main focus. It is actually quite incredible that we are able to stay 4 hours in one day again and again looking in the same direction. In our daily life, how much time can we actually focus on enlightenment? I'm not even speaking about deeply inside; even only conceptually, how many times do we really say, 'Oh I want to reach enlightenment' - hopefully at least three times in the morning - hopefully. So when Atisha says that during the night we are sleeping and normally, we do not sleep and dream about dharma related content; because before we go to sleep we have been watching a series and reading whatever book and thinking about problems of the day and worried about who knows what, thinking about the objects of attraction, the objects of aversion. So, where does our mind go during the night? There! During the day, we are fully distracted - my job, my children, my parents, my husband, wife and friends, this and that. Here we are and even when we say, 'Sangye, Cho Dang So Ki So Dam La...' all the while thinking 'What shall I do today after lunch?'; and there we are!

When we say, 'May my mind become the Dharma' we are deeply requesting, 'May I be able to direct my mind truly to the Dharma, to give priority in my life to the spiritual practice'. That's why yesterday or the day before two friends who are not here anymore came and asked me if I could please pray for one of them who had shoulder pain? I said it was okay, but that they needed to go to the Stupa and make prayers for the shoulder pain only with one condition: you shouldn't try to cure the shoulder pain just for the shoulder pain. You put a purpose into it: the question is why does one need to be free from pain? Because I need to have inner space in order to practise the Dharma and to help others; if I have constant pain where does my mind go? To my pain and I am not able to facilitate the opportunity I have right now. So, we ask the blessings of the guru Buddha, to please bless me to overcome the sickness, the pain because then I can use my space because I don't have enough maturity right now to be able to focus my mind while experiencing

pain. Please bless me that I can go beyond this pain, cure it so that I can actually use my life in a more meaningful way.

Another friend was asking for blessings due to difficulties in his job. Whenever he was doing business and it looked like things were going to work out and, then they did not. So, this man's business did not run so well. Then a similar solution: If you go to Borobudur and make a prayer to please bless me because I want better business - why should you receive blessings for better business? There are so many people in the world that want to have better business; buddhas have equal compassion towards all. We must give a purpose to it. Why do I need better business? Because I need inner space to be able to practice well - if I don't have my livelihood secured, my mind is completely busy into getting money and paying the bills, etcetera. Some security is needed in order to be able to dedicate myself to the Dharma; but then we need to really do it!

It is always important that we can have so called mundane objectives, like for instance, I would like to have a better relationship with that person, or, I have this issue with my body and, that issue with my job. That's okay, but it must always be seen as an accessory factor in order to give us space so we can follow our path well; not being a final objective. Our ordinary way of tackling this job issue is by seeing it as a final objective; this is very interesting. Our motivation for enlightenment is sometimes so weak that a bad shoulder or knee pain or a stomach-ache overpowers our enlightenment motivation - we focus on the stomach pains and forget about the suffering of sentient beings. It is as though, if I can get rid of my stomach pains then for the time being that is enough.

It is always important, we cannot somehow forget about our own needs, we need to respect where we are, but it is always important to connect with the Dharma. This will help us also to distinguish between what is really necessary and what is not. Yesterday, I was talking to another friend who brought up an issue to me. He said, 'Ah how do we make the correct choices in life? If I take a 'plane, I am actually contributing to producing carbon dioxide that is harmful to the environment, so the question was, should I come to Borobudur or not?' So, the answer for that is that almost anything that we do in life when we interact with others will inevitably harm someone. When I drink this glass of water, I am harming the environment; to come here and drink; the water is not for free. There is pollution, there is plastic, there is so much involved in it. When we eat our plate of food, how much hardship is connected to it? How many insects and beings have given their lives for that? How many people have worked for it? Its countless. When we put the clothes on our body, how many beings have died for that? Some people say that they only use cotton. Cotton, if you go to a place where there is a plantation of cotton, the number of insects that are killed to make cotton is enormous. The point is that anything that we do, in one way or another there is the interaction and, we live in an impure reality where harm happens. The point is that we must respect the resources. In the moment that I drink a glass of water, there is harm somehow connected to it. It is not costless. Therefore, we need to use the resources respectfully, not based on what we want but based on what is meaningful and what we need. I need to dress my body and, I'm not buying new clothes every week or every month; I'm trying to use what I need and not what I want. I am going to eat what I need to nourish my body and not always following my desire and therefore want more and more and more. There is a lot involved in everything we do. I travel because I believe coming to Borobudur is important for my own spiritual development and this is something that is of great benefit to those who are around me and for my own path in order to be able to help others. So, this is important, and I use these resources in a conscious way and for something that is positive - instead of just travelling here and there wherever I want just for who knows what?

I want to say here, is that it is important that everything that we do in our lives must be connected to the same path to enlightenment. This is when we say, 'May my mind become the Dharma'; it is very powerful. When our mind is not in the Dharma, we are constantly trying to make reality an illusion that actually we know is an illusion. To clarify this: When our mind is not in the Dharma, we are constantly trying to create a state of well-being, satisfaction and happiness - through things we know do not work! We live in this



crazy idea (it is completely crazy; we are totally insane) that if I make the world to be as I think it should be, then I will be happy. If other people act in the way that I think they should act, I will be happy. If the things around me are as I think they should be, then I will be happy. We have this very strong idealised image of how reality should be - by that I mean the people around us, our job, our house, politics, environment - anything. Each one of us, we have our own idealised image of the reality in which we live. We believe that if reality would match our own expectations, our own projections, then everything would be just fine.

However, from the very beginning, we know that this is not possible. Secondly, I do not know who here would truly trust their own idealised image. There is one prayer that we do that is from the Bodhisattvacharyavatara. It says something like this, 'May all sentient beings always be happy; may all the hell realms be completely empty; in all directions, wherever there are bodhisattvas and buddhas and, whatever are their wishes and prayers - may they be fulfilled'. As Lama Gangchen said in his Self-Healing book - there is a prayer that starts by, 'Oh guru Buddha please bless me because I don't know what I really want'. How sure are we of what we want? I don't know about you but, very often I say, 'I want this!' Are you really sure about it? I think the answer has to be 'no'. So how can we trust our own idealised view of reality? I cannot; that is why it is an illusion. However, still somewhere, we believe in it and, that is the strange thing. To make a mistake is human; to persist in the mistake is insanity or diabolical. Einstein had this saying 'To make a mistake is normal. To consistently repeat the same action, once you have seen the results that it does not work - that is true stupidity; that is what ignorance is really about'. When you do something, and you see it does not work and you still continue to do the same thing again; that is the real stupidity. This is where the mind is when it is not in the Dharma. We are there, trying to make ourselves happy in a way that we know that it does not work. But still there we are.



So, 'May my mind become the Dharma' means that deeply inside we put our intention that, 'I am still taken by my own habits and mental condition and so on, but please may my mind be focussed truly on the Dharma'. This is something that starts to happen more and more when we see that whatever we do,

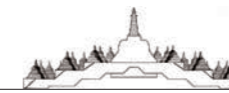
somehow there is a connection to enlightenment; there is a connection to the spiritual path. There is always a connection to that in what we are doing. This means our minds are more and more becoming the Dharma.

One of the fundamental aspects for our mind to become the Dharma is for us to recognise the all-pervasive suffering as suffering. The first Noble Truth is the key for the whole path. We have this very, very strong force inside of us - which in Tibetan is called 'Tsepa' that is like this strong craving, strong desire, strong force to avoid suffering and to be attracted towards happiness. No one wants to suffer. The problem is, what do we recognise as suffering? What do we recognise as that which must be avoided? What most of us do is that suffering is just the Suffering of Suffering. For most of us suffering is just body suffering, mind suffering, unhappiness because I am dissatisfied, and I am suffering because this is expensive. I am suffering because that is not good; I am suffering because the food is not as I want it to be; I am suffering because physically I have pain. This is what suffering means for us. And I am quite sure and, my apologies to be so blunt, but very often, for many of us if would be given the choice very clearly between a comfortable samsara for a long time, or certain enlightenment on a long road; what do you want? An immediate, safe and comfortable samsara, or safe enlightenment on the long term - through a difficult path. Most of us would vote for the comfortable samsara, because at least we know it is possible; this enlightenment stuff - I don't know if it is really possible or not - who knows what - it would be nice, ideally, but for the time being let us just relax a bit!

The actual point here is that its fundamentally important for us to not only understand, but to feel deeply inside of us that anger, dissatisfaction, fear, uncertainty, attachment, unlimited desire, hatred, jealousy, envy, selfishness and ignorance - as long as these emotions and mental patterns are present, we are going to suffer! There is no way out. All this is something that we need to feel, not in the head, we need to feel it in the stomach. Because in a simple way, when we say recognising the all-pervasive suffering as suffering - this is recognising our own aggregates being polluted as suffering. Our aggregates means: making it simple as body and mind and as long as our body and mind - our aggregates - are polluted, are contaminated by mental defilements and karma, there will be suffering; there can be moments of pleasure, but there will be suffering.

We need to go through this again and again until it becomes so clear to us that we say, 'Okay, I have some nice food, I am enjoying a beautiful place, have wonderful company - so wonderful, lets enjoy it!' However, that's not my goal in life. That goal in life would be in peace with myself; to be satisfied and not to need much. We know so clearly, that the more I have, the more I want; my goal is to be satisfied. My goal is to be able to distinguish between what it is that I need and what I want and, to not be a slave of the 'wants'. To be living in peace, with stability - not being a leaf blowing about by the wind; that if something nice happens, I am happy; if something not so nice happens then I am sad. All this is so interesting to see. Something pleasurable happens and I am so happy, then just one bad word - just one word, nothing more - this sound entering the ears - then again, sad. Or, the other way around - the person is completely sad, then just one word! Happiness flows once more. We need to look for and find stability; instead of being like a helpless leaf blowing about in the wind - better be like a deep-rooted tree. We feel the things that happen in life, but they should not take us out of our sense of balance. Something happens that is nice, so good, I enjoy it, but it won't change my path to enlightenment. That other thing that happened, it did not go well - okay no problem because my path is there, it is beyond all of this. It will now seem really important for us to see clearly that our ultimate goal, regarding our own self is actually to eliminate the All Pervasive Suffering so that one will have one's own body and mind free of the contamination of mental defilements and, the karma, so that when we focus on these things in our daily life, we remember our guru.

Why do we offer food when we eat? Not because the buddhas might get upset with us! Not because we are good buddhists, so we need to offer the food. The reason why we offer the food is to remember the Buddha, the Dharma and the Sangha, every time we eat - as we eat supposedly 3 times a day, then these are 3 moments to remember the Buddha, the Dharma and the Sangha. Three moments to use this ordinary action of eating as something holy, as something that brings us buddhists back into our path. There are



so many beautiful ways of making food offerings. I want to make a very small booklet on how to make food offerings. There is this very simple practice which I will just explain to you and it goes like this: We do guru yoga every morning; when we do this practice, we have Guru Buddha in front of us. Guru Buddha comes to our crown and sits happily on the 8 petalled lotus in our hearts. Then after that we are going to breakfast, then after that for lunch and then we have the afternoon tea and bring a snack, whatever. We are in the moment of eating and first of all we purify the food; we visualise on top of the food, Om, Ah, Hung. From Om, Ah Hung light emanates white, red and blue and goes out to all the buddhas making offerings and requesting their blessings of body, speech and mind. So, the energy of the body, speech and mind of all the buddhas come back into the Om, Ah, Hung. Then the Hung dissolves into the food, eliminating any sort of impurity; then the Ah dissolves into the food, transforming it into nectar; finally, the Om dissolves into the food giving it more power strength. Then we visualise that in our secret chakra there is the wind element; in our navel there is the fire element; at our heart there is earth; at our throat there is water, like we do in Self-Healing. So basically, first we purify the food. At our heart there is Guru Buddha and then as we eat, we imagine that all the winds from the heels of our feet go up through our legs and enter into the central channel - this makes the tum.mo fire blaze, making our own digestive fire to be stronger. We imagine that this will burn the food and digest it, divide the good food from the bad food that we eat; we poo the bad food out - this will take out all the negativities, interferences and defilements, everything negative that we have accumulated, it all goes away together with it. The good part that we have divided through our digestive system, we offer it to Guru Buddha at our heart and the remainder of that we offer it to all the micro-organisms living in our body; there are billions and billions of these micro-organisms and we dedicate, 'May, through this merit of this act of generosity of making offerings to all these micro-organisms living in my body, may I reach the state of enlightenment and when I reach enlightenment may I guide each and every one of these micro-organisms to the state of enlightenment'. If we do this when we eat, we are practicing the generosity of giving materially. We are technically giving materially to all the micro-organisms that live there. We are practicing the generosity of giving love, we are also giving protection and the giving of Dharma, with the dedication that once we reach enlightenment may we guide them. This is a way of giving in advance, somehow. We are not giving the Dharma right now, but we imagine that once we reach enlightenment, we will guide each one of them.

So, for example, in the tantric vows there is one vow that says, 'Practice the 4 types of generosity at least 6 times a day'. If we do this visualisation every time we eat, we are already practising it; it is a good excuse to eat more often. Actually, I don't know if you can feel how powerful it is to do this? We offer to Guru Buddha in our hearts and Guru Buddha experiences great bliss and joy and we rejoice in this and then we imagine that from Guru Buddha it goes to all the micro-organisms in the whole of our body and, they are completely satisfied and happy and in exchange they give us strength! This is perfectly fitting with modern science which justifies the power and importance of all the micro-organisms - the microbiome in our own bodies. This is an ancient practice.

There is a verse from Panchen Pande Yeshe, very beautiful, about all this. So, when we do this, we imagine that Guru Buddha in our hearts is inseparable from all the buddhas and, we offer the food to Guru Buddha and it so amazing. If we are able to do this when we eat, then our mind has become the Dharma. When we eat, try to dedicate for a few minutes. The point is not to make the buddhas happy and accumulate merits; the point is to make our lives meaningful in every action we do, bringing ourselves to the Dharma. Otherwise, what is the other possibility when we eat? What are we cultivating normally when we eat without awareness? Selfishness. When we eat what is the grasping that we have? It is that 'I want to be happy; I don't want to have hunger'. We don't care about anything else other than ourselves; this is the normal, ordinary way of doing. Every time we eat, in an ordinary way we reinforce our selfishness. Every time we eat with awareness, we reinforce generosity, bodhicitta and we accumulate merit, we connect ourselves to the path. For example, I do not eat meat and, I'm not going to open the subject right now, because this is...we can go on for hours about it and so on. I personally do truly think it is much better for many, many different reasons which I won't mention now but, I truly believe that it is better not to eat meat. But whenever we eat something, for example, the food that we eat gives strength to the body. If we eat too much food, or if we eat

unhealthy food it takes away energy from the body. That is why it is so important to eat a balanced diet. If I eat the correct way (as Dr Rogier Hoenders mentioned it the other day) and as it is stated in the teachings of Tibetan medicine that whenever we eat, we should divide the stomach into 4 parts - 2 parts of food, 1 part of drink and 1 part empty. If we eat too much, we expend most of the energy of the food to digest the food. One of the things that I heard once which looks really logical for me, is how do we know if we are eating in the correct way? When we finish eating, do we feel more tired or do we feel more energetic? If we feel more tired, it is because we are eating in the wrong way. The point is that whenever we eat, the food will give energy to us - so what will we do with that energy? I will use that energy to dedicate myself to avoid negative actions, to accumulate positive actions, to benefit others and to do things that are meaningful. So, by doing that I create a positive interdependence of all the beings that allow me to have that nourishment. In the case that we eat meat, for example, we dedicate: 'May this being that gave its life to me, may a part of my actions which I am able to do through energy that I received from his body, may I dedicate these merits for this being'. I bear all this in mind, because every day when we go to the Stupa, I wear sandals most of the time, which are made of leather. So, in that way, I am using the body of some animal. So I connect the fact that I am walking to the Stupa, generating positive energy, generating merit and that I can do this comfortably because some animal gave its life to make my sandals and some people worked to make them; so I dedicate the merits gained for them. The main difference is that the actions are the same; we eat, we dress, we do things. If we do them with the correct awareness, with the mind going to the Dharma, connecting to sentient beings, developing gratitude, acting with generosity and so on - our mind is going to the Dharma, every action helps us to gradually grow on our path. Otherwise almost everything that we do just goes to reinforce our own selfishness, our own attitude of self-gratification. So, it is very important for us to focus. Not only are we making the prayer: 'May the mind become the Dharma' - we need to act in order for that to happen. It is not easy, because we are conditioned for so many hundreds of aeons and, suddenly we want to change it! Through the blessings of our gurus who gave us the possibility of opening our eyes for just one blink of a second - because there is a moment that we see it clearly. Then afterwards, we just need to follow what we have seen and, sometimes we can reopen our eyes.

So, this first part, which says: 'May the mind become the Dharma' - it is the first step and it is very, very important for us. If we look to Rinpoche - Gangchen Rinpoche is for me the clearest example of that. Anything that Rinpoche does is connected to the Dharma; any moment; always! Nowadays things have changed, as previously he was watching a lot of television - news, always news channels. Now he has moved to YouTube - he is following the trend in that way. So anyway he was always watching the news and sometimes personally, I would get quite bored - because as you know, news channels are quite boring because they repeat the same stuff so many times because, perhaps they don't have much to say, or they think we are stupid, I don't know? Anyway, they just repeat the same news again and again - just take any news channel, watch it for 5 minutes - you don't need to watch it again for the next week almost!



If you take the newspaper of one year ago and compare it to today, they are not so different. I said to Rinpoche, 'Can we turn off the news?', and Rinpoche said: 'No, no - I need! I use it because I see all this suffering around and I'm always praying and connecting to these people around the world'. So, Rinpoche used this as a basis for dedication, for prayer, for connecting to the needs of sentient beings around the world. He was not concerned about the political issues, what is happening; it is not entertainment because to be sincere for most of us, watching the news is entertainment. Political entertainment - we want to know what happened here and there, but are we going to act in relation to any of that? Mostly not.

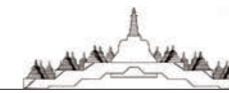
Rinpoche does not care about the political aspects; he does not care about what is happening. He is just connecting to the people and making dedications and prayers for all those suffering. There was a master called Geshe Jampel Sangye - he was one of the first Tibetan masters to go to the West - I think it was 1961 or 1962. He was a great geshe who had finished all his studies in Tibet and was one of the most knowledgeable masters in India. The Dalai Lama sent him together with another lama called Namkye Norbu to go and work in the University of Rome. I was trying to imagine how a Tibetan Geshe that had come directly from medieval Tibet to Rome! It is quite shocking the whole thing. Anyhow, there is just one point that he used to watch a lot of television and liked it a lot. One of our friends, Francesco, once had the opportunity to meet him and at one time he said that while he was watching television - especially soap operas and things like that - he would constantly look and find all the examples of the lam.rim: 'Look how jealousy works!, You see if doing this; that happens! Oh, can't you see here how its impermanence? Oh, look at that!' He was seeing the teachings everywhere because his mind had become the Dharma. It did not matter what he was doing, he was connected to the path. When we say, 'May my mind become the Dharma' it means that whatever I do, may it be connected with the Dharma; may it be connected with the Path'. We put in that effort for that to happen:

When we dress ourselves in the morning - we can do so many beautiful things. If we practise the Vajrayana and have the awareness of the divine pride of a buddha - when we dress ourselves and bless the clothes with Om, Ah, Hung. Then we put the clothes on as offerings to ourselves as a buddha. Or, to make it simpler, when we dress, we give a meaning to our clothes, symbolising that we are dressing ourselves with perseverance, morality, generosity with the Perfections. Then when we make ourselves beautiful, we make it as a form of generosity in order to give beauty to others. So, instead of just trying to make oneself look nice in or to have recognition - we can make ourselves look nice as a way of offering to everyone that we will meet during that day. You can do your make-up in the same way and, it completely changes the meaning. You can go from the very simple Mahayana practice of practising the Perfections and making offerings to other sentient beings - up to the Highest Yoga Tantra practice of dressing and making offerings to the yidam. So, anything that we do can be integrated into the path of the Dharma. This is what it means when we say: 'May the mind become the Dharma'.



The second step we say: 'May the Dharma become the Path' because when we practise the Dharma well, we are not necessarily in the Path. The Path is divided into 5: The Path of Accumulation, the Path of Preparation; the Path of Seeing; the Path of Meditation and the Path of No More Learning. 'May the Dharma become the Path' means, may my mind that was previously an ordinary mundane mind, which has now become a spiritual mind - may it become the path of Accumulation. The path of Accumulation inside the Mahayana path that we are following, means 'May I be able to develop true bodhicitta'. This is when the mind becomes the path, when the Dharma becomes the path. It means that we have developed true, profound, sincere and strong intention to reach the state of buddhahood in order to help each and every sentient being. And, we fall in love with it!! It is there, its present in our lives in every moment, in every atom, in every action; its deep inside of us! This is when the Dharma becomes the path. Or, it is when we develop so called renunciation, (nechung) or when we develop a bodhicitta in the Mahayana path. It is the moment not only of developing our spiritual qualities and being connected with the spiritual path - we in fact, go one step further: When we develop bodhicitta we take all our energy and concentrate it into one single point; benefiting others. In order for myself to benefit others, I must reach buddhahood; there is no other choice! All this is very interesting, because the focus of bodhicitta is not enlightenment - it is helping others! Enlightenment is the tool for that. That is why Nagarjuna and later Lama Tsong Khapa and Chandrakirti, in the very beginning of the commentary of Chandrakirti, on the text of Nagarjuna, which is called, 'The Root of the Wisdom of the Madhyamika' and, 'Entering into the Middle Way' (text of Chandrakirti) he starts by praising compassion. Compassion, love and kindness, the strong intention that others should be happy with simultaneous strong aversion for the suffering of others. He starts by praising it, saying that it is just like water. The water is indispensable in the beginning, during and at the end. When there is a seed of a plant, this seed can remain in the earth for thousands of years; until the correct conditions appear, it will not germinate and sprout. First, we need water and, then germination takes place; then we always need water for the seed to grow into a tree. We still need water for it to give its fruits. Similar to that the water that allows our seed of enlightenment to grow, is love and compassion. Once it starts coming out and we enter into the path, what gives the strength for the path to grow is always love and compassion for other sentient beings. Once we reach the ultimate state of buddhahood, what is the strength that allows the buddhas to act for the benefit of others? It is still love and compassion. That is the most important aspect that gives us the whole strength in our path!

So, when we say, 'May the Dharma become the Path' - still when our mind becomes the Dharma, we are focussed on the spiritual path, but we are not exactly yet 100% sure why we are doing this and where we are going. We are not focused any more on mundane things, but there is still some mixture there, our motivation is not that clear. Then, in the next step, we are able to take that strong, deep attraction for happiness and, that strong deep aversion for suffering that we have and, we are simply able to share it with others. Your happiness, independent of who you are, is as important as mine and likewise your suffering independent of who you are is as important as mine. Your happiness, independent of who you are, is a true priority. Then I might ask myself: 'What can I do in order to help others truly?' The only answer that we can find is: I will do what all the buddhas of the past have done: Follow the path of bodhisattvas to become a buddha so that I can truly help others. I am extremely limited as I am right now. We cannot truly help the person that we live with. When the person that we are so near to is completely overtaken by any defilements, are we able to block that? For us no - and in that case we can forget about all other sentient beings! For a buddha the answer is 'yes'; a buddha is able to adapt to the capacity and mentality of each one; a buddha knows exactly which button to push - can find the keyhole and which key to use. 'We' have no idea. So the Dharma becomes the path when we focus and, our main focus is to serve sentient beings: 'I want to help each and every sentient being'. In order to do that there is no other alternative than reaching enlightenment myself. This becomes our only priority. All the rest is secondary, just there to help. If this life is not there in the service of the Dharma, of sentient beings; if this life cannot be used to grow on the spiritual path to help others, then better die and start a new one again. That is what great bodhisattvas do. When a great master sees that the conditions in his life are not fitting anymore to help sentient beings: next one please!



Rinpoche told me so many times on different occasions. He said, 'I have no problem; I snap my fingers and go to the next life! For me this is not a problem'. So generally speaking, what is the best cause we can make for our guru to have a long life? Not only making prayers; we must make his presence meaningful. We might go and plead with someone, 'Oh, please, you should not eat like this because its harmful to you!' The person might say, 'Oh, yes thank you', and then turns around and continues to eat it. Even if the process was repeated, that person continued to eat in the same way. How many times are we able to repeat the same thing to the same person? Five times, maybe? But there's the time when we get tired and we think it is better to use our knowledge with someone else that is willing to follow, or not. The same thing happens with buddhas and bodhisattvas. When they are in a context that they see their actions are truly bringing benefit, which means that sentient beings that are truly receiving benefit from their actions, are practising, are advancing and so on, then they will continue there. At the moment that they see that there is no effort from the other side and there is no true benefit, they will move somewhere else.

There are 2 fundamentally important aspects to ensure our guru's long life; one aspect is very personal, the other is not only personal. I am happy because I can see that we have this aspect. The first personal aspect is that we need to put into practice what we learn; it is actually quite disrespectful towards our guru to make him repeat the same thing thousands of times and, we act as if we have never listened to it. It is important for us to say, 'I am a grown-up person'. It is difficult, yes, but I must do it. How many times has Rinpoche at the end of a teaching given the key: 'By the Power of the Truth', 'By the Blessings of all Holy Beings', 'By the Attention of All Sentient Beings', 'Peace Speaking', 'Peace Listening', 'Peace Watching', 'Peace Touching', 'Peace with Everything', 'Everything with Peace', 'Please'. We repeat it nicely and go out and someone says something we don't like and there is a cat fight! Where has all that gone? The problem is that, we are lucky because Rinpoche has infinite patience and love, but the best way for the long life of the guru is number one - to put into practice what he shows and teaches us. We have seen during these days together: Rinpoche has taught us Self-Healing, he has given us the key to enter the mandala of Borobudur and, we have been using it during these days and it works! I don't know, how was your experience during these days? Positive, yes? The practice works; we have the tool, so we must use it!! Really!! And the second aspect concerning the long life of the guru is the harmony between disciples; that is fundamental important. What happens to a father and mother when their children start to fight? It is quite painful isn't it? Our tendency when there is a fight is to take sides. But how can I take sides when I have my own children fighting and I love them all? One of the things that creates a lot of harm for the long life of the guru, is when there is real conflict between the disciples. This is something that is very harmful. There were some masters, that when they passed away - and, after many people had said that they passed away so early because it was at a time when there was too much conflict amongst the disciples. We can make thousands of long life pujas for our Guru, but if we don't put the teachings into practice and if we don't have the maturity to relate between ourselves in harmony and with respect, then the long life of the Guru is in question and how effective can the long life pujas be, because the essential part is somehow missing?

But as I said before, I'm happy because I see harmony. Sure, we are human beings with our own defilements - sometimes we don't like one thing here or another there. Someone might not like the colour of someone's hair, but generally, there is true harmony. We can always improve one small thing at a time, (from the personal point of view of each one of us) and, this happens, and I really rejoice and am very grateful to everyone. All these days together here, we can feel that there is harmony between everyone. This is something that is truly very important for the long life of the Guru.

In this way, when we say, 'The mind Becomes the Path' is when focus on our prime objective, which is to benefit others. Remember, we enter into the path, not when we want enlightenment; we do so when we want to help others and, we see enlightenment as the tool to do that. There are 2 very different things here. We do not enter the path when we want enlightenment. We enter the path when we want to help others truly, deeply and, we see enlightenment as the necessary tool to do that. These are two completely different things! When I want enlightenment, it is again a manifestation of my selfishness: 'I want enlightenment; I want to be a buddha'. We even imagine how we will be depicted as a buddha! 'As history

unfolds, how will I be depicted? Manjushri has a sword, how will I be?' Is this too crazy? Again, it is just different manifestations of self-gratification. So, the path is not when we want to become buddhas; the Path is when we want so much to help others, that we see no other way other than reaching enlightenment ourselves. Once we enter into the Path - this path is not necessarily easy; bodhisattvas need to put a lot of effort into it and it takes time. That is why we say, 'May the Path be free from interferences'

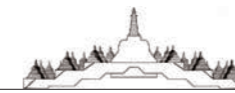
There are basically different types of interferences: We have external interferences; internal interferences; secret interferences. External interferences are basically when external conditions do not allow us to follow our practice well - basically because we are not ready to practise in such conditions. For examples, if we end up in the middle of war - so our attention is on survival. We end up in a situation where there is no food; where is our attention? Getting food. If we end up in a situation where there is a lot of pleasure and so pleasure is where our attention is. The extremes always become interferences. When we don't have enough material things, it takes a lot of our inner space; when we have more than what we need, it also takes up a lot of our inner space. We need to be in the middle with all of this, where we relate to material things based on what we need or do not need, or on what we want.

So external interferences are conditions which can be material, social, human conditions or the



environment. These very interferences restrict us from practising the Path clearly - when these conditions persist. Someone else might be able to do so, but we are not yet able. These become an interference for us. For example, we may be following our own practice and doing our meditation well and everything else and, then suddenly we have a new neighbour that makes a lot of noise. If we had really good concentration, there would be no problem. As we do not have such good concentration, it becomes an external interference due to the fact that we are not yet able to overcome those conditions.

The second type of interferences are the internal interferences - these are the worst ones. The main type of internal interferences that I see are mainly 2 types: Uncertainty and distraction. Uncertainty is not to have doubts - to have questions is very good; to know what I don't know and want to know more about



is actually wonderful! However, when our mind starts to say to us, 'Oh, is this good for me, I don't think so; maybe yes, maybe no'. Oh, I should have gone to the Stupa'. 'No, I should not have gone to the Stupa'. 'Maybe this is my guru? Yes, or no, I'm confused'. We enter into this inner dialogue and, we are not sure about and we are not sure the other and enter into this very unstable space; this is one of the greatest interferences for our Path. It is said that generally speaking, in the practice of Dharma, uncertainty is a very strong interference, especially in the Vajrayana Path; uncertainty is one of the greatest enemies of the Vajrayana Path. There we go, you know - 'Om Ah Guru Buddha Siddhi Hum; Eh, Yam, Ram, Lam, Bam - does this really work, what am I doing? Maybe yes, maybe no, am I doing it right or am I doing it wrong? Maybe I didn't do like this? Oh, I think it is not accepted like that'. Finish! Instead when I recite, 'Om Ah Guru Buddha Siddhi Hum - I am sure that all the buddhas are looking at me, that all of them are bringing their attention towards me, that all their love and all their blessings are coming towards me in the form of light that enters through my crown chakra - 'Wow!' Then I can feel about, Eh, Yam, Ram, Lam, Bam; the wind is moving, the fire is growing, the earth is being purified, the water goes swoosh and it overwhelms me with bliss. Even if I don't have the real experience, I am sure that what I am doing is right and, I just do it!

The other day I heard one praise which I liked: It was referring to yoga and said, 'If you really want to do yoga well, you must be stupid'. In the sense that you should not question; you should enter into a correct system and, just do it - not starting to want to understand everything. You make it because you choose a correct path, you choose a lineage, a master and, then you do it. If we need to understand everything before we really do it, it is quite difficult and, most of us are not ready for it. So, one of the greatest interferences is this very strong uncertainty that may arise. So, we need to follow, just go for it! You do the practice, do it strongly, deeply with trust. It is not a trust that is based on understanding necessarily but is rather one based on a human level, between us and our guru. This is also based on the trust that they had with their gurus and like this, we move on.

This trust as an antidote to our uncertainty is actually very powerful. It is very important for us to go back and back again into our own trust and to avoid any kind of uncertainty as we practise our path. Even too much study sometimes brings uncertainty, I remember what our friend Julia was saying, 'I prefer not to do academic studies on the practice, on the path that I do; I prefer to follow'. Also, I was remembering one of my teachers, Geshe Thubten Rinchen, one of the greatest buddhist philosophy masters I ever met; I have met many great masters but this Geshe was the best on philosophy of anyone I met. He had incredibly vast knowledge and one time he told me when he was giving commentary on the six session guru yoga, 'You know, there is this mantra that in the sutra of Buddha, this and this sutra, it says that if you recite this mantra it will multiply your merit by a certain amount. But following logical understanding, actually, I don't believe in it! This is the problem of too much study; I tend to analyse everything and to want and, then I question and ask is this an actual meaning or did Buddha say this to mean something else? There is a whole part of Buddha's teaching and study about what should be the actual meaning and what should be actually interpreted by it'. Then he continued: 'Oh but this said that Buddha said this just to make people do more good things...' (entering into a whole interpretation). Then he said to me, 'Anyhow, I do the mantra! But I am not fully convinced inside myself - then it will not work really because one needs to be convinced about it, need to be sure about it'.

That is why one of our interferences is this inner uncertainty. This uncertainty basically can be based on 2 things: Lack of trust on the Path and who teaches us and, the method and secondly, lack of trust from our own self. 'The Path is wonderful, and the lineage is marvellous, the teachings are perfect but, I am not good enough' - this brings uncertainty. So, we need to avoid these interferences, we need to have trust in ourselves, trust in the practice and trust in our gurus and the Path. Then we just go for it.

Other types of inner interferences can be hatred, aversion - when we have a lot of anger, our mind is completely taken by anger and then forget the rest of the practice? Try to sit and meditate and do your sadhana if you are angry - it is too difficult! Try to sit and meditate and do your sadhana if you are in a moment of jealousy, or too much attachment or too much desire - forget about it! You may recite it, but not

able to do it - that's an inner interference for the Path. Inner interferences are the worst ones.

Then there are the secret interferences. These are things that appear as positive but actually are negative - they are not necessarily negative, but they are blocking the Path. This now, is a little bit of an extreme example but, there was one great master called Buton Tamche Kyenpa Rinchen Drub, 1290-1364. This lama in Tibet was one of the greatest masters of buddhist history in Tibet from the point of view of knowledge. He wrote more than a hundred volumes and, there is a saying in Tibet - 'If you don't know something, ask Buton; if you are not sure about something ask Tsongkhapa'. Tsongkhapa wrote only 18 volumes but was sharp as a razor on anything - very clear. Buton Rinpoche wrote about any subject you can imagine connected to buddhism in any way; astrology, medicine, anything you can think of he wrote about it. So, how could he write so many books? He was a very great practitioner; he was already at a very high level of realisation. He was organising himself to dedicate his life to meditation. Later, the masters said that if he had done that, he would truly have reached enlightenment in that life. Instead, someone came to his door that offered to him paper, ink and a pen. He saw that as an auspicious sign that he should write. He built a stupa, did the circumambulation of the stupa and on every one of the four corners he put one secretary ready to take dictation. As he was doing the circumambulation he would not stop and sit and, as he passed each secretary, he would say the lines to them on the book they were writing. He would write 4 books on 4 different subjects simultaneously! He would do that every day for hours! Many books would be in verses and others not in verse, in prose, but he would go around and they were all writing. In this way he was able to write more than a hundred volumes in a lifetime. Then he passed away with so many books written, but his own inner level of realisation stayed more or less at the same level as when he started writing. The masters that came after him said that this was a 'secret interference'. To write the books was something wonderful; positive karma, everything wonderful, but it became an interference for his own enlightenment journey in that lifetime.

There are things that appear as being very nice, but actually are an interference. To make a day to day example, let us say there's teachings to go to, or we need to go to the Stupa in the morning, or we have something that is virtuous to do and, then suddenly, we can have a very nice lunch somewhere or we have a beautiful swimming pool to go to or we can go with a friend for a walk in a beautiful place - all of those things are very nice, nothing bad about them - but by doing them it becomes an interference for something that is actually better - according to our path. These are 'secret interferences' - things that manifest as being nice and good, but actually, they are an interference.

The prayers say, 'May the mind become the Dharma; may the Dharma become the Path; may the Path be free from interferences'. So one thing, I'd like to say thank you to Mateus because after the Stupa we go to have breakfast comfortably, we have lunch between one teaching and the other without hurry, we do everything and when we arrive everything is ready for tsog etc., because there are others behind the scenes making all these things happen. Thank you Mateus.

Repeat after me...**'May the mind become the Dharma; may the Dharma become the Path; may the Path be free from interferences'**.

Just before concluding, there is one blind that I add to it from time to time. Inevitably, in our lives there will be difficulties; difficulties are not necessarily interferences for the Path. Very often difficulties are actually helping our path. So, the next line, which I say is: 'May I bring interferences into the Path'. So whenever there is a difficulty that manifests in my life and, it will inevitably happen, may I be able to take that situation as an opportunity into the Path; may I use it to practice more patience, may I use it to develop more love; may I use it to accumulate merit and to purify negativities - whatever may be the ways. So when we say, 'May I be free from interferences' we are not saying, may my life be perfect without any difficulties. Rather we are saying 'May my path be stable'.

An example is this master who's name I can't remember, but it is a true story in which he left Tibet in 1959. He was an older monk and he was living in Buxa. Buxa is in the north of India. He was living in a former jail of the British, where Mahatma Gandhi had been incarcerated. When the Tibetans left Tibet, a part of



them being refugees, they brought all the monks to this place called Buxa. So this master was there with Song Rinpoche was there and Trijang Rinpoche came very often there; many, many masters have stayed there for a long time. It was an interesting setting, lets say. Anyhow this master, I forgot his name, was a master of a friend of my friend. Anyway, one day he left Buxa and went into a meditation retreat in a cave somewhere in the middle of the forest. He was in his retreat and from time to time every few months his disciples would come and bring him food. One time when they came with food, he was not there anymore. They looked everywhere; his things were just left around normally. They waited for him and, well finally they came to the conclusion that he had died as there were many wild animals around - tigers, big snakes and other dangerous animals. They thought that he had perhaps gone to collect wood for a fire and had got killed. They went back to the monastery, they made all the prayers for the bardo, all the grieving as their master had died, etcetera. Four years later he returned to the monastery! He said that he had gone for a walk to collect some firewood and water and, the Indian military caught him. They thought he was a spy from Pakistan - when he was near to the border with Pakistan, a disputed area.

They brought him to their military base and questioned him. Most probably they were not very kind in their way of questioning him? He did not speak a word of Hindi or English; he only spoke Khampa dialect of Tibetan. Anyhow, some days passed and then they put him in jail. He recounted that when he was in jail, he did not understand what was going on at all - why he was there and all of that. He looked around and thought, 'Look at this!' He had a roof over his head, they gave him food twice a day, he did not need to go out to look for water or food - that was a big blessing for him! He just needed to continue his retreat. So, he just sat down and meditated.

I tried to imagine this scene of these military guys, looking at this dishevelled man, who had very long hair due to his long retreat because, during that time, they don't cut their hair and most probably it had never been washed; his clothes were not clean and, there he was doing perhaps 14 to 18 hours per day meditating. He was grateful to receive his food and would go back to meditate. After 2 years, they understood that he was not a spy, so they set him free. They opened the jail and told him to go and, he was not going out. They took him out and he ran back in! They repeated this many times and the jailers became so tired and, perhaps they understood this man was something special, so they created a place within the jail where he could leave whenever he wanted, but still he had a place to stay - it was a kind of open cell. He stayed there voluntarily for another 2 years because he had not finished his retreat. After a total of 4 years he went back to the monastery (you can imagine his disciples seeing him return) and it was like returning from the dead!

This is a very clear sign for me that if anyone of us - at least myself - that if a similar thing happened, do you think we could make it in the jail? Probably it would be the other way around and we would ask, 'Why has this happened to me? I am not such a bad person; where are the protectors? What is happening, where are the blessings? Someone thinks of me! How is it my friends are not thinking about me? What is this country that never takes care of me when I am in need? These people are so bad, doing this to me!' All this continues with, 'How will I survive? The food is not good, I will feel cold in the winter!' And we go on like this, instead of just sitting and meditating. For me this is an incredible example of someone who takes their interferences into the Path. We have a tendency to do the opposite - we take the positive conditions into interferences! Even when everything is good, we make problems out of them. Also, we take good conditions into interferences because we make good conditions to take all our inner space and we are not able to practice because we are excited about something and cannot meditate.

So, when we say, 'May the interferences become the Path' means, whatever situation we may encounter 'May we be able to transform that situation into the Path. The reason I am talking about this point is the other day I said I would explain this and also its because that today we are going home, each one of us in a different direction tomorrow or the day after and so on. It is very important that we have a clear direction as to where to go. We must continue our practice, we must

do Self-Healing, we must do our guru yoga and we must remember that the methods that were giving to us so kindly - they do work if they are done. Having the methods alone, does not make them work; we need to use them and, this is in the hands of each and every one of us. To take refuge in the Dharma means putting our butt on the cushion. It means sitting, sitting, sitting. That's when we take refuge in the dharma. That is when we do our prayers, when we do our exercises, when we apply the teachings in the difficult moments. That's when we are really taking refuge in the Dharma and that's when we direct our minds into the Dharma. This is my deepest request for each one of us, because it is my feeling that Rinpoche has given to all of us such a precious lineage. When Rinpoche arrived initially in the West, his objective was to stay 30 years. His commitment was to dedicate 10 years to the body, 10 years to the speech and 10 years to mind. He had this clear commitment in which he passed 10 years from 1982 - 1992 in which he almost did not teach anything, just seeing patients and doing healing; that's all. He only thought 'Namo guru-bye; Sangye Cho Dam Semtem Tamche; Om Muni Muni Shakyamuni Svaha and White Tara Practice; finished, nothing more than that for 10 years. Some people used to call Rinpoche the lama of only one mantra! Then after 10 years Rinpoche dedicated himself to the speech. He now put his energy mainly into teachings and not into healing bodies so much. He very clearly said that he could not pass his whole life healing everyone and must give you all the method so that you can heal yourselves. That is where Self-Healing is coming from.

So, for 10 years Rinpoche taught, from 1992 - 2002, more or less. Rinpoche was teaching, teaching and explaining all the practices, everything and so on. Then, from 2002 - 2012 more or less, he dedicated to the mind; meditating together, doing practice together, doing retreat together - not explaining too much, but doing practice together. Then around that period Rinpoche said that his 30 years had expired. However, he went on to say that when he originally came to the West, he sought to benefit and to show the power of Dharma, but he sincerely did not think that Westerners were a suitable vessel to keep his lineage alive. Later he came to understand that we are suitable vessels. That is when he chose to pass all his knowledge, all his experience, all the most precious things that he had (his lineage) to pass to all of you. This was because he had seen that you are suitable vessels to keep this lineage alive. After that is when Rinpoche committed himself to spend the rest of his life mainly in the West. Rinpoche has disciples not only in the West, but in ancient traditional societies like China, in Singapore, in Malaysia and many other places; we are all together in the same lineage. In this way Rinpoche has given to us the most precious thing which he has, which is his lineage, his teachings. There is this saying in Tibet which says, 'To teach the Dharma is like filling one vase with water to another'. Which means I can take from my cup and empty it completely into the other cup. This means to teach without holding back any information; to give everything. Rinpoche did that for us and will continue to do so. So, we have this great opportunity which comes with a responsibility. This responsibility is that we need to stop as much as we can, using our time for little stupid day to day stuff and to use our time mostly, to keep this lineage alive. To do so by practising it. The best way to keep a lineage alive is to practise it, to have the deeper experience, to transform our mind. What is necessary for the teachings of Buddha to be alive, is for one person to share it with someone else and for that person who by listening and receiving the teachings to have his or her mind transformed. When that inner transformation happens, that is when the teachings are alive. This is in the hands of each one of us.

In these days that we have been here, we have been using the tools that have been given to us, we have done brilliantly, and I am very proud and happy with everyone because we have done it in a beautiful way, naturally. When talking to the other monks and geshe and their vajra master - I was talking a little with them and they thought it was incredible, not because these are Westerners, but because they are lay people. People who have not been spending their lives just learning the Dharma. We have real dedication just to say we are all doing well. Because each one is doing their own part, I am deeply thankful to everyone and, I request you to sincerely continue in the best of your abilities.

Concluding with one verse from Atisha: **'In these times of degeneration, the objects of knowledge are far too many. Life is short and we will surely die. So, focus on that which is the most important'**. There are so many things that we can learn, so many objects of knowledge around us, so many things that we



can know. But our life is moving, and it goes by fast and when we look, it is gone! The important thing is not to accumulate knowledge and experiences; the important thing is what we become and what we give to others that come after us. We have been given in our hands such a precious lineage, so what do we want more than that? Other than to develop it inside ourselves, as Rinpoche was saying, to realise Borobudur within us and, to share it with others. That is the most precious thing we can do. Sure, there are many beautiful things to learn and study. For example, I would love to learn advanced mathematics and astronomy - I really like these things! Biology, chemistry, I like those things. I was even thinking one day that for the work in Albagnano it would be easier to take a degree in architecture, then life would be easier. The fact is very simple, life goes too fast and the objects to know about are too many, so we need to focus our attention on what really matters, which is not knowledge but is to practise. To train our mind into gentleness, into harmony, into satisfaction, into peace, stability, compassion and wisdom.

Do not misunderstand me, there is a point, but for many of us there is no point looking at and understanding all of the minute details between the Madhyamika and Prasangika and the Madhyamika Svatantrica and, what did the Citamatra say? Here this and there that...okay, it is beautiful and powerful, but for many of us, what we need is just to sit down and to apply and recognise our own grasping at inherent existence; that's what we need to do.; that's where we need to apply interdependence. We need to recognise the object of negation within our own selves and not who knows where in some text.

What I want to say is that there are many objects of knowledge that are wonderful and marvellous, but what we need is to apply and practise what we have. We have a lot. We need to rejoice for this beautiful opportunity and to put it into practice. So in conclusion here, I want to manifest my deepest gratitude, most of all to Rinpoche - everything we have here is thanks to him; literally, in every sense - the knowledge, the Dharma, the connection, the friendship, even being here physically - even being allowed to go to the Stupa in the manner we do every day! Some of you may think this is normal; it is not! If you come here any other time, with any other group, you need to go through the main gate, enter at 6am, pay every day to go in; it is a completely different set up. As Rinpoche has been coming for so many years, he created this interesting reality in which people respect him and, this whole environment is created for him. We are entering into his merits as we come here - not only can we use his merits when he is here, even when he is not physically here, we still can use his merits and go up to the Stupa and do all of that!

So, we pray for Rinpoche's long life, we dedicate our merit so that we may be able to put into practice, his teachings clearly, so that he may have a long life. This is something which I repeat once again: For Rinpoche's long life we do our prayers, but most of all we offer our practice. Just repeating the words of another master, 'What does a gardener want from flowers?' He wants them to flourish. Everything that Rinpoche does for us, he is putting water here and there, but mostly what he wants is for us to manifest our beauty. This does not depend on him, rather this depends on us. I am sure we all have many defilements and many things, but we should allow them to pass by and not to follow them, as this opportunity we have is too precious to let it go with stupid things. So just go back to the gratitude, the deep feeling of gratitude and, then place your focus on the practice and the Path.

That is all I request everyone: My deepest gratitude to Rinpoche first of all and to all the masters of our lineage, especially during these days also thanks to Lama Caroline, thanks to Geshe-la, to all the other monks who came specially to be here with us to do rabne.chenmo and so on. Thanks to Istar and everyone helping to organise and make everything possible. Thanks to Cosy who was helping with the organisation from far away. Thanks to all who made all of this possible, including the local people who teach us a lot! One of the greatest teachings here are the local people. If you look at their kindness, how they smile, how they are gentle. We get upset over small stupid things. It is incredible to watch our Western arrogance at times, you know. Because of some little thing - already something is moving inside! The locals are everywhere always smiling and kind all of the time. We should be grateful for that and a lot to learn also from this. We should take home a little bit of this kindness, of this humility that local people have here; this is very, very powerful also. We give thanks to that.

Now we will make our final dedications here. Every time I go away from Borobudur, I go away feeling a little bit homesick so, perhaps we can go, very quickly to the east of the Stupa before leaving and, then whoever wants to say goodbye, we do there and not here.

Dedication Prayers, including the following translation of a prayer in English:

Whatever sick sentient being there may be,

May they quickly be relieved from their sickness.

May all sentient beings always live free from sickness.

May the medicines be effective.

May the mantras and prayers be effective.

May all viruses and bacteria and other forms of life have compassion of the sick ones.

In all directions, whatever sickness and suffering of body or mind there may be,

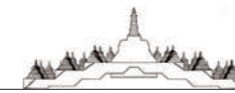
May through the power of my merits, reach an ocean of well-being and happiness.

May the mind become the Dharma, may the Dharma become the Path. May the Path be free from interferences and may any interference be taken into the Path.

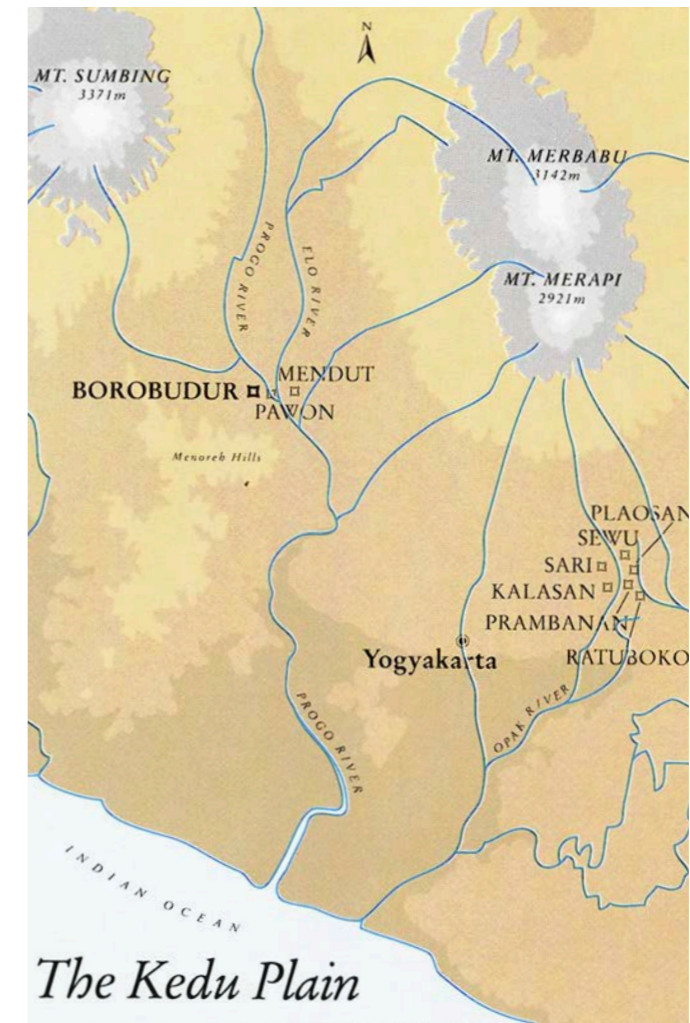
So now as I'm leaving very soon, I want to go and say goodbye to the Stupa. If anybody would like to come with me, we will just go to the east and go a little bit up, check what we do - maybe then go all the way up to the top? No, I'm joking; we just go there, we go to say goodbye to the Stupa because I need to go soon. There we will say goodbye to everyone.







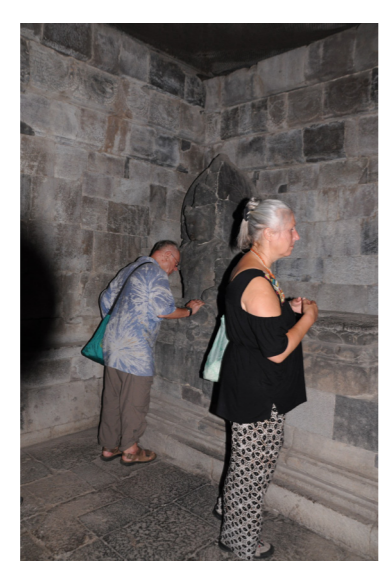
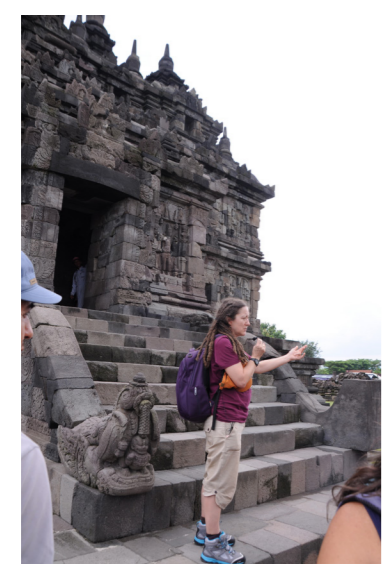
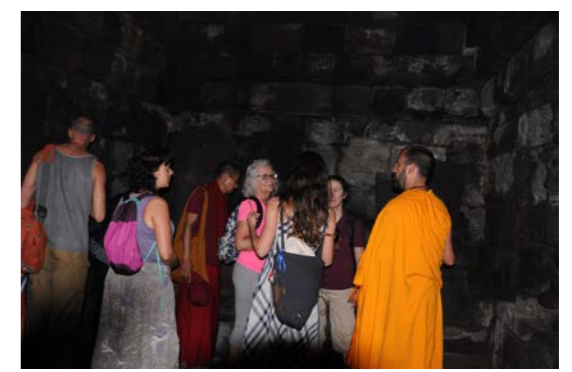
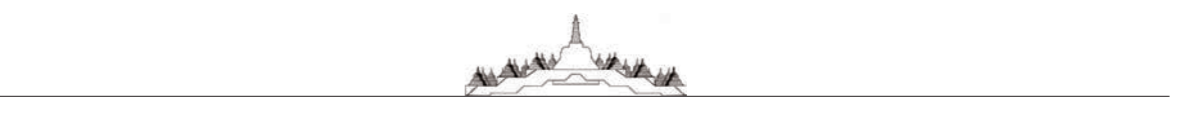
Central Javan Candis



The Sailendra Building Project

Here's Borobudur anyway, can you see it? There is Borobudur and there is Mendut and over here is Yogyakarta. So why did they build Borobudur here? It is because of the volcanoes. This is Merapi, huge volcano, massive. Merapi means 'fire mountain'; Merapi is scary and one of the most active volcanoes in the world. There are some theories that they built Borobudur here because they wanted to protect themselves from the volcano, which is a pretty feasible idea as they used volcanic stone to build the Monument. Western scholars over the last 200 years have been speculating a lot about why Borobudur was here etc., the problem is that there were no written records or if they did make any, they have gone because at the time they used to write on palm leaves. We can, however, compare Borobudur with various forms of Indian architecture and so on and without boring you with the details, there are some ideas that Borobudur was built to protect from calamities: That's one idea, but there are many others.

This whole complex of Centra Javan temples, which we are talking about, was built from the 776AD, up to the end of the 9th century. For about a 100 years they had this Buddhist temple building boom





in Central Java. Then all these temples and monasteries were functioning for 200 years and in the year 1006 AD there was a huge volcanic eruption as Mount Merapi blew its top! Here in Indonesia, they have really big volcanic eruptions (Krakatoa is not far away). These eruptions are so huge they can affect the world's climate, causing famine from all the fall out and dust. So, at that time (1006AD) Merapi massively erupted and this whole area round Borobudur and Yogyakarta was abandoned, everyone left. We saw, a few years ago that when Merapi erupts (even though that was not a big eruption) the stones thrown up from Merapi are car size and they flew all the way to Yogyakarta! And that was a small eruption!

This whole area was abandoned for between 50 and a 100 years; it is a tropical country and here was a cultural change - so Buddhism died out at that time. Because its tropical, things grow really quickly, the place was covered in the ash, which was very fertile, so all was covered by plants and forgotten. Also, during the 11th - 14th centuries Islam arrived into Indonesia, so of course they were not interested in these Buddhist monuments. There were some Buddhists left, it's not as though everyone disappeared but gradually the majority of people in Indonesia adopted Islam over the centuries. The Buddhist people would say to the Islamic people that they should not go to Borobudur, that there were ghosts or something like that. They used to tell them things like this. Of course they knew Borobudur was here - you cannot not notice; its enormous! And of course, some bits of it stuck out; it is not like the Dutch discovered it, like no one had ever noticed it was not there before! The local Buddhist people used to tell the Muslims was that inside the upper stupas were princes in cages and, if they went too near the spirits would catch them and put them in a cage! This is true - they used to have these stories going around as it was protection for the monuments. No one would go there as they have a partly shamanic culture in Indonesia until now. If we take India for example, there is nothing much to see. We can see Sarnath and Bodhgaya as that was rebuilt much later. Not so much to see there. Why we can see Borobudur Stupa here is because of all these things mentioned - the volcano, the area was abandoned, the plant life and the local Buddhist people telling others that it is not a good idea to go there! There were these huge mounds that were left due to earthquakes collapsing the buddhist monuments. Then when the British and Dutch colonialists came here in the 18th to the 20th centuries they 'discovered' these monuments, and cut back the vegetation. The British had already been in India and Egypt, so here was the latest place for them to investigate and, there was at least an effort made to reconstruct them.



Candi Kalasan - (Photo Uli)

This is Candi Kalasan also known as Candi Kalibening near Yogyakarta - this is the first temple the Śailendras built in the year 778AD in our calendar - how do we know this? Because there is an inscription there, from the Vedic lunar calendar, so we can work it out: so we know when it was constructed.

This is we call the Tara temple, a temple or a candi dedicated to Buddha Tara. There is a very interesting inscription there carved in Javanese Sanskrit, which is a homage to Buddha Tara. This is a Tara temple and inside there was a huge bronze statue of Tara - the statue has long since disappeared, but they found some of the bronze hair curls - enormous. Nowadays we see these huge statues in Tibet and Mongolia.



Photo Natasha Reichle

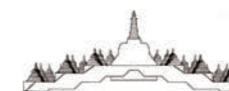
FIGURE 5.6. Lokanātha and Tārā, 1039, bronze, Gunungtua, North Sumatra, h 45 cm, Museum Nasional Indonesia, inv. no. 626d

Here are statues of Chenrezig and Tara from North Sumatra from 1039- that's 33 years after Merapi erupted and the area around Borobudur was abandoned. Maybe the big Tara looked something like this one.

Two of the 504 female Buddhas on Borobudur,.

Rinpoche say Borobudur also indicates highest yoga tantra - they are not showing it directly, its more subtle. Which could be, because it really was secret - the texts at the time had the main parts written backwards: If you have ever read a tantric text in Tibetan or Sanskrit, many pieces are written backwards, the chapters are mixed up - they are meant to be secret; even now. They used to use mudras to link up with each other - you would show some mudra and then the other person would understand you were a tantric practitioner.

Sarva Mangalam!



Elkana Waarsenbur, the Netherlands

What do Borobudur and NgalSo Tantric Self-Healing have to offer to health care in the Third Millennium?

Western medicine has provided impressive technological development in the past 150 years and many patients have benefitted. However, not everyone gets better and some treatments induce negative side effects. There is now even an explosion of chronic illnesses, such as obesity, cancer and heart disease, which seem related to our Western lifestyle.

Lifestyle implies for example the duration of sitting/ moving doing exercise, how and what we eat, how much and what we drink, stress levels we have, sleeping problems.

Some 100 years ago the main cause for death were wars, pregnancy and infectious diseases. Nowadays the main causes that lead to death are lifestyle factors like smoking, obesity, high blood pressure (NIH, 2019).

For example: In 2016 1.9 billion adults were overweight (BMI>25) and among them 700 million were obese (BMI >30). In 2017 4.7 million people died of overweight and in 2019 more than 38 million kids under the age of 5 year had overweight.

Psychological problems are also increasing. Depression is a common mental disorder. Globally, more than 264 million people of all ages suffer from depression. Depression is a leading cause of disability worldwide and is a major contributor to the overall global burden of disease. Over the last decennia the body and mind of people got highly out of balance. Not only our physical body and mind environment, nature itself is extremely out of balance.

In order to overcome this difficult time frame in history of strong disturbances of ourselves and the eco systems we need effective new solutions. The last 20-30 years there has been an interest in research in Western Health Care systems about the relation between body and mind and the importance of a healthy lifestyle and a healthy environment in relation to (preventing) diseases. But when we look at the effects of the first attempts of improving our health of body and mind did not yet result in big results of change for body, mind and the environment. We need new solutions.

So, what kind of solutions do Borobudur and NgalSo Tantric Self-Healing have to offer to health care in the Third Millennium?

They have many things to offer, such as new perspectives and healing methods. They are refuges in these difficult times. I will explain this a bit further. For fifteen years now I am working as a Family Doctor in the Netherlands. In 2005 I have met Lama Gangchen for the first time during a weekend workshop in the Netherlands. Over the last 14 years my husband Rogier and I have made many spiritual journeys to China, Tibet, Laos, Vietnam, Thailand, Nepal, Bangladesh, Indonesia, Italy, Switzerland, Spain and Germany. During these years of traveling and visiting AHMC in Italy we have had an incredible opportunity to learn about Buddhism and NgalSo Self-Healing. Buddhism is very old knowledge based on the insights of the historical Buddha Shakyamuni, gained during his life 2500 years ago. Buddha Shakyamuni has searched in such a vast way during many years of contemplation for answers about life; how to overcome suffering on a gross, subtle and very subtle level. He achieved in the most excellent way balance of body, speech and mind; realized new bliss and emptiness. Through a pure and direct lineage from master to master these insights are today still alive and vivid.

Lama Gangchen has showed me and so many people that this knowledge, even though it's old, it's far from old fashion! This knowledge is still very much alive and most suitable for nowadays problems. Lama Gangchen has the clarity and capacity to transmit this knowledge in such a fresh, joyful and practical ways without losing the essence of the historical teachings. For me these years feel like I have found an oasis in the middle of the dessert. It stilled a thirst for answers, it gives constant nutrition and feels like a shelter.

Every year my husband and I are coming for a retreat with Lama Gangchen Rinpoche, Lama Michel Rinpoche and Lama Caroline to the Borobudur, Indonesia. As you know, the Borobudur is a 9th century Mahayana Buddhist temple in the Magelang Regency, not far from the town of Muntilan, in Central Java, Indonesia. It is the world's largest Buddhist temple. The temple consists of nine stacked platforms, six square and three circular, topped by a central stupa. It is decorated with 2,672 relief panels and 504 Buddha statues. The central stupas surrounded by 72 stupas with 72 Buddha statues, each seated inside a stupa of square or diamond wholes. It records around 5 million visitors a year, including up to 300,000 tourists per day over holidays.

Every time being here, I am amazed about the strong energy that the Borobudur radiates, the vivid knowledge that is kept in the sculptures. Lama Gangchen shared with us his direct experiences and insights of the deeper meaning of the Borobudur; through that he opened the doors of insight for every one of us. We can tap in on a pure lineage from Buddha Shakyamuni who lived 2500 ago into the 20th and 21st century; 'Back into the Future'!

By focussing more and more inwards during the retreats we have a rare chance to connect with an immense profound healing wisdom that is enclosed in this holy place.

I am trying to imply the insights I am gaining here and over the years drinking from this well of wisdom in my daily life. It's of great help and brought me many new insights. For me, especially NgalSo Tantric Self-Healing is an invaluable resource of healing, blessing and transformation. As many of you know, NgalSo Tantric Self-Healing is a collection of ancient meditation techniques compiled in 1992 by Rinpoche. This meditation is a guide to transform and heal our body and mind: achieving deep relaxation, developing our qualities, increasing mental clarity and emotional stability, purifying negativities and inducing higher states of consciousness and familiarising our mind with these states. Lama Gangchen was educated and initiated by highly respected lama's such as Trijang Dorje Chang, Zong Rinpoche and Ling Rinpoche in Buddhist philosophy and meditation and healing techniques of Sutra and all classes of Tantra. He has practiced them extensively for more than half a century. Through direct visions and deep meditations at the Borobudur, Lama Gangchen has compiled NgalSo Tantric Self-Healing. It is a condensed summary of the essence of extensive ancient meditations. Lama Gangchen has adapted the ancient practices to the present time, Western culture and mindset. It is specifically suited to those who struggle with chronic stress, tiredness, dissatisfaction, a sense of disconnection with self, others and nature and a difficulty to stay concentrated and focused for a longer period of time.

In his books NgalSo Tantric Self-Healing I, II, III, Making peace with the environment and Rainbow of healing nectars, solutions for the third millennium Lama Gangchen has shared an immense amount of insights of how to heal our inner- (body/mind) and outer environment. Studying these old insights of healing techniques and integrating the knowledge into my daily work it feels like a puzzle that was for years in a box and could not be made, now slowly the pieces of the puzzle moves together.

I do believe that everybody who is in search for answers on either personal, family, social, economic, environmental, political and even astrological levels can find answers and new solutions at this holy place Borobudur, through (livestream) teachings from our teachers, the books mentioned above, though NgalSo Self-Healing and by exchanging and sharing our experiences with each other.

It's hard work but it is worth it!





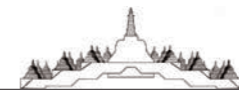
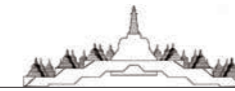


Photo Reportage





Never forgetting ...



... Daily feeding of the Elephants

