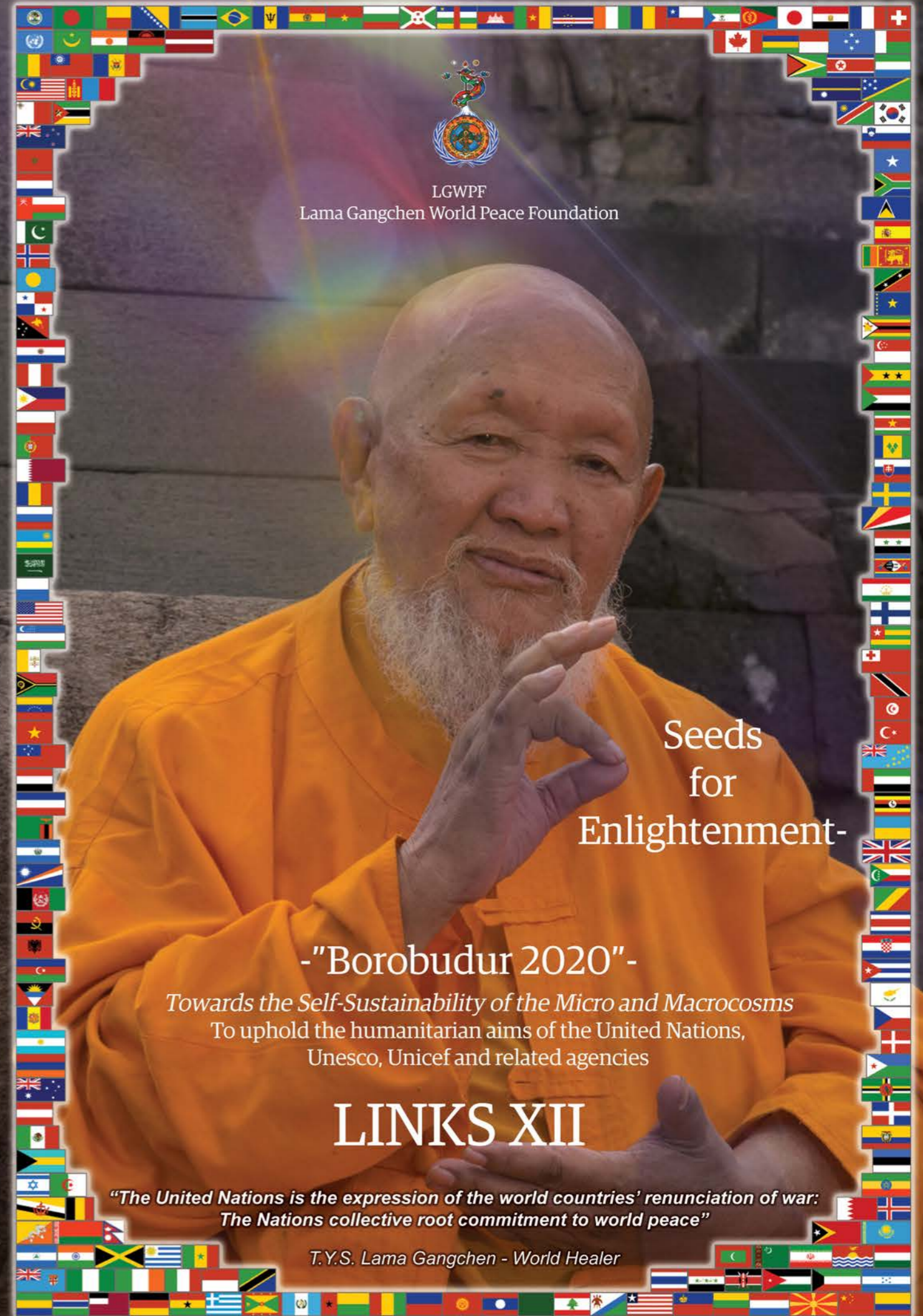




LINKS XII - Towards the Self-Sustainability of the Micro and Macrocosms





Seeds for Enlightenment

LINKS XII

Towards the Self-Sustainability of the Micro and Macrocosms

To uphold the humanitarian aims of the United Nations,
Unesco, Unicef and related agencies

“Borobudur 2020” Proceedings Borobudur Mandala for Global Education: **“Fulfilling the Missing Part”**

An education for the third millennium

International Conference,
Manohara Conference Hall, Borobudur, Java, Indonesia
held from the 10th to the 20th of February 2020

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

T.Y.S. Lama Gangchen - World Healer



LINKS XII- Seeds for Enlightenment

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

Conference Proceedings of Borobudur 2020:
Mandala for Global Education: Fulfilling the Missing Part

T.Y.S. Lama Gangchen - World Healer

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BUDHIST TEACHING AND...
BUDHISTS

KACANG MENTELEM



Author's Prelude

Dawning
Sun rising
Rain falling
Wind blowing
Night falling
Stars glowing
Nature moving
Rainbow colouring
In or out of sight
The visible you see
The invisible you touch
Inner sun always
Nature is such
Transform darkness into light
Never out of sight
Heart to heart
Heavens above
Where only there is love
High or low
Mind will flow
Lives come and go
Goodbye or hello
Space as an echo
Most hidden though
Reflecting full or hollow
Heart's inner most secrets
Which no one owns
But unto itself love alone
Can build any throne

To own nothing
But to be
Like the sweet melody
Of land and sea
Coming into harmony....

*Dedicated in Endless Loving Devotion
to my Guru Vajradhara Lama Gangchen Tulku Rinpoche*

Isthar



NgalSo Gangchen Labrang Tibetan calligraphy Üchen style



Tibetan spelling has its origins in the mid-7th century, when King Sogzen Gonpo sent his minister Thönmi Sambhota to India to learn Sanskrit and then be able to translate the Dharma texts into Tibetan. And so the written Tibetan began. Lama Gangchen said that this language became sacred precisely because it was born for sacred texts and then practiced for centuries in spiritual practice. He also said that in the same way Western languages, if used repeatedly for the recitation of sacred texts, acquire power and sacredness. The first Tibetan spelling was Üchen, capital letters. Its graphic characteristic lies in the fact that it 'descends' from an upper horizontal line, while

the spellings of Western languages are usually 'resting' on a lower line. The Üme, on the other hand, is the Tibetan spelling in italics. While the Lamza is decorative writing. There are also many other styles born over the centuries. I see my work as one of Rinpoche's many art projects, he guides me. Tibetan calligraphy is also a self-healing practice for me. I hope that my handwriting can touch the heart of those who look at them and that they can appear in the heart of those who meditate on them.

"Beauty never ends" ... Lama Ganchen Rinpoche told me when I was writing in the Temple of Heaven on Earth. I hope that the beauty of his teachings will never end and continue to guide you from life to life!



Caligraphy by Regina "Bebel" Franco

Speech Blessing

rangnyi lhar säl che tengdu / ah le da teng om kar thar / a li karmo
yäkör dang / kali marpo yön kor dang / tänying ngönpo yäkör la /
mig ne nang rim drul du de /

With the clarity of the deity, from a syllable AH on top of my tongue arises a moon disk with a white letter OM. Circling clockwise are the white vowels, circling counter-clockwise are the red consonants, while circling clockwise is the blue essence [mantra] of interdependence.

[White vowels:]

om a aa i ii u uu ri rii lii e ai o au ah soha (x3)

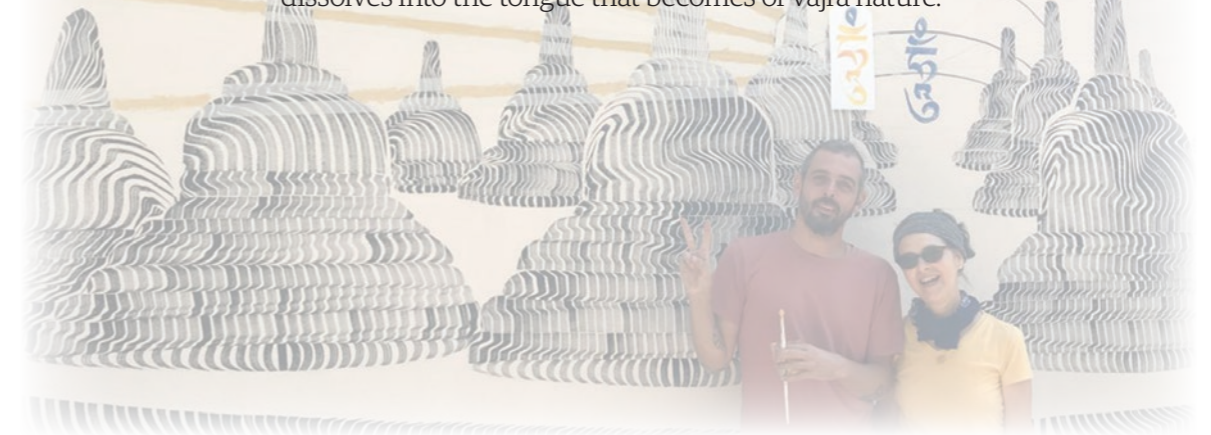
[Red consonants:]

om ka kha ga gha nga / ca cha ja jha ña / ta tha da dha na / ta tha da
dha na / pa pha ba bha ma / ya ra la wa / sha sa sa ha ksa / soha (x3)

[Blue essence mantra of interdependence:]

om ye dharma hetu prabhawa / hetun teshan tathagato / hyvadat
teshan ca yo nirodha / evam vadi maha sramanaye soha (x3)
sabön ngag treng özer gyi / jigtän de dang ma de kyi
sung ngag ji na thu ngag sum dang / phüntsog gyäl si rinchän dün
trashy tag gye nampar kug / thimpe tenying kali dang
ali om yig da dän nam / ngama chir thim ah yig gyur
deyang kar mar dütsir zhu / cher thim dorje rangshyin gyur

The Tathagata said: "All phenomena arise from causes and conditions". Every mandala arises from the interdependent causes and conditions of recitation, concentration, meditation, faith, power and the lineage blessings of the inner science of Buddha Shakyamuni. Light radiates from the seed syllables and mantra garlands, drawing back all the mundane and supra-mundane speech and mantra blessings and power. It comes in the form of excellencies such as the seven precious royal possessions and the eight auspicious symbols. The essence mantra of interdependence, the vowels, the consonants and the moon disk dissolve one into the other, finally dissolving into the syllable AH. Then the AH dissolves into white and red nectar, which dissolves into the tongue that becomes of vajra nature.





Borobudur Ocean of Mandalas

The ancient Buddhist sanctuary Borobudur in Central Java, Indonesia was built in the 8th century as a huge three-dimensional Vajrayana mandala. The Mandala is built like a pyramid and has four sides and ten levels that correspond to the ten stages on the bodhisattva or tantric path to enlightenment.

Since the first time Lama Gangchen visited Borobudur in 1989, he sees the stupa as a multi-mandala - an 'ocean of mandalas' - suitable for the practice of all three main traditions of Buddhism: Hinayana - or Theravada - , Mahayana and Vajrayana, including all four stages of tantra.

Borobudur Stupa Mandala is the residence of the five Dhyani Buddhas and the five Great Mothers: the archetypical meditation Buddhas who represent the five wisdoms and the five elements in their perfected state.

They are seated on the square levels of the stupa: Akshobya and Mamaki in the East, Ratnasambhava and Lochana in the South, Amitabha and Pandaravasini in the West, Amoghasiddhi and Samaya Tara in the North and Vairochana and Akashvajra in the centre.

On the round top levels in 72 perforated bell stupas we find Buddhas touching their ring fingers together. This 'mudra of union' represents the Yab Yum aspect: the union of male and female, method and wisdom, bliss and emptiness.

In the early 1990s Lama Gangchen was inspired by Borobudur to reveal the NgalSo Tantric Self-Healing practice; a traditional meditation practice for modern people, in which the five Dhyani Buddhas and the five Great Mothers play a central part. We can practice Self-Healing anywhere in the world. However, Lama Gangchen advises his disciples to visit Borobudur, the cradle of the NgalSo Self-Healing practice, at least once in their lifetime.

Hence, an increasing number of pilgrims joins the yearly retreat to Borobudur with Lama Gangchen Rinpoche. For two weeks, each morning at the crack of dawn, around 200 friends and disciples of Lama Gangchen Rinpoche climb the stupa while performing the mudras, mantras and meditation that compose the

Self-Healing: A spiritual marathon to enlightenment!



Introduction

T.Y.S. Lama Gangchen - World Healer

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

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

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

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

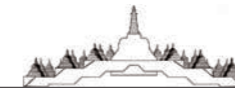
Every day we gather at the foot of the mandala with incense and flowers. We begin like this together feeling the energy rising like the morning sun as we walk in this precious garden. A different feeling arises at each stage of the retreat throughout the spiritual opening of the mandala.

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

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

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

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



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

Inner peace is the most solid foundation for world peace.

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

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

... CHOOSE PEACE WITH FEELING!

Transforming a culture of violence
Into a non-violent culture

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

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

A happy mind is the most economic way of life

Always try to have a comfortable mind

Always try to have a relaxed mind

Breathe to relax your mind

Buddhism gives us courage in life, because it is a method for inner growth

Buddhism gives us courage in life, because it is a method for inner growth

Deal with your problems in a positive way

Delusions are our biggest enemies and not those who deluded us

Detachment means to be more at ease and less worried

Develop the compassion that you have inside

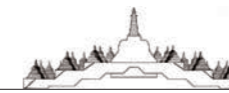
Develop your inner smile

Do not attached to or reject anything, then everything will become clear

Do not be afraid to take responsibility for your own happiness

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

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



Rejoicing is an investment in which nobody can harm us
Renunciation means not to be under the influence of the object of renunciation
Respect your level of growth each and every day
Space is emptiness
The antidote to attachment is having a mind that is satisfied for itself
The darkness of negative thoughts can be illuminated by inner light
The most divine thing you can hope for, is to realize equanimity

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

T.Y.S. Lama Gangchen - World Healer

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

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

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

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

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

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

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

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

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

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

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

Chiefly, it began with the founding of:

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



Udyana Swat Valley Pakistan 1996



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

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

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

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

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

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

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

Lama Gangchen World Peace Foundation-LGWPF - Non Governmental Organisation associated with the United Nations in special consultation with ECOSOC
"...the only negotiable route to global peace and cooperation goes by way of the United Nations".
Nobel Committee 2001

Chiefly,

Organisation aims

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

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

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

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

Projects include:

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



“BOROBUDUR 2020” PROCEEDINGS

**Mandala for Global Education:
Fulfilling the Missing Part**



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

Special Interreligious Prayer Dedications and Blessings
with Venerable Indonesian Buddhists

Prayers and Welcome Speeches

Precious Teachers

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

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Speakers:

Alfredo Sfeir Younis (*Chile*)

Elkana Waarsenburg (*The Netherlands*)

Rogier Hoenders (*The Netherlands*)

Julie Gifford (*USA*)

Giovanni Perotti (*Unesco, Italy*)

Irene Murko (*Germany*)

Edzard Geertsema (*The Netherlands*)



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

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

T.Y.S. Lama Gangchen - World Healer

"We are committed to the implementation of the
Sustainable Goals of United Nations Agenda 2030"

Lama Gangchen

Tibetan Medical and Healing practices



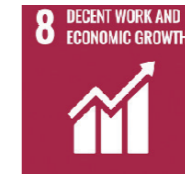
implemented in a World Heritage Site

Teaching and Transmission of traditional



Tibetan knowledge

A Community based improvement and



development of local economy

Environmental care and good practices to



preserve woods and healing landscapes



PEACE MEDAL

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

Genoa, 7th July 2019

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

UNESCO Peace Medal

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

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

Adine Gavazzi

Dr. arch Adine Gavazzi

Gianni Perotti

Dr. arch Gianni Perotti

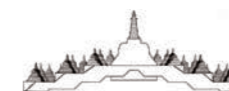
Tania Re

Dr. ant Tania Re

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.... Lama Gangchen is for me more than a father,
because I can speak about everything happening in my
life with him, which I could not do with my own father! ...



FIRST DAY

Lama Michel:

Good afternoon, so it is a big pleasure I think for all of us to be here today with so many of us coming here for so many years and who continue to do so.

"There are 3 ways of blessing, traditionally:

- 1) one being can bless another being;
- 2) one being can bless a place;
- 3) a place can bless a being.

So, normally holy places are not seen as holy because of wonderful constructions: That's not what makes a place a holy or blessed place. A place becomes holy when the place has the ability to bless others because of holy events that have happened there. When people have developed great love and great wisdom, where great masters have gone, where they have given important teachings and where we have the presence of special beings and special people in one place - they bless that place.

The reason why this place, Borobudur, where we are is a very special holy place and, if we look from recent history - Rinpoche has been coming here for so many years, with so many great masters also invited here, participating in so many holy activities - this by itself is already enough. On top of that it has been a place of pilgrimage and practice for centuries and centuries. All of this adds up to make this place a very holy place. We are all very grateful to Rinpoche and, this year I was talking to our Rinpoche about Borobudur and he said, 'Yes, yes, nice but I gave the method for each one to develop Borobudur inside themselves; you don't need anything more than that!' Okay it is good to go to Borobudur, but he was not the most enthusiastic at that moment. I was just thinking about actually why do we come here? It is because we need to develop Borobudur inside ourselves and, we use the external help. To develop the Borobudur inside ourselves means to develop the Five Dhyani Buddhas, the Five Mothers, the complete mandala within ourselves; this is why we come here. I think this makes quite clear the motivation and the reason. The motivation is truly because if we are not well, we cannot help others to be better. This is something that for me is very clear. In order for us to be able to help this world, in order to be able to give to others, first we must actually find some minimum balance within ourselves also. With this motivation we come here to follow in the footsteps of Rinpoche together with him.

On the last week before coming, Rinpoche got a little bit sick - basically he was in Spain and it was very cold, there was a lot of wind and on the way back and also at the airport, he got a lot of cold so, when he arrived in Italy he had a cold. He was coughing a little bit accompanied with a small fever, but nothing too bad, he was quite okay, but he had this cold going on. Then with all this Corona virus thing around, the main worry was that, if he travels and he has fever they might put him in quarantine somewhere? This was one of the main worries that came along together: Rinpoche is fine, but he had some coughing and fever and just a normal cold that he has had many times before. However, at this particular time it is not good to travel because if you look like an Asian and you have cold and fever, it is not the right moment to travel. We have a saying in Brazil, 'Until you are able to explain that an ant is not an elephant, it takes a long time', so until you are able to explain that a normal fever is not the corona virus, then your quarantine time is already running! So, this is the

reason why Rinpoche is not here: He never cancelled anything, just postponed things and, in that way, he postponed his coming here to Borobudur.

So, on the other side we are here guided by him because Rinpoche gave us the key to Borobudur. We are completely lucky. I always had this feeling, but this time I am not having it - the fact of coming to Borobudur without Rinpoche is like going to Disney World without electricity! Everything is there but is not working! But actually, Rinpoche gave us the main switch to throw, so that actually we can turn it on and access it ourselves. Rinpoche always says that the most precious thing is not his physical presence, but rather the continuity of his lineage and teachings and so on.

From my understanding Rinpoche's objective is not for us to be 24/7 with him, rather for us to be able to develop Borobudur inside of us; that's the real reason why we come here! In a way he is like showing us the path and saying, 'Okay, you walk!' Rinpoche personally has no need to come here to Borobudur as he has already developed Borobudur within himself, but he comes to show us the Path. He has shown us the Path and it is for us now to walk it. So, this is one thing: Rinpoche is a mystery; we never know precisely. Then at the last minute he says something, you know. When I spoke to him yesterday, he was still saying, 'I don't know if I come: What I do I don't know'. Sincerely speaking, I'm just saying openly to everyone - I'm not sure, but we will follow the Path he has shown us. This is the most important thing: We are deeply connected with Rinpoche.

So, I do not want to give a long explanation, we will have a lot of time together all these days. I have already spoken to Lama Caroline and what we decided was to give today an introduction to Borobudur and the practice that we will do here as our main practice. So, I would like Lama-la to give some introduction and also the story of how Rinpoche came here and how it all came about and our connection to this place and a comprehensive overview of the practice we will do here, these days.

Lama Caroline

Hello everybody. Let's say that Borobudur is our alpha and our omega of our NgalSo lineage. Our lineage is a Buddhist lineage of course and it starts with the historical Buddha, Shakyamuni and, then through many great masters from India and Tibet and especially Lama TsongKhapa (because we are in the Gelugpa tradition). We have what is called a close lineage - close to us, so for us who follow Lama Gangchen Rinpoche, who follow the NgalSo tradition, somehow this is our zero point.

Borobudur was known to the Tibetan lamas throughout the centuries; it is not that they did not know about it as there is evidence that in the 18th century some of the Tibetan lamas had heard about it. However, nobody had been from Tibet for many, many years. Actually, it was the other way around (we will be talking about this a lot during these following days here). The Borobudur Stupa Mandala was built by a Buddhist dynasty called the Sailendras in the 8th century. What they were showing was their Buddhist culture, and it depicts the whole condensation of late Indian Mahayana and Vajrayana Buddhism. Borobudur is so fascinating because nowadays, it is the only large stupa monument from the Buddhist tradition that is left standing: Previously there were many, but during the course of history they were lost or destroyed for many different reasons. However, to repeat, this is the last remaining one.

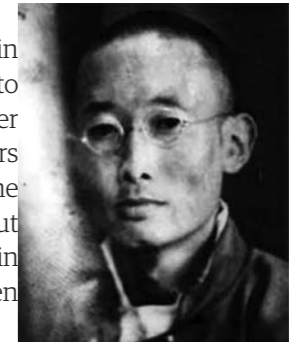
The Borobudur stupa mandala was built in the 8th century by one Buddhist dynasty, the Sailendras. Then through various events of history, the changes of societies and also volcanic activity and so on - let's say, this Buddhist Mandala was forgotten for centuries.

In the time of Indian Buddhism there were many, many great masters, enlightened beings, one of which was the Great Maha-Pandita Atisha, who for us was extremely important as the founder of the New Buddhist Tradition of Tibet, the "Sarma". So, he was here and a lot of knowledge of our tradition was actually started here in Borobudur and was taken back to India by Atisha (who was here for 12



years). So, he was invited to Tibet and Atisha was the founder of what was called the Sarma, the new tradition of Tibetan Buddhism that then became the Kadampa tradition and, later on the great enlightened master, Lama TsongKhapa founded the New Kadampa - the Gelugpa tradition, in the 14th century.

The great masters of our tradition of Tibet heard about Borobudur, but in those days it was not so easy to come - you can imagine: From Tibet to here was very far and, as we only know of one Tibetan lama who had ever been here, called Gendün Chöphel, in the 1930's. Still the Tibetan masters had heard about Borobudur, so our root guru, Lama Gangchen Rinpoche came down from Tibet to India in 1963, and in India they had heard about Borobudur. Lama Gangchen started to travel around all the holy places in India and then came to the West - invited by an Italian friend - and he then started his worldwide healing efforts.



There was knowledge of this great stupa in the south-east of Asia and Rinpoche, before he left Nepal, had asked Tsetan Gyurman Shrestha, his sponsor, for a visa for the whole world - that would be a visa for something like 200 countries, because Rinpoche had this idea of going everywhere! Tsetan said that was impossible, no way! When Rinpoche was in Malaysia in 1989 together with Mr Kok and Mr Koo, they were the ones that talked about Borobudur for the first time and Rinpoche came here with them and a very small group of disciples. Then, it was very different from now - there was no Manohara hotel, all very simple. This first time they stayed in Yogyakarta with a very few friends from Malaysia. The following year he came in 1990. At that second time I was not here - he came with a few friends from Malaysia including Claudio Cipullo. I remember when he returned because he came with one piece of paper on which was a photocopy of a book cover stuck on this paper with the 5 Dhyani Buddhas and underneath was written the mantras of each Buddha and the symbol. Rinpoche said, 'Here you are, we are going to make a book'. So, in 1990 when Lama Gangchen returned here (we were all living in Milan at that time, in his Centre, the Kunpen Lama Gangchen) he said when he came here in 1990, he had many, many visions, powerful vision of his Guru, Kyabje Trijang Rinpoche and other important gurus in the sky. He asked them and said that, until now, he had been going around the world as a healer.



So, during the first 10 year on leaving India and residing in Nepal, he'd been to **Greece**, Italy, Brazil - starting his work in the West, going around mainly healing people. At that time, he had had a real vision of his Gurus (not fantasy, a direct vision). He said, 'Of course, I have this capacity to help many people; it is not enough as there are so many problems, so much suffering and environmental problems. What I'd like to do is empower my friends, my disciples with a method, so they can heal others, like a chain reaction'. So, the Gurus, the holy beings of Borobudur gave Rinpoche permission to open up the Vajrayana tradition and create what we now call the NgalSo tradition. This is our zero point, our close lineage: Our lineage goes back to the time of the historical Buddha, but Rinpoche came back and as I was there, he said, 'We're going to make a book, a new lineage'. We never made a book before, so I said, 'Okay Rinpoche!' So, I got a little pocket book, thought that it would not take too long. He started with the Guru Prayer and, for 6 weeks, day and night we never stopped! There was writing, Tibetan, pictures - had to draw the pictures. Also remember, that in those days

we were much younger, so day and night almost no sleep. Very intense, but also high energy; there was Istar and me, with Dario helping with the impagination. Rinpoche was experimenting, he was saying to everyone, 'Now, you imagine this' so we all had to do like that. Then everybody had to tell their experience - he was trying out different things. Also, at that time we were doing various little retreats around Italy - Rome, Torino, in the mountains and around. Then we were doing all kinds of things, 'Now you dance!', this and that, all kinds of things. He would ask us how we felt and then we would continue with his book. He wanted to see if his practices worked on us. We made Mk 1 of NgalSo Tantric Self-Healing. Then we produced the first volume of NgalSo Tantric Self-Healing 2. I remember that in Milan, which was such a dirty city at that time yet, even then rainbows were happening: We really saw something different even in that dirty environment. Lama Michel was saying that Dharma can bless a place, even Milan! Of course, here in Borobudur, there have been incredible signs here over the years, really - extraordinary things.

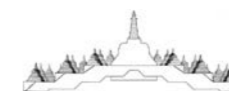
So anyway, Rinpoche started like this with Self-Healing 2 and as we all started to go around the world and, I always had the good fortune to accompany him from those early times until now. It was an extremely fortunate opportunity to see all these things directly. As Rinpoche went around from place to place, we started the NgalSo explosion going around in many, different places. It all started here, in Borobudur and this is why we need to come to Borobudur because our close lineage with Rinpoche was born here. Maybe it was born in Rinpoche's other life and this is a result of his experience and so on, but practically speaking, for us it has all started in this life, here. This place is definitely a place of great blessings for us. Actually, I have noticed over these last 30 years that, at first, when I used to come here with Rinpoche, I used to feel it was like King Arthur opening the gates of Avalon, wow! Then when he left before we did, the energy went completely flat afterwards, for at least the first few years. Recently, over the past 10 years, I was feeling very much that due to all the blessings of Rinpoche, all the other lamas, all of you and the rabne.chenmo, and all these incredible causes we all made, that each time the energy was changing; it was open and not shutting, but staying open. I have noticed this difference over the years; as though the line was still on, as Lama Michel was saying. I think it is true and now with Borobudur, the line is on. Anyway, we should come here, because for us it is a great source of blessings and inspiration for our tradition and practice.

Also, there are many, many holy relics around here. In Mendut for example, there are the relics of Atisha and also, many other buddhas: On the Stupa it is full of buddha relics, and many, many holy blessed things have happened. So, this is a place we can come to and make a pilgrimage to the 'Alpha' place of our tradition. Here in Borobudur it is business as usual; we will always come here and do as we have always done. That's the idea, this time: More or less we are going to do exactly as we do with Rinpoche (however, whether Rinpoche is here with us in person or not, he is always here with us and wherever we are). So basically, we will do exactly the same program.



At 5.15am, we start with the prostrations, taking refuge, the generation of bodhicitta then, Lama Michel and all the monks and us we all go together to the stupa mandala.

First we will go as normal and do the big cora, circumambulation round the outer path of the Stupa, say 'hello' to the elephants and feeding them every morning, so everyone can bring some coconut,



carrots or fruit for the elephants, welcome. Also, everyone should bring their own water bottle because we are trying to be more kind to our planet, so we are going to buy large water containers, and everyone can fill up their own from these.

So, we are going around the Stupa clockwise and now just past the elephants is where we go up, right? So, we need to make a complete turn and then go back up. So anyway, where we always go up with Rinpoche there is that road where we always go up with the truck and last year with the wheelchair, the path past the guards on the corner. We go up there to the Stupa and then we stop to do the Guru Puja with the venerable monks and Rinpoche so please bring your sadhana everyone. Next, we do the NgalSo tantric Self-Healing meditation in relation to the Borobudur stupa mandala; we do this at the bottom. On the east side we do all the meditations of Akshobhya; then south side, Ratnasambhava and so on.

Every year and for many years Lama Gangchen Rinpoche has invited a few monks from each monastery, this year our monks are from Nepal and India. These monks are different each year and the ones here this year have already set it up. This will all start with Lama Choepa (guru yoga) and then there is a Yamantaka self-initiation puja and the second part is that the monks will give Yamantaka initiation to this basis, we imagine here is Buddha and then many, many offerings, like offerings of bathing the Buddha, making beautiful offerings to the Buddha, requesting all the buddhas to stay here in Borobudur. This is an extremely powerful ritual, which has been done here since the 8th Century - there is evidence that it was done at that time; this has really changed the energy here over the years. For the next 4 days our venerable monks are going to do this. There will be various pujas and we have a text available: There is a pdf of the Tibetan and phonetics, you can download it on your device (Istar will help) and then you can come and follow the meditation if you can, you are very welcome. Generally, when we do rabne.chenmo, Lama Gangchen usually suggests that you do Yamantaka mantras; however this year, he was actually suggesting you could do the Pamashavari mantras, because as we know there is this sickness in Asia, so for the benefit for all those people who are suffering, we are going to do these mantras, with the aim of pacifying the ongoing epidemic.

Just a concluding remark about the special protection pill being sold, it really works as I tested it myself, in two different ways: One by eating it, which I would not recommend - definitely not! I spent 3 days hallucinating seeing rainbows and being paralysed! So do not eat the pill! When we first got that pill, we were in Brazil. Also, Istar was also paralysed, under no circumstance ingest that pill! This pill is wearable; here is one I have already - this you wear in contact with your skin, you don't need to take it out of the cloth; what is inside protected you from epidemic sickness, like for instance, corona virus or aids. I actually tested this in Rio de Janeiro, a time when there was a huge dengue epidemic about 15 years ago. At that time there were about 100,000 people in Rio that had it. There was a small Centre for Lama Gangchen called Pax Drella which was in Santa Teresa, super-nice place in Rio. Anyway, we were in this Centre and everyone was lying prone, sick: All the sangha was super sick and the few that were not sick had a mosquito net, praying and doing Om Pitchatse mantra. We had this pill and I got bitten by the mosquito - I had the pill and said the mantra and did not contract the dengue fever. Later on, we discovered that one of the foci of the dengue epidemic was an abandoned swimming pool next door to our Centre! From there was exuding these dengue infected mosquitos. I had this freedom from sickness, even though everyone was lying around - it is a horrible sickness, you can die if you have it 4 times: One is full of pain and hair falls out, horrid. I had the experience that the pill worked for me. If you can obtain a pill, why not, they are useful.

Lama Michel:

These pills are a very old tradition that for some time was quite lost in Tibet and Rinpoche revived the tradition to make these pills, called Nagpo Gudjor - Nagpo means black Gu means 9, Jor means 'composition'; basically it is the composition of 9 different poisons - that is why it should NOT be consumed! There is a whole way of making it and blessing it and it has this function of absorbing



the negativities, so they are a barrier between you and the negativities. So, they are especially effective from infectious diseases. Please, just because you are wearing the pill does not mean you can do anything you want and go everywhere and try to be a superhero! Still protect yourself! But this pill is very good.

So, I was just thinking that while Lama Caroline was speaking, that some years ago I was in Tibet and Rinpoche asked me to show the practice of Self-Healing to my teacher in Tibet, the abbot of Tashi Lhunpo, Kachen Losang Panchog Rinpoche, who passed away maybe one year ago and, at the time he was one of the most respected of scholars or masters living in Tibet, especially from the Gelug-pa tradition: He was one of the most respected ones, like going to all the big monasteries - like when they needed to look for someone to teach tantra - the highest teachings on the specific school they made for tulkus, they were people coming from all the different Buddhist traditions. The only person that they all agreed to and accepted as a teacher from all the traditions, was my teacher, Kachen Losang Panchog Rinpoche. He was an extremely well-prepared lama, very traditional and so on and, I had this great opportunity for ten years to go there to receive teachings from him and therefore I developed a very close relationship with him. He would be very open and say whatever came into his mind: Very straight forward. Rinpoche asked me to show him the practice of Self-Healing, so I tentatively said 'Okay'. Then one day I said to Kachen-la that Lama Gangchen Rinpoche asked me to show you this practice that he is teaching, and he said, 'Okay', he used to have a lot of respect for Rinpoche. He said, to come a little bit before lunch - he was very busy, giving many teachings every day, so he did not have that much time. 'Will half an hour be okay?', he asked, 'Yes' I said, it should be enough. It is very easy to explain complicated things to those that already know them.

So basically, I went there and started to explain Self-Healing to him - it was maybe 11am as normally they have lunch at 11.30am. He got so excited! He liked it so much! He asked me to go into all the details and he called his disciples, 'Come here, you need to listen to this!' Then we remained talking for at least 3, 1/2 hours and, when they came in and said, 'Lunch time!', he said, 'Forget about lunch! This is more important!' He was completely amazed about Self-Healing and, his conclusion was 'If you need to practise, that's what you need to do!' At that time he was talking about Tashi Lhunpo in Tibet, he said: "You know, we have problems, for example the practice of Guhyasamaja, which is one of the most special practices inside Vajrayana Buddhism; those that can learn how to do the practice spend many years of their lives dedicating it only to Guhyasamaja, but they did not study philosophy, so they do not understand the real meaning behind it". Those that spend their whole lives studying philosophy, very few of them are able to learn later about Guhyasamaja. So, it is very difficult to have someone that has the complete path in one's own hand. We recite so much, and we understand so little! He was very self-critical in this way. As he was looking at Self-Healing he was saying 'Everything is there! And it is so simple! How did Lama Gangchen make such a thing? - It is impossible how he did it!'

Then I started to explain how Rinpoche made Self-Healing because, I personally had the opportunity to study what we call, the lam.rim.chenmo the Great Exposition of Tantra by Lama Tsongkhapa and other commentaries on Guyusamaya and so on and, in the commentaries on tantra, any self-generation sadhana or self-initiation sadhana has very precise structure.

If anyone wants to make a new sadhana, they just go and learn the structure of how a sadhana should be, how a meditation practice should be and can go there and try to make something. That is not what Rinpoche did. As Lama Caroline was saying before, Rinpoche had this inner experience. One day I asked Rinpoche what were these visions that he had, he said to me, 'If I explain, people will say I am crazy!' But the fact is that Rinpoche had his own, deep inner mystical experience with the 5 Dhyani Buddhas, here in Borobudur; something that was beyond words. Then what he did, he translated that deep personal experience into the practice of Self-Healing. Actually, when we take the practice of Self-Healing and we put it with all the commentaries and structure, it fits just perfectly in all senses. When I explained to Kachen-la that Rinpoche did not do it out of logical processing, rather he created Self-Healing out of a direct, deep experience in a holy place. Then Khen Rinpoche spoke like this, 'I take refuge' and said: "This is something so special!" and, "This is the only way to make something like this!"

And when we look in history there are masters like Tabu Dorje Chang, a very important master in our lineage - he had very deep personal experiences and visions with Tara. He had 13 different visions and each one

of his personal visions he transformed into a sadhana and afterwards taught them. This is called the near lineage, as Lama Caroline was saying. If we take Tara Chittamani, the near lineage, the Nyengu - it starts with Tabu Dorje Chang receiving this directly from Tara. Here, Self-Healing has a near lineage, and it is said that every practice that has a near lineage, the more you are near to the beginning, the stronger it is. So, we have this extremely special opportunity because it is very, very rare in history to be in the moment where a near lineage is started; where we are at the beginning of a near lineage. When a realised master has a direct experience and he is kind enough and, there are the conditions to translate that experience into a method - that's what Rinpoche did for us. This is historically a very, very rare moment to experience, so we are at a very precise moment of history, into something that is very incredible; very, very special. This is the place where all of this happened. So, Rinpoche for a long time used to say, 'There is one commitment of my disciples - they need to go at least once in a lifetime to Borobudur'.

This is something that is really, really special and the more we go into it, the more we can understand how precious it is. It is not something that Rinpoche saw, and he saw the Dhyani Buddhas and then he had a logical thinking, that maybe I need to do this or maybe I need to do that. Then, he had the time to translate his experience, as Lama Caroline was telling, she had this incredible opportunity to be there. But it is from a very deep realisation, a very deep experience, which is called the vision but, what it means by vision, none of us can really understand. When we say 'vision', some of us try to connect with our own experiences, using whatever mushrooms or who knows what? Maybe we think about visions means where we see something. Visions are something different and much stronger as all the senses are involved; it is something very realistic and very deep, something that cannot be truly be put into words. So, when we ask, 'What was the vision that Rinpoche had?'. Actually, he already told us, because he had already translated his vision into the practice of Self-Healing. Many, many great masters have come here to Borobudur, many scholars in the past centuries, in the past decades for sure and, Rinpoche has been the only one that has actually shown openly the key to understand Borobudur. Through Borobudur and Self-Healing is the key to open the secret of Borobudur and, from that to open our own path. As Rinpoche was saying, we need to develop Borobudur inside of us.

So, from everything that Rinpoche has given us and, is still giving us - Rinpoche's giving is with so many things. Personally, I believe that one of the most precious is actually Self-Healing, for many, many reasons. We don't need to go into details of that right now, but it is really something extremely precious; it is the method. We can have all the buddhas, all the holy beings, all the most incredible beings come together in front of us and bless us and do everything for us - healing - if we don't do for ourselves - they cannot do more than what we can do for ourselves. They can interact with us, they can bless us, but if we do not walk, we do not move. That's why it has always been seen as much, much more valuable to receive a tool or to receive a method than to receive a big blessing. I can be the greatest friend of the Buddha; I can be the best friend of the lama; I can be extremely near to a holy being, but if I don't have a method that I can apply - I will have a nice experience and it will be nice to go, but I will not have a tool that I can use to move myself forward.

Rinpoche gave us this most incredible tool in a very simple, humble way. In many traditions, when masters do these things they are made to be very special, difficult to reach, they are kept secret in a way that only a few people can access and it is very difficult to access and it is very expensive to access and all these types of things. Maybe one master says he can only give these teachings to 5 disciples, and then each one of them can only give to 5 people and things like that. Rinpoche instead, through his great generosity, made it all completely open and in such an easy and accessible way. Sometimes it may even look like playing a game with children, but actually he is giving the most complex and complete tool for our own enlightenment.

When coming to Borobudur, one of the important things from the whole program the most important part is going to the Stupa in the early morning. If you miss anything else, okay, (try not to miss the long-life puja) but please try not to miss the early morning visit to the Stupa. This is actually one of the most important moments we will have here.

I would like to give just a very, very short explanation of what we do when we go to the Stupa.

One thing that is important is not to try to understand everything at once. One needs to let it flow also, instead of 'Oh I don't understand this, then why am I doing it and, I don't understand that!' It is like Rinpoche is giving us something that takes life after life to understand and he is giving it us all at once! So, we personally also need some time to



digest it; we need the time to understand it. It is very important, as we are here these days to allow our own experience to flow and not try and understand and to grab at everything. If we look what Rinpoche does when he comes to Borobudur, he never explains everything, he just lets you 'experience'. After that, you can slowly, slowly understand something. We will just try to understand something very simply.

So, the Stupa Mandala of Borobudur is a precise mandala, it has the 4 sides that are square and then the centre that is round and, it is the mandala of the 5 Dhyani Buddhas and the 5 Mothers. As we are going to do Self-Healing, which is mainly focussed on the 5 Dhyani Buddhas first we need to have some small understanding about what the 5 Dhyani Buddhas mean and then how we develop these qualities as we traverse through this mandala.

When we traverse the mandala in the morning, we will see the Dhyani Buddhas and we should not think of them as some sort of external gods or some deities from whom we are asking for stuff. Sure, there are many holy beings present whom we can ask for blessings. We can pray for our friends; we can pray for our families; we can connect with anyone that we like or to the planet in general; whatever we feel is most important. But the 5 Dhyani Buddhas are symbolising our own qualities developed to their maximum capacity. It is like being shown a version of what we can actually reach ourselves. So we have Buddha Akshobhya in the east, showing stability, love, compassion, patience; then we have buddha Ratnasambhava in the south, show us generosity and humility; then we have buddha Amithaba on the west side showing us concentration, satisfaction, correct speech; then as we traverse to the north side, we have buddha Amogasiddhi green in colour, showing us the power of realisation, certainty, the capacity to rejoice, the joyful happiness of others; as we go to the centre, there is buddha Vairochana, showing us the path to develop wisdom.

So, this is just one part in which there are specific qualities to connect, but one important thing to understand is that all these qualities of the 5 Dhyani Buddhas are such that we could divide them into three moments; the basis, the path and the result. The buddhas as they are depicted are the resultant state; we are the basis. Then between us and the buddhas there is the path. All this means we all have love, we all have generosity, we have all the different qualities, but we need to develop them, more and more. We need to identify with ourselves our pure aspect, our good qualities and not identify ourselves with anger, with jealous, with envy, with hatred, with dissatisfaction, with ignorance and so on. So, as we go through the Mandala, we are developing these good qualities within us, in the form of the 5 Dhyani Buddhas and, we are developing outside of the Mandala also - the representation that is showing us the path, that we will follow from within. As we move through the Mandala every day, we are training to transcend our ordinary identity, which is 'I am a jealous person', 'I have a lot of anger', 'I am a person full of dissatisfaction', 'I am sad', 'I am this, I am that' - each one of us has our own ordinary identity, so traversing the Mandala we start to connect ourselves with different qualities, such as love, patience, satisfaction, joy, wisdom, respect, gratitude and so on. As we gradually go around, we are connecting more and more with these good qualities until, when we reach the top (slightly oversimplified) it is like then we have realised all our inner qualities to their maximum potential. It symbolises reaching Buddhahood as we go around. So in this way we are training ourselves, every day as we go around - it is as if making a sadhana, in which we are training ourselves to identify with our own qualities and stop identifying ourselves with defilements (such as anger, or envy, or fear and so on). Also, we are gradually purifying our body on a more subtle, more energetic level and accumulating positive energy as we traverse the path - every day.

One of the special things about the Vajrayana practice such as this, for me is something a bit like technology. You don't need to understand how it works in order to use it. If you take a mobile phone and you call someone - I don't think anyone here truly understands how it works? At least I have no real idea. How is it possible that I am saying something, my voice is transformed into digital data that is going to the other part of the world and the other person is listening to what I am saying and, can even recognise my voice. How does that work? I really have no idea. The fact is that I use it and it works. Many of the techniques that we have, we just need to try them. It is possible to understand, no doubt, but there is a lot of knowledge and experiences and new concepts involved in it all and that takes a lot of time to assimilate. Once we really dedicate our energy into it, there is nothing that cannot be understood, but we still can use the technologies

without fully understanding them.

One of the reasons that we are all here together and, one of the things that unites us is the trust we all have in our Guru, in Rinpoche. We have trust in the method, we have trust in our guru and, based on that we follow the practice with full trust. We really allow ourselves to go through this experience every day as we go throughout the Stupa. We need to also put all of our energy into it. There are some very simple things which make a big difference. When we wake up in the morning, we will remember that we are not going through and ordinary day. We are not here just for a holiday. So, we need to focus our energy into the practice, into the Mandala, to develop our inner mandala, to develop the 5 Dhyani Buddhas within ourselves; as Rinpoche was saying, to develop our inner Borobudur.

For every practice this exists and whenever a practice is explained, it is divided into 2 parts. The yoga during the meditation session and the yoga between mediation sessions. This means, how to practise when we are actually meditating and, how to practise between meditation sessions. What is important is how we conduct ourselves and when we go to the Mandala and, then in-between what we do, that's also very important. So, I advise you that during the 10 days we have here, be careful how you use your energy, when you leave the Stupa also. We need to speak, following the 5 Dhyani Buddhas and, we need to act and relate in the same way; with generosity, with patience and putting our energy mainly into our practice and not losing our energy by gossiping or talking nonsense or looking at news - it won't change your life if you do not look to the news for one week! So try to use your phone and internet as little as possible; do not go onto all the social media - please limit that, save up all your pictures and when everything is finished then post what you like to post; this is not a rule, it is just advice. I was just sharing a thought here. As we are here, you can share anything you like, but try to focus your energy into being here in this moment and not somewhere else. If you post something or go looking on the Internet here and there, you are not present here anymore. Of course, that's all between the meditation. Then you go back to the Stupa the next morning and, hopefully, you are there. But in between you were somewhere else and, our mind very easily gets distracted; we are not the best meditators with incredible concentration. We need really to protect ourselves from our own distractions. So, I advise these days to keep speech down to a minimum, i.e. eating in silence and, allowing ourselves just to be and digest our experiences and talk if you need to: This is not a rule; it is just an advice. Try to put your full energy into being here in the Mandala; this is very important, otherwise when we get out of the Mandala and from the practice and go and start to do many other things - then we will see that our energy goes somewhere else. That's why when we do a retreat, there is the same level of importance given to how you do the meditation and what you do in-between the meditation. In the same way, we are doing something very special: As we go in the morning to the Stupa and in the moments in-between, we really need to protect ourselves from distraction. This is something important.

Also, another thing, in the morning when we go to the Stupa, if you can leave your phone behind; that's a good choice and, if you'd like to turn it off for the whole week, that's better. Just bring yourself, you do not need anything else other than a cushion, a bottle of water, sunglasses and then just take yourself as we concentrate with our full attention, as we traverse the Stupa mandala. This is an opportunity that we have here, because we never know whether we are going to be able to repeat it or not and, we need to take the



best advantage that we can of the moments. This is one small thing and the other thing is, as we go to the Stupa either silent or reciting the mantras, because it is a very special moment for all of us and we have all travelled far to come here, so as we go around, we will be concentrating on our practice and trying not to talk too much to each other. We do have this habit of talking about things that are not connected to the present moment - maybe we are there reciting the mantra and someone comes and asks some question or other and, maybe we are a few steps behind the others but still we are disturbing both others and ourselves.



I remember being here in 1994, with **Geshe Yeshe Wangchuk** (a previous Guru of Rinpoche) and he gave the Yamantaka empowerment in a way that I only received here, because nowhere else is it really possible to like this. Normally when we do the empowerment of Yamantaka, we say, 'Now you visualise that you are at the east side of the mandala', but here we went to the Mandala and the east side and did one circumambulation. Again, we were at the eastern door, we did the initiation of Yamantaka entering physically in the Mandala, instead of visualising it. We did this with Geshe Yeshe Wangchuk. So, it is really like we are really entering the Mandala and we have the key to use it in the correct way. So, we really need to focus into the spiritual part of what we are doing here.

I know all this may take a little bit of effort because we have different habits, however we have put so much energy into coming here and, I think it is a gift to all of us to make the best of it. These are together, just a few small points to notice, that will make a big difference during the time we are here. During the time in between, you can rest, you can read, you can meditate, you can go back to the Stupa anytime you like. Actually, this pass that we have, exists only for our group; any other tourists that come here, from what I know, need to buy one pass every day to go to the Stupa and, they need to enter from the main gate on the other side, which is a completely different experience. Through the kindness of Rinpoche, they have been giving us very special treatment, so we pay once and then we can enter any time. I saw once on the publicity for Borobudur, 'We have been closed for 1500 years, now it is open from 6am - 6pm!' So, we can go anytime from 6 in the morning to 6 in the afternoon, so we take advantage in the best way we can of that.

We will do the practice, as we go to the Mandala, you will have the experience, we will be able to explain how to do the meditation together and, you will find that it is an experience that goes much beyond words - we can try to explain in so many ways, but in fact is something that actually craves our presence. There is one very particular thing that is one practice which is self-generation and another, frontal generation, i.e. you generate yourself as the buddha, or you generate the buddha in front of yourself. Here we have both together - as we go through the Mandala, we are generating the body mandala, with the 5 Dhyani Buddhas inside of our 5 chakras and, at the same time we are also generating the frontal mandala, with all the buddhas in the different places of the mandala also.

As Lama Caroline said, we have decided to start by doing the practice at ground level as this allows us to concentrate better, allows everyone to listen in the same way, so that we can concentrate well, and we will explain each one of the visualisations. So, we go through it and then when we traverse the Stupa, we just do the mantras of the 5 Dhyani Buddhas and, concentrate on the qualities of the 5 Dhyani Buddhas. One thing which I advise everyone is to try slowly, slowly in order to get more acquainted with the 5 Dhyani Buddhas, they who are, what do they do. So, when we connect or when we see the east - Akshobhya, then we connect to patience, to stability, to the heart chakra, to love; we connect to the part that we need to develop. One thing that is very important, any mental defilement that we have, it does not matter how much we acknowledge it, we cannot throw it away. Imagine we go inside a dark room and we do not like darkness, we can complain about darkness as much as we like, but the darkness will not go away as long as we do not bring light inside the room.

The only way to dispel darkness is by bringing light. Once we know what the defilement is, we do not need to focus on that defilement, we need to focus on the antidote; the antidotes are the 5 Dhyani Buddhas symbolising our qualities developed to their maximum potential. So, we focus into these qualities to familiarise ourselves with them and naturally there will be opposition to the defilements. Sometimes we focus a lot on our anger, our jealousy or our envy - we do not need to focus on them as we all have these things. So we all need to focus on the antidote and here in Borobudur we have the opportunity every day, to go and practice in the correct way.

Some people might ask why we go up so early? The reasons are the heat - if we leave late, it really gets hot and then to walk all the time in the hot sun is not so comfortable, the other reason is the tourists. After a certain hour, many, many tourists start to arrive and, we are a little selfish as we like to have Borobudur to ourselves. It is really nice to do the practice in silence, when there are not so many people around. In the

morning the energy is the best energy to do the practice. Even in the Guyusamaya tantra it says that if you want to be enlightened, there is only one time of the day for it - just before sunrise. There is a special energy in that moment also, so we use that first energy of the morning to go to the Stupa and so on.

Normally, for many people that I have seen coming to Borobudur, there is a before and an after (as an experience in one's own life). It moves something inside of you. So, as you are here these days, if you start feeling a little bit sensitive and if you feel that emotions are moving in a way that you are not so used to - do not worry too much. It means that something is moving inside of you and just give time to it and slowly things will take their own shape, take their own direction. My advice is to concentrate well on the practice; concentrate well on the pilgrimage; concentrate well on the entry into the Mandala and we do it to the best of our abilities. We all have the capacity: We are all here together and even though Rinpoche is not here we are still happy, with Lama Caroline and we also have Muli Kyabgyo Rinpoche who will be guiding the rabne.chenmo. He is a very special lama from Serpo monastery, a fully qualified lama and will be guiding this practice of rabne.chenmo, as Lama Caroline was explaining.

Basically, there are 3 forms of initiation of empowerments: When a master gives an empowerment to a disciple; there is when the practitioner takes a self-empowerment and also when a practitioner gives the empowerment to the Buddha. That is something very powerful and a little difficult to understand, but it is a way to actually revitalise the energy of holy places. It is a practice that Buddha has taught more than 2500 years ago. It is one of the best offerings that we can make to a holy place and it has this function to revitalise the energy of the holy place.

This practice of rabne.chenmo, this great blessing-stabilising ceremony is something that in a large monastery is done once a year. It is not something done daily or obvious or so common. Many of us know it because Rinpoche likes it and he is doing it all the time - well not all the time, but quite often. It is a very special practice and we are very grateful that we have all these monks that come here and so on. They are here because we invited them to come in order to do these pujas for us.

When we do the rabne.chenmo, it has 2 functions, one is for ourselves, but it is also a way of offering to Borobudur - to revitalise the energy of the Mandala. This place was constructed with a particular intention and for centuries there were not so many people coming following that intention. As Lama Caroline was saying that in the beginning when Rinpoche was coming it was like

'Finally, someone comes and opens the door!!'

Then he gave the key to all of us with Self-Healing and as we start to practise, we understand more and then have the ability to open it ourselves. As long as we practise well, the door is open and we have this possibility. But this is something connected to Borobudur itself and is very special because if we think that it was built more than 1500 years ago, it took more than a 100 years to build it and so much energy was put into it and, it was done not as a monument just to be there; it was done as a mandala for practice. Then for centuries, no one was practising anymore; Rinpoche likes very much that it is always full of tourists going there - he said, 'You see Borobudur is so powerful that it is full of Muslim people going there every day!' Even people from any religion are going there, that is actually showing the power of Borobudur. Not people, however, are going following the intention that was originally placed there. This is what Rinpoche has given to us; it is priceless. It is priceless not only for us but also for the place itself. I imagine that for these subtle holy beings that are around here that have been waiting for beings to come and use it in the correct way, then suddenly it happens, and they probably say, 'Oh wow!!' So much happiness and joy in this way! So, we are very, very fortunate.



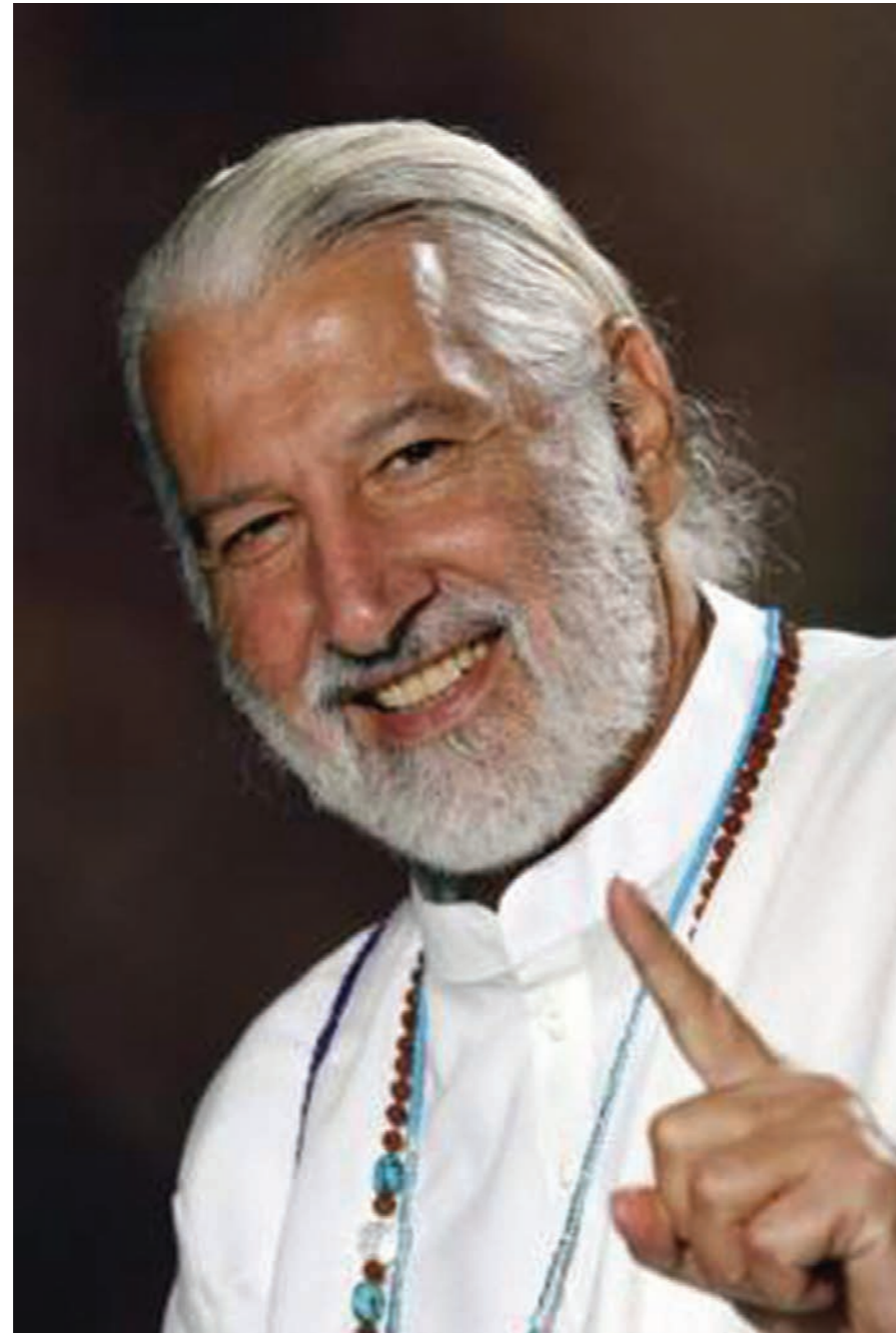
Maybe Lama Caroline can tell you when she was here with Professor Lokesh Chandra; he is one of the greatest Buddhist scholars of our present day. There was a meeting here in this hall, with the different scholars pertinent to Borobudur. Rinpoche was invited and Lama Caroline came representing him. Lokesh Chandra was scolding anyone who said anything at all, that it was all nonsense and rubbish! Lama Caroline was the last one to speak, after all the professors and archaeologists and (yes, she says) Lama Caroline was a bit worried. Then after explaining what Rinpoche said about Borobudur, Lokesh Chandra was saying, "That's the right one!! If we are going to listen to anyone - that is who we are going to listen to!" The only people that can really understand what Borobudur is all about, are the Tibetans lamas who still keep the same lineage alive - because they practice in the same way.

So it is unique what we have and very particular and very precious, so that is why I repeat once again, that we use this opportunity. If we have come here 30 or 25 times already, or if it is our first time, we need to use it to the best of our abilities because we never really know when will be the next time; this life or another life, we never know. We need to use our time and abilities, our presence in the best way we can.

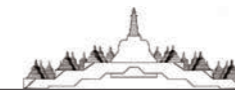
I have chosen to give some lojong teachings because our lineage of mind transformation, from Atisha is coming from Indonesia and, Atisha was here in Borobudur. So, this is a special thing and it is very important to go back to our motivation and all of that. So, we will have time to go through it. I think that is mostly it and I think also we are on schedule. The idea also was to try to make the schedule so that we know what is happening we can organise, we can rest well and, then we can be awake in the morning in the best way, because that's the real moment; it is the most important thing and I repeat again, if you need to do anything else, do it in the morning or afternoon but please, after the Stupa. Try to put this extra effort: Rinpoche used to say, 'Ah, for Westerners, waking up in the morning, that's already a lot!' So, doing something that we are not so used to doing to wake up so early and go to the Stupa is already a lot of effort, so we get benefit from putting in so much energy in this way.







"Healing the Planet for World Peace is the center piece for Transformational Economics"



Alfredo Sfeir Younis

*KEY-NOTE LECTURE IN HONOUR OF THE GREAT MAHASIDHA LAMA
GANGCHEN TULKU RINPOCHE*

(Never Delivered)

"The Buddhist Mandala of Transformational Economics"

This work is dedicated to my dearest beloved Spiritual Father, Teacher, and Master, the Great Mahasiddha Lama Gangchen Tulku Rimpoche.

He always encouraged me to focus on two main aspects of life, which are ingrained in the totality of my spiritual life: (i) the construction of "The 200% Society": a society that is, at the same time, materially and spiritually rich and (ii) the total commitment to "Healing the Planet for World Peace": a dedication to Mother Earth (Dzambing) and all the sentient beings, as my only path to Buddhahood. They are two important manifestations of inner consciousness.

It is the union of these two life-established manifestations of consciousness which leads me to share with all of you today: Transformational Economics.

A form of economics that surfaces from a spiritual mandala of both inner and outer human transformation. A mandala which contains, at its very center, the power of our collective-interdependence and the simultaneous manifestation and expressions of the outer and the inner-ecology of life on this planet. The Buddhism he taught me contains all these necessary ingredients and, thus, be able to construct the spiritual mandala as a solid foundation of Transformational Economics.

Beloved Lama, thank you for your teachings, thank you for your patience with me, and thank you for all you have done for me since we met (in this lifetime) at the United Nations, on September, 1996. That moment was transcendental in every possible way. You brought my understanding of economics and environmental economics from a textbook level to the highest levels of human consciousness.

My presentation is woven within the tapestry defined for this event: The Spiritual Opening of the Mandala.

It is not just any opening. It seeks an "spiritual opening"; a fundamental inner shift, defining almost every aspect of humanity's individual and collective existence. This suggests that there are many alternative ways to open the individual and collective mandala of our planetary existence. Buddhism offers powerful skillful means and a unique spiritual path to open the mandala of economics.

For the last several decades I have been talking about the great importance of bringing spirituality into the public domain: economics, politics, business, institutions and citizenry.

In the very beginning of this journey, I devoted myself to construct the yoga, the union, of my professional life as an economist with my spiritual life. This is to say, to breakdown the duality between "doing" and "being" and "becoming". Today, I do not see the differences between my spirituality and my profession any longer. There is no separateness. I have demolished the boundaries that existed between economics and spirituality. A duality that often stems from the fact that most people see economics pertaining to the realm of "the material", while spirituality to the realm of "the non-material". In a world governed by this

duality, economics and spirituality are not supposed to mix together. Consciousness plays a very important role in dismembering the duality between matter and non-matter. Thus, this idea that they cannot mix it often mirror-images a lower state of individual and collective consciousness (i.e., no having attained 'Unity Consciousness').

In practicing economics as a profession, it is quasi impossible for me to separate the material from the non-material.

For example, it is impossible and undesirable to separate the 'economic calculus' from the 'ethics calculus', particularly, on decisions that are addressing issues of equity, environmental conservation, and welfare of future generations. This is also the case of situations prevalent at the global level: global warming, ozone layer depletion, loss in biodiversity, the contamination of the rivers and oceans, pollution in our cities, diseases as a result of all the above, rights of future generations and who pays for pollution and contamination. This is why economics must not be practiced within a spiritual and ethical vacuum.

We may decide to refine this proposition by focusing on values and the metrics of success.

Today's material economics is immersed into values and notions of success that are counter to what people expect from economic decision-making processes. In the realm of values, today's economics is materialistic and individualistic, promoting competition, exclusion and wealth accumulation. With regard to possible notions of what may constitute "success", economics embraces the dangerous principle that "more materiality is better" (to me, this is just greed). In the search for more materiality, we see with great consternation how economic systems progressively destroy our planet. The word "more" refers specifically to 'having more', to "possessing more", and to "accumulating more" material things. But, is it really a success to "having more"? Despite of being materially rich most people are not happier. When does more materiality make us better off? There must be some betterment to materiality as we are living a material life on this planet. But, what are the limits? What are the attributes that will make "more matter" a source of our happiness? In quantity and quality? Like non-attachment? And, most important of all: Should we construct societies that are material rich and spiritually poor? The answers are not trivial.

The original meaning of a mandala is "the container of the ultimate substance".

"Ultimate" in the sense of being the most fundamental one, the essential one, the most vital one. To "open our mandala" in a spiritual way suggests that the mandala is closed and needs to be opened; that the priority now is to uncover the spiritual foundation of our lives (and not necessarily the material one); and that the level and quality of our human welfare is not fully desirable. If, today, the mandala is closed, it means that we are not able to appreciate and enjoy that ultimate essence. In Buddhism, that ultimate essence is our "Buddha Nature": our Dharma in its full expression. Thus, we must address the causes and conditions which keep our individual and collective mandala closed. We have to establish a "the critical path" within our own spirituality to be able to open it.

Everybody and everything has a mandala: the container of an ultimate essence.

Today, I focus on the most relevant causes and conditions responsible for the spiritual opening (and spiritual awakening) of the mandala of economics, politics and business. To do so, it is necessary that I choose an appropriate "entry point"—the door to enter the mandala—and "starting point" of the journey to choose and use effectively the spiritual means, and all the skillful means at our disposal (e.g., meditation, contemplation, silence, mantras, sutras, yoga, prayer).

The opening of a mandala is not just an "individual event". It is also a very sophisticated "collective event".

It is an event deeply rooted within the realm of our powerful "collective inter-dependence". Where, interdependence is a fundamental state of our inner-being. Not dependence. Not independence; except, when the term "in" means "from within". This is why the main emphasis here is on discovering the main pillars of our collective reality; i.e., our human reality and the reality of all sentient beings and nature. The



most important conclusion we can draw at this stage is that nobody will be able to fully open its own mandala when everyone else does not open their own mandalas at the same time. Lama Gangchen's mandate to me has always been to focus mostly on the nature of our collective-human-reality, with a major emphasis on the public domain. This is the true meaning of my spiritual name: Dzambing Cho Tab Khen.

The spiritual opening of the mandala will unfold via higher levels of both individual and collective consciousness.



As we reach those higher levels of consciousness, we self-realize that it is not possible to practice economics, politics and business without spirituality. This relationship goes in both directions. Thus, politics without spirituality is a suicidal path. In turn, spirituality without politics becomes a simple abstract proposition. This is why the Buddha himself taught us that it is not only relevant to self-realize compassion at the personal level, but to, simultaneously, commit ourselves to the creation of a compassionate society. This is a dialectic relationship.

True spirituality has its imprint in "action", not simply in "thinking". But, this is not only about action, but the "right action", as taught by the Buddha in "The Eight-Fold Path".

I mention The Eight-Fold Path because the attainment of the "right action" cannot be dissociated from the right-vision, the right way of thinking, the right language, the right behavior, the right effort, the right concentration, and the right meditation. In other words, the essence is Karma-Yoga, the yoga in action, and Buddhism has a lot to offer on that. Equally important to the opening of those mandalas is the self-realization of key spiritual values immersed within the collective: love, compassion, solidarity, representation, cooperation, interdependence, justice, equality, participation, deliberation, etc. Many of these values are essential to the attainment of Buddhahood.

As we go along the path of spiritual opening of a mandala, we will experience different forms of spiritual and cognitive experiences that will be responsible for the quality and effectiveness in opening those mandalas.

This clearly suggests that in opening a mandala, we do not need more materiality (material economics). If we are to open the mandala of economics, spiritually, and reach a new and higher realm, we will need ever

higher levels of human collective consciousness. Spirituality must not be absent.

In preparing this presentation, I came to realize the great importance of (i) deepening the meaning of the term “mandala”, (ii) learning from the debate on the Buddhist spiritual meaning of a mandala (“The Book of Protection”, the three most important Lam Rims), and (iii) addressing those specific sutras where the Buddha talks about economics proper. These spaces of wisdom are intimately related.

What we are going to find on the road to the spiritual unfolding of the mandala of economics are many unique experiences.

These include acknowledging that there are different styles of life and different paths to attain higher levels of human welfare. This is unique when we self-realize that everything is interdependent: we depend on each other; that the scope of interdependence resulting from economic actions goes very far in time and space; that the real essence in economics is not simply materiality: most people are longing for happiness; that we need to live in a suitable locality to ensure the quality of life; that societies must improve education and skills to attain higher levels of welfare; that we are to exercising self-control (conscious consumption and conscious production); that we have to take into account not only human beings but all beings on the planet; that society has to take care of the elders and the children and future generations; that we have to follow a moral conduct and to practice merits through economic actions and not let just the market decide the outcomes of human welfare; that there is a need to adopt a model of “noble living” which responds to a different set of values –like love and kindness, frugality–which leads to a simple livelihood; that we all have to adopt and self-realize the true value of “equanimity”; that we are to set norms regarding how wealth is to be obtained; that countries must stop trade on drugs and other substances, women or children, toxic substances...an essential guide to competitiveness; and that we must practice a form of economics that dispels all forms of suffering.

In the Dighajanu Sutta, the Buddha speaks clearly about how to expand your wealth as well as how to avoid losing it (another dimension of protection within the mandala).

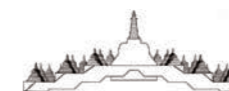
The essence of this sutra is that material wealth alone will not make a human being happy or a society a balance one. The Buddha also added a link between creation of wealth and human behavior, and he warns us that more materiality creates more desires. These desires translate in more material wealth and ego-power, greed and craving. The Buddha offers an alternative which, in essence, it is an instrument to the spiritual opening the mandala of economics. He states that consciousness has to rise in order to avoid those negative situations, via the practice of trust, confidence, virtue, liberality and wisdom. These attributes will create the space for a higher sense of values.

In addition, the Buddha also established the individual and the collective responsibilities in economics.

These are not only individual. The gaining of material welfare should not overshadow the concern for the society as a whole. It is the combination of the spiritual and the material notions of welfare that will result in an ideal society. The Buddha explicitly states that there are these four conditions of worldly progress, whereby prosperity and happiness go hand in hand. These are: (i) the accomplishment of persistent effort: becoming skillful and not lazy; (ii) the accomplishment of watchfulness: an obligation to take care of the wealth that has been earned (fires, thieves, etc.); (iii) the good friendship: one must bring to the creation of wealth: faith (saddha), virtue (sila) charity (caga) and wisdom (panna); and (iv) the balanced livelihood: not being extravagant. Spiritual welfare is attained via the self-realization of the above attributes.

The Buddha was also very clear about the possible sources of wealth destruction: drunkenness, gambling, and association with evil-doers. And, the normal conclusion was that the abstinence from those will increase wealth.

In the Kaamabhogii Sutta, the Buddha talks to a Banker, named Anaathapindika, and explained him the many attitudes that people may have as regards wealth.



These different attitudes form a model of economic behavior. One of the key aspects of this Sutra is the sharing of wealth. This is a key issue with millions of ramifications. Not easy to address but we all know how concentrated wealth is in the world, and how economics plays a fundamental role in that concentration. As a matter of fact, globalization has been a tremendous accelerator in concentrating wealth in just a few hands. This means control, and the accumulation of political power, also in a few hands. In laymen's terms, the Sutra speaks out about the spiritual consequences that inequality has.

When speaking to Anathapindika, the Buddha established four kinds of happiness.

The happiness that emanates from ownership, i.e., a lawful way to earn your wealth; the happiness that emanates from wealth, i.e., a proper way to enjoy the wealth you earned lawfully; the happiness that emanates from not having debts (debtlessness), i.e., do not owe to anyone; and the happiness that emanates from not being blamed (blamelessness), i.e., a form of life which is blessed by good deeds (right actions, boon) of the body, mind and speech. (Āna ya Sutta). In some way, the first three are related with what you have created and the last one contains the corresponding positive consequences. In sum, material wealth represents also a foundation for both material and spiritual development.

All of the above is repeated in the Pattakamma Sutta.

There, the Buddha states four fundamental “wishes”: that wealth must come from lawful means; good reputation in society; live a long and healthy life; and happiness after death.

In the Vaddha Sutta the Buddha specifically speaks about growth, including economic growth.

Naturally, it does it in the language and with examples pertaining to a rural based society, more than 2500 years ago. The essential message is that one cannot grow a material dimension only, like with more grain, more buildings, more animals, more corporate power, more workers, etc. The Buddha explicitly states that we need to grow also in terms of faith, virtue, love, generosity, and wisdom. We need to explore much more the connection between these two groups of attributes: material and spiritual. But, we clearly know and are experiencing what happens when economics is grown without wisdom. This is the difference between focusing on growth and on human and sentient beings' evolution. Economics has to focus on both.

It clear that the Buddha gave lots of importance to economics and to establishing the real importance of material wealth.

The Buddha made many people aware of the relationship between poverty and spirituality. A poor person struggles against poverty, and the mind is loaded about that. The worrying about the prospects that poverty brings into life, distorts the spiritual path. It also overshadows some notion of moral responsibility of the human collective. This does not mean living without an awareness of our collective interdependence. In the Dhammapada, verse 203, the Buddha states: “hunger is the most severe illness”.

Today, I want to declare a new form of economics, based on all the above-mentioned dimensions: “Transformational Economics”.

The term “transformational” is not random. This term comes from the purest forms of Buddha's teachings. The term “transformational” must be the influencer in the process of transition towards a new economics. Transformational Economics is a form of economics that provides the space, the conditions, and the opportunities to all beings –human being and sentient beings--to transform themselves and reach full enlightenment through the practice of economics. This will happen by elevating human consciousness. It is time that economics produces happiness and peace.

We have to transition to this new economics now.

We have to transition away from what we have now. Buddhist principles are fundamental in paving the way to this transition. The great transition may take the form of a very unique ladder. Specifically, transition:

from private-material economics to politics of the common good, from the politics of the common good to the rights and justice of all, from the rights and justices of all to the social concerns of the community of beings -human beings and sentient beings, from the social concerns of the community to the human dimension of planetary transformation, and from the human dimensions of planetary transformation to all forms of consciousness. Each step has its challenges and it demands very specific forms of action. This transformational process dictates that our attention today must be put on the need for an economic transition. From the existing neoliberal economics -- governed by greed and markets-- to Transformational Economics.

Today's economic system is only geared to transform matter into matter: the creation of material wealth only.

Contrary to that, Transformational Economics demands to go far beyond matter alone. It demands an economics which becomes an important instrument to transform all humans and sentient beings into the right direction. It warns us that if that does not happen, we will always be in a lower level of vibration and welfare. It demands an economics of love, compassion, generosity, caring and sharing, dignity, justice, solidarity, inclusion, and the like. The self-realization of these transformational values of economics establishes that, ultimately, the true paths of individual transformation and collective (social) transformation are not separate from each other. They are mutually interdependent.

Because materialistic and individualistic economics focuses only on matter, this form of economics does not liberate us, it does not enlighten us....

In Transformational Economics, the process of "wealth creation" and the patterns of "wealth distribution" must take into account both the expansion of material and spiritual wealth. This transformation we are looking for within our countries and the planet as a whole, leads us to think carefully about the very different understanding we have of what constitutes (is) "development" and "human welfare". There is no doubt that the term "development" must include the "human factor", so that we are clearer about "who", and not necessarily about "what" are we to develop and transform.

What is the ultimate form, or state, of transformation?

Today's material/individualistic economics gives us only apparent and transitory joy. This is a major source of attachment, greed and emotional desires to have more and more. In Transformational Economics, we are in search of profound joy. We all know that profound joy is far beyond matter and material gains. For an experience of profound joy, we must transform and transcend deeply into the impacts and needed influences of economics. These impacts are felt at both the individual and social levels; these are inseparable. And, they are felt at the inner and outer levels; these are inseparable.

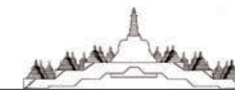
The capacity to transcend today's economics depends on our levels of consciousness, awareness, mindfulness and concentration.

The higher the levels of consciousness, the more we are able to transcend: to go beyond. Thus, Transformational Economics must be embedded and governed by higher levels of consciousness. But, how do we get there? When I say "there" I am referring to going beyond the immediate experience of transcending, like transcending the immediate material world.

The Buddha states that economics is an important foundation to spirituality.

Injustice and abuses surface out of poverty and economic deterioration. But Buddha also mentions as an important cause the nature of our own mind within the laws of karma. Thus, He stated that suffering was mainly because of greed, anger and delusion. He classified these three as the root causes of suffering. These are the three mental defilements. And, we have to liberate ourselves from them to attain Nirvana in this lifetime.

One of the principal objectives of Transformational Economics is to create the conditions not only for



material welfare but also for ensuring our ethical, moral and spiritual welfare. Spiritual welfare within a system that creates the conditions and promotes the implementation of mindfulness, interdependence, etc.

Transformational Economics is organized in a way to eliminate suffering.

And, to simplify human desires, to promote non-violent activities, to be conscious of caring for all human beings, sentient beings and nature, and to self-realize compassion, generosity, love and kindness, and the like. In contrast, today's economics is set to create more desires, convert those desires into material needs, and implement a path where more is better. For this, economics needs to promote self-interest, and give no attention to the collective interest. Self-interest is a major cause of suffering, because of our mistaken belief that we are a separate, independent, "I" (ego). This is a delusion.

Transformational Economics liberates us from suffering, at the gross and subtle levels.

There are several teachings of the Buddha that define, explain and indicate the way to the self-realization of each of a number of key attributes of Transformational Economics:

- Dana (generosity), sharing with others in a beneficial way objects that would improve other beings' material and spiritual welfare.
- Sila (morality, moral standing), maintaining good conduct and behavior so that the leader and followers do not breach ethical principles and morals.
- Paricoga (selfless sacrifice for the greater good), embodying an inner concern and preoccupation about the prosperity of others ("greater prosperity") and including the whole planet, all sentient beings and the future generations to come.
- Ajjava (integrity) including, for example, a great sense of loyalty, the courage to bring a great sense of truthfulness, and a constant search for honesty.
- Maddavaṇa (kindness), being gentle and open-minded, as opposed to being ego centric and arrogant, heightening the importance of the right behavior and interaction with others.
- Tapa (austerity), expecting to have a simple life, and not a life of indulgence (material indulgence) and various sensual pleasures.
- Akkodha (non-anger), leading an inner existence which must not show anger, hate, or vindictiveness against others, but rather compassion (karuṇa).
- Avihimsa (non-violence), not afflicting harm on others including animals and all living things, adhering to peace and tranquility for all and not indulging himself in his power.
- Khandi (tolerance), being patient and being capable to address all types of emotions, be they greed, anger, ignorance or any kind of suffering.
- Avirodhana (righteousness), not allowing misdeeds, and should be just like environmental justice.

Transformational Economics is the economics of togetherness.

It is the economics that understands interdependence: that everything and everyone impact everything and everything else. It is only within this type of economics that we can talk about compassion, love, cooperation, solidarity, justice... All of them are states of being. And, as such they must be self-realized. This is why we need a different consciousness to attain different outcomes. The above, will enable us to better understand collective emotions and develop the right collective actions. Furthermore, this notion of interdependence will allow us to construct a Transformational Economics that will understand the "total equality" that exist among all living beings and nature. We are all co-equal.

There is no meaning to the political borders among nations.

The strength of the mandala of a nation state is at the center and not on its borders. This is a theme I developed last year, in Borobudur. Interdependence enables us to be fully aware of our inner and outer ecology, and establish clearly the common identity of all other forms of life. A new meaning for ecological awareness and eco-morality. The Law of Interdependence states that we are completely interdependent of each other as human beings, interdependent of other living beings, and interdependent with nature. The ultimate expression of this law is that we are also indivisible. Only our intellect gives us the impression we are separate and divisible. In fact, this is intimately connected to a life-long correlation: between the quality of the external environment and the quality of our inner environment.

We must commit to the construction of a compassionate society.

As an activist, I am involved in Engaged Buddhism. Lama Gangchen called Modern Buddhism. Others, also called Social Buddhism. Thus, I always share the view that: Buddhist spirituality has its true imprint in "action". Not simply in thinking. The "ECO" element in many interpretations of Buddhism is absent: Eco Friendly, Eco Morality; the advocacy of self-interest and not collective interest will bring us to a collective failure: by maximizing self-interest, we will never attain collective interest; Buddhist must be environmentally conscious beings; Buddhism has a great contribution make regarding rights (human and nature's rights), justice (human and ecological justice) and equity; income is not a proxy for happiness and

Transformational Economics embraces the economics of happiness.

We need a transition to get out of the existing neoliberalism and its very low level of consciousness; a healing of the planet, through new forms of economics, politics, institutions and social; a commitment with the self-realization of compassion at the individual level and with the construction of a compassionate society; an understanding that our responsibility rests on the principle of interdependence described with all forms of life; an inner power of simplicity and austerity in economics; and a process of building the necessary roads and bridges which are needed between the individual and the collective (bridges of consciousness). Furthermore, a process whereby we realize the importance of a true social action and of building of communities and not commodities; a material wealth creation process with its alternative forms of public policies, designed to avoid unnecessary creation of poverty, concentration of wealth, and social degradation in our societies; and a bundle of powerful instruments to develop full harmony between our material and spiritual reality.

Today, economics is violent.

Violent with human beings, sentient beings and nature. This has to stop. Transformational Economics by its very nature is a non-violent activity. The time has come to build new and adequate instruments to support a transformation and revolution, which creates a true spiritual awakening. This spiritual awakening demands moving from having and doing to the being and becoming.

Healing the Planet for World Peace is the center piece for Transformational Economics.

The economics to heal nature and all forms of life. The opening of the Borobudur Mandala demands a New Eco-Morality. Given the challenges we are facing today, we all must aim at new ways of understanding and connecting with nature, natural law, and all living beings. They play a fundamental role in both our material and spiritual transformation. In the past, the emphasis has been on the linkages between the state of nature and our material wealth and betterment. Today, we ought to discover the existing links between "the state of nature" and our processes of spiritual transformation as well. It is in this sense that we are introducing the idea of a New Eco-Morality. At the core of this New Eco-Morality is the view that destroying nature not only has material consequences -including global warming and ozone layer depletion—but has immense implications in our spiritual transformation.

Spirituality in economics will enable us to realize the importance of true social action and the building of



communities and not commodities.

Alternative material forms of wealth creation must be carefully studied, to avoid the unnecessary creation of poverty, concentration of wealth, and social-ecological degradation in our societies. In the future, all notions of welfare and wealth must be understood as shared in an interdependent way.

Transformational Economics will become the most powerful instrument we may have to develop and attain the full harmony in the intersection between spirituality and materiality: the 200% Society.

In an interdependent world, it is essential to embrace the notion of 'the greatest social good'; it makes much more sense as a decision-making rule, than advocating a society in which only materialism and individualism rule the system. To embrace that, Transformational Economics incorporates the concept of moral discipline. This suggests that neither economics nor politics may be practiced within an ethical and moral vacuum.

Dzambing Cho Tab Khen

Plenipotentiary Ambassador, LGWPF



Lumbini, Nepal together with Abu, Lama Gangchen's brother





DHARMA IS ALIVE

One time some years ago, I was in Tibet for study - actually it was more than studying, I was receiving teachings from the Abbott of Tashi Lhunpo, Kache Losang Panchog Rinpoche and maybe we are talking about 5 or 6 years ago (maybe more) something like this, I have a very bad memory with time. Anyhow, while I was there - (the hotel where I was staying, because I was staying at Tashi Lhunpo monastery and, if you are not an official monk of Tashi Lhunpo you cannot sleep in the monastery. They have a sort of a guest house just in front of the monastery and I was staying there.) So, they came to me and also, there were a few monks from the monastery of Nyemo Gachen - this is a very beautiful monastery, between Lhasa and Shigatse, they came together from the airport with the umze and some other monks, whom I know quite well. They came there and asked, 'Oh can you please come and give teachings at our monastery?' I said to the Abbot, 'Oh come on! You know much better than me, you have a lot of knowledge of dharma'. He is a young abbot, a really good practitioner, really nice and humble. There was one time we were there with many Westerners and then at a long-life puja, he was the vajra master and everyone went and offered a katag to him. Then there was one lady, I don't remember who she was, I think she was from Holland - she offered a katag to him. So, he gave the blessed katag back to her and put his head against hers for a blessing and, he was waiting for her to leave but she didn't and one way or the other they were there for 40 minutes! He is a very humble man and very respectful to everyone, very kind and with real experience of dharma on many levels. So, I asked him why he wanted me to go and teach there? I said I can teach things in the West because, in the land of the blind, the one that has one eye, is king. But here, I said, you have So, much knowledge of dharma, why do you want me to go there? Then he told me, 'You have a pure lineage, so, we want to connect our monastery with your lineage'. I said, 'That's good reasoning!'.

It was of course very complicated for me to go there and do something because, it is not so obvious in China for a westerner to go to a Tibetan temple and give a public talk - so, we managed somehow, a kind of secret, hidden, half-way and, at the time we arranged it.

I went to the monastery - they made all the traditional preparations, closed the doors and then they were making tea offerings to the officials of the government in another room and we were giving teachings there. The main issue was not to give knowledge; I offered the best that I could. The main issue was, sharing a lineage. Many of my gurus when giving teachings often said, 'I don't have much from myself, but I have incredible masters'. I can say the same myself. One thing I can say I have is that I have a good relationship deep inside, with every one of my masters. If there is anything, I can say that I'm proud of, in the sense of - what do I have that is really good? I have really, a pure relation with my gurus. So, this keeps the line 'on', and we have this special opportunity of having a living lineage.

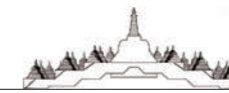
Once upon a time, there was a lama in Tibet giving an explanation about this and he said, 'The ancient example that is given is that when a master is giving teachings to the disciple, it is like taking water or nectar from a vase and pouring it into another vase'. The vase is the disciple, the water is the knowledge, the experience, the dharma. Then the disciple needs to pour the water into another one. If in-between, you leak the water out, then you have nothing to give to the next person. The other example that he was giving then was he said, 'Imagine that you make a beautiful electrical lighting system in a house, you put beautiful lamps, you pass the cables perfectly; you make the perfect system in a house. But between your house and the main power plant there is one electricity pole that has fallen down; what happens? The source of energy exists, but you cannot get any electricity - even though you have the most beautiful house, you cannot turn anything on because the connection was cut or lost. Similar to that between us and the main source, which started with Buddha Shakyamuni, we need to make sure that no electricity pole has fallen on the way. Otherwise there may be many beautiful lamps in

the house, but no electricity reaching them. We must make sure that the connection is purely on and is very stable. How does that connection remain on? Through a sincere connection of faith. Between us, how can we connect to the light bulb in front of us, which is our own guru? By having pure faith. How can we cut the connection? By losing faith. If we lose faith, if we lose gratitude, if we lose respect, if we start seeing our own masters in an ordinary way and stop having this true connection of love and respect and gratitude, then we cut the light. We can have a lot of knowledge, but we don't have the connection to pass it through to the next one. So, what is very important, more than knowledge, is that when we look to our guru we must ask, 'Did he keep a pure relation to his guru?' And what happens to his guru, did he keep a pure relation with his guru? Like this we go on until we reach Buddha Shakyamuni. This is the most important thing. You know, we can transmit a lot of knowledge - knowledge is easy. But when talking about Buddha's teachings, Buddha very clearly stated that there are two types of transmission which we call 'chokor', which is a turning of the Dharma Wheel. There is 'lungchi chokor' and 'tokpe chokor'. The former is the oral transmission and basically, I will explain to you the 4 Noble Truths, as I have heard. I will explain bodhicitta as I have heard it from my master who taught me and, as my master received it from their master who taught them and, like this we can go back and back until the teachings that Buddha taught. Even the examples that they use are the same examples. It is not that because we are in the modern times, that I decide 4 Noble Truths are not enough and let's make them 5! Or we make them 2, because we don't like to talk about suffering, so, we only talk about the cessation and the path; or we invent a new definition of bodhicitta. What is it that is very important here? It is the transmission of knowledge in a consistent way. But the Dharma is only alive when there is someone that by listening to the teachings makes a transformation inside. When we can develop more love; when we are able to perceive interdependence; when we are able to feel impermanence; when we are able to understand suffering better and the causes of suffering; when there is an inner transformation deeply happening within us, that is when the Dharma is actually alive. Otherwise only the knowledge of Dharma is alive; the Dharma itself is not alive.

So, when is a lineage alive? It is when there are people, who by listening to the teachings can actually - by being in contact with the masters and the teachings and the Dharma - make an inner transformation; such inner transformation can happen in anyone of us and, then we are keeping the Dharma alive.

We have the oral transmission and, then there is what is called 'tokpe chokor' which is the transmission of realisations - the Turning the Dharma Wheel of Realisations. This means that everyone that shares the Dharma must have had his or her own experience. It is not just a matter of knowledge because there is an immense difference between talking about something that I have the understanding of and talking about that I have the understanding but I also, have the experience; these are two completely different universes. When we talk about teaching the Dharma, something that in Buddhism is very clearly stated and, in other traditions also, but particularly I can talk from a Buddhist perspective. I can think of some Hindu traditions also, where it is stated very clearly. Whenever you teach someone, you can only transmit truly what you what you have already realised yourself; otherwise, they are just words. That is why it is such a big responsibility because we cannot truly transmit something that we do not believe in, that we do not have some experience of. That very experience is what we need to share.

My point is that actually, we have both at the moment; we have the lineage of knowledge and, nowadays knowledge is extremely easily accessible - books are so easy to find, we have videos everywhere. Some of you may remember two or three years ago there was Venerable Sanghasena from Lhadak and he was giving a talk sitting here, he said that when he was young it was so difficult to go and receive teachings, that he needed to walk for maybe one or two months in the snow; then the shoes were not good; there was pain in the feet and it was cold! Also, there was not so much food and, after such difficulties you would reach the place to receive the teachings. Next, the lama would not be there So, you would need to wait for the lama to come back. Then when he returned, you'd have to wait for the moment he would give the teachings. Then finally he gives the teachings and, then you don't understand everything! Then you only get what you understand and nothing more; you hope for another teaching and, then you have to go back home, another month walking and who knows when you can go back again for the next teaching. He said that nowadays



you go for teachings and first off all you sit in a chair and they bring you food. You even don't even need to walk; they make you fly. Everything is so comfortable. Then you sleep in a place that is so comfortable - he entered into many details on this. You then go and receive teachings from the Lama - speaking to you in your own language, not only that, you can take the Lama home! You go home and you say, 'Now you teach!' Then you tell the Lama that you did not understand, and could he please repeat it. So, then the Lama tells it again, you know. So, there is no danger that you didn't understand, and you just remain like this. 'You are so fortunate' and actually, we are.

Knowledge is so easily available nowadays. The only issue with knowledge is that knowledge is not what is available to us; it is what we perceive. Knowledge is easily accessible nowadays; we are not so much 'open' and we do not give so much 'attention' to truly learn - to absorb the knowledge. We have these strange ideas that external memories are 'there' So, I don't need to integrate them into myself. I have Wikipedia, the teachings are on YouTube, I have all the books in PDF inside here; how cool, everything is there, and I have nothing with me.

In this way we go into an extra comfort zone in a way and we have actually less of the aspect of truly giving to the importance of the knowledge and to assimilate it. When knowledge is scarcer, then we give it more value - like everything else in life. When something is very rare, we give a lot of value to it. There was only one time for me when it was the opposite; I went to Vietnam and then Rinpoche took me to the World Buddhist Forum in Vietnam and, I personally never liked these big congresses, but anyhow I was there together with a lot of jet lag as I had come from Brazil to Vietnam. Then in the whole conference there was one talk that I really wanted to listen to - Thich Nhat Hanh - he was there, So, I was very happy to listen to his teachings and so on. It was early in the morning and my jet lag was terrible and as I sat there to listen, very excited, Thich Nhat Hanh came in very silently with a walking meditation on the stage, however we were seated. He just looked for about 10 - 15 minutes and then he sat another 5 minutes minimum before he started to say anything. He began by saying to watch one's own breath, and I completely fell asleep! I was not able to keep myself awake, I was trying to do it but lost out and I woke up when he had finished! There are exceptions, but normally when we give value to things, we are more attentive; I was attentive, but my body did not allow me to be truly present.

Anyhow, what I wanted to say is that when things are not so easy to get, we give them more value. The more value we give, the more we receive; this is very clear. Many Masters of the past were not giving teachings easily - not because they wanted to make themselves precious, but because they wanted their disciples to value the teachings. At one time, while talking to Trijang Rinpoche when I went to translate for him in the United States the commentary of Heruka, he said to me, 'When teaching disciples, I think you should not make things too easy and not too complicated; if you make the explanation too easy for them, they will not use effort to assimilate it'. You need to put in effort to gain the understanding and, when you put in the effort and you gain something - wow! That remains fixed in your mind; however, if you chew up everything and give that to them, after some time the person is not truly able to digest it well, to understand it and to value it.

Anyhow, the fact is that we have an incredible opportunity: not only do we have So, much knowledge easily accessible but we have all this knowledge at the tip of our fingers; we can nowadays download any book, like Liberation in the Palm of Your Hand lam.rim, you put Pabonkha Rinpoche into Amazon; you want the lam.rim of Lama TsongKhapa you put in Lama TsongKhapa. If you wait a few minutes and can download the whole book and, then you never read it - because it is too easy to get. I remember my teacher Gelagpala when he left Tibet there was nothing that he could take with him - he escaped in the middle of the night. The only thing he took, was one book - Lama TsongKhapa's Lekshe Nyingpo (Essence of True Eloquence). He took the book in the Tibetan cloth and he put it around his body like a belt and said it was the only thing he needed. He even forgot to take a cup to drink water; on the way people were offering tea and such and he had no way to drink it; but he had his text together with him, which gave him all the strength he needed actually.

In those days, they were taking books and were copying them by hand, word by word. There were many of

them memorising the books because they did not have enough books to read. They would borrow a book from someone, memorise the whole book and then after they would recite it slowly and think about the meaning. These people could absorb knowledge. Nowadays it is So, easily accessible - not only in our Western culture, but regarding the modern world. Within the monasteries the same thing has happened; everything is there so we don't need anything within ourselves. This gives rise to a lot of problems in the long run.

Anyhow, knowledge is easily accessible for us. Not only knowledge; we have knowledge within a valid lineage. This is something that is truly, truly special and, it is not So, obvious. I often see people into many spiritual things and So, on, but the real lineage is missing. This makes all the difference, because when we are in the lineage, we receive so much in a non-verbal way. So, much is happening in a way that we maybe even don't understand and, this is really important for us. That is why we need to really rejoice about this incredible opportunity that we do have within the lineage.

One of the things that is given a lot of importance is for oral transmissions. Yesterday we talked about somehow the basics of lojong, which means why we need to train our mind and in which direction we must do it, because lojong - 'lo' means mind and, 'jong' means to train. One very important thing from this word is that it is showing us that understanding is not enough; it is good but far from enough. First, we need to understand, then we need to comprehend to the point where we have no more doubt about it, then we need to apply it in every aspect of our lives. As Lama TsongKhapa said at the end of the Three Main Aspects of the Path. He was saying that once you have familiarised yourself and comprehended the meaning of these three main aspects of the path, leave away all distractions - 'Go into solitude, my child and, put an effort to realise, renunciation, bodhicitta and the correct view of reality'. This is something I find there is difficulty within our modern society/context. It is because a lot of our lives are based on conceptual understanding; a great part of our education is based on our conceptual understanding, in accumulating knowledge; we greatly value the knowledge we accumulate. But knowledge is really not worth much. It is good, I love knowledge, but the more I progress, the more I see how knowledge is not much. What we need to do is gain knowledge and, then we need to go through a long, long, long, long, long, long, long, long, long process of familiarising ourselves with that understanding. The danger is that after some time - 'Oh I really didn't know that, what's next?' - we are knowledge hungry! We always want to know something new about Buddha's teachings; it does not matter if we put into practice what we already know. It is like Rinpoche giving an initiation - 'What initiation? Oh! but that I already have!' That is exactly why you need to receive it again! We need to familiarise ourselves, deepen with the practice, but we have this hunger for knowledge - and I don't know where it is coming from. One thing that Pabonkha Rinpoche puts very clearly in the lam.rim - he said: 'Be careful, when you start to have knowledge about dharma; there is one point in which you will start to have some sort of pride, thinking - this I already know; I don't need to listen to these teachings because this I already know. That I don't need, that I already know!' But the point of giving and listening to teachings very often is not to gain new knowledge. Just as Shantideva said at the beginning of the Bodhisattvacharyavatara: 'I am not writing this for the benefit of someone, I am writing this to familiarise myself with what I already know'. The point is not 'knowing' the importance of 'loving' the point is to truly open our heart and love others. The point is not knowing that everything is impermanent and repeat the definition of impermanence and have the whole understanding and say to oneself, 'I know it!' The point is to 'feel' impermanence in everything and, to flow together with impermanence and not to feel sad or upset or suffer when we perceive change; the point is to stop grasping at 'permanence' because it is actually impermanent. It is not easy because this means looking at one's own eyes and, changing our deeper habits - that is the real training. When we talk about mind training, the real training is not about having knowledge because the teachings are mind training - lojong - it is really easy to understand and to learn; it doesn't take much knowledge; it does not take a PhD in philosophy or who knows what? It is really simple. Then, it takes a lot of courage to really put oneself into the game; to say 'Okay, I'm really into it!' Deeply inside oneself: 'I'm into it!'



'I'm not only into the knowledge - selfishly speaking, it is better to be altruistically inclined?' No, it is really looking into one's own eyes and saying: 'I am tired of this selfishness! And I will look to protect myself from all the little tricky games that selfishness will play on myself'. Then we start training ourselves and, there is an aspect that is very, very important in all of this. You know, sometimes when we start listening to dharma teachings, we see what the correct way or the best way is to behave, to act physically and mentally, verbally and So, on. Then sometimes we are a little bit hard on ourselves, sometimes we can have this feeling of guilt: 'Oh how bad I am! My motivation is not good, and my life is meaningless and, I'm not doing anything really good - look at that! I'm So, full of defilements and I am this and I am that', bla, bla, bla. I think you know this. The point is that at no point in any teaching is it saying that we should have self-pity and we should be acting in this way. It is very important that we need to embrace ourselves and really, really, acknowledge ourselves and take care of how we really are. You know, there is one point that nowadays very often we see people saying: 'Oh, I must accept myself as I am and, you must accept me as I am'. There is this t-shirt you sometimes see that says on it, 'Accept Me for what I am' or something like this. What I think is yes, I should accept you for what you are, but you shouldn't! What happens is that if we simply accept ourselves for what we are, okay - if we are a buddha or bodhisattva that's wonderful you know. But if we just accept ourselves for what we are and if we think that just because we are sincere with what we are, then that's okay. What is happening is that we are just going to continue to follow up with the habits that we already have. We don't need to be false and we do not need to feel guilty and be going against oneself; we need to embrace ourselves with our qualities, with our merits, with our defilements, with our sufferings, we need to do this and give a good direction. It is like a good teacher, parent or friend is the one that goes to the other one in the moment of difficulty, embraces them, shows them the path, with love and kindness and is saying something like, 'I need to drink more water, but I don't want to'. There I am suffering and struggling because maybe I don't want the water and you embrace, take care and then slowly, slowly go and take the glass and kindly say 'Okay, now you drink, everything is fine!'

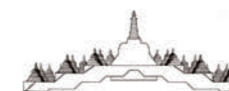
It is not the fact of how bad you are and that you don't want to drink the water - no. We need to be gentle; we need to be careful, but we still need to show the path and to accompany us on the correct path. Rinpoche says many times that 'From the mouth of those that love you, no good/ sweet words will come out'. Sometimes when we have someone who really loves us and has something to show to us, we need those things to be shown with clarity and listen to things we don't actually want to listen to. My point is that we still need to act with kindness, to embrace ourselves with a lot of gentleness; with a lot of affection towards oneself. We accept ourselves as we are; we embrace ourselves as we are and, we direct ourselves to become something better. We should not reject ourselves; we should not go against ourselves; we do not blame ourselves - we embrace, we direct and we accompany. The difference is clear right?

So, are we selfish? I would say yes; it is okay. The point is that - how do I want to continue; which direction do I want to go in and, that is where the actual training starts. Whenever we do training, we need to start from where we are and embrace the starting point from where we are. Then we need to direct our mind in one direction and say, 'Okay, I start acting in this way; it is not easy, but I will do it'. It is not easy, as I said yesterday, to look to someone else and to truly feel the other person's happiness is as important for me as my own happiness is to myself. It is not obvious, but we train ourselves. So, training is about doing something that doesn't come spontaneously but we repeat it, again and again, again and again on a daily basis. So, that slowly, slowly, it becomes natural and spontaneous. The danger that Pabonkha Rinpoche was speaking about is that we start to enter into the teachings of dharma and in the beginning, we are very enthusiastic about it, then at some point we think that we have already understood it, that we already know it. Then, when we sleep and look to the teachings again, we have the thoughts that all this I already know and even feel bored from it. We are now looking for some new teaching, we want something else and then not able anymore to feel anything and, we think it is the fault of the Dharma, or the teacher. The example that is given, is that in Tibetan culture they put butter inside a container made of leather. What happens then is that in the beginning when you put the butter on the leather, it absorbs all the butter, all the grease. After some time, the butter has been in contact then you can put as much fresh butter as you want, the leather will not absorb any more fat. Similar to that, Pabonkha Rinpoche said, this is what happens when you are in contact with the teachings, when you think that you already know and it does not matter what incredible master may be there, it does not matter what incredible teaching you are listening to; it does not make any effect inside anymore. We have to be careful not to let this to happen to us.

And, sorry to be so direct, but there is another point. Sometimes I listen and hear people saying that they have been in the Dharma for 30 years and nothing works; the Dharma does not work, they say nothing has happened for them, so, the Dharma does not work. I humbly put a question to someone who talks like this and I ask, 'You have known the Buddha's teachings and Dharma teachings for 30 years and you have put effort into doing the practices and meditation and so on, but have you actually applied it in your daily life, to the best of your efforts, truly? Or do you expect to walk on the path to enlightenment by just having a Buddhist membership?

The question is, when do we actually grow? It is when we face difficult situations and we apply the teachings; this is truly when there is some movement inside; this is when we need to take refuge; this is when we do something, when we are in difficulty! There I am with that person I really don't like - 'May I see all sentient beings as being more precious than the jewel that realises all wishes to realise the ultimate goal'. Is that person a sentient being? Yes. Can I say to that person that I wish them to be truly happy; that their happiness is as important as mine? Yes, you can. When we are able truly in that moment to make this effort, then big changes happen.

Something that I humbly request all of you, myself included, is that the moment we need the Dharma the most is actually when we are in the difficult moments of our lives. Normally, it is in these moments when we least want to practise. Really, during these moments what we want, is for a solution to come from the outside; we do not want to put in our effort because we are already So, overwhelmed with the difficulties that we are going



through, the idea of having to make more effort, from our side to change the way how we live the situation and to make an effort to change our side - it is quite difficult. But that's when the real moments happen.

For example, if you take refuge in the guru and, you are near to your guru - one sign that you are really near and receiving all the blessings, is that your life is not So, easy; but you still have the means to deal with the situations and to grow within them. Even some practitioners of the past, when life was too easy, they would create difficult situations! They would do it on purpose because it is when we are in a difficult situation that we are faced with ourselves truly; that is when we are faced with our own defilements; it is when we are faced with our own qualities also. There is a saying in Tibetan that says: 'When warm under the sun and with a full belly - acts like a great practitioner of the Dharma. When suffering befalls on the head, then he/she is just like an ordinary being.' This is what we should avoid. We really see our practice during difficult moments, because it is easy to be comfortable when everything is fine. It is actually the many different moments - the moments when our faith is fading; the moment when we have physical pain; the moment in which we have conflict in our lives, in our relationships; the moments in which we have doubts and uncertainty. This is when we truly need to take refuge; this is when we need to take refuge in the Dharma because if we truly go to the Dharma there is an answer for everything; there is nothing that will be missing.

One of the important aspects of the teachings of lojong is that it is a practice whereby there is no excuse not to practice it. When you are happy and everything is going well, it is a wonderful opportunity to train yourself to be kind and train in bodhicitta. When things are not going well, that is also, a wonderful opportunity to train. Basically, we are always there in this constant work; it takes energy, yes; it takes effort, yes - but life takes effort. This is something that for me became very clear not So, long ago, a few years ago. I was in Beijing with my mother and it was the first time for many years that I stayed for one week doing almost nothing. I was accompanying my mother to the hospital and we would leave between 4 and 5 o'clock in the morning because Beijing has so much traffic. To be in the hospital by 7 o'clock we needed to leave the house at 4am. Anyhow, I was waking up early, sleeping in the car, waiting in the hall, making some jokes in the hospital, whatever. Then returning home and eating. Then we needed to wait for the examination results for a week; it was the first time in a long time that I would spend days without really doing much. Then I saw something so clearly. When I would get to the end of the day, in which everything had been really comfortable, and I hadn't really done anything - and I had come from a period when I had done a lot - I was very tired by the end of the day. It actually became very clear to me: when we do a lot during the day and we get to the end of the day, we are tired and, when we wake up and don't do anything the whole day, by the end of the day we are tired. So, it is no excuse to say 'I will not do my meditation because it makes me tired'; we get tired anyhow! Life is energy consuming. To live consumes energy.

And the other aspect is that when I look to my own life and, I have a wonderful life, which I can just rejoice and be grateful for and, I look to the lives of other people around me but talking about my own - I have a wonderful life, but that doesn't mean that it is always easy; we go through trouble; we go through difficulties. Childhood is not easy; being a teenager is not easy; growing up as an adult is not easy; living the life of an adult is not easy; getting older is not easy; dying is not easy. Life is not easy in itself. Trijang Rinpoche had a text where he states this very clearly, he says, 'Life is not easy, but the point is that we will suffer anyway as long as we have ignorance, selfishness, attachment, hatred, jealousy, envy, dissatisfaction, fear, anxiety and So, on, we will suffer; it does not matter where we go, with whom we are.' You can move to Borobudur and after some time Borobudur will turn into something else because at some point, we need to project our dissatisfaction into something. At some point we need to project our fears, our hatred and so on.

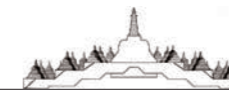
The point is that while we have this all-pervasive suffering of defilements and karma; we live by this - we experience the involuntary results of own previous actions; we are taken very strongly by our own defilements and so, inevitably suffering will be there. One of my teachers, Geshe Thubten Rinchen, used to have a term which I liked very much, he would say, 'Anyhow if you need to suffer, try not to suffer for things that are useless, at least suffer for good things.'

So, putting an effort to act in a way that is maybe not so natural to us, but is a positive way we want to be. Maybe it is not so pleasurable to wake up at 4 - 4.30 in the morning to go to the Stupa; maybe it is not too pleasurable to be walking under the sun and be doing that for many hours; maybe it is not so pleasurable to stay listening to teachings when we are hungry; maybe it is not so pleasurable to do many things. There is some suffering involved, but we are suffering for something that brings benefit, something that adds something to our lives. I have my own theory: that at certain points in our lives, based upon our own karmic cycles, there is a certain amount of suffering that we need to experience. It is very interesting because (this is my own theory, so it can be right or wrong) what I observe is that there is a certain amount of suffering and if we add more problems what seems to happen is that one problem overwhelms the other; but the amount of suffering remains more or less the same. Then if you take away the problems, then still the same amount of suffering remains the same and we create new problems. It is very interesting to see when the person is suffering a lot and then suddenly the problems are gone, there is moment of joy, then suddenly they enter into the same level of suffering again - until a cycle is not completed. Or, someone that is suffering because of something and then you can add another big problem on top - then that first suffering somehow is gone because it is overwhelmed by another one. So, really, as Atisha said, 'Do not fear suffering'.

One time when I was in Tibet and I went to see my teacher for teachings, it was December and snowing and really cold. Normally I don't suffer the cold much in Italy, but in Tibet it was so cold that day; I think because of the humidity that day and no heating in the house, I had 4 blankets on top and 2 underneath, 2 pashminas and I was still shivering on the bed. Then I needed to put extra sweaters and extra socks and gradually began to warm up. The next morning, I went there early at 8 o'clock as the sun was rising to receive teachings (Beijing time: should be 6 o'clock really). There I was and it was really cold and I arrived and received the teachings and when they were finished, I looked and (my guru lived in a small house in the place of the historical abbots of Tashi Lhunpo) in front there was a small kind of terrace where they just closed one part of the terrace with some very thin plywood and, there was someone living there; one of his disciples. I looked at the place where he lived and [you guessed right] it was really cold. There were gaps and the wind blew in. I looked at him and said, 'Don't you get cold in the winter here? It was not yet the real winter! He looked up at me as though I was asking the most stupid question and said, 'Winter is cold; So, now what?'

It was a big teaching because the meaning is - winter is cold, so during the winter where is his mind? His mind is into learning the teachings, doing the practice - not thinking that it is cold, it is cold, it is cold. Here it is hot and humid; we are in Indonesia's rainy season. How much space occupies our mind with this? That's the point. Take a blanket or put on the A/C but don't occupy the mind fully with all of this. So, what happens is that when we fear suffering it overwhelms all our inner space. It takes much more space the time before the suffering, with the pre-suffering and the post-suffering than the actual moment. What happens is that this space occupies all of our mind and, life goes by.

It is like going on a diet and we say that I should not eat that anymore. Is it difficult? Anyone following through a real diet, is it difficult? Yes, it is difficult. We just need to make one very clear decision: is it what I need to do? Yes! The more we keep giving space to that inner dialogue and this inner little crying, 'Oh I don't want!', the more this overwhelms us and the more we suffer. 'I have made the decision to do this', now let us go through it; is it difficult? Yes, but life is difficult: the first Noble Truth - 'Life is suffering' - sorry, I make it like this, but the point is that there is a second Noble Truth that says, 'Where is the suffering coming from?'; then there is the third Noble Truth that says it is possible to eliminate the suffering, possible to have the cessation of suffering. Sometimes we forget that there is a fourth Noble Truth, which is the path to cessation. The cessation of suffering is not going to be given to us by someone. It takes lifetimes, not just one lifetime. We might say that we are practitioners of tantra and in tantra you can get enlightened in 3 years. Okay, having all the correct conditions and practising in the correct way; no doubt! This means however, practising with the full strength, having all the correct preparation and, practising 24/7 non-stop. Really like, every moment being there; being in the sadhana every moment, day and night - when we are awake, when we are dreaming, when we are falling asleep, when we are eating, when we are washing, when we are doing anything - minimum 14 hours a day meditation with good concentration; then something can really happen fast. But still it takes



time. For most of us we are not prepared for this; we do not have the conditions; it is for the very few - sorry to be so direct. The important thing is not how fast we walk, the important thing is that we walk in the correct direction. This for me is the most important.

We have all the tools and, I would like to give the transmission of the 8 Verses of Mind Training because we don't have time these days here to go through the whole commentary of all the 8 Verses, one by one and so on. Knowledge is not something that is difficult to get nowadays as we can read books, listen to recordings of teachings and such, but the Lineage is fundamentally important. There are 3 conditions necessary to practise well: having the minimum necessary materially, which we do have; having a correct lineage and someone who guides us in the correct way, which we do have; the third is having the joy in the practice - to put effort into the practice.

The one thing that we touched on yesterday and, I'd just like to remind you of it, is that one of the interferences of our practice is when we get somehow overwhelmed by the needs of this life. When we end up leaving this life as a final goal and not as a means of something higher. So, when the body becomes the goal - we serve the body. If we just think for one moment, how much energy in one lifetime is consumed by serving the body? Between eating; making money to eat; resting; giving pleasure to the body; digesting food etc; how much inner space does all of this consume - quite a lot! Then how much time and space consumes our own livelihood: making money and managing money; taking care of stuff; how much time and energy are consumed by our material world around us? A big part of it. Then how much time in our life do we spend trying to make other people be what we think they should be? Also, the time spent with our relationship with others and all of that, in the external way. How much time is left from all of that? So, if we want to practice Dharma outside of our normal daily activities, forget it! We have almost no time left. As Atisha said, 'During the night you are sleeping; during the day you are distracted - then when can you practise?' Then there is another very beautiful text of which I want to get a translation done of it one day, after we have finished the building projects. It is a text in which Atisha was about to go away from Tibet - he did not actually go, but he was about to go back to India. The king of the time went to Atisha and asked, 'Can you give please a final instruction to us?' It is a very short and interesting text in which Atisha gives the very essence of many things and, in the very beginning he starts by saying something like this: 'In these times of degeneration, the objects of knowledge are many; life is short and, death is certain. So, focus on the things that are more important.'

There are so many things to know. Concerning objects of knowledge there is so much that we can learn, so many things we can touch and being touched by so many beautiful things, here and there. The important thing is not the knowledge; it is rather what we become out of this - that's important. When we die, knowledge is gone. Then we are again, 'a, b, c, d,' but the qualities that we develop deep inside ourselves, we take them with us. You can see very clearly if you look at a small baby - when we look at babies, we can see the qualities in the child very clearly, that are taken from life to life. Some children since very small, it is very easy to see they are so jealous; others are so kind, others they are very patient and peaceful; others are very nervous. We can see this very clearly in childhood. So, we take our qualities with ourselves, the qualities that are deep within ourselves. We must put extra effort in our lives to apply the practices in everything that we do. For example, Self-Healing that we do these days here. We also, need to apply Self-Healing in our daily lives.

Basically, there is one part in tantra which is called Bringing the Result into the Path. If I was Ratnasambhava what would I do? Guru yoga: if I was my guru what would he do in this situation? He would be kind - I am not my guru, but if I was. Okay, so let us do it! Then when we are in the moments where we find that there is some arrogance coming out, then we take refuge, then we remember again Ratnasambhava and we take refuge in Ratnasambhava and we make an effort and act with generosity; we act with humility. We need to bring this to every aspect of our daily lives. Not leaving it in the sadhana, in the Stupa. We are there doing the practice at the navel chakra receiving the crown empowerment of guru buddha Ratnasambhava; we put away the arrogance, the pride and the miserliness and so on. Then when we have finished doing, someone asks if they can have some water - 'No, this is mine!' The point is that even if we may think it is because we have habits, that's when we need to breathe in, breathe out and, act in accordance with what we know is the best;

not in accordance to what is our natural habit - in a gentle way towards oneself. We connect to the practice; we connect to the meaning of each one of the 5 Dhyani Buddhas and, there they are: I take refuge in Akshobhya; I take refuge in Ratnasambhava; I take refuge in Amogasiddhi in the different moments of our lives and we apply the practice in our daily lives; that's fundamentally important for all of us.

When we talk about mind training it is not a text, it is a way of life; it is a way of life in which we have a clear direction that is to develop love and wisdom and, to be in the service of others. 'That's what I want - I am not there yet, but that's what I want' and we put that direction and anything that we do, we always bring ourselves back to the same place. This is about training; it is not about reading a text or learning something that has been written by someone. Then there are the texts which guide us in this process and, they are very beautiful. Sometimes I wonder because I listen to comments like, 'Oh lama thank you, the teachings were so beautiful' but they are not meant to be beautiful or meant to be pleasurable; it can happen that we go to a dharma teaching and we get out of the teaching and we feel terrible; that's good sometimes. If our parents call us for something that is not okay and we redirect our minds - it might not be pleasurable, but that's good. Teachings are meant to redirect our minds into a positive way; that's the main point. If we really read the 8 Verses of Mind Training with real sincerity, it is very hard; it is not pleasurable. There are beautiful verses, yes; incredibly beautiful, but they are not easy. For example, this verse which says: 'When one or more persons act towards me out of jealousy, out of envy or any other negative emotion and treats me with aggression, verbally or physically - may I offer to him or her the victory and take upon myself the defeat'.

Some time ago I was in Albagnano and there was a situation that made me quite upset. In fact, there was one situation in which I was really upset. There was a person there who was treating someone else with aggression, very clearly out of envy, and was being aggressive to this other person. What is the spontaneous way of reacting? To protect oneself and go against the other. Then we start entering into the game of attraction and aversion, we start talking to someone else in order to put that other person into a bad light in order to gradually create this aversion into other people also, and, attraction to the aggressor's views. I was looking at this and wondering what we should do in this situation, because I could not be totally passive in front of this situation; I needed to do something before it got really bad. So, I talked with Rinpoche and we discussed many solutions - we walked up and down. I said, 'Oh what to do Rinpoche?' I gave some ideas and Rinpoche was saying, 'Yes, yes, good!' But I felt inside that it was really not the right thing yet! Then as I was walking down to the Centre, from the woods and, then came to my mind Geshe-la to me; not that he arrived there, he came into my mind! This verse came into my mind: 'When others out of envy, jealousy or any other negative emotion treat us with aggression, verbal or physical, may we offer to that person the victory and take upon our self the defeat'. When I remembered that verse the real solution became so clear to me - to give the victory! It was incredible, because the moment I felt it, all the weight on my shoulder went away! There is attachment to be 'right'; the attachment to get the victory. At one point, it is not anymore about the actual issue of discussion; rather it is about who is right and who is wrong; it is about gaining the victory and defeating the other. That is very heavy; it takes so much energy; it consumes so much within us. Then what happens is we enter into this game of attraction and aversion and, slowly, slowly we start creating groups and we start playing this game and when we see that our objective is just to defeat the other, the original issue does not matter anymore. That is a very painful process. It takes so much energy. On that occasion I was looking at the situation, looking at it and I saw the only real solution at that time, asking myself: 'Am I able to change the mind of this person? No! Could I change the mind of the other person? No!' I could say many things to that person, and they will not, truly speaking, change their way of behaviour and thinking. So, what do we do? We act in a way that we are not anymore attached to beat the victorious one; we act with love towards both. That is a real test. When we see someone acting in a way that we do not agree with; to act with love, which is the next verse: 'Whoever and whomsoever I have benefitted, or in whom I have placed my hopes and, in case this person in whom I have placed my hopes, or whom I have treated very well and benefitted - when someone like this treats me with a lot of harm, may I see that one as the great teacher.' May I see that one as a great guide on my spiritual path; a great teacher - which is a truth.

It is easy to love someone who acts in the way that we want. The point is that when we are confronted with



someone who acts in a way that we really don't like - that is really against our expectations, is really not in a way that we appreciate people being with us and, really not pleasant in many aspects, then that is the real test to see if we are able truly to love sentient beings. When at that moment we are able to see that that person is being taken by all pervasive suffering, (just as myself) and, we are able to allow ourselves to say to them that it does not matter what they do, it will not change the way that I love and feel towards them. This does not mean that I agree with their behaviour; however, it should not change what I feel. When we are able to do that, then this friend of ours is a great teacher and is teaching us so much; showing us our selfishness; showing us our limitations and thus is really a great teacher.

These verses are not pleasurable to really reflect upon, but they are really powerful if we really bring them to our own lives. So, we need to be really sincere with ourselves and we need be very gentle and kind toward our own selves. At the same time, we need to be gentle, kind but also, strong and clear; not allowing ourselves just to fall into our habits.

I will now do the transmission of the Eight Verses of Mind Training. I will give each one of you time to read and reflect upon it - I will just go through it very briefly. The main issue is that we have a pure lineage and we have this opportunity. I will give you the transmission, then we just need to start applying it to our lives because in truth, the meaning is not so, difficult to understand. I know that many of you already do it. What is important is that whenever we practise something deep, it must be done in secrecy.

There was a very important lama, living in the house of one of my guru's (the abbot of Tashi Lhunpo) when he came to India - his name was Rabto Kyonla Rinpoche living in France. He was staying in the house there and I stopped a few times and my friend, who was often there was doing his daily practice. It was very hot, and the door was usually open. He was meditating in a perfect position and doing his meditation very beautifully - if he saw, if he perceived that someone was looking at him, he would make as though he was sleeping, why? Our tendency is to do the opposite, if we are half asleep, we do the opposite and go 'Oh!' We are attached to the image of being the good practitioner. He is fighting against that attachment and protecting himself from his own weaknesses.

Anyhow, let's go to the transmission. So, we connect to all the masters of our lineage as these teachings and transmission I have received myself from Lama Gangchen Rinpoche; from Trijang Choktrul Rinpoche; from Kyabje Dagom Rinpoche; from His Holiness the Dalai Lama; from the abbot of Tashi Lhunpo in Tibet, Kachen Lobsang Phuntsog Rinpoche; from Geshe Thubten Rinchen - So, from different masters and we connect with all these masters who themselves received from their own gurus, such as Kyabje Trijang Dorjechang; who received from Pabonkha Rinpoche; who in turn received from Tabu Dorje Chang and so on, going back to Lama Tsongkhapa; to Atisha; and from Atisha who was physically present in this very place where we are now, received it from Guru Survana Tipa from Indonesia and then from his gurus until arriving at Shantideva; Nagarjuna and Buddha Shakyamuni.

Before the transmission, we make the mandala offering because since the time of Buddha, who made very clearly that no teachings should ever be given if not requested. So, it is very important that we always request the teachings. The other thing is that when we receive a teaching, we should always manifest our gratitude. So, the first mandala offering is to make the request; the second mandala offering at the end is to pay our gratitude. So, let's go through the verse briefly and I will make a spontaneous translation here.

Remember, these verses mean that they are only meant for those who are really willing to train themselves in bodhicitta; they are not meant for many people - they are meant for the few brave ones; they are like the peacocks in the garden. Peacocks are animals that eat the poison and transform this poison into beauty. Similar to that, the bodhisattvas are like the peacock because they eat mental defilements, conflicts and difficult situations and, transform them into the Path, because it is said that the bodhisattva is not looking for a comfortable place to be. Rather he is looking for a place of greater benefit and, often the bodhisattva is giving this example that is in the Wheel of Sharp Weapons mind training text - it begins with this very analogy of

the peacock.

A bodhisattva is someone who is brave; a bodhisattva is someone who is brave to be in earthly life; to be in the system and still be against the system; to be in samsara, but still not follow samsara; to be with others and still not let himself be taken by the common way of being and doing and so forth. So, it takes a lot of courage. This is not a text that is for just anyone. It is a text that takes a lot of courage to truly receive and practise it. We have this lineage so, we receive it and then we keep it there until the moment when we can say that we are ready, then we can start to bring it into our own lives. Again, we have this precious opportunity, but it is not something that is of common knowledge. Try to listen to the meaning, not the words.



May I always cherish all limited beings by considering how far superior they are to wish granting gems for actualising the supreme aim.

May I always cherish each and every sentient being I come in contact with by considering them as being far superior to any great material things that I may have refined in my life. For actually helping me to actualise this supreme aim of enlightenment.

To reach enlightenment, any sentient beings that we meet are much more precious than any other things that we may find.

May I be able to recognise this in my life.

Whenever I come into anyone's company, may I regard myself less than everyone else and, from the depth of my heart, value others more highly than I do myself.

So, whenever I come into anyone's company, may I never make the mistake of comparing myself to others. The point here is that we should not compare ourselves to others and say, 'Oh he is this, I am that; he has this, I have that' and in a constant state of feeling ourselves superior to some and inferior to others.

May we actually see that we are there to serve others; we are not superior, and we are not inferior, but we are there to serve.

This is something that is very important to understand because in our modern culture we have this idea that if we are serving someone, we are inferior to that person. Very often we have difficulties serving because



when we are serving someone, it is as if we are in an inferior position. We see this on a very practical level, when actually it is not. No one can put me in an inferior position because I am what I am. No one can make me superior, because I am what I am. In another teaching of lojong it says, 'Anyone can come and tell me that I am an emanation of a buddha or the gods on earth - it won't make me one. Anyone can come and say that I am the devil on earth; it won't make me one. So, I am what I am, and I am following my own path. What I am on the path of the bodhisattva - I am the servant of the Dharma; I am the servant of beings. I am happy to serve. I am not superior and, I am not inferior; I am myself on my own path, with respect and gratitude to all'.

This is something that is a very big teaching because we are constantly comparing ourselves all the time; it is very tiring actually. In this attitude of constantly comparing oneself we end up with having 3 main attitudes; we have envy towards those that have more, they have more attention, they are more beautiful, they have more money, they have more time, they are better practitioners - who knows what? Then towards those who are equal to us we act with competition; we try to be better than them. To those that have less than us - what is the attitude? We end up behaving with arrogance.

All of this is coming from the root of comparing self with others. So, in this verse it is not saying that we should see ourselves as inferior, but we should not act as superior. The main point is that wherever I go, with whomever I'm with, I am in the service of others. I don't see others in my service, but I am into the service of others, because I am in the service of my guru and he is in the service of sentient beings - So, I serve sentient beings. Who are sentient beings? it is they guy in the check-in desk; it is the person serving us the food; it is the person seated by our self; it is the lady that gave birth to us that we call mother. Sentient beings are everywhere and, we are in their service. So, we should not put ourselves with superiority in front of anyone else. We do not need to see ourselves as inferior either.

'Whatever am doing, may I check the flow of my mind and, the moment that conceptions or disturbing emotions arise, since they debilitate our self and others, may I confront and avert them with forceful means'. 'Again, whatever I am doing - it doesn't matter if I am talking to a friend, if I am watching a movie, if I am doing whatever I am doing at any moment; may I check the flow of my mind; may I check whatever is happening inside of me; may I be aware of what is happening inside of me. At the moment that thoughts, conceptions or disturbing negative emotions arise regarding the past, regarding the future, regarding judgement of other people - whenever we have a negative thought, or a negative emotion; strong attraction that brings jealousy; strong aversion, fear, anxiety - any sort of negative emotion that arises in us, at that moment, since these negative conceptions, negative thoughts and emotions bring harm to myself and to others, they debilitate myself and others - 'May I confront and avert them with forceful means!'

But here there is one key; what happens when we have a negative thought and we try to put this thought far away? It sticks even harder. So, the point is not to throw away a negative thought, the point is not allowing that thought to overwhelm ourselves. Whatever we are doing it is necessary to always have this state of vigilance, of self-awareness.

Whenever we see that our mind is going in a bad direction, whenever we see that we have emotions that are not good for us, we don't need to block them, but we should not follow them. Remember that they are impermanent and, just as they come, they will go. I don't think it's happened to any of us that upon generating anger it has remained with us forever. It doesn't matter how angry we were, at some point, anger fades away and then suddenly we are happy.

Then what happens to that happiness after some time? It also, fades away. Our thoughts and emotions are all impermanent, constantly moving. The moment that these emotions come, we do not block them but make an effort not to materialise them by speaking or acting. The moment that we materialise our thoughts and emotions, we try to justify the thoughts, we try to justify share them with others, we try to manifest our emotions and, then what happens? By doing so, we make them stronger. So, whenever we see that these thoughts and emotions come, we take refuge and we remember they are impermanent; just wait a few moments and they will go away. Don't direct your life, your thoughts and energies, through those thoughts and emotions. If you just wait, you will see that just as they come, they will go. it is important, do not identify oneself with these thoughts and emotions; it is not easy, but that's training.

Then with Forceful Means there are different ways to do that with breathing. Forceful Means, means what Rinpoche teaches us in Self-Healing. You see that thought is coming - phew, blow it out! We do something that puts it away. There are different techniques like this, but the technique of Forceful Means is to use the breath to strongly put out different thoughts and emotions as we say 'Shuddhe Shuddhe Svaha!' When forceful means do not work, then you need to use peaceful means. When someone comes mithering us over and over again and it is not the moment for discussion, we can be strong and say, 'Stop it is not the moment!' However, people are not always ready to listen So, what do we do then? We just let it flow; you allow the person to speak but you don't listen, you say, 'Now is not the moment'; then slowly, slowly it fades away.

When it comes to us, it is very important to have this constant awareness and whenever we see those negative concepts or emotions are arising - we let them flow and remember that they are impermanent. One extra thing about this is the fact that actually what can happen is at some point we do not feel well; maybe it is due to astrological aspects, maybe something connected to our body, maybe our hormones, whatever, it is the impermanence of our feelings and they are impermanent. So, when we are not feeling very well, what is our tendency? We acknowledge that we are not feeling well, we remember that it is impermanent and will pass, so we can let it flow or we can try to find someone to blame and find a reason why we are not well. Normally we will look for external reasons and we start reasoning and start pointing a finger, looking for something or someone that is the reason why I am not feeling well. Most of the times it has nothing to do with our feelings whom or what we point the finger at. After some time that feeling goes away, but the results of the action we have created by speaking, by choosing, by acting, will need to be dealt with as the consequences of that. These things have been clear to me on many, many occasions.

There is a British lady scientist who made a research (I read an article about it) into human behaviour and, her conclusion was that most of us are not really able to judge what we are feeling; that we judge our feelings based on context. She made many examples about herself also and doing very strange research and tests on these things. One of these things about herself was that one day she was in the laboratory and a colleague whom she did not like much, invited her to go out to the pub. So, she said okay and as she was there having a beer, she started to feel some movement in her belly inside and started to feel a warm feeling coming up and her face getting warm and warmth inside. She thought that maybe she liked this man and didn't know it? So, she had another beer and fixed another date to go out again. When she got home however, she found that she actually had a cold. So, in fact she had a fever, and this was the heat she was feeling. Because of the context she thought it was something else. If she had stayed at home, maybe she would have associated it with starting a cold?

The point is that very often we have feelings that come from our body and our mind; sometimes we see something that connects to a past memory and we even don't know; sometimes we have astrological aspects that influence our emotions and our minds and we don't know. Then we look for something to blame. We put our full energy into changing that, but until that cycle is not complete, we are not able to change that emotion. Finally, we need to pay the consequences for our actions. When we see that negative emotions arise, when we see that there is this moment of not feeling too well, remember it is impermanent, it will pass. When also, we have good moments, remember that they are also, impermanent and will pass; enjoy as much as you can! Live it with greatness - when we have a moment of pleasure, enjoy it!! When we are feeling well, relaxed and peaceful, feeling joyful - be it; live it fully. These will also, pass, but do not identify yourself with the pleasure or with the pain; none of us are the pleasure or the pain, we are something that goes much beyond that.

Remember, it will pass, it is impermanent. So, by this we will be able to direct ourselves better in our lives. So, here Geshe-la says that whatever I am doing, may I check the flow of my mind. The moment that conceptions or disturbing emotions arise, since they debilitate myself and others, may I confront and avert them with forceful means. Or, may I not follow them and wait until they go away. For myself, I like to have the image of a big tree. For example, if we have a big tree and then a strong wind comes, the tree holds against the wind by its root system and moves with the wind but does not fall. As the wind passes it comes back to its own place, allowing the wind to go through; if the tree tried to block the wind - it would break and fall. So, we should



not follow the wind and we should not block the wind rather we should go back to our roots, which are the teaching we received, the faith in our gurus, our own path, our own values in which we truly believe; we stick to it, we take refuge and say to the wind to just pass by. As it comes it goes; it maybe the winds of hormones; it maybe the wind of a certain situation we are going through; it may be the wind of another mental projection we are going through; whatever is the wind - let it come and let it go because it will pass. The important thing is not to materialise it. Every time we materialise it by speaking, by acting, by making choices and interacting we give ten times more strength to it.

Next verse - the 8 Verses as we go on get harder and harder. This next verse says that 'Whenever I see beings being instinctively cruel, overwhelmed by negativities and suffering, may I cherish them as if they were difficult to find, like discovering a treasure of chance.'

So, whenever we see anyone being cruel and negative and completely overwhelmed by defilements - what is our tendency? it is to have aversion and to make distance from it. Instead what should I do? May I take care and cherish it as the most precious thing I have ever met. This is an example; I saw Rinpoche doing this a few times - you have to see this in action. One time we were in Tibet together and it was 2am and Rinpoche had gone through the whole day, doing so much; I was exhausted and I had only done half of what Rinpoche had done and Rinpoche said 'I need to go and see that person' and, I said, 'Rinpoche-la come on, please - your patience and your love has no end, but your body has needs, you need to rest!' I thought that this person could wait till the morning at least. Then Rinpoche told me and, normally Rinpoche doesn't speak to me so directly normally, but at that time he was very direct and, I was so grateful, he said, 'What we repeat every day, that every being will have happiness and it is causes, then the one that is of greater need we put aside? Not possible.' So, I accompanied him.

Remembering that situation this was a person whom according to my own perception was acting out of strong defilements, was into a state of suffering that according to me was superficial, because there was no big issue here and I thought he was trying to gain attention - this was my own perception. But suffering cannot be judged; suffering is suffering. If I am suffering because my glass is not full of Coca Cola, it is a stupid suffering because Coca Cola harms me - but still, it is suffering. Suffering is a quality that we should not judge the suffering of others. Whoever we meet - why is it so precious - like a coveted jewel when we meet someone that is harmful and is strongly taken by defilements? Because that's the greatest opportunity for us truly to open our hearts; that is when we need to check, whether or not we are ready to follow the path of the bodhisattva or not? What is the path I want to follow: the comfortable samsara or the path of the bodhisattva? Am I truly in the service of sentient beings and the Dharma, or am I in the service of myself - making myself a comfortable life through dharma? Sorry if I am being blunt; but it is only when we are confronted by difficulties, difficult situations that we try ourselves. As it is said here, 'Whenever I see beings being instinctively cruel...'. That is quite strong! 'Overpowered by negativities and suffering, may I cherish them as difficult to find as discovering a treasure of chance. May I cherish them, may I take care of them and see them as something very precious that I need to take care of'.

One important thing to mention is that these verses is not something that we need to do right away, but it is showing us the direction where we want to go. That is why we need to train ourselves to go into that direction; if it was not a training and needed to be done right away, it would not be called training. Training means that I am not yet there, but this is the direction in which I need to go.

The next verse - 'When others out of envy treat me unfairly with scolding insults and more, may I accept the loss upon myself and, offer the victory to others'.

That is a very powerful tool. Truly what we want is to be well and in harmony with others, not being in actual conflict - because often, if we engage in the conflict, we get attached to the conflict and we don't want to let it go. What we want is to be peaceful and to move on and to take care. Very often when we are truly able to not be attached to the 'victory' when the point is having victory over our own selfishness and not having victory over the other person; this then this brings a very deep liberation. Again, this is not easy, we want to be the one who is 'right'; we want to be the one who has the victory; we want to see the defeat of the other person

and we often judge our own identity and self-esteem on this! When actually, the greatest of all victories, is the victory over our own negative defilements. So, in the moment that we are able to say that I am not going to be attached to being the one that has the victory - I will put my energy into whatever way is of greater benefit.

Again, imagine that we are having a strong discussion with someone, or there is someone who is treating us out of envy and aggression, with insults and so on. Then remember to think, 'I am in his service'. What can I do in the best way, to be of benefit? What is the best way of acting to bring greater benefit to all - to the other person, to myself and to everyone? Very often it is not being attached to having the victory and to stay in the conflict. This is interesting because when we are able to truly offer the victory, we somehow disarm the other person. It is like a fire that needs a fuel and, when we stop fuelling the fire, the fire goes out. If there is a fire, instead of putting on water, just take away the fuel and then it will naturally fade away. When there is someone coming with strong aggression and we are able truly to offer the victory and put ourselves into service, with love and respect, but keeping our position clear, then somehow the conflict is not able to sustain itself and after some time it just goes away.

I remember one time a person came to me, very angry - he came confronting me, looking into my eyes and speaking very strongly - it was a big man. I just remember looking in his eyes and I was so certain about my own way and what I was doing, and remember not entering into that, neither wanting to nor enter into the conflict and just remaining in position, being kind and at the same time, strong. Then I remember the feeling of seeing this person completely falling apart. After that, the conflict energy was completely gone. When we are able to be there with kindness and without entering into the conflict - it is not easy to do it, but when we do it is so powerful. We don't do it because it's powerful, we do it because it's the best way to train ourselves in the correct path. This is something that Geshe-la is bringing us here.

'Even if someone, whom I have helped and from whom I harbour great expectations were to harm me completely unfairly; may I revere him or her as a hallowed teacher'.

These things are getting more difficult! Why is this person my teacher? Because he is showing me my own expectations, my attachment of how I want things to be, how I want others to be - he is showing to me my own selfishness and, that is where I need to train myself with regard to these most difficult situations.



In short, may I offer to all my mothers, to all sentient beings, both actually and indirectly, whatever will benefit and bring them joy. I offer and dedicate to put myself in the service of all sentient beings whatever will bring them joy and benefit; I offer to all. May I quietly accept onto myself all my mothers' troubles and woes'. This does not mean that I want to take upon myself the suffering of others because, even if I wanted to do so, it is not possible. If I was able to take on oneself the suffering of others the buddhas would have already done it you know; it would be much more easy - we would just put ourselves in line and say, 'Please take my suffering'. But that is not possible. If even a buddha cannot take the sufferings and defilements away from someone, how can we do it? The problem is that we are in a position here in which we put ourselves in the service of sentient beings and we just say, 'I want to give you the best and it does not matter how difficult it may be; it does not matter what I need to go through; I will offer you the best and I am happy to suffer; whatever suffering you have, I wish I could take it upon myself, even though it is not truly possible. This brings up the whole practice of tonglen which we will not go into at this time. Again, this position that 'I am in the service of others, so please, may I be able to offer the best of anything I can offer to you'.

The last verse says, 'Through a mind untarnished by stains of conceptions concerning the 8 Mundane Dharmas, throughout all of this and that knows all phenomena as illusions, may I break free from my bondage without any clinging. May I break free from samsara, without attachment to samsara.'

"Because we are attached to samsara; we are attached to our identity in many ways. So, the main point here, which I will just go through very briefly, is that whatever I am doing on this whole path - this whole path of training myself and going through daily - may I be able to do it in a pure way, without allowing my practice and my path to be polluted by the 8 Mundane Dharmas. This, in essence means, what I do on my path, may it not be polluted by the attachment to recognition; by the attachment to power; by the attachment to material gain; by the attachment to physical pleasure. This is the main thing, because at one point if I start to see that what I am doing in my practice - I do it, yes, there is a good motivation but, there is attachment to power; there is attachment to recognition; there is attachment to for self-gratification basically. May I be able to follow a path that is free from that. When, for example we made the praises to Lama TsongKhapa - Lama TsongKhapa did so, many incredible things, not even possible to imagine. If we go through his life history, it is mind-blowing. For instance, the first teachings he gave, he was 3 years old. He was already talking about not being taken by mundane dharmas when he was 3 years old. When he was 8, he was doing self-initiation of Heruka and, he knew it all by heart. When he was 12, he had already learned everything about astrology, medicine and many other things. It is completely mind-blowing what Lama TsongKhapa did. But when we make a conclusion concerning all the great actions that Lama TsongKhapa did, to rejoice from his life, what do we say? We rejoice that he was able to overcome the 8 Mundane Dharmas; that is the gracious thing. Lama TsongKhapa himself said, 'It's not difficult to learn how to fly; it is not difficult to be able to gain mundane realisations and to be able to stay without eating for days and months; it is not difficult to be able to have clairvoyance and listen to other peoples' thoughts; it is not difficult to gain many of the different forms of mundane realisations. What is difficult is to develop true love and, to abandon the 8 Mundane Dharmas. So, put energy into what is truly necessary, because Atisha said that we have too many things to learn in this world and life is short'. So, where do we put our energy? As we follow the path, no one is forcing us to be here in Borobudur; no one is forcing us to follow the Buddha's teachings; we come from different cultures; we are free, any moment, to take a plane and go to the beach; we are free to choose what we want to do with our time, with our money - but for whatever reasons, here we are. So, we are not forced to do what we are doing, to follow our own path, So, let's protect our path from the stains that can very easily appear. It is not because we are negative, no - rather it is the natural way of ignorance and selfishness and so on. So, we try to do the best to keep our path purely and protected from the attachment to material things.

The 8 Mundane Dharmas are:

- 1) to be happy when we gain material things - to gain the objects of desire;
- 2) to be unhappy when we do not gain the object of desire;
- 3) to be happy when we have a physical pleasure;

- 4) to be unhappy when we have a physical displeasure;
 5) to be happy when we have a good recognition, when others think good about us;
 6) to be unhappy when others think bad about us; 7) to be happy when we are praised;
 8) to be unhappy when we are criticised.

These are the 8 Mundane Dharmas that we practice without effort. We need therefore, to go beyond them; for this we need constant awareness and to be very sincere with ourselves. It is not simple, it is not complicated but at the same time it is not easy; it needs a very strong sincerity with oneself. There is one point here, if you will allow me to share. It is that sometimes we are confronted with our own blockages; we are confronted with our own defilements - it may be fear; it may be attachment; it may be anger; it may be any strong mental defilement. We are confronted with these and they are so clearly there, so strong, so strong that we do not feel that we have the strength to truly overcome them. We create pretexts to put the blame somewhere else and constantly try to change the conditions and to escape from them in different ways. May we have the strength and courage for whenever we see our defilements manifest, not to follow them but to let them flow. Slowly slowly they will have less and less strength. May we have the clarity of our path; these 8 verses that we have just gone through (not really explained properly but mentioned briefly) are not here to teach us something but rather to show us the path, which is the direction we want to go in. It is the direction that Buddha taught us; that Atisha taught us; that Lama Tsongkhapa taught us; that Lama Gangchen Rinpoche taught us; that all our lineage has been showing us - this is the direction. Then it is up to us to check our daily actions and ask ourselves which direction we are really going in. We keep on and always bring our actions back to the same place with affection towards ourselves and with joy; that is very important. The joy comes from the love towards the guru; the joy comes from the love to sentient beings; the joy comes from gratitude; a lot of joy comes from each time we are able to go a little bit beyond self-gratification. The path is a joyful path; it is not a sad path. This does not mean that it is necessarily easy. These very simple 8 verses are not something we should keep as a beautiful text, rather as a direction to follow that we should apply daily in our lives - to remember every day and read as much as you can, to bring it back to your own consciousness until it is part of our lives. Then gradually we are able to apply it and give time also to understanding these verses better.

My request to everyone who is present here out of causes and conditions, through different types of relationships - friends, family, teachers, disciples - whatever; we have many different levels and we are here. The fact is that causes and conditions bring us here together. I wanted to share with you something that for me is truly important not by giving some technical explanation but by truly trying to share what for me is most precious. The fact is that we need to make good use of it. One important thing: do not worry too much about what you do in your life - 'Oh, I am a teacher', 'Oh I am a photographer', 'Oh I am working in the bank', 'Oh I am working', 'Oh I am not working' - whatever. Do not worry too much about what you do in your life; worry more about how you do it. The whole point of making our lives meaningful is not about what we do; it is about how we do it and what we do it for. Do not think that if you were in a monastery it would be much easier; that's not true. Sometimes people go to monasteries and hide behind this holy image - sorry to put it this way - something like, 'I don't need to deal with my own defilements because I am a monk and this for me is good enough'. Rather, practice is to be done everywhere no matter where we go and we can have a beautiful life without having to change our life; no need to give up family; no need to change job; no need to go and live somewhere else. What we need to do is to apply the teachings in our daily lives - that's all. Naturally our lives will change. In the teachings of Lojong, it says: 'Change your mind, but do not change your external behaviour'. This means not to change on purpose the external part; you should change the inside and then naturally the outside will change.

Someone may be touched by dharma and say, 'Oh now what do I do with my life, I have a meaningless life; I am doing stupid things; I don't have a job that is meaningful; I don't have a life that is meaningful', - that's not true! Everything is meaningful as long as you make it meaningful. You can be by the side of the guru for 24 hours and still be there without meaning. If you are at the side of the guru for 24 hours and your main worry is if the guru is smiling to you or not - then I'm sorry, but you are wasting your time. If we are in the most



mundane job but we are putting into practice the Dharma, we are taking Refuge, we are applying love and kindness and really doing all this in the best way, then we are making our lives meaningful and for sure, if we are near to the guru and making it meaningful, even better!

Therefore, the point is not what we do, but how we do it, how we familiarise ourselves with what we do, how we become out of what we do; that is the final thing. Okay, once again it is not important so much what we do, but how we do it and the objective is not how we do but what we become.

Now let's make our final dedications. May the mind become the Dharma; may the Dharma become the Path; may the Path be free from interferences; may the interferences be transformed into the Path. Tashi delek, thank you very much everyone.





Good health depends on good education: 'from health-care to self-care'

We live in a rushed world. Everything seems to go faster and faster. We often feel like we do not have enough time. We try to do things as quick as possible, rushing to get things done, even literally. Research shows that in several Western cities in different countries, we now walk 10% faster in the streets than 10 years ago. Many of us suffer from chronic stress, insomnia and burn out. We live in an information era: constant interaction with social media, news and the internet. Smart phones are sometimes our closest companion. This constant stimulation increases our stress even more.

At the end of the day we have difficulty cooling down. We feel stressed and cannot relax. Our stress system is too active. This gives rise to high levels of cortisol and epinephrine (adrenaline) (see figure 1).

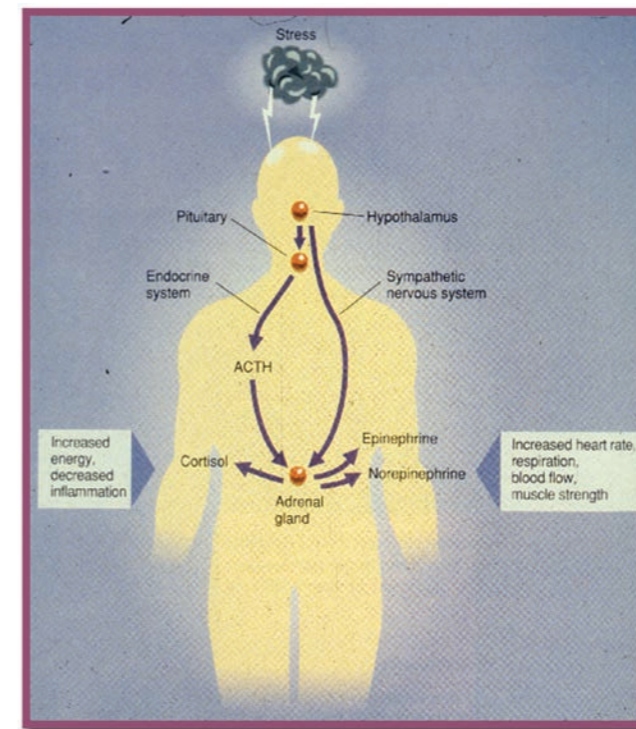


Figure 1: the human stress response

When our stress is too high, for too long, it is difficult to relax. It is also a very unpleasant sensation. When we cannot find relaxation, often we try to force relaxation, by numbing ourselves with alcohol, drugs or medication. The use of tranquilizers and sleeping pills keeps is high and still rising: 15% of the population uses them. These medicines do help us on the short run a bit to relax and to sleep. However, on the long run we can become addicted to them. Also, the quality of our sleep diminishes with these medicines (also with the use of drugs and alcohol). Even if we do sleep 7 or 8 hours, we often do not feel energized or refreshed, because the quality of our sleep is low. By using drugs, alcohol and medication, we get less REM sleep (this is when we dream) and fase 3 and 4 sleep, which are needed to feel refreshed in the morning. Figure 2 shows a normal sleeping pattern.

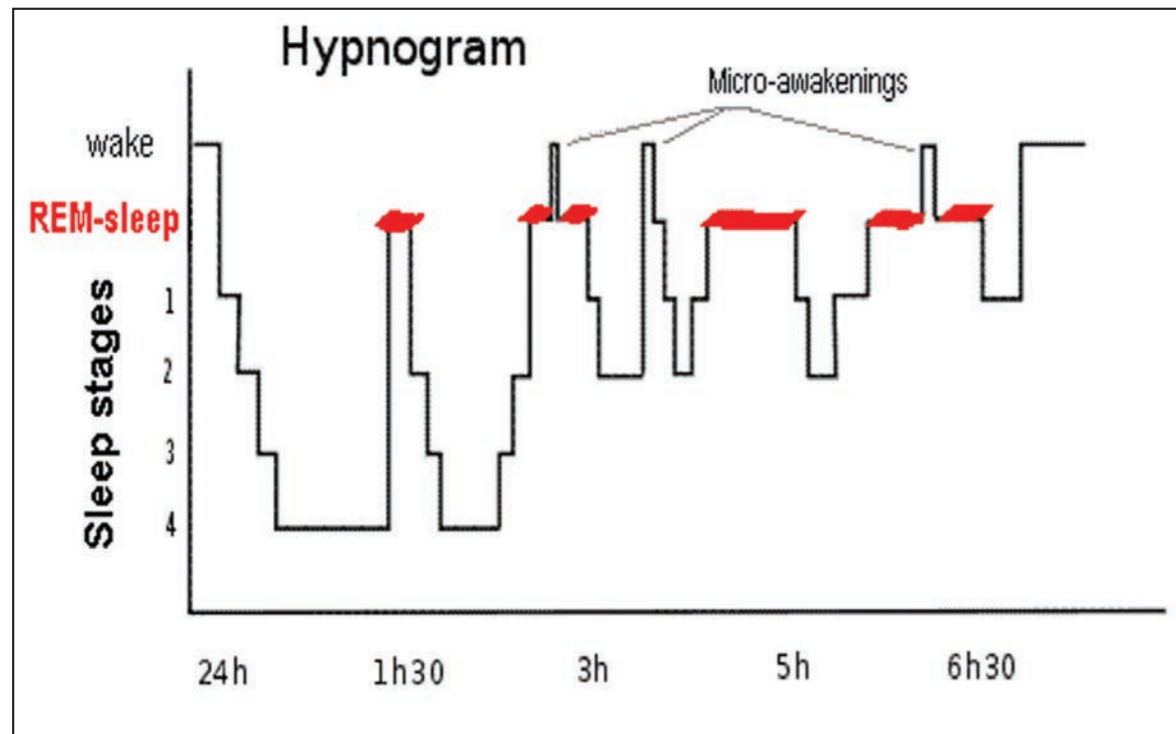


Figure 2: a normal sleeping pattern

Figure 2 also shows that faze 3 and 4 are most prevalent in the early part of the night, between midnight and 3 am. So if we go to bed too late, we also have less opportunity to experience faze 3 and 4 sleep. That combined with the use of substances and medicine, leads to a lack of REM sleep (Rapid Eye Movement; dreaming) and faze 3 and 4 which make us feel without energy.

So, in the morning we need coffee to get going. By using coffee we do feel a bit more energy, but it also increases our stress level, so we have even more difficulty to cool down at night. Then we need more sleeping pills, alcohol or drugs, then the quality of our sleep is even lower, then we are more tired, need more coffee, and so on. It is a vicious circle.

Another aspect of this state over being over-stressed and too busy, is that we try to put aside everthing that does not seem a priority. On the short run this leads to more efficient use of time. However, on the long run, we close ourselves and we become disconnected. This happens at different levels (see table 1).

The first level is the present moment (now). When we get disconnected from the present moment, we behave automatically without awareness (like brushing teeth or driving the car at a road you know very well). This might work sometimes, but it has an important downside. When we are unaware, we do things automatically, based on our habbits.

Unfortunately, not all our habits are healthy and auspicious. So we end up doing unhealthy inauspicious things that harm us, others and the environment, without us even noticing it! To solve this, we first need to become more aware, for instance by practicing minfulness.



Table 1: disconnection at different levels

Level	Manifestations of the problem	Possible solutions
Now	Automatic responses in unawareness	Mindfulness, awareness
Self	Alienation from the self, mental health problems, suicide	Vision quest, meditation, journalling, creative expression, psychotherapy
Other	Alienation from others, hostility, tribal, us first, homicide	Deep listening, insight dialogue, conflict resolution, compassion, tonglen
Environment	Exploitation of the environment, ecocide, from the illusion of seperateness	Exposure to nature, awareness of climate issues, nature retreat
Transcendent	Materialism, ratio, ego	Meditation, prayer, rituals, fasting, psychedelics

Being in this over-stressed disconnected state, acting automatically based on our habbits without awareness for too long, can also lead to a disconnection from the more subtle parts of our own minds. When this happens, we feel unhappy, confused, dissatisfied and alienated. We feel we are not (fully) ourselves anymore. We may question who we are, and what is the use of our lives. This may also lead to mental health problems, such as anxiety, depression, addiction and finally even suicide.

Possible solutions on this level are about getting in touch again with the deeper parts of ourselves by using meditation practices such as NgalSo Selfhealing, creative expression, psychotherapy or a vision quest.

Being over-stressed and disconnected from ourselves, we can also get disconnected from others, even those who are dear to us. We loose an interest in others, we even lose flexibility and tolerance. We put our own interests and the interests of our family, group, tribe, state or race, before others. In this over-stressed state, the ability to recognise who is our friend and who is our enemy diminishes. We might even feel constantly threatened: every other being seems like an enemy. We become guarded and hostile to others. This situation can easily escalate into conflict, fights and even homicide.

Possible solutions at this level are learning to put ourselves into the perspective and needs of the other, for instance by conflict resolution, or meditative practices such as compassion, tonglen and deep listening.

In our over-stressed disconnected state we may also lose the awareness that as humans we are integral part of nature. We may feel we need to control our environment, and we may want to possess many things for sensory pleasure and avoidance of suffering. By collecting many material things we enter into the collective exploitation and degradation of nature and natural resources. This leads to pollution, climate change and loss of biodiversity. In such a state we loose the realization that by destroying nature we are threatening our own very survival. This even leads to a situation that can be characterized as ecocide (collective suicide by destroying our habitat, our ecosystem), from the illusion of seperateness (not realizing we are part of that which we try to possess and exploit).

To prevent and repair this, we need to reconnect to Mother Earth. We need to regain our realization of being interconnected. We need to realize that if we destroy nature, we destroy ourselves. We can do this by going on nature retreats and feeling the awe and wonder of our precious earth. Also by reading about climate change and by debating about what we can do on an individual level and on a larger scale. Ngālo Selfhealing for the environment is a fundamental practice on this level.

Finally we get disconnected from the transcendent, the spiritual level. In our over-stressed disconnected state we tend to get hooked into the material aspect of reality, losing the ability to experience transcendent states.

Traditional cultures around the world have always stressed the importance of the spiritual part of our lives. They have developed many different methods and practices to open our mind to this level. Examples are: prayer, meditation, dancing, singing, music, fasting, rituals and the use of mind altering substances (psychedelics).

So we see that we can easily get trapped into a state of too much stress and disconnection on five different levels. Luckily there are many methods on all levels that can help us to get out of this state. These are very effective self-help therapies. These practices help us to improve our lives, above and beyond the healthcare system.

Sure, we need access to a good functioning affordable integrated healthcare system. But even the best system will not be enough to help us to solve all problems mentioned above. We need to move 'from health-care to self-care'. Therefore in our clinic for integrative psychiatry, we teach patient many aspects of living a healthy lifestyle. Here are the 13 principles ('Bhumi's') of our method:

- Exercise at least 30 min in daily life and regularly spent time outside (nature)
- Daily meditation and stress reduction and minimum 7 to 8 hours sleep
- Nutrition: varied, 50-25-25, with attention and occasionally fasting
- Eat more fruit and vegetables (non-starchy)
- Eat local foods seasonal, pescovegetarian and don't throw food away
- A small amount of red wine at dinner (1 glass)
- Invest in family, community and social relationships
- Avoid smoking, drugs, junkfood and sugar
- Avoid sitting too much, limit screentime and social media
- Lead a simple life with few possessions and keep clean
- Don't work too much, don't delay important things and remember death
- Leave an auspicious legacy
- Stay on your spiritual path and follow your bliss

Besides this, prevention is better than curing. Now we are mopping the floor while the tap is still open. In other words: we are trying to find solutions after the problem has already arisen. If we do not change our habits, our lifestyle, then physical, mental and societal problems will keep engulfing our lives, our world, and thousands of healing practices may not be enough to solve our problems. When is the best moment to change habits and lifestyle behavior? At the moment we are learning them! So we need not only look at healthcare, but also at our education system.



From health-care, to selfcare, to education: as the twig is bent the tree is inclined.

We need to learn healthy sustainable habits at an early age, that will really help us to solve our problems of health, conflict, climate change and many more. Therefore our educational system is so important.

As a psychiatrist I am not working in the formal education system, but I can try to make a contribution to the change of education, by offering lifestyle training to medical specialists and mental healthcare workers. I like to share two examples of what we are doing on this level.

Together with my wife Elkana and our doctor friend Raymond (figure 3) since 4 years we organise every spring and every fall a 5 day lifestyle training programs for medical specialists in the mountains near Monta Rosa. Afterwards some of the doctors then visit Albagnano. Many of them make important changes after finishing the training program.



Figure 3: Raymond, Elkana and Rogier at Monta Rosa



Figure 4: Medical specialists in training at Monta Rosa

Finally, it was Rinpoche's wish that Self-Healing would also be introduced into mainstream healthcare. So after a lot of preparation, this year we did a pilot study on the effects of NgalSo Selfhealing on the wellbeing of mindfulness meditation trainers (see figure 5) and mental healthcare workers with no experience in Varjayana practices.

- 17 participants started, 2 stopped after 1 or 2 sessions
- Of the 15 that completed the training, on average 10-12 were present at each session (2 men, 13 women)
- During 3 months, they did on average 2 to 3 times a week the practice
- Two of them came to Rinpoche workshop in Mani Bahdra last december
- None of them had previous experience with Varjayana, but almost all of them some form of meditation:
- Mindfulness, compassion, yoga, tai chi, Vipassana, Thich Ngat Than

During the training:

- First session already 3 felt 'resistance' to do it: 'too confronting' or 'too good, am i worth to receive this?'
- Another three said it felt perfect, this is my destiny, felt carried by love, flow
- 4 others felt 'nothing' (i am doing it right? What on earth am i doing?)
- More emotional or more stability in emotions / Stronger sensitivity to the senses/ Ability to visualize increases strongly
- Many felt more energy, but difficulty sleeping
- Some felt it to be too dogmatic, too religious
- Impressed by the power of chanting mantra's / Something is with me all day, some kind of presence/protection
- Many felt more clarity of mind (5), in some old emotions came back / anger increased, then decreased again.
- Some felt uncomfortable chanting prayers and making movement while not understanding what they were doing

At the end:

- Very gratefull (8), Inspired (5), Confronting (5), Good feeling (3)
- Problem in my right schoulder is gone, also the tumor of fat is now gone!
- Some like to continue, so from now on we do every month



Difficulties and solutions:

- How to do when you do not understand? -> put on waiting list, just experience and feel, check like you would check gold
- How to combine with my own practice? Not enough time -> make small steps
- Nothing happened for many weeks -> keep low expecations and just continue
- Too religious / too dogmatic -> depends on your perspective, just experience and do research for yourself if it works, you do not have to become a Buddhist

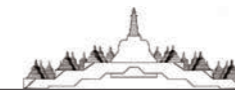


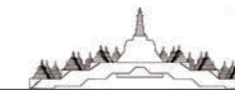
Figure 5: mindfulness meditation trainers experiencing Selfhealing

So i think it was very succesfull. Many of them were very touched and had intense experiences. They asked many many questions and we talked a lot about the diffenrences and similarities between mindfulness and Selfhealing. This is a first very small step to introduce Selfhealing in our healthcare system. I hope many steps may follow.



I want to thank Rinpoche from the bottom of my heart for his precious teachings, healing, blessings and guidance. Also may thanks to Lama Michel and Lama Caroline for their beautiful explanations.





Julie Gifford, USA

Reconsidering the Borobudur Mandala

First and foremost, I'd like to thank TYS Lama Gangchen, the World Healer, for his incredible transformative teachings on the Borobudur mandala. I am standing here today not because I have any realizations or great insights, but simply because Lama Gangchen asked me to speak. So, I will do my best. I would also like to thank Lama Michel for leading the Borobudur practices so beautifully and for his teachings that have already helped me so much. My thanks to Lama Caroline for inviting me to Albagnano this last December, and for her incredible kindness in Bloomington, IN, where I first met her. And of course, thanks to Isthara for her patience with me as I put this together over the last few weeks, and for her friendship.

When something uncanny happens, my teacher in Cincinnati Ohio, the Ven. Geshe Kuten Lama says, "Life is funny." Our meeting here today is a bit uncanny - or we could say, "weird." Most of you have come to Borobudur through meeting Lama Gangchen; I have come to Lama Gangchen through studying Borobudur. I gave my first paper on Borobudur in 1995 at a conference held at the University of Chicago called "Mandalas on the Move." At the time, I was a graduate student in the Divinity School studying the History of Religions in general, and Buddhism in particular. Under the direction of Dr. Frank E. Reynolds, I had spent several years tooling up to become part of his academic lineage of students who specialize in Theravada Buddhism. I had studied Sanskrit and Pali; I had traveled in Sri Lanka and spent a Fulbright year in Thailand; I had studied Theravada seriously, Mahayana a tiny bit, and Tantra not at all. So, you might be wondering what sort of business I thought I had in giving a paper on Borobudur!

The truth is, I would never have thought of it on my own. At Frank's urging, I had taken a course on the development of transoceanic shipping and its influence on the spread of Buddhism from Dr. R.A.L.H. (Leslie) Gunawardana, a Sri Lankan politician and professor of history who had come to Chicago for a year to do research and teach. Dr. Gunawardana loved the beautiful carvings of boats that appear on some of the relief panels on Borobudur, and he knew that there was a historical connection between the Abhayagiri Vihara in Sri Lanka and the Shailendra kingdom, so he expressed a strong wish that some student would write a paper on Borobudur. So. The paper I wrote for that class became the conference paper, which became several more papers, which turned into a dissertation, which turned eventually into a book called *Buddhist Practice and Visual Culture: The Visual Rhetoric of Borobudur*, published by Routledge in 2011.

Along the way, what had started as a professional academic project became my personal spiritual journey. That first conference paper contained the kernel of what most scholars consider to be the pivotal argument of the book. Essentially, I said that the Maitreya relief panels on the fourth, fifth, and sixth levels picture the images of and techniques for visualizing a purified Buddha field, or pure land, and for visualizing the activities of bodhisattvas who dwell there. To make this argument, I located as many pre-8th century sources as I could that deal with visualizing Maitreya in his purified field at the center of the Tushita heaven. Because there are only a few such sources, I also used materials that deal with visualizing Amitabha Buddha in Sukhavati, and the Medicine Buddha in his purified field. As I worked with the texts and pictures, in the same way that any visual material that I spend a lot of time with will do, the images started appearing in my mind spontaneously while I was relaxing or spacing out or sleeping. At that point, I started to think that maybe I could actually do visualization meditation, which led me to think, "Hey, maybe I should check out these Tibetans; they do visualization, do they not?" All that led me eventually to Gaden Samdrupling Monastery in Cincinnati (Ohio), where I have been a student since 2003. So, what began as a project on some Borobudur relief panels and the practice of visualizing Maitreya's pure land in Tushita heaven - or in Tibetan, "Gaden," - led me to the Gaden Ear Whisper lineage, and eventually to meet Lama Gangchen. So, when Lama Gangchen says that Borobudur is powerful, that it works on people in some deep way, I can say that that is exactly my experience. Life is funny.

Now, I am very new to this sangha. I just spoke with Lama Gangchen for the first time a few weeks ago, and this is my first time doing the Ngalso practice at Borobudur, so nearly all of you have a much deeper

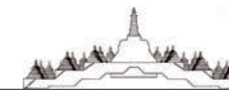
experience of it than I do. But from the little that I do understand, I can say with conviction that the way in which Lama Gangchen identifies the various Buddhas of the Borobudur mandala and the upper levels and explains the Tantric practices related to them makes more sense than anything I have seen in my academic career, ever. In fact, in *Buddhist Practice and Visual Culture*, I largely set aside the question of how to identify the Buddhas because I found the existing interpretations to be so unsatisfying. Without going into too many details, there are two basic types of what I consider to be flawed interpretations. The first type is vague and sometimes fanciful. These works often have titles that include the words "mystery," "secret," "riddle," etc. and routinely introduce information that comes in part or in whole from the authors' imaginations. In other words, they appear to be at least partly making it up. The second type is more rigorous, but ultimately falls short. In these works, the author compares Borobudur to a known Tantric text or mandala and claims that they are the same: "This looks like that." Except that it never really quite does; they always have to fudge it. "Well, it looks like that except for this part, and we can explain that with something I made up." I find this sort of argument to be less than completely convincing. And if you look carefully at the scholarly conversation, you will quickly see that this is not just my opinion, but the general consensus, because new attempts to find a match are always being made. If a truly convincing interpretation had already emerged, that wouldn't happen.

I have already said that I do find Lama Gangchen's explanation to be truly convincing. So, the question here is: why have academics - including me - failed to formulate a similar interpretation? Well, speaking for myself, the easy answer is that I am not a realized master. Since I do not know the minds of others, I'll leave it to other scholars to say whether they are realized masters or not. But I can say that there are also intellectual reasons why scholars have not been able to produce anything like Lama Gangchen's interpretation.

At this point, I would like to say that if you have faith in Lama Gangchen and you are doing the NgalSo practices at Borobudur as his disciples, then you do not need to worry one bit about the problems that academics are having. You just do your practice. You have good faith; you do what Lama Gangchen says and that is the proper way to do as a student. But it might be helpful for others to explain Lama Gangchen's vision to academics in a way that is in keeping with Western standards of scholarly discourse. So, with that in mind, I will now begin speaking with my skeptical scholar hat on.

The attempt to identify Borobudur with a known Tantric mandala is part of the broader historical project of uncovering the character of Shailendra Buddhism. As you know from Lama Caroline's teaching, no Javanese Buddhist texts of any kind - Tantric or otherwise - survive from the time that Borobudur was built. And, although the archaeological record is a bit better and still improving, the smaller statues, inscriptions, and implements that can be securely dated to the 8th century are currently fairly few. The best evidence that we have for the nature of Shailendra Buddhism is Borobudur itself and the other Buddhist temples of the period. The problem for academics is how to interpret them. And since the evidence is so thin, we scholars inevitably end up filling in the blanks with what we think we already know. It is a little bit like reading a xerox copy that has been made on a machine that is nearly out of ink, so that the writing is very faint. And maybe the original wasn't centered properly so that one side of the text is cut off and every line is missing the last five or six words. If you are very familiar with the language of the document and the topic it discusses, you can read a xerox like that even though it is faint and parts of it are missing. But if you are not very familiar with the language or the topic and you begin with some mistaken assumptions about what the xerox will say, then you may not be able to read it at all. Or, you may make some sense of it, but fill in the blanks incorrectly so that the meaning is changed. In my opinion, this is what has been happening: the academic community has been operating with some mistaken assumptions. I'd like to discuss two of the most important ones here.

First, scholars have generally assumed that Borobudur could not reflect the teachings of Highest Yoga Tantra. In part, this is because Western methods of textual dating and interpretation do not apply very well to Tantric traditions in which teachings are passed down orally and in secret from master to disciple. Because oral transmission by design leaves very few if any traces in the historical record, scholars may be mistaken about the origins of texts such as the Guyusamaya Tantra and the Chakrasamvara Tantra. Here, we are talking about the situation even in medieval India. For example, Western scholars often date the Chakrasamvara Tantra to the late 8th or early 9th century CE, which is cutting it pretty close if we think the text informed the design of Borobudur. But there may be an issue with the method of dating the Tantric texts. These texts only show up on the academic radar, as it were, at the point that the teachings are becoming open enough to



leave written, iconographic, or architectural footprints. Recently, at least some Western scholars have begun to revise their methods of dating Tantric texts to account for the near certainty that the teachings existed orally well before discernible historical traces begin to emerge. My colleagues who specialize in Sanskrit textual studies would be much more specific about this, but I think the date of the Guyusamaya Tantra has been moved back by about 200 years, which would mean that it existed well before Borobudur was built. In this regard, then, things are improving.



However, even scholars who accept the earlier dates for Highest Yoga Tantra texts may not accept the idea that they had been disseminated in Java by the 8th century. Especially in the early days of Borobudur scholarship, academics routinely underestimated the sophistication of Shailendra Buddhists. The assumption was that Java was at the periphery of the Buddhist world and that the Sailendras were somewhat ill-informed and prone to mistakes. Hmmm ... projection? Recently, this too has been improving. For example, there's a book called *Esoteric Buddhism in Medieval Maritime Asia: Networks of Masters, Texts, Icons*, published in 2016. It is a collection of articles, and the quality of them is a bit uneven, but the introduction does an excellent job of explaining that Java was actually much more central than early scholars had assumed, and that the Sailendras were full participants in the vibrant Buddhist world of the 8th century. So, it is more likely than not that they knew about Highest Yoga Tantra texts and the latest methods connected with them. One of the articles, by Hudaya Kandahjaya, is particularly interesting in this regard. In it, he finds similarities between a Javanese Tantric text called the Sang Hyang Kamahayanikan and the Guyusamaya Tantra. The Sang Hyang Kamahayanikan is usually dated to the 10th century CE, and I do not know how to evaluate Kandahjaya's argument for moving the date back to the time before Borobudur was built. (Also, there are some problems with his main argument that I can't go into detail about here. Essentially, he wants the Sang Hyang Kamahayanikan to be the source text for Borobudur, and I just do not think that is possible.) Still, his assertion that the Sang Hyang Kamahayanikan and the Guyusamaya Tantra contain substantially similar passages is intriguing, and I look forward to hearing more about this from the heavyweight Sanskritists. In any case, as newer methods of dating Highest Yoga Tantra texts become more widely used, and as scholars become less

prejudiced toward medieval Indonesian Buddhists, I think we will see more academic interpretations of Borobudur as a Highest Yoga Tantra mandala.

As this process unfolds, academics will still need the help of advanced practitioners to interpret the texts and the visual symbolism connected with them. Because again, the teachings are secret and protected by “twilight language” from even quite determined professional snoopers. Not only the texts, but also the visual symbolism of Tantric art cannot really be interpreted properly without insider knowledge. Scholars understand, for example, that yab-yum figures indicate Highest Yoga Tantra. But we usually do not recognize that the special mudra of the Buddha figures on the upper levels of Borobudur is a subtler way of indicating the same thing. The few scholars who have started to write about this have clearly had the mudra explained to them by a qualified practitioner. In recent years, some of the high lamas, including Lama Gangchen, have begun to open the Tantric traditions a bit more, and this is an amazing opportunity to correct some of the misconceptions that exist in the scholarly literature.

The second unwarranted assumption that every scholar of Borobudur that I know of has made - with the obvious exception of Lama Caroline - is that if Borobudur is a Tantric mandala, then it must be a single mandala focused on a single central deity and drawn from a single Tantric text or cycle of texts. As I've said earlier, I find the academic attempts to match Borobudur with other single mandalas to be generally unconvincing. There is always something that does not match, and a strained attempt to explain why. If we assume instead that Borobudur is comprehensive - that it is not focused solely on a single deity but built instead to foster a variety of yidam practices - then we would look for the match in a fundamentally different way. What makes Lama Gangchen's interpretation of Borobudur so compelling for me as a scholar, is that his vision of it as an “ocean of mandalas” that incorporates the practices of at least three Anuttarayoga Tantra texts, leads to a much more precise and convincing match. You do not have to fudge it; it actually works. It solves a number of puzzles that academics have struggled with from the beginning.

For example: why are there 72 Buddha statues in latticed stupas on the top levels? Until now, scholars have tried to answer this question with reference to the Vajradhatu and Garbhadhatu mandalas of Japanese Shingon. Now, this is a plausible way to approach the problem because the Shingon tradition is a Japanese Tantric tradition and could, through a series of historical connections, preserve elements of the Tantric teachings of Borobudur. But in the articles that I have seen, the authors begin with the Vajradhatu mandala, which has 36 figures arranged in sub-mandalas in a 9-square grid. So right away, it looks completely different from the top of Borobudur, where the figures are arranged in three concentric rings. Next, the articles argue for one reason or another that the 36 figures of the Vajradhatu mandala are doubled on Borobudur, resulting in the 72 Buddha statues in the latticed stupas. But even if the reason given for doubling the number makes some sense, the Buddha statues on Borobudur are not arranged in a way that suggests 36 x 2. Rather, they are arranged in rings of 32, 24, and 16.

Lama Gangchen's vision, as I understand it, is that each ring corresponds to a different Highest Yoga Tantra in which that particular number is highly significant. So, for example, as you know, the middle ring - the highest one that we've been able to access in these last few days - is related to the Chakrasamvara Tantra, in which the 24 outer and inner sacred places are an essential part of the practice. The other rings match up to other Highest Yoga Tantras in a similar way. This is simply a much better match for the configuration that we see on the upper terraces of Borobudur. I do not know if this is part of Lama Gangchen's teaching or not. [To Lama Michel and Lama Caroline:] You can let me know, since you are here, but it also occurs to me that we might be able to explain why the uppermost ring of stupas has square holes rather than the diamond-shaped ones that the stupas on the lower two rings have. The change of shape could indicate that the relevant practice develops the Clear Light and the Illusory Body equally, rather than emphasizing one realization over the other.

Lama Michel: I have not heard Lama Gangchen say that, but it makes sense.

Julie Gifford: So that is in my mind and may not be correct. Also, just as an aside: Lama Caroline, am I correct in thinking that there are 72,000 channels in the internal, subtle body?



Lama Caroline: Yes.

Julie Gifford: So, there is a 72 for you, which also helps to explain why the top of the mandala might be about Completion Stage practice. The Completion Stage works with the inner channels and chakras, so you would expect to have some reference to them at the top of Borobudur if it was built with those practices in mind. That reference might be a fairly subtle one - 72 (x 1,000).



Lama Michel: Or, the rest of the channels branch out from there.

Julie Gifford: Yes. We could also say that another question that scholars have had is: why is there no identifiable deity at the center of the Borobudur mandala? For example, if you are looking at the Chakrasamvara mandala, then you will see Chakrasamvara in the middle. This is what scholars expect to see; they expect to be able to look at Borobudur and be able to see in the center the deity to whom the mandala is dedicated. But instead, we do not have that. This may just be because the central stupa was looted, and we just do not know what was in there. But it could also be because the architects wanted to leave the monument open for a variety of what we could call “imputations.” Whatever deity you might be practicing - whatever ring you are dealing with most directly - then you impute that deity in the center. So, the indeterminate center makes it more user-friendly for a variety of different yidam practices, since it is clear that they wanted this to be comprehensive. You do not build something like that and then think that you will build another one for this other deity; there's not the time and resources to do that. It makes sense to me that the top might be a little bit fill-in-the-blank: Insert your deity here.

Another problem is that scholars have had trouble figuring out is how the Buddha figures at the top of the monument might fit with the Buddha figures of the galleries in a single mandala. We are all familiar with the five-Buddha mandala, but if we consider all the Buddha statues on Borobudur together, there are six different mudras. Plus, some scholars also count the “unfinished Buddha” found in the central stupa as part of the mandala. So we would need to find a mandala with six, or possibly seven, different Buddhas. But what if the space is divided into two, so that you are doing Generation Stage practices in the galleries and Completion Stage practices at the top? In that case, you might not have quite the same set of difficulties. I'd like to look into this more carefully before I say more about it.

I would like to say that at the end of July, an academic conference is scheduled, entitled "Borobudur: The Unanswered Questions," to be held here at Borobudur. I am happy to announce that Lama Caroline has been invited to speak, and I look forward to hearing much more about Lama Gangchen's teachings from her at that time. There is going to be an opportunity to present Lama Gangchen's teachings there, and I am thrilled to be a part of that. I am also looking forward to revising my own scholarly work in light of what I am learning now. I'd like to conclude by saying that I rejoice in the incredible merit of this sangha, that has brought you to the right place, at the right time, to learn about Borobudur from an amazing master. May we all continue to put the teachings into practice for the benefit of all sentient beings. Thank you.



Lama Caroline: Regarding the Vajrasattvas in the latticed stupas: In what we call early Buddhism - that means early Tibetan Buddhism/late Indian Buddhism - Vajrasattva is what we now consider to be like Vajradhara. Vajradhara for us is the Tantric form of awakening - Buddha Shakyamuni's form. And so in that early period, actually that was Vajrasattva, and in the Nyingmapa Tantras and the other Tantras, it is very much that Vajrasattva is showing the highest form of enlightenment. So, there are many Vajrasattvas showing Tantric enlightenment, and then there are many manifestations of these different deities. I think they put everything all the same so we could then do many different practices. Just my opinion.

Julie Gifford: That is another way of putting it; that is great. We should make sure to say that!

Lama Michel: One other aspect, just sharing: One aspect for me on a personal level is very clear. It is very important the work that you do in order to make it so that other people can read and understand better the meaning of Borobudur. One thing for us as practitioners: who cares what other people think or not, they will just follow their practice. Even if you believe this is just a mandala of one deity and nothing more - if it works for you, that is fine! But it is important to have this, how to say? Rinpoche has been doing amazing work of understanding the Mandala and I think very grateful that people like you can help to put it into words that a greater community of international academics and so on can actually understand it. You are perhaps using different words, but we need this new translation also.

Julie Gifford: Well it is really in my heart to do that; I would love to do that.



Lama Michel: One thing only, regarding the part that for me from a personal level it is very clear that when we go through the practice There was a question that I brought to Trijang Rinpoche, because it is my own perception and I never saw it written anywhere, but it is my own understanding. Borobudur shows me this very clearly, and it is connected to what you were saying before. When we go into Tantric practices, we start first with the Generation Stage, which is basically a moment in which we are changing our own ordinary appearance and the grasping at that ordinary appearance. This is the first level, but it is still on a sort of gross level. Then, as we go to the Completion Stage with empowerments, we start first with the Vase empowerment.

The Vase empowerment is divided into 6 parts (5 + 1).

The first 5 are the Dhyani Buddhas as we go here. And the part of the vase empowerment is actually purifying and transforming the 5 aggregates, which are the basis of the identity of self. While the Vajra Master empowerment is actually having an identity: "I am the union of the 5 Dhyani Buddhas." So basically, it is like first you change and purify the basis of imputation, then you create the correct imputation of self in the Vajra Master empowerment, which is still on not gross, but still somehow on the gross level. When we go into the Secret empowerment, it is about basically dealing with our subtle energies. We have the male energy, the female energy, and then there is the absorption of the male and female together. So, bringing up to Clear Light, which is the Word empowerment, the union of Clear Light and Illusory Body, which means a very subtle state of mind and body. This is also being shown on Borobudur: it starts with the gross and goes to the more subtle. But basically, it is a way of purifying and transforming ourselves - especially our ordinary appearance - from a gross level, to a subtle, and then a very subtle level. That is the process that the whole thing goes through. Because when we go through this empowerment and so on, it is important to understand what is behind the symbology.

So, if we look from this perspective - that actually it is a process of first changing our external, more gross level - that is why we need so much form and shape. Because we need to symbolize things that have no particular shape - the 5 Dhyani Buddhas, for example. But as we go deeper, it is more and more without form. We are actually talking here about the very subtle body and mind. So when we get to the center of the Stupa, which is when we think about the 72 + 1, it is precisely about the central channel and then all the other channels that surround it. The more you go deeper into it, the less you need shape; the more you are just entering into the very subtle state of Dharmakaya which goes beyond form. In a way I would say that the top part of Borobudur is showing this process of the Word empowerment, which is actually beyond form. I would base this possibility, as you stated, that it is like a multi-use - you can put whatever deity, which I agree also, but also there is another way that is also showing that as you go deeper, you go beyond the need of form. The state of the Dharmakaya is actually beyond that. This is my own perception.

Julie Gifford: Well, you will be happy to hear, then, that a version of that is already in the scholarly literature. They do not explain it by talking about Completion Stage practices, but it is very clear in the scholarly literature that people accept that the central stupa is really about the Dharmakaya, and about dissolving into that on the way up, and emanating out of it on the way down. So that is there, but to explain it in terms of Highest Yoga Tantra is a bit more, and yes, that part needs to be there.

Lama Michel: The central one and the 72 needs to be very clear.

Lama Caroline: Also, Lama Michel, previously there was a big channel that went 37 meters down, by the way, that has been cemented off. The stupa central channel has a chamber inside and there is a long-life channel that goes all the way to the bottom. When the Dutch and British found it, there was a hole in the side of the top stupa; it was open. This channel was already emptied - they found some empty relic boxes at the bottom. Then when they reconstructed it, they cemented it over like a capping well because they were really worried that someone would fall down it. Therefore, this shaft does represent the central channel.

Julie Gifford: Maybe I can take this opportunity to say that when I spoke, I think it was last year, at Harvard, I knew some of these things already. I had acquired some information from one of the monks who regularly

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.

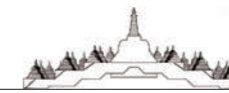


Yesterday we went to Mendut and here is Borobudur and here is the connecting processional avenue. Candi Kalasan was their first (Tara) temple and the next one was Candi Mendut. Yesterday we saw there were 3 buddhas in Mendut. For us, as Vajrayana Buddhists the symbolism is quite obvious because if you 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 Cinganada, 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.

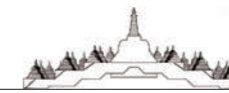


us. There has been a lot of people studying these monuments who are not Buddhist, looking at it from an academic point of view. That's why, I don't know - they see very different things as to what we would see. Of course, in the first 20 panels of the Gandavyūha it shows that you only see what you want 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 Amogasiddhi, 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.

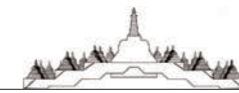
These are a bit different shapes than the ones on Borobudur. So, as I was saying yesterday, on Mendut, I think that these shapes are like this because in Buddhism we have stupas and great stupas and, the greatest stupas of Bodhgaya, Swayambunath, Borobudur and the Oiyāna stupa in Pakistan [since 2009] 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.

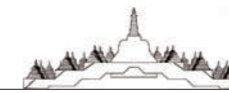
Look at this, this is amazing. This is a statue that has been pushed down, it is another Bhairawa, another Heruka. You can see, that is the pedestal, and someone has pushed it down onto the ground. There are actually quite a few of these around in Indonesia. Heruka was looking like that at the time, 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 Guerci, 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 domesticates 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 supranational 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.

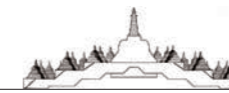
Borobudur is not a book, it is not a law or a rule, it is a strong thought that comes from history and projects itself into the future. As a response to current issues of health, safety, environmental sustainability, we need to think of a sort of circularity: establishing moments of awareness, motivated 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.



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





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 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:

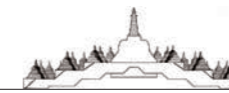
Just one small thing you made me remember; perhaps I can share with everyone. Rinpoche way two moments connected, one time we were on a bus together with this doctor David Schreiber, very scientific and so on. He asked Rinpoche how he did his healing? Then Rinpoche told me to explain to him - Rinpoche 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.



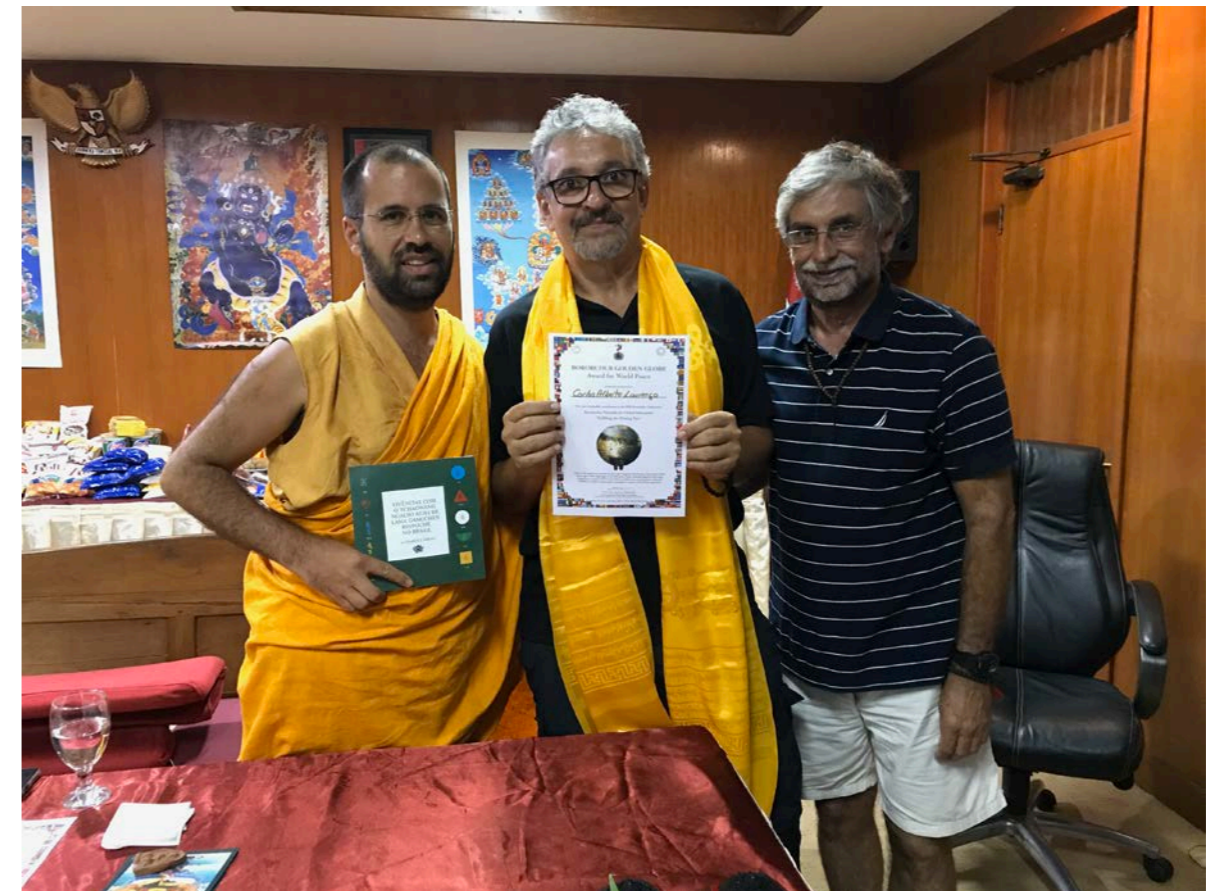
Such initiations fructified not only through the personal practice of the people directly initiated, but also through the implementation of a Chagwang Ngalso Reiki Clinic within the Peace Dharma Center Shi De Tchö Tsog in São Paulo, Brazil.

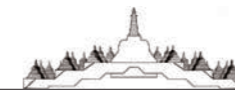
The Clinic began its activities in 2004. From few volunteers at its early days, it grew to encompass more than 40 volunteers, who have been bringing the benefits of Chagwang Ngalso Reiki to a great number of people seeking healing, wellbeing, peace and relaxation.

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.

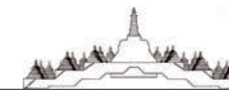
What does it mean, to die? To die means when a certain concept cannot be sustained anymore. Because our identity is on a very gross level - we identify ourselves with this gross body and with this gross mind and, when these can no longer be sustained, we say we have finished - we have died, we don't 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,

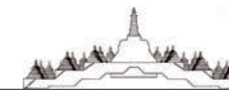
somehow there is a connection to enlightenment; there is a connection to the spiritual path. There is always a connection to that in what we are doing. This means our minds are more and more becoming the Dharma.

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



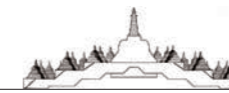
so many beautiful ways of making food offerings. I want to make a very small booklet on how to make food offerings. There is this very simple practice which I will just explain to you and it goes like this: We do guru yoga every morning; when we do this practice, we have Guru Buddha in front of us. Guru 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.

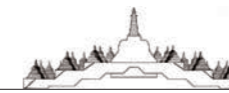
Rinpoche does not care about the political aspects; he does not care about what is happening. He is just connecting to the people and making dedications and prayers for all those suffering. There was a master called Geshe Jampel Sangye - he was one of the first Tibetan masters to go to the West - I think 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.

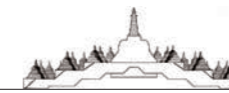
There are things that appear as being very nice, but actually are an interference. To make a day to day example, let us say there's teachings to go to, or we need to go to the Stupa in the morning, or we have something that is virtuous to do and, then suddenly, we can have a very nice lunch somewhere 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 Svatantrika 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,

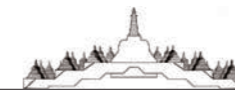
May through the power of my merits, reach an ocean of well-being and happiness.

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.

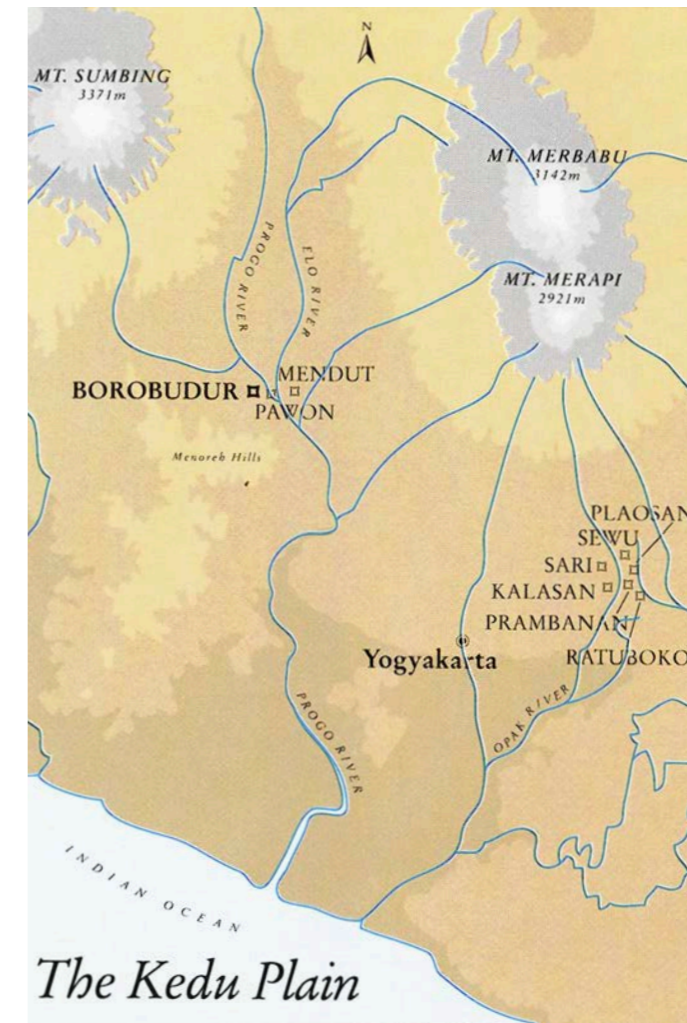
So now as I'm leaving very soon, I want to go and say goodbye to the Stupa. If anybody would like to come with me, we will just go to the east and go a little bit up, check what we do - maybe then go all the way up to the top? No, I'm joking; we just go there, we go to say goodbye to the Stupa because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





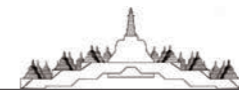
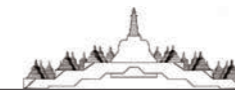


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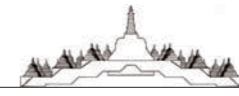




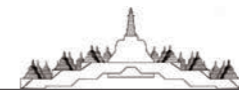
Never forgetting ...



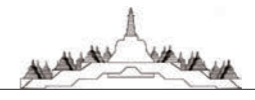
... Daily feeding of the Elephants





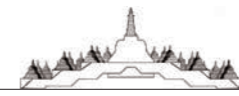












Speakers Biographies

Lama Michel Rinpoche, Brazil



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

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

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

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

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

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

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



Lama Caroline, England



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

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

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

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

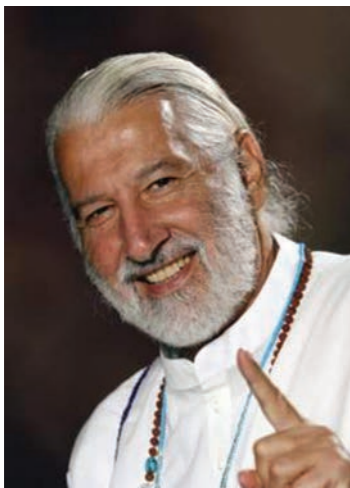
In 2000 she was Officially recognised as a Lama by Lama Gangchen. She is a Lineage Holder of the NgalSo tradition, and became a Throne Holder in 2012.

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

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

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

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



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

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

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

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



Giovanni Perotti - He worked with UNESCO on heritage sites in Tunisia Senegal (Africa) and Italy and Greece (EU). Together with other architects of the ODB & Partners group, he won the 2011 UNESCO International Competition for the construction of a large monument in Dakar in memory of the end of the slave trade across the Atlantic Ocean (under construction). He works in Italy for the recognition of the Forest Code for the millennial management of the Forests of the High Apennines by the Camaldolese Congregation of the Monasteries of Camaldoli, Fonte Avellana (Italy) Big Sur (California) monasteries in Brazil, India and Tanzania. He works in Greece for the inclusion of the Christian Orthodox Monastery of the Island of Amorgos (Monastery of Kozoviotissa in the year 1080 AD) in the indicative list of the Greek Government.

UNESCO GENERAL PROJECT 2020-2030

Carry out a project for the UNESCO recognition of traditional medicines. Promoters: NGALSO, Buddhist self-healing model of Lama Gancghe; from the Healing Ceremonies of the Andean cultures by Men / Medicine of Peru (Machu Pichu, Mayantuyacu, Cyclayo); from the Cultures of the monks of Camaldoli (Italy) who identify with the trees as the monks guard the forest which in turn keeps the monks in total reciprocity; with the processions of the faithful towards the sacred mountains of Piedmont, including Ghiffa (formerly a UNESCO World Heritage Site) which borders on Albagnano.



Irena Murko., Germany

Irena Murko, born 1963 in Germany, both parents from Slovenia, study of Medicine in Regensburg and Munich, established as a doctor in her own practice since 1997.

Has been studying for over 30 years alternative medicine and natural pathways such as: applied kinesiology, homeopathy, immune therapies, neural therapy, acupuncture, ozone therapy, hypnotherapy, physical therapy, Frank Lowen Systems, healing and self-healing according to Letty, a spiritual healer from the Philippines, and of course the methods of Ven. Lama Gangchen Rinpoche.

Memberships: ZÄN - Central Association of Physicians for Natural Medicine and Regulatory Medicine in Germany DÄGFA - Medical Society of Acupuncture in Germany; DAPM - German Association of Preventive Medicine.



Edzard Geertsema, The Netherlands

Date of birth: 22 December 1970

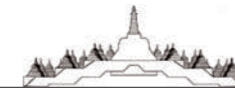
I'm married and have a son of 3,5 years old

I took refuge with Lama Gangchen in 2011 and took part in the Borobudur retreat in 2013. I regularly participate in retreats with Lama Gangchen and lama Michel at Albagnano healing center and in the Netherlands.

In 2003 I received a Ph.D. in organic chemistry at the University of Groningen (the Netherlands). Since then I've been a lecturer and researcher in chemistry: at the University of Edinburgh (UK) (2007-2009), University of Groningen (2010-2014) and currently at the University of Applied Sciences in Groningen. Besides teaching chemistry I mentor students in a counselor role, and teach communication skills (non formal education!).



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



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

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



Carlos Alberto Lourenço, Brazil

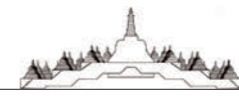
born on 9/13/1965, in the city of São Paulo - Brazil. Advertising, where he works as a producer of corporate events, scenography and digital marketing. Disciple of our venerable Gurus; Lama Gangchen Rinpoche, Lama Michel Rinpoche and Lama Caroline, since February 2005. He had the great opportunity to accompany our masters on trips like Borobudur 2011, 2015, 2017 and 2020, Nepal 2011, Tibet 2014 and Dharmakaya 2011 and 2017. Volunteer at the Tchagwang Ngalso Reiki clinic, at the Dharma da Paz Center, in São Paulo.



Julie Gifford

Dr. Julie Gifford earned a Joint Ph.D. in Divinity and Social Thought from the University of Chicago in 2004. She has taught Comparative Religion with a focus on Buddhist Studies at Whitman College, Miami University of Ohio, and the University of Cincinnati. Dr. Gifford has given numerous presentations on Borobudur, including invited presentations at the Victoria and Albert Museum in London, and the Department of Art History at Harvard University. She is the author of *Buddhist Practice and Visual Culture: the Visual Rhetoric of Borobudur* (Routledge, 2011).





Borobudur...



...Albagnano









Thank you so much to all of you, who have allowed us with your generosity,
to carry out our projects
Thank you to all our volunteers throughout the world
Thank you to Lama Gangchen for his constant inspiration



Lama Gangchen Kiurok Tsochun
Help in Action Onlus

HIA NEWS 20121

The Foundation's humanitarian activities in Himalayan communities continued during 2021

In 2021, due to the pandemic, it was not possible for volunteers of the Foundation to visit Nepal for the second year. For the Foundation a very important strength during this difficult period was the fact that over the years – thanks also to the precious figure of the founder Lama Gangchen Rinpoche and his tireless efforts to help others over years – we have been able to build a strong network of volunteers, monks and local collaborators, whose reliability and availability in 2021 made it possible to continue almost all the projects that were underway.

The only project that we were not able to continue in 2021 was the Chapakhori Water project. The Italian experts from Italy were only able to go to Nepal in March 2022 together with other volunteers of the Foundation.

In Kathmandu there are vast areas of extreme poverty where, even before the pandemic, people earned a living with temporary jobs, paid by the day, or by begging in the streets of the city and at tourist sites. The lockdown, effecting many activities and in particular tourism, has made the situation increasingly desperate for them. Many families, with no opportunity for work in the city, have returned to their villages of origin: but, even here the situation has become extremely difficult due to the scarcity of food and other resources. In times like these, it is even more important for us to provide help to the most disadvantaged communities and the poorest families who often have no access to basic necessities such as clean water and healthcare, and who are unable to provide care and education for their children.



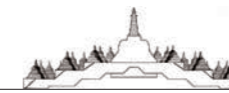
GANGCHEN SAMLING SCHOOL

In Nepal, due to the pandemic, schools were closed and reopened several times during 2021.

Gangchen Samling School was one of the few schools able to offer distance 'online' learning to students, thanks to donated smartphones and the incredible work of the teachers in contacting and training students in very difficult conditions. In this way the classes were able to continue for the 500 students, studying in kindergarten to class 10.



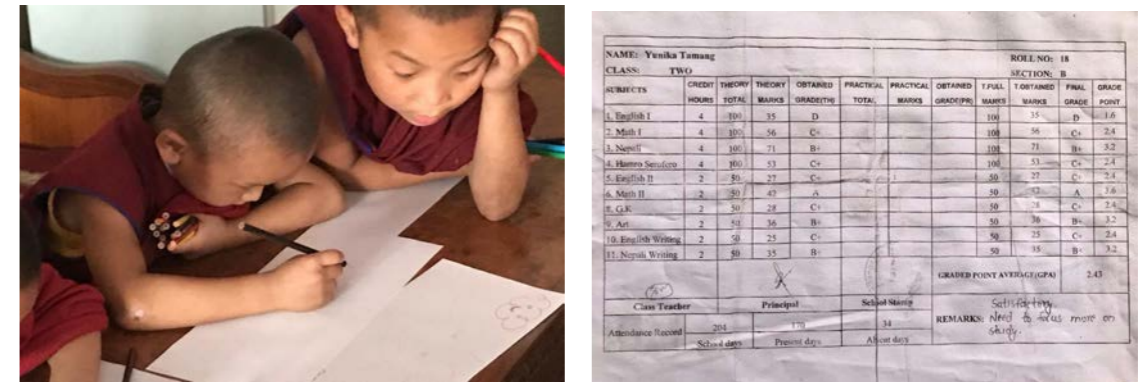
Most of these students come from very poor families living in the outskirts of Kathmandu who, thanks to the long distance adoption project, are able to realise their dream of offering a high-quality education to their children.



LONG DISTANCE ADOPTIONS

The long-distance adoption project continues to be at the heart of the Foundation's activities, enabling hundreds of children and young people to receive an education.

In 2021, the project also continued to aid elderly, sick and disabled people who are without support or a livelihood. There are also many young monks taken in by monasteries for their studies and helped through this project: they are often without a family, or their parents – exhausted by financial difficulties – have asked for shelter for their children whom they are unable to support.



MONASTERY PROJECT
NEW BUILDING

In 2021, work continued on the construction of a new building to provide classrooms, dormitories and bathrooms for the young guests of Sed Gyued Monastery in Kathmandu.

After the devastating 2015 earthquake, and also during the serious economic hardships during and after the pandemic lockdowns, the monastery has played an important role in supporting the local community, both spiritually and materially. In particular, it is providing a home for many poor children who have been orphaned or whose families are no longer able to care for them. Requests for help and shelter continue and today the monastery is home to more than 100 children in need.

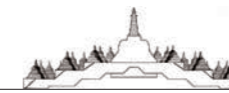
The children follow the curriculum of the Nepalese government and are taught by qualified external teachers. This means anyone who decides to leave the monastery in the future will have received, in addition to a non-formal peace education according to Buddhist principles, an education that will enable them to enter the world of work. In December 2021, the construction reached the 3rd and final floor, and was completed in early 2022: the new classrooms have already been inaugurated and are in use!

Once again in 2021, the long-distance adoption of young monks enabled monasteries to meet the costs for their basic needs and education: around 90 children were 'adopted' in Sed Gyued and Phelgyeling monasteries in Kathmandu, and in Serpom Monastery in South India.



Con il contributo 8x1000 dell'unione buddhista italiana

with the contribution of the Italian Buddhist Union



EMERGENCY PROJECT FOOD DISTRIBUTION

Many families, having lost all opportunities for work in the city due to the pandemic, have returned to their villages of origin: but even here the situation has become extremely difficult due to the scarcity of food resources.

In 2021, the Foundation presented to the 8x1000 Italian Buddhist Union a project for the distribution of basic foodstuffs to a number of villages in Nepal, as well as to some structures in Kathmandu that host particularly fragile and vulnerable people (children with disabilities, orphans and the elderly) and to particularly struggling families in the capital. The project was aimed at helping them to survive in the drama of the Covid period.

The project was approved by the Italian Buddhist Union, who finance 70 per cent of the total cost of the project, and in late 2021 we were able to purchase tonnes of rice, flour, dried lentils, oil, salt and soap.

In the first months of 2022, the distribution of food continued with the support of local volunteers and monks from Sed Gyued and Phelgyeling monasteries, who helped to identify the villages in greatest need and deliver the aid to them.





EDUCATION FOR ALL



Support continued for children studying in several simple village schools – for the families of these children the purchase of school materials is an unattainable luxury.

Exercise books, pens, pencils, book covers, coloured pencils, sharpeners, erasers (enough for one year) were donated to around 700 children, encouraging them to attend school and have the tools necessary to receive a basic education.

In Kathmandu, the children without families of the Hope Foundation and Jorpati Orphanage, those staying at the Sed Gyued Monastery and the children of the Disabled Rehabilitation Home also received school materials for one year.

In 2021 the Foundation once again covered all maintenance costs, including teachers' salaries, of the primary school in the village Shikharpur where 70 children study.



FURTHER EDUCATION



In 2021, 78 students took courses in higher education. Of these, 23 in college (classes 11 and 12th) and the other 55 studying towards a Bachelor degree.

The pandemic delayed the end of courses and final exams, but all the students were able to continue their studies thanks to the help they received.

The preferred courses in this year were mainly in the social sciences and humanities, which open the doors to teaching or social work professions. It is a source of great joy and satisfaction to see so many young people from very poor families reach, thanks to their commitment and the help received over so many years, unhopd-for goals such as a degree and the necessary qualification to find a professional job!



Class 10 students from Gangchen Samling School, supported by the Foundation, before the Secondary Education Exam

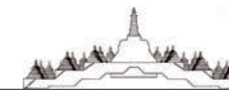


EMERGENCY FUND

Thanks to our friends in Nepal and the generosity of our supporters, this year the Foundation's aid once again reached a number of particularly vulnerable people: the elderly, infirm and disabled, who are alone and in extremely difficult conditions because of the pandemic.



Once again, a supply of basic medicines for the year were sent to the dispensary offering medical care to a number of remote villages in the Makwanpur district. This dispensary is the only medical facility for approximately 8000 people.



CHAPAKHORI WATER PROJECT

In 2021, it was not possible due to the pandemic to travel to Nepal from Italy to complete the project. As soon as the borders opened in early 2022, the Italian engineer and geologist in charge of the project were finally able to reach the village.

The situation of the new water sources opened at the end of 2019 – located by drilling at the base of the hill

– was excellent, with an increased flow of water. Unfortunately, the company that carried out the work in 2019, probably as a result of the lockdowns over the Covid period, is now unable to guarantee its services.

Thanks to contacts at the University of Kathmandu, another company has been found and soon work will start again. It is planned to complete the work in the post-monsoon period (October-November 2022) with the installation of the pumps that will take the water directly to the village.

The costs of raw materials in Nepal (especially iron and steel, and therefore pipes and so on) have unfortunately skyrocketed compared to the pre-covid period, but fortunately the machinery (pumps and electric panel) had already been purchased in Italy and shipped to Nepal in March 2020.

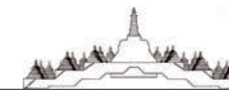


To spread inner and world peace through music

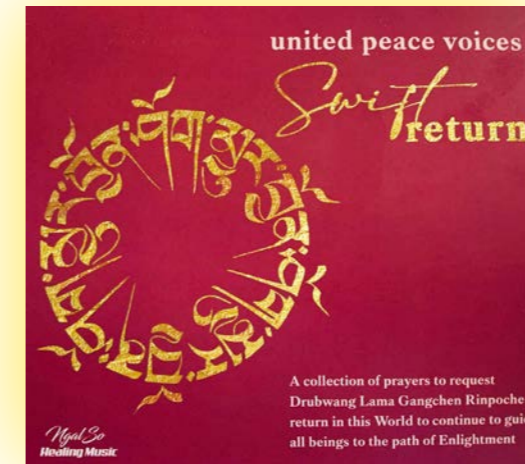
Beyond religious principles, the Association upholds a strong social commitment. In particular, the Association dedicates all of its own compositions to a high ideal strictly linked to the teachings of Tibetan Buddhism: inner and world peace. Lama Gangchen Rinpoche founded the association and encouraged the start-up of this project.

Projects and Objectives

This project is dedicated to spreading spirituality around the world through music and to preserving the Himalayan culture. The principle motivation for the creation of the Association was to make the meditative practices of NgalSo Tantric Self-Healing, taught by Lama Gangchen Rinpoche, easily accessible to everyone. The Association of voluntary singers is composed of mainly female voices, Tibetan lamas and monks, who dedicate their compositions to themes, ideals and teachings of Tibetan Buddhist philosophy. The project was launched in 1996, within the religious and artistic setting of the Italian Buddhist centre Kunpen Lama Gangchen, a spiritual structure dedicated to the study, research and development of inner peace and world peace - a founding member of the Italian Buddhist Union. During a meeting with Lama Gangchen and a few members of the group, it was Allen Ginsberg, the most important poet of the Beat Generation and author of 'Howl' who encouraged the formation of the musical group that shortly after self-produced a CD that was distributed worldwide. The United Peace Voices have performed in Europe, America, Brazil, China, Argentina, Nepal and India. In 2003, Irma Records, who made their music known worldwide, discovered them. NgalSo Healing is a peace project that Lama Gangchen United Peace Voices Association is developing through the production of audio-visual materials. This work is dedicated to promoting physical and mental wellbeing by using music, mantra, sound and guided meditations to develop a profound sense of inner peace. Lama Gangchen says in one of his slogans that: "inner peace is the most solid foundation for world peace", and the Association is dedicated to the spreading of healing music, video and dharma throughout the World to develop peace for the benefit of all humanity. NgalSo is the Tibetan word used for mental and physical relaxation, while mantra literally means "mind protection" in Sanskrit.



Digital Distribution by Lama Gangchen United Peace Voices worldwide



Album SWIFT RETURN

Lama Gangchen's motto "Together We Can" consists in the real awareness that no one can change the behaviour of another, but accept it, and everyone can relate to what the others have in common. Of course, there is good and evil, but we cannot eliminate evil, we can only decide how to react to everything we perceive, and this happens through our 5 senses and therefore we have the choice to hold back only what is good for us. This attitude will bring greater unity between families, between work groups and ultimately benefit everyone. We have to become "self-wise" and intelligent, do what is good for us,

and if we' are ok, others will be ok too. Rinpoche always said: "One must learn to swim in Samsara's ocean of suffering". For this, through the sound of mantras by vibrating these sacred syllables, we can tune into the healthy and healing energy of the Buddha, the Enlightened One.

It is very important that these mantras were passed on to us and all practitioners directly by Lama Gangchen Rinpoche and that the melodies and music came from His heart. That is why there is Ngalso Healing Music and the United Peace Voices music group. Sounds have a profound healing power, they go beyond words! The voice used to chant mantras has incredible potential, it can attract the attention of others, give them incomparable benefits and thus lead them on the path of Dharma.

Tiziana Ciasullo, President and Head of Music Publishing



Bee Shramanaye Soha

Song composed by: Lama Gangchen Tulku Rinpoche in January 2015 in occasion of the new Year for the benefit of all sentient beings!

Choir: United Peace Voices - Musical Arrangement: Christian Lisi

Lama Sangye NgalSo Pel
Om Guru Shakiamunie Soha Om Kumberaye Soha,
Om Bee Shramanaye Shoa x2

Lama Sangye NgalSo Pel
Om Ah Hum Guru Shakiamunie Soha, Soha, Soha, Soha, Soha

Om Kumberaye Soha, Om Kumberaye Soha Soha, Soha, Soha, Soha, Soha

Om Bee Shramanaye Soha, Om Bee Shramanaye Soha, Soha, Soha, Soha, Soha

Pratitia Samut Pada
Shakiamuni Atikiana Atikiti Soha Soha, Soha, Soha, Soha

Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel,
Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel

Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha,
Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha

Om Bee Shramanaye Soha, Om Bee Shramanaye Soha Soha, Soha, Soha, Soha

Lama Sangye NgalSo Pel
Om Ah Hum Guru Shakiamunie Soha, Soha, Soha, Soha, Soha

Om Kumberaye Soha, Om Kumberaye Soha, Soha, Soha, Soha, Soha, Soha

Om Bee Shramanaye Soha, Om Bee Shramanaye Soha, Soha, Soha, Soha, Soha



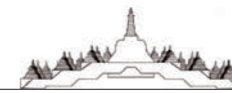
Pratitia Samut Pada
Shakiamuni Atikiana Atikiti Soha, Soha, Soha, Soha, Soha

Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel Tendrel,
Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel, Tendrel

Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha,
Soha, Soha, Soha, Soha Soha, Soha, Soha, Soha, Soha, Soha, Soha, Soha

Lama Sangye NgalSo Pel
Om Guru Shakiamunie Soha Om Kumberaye Soha,
Om Bee Shramanaye Soha x 2





Saraswati NgalSo Orchestra

Saraswati NgalSo Orchestra is a project preparing transcriptions and orchestration for the sacred Tibetan melodies, taught by T.Y.S. Lama Gangchen, according to the canons of symphonic music.

In history, wherever Buddhism has reached, its vocal and musical repertoire has always engaged with that culture by using the local sound to reinterpret and sing the original melodies. This tradition is still taking place today through the Saraswati NgalSo Orchestra project, which harmoniously blends European-style symphonic music with sacred Buddhist prayer melodies, as they have been transmitted by Lama Gangchen Rinpoche. The project is dedicated to world peace.



The project was conceived and is produced by Carmen Iodice and Franco Ceccarelli.

Mantra Symphony for Peace is a collection of excerpts from the Tibetan Buddhist tradition that captures the essence of the paths of sutra and tantra, as well as medical, astrological and healing systems taught by the inner scientist Shakyamuni Buddha (ca. 500 BC). The work invokes the energies of love, compassion, joy, harmony and peace, values of which there is great need and that are common to all religions and all spiritual paths.

It is a sequence of meditations that indicate the various stages of the journey to the relaxation and healing of physical, emotional, verbal and mental energies of living beings and of the environment. This composition is intended as a "spiritual company gift" and its sound is dedicated to world peace.



United Nations

In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International Organisation to draw up the United Nations Charter. The organisation officially came into existence on the 24th of October 1945, when the Charter has been ratified by China, France, the Soviet Union, the United Kingdom, the United States and a majority of other signatories. United Nations Day is celebrated on the 24th of October.

UN Days, Weeks and Years - International Days and Weeks Since the early days of the United Nations system, the UN has established a set of Days and Weeks (as listed below), Years and Decades to help focus the world on the issues in which the UN has an interest and commitment. The UN calls on Member States and other organizations to mark these days in ways which reflect their priorities.

Sometimes the promotion of a specific day is led by a specific UN agency or programme, for example the World Health Organization (WHO) leads World Health Day and World No-Tobacco Day, UN Educational Scientific and Cultural Organization (UNESCO) leads World Water Day and International Literacy Day, UN Environment Programme (UNEP) leads World Environment Day etc.

Some UN agencies also have their own international days (e.g. WHO's World TB Day and UNESCO's World Philosophy Day), established and promoted by the agency but not designated by the UN General Assembly for the full UN system. While equivalent in purpose, the following list does not include agency-specified days.



CONCEPT OF AN INTERNATIONAL YEAR OF PLANT HEALTH 2020 (IYPH 2020)

Preliminary Objective

"Celebration of the International Year of Plant Health will raise awareness of the importance of plant health in addressing issues of global concern, including hunger, poverty and threats to the environment"




United Nations Secretary-General

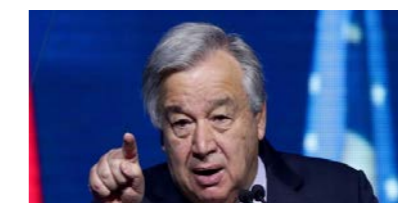
May 2022

I send my warmest wishes to all celebrating the Day of Vesak.

For millions of Buddhists around the world, May's full moon represents a sacred occasion honouring the birth, enlightenment and passing of Lord Buddha. This year, Vesak arrives at a moment of multiplying crises - from an unequal recovery from COVID-19, to the punishing effects of climate change, to conflicts, divisions and violence. Each crisis reminds us of how far we have fallen away from Lord Buddha's timeless teachings. *This Vesak, let us seize this moment of spiritual renewal, and honour Buddha's wisdom by coming together as one, in solidarity, and shaping a better, more peaceful world for all people.*

22nd of August 2019

International Day Commemorating the Victims of Acts of Violence Based on Religion and Belief



NEWYORK, 23rd August, 2019 (WAM) - United Nations Secretary-General António Guterres called for an end to the persecution of religious groups on Thursday, the first ever International Day Commemorating the Victims of Acts of Violence Based on Religion and Belief, which is marked on 22nd August.

The Day was created in response to an increasing number of attacks against individuals and groups, targeted simply because of their religion or belief, around the world. Guterres declared that the Day was an opportunity to reaffirm support for the victims of violence based on religion and belief, adding that "we demonstrate that support by doing all in our power to prevent such attacks and demanding that those responsible are held accountable." Pointing out that all major world religions espouse tolerance and peaceful coexistence, the UN chief urged resistance to, and rejection of, those who "falsely and maliciously invoke religion to build misconceptions, fuel division and spread fear and hatred", noting that there is richness and strength in diversity, which is never a threat.

The Secretary-General drew attention to two new initiatives set up to overcome the threat of violence based on religion and belief: a UN strategy and Plan of Action on Hate Speech, and a Plan of Action to safeguard religious sites.

In a message released on the Day, Guterres said that the best way to overcome the threat of violence based on religion and belief is by "uniting our voices for good, countering messages of hate with messages of peace, embracing diversity and protecting human rights." The world, he added, must step up to stamp out all forms of racism, xenophobia, discrimination and incitement to violence. "As members of the human family, we must nurture mutual understanding. We all have a responsibility to look out for each other, to respect differences and to promote peaceful coexistence," he concluded.



Proposal for a Permanent United Nations Spiritual Forum



A proposal by T.Y.S. Lama Gangchen

“Inner peace is the most solid foundation for world peace”

All religions and spiritual movements promote the spiritual development of their members and look, in one way or another, for the building of inner peace. Religions have sometimes caused wars or at least have been used by social and political leaders to justify wars and different forms of violence and oppression.

At the same time nevertheless, religions and spiritual movements have significantly contributed towards the development of a culture of peace and have fostered world peace by promoting values such as mutual respect, solidarity, compassion and social justice.

The United Nations is the main political forum for world peace. Peacemaking and peacekeeping are its core functions. Nevertheless there is not appropriate room in that forum for the religions and spiritual movements to be represented and to be actively involved in building world peace.

Although some countries have an official religion, in general religions ignore national borders and co-exist within countries and local communities. “Religions must not identify themselves with political, economic or social powers so as to remain free to work for justice and peace”.*

The Governments of the United Nations Member States cannot represent religions and spiritual movements. It is time to give them official recognition within the United Nations and to create for them an appropriate forum within the United Nations environment to hear their voices and actively associate them in the noble task of building world peace.

Concepts and Objectives To fulfil this need we propose the creation of a United Nations Spiritual Forum for World Peace under the General Assembly. The spiritual forum would be a permanent space for the leaders and representatives of all major and minor religions and spiritual movements for dialogue and concertation, as well as a bridge with the political forum. The spiritual forum concept assumes both diversity and commonalities among religions and spiritual movements. The forum will not entail the creation of a new multi religious philosophical doctrine or the ironing out of cultural religious diversity, but would be based on the holders of each religious tradition and identity, finding out in the dialogue common values, views and goals for concerted action in the search for inner and world peace, with full respect for the right of every group to cultivate, practise and teach its own doctrine.

In this spirit, the spiritual forum is expected to provide the space and channels for facilitating a better knowledge and understanding of the beliefs, ethical codes, organisation and practices of each other, a basic condition for mutual respect; to interchange ideas and work out common views from a spiritual perspective on the major problems and challenges faced by mankind, such as poverty eradication, population growth and protection of the environment; and identify specific areas for concerted action in the promotion of peace.

The spiritual forum will also offer an official channel to the spiritual leaders to speak with one single voice to the political leaders with regard to world peace and to relate to the specialised agencies

and funding agencies of the UN system which are responsible for promoting social, economic and environmental development. In order to fulfill its mission, the spiritual forum at international level should be complemented by spiritual forums created at national and local levels that will promote inter-religious dialogue and concerted action for inner and social peace in the communities. Without the active involvement of local communities the spiritual forum would remain only as one more superstructure. Complementary outcomes

The effective operation of the spiritual forum at all levels can be expected to:

1. Re-energize all religions and spiritual movements by enabling their voices to remain relevant to the billions of citizens of this planet now and in the future. 2. Offer new ideas and re-package old ideas in the field of education for peace; and last, but not least 3. Contribute to solve religious conflicts that are now hindering the development of world peace.

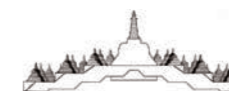
Inner Peace and World Peace Now and Forever By all the Holy Beings' Blessings

* From the Declaration of the UNESCO Conference on "the Contribution by Religions to the Culture of Peace", Barcelona, Spain December 12-18 1994.

"I would like to be very clear, that although I am the initiator of this proposal, as it is gradually realized and the Spiritual Forum is created both locally, nationally and internationally, that is under the auspices of the United Nations General Assembly, I personally have no wish to be in the forefront of this assembly. My wish is to stay in the background, serving the Spiritual Forum in whichever way I am able, but leaving the leadership to those better qualified to develop this Spiritual United Nations to its fullest potential for the benefit of all humanity. There are four key points to consider about the Spiritual Forum:

- The Spiritual Forum concept implies working for development of Spiritual Forums for World Peace in our local communities, in our countries and at international level.
- Participants of the Spiritual Forum must respect the rights of every other spiritual group or religion to cultivate, practise and teach its own doctrine.
- That we, the participants of the Spiritual Forum, will respectfully try to understand and be sympathetic to other beliefs, ethical codes, organizations and practices with the aim of sharing and exchanging ideas about how to solve global problems such as war, poverty and environmental degradation.
- That we will work together harmoniously to identify specific areas for concerted action in the promotion of inner and world peace.

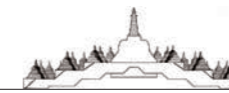
The Spiritual Forum does not entail the creation of a new religious or spiritual doctrine or the loss of cultural-religious diversity; it shall be based on the holders of each religious tradition presenting their own system and philosophy at its best, in an open spirit whilst collaborating with other traditions, to find new perspectives and solutions for the many urgent problems now facing humanity. It is important in the 21st century, both for the development and success of the global village and environment, that religions accept each other and come to some agreement on major issues such as population studies, economy, environment, peace making, and so on. Religions must work together because the harmony of the collective human spirit is the heart of all religions and is beyond any singular religion. The proposal aims to create continuously functioning Spiritual Forums for World Peace at both the international (United Nations), national and local levels. I hope that you will now collectively accept the proposal as your own and present it to the United Nations, the main international organ in the creation of world peace. Religious and spiritual traditions can make an important contribution towards the development of world peace and so we should collectively request the United Nations to allow this forum to be realised as soon as possible."



A Chronological List of National and International Presentations of a United Nations Spiritual Forum for World Peace

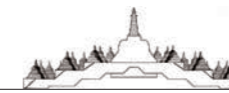
1. Santiago, Chile, 8th of June 1995 at ECLAC, (the Latin American Headquarters of the United Nations Economic Commission). T.Y.S. Lama Gangchen presented his proposal for a United Nations Spiritual Forum for World Peace to an audience of 150 United Nations officials and special guests.
2. Dorset England, June 15th to 19th 1995. First Solstice World Peace Prayers in Stonehenge's Inner Circle Temple and Festival of Healing with Lama Gangchen at Gaunts House. Historical event held at Stonehenge, which marked the re-opening of this sacred site to the ancient pagan traditions.
3. Ulan Baator, Mongolia on the 7th of August 1995 at the Peace Committee. Organized by J. Choinkhor, Deputy Foreign Minister and President of the Mongolian National Commission for UNESCO and attended by: Dr. G. Lubsantsern, Secretary General of the Asian Buddhist Conference for Peace; B. Wangchindorj, former Foreign Minister of Mongolia; Sheringdeva, former Deputy Prime Minister; and several important representatives of monasteries and peace organisations.
4. Kathmandu, Nepal on the 1st of September 1995 at the Russian Cultural Centre. Attended by: Chief Guest, the Rt. Hon. Beni Bahadur Karki, Chairman, National Council; HMG of Nepal. Guests: four members of Raj Sabha Standing Committee; three former Ministers; six representatives of associations and organisations, and seven representatives of societies.
5. Munich, Germany, at Haus International, 15th to the 17th of September 1995.
6. Montignac - Dordogne, France at the Salle des Fêtes, 14th of October 1995. The annual Forum was attended by over 1.500 people among whom Anne and Daniel Meurois-Givaudan; Emile Moatti, vice-president of the "Fraternité d'Abraham" and member of the administration of the "World Conference on Religion and Peace" for France; as well as various religious representatives and scientists. Lama Gangchen presented the Proposal and gave a lecture on the importance of Inner Peace Education. A portrait gallery was dedicated to great spiritual personalities of various religions, such as Christianity, Buddhism, Islam, Judaism and Bahai. Each participant received a copy of the Proposal by Lama Gangchen personally.
7. Perugia, Italy, 20th to the 24th of September 1995. Commemoration Celebration of the 50th Anniversary Celebrations of the United Nations, and Peace Walk from Perugia to Assisi. Lama Gangchen presented the Proposal to the Assembly of the UN representatives and participated in the Peace Walk, attended by representatives of over 175 different countries, including important personalities, such as Betty William, Nobel Peace Laureat in 1975 (Ireland); Maria Pia Fanfani (Together for Peace Foundation); Nadia Younes, Director of UNIC Rome, Italy.
8. New York, USA, on the occasion of the 50th Anniversary Celebrations of the United Nations, 17th to the 23rd of October 1995. Lama Gangchen attended an NGO briefing held at the Dag Hammarskjöld Auditorium on the 19th of October, followed by a prayer which he held outside the United Nations Meditation Hall with a small delegation. On this occasion Lama Gangchen talked to and personally handed out the Proposal to all present. On the 21st and 22nd, he took part in the "Visions for the 21st Century" symposium organized by the Temple of Understanding and the Council of Religious and Interfaith Organizations. Saturday the 21st of October, at the Cathedral of St John the Divine, attended by: Rev. James Parks Morton, Dean, Cathedral of St John the Divine and President: Temple of Understanding; Dr Karan Singh, Chair: Temple of Understanding; Ambassador Douglas Roche, Chair: UN 50th Anniversary Committee, Canada, and Advisor to the Holy See Mission to the UN; President Oscar Arias, Nobel Peace Prize; and many spiritual leaders and representatives of the various religious denominations. Lama Gangchen talked to and personally handed out the Proposal to everyone present at the symposium. He took part in the Inter religious Procession in the Cathedral as the representative for Tibetan Buddhism. On this occasion Lama Gangchen twice offered a dedication to World Peace with a prayer and a song. Sunday the 22nd of October, at the St Vartan Armenian Cathedral Auditorium, attended by Rev. Khajag Barsamian Primate, Diocese of the Armenian Church in North America; Rev. Kyotaro Deguchi, leader Oomoto (Japan) delegation; Sir Sigmund Sternberg, Chair: International Council of Christians and Jews, London UK; Preminder N. Jain (Bawa), Vice Chair of NGOs at the United Nations & UN Representative International Mahavir Jain Mission; Rev. Dr Joan Campbel, Gen. Sec., National Council of churches; Dr Alwi Shilab, Religious Affairs, Agama Dept, Indonesia; Dr Arthur Herzberg, Rabbi Emeritus, Professor of the Humanities, New York University; as well as spiritual leaders and representatives from the various religious denominations. Lama Gangchen presented his Proposal and gave a speech on the need for Inner Peace Education.
9. London, England: Westminster Abbey, on the 24th of October 1995. On the occasion of the United Nations 50th Anniversary celebrations. The service, led by the Very Rev. Michael Mayne, Dean of Westminster, was attended by participating representatives of various faiths communities such as the Rev. Rabbi Edward Jackson; Bruce Ginsberg; Hugh Adamson; the Most Rev. Archbishop Desmond Tutu, and other worldwide visiting spiritual and political representatives and personalities; Alexander Borg Oliver, director, UN office in London. Lama Gangchen personally handed out the Proposal on this occasion and attended a reception where he met with Archbishop Desmond Tutu and several other worldwide spiritual representatives and personalities.
10. Chicago, USA 19th & 20th of November 1995: The Council for a Parliament of the World's Religions and the Millennium Institute at North Shore Congregation Israel. Lama Gangchen presented the Proposal and took part in the Millennium Moment Roundtable, making a gift of the "United Nations Spiritual Forum for World Peace" proposal to the Projects 2000 for the Third Millennium. The

- two day meeting was hosted by Rabbi Herbert Bronstein and chaired by Rabbi Herman Schaalman, Rabbi Emeritus, Congregation Emanuel, Chicago, and by P.N. Bawa Jain, vice-Chair, NGO Committee, United Nations. The roundtable was attended by about one hundred persons, including Dr Daniel Gomez-Ibanez, Executive Director, 1993 Parliament of the World's Religions, Director, International Committee for the Peace Council; Dr Howard Sulkin, President, Spertus Institute of Judaica, Chicago, Chair, Board of Trustees, CPWR; Dr Hamid Hai, Chair, International Inter-religious Committee, CPWR; Dr Gerald O. Barney, President, Millennium Institute; Dr Shahid Ahter, M.D., Chair, Indianapolis Interfaith Council; Sr Jayanti, Director, International Centre, Brahma Kumaris World Spiritual University.
11. New York, USA: Interfaith Affairs Department, United Nations. Meeting with Rabbi Leon Klenicki, Director, Interfaith Affairs Department, United Nations, the Anti-Defamation League.
12. Delhi, India 10 to 13th of January 1996: 4th International World Environment Congress - Eco-Philosophy Summit held at the India International Centre. Lama Gangchen presented the Proposal to a large and extremely receptive audience of ministers, governors, spiritual masters and special guests, such as Sri K.L. Sharma, Vice Pres. BJP; Swami Om Pooran; Dr Prabhaskar Singh; Alan Kay, Commissioner, Global Commission to Fund the United Nations; Dr Karan Singh, Chair, Temple of Understanding; Dr Ramjee Singh, Director, Gandhian Institute of Studies; Dr Wilfred Menezes Mesquita, Minister for Environment, Goa.
13. Gobind Sadan, Godaipur, Delhi, India. Lama Gangchen presented the Proposal to Dr. Paulos Mar Gregorios, President, Inter Religious Federation for World Peace and to Baba Virsa Singh, founder of Gobind Sadan during an afternoon tea gathering between the three spiritual masters and some close disciples; to Rajyogini Dadi Prakshmani, Brahma Kumaris.
14. Delhi, India: United Nations Information Centre, on the 16th of January 1996. A meeting with Feodor Starcevic, Director, during which Lama Gangchen presented the Proposal and the project was discussed with a very positive response.
15. Delhi, India: Italian Embassy, on the 16th of January 1996. Short reception and presentation of the Proposal.
16. New York, USA: United Nations, on the 21st of March 1996. Lama Gangchen guided the Spring Equinox meditation for World Peace and presented the Proposal.
17. Amsterdam, Holland, May 1996. Proposal presented on the occasion of the founding of Lama Gangchen's Dutch association.
18. Madrid, Spain, May 1996. On the occasion of the Lama Gangchen World Peace Foundation's 5th International Congress. A local forum was established, under the direction of Prof. Asdrubal Salsamendi, United Nation.
19. HABITAT II - City Summit, Istanbul, Turkey, 3rd to 14th June 1996. Lama Gangchen World Peace Foundation - UN NGO accredited participant. Proposal offered to the UN Secretary General Boutros Boutros Ghali during their formal introduction on the 4th of June 1996. Presentation and workshop: NGO Conferences on the 5th, 6th and 8th of June. Proposal further presented to: Mayor of Jerusalem Teddy Kollek; Members of the Wisdom Keepers; Prince Alfred of Luxemburg; Dr Hans Peter Durr, advisor to UN Secretary General, to name but a few.
20. Paris, France - 22-23 June 1996. Inter-Religious Congress "Unité n'est pas l'uniformité". Lama Gangchen and the Foundation were represented by Geshe Ngawang Sherab.
21. Westminster - London, England, the 26th of June 1996. On the occasion of a private meeting and discussion with the Bishop of London, Richard Chartres.
22. Rome, Italy, the 27th of June 1996. On the occasion of a private reception with Rabbi Elio Toaff, President of the Italian Jewish Community.
23. Sao Paulo, Brazil, 2nd Ecological Ecumenical Meeting at Hebraica Club on the 16th July 1996. Attended by Rabbi Michel Leipziger of Lar Golda Meir; Fabio Feldman, Environmental Secretary for Sao Paulo; Roberto Smeraldi, Friends of the Earth International; José Mario Brasiliense Carneiro of the Congregation Emmanuel; Mr Pierre Weil of the Peace University; Luciana Ferraz of the Brahma Kumaris; Father Jose Bizon of the Casa da Reconciliação; Kaká Werá Jecupé, indigenous people's representative.
24. Santiago Chile, 29th to the 30th July 1996. Creation and inauguration of a local Spiritual Forum for World Peace, on the 29th July 1996, convening monthly. Coordinated by Geraldo Gonzales Cortes of the UN Population Agency, the forum is composed of:- Rabbi Esteban Vegahazzi and his wife, Anna; Mario Sañartu, Jesuit priest; Mr Figueroa, Jewish-Christian Fraternity; Luis Cárdenas, Catholic, human rights representative; Samuel Palma, Evangelist Church; Ivan Bravo, Focular movement; Raúl Rosales Lay Catholic; Geshe N Sherab of the Varanasi Sanskrit University, Gelugpa Himalayan Buddhism; Moira Lowe, Brahma Kumaris; Mauricio Arrieta, Vicara de la Esperanza jóvenes; Luis Puentes, Ecumenical Churches. On the 30th of July 1996. Universidad del Pacifico - Meetings of Great Religions for World Peace. The work was initiated by Julio Ortuzar Prado, rector; Lama Gangchen presented the Spiritual Forum for World Peace. Discussions ensued with Rabbi Esteban Verghazi; Professor Antonio Bentue, Vice Deacon of the Faculty of theology at the Catholic University of Chile; Pastor Esteban Schaller, Evangelist.
25. Buenos Aires, Argentina, United Nations Information Centre, on the 9th of August 1996. Presentation of the Proposal and creation of a local forum for World Peace as a result of an International-Interfaith Roundtable Meeting. The presentation took place under the patronage of Angel Escudero de Paz, director of the United Nations Information Centre in Buenos Aires, under the auspices of the United Nations. Among those present were: Father Vittorino and Hermanna Bassa, Catholic Church; Rabbi Sergio Bergman, Judaism; Licenciado Abdala Desuque, Islamic Centre; Father Dolan, Catholic Temple; Dr Guruji, Hinduism; Pastor David Calvo, Lutheran; Dick Couch, Presbyterian; Pastor Juan Gattoni, Methodist; Father Vladimir, Russian Orthodox; Horacio Gadea, Brahma Kumaris Spiritual University; Mozhdem Shoia, Bahai Community; Raul Mamani, Indigenous people's Representative;



- Pastor Hans Reitzel, Protestant; Geshe Ngawang Sherab, Buddhism. A local forum was established, with the proposed aim to extend it both to national and international levels.
26. Caracas, Venezuela, on the 19th and 20th of August 1996. On the 19th of August at SanaArte in the presence of Rabbi Pynchas Brener; Father Mounir Aoun, Maronite Church; Rev. Igazio Castello, Jesuite; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Belkis Aquino, Pax Kristium Pax; Lama Gangchen illustrated the importance of a permanent Spiritual Forum. On the 20th of August, at the Monument for Universal Peace, during an inter-religious prayer ceremony for world peace, with great mass media attention. Present were: Pastor Uriel Ramirez, Presbyterian Church of Venezuela; Father Mounir Aoun, Maronite Church; Jefe Librado Moraleda, Union of Warao Indigenous Community; Farid Matter, President - Free Planet Foundation; Dr Enoe Texier, UNESCO - Free Planet coordinator; Father Jose Vergara, Evangelic Church; Juan Sarmiento, Anandamarga Tantric School; Mohamed Dib Ali, Mosque of Caracas; Luiz Yarzabal, director UNESCO-CRESARLC office in Caracas. The Proposal received wide media, (newspapers, radio and television), interest on both local and national levels.
27. Miami, USA, on the 23rd of August 1996. Dade Community College, Inter-American Centre. The Proposal was officially presented to the Mayor of Miami, Joe Carollo, during a public meeting when Lama Gangchen was presented with an official recognition certificate "for his important contribution to the community", from the Vice-Mayor Wilfred Gort.
28. New York, September 1996. DPI/NGO 49th Annual Conference, 10 to 12th of September 1996, United Nations. Lama Gangchen participated and distributed the Spiritual Forum Proposal among the various NGO participants. United Nations: Vernal Equinox celebration, 17th of September. To coincide with the opening of the General Assembly, Lama Gangchen was requested to guide the Meditation for World Peace and distributed the proposal.
29. Rome, 10th International Meeting organized by the S. Egidio Community, "Peace is the name of God" on the 7th and 8th of October 1996. Inauguration Ceremony, 7th of October. Among those present were: the President of the Italian Republic Oscar Luigi Scalfaro; Cardinal Camillo Ruini, President, Italian Episcopal Conference; Jacques Santer, President of European Union Commission; Federico Mayor, Director General UNESCO; Jacques Diouf, Director General FAO; Cornelio Sommaruga, President, International Red Cross Committee; Pierre Sané, Secretary General Amnesty International; Elio Toaff, Head Rabbi of Rome. Plenary Assembly, 8th of October. Among those present were: Francesco Cossiga, Senator and former President of the Italian Republic; Jean Daniel, Director "Nouvel Observateur" France; Lamberto Dini, Minister for Foreign Affairs, Italy; Mario Soares, Former President of Portugal Republic.
30. Lahore - Pakistan, 1st of December 1996. The Proposal was distributed on the occasion of the 1st International Holistic Medical Congress, on World AIDS Day.
31. Colombo, Sri Lanka, 29th of December 1996. The Proposal was read out and distributed on the occasion of the 34th International Congress for Alternative Medicine, on the International Day for Biological Diversity.
32. New Delhi, India, from the 21st to the 25th of January 1997. The Proposal was presented on the occasion of the First World Polypathy Congress held in Delhi. The meeting dedicated to Global welfare, focused on both medical and social issues. Present at the function were the Honorable Chief Minister of Delhi, Sri Saheb Singh; Heath Minister, Dr Harsh Vardhan; Sri M. Arunachlam, Union Minister of Labour and several members of Parliament. The prominent speakers included: Dr Carl Shapley, Chancellor New World Academy, London; Oswald Summerton, Director, Tacet Academy of Social Transformation; Dr Gregory Burglad, University of Provence, France; and many others.
33. Kathmandu, Nepal, on the 8th of February 1997. The first International Congress on Alternative Medicine, Non-Violence and Peace Education and a proposal for a United Nations Spiritual Forum for World Peace. The meeting was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice (Chief Guest) and by the Rt Hon. Kirti Nidhi Bista, Former Prime Minister (Guest of Honour). Among the distinguished speakers: Dr Bill Piggot, Representative of the World Health Organisation-WHO; Professor P.R. Trivedi, Chairman Indian Institute of Ecology and Environment, Delhi, India; Prof Dr Sir Anton Jayasuriya, Chairman Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, "Keyhole" surgeon from Bologna, Italy; Dr Pavel Petrov, Physician to the Russian Embassy; as well as representatives from various embassies, doctors and delegates from over 18 countries. There was a very colourful flag ceremony calling for peace in all the countries of the world, each symbolised by their own national flag, before the formal presentation of the Proposal. The meeting was covered by local newspapers as well as by a local CNN news agency.
34. Villa Carlotta, Lago Maggiore, Italy, on the 28th of February 1997. The Proposal was presented and distributed on the occasion of the first experimental Congress towards the Third Millennium, organized by Alpha Dimensione Vita. Among the distinguished speakers, was Professor Bernardino Del Boca, founder of the "Villaggio Verde", with some inspiring "instructions for use" for the Third Millennium. The Proposal received great acclamation and support as the imminent London meeting was announced for the 1st of March 1997.
35. The Friends Meeting House, London, England, on Saturday the 1st of March 1997. A special inter-religious meeting was held for Lama Gangchen to present the Proposal together with Bishop Swing's United Religions Initiative-URI proposal. The gathering brought nearly 200 people together and Rev. A.C. Winter introduced the silent meditation dedicated to inner and world peace. There was a special display of all the United Nations Member States flags and each country was mentioned individually in a brief world peace ceremony held by Lama Gangchen before the proposals were read out.

36. Milan, Italy, on the 13th of March 1997, at the F.A.C.S. - Federazione delle Associazioni Culturali e Scientifiche. The meeting was organized by the F.A.C.S. Federation to present Lama Gangchen's Proposal. The presentation was followed by a very interesting dialogue towards a closer collaboration between the individual and such a proposal towards world peace.
37. New York, USA, on the 20th of March 1997, at the United Nations Headquarters, on the occasion of the Spring Equinox meditation for world peace. The proposal was distributed to those present at the meditation, now traditionally held by the Lama Gangchen World Peace Foundation, and led by Professor Ngawang Sherap, from the Foundation.
38. Catholic University Nijmegen, Netherlands, on the 29th of April 1997. The Proposal was presented by Lama Gangchen during a conference on self-healing and non-formal education, held before a university audience of 400 students, professors and members of the general public. A solid basis for interfaith dialogue with the university was established between Lama Gangchen and Prof. Hol Hogema for the Catholic University.
39. European Parliament, Bruxelles, Belgium, on the 29th of May 1997. During an official invitation to the European Parliament Lama Gangchen presented the Proposal to several EEC representatives.
40. Villa Ada, Global Village - Bagni di Lucca, Italy, on the 6th of June 1997. On the occasion of a peace celebration with the World Peace Prayer Society Flag ceremony and the placing of a Peace Pole at Villa Ada - official inauguration of the "Global Village" - the Proposal was presented to the Mayor of Bagni di Lucca.
41. Dorset, England, from the 12th to the 17th 1997. On occasion of the second Solstice World Peace Prayer Celebration at Stonehenge and Summer Festival at Gaunts House.
42. San Francisco, Stanford University, USA, from the 22nd to the 27th of June 1997. Participation of L.G.W.P.F. at United Religions Initiative-URI.
43. Ulaan Baator, Mongolia, from the 27th to the 29th of August 1997. First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicines and Non-Formal Education. Presented to His Excellency the President of Mongolia, and later, to a large audience at the newly rebuilt 27m high Open Eye Chenrezig statue at Ganden Teckchenling Monastery.
44. United Nations Headquarters, New York, USA, on the 16th of September 1997. Presented on the occasion of the International Peace Day celebrations and the Equinox peace meditation held at the Dag Hammarskjöld Meditation hall.
45. ISER, Rio de Janeiro, Brazil, on the 24th of September 1997. Presented at ISER (Instituto de Estudos da Religião - Institute for Religious Studies) during a lecture entitled "Religions United for World Peace".
46. Sao Paulo, Brazil, Hebraica, on the 5th of October 1997. On the occasion of the Third International Ecological and Ecumenical Encounter for World Peace, the Round Table discussion for the United Nations Spiritual Forum for World Peace was attended by over 50 participants representing over 30 organizations, among which the Jewish Community, Brazilian Catholic Church, Jewish-Christian Fraternity, Muslim Benefit Society of Sao Paulo, Paz Gaia, Hare Krishna, A.C.I. Ananda Marga, Theosophic Society, Condomblé, Nossa Senhora do Sion, Projeto Saúde Alegria (Amazon), Mãe Beata De Iemanjá, Centro de Alquimia Interior, Nova Tribo Cultural (Indigenous representative), Brahma Kumaris, Himalayan Amazon Andes Healing Arts Association, Himalayan Healing Center (Nepal), Rosa Cruz Fraternity, Anthroposophic Society, Shamanism, Tibetan Buddhist Dharma Centre Shide Choe Tsog, Brazilian Association for Anthroposophic medicine, House of Reconciliation - Catholic, International Buddhist Progress Society, Gnose, Israelitan Paulistean Congregation, Catholic Franciscans, Unification of the Planet, Culto Afro-Brasileiro.
47. Presidential Palace, Santiago, Chile, on the 10th of October 1997. Presented to Minister J.J. Brunner, Secretary General of the Chilean Government, during a private meeting, who subsequently brought the proposal to the attention of His Excellency the President of Chile.
48. Local Forum, Santiago, Chile, on the 12th of October 1997. Twenty-seven representatives of religious/spiritual organisations were present. Several projects have been initiated by the local forum, such as: the proposal for a peace television for Chile; the introduction of non-formal education into the existing educational system; and bringing the importance of the local spiritual forum to the attention of the Chilean Government.
49. UNIC, Buenos Aires, Argentina, on the 14th of October 1997. The second reunion for the United Nations Spiritual Forum for World Peace Proposal organized by the L.G.W.P.F. was chaired by Mr Angel Escudero de Paz, Director of UNIC-Argentina and Uruguay, in the presence of Lama Gangchen and representatives of Brahma Kumari, Orden Sufi Nagshlandi; Temple Chong Kuan (Buddhist); Jewish Community; Community of studies of the first Nations of America (Indigenous People); "Grupo de Contactos Alejandria" Humanistic Movement; Centro Sri Sathya, NGO Sanitaria (Spain).
50. Caracas, Venezuela, on the 29th of October 1997. Lama Gangchen was invited by the Catedra UNESCO for a Peace Culture' to present the Proposal during an inter-religious meeting at the Peace Monument to inaugurate the activities in preparation of the inter-religious and inter-cultural conference which is to be held in Caracas in April 1998.
51. Himalayan Healing Centre in Kathmandu, Nepal, from the 26th to the 28th of February 1998. On the occasion of the second International Congress on Alternative Medicines and Non-Formal Education, organised by the L.G.W.P.F. - in honour of Nepal's Year for Tourism O98 - with the high patronage of the Ministry for Tourism and Civil Aviation and the Baneswor Lions Club, Nepal.
52. Caracas, Venezuela, Regional Inter-religious and Inter-Cultural Conference, 19th to 23rd of April 1998. Organized by UNESCO Chair - Planeta Libre for United Religions Initiative (URI), with the participation of 65 representatives from 17 different faiths and religious organizations



53. Gaunts House, England, Interfaith Conversations, 18th to the 23rd of June 1998. The five day event centered around panel discussions as well as prayers and meditations for World Peace. A Flag and peace pole ceremony with the World Peace Prayer Society (WPPS) was held with the participation of Sister Jayanti (Brahma Kumaris), Mrs Rabia Joyce Purcell (Commonwealth Parliament Ass.), Rabbi Cliff Cohen, Swami Saradananda, Rt Rev Christopher Budd (Bishop of Plymouth), Tii Antonio Chiriap (Shaman from the indigenous Shuar community of Pikiur in the Ecuadorian Amazon), Indarajit Singh (Hon Director of the Sikh organisations in UK and rep. at UN Assoc. Religious Advisory Council), Jehangir Sarosh (Zoroastrian co-chairman of the World Conference of Religions for Peace), Rev. Mother Catarina Boyer OSB (Catholic). A special world peace and prayer ceremony was held at Stonehenge to celebrate the summer solstice.
54. House of Lords, London, England, on the 17th of June 1998. Lama Gangchen was invited to speak about and present the work of the Spiritual Forum for World Peace to the seminar on "Policy, Ethics and Values" organised by the International Institute of Peace Studies and Global Philosophy, hosted by Lord McNair.
55. Belem, Brazil, Municipal Town Hall, on July 22nd 1998. Lama Gangchen was personally received by the Mayor of the City, Mr Edmilson Brito Rodrigues, who is very much interested in the project and in a collaboration of the city of Belem with the L.G.W.P.F. for a project on religious tolerance, peace and environmental awareness to be launched by the end of this year. The first public meeting in Belem was attended by approx. 200 participants from various faiths, peace organizations, environmentalist groups, indigenous people's representatives and religious institutions.
56. Rio de Janeiro, Brazil, SESCE conference hall, July 25th 1998. The meeting was organised in collaboration with ISER and URI (United Religions Initiative). The opening speech was delivered by the United Nations Representative, Dr Aurilio Ruiz Minagorre, who was very appreciative and supportive of this initiative. Representatives of various indigenous tribes from the Amazon, of more than 12 religious faiths and various peace initiatives actively participated.
57. Brasilia, Brazil, July 29th 1998. In Brasilia Lama Gangchen had private meetings with the Secretary for Human Rights at the Ministry of Justice, Dr Jose Gregori, and with the Governor of the Federal District, Cristovam Buarque, who warmly welcomed all his peace projects and requested him to extend his activities to Brasilia.
58. Florianopolis, Brazil, at the State Bank of the State of St Catarina, July 31st 1998. The third local forum meeting was held with the participation of 14 religious representatives, environmental associations and the non-violence movement; 150 people participated in the public meeting.
59. Sao Paulo, Brazil, at the Hebraica, August 2nd 1998. The fourth annual meeting for the Spiritual Forum for World Peace was held at the Hebraica in Sao Paulo dedicated to the 50th anniversary of the Universal Declaration of Human Rights. The organizational meeting was attended by 60 members of 18 different faiths.
60. Sao Paulo, 9th World Congress of IAERP, August 3rd to the 7th 1998. The Proposal was warmly received as a contribution towards the development of international peace education for a culture of Peace.
61. Sao Paulo, Legion of Goodwill, Rio de Janeiro August 8th 1998. Lama Gangchen was invited to the annual celebrations of LGW, attended by over 1500 people. The president of this international UN affiliated NGO, Jose Piava Netto, offered support and active collaboration in the Proposal.
62. Santiago, Chile, ECLAC, August 11th 1998. Lama Gangchen had a private meeting with the Executive Secretary of ECLAC, Dr Jose Antonio Ocampo for discussing future potential for the realization of the proposal.
63. Santiago, Chile, August, 14th 1998. Private meeting with the Bishop of Santiago, Francisco Javier Errazuriz, to discuss the Proposal.
64. Santiago, Chile, August 15th 1998. Lama Gangchen attended the eighteenth meeting of the local spiritual forum in which specific projects for a Chilean Peace Television, peace education projects etc. were concluded.
65. Olinda, Brasil, Society of Artists and Workers, on the 17th and 18th of August 1998. Meeting with the Abbot of the Benedictine Monastery of Olinda, and the Mayor of Olinda.
66. Paris, France, UNESCO, on the 23rd of September 1998. Lama Gangchen met with UNESCO's Director General, Federico Mayor-Zaragoza and presented him with the Proposal.
67. London, England, House of Lords, on the 28th of September 1998. Lama Gangchen was invited back to a special meeting of the forum on "Policy, Ethics and Values" which saw the launch of the All Party Parliamentary Group for Peace and Reconciliation and the launch in the United Kingdom of a local chapter of the Spiritual Forum for World Peace, working in association with the International Institute of Peace Studies and Global Philosophy and the Multifaith and Multicultural Mediation Service.
68. Monastery of Saint Giovanni, Parma; and Monastery of Saint Anselmo, Rome, Italy, on the 3rd and 6th of October 1998. During a Hindu-Christian interfaith conference "People of Peace in a World of War", Lama Gangchen presented the Proposal and took part in a panel discussion.
69. Vatican, Rome, on the 7th of October 1998. Lama Gangchen personally presented the Proposal to H.H. Pope John Paul II.
70. New York, USA; 4th of November 1998. An original copy of the Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was presented to Mr Alfredo Sfeir-Younis, Special Representative of the World Bank to the United Nations.
71. United Nations, New York, USA, November 5th 1998. A Solution for the Third Millennium - a "Golden Book" of the Proposal for the

creation of a permanent spiritual forum for world peace at the United Nations translated into nine languages, with a full report of its activities from 1995-1998, was presented to the Assistant Secretary General of the United Nations, Mrs Sorensen, for the Secretary General Mr Kofi Annan.

72. United Nations, New York November 18th 1998. On the occasion of the Unveiling of a lifesize elephant sculpture gifted to the United Nations by three elephant countries, namely: Kenya, Namibia and Nepal, received by Secretary General, a peace Sand mandala featuring traditional religious and spiritual symbols for global peace and harmony, as emphasised in the "United Nations Spiritual Forum for World Peace". Was presented to the United Nations, and received by Mrs Sorensen for the Secretary General.
73. National Council of Churches in Australia, Sidney, Australia, 25th of November 1998. This first meeting for the proposal of a United Nations Spiritual Forum for World Peace in Australia, was attended by some fifty religious leaders, representatives of peace organizations, as well as indigenous and environmental care organizations; namely: Bishops of the Armenian Church, Quakers, Bahai, Marthamine Church and United Churches of Australia; the Buddhist Council and the Buddhist Federation of Australia; Muslim Women's Association; Director of the National Council of Churches of Australia; World Council of Churches, and so forth.
74. World Buddhist Hindu Solidarity Foundation, Kathmandu, Nepal, 10th of March 1999.
75. Residence of H.E. The Right Honorable Prime Minister of Nepal, Kathmandu, Nepal, 11th of March 1999. During a meeting with His Excellency the Prime Minister of the Kingdom of Nepal, Mr G.P. Koirala and thirty Ministers and Members of Parliament, Lama Gangchen presented the Prime Minister with the Millennium Peace Award, and discussed the proposal.
76. Rotary Club of Colli Briantei, Italy, on the 16th of March 1999. Inter-religious dialogue with representatives of Islamic, Catholic, Jewish, Buddhist traditions.
77. United Nations Earth Day Celebrations, New York, USA; 20th of March 1999. On the occasion of the ringing of the Peace Bell by Lama Gangchen, the proposal was presented to the Canadian and Iranian Ambassadors to the United Nations.
78. Lions Club, Asti, Italy; 15th of April 1999. "Cultures, Races and Minority Religions" panel discussion to encourage inter-religious dialogue and awareness among cultures, during which the proposal was presented and received unanimous support as a positive solution.
79. Abbey of Chiaravalle, Italy; April 1999. Christian-Buddhist ecumenical dialogue organised by the Abbott of the ancient Cisterian Monastery of Chiaravalle and a group of Buddhist monks, representing Lama Gangchen, during which the proposal was presented.
80. Unesco Headquarters, Paris, France; 22nd to 24th of April 1999. The proposal was presented as part of a symposium organised by the International Association of Educators for World Peace and the Council on Human Rights and Religious Freedom under the heading "Mutual Respect and Cultural Dialogue for Peace".
81. Loano, Italy; 24th of April 1999. The proposal was presented to the Mayors of Francheville and Loano, Archbishop Monsignor Giuseppe Pittau, on the occasion of the twinning of the two cities. Lama Gangchen was the guest of honour and received Honorary Citizenship in gratitude for his dedicated efforts for peace and reconciliation worldwide.
82. Crespi Japanese Bonsai, Parabiago, Italy; 25th of April 1999. "Meetings between East and West" conference, during which the prospects of the proposal were discussed by Lama Gangchen and Monsignor Francesco Fumagalli.
83. Université Libre des Sciences de l'Homme, Paris, France; May 1999. Public presentation of the proposal to the university board in Madrid, Spain.
84. The Hague, Holland; 11th to 15th of May 1999. Public presentation of the proposal during the "Hague Appeal for Peace" conference. The proposal was further personally presented to HRH Queen Noor of Jordan and Jose Ramos Horta, Nobel for Peace. A special Interfaith meeting of prayer and meditation was held at the historical synagogue of the Hague, organised by Rabbi Awraham Soendorp, President of the United Nations of Youth Foundation and P.N. Bawa Jain, Director of the Interfaith Centre of New York, USA, with participants from Buddhist, Catholic, Hindu, Jain, Jewish, Brahma Kumari and Sufi traditions.
85. Crans Montana Forum, Switzerland; 24th to 27th of June 1999. 10th international anniversary meeting, which included a special section dedicated to the "Holy Year 2000" during which the proposal was discussed, including the participation of Mr Shimon Shetreet, Hebrew University of Jerusalem; Rector dalil Boubakeur, Institute of the Mosque, Paris, France; Monsignor Richard Mathes, Charge of the Holy See in Jerusalem. The Spiritual Forum Report 1995 to 1998 "A solution for the Third Millennium" in nine languages was given to all participants to the Forum.
86. NGO Conference on the "Role of NGOs in the 21st Century", Seoul, S. Korea, 10 to 14th of October, 1999. Presentation of a workshop on the creation of Spiritual Forum with the participation of Korean, Theravada and Mahayana buddhism, Christian, Jewish, Hindu, Islam and Brahma Kumaris representatives as well as a group representing youth. Full support for the project was received by H.S. Shah Sufi M.N. Alam, President, World Spiritual Assembly.
87. Tiberis, Israele, October 1999.
88. Rotary Club, Milan, Italy, October 1999. Interreligious Round Table discussion centred on the Spiritual Forum theme, chaired by Monsignor Fumagalli.
89. United Nations Headquarters, New York, USA; 21st of October 1999. "The Spiritual work of the United Nations: Building a planetary consciousness" discussion on the evolution of the proposal's effective implementation. Keynote presentations were made by Alfredo Sfeir-Younis, World Bank Special Representative to the UN; Rev. Deborah Moldow, Executive Director, World Peace Prayer Society; Luciano Meira, Executive Director, Legion of Goodwill; Dr Nina Meyerhof, Children of the Earth.



90. Comiso, Ragusa, Italy; November 1999; at the former Nato base transformed into a refugee camp for 10.000 Kosovans. On the occasion of the 10th International Peace Education Congress with the Lama Gangchen World Peace Foundation as a representative of spirituality in education.
91. Millennium Celebrations at Borobudur Stupa, Indonesia; December 31 - Space Training 1999. Lighting of 100.000 peace candles and peace prayers dedicated to the success of a Spiritual Forum at the United Nations in the new millennium, with the participations of international organisations.
92. Lions Club, Milan, Italy; on the 10th of January 2000. Round Table discussion on inter-religious dialogue, with the participation of Don A. Casolo Diagoni; Father Fantini, Russian Orthodox Church; Lama Gangchen, Western Tibetan Buddhism; Alu Schuetz, Islamic Union Community; Li Fiano, President, Hebraic Community of Milan. The proposal was well received and seen as a truly positive solution.
93. Milan, Italy; 15th of January 2000. Discussion with the Representative of "Documentation for Religions" organization, Milan, as to the prospects of the proposal and possible collaboration in Italy.
94. Graz City Hall, Austria; 30th of January 2000. Meeting with Alfred Stingl, Mayor of the City, a dedicated promoter of local interfaith dialogue, has built several temples of different religious traditions in the city.
95. Kathmandu, Nepal, 12th to 13 February 2000. LGWPF Fourth International Congress on Alternative Medicines, Non-Formal Education and the proposal for the creation of a UNSFWP. Prospects for the development of the proposal were discussed by several representatives of different organizations, such as: Prof Charles Mercieca, President, International Association of Educators for World Peace, USA; Phakk Boosoong, Dhammakaya Foundation, Thailand; Dr Nina Meyerhof, Children of the Earth, USA; Cristina Arismendy, UNFPA, India; Prof. B.R. Thapa, Nepal Institute of United Nations and UNESCO, and others; as well as members of the Nepalese Government and the Royal Committee.
96. Dhammakaya Foundation, Thailand; 21st of February 2000. Special meeting with the Venerable Abbot and Vice-Abbot of Dhammakaya Foundation with Ben Shalom, Jubillennium; to give active collaboration for the support of the proposal.
97. United Nations, Vienna, Austria; 20th of March 2000. The proposal was presented to participants and members of the press, on the occasion of the ringing of the Peace Bell, as well as to Austrian Airlines on the occasion of the presentation of the "Peace Messenger 2000" Award to the airline company by the Lama Gangchen World Peace Foundation.
98. Dhammakaya Foundation, Thailand; 22nd and 23rd of April 2000. Earth Day Celebrations and Inauguration of the Dhammakaya Cetiya, with over 200.000 Buddhist participants. A special "International Buddhist Forum" meeting was held for the support of the UNSFWP, joined by Buddhist representatives of all main schools of Buddhism from over ten nations.
99. Riccione, Italy 1st May 2000. Italian Yoga Federation, "Science and Spirituality towards the third millennium". UNSPFWP panel discussion, Father Maximilian Mizzi, Intern. Franciscan Center for Inter-religious Dialogue, Assisi; Swami Veda Bharati, India, Geshe Phende Tibet, Dr Marco Margnelli, Italy.
100. UNSPFWP Madrid, Spain, 4th May 2000. Mr Javier Solis, Ambassador of Costa Rica in Spain, accepts the position of Honorary President of the Spanish Forum in support of the proposal.
101. 9th Annual LGWPF Congress, Madrid, Spain, 6th May 2000. Public appeal for the proposal and the UNESCO program for a Culture of Peace.
102. Albagnano Healing Meditation Center, Italy, 9th May 2000. Prayer for the realization of such a forum for the benefit of World Peace by representatives from Thailand, Taiwan and Tibet/ China of the three major schools of Buddhism, Theravada, Mahayana, and Vajrayana.
103. Vesak Celebration, Florence, Italy, 27/28 May 2000. Organized by the Italian Buddhist Union (UBI), the proposal was presented to participants.
104. Albagnano Meditation Centre, Italy, 3rd June 2000. Prayer for the realization of such a forum for the benefit of World Peace by H.H. Trijang Rinpoche, H.E. Gonsar Rinpoche, Rabten Rinpoche, Mr Alfredo Sfeir-Younis, and over 200 participants.
105. Presentation to Hon. Marco Zaccchera, Chamber of Deputies, Verbania, Italy, 12th June 2000.
106. IAEWP World Congress, London, England, 14-18 June 2000. UNSPFWP was discussed as an important contribution to World Peace during the opening celebrations on June 14th.
107. State of the World Forum, 9th September 2000, New York, USA. Special section of the three day Forum is dedicated to the discussion on the realization of the proposal: "Making the World Spiritual Forum a Reality: a road map for Action".
108. Rotary Club, Beijing, China, meeting at Kempinski Hotel, 12th September 2000. The proposal was presented the Club members and diplomats.
109. "Religions for Peace in the Spirit of Assisi", Appeal for Peace to the City of Milan, 24th of October 2000. Organized by the Center for Documentation of Religions, Cardinal Martini, Rabbi Serat from Paris, Lama Denis from France and Shah S. Represented the panel discussion, all different religious representatives of Milan constituted the peace appeal, signed in public and handed over to the Mayor of Milan. The proposal was presented to representatives of different faiths.
110. World Conference for Religions and Peace, Milan, Italy, 25th October 2000. Held a meeting opening the possibility for creating an office in Milan. The proposal was presented to the representatives.
111. International Federation of Human Rights, National Congress, Caserta, 27/28 October 2000. The proposal received great interest

from a large audience.

112. Chung Hua, Taiwan, 8th November 2000. Second meeting with the Mayor of the City, who expressed great interest in the proposal.
113. Chiayi, Taiwan, 9th Nov 2000. Public Peace Culture event during which the Mayor of the City received the proposal and together with Lama Gangchen light a peace light for World Peace.
114. Taichung, Taiwan, 11th Nov 2000. Public Peace Culture event in the stadium, attended by all major government officials of the city, including the Mayor of the City. The proposal was read in public.
115. Taipei, Taiwan. Private meetings with Party spokesman and members, who showed great interest in the UNSPFWP and some of whom joined.
116. Kaushung, Taiwan. Private meeting and Public Peace Culture event, 16th Nov. 2000, on both occasions the Mayor of the city and City council members expressed great support for the proposal as contribution towards world peace.
117. Taoyuan, Taiwan, City Council Meeting, 17th November 2000. City Council Members warmly welcomed the initiative.
118. Paris, UNESCO, France. Conference on "Unity in Diversity", celebrating the 25th anniversary of the European Buddhist Union, organized in collaboration with the United Religions Initiative, 18/19 November 2000.
119. Madrid, Spain, First International Conference for a Culture of Peace, 11-13 December 2000.
120. Sao Paulo, Brazil, 11th January 2001. UNSPFWP meeting with over 40 representatives of different faiths, discussing further development of the project in Brazil.
121. United Nations, ECLAC, Santiago Chile, 23rd January 2001. Five year commemoration meeting held in the same hall where it was first launched on June 8th 1995. The meeting as chaired by Jose Antonio Ocampo, Executive Secretary of CEPAL, Heins Petrus, Alfredo Sfeir-Younis representative of the World Bank to the United Nations in Geneva; Gerardo Gonzales, Project Director, Lama Gangchen and representatives of different faiths.
122. Dhammakaya Foundation UN-NGO, Thailand, 9th February 2001. Lama Gangchen and Alfredo Sfeir-Younis meeting with Ven. Abbot and representatives of DKF for future collaboration on the proposal.
123. 5th International Congress "The Role of Spirituality in the New Millennium", Kathmandu, Nepal, 25th February 2001. Presentation of the Proposal.
124. Lumbini Development Trust, Lumbini, Nepal, 28th February 2001. Presentation of the Proposal for collaboration.
125. International Interfaith Center, Oxford, UK, 16-18 March 2001. More than seventy people from about 50 organizations gathered mainly focusing on the issues of inter-ethnic and inter-religious conflicts, the proposal was presented and considered.
126. World Citizen Assembly 2001, Grand Hotel, Taipei, Taiwan, 30 March - 3 April, 2001. International meeting of United Nations NGO, Cultural Celebration and ringing and signing of the Peace Bell at the Taipei Stadium.
127. Presidential Palace in Taipei, Taiwan, 3rd April 2001. Given to Vice President of Taiwan.
128. Beijing, China, 24 August 2001. Read spiritual forum proposal with Lama Nyompa and Chaulin Monk.
129. Conference on Spirituality in Tourism, Assisi, Italy, 13-17 October 2001. In the footsteps of St. Francis.
130. World Peace Praying Association, Taipei, Taiwan, 17 November 2001. First Annual Conference towards the creation of a Spiritual Forum for World Peace at the United Nations, Charles Mercieca.
131. Villadossola, Italy, 24th January 2002. Inter-religious forum on "Different roads towards the path of Peace".
132. World Social Forum, Porto Alegre, Brazil, from 30th January to 5th February 2002. 51.300 special guests from every corner of the world to attend the World Social Forum, LGWPF participated in Panel on Inter-religious dialogue presenting the Proposal.
133. Vishwa Shanti Vihar, World Peace Buddhist School, Kathmandu, Nepal, 28 February 2002. Acknowledges the resolution adopted by the General Assembly, 54/115 of 8 Feb. 2000, with regards to the recognition of the Day of Vesak at the United Nations Headquarters and other United Nations offices and expressed great interest in the proposal.
134. Human Rights Commission 58th Session, UN Geneva, 20th March 2002. Organized by IAERP, LGWPF, Global Open University, Tribal Link Foundation with the participation of Nepal Ambassador to UN Shambhu R. Simkhada, Helen Sayers Brahma Kumaris, Alfredo Sfeir-Younis Special Rep. Of the World Bank to the UN and WTO in Geneva, Lama Gangchen.
135. International Peace Prayer Day, New Mexico, USA, 16 June 2002.
136. International Association for Religious Freedom, Budapest, Hungary, 28 July - 2 August, 2002. 31st World Congress bringing together some 700 participants from all over the world for inter-faith dialogue, during which the proposal was presented.
137. Albagnano, Italy 3 May & Tashi Delek Space, Milan, Italy, 4th May 2003. Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN. Presentation of the proposal to a large gathering of different Buddhist representatives, Ambassadors, and other religious representatives.
138. Verbania-Pallanza, Italy 16-18 May 2003. 13th World Congress of the International Association of Educators for World Peace.
139. SESC Pompeia, Sao Paulo, Brazil, 19th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.



140. United Nations, ECLAC, Santiago, Chile, 26th June 2003. Interfaith Celebration and Exhibition of the Sacred Buddha Relics and Golden Stupa donated to the United Nations by Thailand, Sri Lanka and Myanmar in occasion of the International recognition of the Day of Vesak by the UN.
141. Presented to H.E. The Ambassador of Royal Kingdom of Thailand, Santiago, Chile 30th June 2003.
142. Athens, Greece, 22nd July 2003. Event for Culture, Education and Environmental Protection in collaboration with the Hellenic Academy of Science and Research.
143. Brazil, Petropolis, Crystal Palace, 8th October, 2003. Rotary Club of Imperial City.
144. Milan, Italy, 13th November 2003. Associazione Etica e Comunicazione.
145. Chateau de Bossey, Geneva, Switzerland, 8th to 12th May 2004 Workshop. Volunteers for a new Partnership Committee, which will steer the project in its coming stages; they had links to 6 world religions and 6 international interfaith organizations, including the LGWPF. They are in the process of drafting a new collective proposal aimed towards the creation of a spiritual forum for world peace at the United Nations.
146. Villa Giulia-Pallanza, Verbania, Italy 28th to 30th of May 2004. On the occasion of the Second World Congress "Verbania 2004" on Integrated Traditional Medicines for Better Health.
147. Quito, Ecuador, 11 September 2004, City Museum. On the occasion of the exhibition of the sacred Buddha relics.
148. Caracas, Venezuela, Central University of Caracas, Botanic Garden, 18 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
149. Caracas, Venezuela, University of Simon Bolivar, 21 September 2004. On the occasion of the exhibition of the sacred Buddha relics.
150. Porto Seguro, Brazil, 6 October 2004.
151. Vientienne, Laos, 7 March 2005. At the Wat Ongtue Mahavihar the proposal was presented to the Ven High Priest of Laos.
152. Hanoi, Vietnam, 10 March 2005. At the Buddhist Society of Vietnam the proposal was presented and discussed with the president Ven. Hoa Thien Pho Tue.
153. Chateau de Bossey, Geneva, Switzerland, 2 to 5th May 2005. Second Partnership Committee Meeting.
154. Milan, Italy, 6th of May 2005. Inter-religious meeting held on the occasion of the Buddhist Festival of Vesak.
155. III World Congress "Verbania 2005": Peace Environment for Your Health, June 3rd -5th 2005, Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy. Speaking about Lama Gangchen's proposal during the Congress, H.E. Hernan Escudero Martinez, Ambassador of Ecuador to the United Nations in Geneva, Switzerland, Chairman of the Executive Committee of the programme of United Nations High Commissioner for Refugees (UNHCR), and Vice-president of the 61st session of the Committee of Human Rights on behalf of GRULAC (Latin America and Pacific Regional Group), has pledged his support to bring the proposal to the General Assembly for consideration together with other United Nations Member States.
156. Mongolia, Ulan Bator, 28.9.2005. Lama Gangchen was invited to conduct the inaugural prayer ceremony for a 17m high Buddha statue donated to the country by Guru Deva Rinpoche. The Ceremony was presided over by H.E. the Prime Minister Elbegdorj and H.E. The Environment Minister of Mongolia Barsbold.
157. Varese, Italy, Rotary Club, 9 January 2006.
158. Kathmandu Nepal, Feb. 2006. Meeting with H.E. The Minister of Finance Mr. Roop Jyoti, at his Ministry office.
159. Milan, Italy, 21 March 2006. Participation in the founding of the inter-religious association, Religions in Milan.
160. Hang Zhou, China, 12-16 April 2006. Participation in the "First World Buddhism Forum" that promoted "a harmonious world beginning in the mind", just as the proposal promotes "inner peace is the most solid foundation for world peace". I was a rich occasion to share the proposal with several prominent participants, such as Mr. Ye Xiao Wen, Minister for Religious Affairs and others.
161. Tortona, Italy, 29 April 2006 Tortona Religione: Verso una civiltà dell'amore. Inter-religious Conference, Religion towards a world of Love. Roundtable with: Don Giovanni D'Ercole Italian Gen. Secrtary of the Vatican State, Giuseppe Laras President of the Assembly of Rabbis in Italy, Gabriele Mandel Khan Head of the Sufi order Jerrhi-Halveti in Italy (in collaboration with the City of Tortona, Diocesi di Tortona, Region of Piemonte, Province of Alessandria, Fondazione cassa di risparmio di Tortona)
162. IV World Congress "Verbania 2006" Police Academy, Ministry of Justice, Verbania-Pallanza, Lake Maggiore, Italy, 8-11 June 2006.
163. United Nations, New York, USA, 8 September 2006. On the occasion of the handing over of the Memorial World Peace Stupa to the United Nations, donated by the countries of Thailand, Sri Lanka, and Myanmar for the International recognition of the Day of Vesak. Presented the Proposal to Mr. Mollock Brown, Deputy Secretary General of the United Nations
164. Hong Kong, 6 October 2006. Meeting with Mr. Patrick Ho, Secretary for Home Affairs, to discuss about the proposal and an inter-religious forum in Hong Kong.
165. Hong Kong, Western Monastery, 8 October 2006. Visit Venerable Shi Kuan Yun to exchange about the proposal and the creation of an inter-religious event in Hong Kong.
166. Milan, Italy, 27.Oct. 2006. Meeting Mr. Romiti, the president of the Italia-China Association.
167. Sao Paulo, Brazil, Government of the State of Sao Paulo, Secretary of Justice and Defense of the citizens. 16 November 2006. Meeting with Evana Beiguelman Kramer discussing about the common aims and mutual collaborations with regards to the

initiative of the secretariat to set up an inter-religious forum for a culture of peace and the freedom of believe in Sao Paulo and about the proposal.

168. Formal Partnership Committee meeting at Chateau de Bossey towards the creation of a permanent spiritual forum for world peace at the UN, Geneva, Switzerland May 2007
169. UN Vesak, Bangkok, Thailand 2007.
170. Xian Dialogue, China, 10-11 October 2007, HRH Prince Carlos de Bourbon de Parme, Former Prime Minister Ruud Lubbers.
171. Guayaquil, Ecuador, Clima Latino, Mayor of Guayaquil Jaime Nebot, Osvaldo Canzani, IPCC Nobel Prize Laureat 2007, 15 October 2007.
172. Quito, Ecuador, at Clima Latino, President of Ecuador, Rafael Correa, and also the Vice President Mr. Lenin Moreno 17 October 2007.
173. Rio de Janeiro, Brazil, at San Benton on 29 November 2007, private meeting with San Clemente, Seniro Abbor of the oldest church of Brazil.
174. Chateau de Bossey, Geneva-Switzerland January 2008. Interreligious consultation to develop a consensual proposal for a United Nations "Decade for Interreligious Dialogue and Cooperation for Peace", which brought together representatives of all major interreligious organisations worldwide as well as Member State representatives and ambassadors, organised by the Partnership Committee.
174. Vesak Celebrations with the exhibition of the Holy Buddha relics from Sri Lanka in Milan, Torino and Belvedere Langhe, Italy.
175. Hanoi Vietnam 13-17 May 2008, United Nations Vesak Day Celebrations.
176. Kuala Lumpur Malaysia, 18th International IAEWP congress Oct. 28-31 2008.
177. Feb 2009 President of the Republic of Nepal, H.E. Dr. Ram Jaran Yadav.
178. The Hague, Holland 18-19 March 2009, "Cultural Diversity as catalyst for citizenship, creativity and communication, organized by the Foundation China-Europe Dialogue & Exchange for Sustainable Development.
179. II World Buddhist Forum hosted at the Lingshan Buddha Palace in Wuxi, China and Taipei, Taiwan 26 March to 2 April 2009.
180. Vesak Milan, 5 May 2009.
181. Brazil Sao Paolo, Private Reception on 26 November 2009 with Maria da Silva, Minister for Environment and many honorable guests
182. Italy, Monza, Teatrino di Corte di Villa Reale, 6 May 2010
Interreligious conference "In Search for meaning: Environment and Ethics: different religious approaches and juxtapositions?" organized by Centro di Etica Ambientale in collaboration with the Region of Lombardy.
183. Vesak Milano with inter-religious prayer, KLG, May 2010
184. Nepal Kathmandu 4 March 2011
Presented to H.E. Ambassador of Bangladesh in Nepal. Mr. Neem Chandra Bhowmik
On the occasion of receiving the Atisha Gold Medal Peace Award from Ven. Suddhananda Mahathero presented in Dhaka on occasion of the inauguration of a large Standing Buddha Statue on Feb 23. 2011
185. Sao Paolo Brazil, 6 April 2011 Spiritual Forum gathering at Dharma Centre Shide Choe Tsog
With the presence of the Secretary of Justice of Sao Paolo Mrs. Eloisa Arruda and 34 representatives of different faiths and 108 participants dedicating for victims of the Fukushima Nuclear disaster and for a resolution towards abandoning Nuclear Power
186. Vesak Kunpen Lama Gangchen, 12 May 2011 Inter-religious Prayers dedicated for World Peace, Milan, Italy
187. Vesak 2012 - Inter-religious Prayers dedicated for World Peace, Albagnano Healing Meditation Centre, Italy

Since, the proposal is regularly presented at conferences and events around the world, as well as distributed to likeminded individuals and organisations.

Lama Gangchen hopes that the Proposal for a Permanent United Nations Spiritual Forum for World Peace can be a solution both for now and towards creating a culture of peace in the third millennium!



Message of the Pontifical Council for Interreligious Dialogue for the Feast of Vesakh/Hanamatsuri 2020, 02.04.2020

Vesakh is the most important festivity for Buddhists, in which the main events in the life of Buddha are commemorated.

The Feast of Vesakh/Hanamatsuri 2020 is celebrated in the various countries of Buddhist culture on different dates, according to the different traditions. This year the Feast will be celebrated in the majority of countries of Buddhist tradition on 6 May.

For this circumstance, the Pontifical Council for Interreligious Dialogue has addressed the following Message to Buddhists:

Message of the Pontifical Council for Interreligious Dialogue

Dear Buddhist Friends,

On behalf of the Pontifical Council for Interreligious Dialogue, we extend our heartfelt greetings and good wishes to you and to all Buddhist communities around the world as you celebrate the feast of Vesakh/Hanamatsuri. For the last twenty-four years, the Pontifical Council for Interreligious Dialogue has sent greetings to you on this happy occasion. Since this year marks the twenty-fifth anniversary of this traditional message, we would like to renew our bond of friendship and collaboration with the various traditions you represent.

This year, we would like to reflect with you on the theme "Buddhists and Christians: Constructing a Culture of Compassion and Fraternity". We are mindful of the high value our respective religious traditions give to compassion and fraternity in our spiritual quest and in our witness and service to a wounded humanity and a wounded earth.

The Document on Human Fraternity for World Peace and Living Together states: "Authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, human fraternity and harmonious coexistence". Meeting the Supreme Buddhist Patriarch in Thailand last November, His Holiness Pope Francis expressed that "we can grow and live together as good "neighbours" and thus be able to promote among the followers of our religions the development of new charitable projects, capable of generating and multiplying practical initiatives on the path of fraternity, especially with regard to the poor and our much-abused common home. In this way, we will contribute to the formation of a culture of compassion, fraternity and encounter, both here and in other parts of the world" (cf. *Visiting the Supreme Buddhist Patriarch*, Bangkok, 21 November 2019).

The Feast of Vesakh/ Hanamatsuri prompts us to recall that Prince Siddhartha set out in search of wisdom by shaving his head and renouncing his princely status. He traded his garments of Benares silk for the simple robe of a monk. His noble gesture reminds us of Saint Francis of Assisi: he cut his hair and traded his fine clothes for the simple robe of a mendicant because he wanted to follow Jesus, who "emptied himself, taking the form of a slave" (*Philippians 2:7*) and had "nowhere to lay his head" (Matthew 8:20). Their example and that of their followers inspire us to a life of detachment in view of what is most important. Thus, in consequence, we may more freely devote ourselves to fostering a culture of compassion and fraternity for the alleviation of human and ecological suffering.

Everything is related. Interdependence brings us back to the theme of compassion and fraternity. In a spirit of gratitude for your friendship, we humbly ask you to accompany and support your Christian friends in fostering loving kindness and fraternity in the world today. As we, Buddhists and Christians, learn from one another how to become ever more mindful and compassionate, may we continue to look for ways to work together to make our interconnectedness a source of blessing for all sentient beings and for the planet, our common home.

We believe that to guarantee the continuity of our universal solidarity, our shared journey requires educational process. To this end, a global event will take place on 15 October 2020 on the theme "Reinventing the Global Compact on Education". "This meeting will rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding" (Pope Francis, *Message for the Launch of the Global Compact on Education*, 12 September 2019). We invite you to work together with all to promote this initiative, individually and within your communities, to nurture a new humanism. We are also happy to see that Buddhists and Christians are drawing on deeply held values and working together to uproot the causes of social ills in various parts of the world.

Let us pray for all those who are affected by the coronavirus pandemic and for those who are caregivers. Let us encourage our faithful to live this difficult moment with hope, compassion, and charity.

Dear Buddhist friends, in this spirit of friendship and collaboration, we wish you once again a peaceful and joyful feast of Vesakh/Hanamatsuri.

Borobudur Stupa Mandala - Java Vesak Celebrations 2020



The lanterns are a symbol of enlightenment and peace, filled with hope and wishes to reach peace of the heart and peace of the earth.

The lantern ceremony is also accompanied by chants with thousands of Buddhist from all around the globe coming to honour this day.



World Interfaith Harmony Week and Peace Education

T.Y.S. Lama Gangchen - World Healer

I rejoice in the ever increasing number of meetings organised between the members of different spiritual traditions because I am convinced that interreligious dialogue can offer peace to each and every individual, as well as to the entire world. I also consider it particularly important that, in this day and age, organisations such as the United Nations and UNESCO are opening their doors to spiritual leaders. I am so pleased that the 65th session of the United Nations General Assembly unanimously adopted a resolution initiated by H.M. King Abdullah II of Jordan for World Interfaith Harmony Week which is annually observed during the first week in February.

What a blessing that this Week actively promotes peace and harmonious engagement between the world's spiritual traditions and religions. We celebrate each occurrence of the World Interfaith Harmony week, both in our centres as well as at the stupa mandala of Borobudur, offerings lights and incense with prayers dedicated to the United Nations and all Member States. I sincerely hope that peace will emerge as the new «fashion» in this millennium, followed and desired by everyone! Many years ago, I left my monastery and the social status reserved in the east for reincarnated spiritual leaders to live in the west. I travel continuously propagating a message of inner peace, self-healing and environmental care. My principal spiritual practice is, in fact, based upon the development of inner peace. I have no knowledge or particular interest in politics; my only wish is to somehow contribute to the creation world peace. We are now in the era of kaliyuga, the age of the five degenerations. The inner worlds of both people and the planet are restless and angry; the elements of the container (the earth) and of the contents (living beings) are seriously imbalanced and polluted. In these times, negative emotions and mistaken viewpoints are prevalent, death arrives all too easily and the global situation is fragile and dangerous.

Throughout history, various secular educational systems have been developed which, in some ways, have proved to be inadequate or difficult to enact. There also exist already many peace structures and systems, which are wonderful, but unfortunately these alone are not sufficient to satisfy all the needs of living beings. For this very reason today, at the beginning of the third millennium, it is necessary for religious leaders to seriously assume responsibility for the future of humanity and the planet by uniting to resolve the innumerable problems which torment the XXI century. It is their responsibility, and that of every practitioner, to build a solid foundation that makes inner peace education available to all.

All spiritual traditions and religions are rich in educational methods to develop inner peace which, however, have no weight in our modern society. To rediscover these ancient peace teachings religious leaders have to present them in a new updated package - adapted to the mentality of the new generations. The development of inner peace is a fundamental necessity of human beings, like food, clothes, shelter... I am certain that the spiritual traditions can save humanity and contribute to the creation of world peace, by putting at the disposition of the planetary community their precious educational methods, after they are repackaged to adequately fulfil the needs of present day lifestyle.

Spiritual traditions can and should make constructive contributions to the harmonious organisation of this world, until the planet is a liveable place for all beings. The super accelerated changes that have deeply affected global society have induced a great number of people to search for peace, health and happiness in the wrong directions. It is the duty of religious leaders to show to them the correct path. They have to work together on areas of common interest, without losing their cultural and philosophical doctrine, to make available all the ideas of their spiritual tradition.

I believe that peace is the wish and objective of everyone - the essence of every religious tradition and the desire of all holy beings. I pray that the World Peace Buddha, Omniscient God, all the divinities and enlightened beings will help us to preserve our ancient inner science techniques, because peace education is the best opportunity we have to attain health and happiness for our children and the future generations of the third millennium.



United Nations International days and weeks

JANUARY

27 International Day of Commemoration in memory of the victims of the Holocaust

FEBRUARY

First Week World Interfaith Harmony Week
4 World Cancer Day (WHO)
20 World Day of Social Justice
21 International Mother Language Day

MARCH

8 International Women's Day
21 International Day for the Elimination of Racial Discrimination
21 World Poetry Day (UNESCO)
21-28 Week of Solidarity with the Peoples Struggling against Racism and Racial Discrimination
22 World Water Day
23 World Meteorological Day

APRIL

4 International Day for Mine Awareness and Assistance in Mine Action
7 World Health Day
22 International Mother Earth Day
23 World Book and Copyright Day
23-29 UN Global Road Safety Week
26 World Intellectual Property Day (WIPO)
28 World Day for Safety and Health at Work (ILO)
Last week Global Action Week on Education (UNICEF)
Full Moon Day Global Observance of the Day of Vesak

MAY

3 World Press Freedom Day
9-10 World Migratory Bird Day (UNEP)
15 International Day of Families
17 World Information Society Day
21 World Day for Cultural Diversity for Dialogue and Development

22 International Day for Biological Diversity
25-June 1 Week of Solidarity with the Peoples of Non-Self-Governing Territories
29 International Day of United Nations Peacekeepers
31 World No-Tobacco Day

JUNE

4 International Day of Innocent Children Victims of Aggression
5 World Environment Day
8 World Oceans Day
12 World Day against Child Labour
14 World Blood Donor Day
17 World Day to Combat Desertification and Drought
20 World Refugee Day
21 International Yoga Day
23 United Nations Public Service Day
26 International Day Against Drug Abuse and Illicit Trafficking and International Day in Support of Victims of Torture

JULY

First Saturday International Day of Cooperatives
11 World Population Day

AUGUST

1-7 World Breastfeeding Week (WHO)
9 International Day of the World's Indigenous People
12 International Youth Day
23 International Day for the Remembrance of the Slave Trade and its Abolition

SEPTEMBER

8 International Literacy Day
10 World Suicide Prevention Day (WHO)
15 International Day of Democracy
16 International Day for the Preservation of the Ozone Layer
21 International Day of Peace
27 World Tourism Day (WTO)
28 World Heart Day (WTO)
During last Week World Maritime Day



OCTOBER

First Monday World Habitat Day
1 International Day for Older Persons
2 International Day of Non-Violence
4-10 World Space Week
5 World Teacher's Day
Second Wednesday International Day for Natural Disaster Reduction
9 World Post Day
10 World Mental Health Day
Second Thursday World Sight Day (WHO)
15 International Day of Rural Women
16 World Food Day
17 International Day for the Eradication of Poverty
24 United Nations Day and
24 World Development Information Day
24-30 Disarmament Week
27 World Day for Audio-Visual Heritage (UNESCO)

NOVEMBER

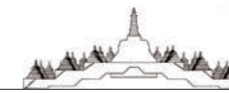
6 International Day for Preventing the Exploitation of the Environment in War and Armed Conflict
10 World Science Day for Peace and Development (UNESCO)
14 World Diabetes Day

16 International Day for Tolerance
Third Thursday World Philosophy Day (UNESCO)
Third Sunday World Day of Remembrance for Road Traffic Victims
20 Universal Children's Day, and
20 Africa Industrialization Day
21 World Television Day
25 International Day for the Elimination of Violence against Women
29 International Day of Solidarity with the Palestinian People

DECEMBER

1 World AIDS Day
2 International Day for the Abolition of Slavery
3 International Day of Disabled Persons
5 International Volunteer Day for Economic and Social Development
7 International Civil Aviation Day
9 International Anti-Corruption Day
10 Human Rights Day
11 International Mountain Day
18 International Migrants Day
19 United Nations Day for South-South Cooperation
20 International Human Solidarity Day





List of United Nations Member States



A	Estonia	M	Sao Tome and Principe
Afghanistan	Ethiopia	Macedonia - The former Yugoslav Republic of	Saudi Arabia
Albania		Madagascar	Senegal
Algeria	F	Malawi	Serbia
Andorra	Fiji	Malaysia	Seychelles
Angola	Finland	Maldives	Sierra Leone
Antigua and Barbuda	France	Mali	Singapore
Argentina		Malta	Slovakia
Armenia	G	Marshall Islands	Slovenia
Australia	Gabon	Mauritania	Solomon Islands
Austria	Gambia	Mauritius	Somalia
Azerbaijan	Georgia	Mexico	South Africa
	Germany	Micronesia - Federated States of	Spain
B	Ghana	Moldova	Sri Lanka
Bahamas	Greece	Monaco	Sudan
Bahrain	Grenada	Mongolia	Suriname
Bangladesh	Guatemala	Montenegro	Swaziland
Barbados	Guinea	Morocco	Sweden
Belarus	Guinea-Bissau	Mozambique	Switzerland
Belgium	Guyana	Myanmar	Syrian Arab Republic
Belize			
Benin	H		T
Bhutan	Haiti		Tajikistan
Bolivia	Honduras	N	Thailand
Bosnia and Herzegovina	Hungary	Namibia	Timor-Leste
Botswana		Nauru	Togo
Brazil	I	Nepal	Tonga
Brunei Darussalam	Iceland	Netherlands	Trinidad and Tobago
Bulgaria	India	New Zealand	Trinidad and Tobago
Burkina Faso	Indonesia	Nicaragua	Tunisia
Burundi	Iran - Islamic Republic of	Niger	Turkey
	Iraq	Nigeria	Turkmenistan
C	Ireland	Norway	Tuvalu
Cambodia	Israel		
Cameroon	Italy	O	U
Canada		Oman	Uganda
Cape Verde	J		Ukraine
Central African Republic	Jamaica	P	United Arab Emirates
Chad	Japan	Pakistan	United Kingdom of Great Britain and Northern Ireland
Chile	Jordan	Palau	United Republic of
China - People's Republic of		Panama	Tanzania
Colombia	K	Papua New Guinea	United States of America
Comoros	Kazakhstan	Paraguay	Uruguay
Congo	Kenya	Peru	Uzbekistan
Costa Rica	Kiribati	Philippines	
Côte d'Ivoire	Korea - Democratic People's Republic of	Poland	V
Croatia	Kuwait	Portugal	Vanuatu
Cuba	Kyrgyzstan		Venezuela
Cyprus		Q	Vietnam
Czech Republic		Qatar	
	L		Y
D	Lao People's Democratic Republic	R	Yemen
Denmark	Latvia	Romania	
Djibouti	Lebanon	Russian Federation	Z
Dominica	Lesotho	Rwanda	Zambia
Dominican Republic	Liberia		Zimbabwe
	Libyan Arab Jamahiriya	S	
E	Liechtenstein	Saint Kitts and Nevis	
Ecuador	Lithuania	Saint Lucia	
Egypt	Luxembourg	Saint Vincent and the Grenadines	
El Salvador		Samoa	
Equatorial Guinea		San Marino	
Eritrea			

List of Lama Gangchen's Publications

BOOKS

NGALSO SELF-HEALING I

How to relax body, speech and mind - Advice from a Tibetan Lama Healer - LGPP 1991, Italian, English, Portuguese, Spanish, French, Dutch

NGALSO SELF-HEALING II - Tantric Self-Healing for body and mind. A method for inner and world peace that connects this world to Shambala.

LGPP 1993, English, Italian, Portuguese, Spanish, German

NGALSO SELF-HEALING III

Volume I - Guide to the Good Thought Supermarket

LGPP 1994, English, Portuguese, Spanish

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume I - LGPP 1996, English, Italian

CLEAR MOONLIGHT MESSENGER OF WORLD PEACE

Volume II - LGPP 1996 English, Italian, French, Dutch

NGALSO SELF-HEALING ORACLE

108 Messages for individual and universal harmony

LGPP 1996, English, Italian

SHING KAM JONG SO - MAKING PEACE WITH THE ENVIRONMENT

The feminine energy and the regeneration of the outer and inner environment according to a Buddhist tantric view

LGPP 1996, English, Italian

THE ART OF NON FORMAL EDUCATION FOR BETTER LIVING

A Solution to Create Inner and Outer Peace in the Cities of Tomorrow

LGPP 1996

PEACE CULTURE

A Heartfelt Request to Create a Peace Culture in the Third Millennium Through Non Violent

Education - LGPP 1997

WORLD HEALER

The Life Story of T.Y.S. Lama Gangchen

LGPP 1997 Written by Dr Natalia D. Bolsokhoyeva & Isthara Dotterer-Adler

TO CREATE A PEACEFUL MEDIA ENVIRONMENT

A Compilation of "Peace Times" Editorials

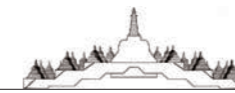
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Swan Books, New York 1998

A SOLUTION FOR THE THIRD MILLENNIUM

A Proposal for a United Nations Spiritual Forum for World Peace

Report 1995 - 1999 - LGPP 1999



GREAT WHEEL VAJRAPANI - NGALSO SELF-HEALING PRACTICE

A Panacea for a peaceful mind

LGPP 2004, English, Italian

CRAZY WISDOM ORACLE - 108 Messages for a happier life - LGPP 2004, English, Italian

MEDICINA SPIRITUALE

Autoguarigione Tantrica NgalSo per il Corpo, la Parola e la Mente

Tecniche Nuove 2005, Italian

VISIONI DI SAGGEZZA

Le Risposte di un Maestro Tibetano per una Vita Migliore

Life Solutions Wisdom 2005, Italian

SUNGRAB NGALSO GYATSO COLLECTED WORK

125 volumes - LGPP 2009, English

A RAINBOW OF HEALING NECTARS

NgalSo Tantric Self-Healing Practice of the Seven Medicine Buddhas & Introduction to the

Traditional Tibetan Healing System- LGPP 2010, English, Italian

PRECIOUS GARLAND OF LONG LIFE PRAYERS

A Tribute to the precious Guru and Lama Healer Thinley Yarpel Shresta Lama Gangchen Tulku

Rinpoche - Lord of Mahasiddhas

LGPP 2011, English, Italian

CHOOSE PEACE - A gift of Wisdom for a less expensive life

LGPP 2013, English, Italian, Portuguese, Spanish

GANGCHEN - A spiritual heritage LGWPF 2013

LINKS SERIES - SEEDS FOR ENLIGHTENMENT

LINKS I - "Verbania 2003" World Congress

Towards the Self-Sustainability of the Micro and Macrococosms - LGPP 2003, English-Italian

LINKS II - "Verbania 2004" World Congress

Towards the Self-Sustainability of the Micro and Macrococosms - LGPP 2004, English-Italian

LINKS III - "Verbania 2005" World Congress

Towards the Self-Sustainability of the Micro and Macrococosms - LGPP 2005, English-Italian-Chinese

LINKS IV - "Verbania 2006" World Congress

Towards the Self-Sustainability of the Micro and Macrococosms - LGPP 2006, English-Italian-Chinese

LINKS V - "Borobudur 2013" World Congress - An Education for the Third Millennium

LINKS VI - "Borobudur 2014" World Congress - An Education for the Third Millennium

LINKS VII - "Borobudur 2015" World Congress - An Education for the Third Millennium

LINKS VIII - "Borobudur 2016" World Congress - An Education for the Third Millennium

LINKS IX - "Borobudur 2017" World Congress - An Education for the Third Millennium

LINKS X - "Borobudur 2018" World Congress - An Education for the Third Millennium

LINKS XI - "Borobudur 2019" World Congress - An Education for the Third Millennium

SEEDS FOR PEACE SERIES

SEEDS FOR PEACE

T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West
LGPP 07-07-07, Lama Gangchen's birthday

SEEDS FOR PEACE II - HEALING ATLAS

Mapping the world healing footsteps of Lama Gangchen - Tibetan Healer
LGPP 07-07-08, Lama Gangchen's birthday

SEEDS FOR PEACE III - HEALING ATLAS

Mapping the world healing footsteps of T.Y.S. Lama Gangchen - Tibetan Healer
LGPP 07-07-10, Lama Gangchen's birthday

SEEDS FOR PEACE IV - Homage to Borobudur: Ocean of Mandalas

Pilgrimages to the Stupa Mandala of Borobudur
LGPP 07-07-11, Lama Gangchen's birthday

SEEDS FOR PEACE V - The Lalitavistara Mahayana Sutra

LGPP 07-07-12, Lama Gangchen's birthday

PEACE TIMES**Good News for the World - Newspaper**

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PEACE TIMES N°2 - Overcome fear, Peace will triumph, January 1997

PEACE TIMES N°3 - Choose non violence, April 1997

PEACE TIMES N°4 - Cheers to Non Formal education, July 1997

PEACE TIMES N°5 - New solutions for the planet, October 1997

PEACE TIMES N°6 - Peace and Money, January 1998

PEACE TIMES N°7 - Choose peace sports, April 1998

PEACE TIMES N° 8 - On holiday with peace, July 1998

PEACE TIMES N° 9 - On behalf of the animals, October 1998

PEACE TIMES N° 10 - Religions Uniting for Peace, January 1999

PEACE TIMES N° 11 - Never too late to live in peace, April 1999

PEACE TIMES N° 12 - Peace at last, July 1999

PEACE TIMES N° 13 - The challenge of the third Millennium, October 1999

PEACE TIMES N° 14 - Welcome to the year of the dragon, January 2000

PEACE TIMES N° 15 - Emergency Water, Gold of the third Millennium, April 2000

PEACE TIMES N° 16 - Welcome to the roof of the world, July 2000

PEACE TIMES N° 17 - Solutions for the Future Generations, November 2000

PEACE TIMES N° 18 - Peace is Possible, December 2001

PEACE TIMES N° 19 - Gangchen, Tibet - Where miracles happen

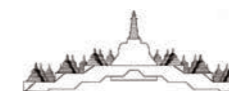
PEACE TIMES N° 20 - Peace Environment, July 2008

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NGALSO TANTRIC SELF-HEALING COMMENTARY - LGPP 1999, English, Italian

LORD OF HEROES - NgalSo Tantric Self-Healing Crystal Massage of Heruka and His Secret Retinue

- LGPP 1996, English, Italian



SEMSO - Making Peace with the Aura

LGPP 1996, English, Italian, Spanish

ZHING KHAM JONG II - Making Peace with the Amazon

LGPP 1996, English

NGALSO TANTRIC SELF-HEALING AT THE STUPA-MANDALA OF BOROBUDUR - Practice to transform this world into Shambala

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CRYSTAL MASSAGE - Method to create the pure body and the pure light energy and nectar by invoking the Secret assembly of Guyusamaja

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SKY DANCE OF GREAT BLISS - NgalSo Tantric Self-Healing Practice of the eleven yogas of the outer, inner and secret body mandala of venerable Vajrayogini

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WHITE ZAMBALA AND THE FOUR DAKINIS - NgalSo Tantric Self-Healing Practice - A waterfall of precious arya jewels

LGPP 2003, English, Italian

CHOD - NgalSo Tantric Self-Healing Practice for the fortunate ones from the direct lineage of Gangchen LGPP 2004, English, Italian

SINGAMUKA - NgalSo Tantric Self-Healing Practice of the lion head wisdom dakini

LGPP 2004, English, Italian

MANJUSHRI and SARASVATI - NgalSo Tantric Self-Healing Practice - meditation with the

blessings of the wisdom Buddha and his consort, the protectresse of the arts and music, in

connection with the holy mountains of Wutaishan - LGPP 2005, English, Italian
 PALDEN LAMO - Protectress of the NgalSo Tantric Self-Healing Lineage
 LGPP 2005, English, Italian

SEVEN MEDICINE BUDDHAS
 NgalSo Tantric Self-Healing Practice of the rainbow of healing nectars
 LGPP 2005, English, Italian

GURU PUJA - According to the western Buddhist lineage of T.Y.S. Lama Gangchen
 LGPP 2005, English, Italian, Portuguese, Spanish, Chinese, German, Dutch

PRAYERS FOR PEACE MESSENGERS
 According to T.Y.S. Lama Gangchen's Western NgalSo Buddhism
 LGPP 2006 English, Italian

THE GLORIOUS WHEEL OF PEACE TIMES - NgalSo Tantric Self-Healing Practice and Kalachakra
 meditation to create the pure crystal energy body, light and nectar, realising inner peace and
 connect this world to Shambala
 LGPP 2006 English, Italian

NGALSO CHAWANG REIKI I
 Hands on healing method according to Buddha Shakyamuni's lineage
 LGPP 2006, English, Italian

SEVEN EYES WHITE TARA SADHANA - NgalSo Tantric Self-Healing Practice
 LGPP 2007, English, Italian

KURUKULLA - NgalSo Tantric Self-Healing Practice, meditation and recitation of the lotus dakini -
 LGPP 2007, English, Italian

CHINNIMASTRA - NgalSo Tantric Self-Healing Practice - LGPP 2008, English, Italian

MAITREYA - NgalSo Tantric Self-Healing Practice of the present and future love buddha
 LGPP 2009, English, Italian

FEAST OF COMPASSION - NgalSo Tantric Self-Healing collection of Chenrezig practices
 LGPP 2009, English, Italian

NGALSO QUICK PATH OF HERUKA FIVE DEITIES - NgalSo Tantric Self-Healing Practice
 LGPP 2010, English, Italian

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 ornament over negative karma - LGPP 2010, English, Italian

THE SUN AND MOON KISSING - NgalSo secret meditation and recitation of White Heruka for a
 long, healthy and meaningful life - LGPP 2011, English, Italian

NGALSO CHAWANG REIKI II
 Hands on healing method according to Buddha Tara's lineage - LGPP 2012, English, Italian

MAITRIPA'S DAKINI - NgalSo Tantric Self-Healing Practice of the playful mantra holder
 LGPP 2013, English, Italian



ADDITIONAL MATERIALS

2017 - Sadhanas, Commentaries and Transcriptions:

A garland of blissful preliminary practices of the Ganden Nyengyu tradition
 A rainbow of medicinal nectars, NgalSo Tantric Self-Healing practice of the Seven Medicine Buddhas
 Borobudur Preliminary Practices
 Food blessing offering prayers/Preghiere per benedire il cibo
 Guru Yoga de Lama Tsong Khapa
 Hoe brengen we spiritualiteit in ons dagelijks leven
 La Guirnalda de Joyas del Bodisatva
 Lo Cuatro Sellos de la Filosofia Budista
 Lorig Conoscere la mente
 Lorig Knowing the mind
 Los Cuatro Sellos de la Filosofía Budista
 Los tres principales aspectos del camino
 Mahakala con sei braccia
 NgalSo Tantric Self-Healing Commentary
 Paramasukha Chakrasamvara, The abbreviated self-generation of the Body Mandala
 Práctica de Chenrezig que abre los ojos, Autocuración Tántrica NgalSo
 Práctica de Kurukulla La Dakini del Loto, Autocuración Tántrica NgalSo
 Purification Practices
 Six-Armed Mahakala mantras and prayer
 The death process
 The Jewel Garland of the Bodhisattva
 Thirteen Deity Glorious Vajrabhairava mantras

2018 - Sadhanas, Commentaries e Transcriptions:

Autocuración Tántrica NgalSo Práctica de Maritse
 Bhutadamara Vajrapāni trentatré divinità
 Bhutadamara Vajrapani [Thirty-three deity]
 Seven Eyes White Tara
 Tara Bianca dei sette occhi
 The Main Road of the Victors

The Purpose and benefits of doing prostrations

The Sadhana of [Guru-Buddha] Vasudhara and nineteen deities

Three prays request bestowing supreme long-life

Trimukha Sadbhujā [Three-faced twenty-five Guru-Buddha] Mārīcī

Trimukha Sadbhujā Mārīcī

[Venticinque guru buddha con tre volti]

Thirteen Guru-Buddha Mahāpratisarā Pañcaraksā (the Five Protectresses) - Vajravali retreat sadhana

2019 - Sadhanas, Commentaries e Transcriptions:

100,000 Gifts of Good Auspicious Signs - The practice of Guru Buddha Guyasamaja Vajra Vegavan protector of the lineage of inner and world peace

Practice of Chittamani Tara, NgalSo Tantric Self-Healing

Green Tara Sadhana of the close lineage from the oral instructions of Arya Mother called Chittamani

Wisdom is the Heart Reflections on the Heart Sutra

I quattro sigilli della filosofia buddhista

La spiritualità nella vita quotidiana

NgalSo Tantric Self-Healing - Daily practice of self-healing

Six hundred and eighty-four deity Glorious Kālachakra

Books and more:

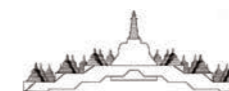
The Collected Works of Panchen Zangpo Tashi - second volume

Choose Peace (nuova stampa)

NgalSo 'Meaningful to Behold' the Tsakali of the Vajravali Cycle of Initiations of Abhayakaragupta and the Mitra Gyatsa Cycle of Initiations of Mitra Yogi

Vajravali Mandala and Tskali images

Vajravali - vol. 1 e 2 Empowerment texts and commentary (Tibetan)



Worldwide NgalSo
Peace Educations Associations





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AACHAA Himalaya Amazon Andes Healing Arts Association Sao Paulo - Brasil tel.+55-11-2114275/8720697 aachaa@uol.com.br

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