

Grand Opening ceremony of Graha Maha Padmasambhava, Borobudur

Report and Transcript of 12TH Khenting Tai Situpa's speech (8th January 2026)



Statues at the new Borobudur centre, Graha Maha Padmasambhava. Photo: Adele Tomlin (8th January 2026)

"Indonesia is like a treasure, and like a garden in which all the great faiths and great religions of human being flourish and shine. Today is so special for all of us I think because of that great treasure of all the precious gems of knowledge, wisdom, and faith, one more jewel is added today which also will shine forth among all the other gems here in this beautiful garden of faith. One more flower that will enhance all the other beautiful magnificent flowers in this garden. So, this is something we can treasure in our heart and cherish and remember in our mind."

"I want to focus more on the immediate personal and karmic connection through which this temple and this spiritual place to be. My very dear friend, whom I have known since 1986, for forty solid years I have known them. I am talking about late Murdaya Widyawimarata Po and Sri Hartati Murdaya. So, we have known each other for forty solid years. Through their dedication to the dharma, throughout their life actually, then the foundation for this particular dharma abode materialized. And of course, they have done so much for the people, for the dharma throughout Indonesia, and not only that in a number of places."

"I will be here on earth for some time. I do not know the past. I do not know the future. I am not a Buddha but you know I can feel. So, I do not feel I am going anywhere soon. So as long as I am here on this earth, I will make sure this place will flourish for only one purpose, for the dharma. No other purpose." --12th Tai Situpa (Borobudur, Day 1)

Summary/Introduction

From 7-11th January 2026, I travelled to Java, Indonesia to attend the teaching and empowerment programme of HH 12th Khenting Tai Situpa in Borobudur. I had hoped that 9th Gyalton Rinpoche would be there, as have been following him at teachings several months last year, but was disappointed to hear that he was not attending due to getting medical treatment in New Delhi. However, despite the disappointment at his absence, as I was already there, I decided to attend and participate in the programme to receive the blessings from 12th Tai Situpa and the new centre, for the benefit of beings and the Dharma.

This was my second time to Borobudur and Java. The first time I visited Indonesia, I attended various events in the 12th Goshir Gyaltsab Rinpoche programme in 2024, and also did some pilgrimage research on the [Oddiyana lake where Guru Rinpoche was said to have been born and lived](#) (not

Kashmir as incorrectly claimed by some western scholars). Also, the famed [Tara temple that Je Atisha meditated at and seeking and visiting the Padmasambhava stupa project commenced by famed Kagyu yogi, Chatrel Rinpoche](#) (a staunch and outspoken advocate on animal rights and abandoning eating animals).

The main events of the Palpung Indonesia/12th Tai Situpa programme in Java were a pilgrimage visit to Borobudur temple (7th January), the grand opening and consecration of the new Dharma centre (8th), Palpung Graha Padmasambhava in Borobudur. As well as a two-day teaching (9-10th) on Wisdom for a Meaningful life, followed by a powerful Buddha Maitreya empowerment (11th January). More on those latter auspicious events later! As an offering, here is a report/summary of the event and a full transcript of the speeches made by 12th Tai Situpa Rinpoche and one of the sons of the main Indonesian organisers/founders¹.

The opening ceremony for the centre involved HH 12th Tai Situpa and monks performing the rituals of purification, consecration, and blessing for both the outer structures of the temple and its inner sacred representations. Following this, the directors of Palpung Indonesia offered symbols of longevity to Guru Vajradhara, and traditional tea and sweet rice were served to all those in attendance. The General Secretary, Karuna, gave a speech about the building of the centre.

Karuna, is one of the two sons of the late founding sponsor Indonesian man, Murdaya Widyawimarta Poo, who was a wealthy businessman and politician, and his wife, Siti Hartati Murdaya (also a business woman and politician) and mother of their four children. It was inspiring to read and hear about his life and contributions not only to the Buddha Dharma but in Indonesia too. His son told me that he was the politician who managed to pass the first anti-discrimination laws in Indonesia. The 12th Tai Situpa also spoke fondly about his friendship with the couple, that spanned forty years since 1986, whom he met and stayed with while he was teaching in San Francisco, USA (see transcript below).



Murdaya Widyawimarta Poo (12 January 1941 – 7 April 2025). Photo provided by one of his sons, Prajna (which means wisdom in English!)



Siti Hartati Murdaya, listed as a businesswoman, politician and wife of Murdaya Poo and mother of four children, all with lovely Sanskrit Buddhist names.

Adele Tomlin/Dakini Translations

Karuna (the General Director and son) explained in his speech that the centre was built about 25 years ago, but when Tai Situpa visited the building in October 2023, it was agreed the building was not optimal yet and Tai Situpa gave some advice on the Feng Shui and ways to improve the facilities of the building. He described how they also "wanted to increase the capacity of the building and hold larger retreats and events. They took the advice and it came together fairly quickly, but started to change in March 2025. They erected the stage it was bare concrete, there were no Buddhas on the altar and it was a red brick wall. It was explained that "everything was made from local materials, and that the clay and statues were taken from Borobudur itself. Everything has a meaning and everything was blessed with a process. They had a deadline to finish on time, and so they wondered if they could add more people to the process and make it quicker that way. Everything had been handcrafted and painted from scratch by five Bhutanese men, and paintings also by Bhutanese and Nepalese artists."

Karuna compared trying to speed up the process by adding more people, with "nine women cannot make one baby in one month"! True and funny. Yet, he concluded even though they were following the traditional methods, everything was finished on time. The main purpose of it being to promote the dharma and Dharma activities and events. He also requested that Tai Situpa make the centre one of learning, pilgrimage, and full of "life" and activities.



Karuna, general Director and son of the founder Muradaya Poo and his wife, Siti Hartati Murdaya, delivering a short speech on when and how the new centre was built, and the statues and artworks created.

On Day Two, there was also a short speech by the other son, Prajna, about how the building was made from clay from Borobudur temple, and how each statue and image has a Buddha relic in it, that had emanated fifteen relics from one Buddha relic donated to the centre by 12th Tai Situpa.

The [event was livestreamed](#) and 12th Tai Situpa also gave a brief speech about the origin of the centre. He first spoke about Serlingpa, and how his teachings reached far in this land, and many Indian Maha siddhas came to hear his teaching. Including Je Atisha who brought back the teachings to India and Tibet. But also, how right now, the Indonesian archipelago is "so unique and so beautiful":

"Indonesia is like a treasure, and like a garden in which all the great faiths and great religions of human being flourish and shine. Today is so special for all of us I think because of that great treasure of all the precious gems of knowledge, wisdom, and faith, one more jewel is added today which also will shine forth among all the other gems here in this beautiful garden of faith. One more flower that will enhance all the other beautiful magnificent flowers in this garden."

My raw, lightly edited transcript (that has not been re-written/polished into perfect English to keep the tone/voice) of 12th Tai Situpa's teaching, is offered freely here, and Rinpoche also mentioned not only how the centre materialised and his forty year friendship with one of its main sponsors, the late Murdaya Widyawimarta Po, but also the lineages he holds and is responsible that include the Karma

Kagyü, stemming from the 1st Situpa, Drogön Rechen a student of the 1st Karmapa, but also that of the nine yanas, the Palpung monastic seat and activities and how those came into being.

The 12th Tai Situpa ended the talk with how in his life, he had only one main worry, and that was "tarnishing the precious, pure name and lineage of his predecessors, Khenting Tai Situpa". But that now he no longer had that worry at all and did not feel he was going anywhere else and would remain on this planet Earth to continue the activities.

Indeed, the new centre is a very beautiful and magnificent place for Dharma study, pilgrimage, and practice, and Tai Situpa stated in his speech after the consecration (see below), that he would do his very best to make sure it was filled with Dharma activities. He also spoke a little about how one of his biggest worries was tarnishing the Tai Situpa name and lineage but that he did not worry about now. One thing is for sure, despite all the "mud" that has been thrown at him over the years, including being wrongly accused of forging the letter of 16th Karmapa, he has continued with good humour, grace, and humility. His teachings in Java given in English were humorous and accessible to the general public.

I "coincidentally" (although nothing is mere coincidence around a guru and karmic fruitions start ripening!) started talking to one of the founder's sons, called Prajna (wisdom in Sanskrit), when I saw a man (whom I had never met or spoken to before, and had no idea who he was) taking photos of the stunning statues and asked if he would kindly take some photos of me with his Leica camera. He graciously agreed to do so and we had a very interesting chat about Buddhism, truth and philosophy for over an hour! I commented on his Leica camera, and that it was similar to the one HE 9th Gyalton Rinpoche carried and used (who had also kindly taken a couple of photos of me when I asked him in Berlin). Unbeknown to me at the time, it seems that Rinpoche's inspiration for getting that camera had come from Prajna's owning one. Another auspicious karmic coincidence! ha ha

The events went smoothly thanks to the gracious, humble, kind, well-organised and polite Indonesian hosts, and volunteers, who were very helpful from the very start to everyone, and who also kindly and generously organised free lunch, coffee, and refreshments for all during the breaks too.

Overall, it was very fortunate indeed attend such an auspicious event and participate in the rituals, aspirations and listen to the Dharma teachings in the sacred land of Java, Indonesia. A place where it is said Guru Padmasambhava himself was born and lived, near the Lake Rewa, and where the Indian Maha siddha Atisha, lived and visited his guru, Serlingpa and the Tārā temple. I will write more about the Maitreya empowerment and teachings on wisdom, in the next article, time permitting!

Music? [Guru Padmasambhava mantra](#) by Imee Ooi.

Written, compiled, and transcribed by Adele Tomlin, 11th January 2026.

TRANSCRIPT

HH 12th Khenting Tai Situpa's speech for opening ceremony of Graha Maha Padmasambhava centre, Java, Indonesia (8th January 2026)



"Indonesia is like a treasure, and a garden in which all the great faiths and great religions of human being flourish and shine. Today is so special for all of us I think because in that great treasure of all the precious gems of knowledge, wisdom, and faith, one more jewel is added today which also will shine forth among all the other gems here in this beautiful garden of faith. One more flower that will enhance all the other beautiful magnificent flowers in this garden. So, this is something we can treasure in our heart and cherish and remember in our mind. We can work towards making it more shining and more beautiful for the benefit of all human beings on earth. Not only that, for all the sentient beings throughout the universe of the great infinite space. This is indeed an inspirational day and moment.

Personal connection and the founding of the temple, Graha Padmasambhava

Now I want to focus more on the immediate personal and karmic connection through which this temple and this spiritual place came to be. My very dear friends, whom I have known since 1986, for forty solid years I have known them. I am talking about the late Murdaya Widyawimarata Poo and Sri Hartati Murdaya. We have known each other for forty solid years. Through their dedication to the dharma, throughout their life actually, then the foundation for this particular dharma abode materialized. And of course, they have done so much for the people, for the dharma throughout Indonesia, and not only that in a number of other places.

So, this is our let us say relationship, the auspicious interdependent manifestation. So as Karuna has just mentioned very beautifully, Madam Murdaya is here, and also Metta, Upekkha and Prajna are here. All four of them were just children growing up, going to school, when I stayed in their house in San Francisco for many months every year. Because I was teaching there for interfaith activities, and also to all the Buddhist and Vajrayana Buddhist centres. So, I was staying there since, I think from 1987 or 88 until 89 every year. And I saw them grow up. So, madam Murdaya mother is there, and I know they have beautiful next generations.

The name of the centre and Buddha Maitreya lineage

The name of the new centre is Graha Maha Padmasambhava. This is not created by me. It is created by itself. Graha, means house in Indonesian Sanskrit. So, it evolved from the history of the lineage for which I am responsible, which is actually traced back to Lord Maitreya.

So according to the Lord Buddha's teaching of Vajra Kalapa Sutra, then our Shakyamuni is the fourth Buddha of a thousand prophesized Buddhas on this planet Earth, of this galaxy, of this universe, which has 1 trillion solar systems. So, one is our solar system and out of which the planet earth will see 1,000 Buddhas. Therefore, it is called fortunate eon, Kalpa Zangpo, fortunate Yana.

So, our Buddha Shakyamuni took and gave rise to the bodhicitta, three trillion eons ago in another universe, in another galaxy. Since then, it took three trillion eons for him to be ready to be enlightened as Buddha Shakyamuni. His last birth was in Tushita heaven, and his name was Dev Putra Kitu. He was teaching there for a long time to all the gods of the Tushita heaven.

Then when the time came for him to be born on earth to evolve and enlighten as Buddha Shakyamuni. At that time, then he took his crown and placed it on his chief/ principal disciple Bodhisattva Maitreya, Maitri, and put on him on his throne as the future Buddha, the fifth Buddha of the fortunate eon.

And then Dev Putra Kitu himself descended to earth. After that 9 and a half months later, he was born on earth, in the holy grove of Lumbini. Today it is in Nepal. And from there, then he moved to different places. Finally, after six years of practice at the bank of river Narajana, the time for him to attain Buddhahood had arrived. Then he moved to a very short distance from the bank of Narajana to the bank of river Narajana on the other side, and under the bodhi tree in Bodh Gaya. In the early morning, he reached Buddhahood. Then he became the Buddha Shakyamuni and that was 2569 years ago.

The Buddha Shakyamuni performed all of his sacred dharma activities in the holy land of India. And so, the Buddha of the future Maitreya will attain enlightenment 2 million years from now. That will be the fifth Buddha of our fortunate eon out of 1,000 Buddhas. So right now, we are the disciples and followers of the fourth Buddha, the Buddha Shakyamuni.

Then the Lord Maitreya after receiving so many teachings from Buddha Shakyamuni, embarked on the great teachings as the commentary of the Lord Buddha's teaching. So, he gave these teachings to so many gods and bodhisattvas. Particularly, to two of the great Indian enlightened masters of Nalanda, Asanga, particularly Asanga, and his brother Vasubandhu and those teachings are called the five dharmas of Lord Maitreya.

They are 1. *Abhisamayālaṅkāra*, 2. The Ornament of the Mahayana Sutras (Skt. *Māhayānasūtrālaṅkāra*), 3. Distinguishing the Middle from the Extremes (Skt. *Madhyāntavibhāga*), 4. Distinguishing Dharma and Dharmata (Skt. *Dharma-dharmatā-vibhāga*) and 5. The Sublime Continuum (Skt. *Uttaratantra Śāstra*). So, five dharmas.

So, this is our fortunate eon, this is the beginning of the manifestation of Lord Maitreya's teaching and it is our utmost fortunate good karma that is the beginning of our dharma which started practically, since Dev Putra Kitu crowned the Lord Bodhisattva Maitreya. So, our lineage started nine and half months before the birth of Buddha Shakyamuni as Prince Siddhartha. Nine and a half months before his birth in Tushita heaven. So, we are so fortunate.

Guru Padmasambhava, Avalokiteshvara, Noble Tara, Marpa Lotsawa and Mahakala

Now I jump forward many hundreds of years, about 1500 years ago to the second Buddha, that is how I call him, Guru Padmasambhava who attained enlightenment. He manifested in eight magnificent forms to spread the dharma and helped sentient beings. So, we are part and parcel of it here, and that is why Guru Padmasambhava is here. Also, that is why I think this place is called Graha Padmasambhava.

So, Avalokiteshvara Buddha represents the compassion, without which none of us can reach Buddhahood. No sentient being can reach Buddhahood. So, we describe him, it is described in the teaching of Lord Buddha that Avalokiteshvara is like the father of all the Buddhas, because he represents unconditional limitless compassion.

At the same time, we have Noble Tara and Mahakala. So, the compassion is not limited to just a method. It also represents wisdom. And so, the feminine manifestation of the compassion of Avalokiteshvara is Tara, mother Tara. Also, it is not always passive, it is also magnetizing, enriching, and also overwhelming. So, four aspects of manifestation are necessary. Therefore, the wrathful manifestation of Avalokiteshvara is Mahakala. So, these three images are connected. So, Buddha's activities have no limitation. I just mentioned two, but there are so many. So, no limitation.

Then, we have Lord Marpa Lotsawa here because now we are jumping forward about 5 to 600 years. So, 1017, Lord Marpa was born and he went to India from Tibet three times and received all the great tantric teachings from so many masters, over one hundred masters. The two main masters are Maha siddha Naropa and Maha siddha Maitreya. So, all of these teachings, Marpa brought back and they consist of fifteen main mandalas. So just blessings symbolic of these mandalas are up here on the ceiling to just make that connection [points to the ceiling at the paintings of mandalas]. Like Hevajra, Guyhasamaja, Mahamaya etc. So that is a symbolic blessing from above. That tradition is called Marpa Kagyu.

Then again, we have an auspicious coincidence crossing. When Atisha Dipankara is coming to Tibet by the invitation of course of the masters and disciples there. When Lord Marpa is traveling to India to receive the dharma teachings from the enlightened masters, they crossed on the top of the snow mountain. Not the top on the mountain pass. And so that way, Marpa Lotsawa, Atisha and the selling path the all connection it is so auspicious. We can never get away from the auspicious coincidences. Don't you think so? Yes. This is the mountain pass. Marpa going to India and Atisha Dipankara coming to Tibet. They sat there and they discussed. They crossed paths.

Marpa Lotsawa's incarnation and the first Situpa, Drogon Rechen

When Marpa Lotsawa was reincarnated, that's how people say it "reincarnate", there is no such thing reincarnate, it means a continuation, but that's how people say it. So let us use the word knowing that it is imperfect. So Marpa in his next life was the nephew of Gampopa. The nephew of Gampopa who was a disciple of Milarepa. Milarepa is the chief disciple of Marpa Lotsawa as you know. So, from Gampopa and Gampopa's nephew (Marpa's incarnation) there were four main disciples, out of which the Four Kagyu lineages manifested. I will not go into detail, as we do not have time.

So, from Dusum Khyenpa, the first Karmapa, the Karma Kagyu lineage developed. From Barom Dharma Wangchug, the Barom Kagyu developed. From Phagdru Dorje, the Phagdru Kagyu developed. From Shang Tselpa, the Tselpa Kagyu developed. So these are the four great Kagyu lineages. Out of which Karma Kagyu is one.

So, Gampopa's nephew who was the guru of the first Karmapa together with Gampopa was re-born again, as Drogon Rechen, Situpa. Not the first Tai Situ, the first Tai Situpa came afterwards in 1407. So, a little bit over 600 years ago. But this was 900 years ago.

And so, in this way then the Karma Kagyu lineage was seated to the Situ Drogon Rechen by the First Karmapa, and the seat was Karma Gon. So subsequent incarnations of Drogon Rechen until the first Tai Situ, Chokyi Gyaltsan, after that each one has different names. But the first Tai Situ first received

the title Khenting Yonten etc. So, to make it easy, just saying Tai Situpa becomes easier. Nowadays, we like everything to be simple, isn't it? Simple is not very accurate, but it is okay.

So, so then Situ became Tai Situpa, in 1407, which is 625 years ago or something like that. So around that time, part of the Karma Kagyu lineage developed there. So, there was Marpa the master of all the Kagyu, and then his incarnation became the chief, or let us say main lineage master of Karma Kagyu, and that was Situ Drogon Rechen, which was nine hundred years ago. He was the guru of the Ming Emperor Yung Lo. That is where the title Situ come from.as seated to the Situ Drogon Rechen by the First Karmapa, and the seat was Karma Gon. So subsequent incarnations of Drogon Rechen until first Tai Situ, Chokyi Gyaltsan, the first after each one have different names. But the first Tai Situ first received the title Khenting Yonten etc. So, to make it easy, just Tai Situpa becomes easier. Nowadays, we like everything to be simple, isn't it? Simple is not very accurate, but it is okay.

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8th Tai Situpa and the Palpung monastic seat

Then the 8th Tai Situpa, which is the 12th Situ [Drogon Rechen], but the 8th Tai Situ, during his time then his Karma Kagyu seat had a big obstacle and became no more [Transcriber's note: here the 12th Tai Situpa is talking about the Gelug 17th Century sectarian domination and persecution of Karma Kagyu and other lineages that led to mass destruction and closure or theft of their shedras and monasteries and lasted for three hundred years, leading to the formation of the Rimey non-sectarian movement in the 19th Century].

Then, 8th Tai Situpa established the Palpung monastic seat, completed in year 1727. So, that was 299 years ago and at that time Palpung is non-sectarian. So, a mount of excellence, the eight practice lineages of Vajrayana, 10 academic lineages of Vajrayana, and nine yantras of Buddhism in general. Theravada, Mahayana and Vajrayana, all together nine yantras. So, it is the seat of all of that. Then the ten aspects of knowledge such as medicine, astrology, mathematics, art, literature etc. So, it is built as the seat of all of that. It is non-sectarian, and a most comprehensive seat of the entire teachings of Buddha. That is what the 8th Tai Situpa built. So that is why we have him [8th Tai Situpa] here and that is why we put Palpung over there [points opposite direction of the room].

Any dharma activity I conduct, it has to be according to my predecessors, that is my responsibility. So, I have responsibility to the Lord Maitreya. I have responsibility to Guru Padmasambhava. I have responsibility to Marpa Lotsawa. I have responsibility to Situ Drogon Rechen that's Karma Kagyu. I have responsibility to 8th Tai Situpa that is non-sectarian. So, in that way, that is why we have these rupas/Statues and sacred images here. We are not just putting things randomly; they are historical and based on our connection and responsibility. Without past, there is no present. Without present there is no future. Isn't it? So, this is our past represented here. This should be our present that should be continued into the future.

Palpung seat

It is not Palpung monastery but the Palpung seat. Monastery means just one monastery with few hundred monks that's monastery. Seat means a monastery that represents a specific lineage and they have many branches. Palpung have 180 Marpa Kagyu branches and 300 branches of all the seven other

lineages like Nyingma, Sakya, Gelug, Shangpa and then Jonang, Ogyenpa and Zhije, the other seven. Then the original religion of Tibet the Bon, altogether 300 monasteries. So, 480 monasteries are under the Palpung monastic seat built by Tai Situ. That monastery, next year is the 300-year history and so this is part of it.

Now one last auspicious coincidence I must tell you. Although it is late but I must tell you. It is unfair if I do not tell you. Another very auspicious connection and coincidence with Avalokiteshvara, because in Tibet about 2,000 years ago Buddhism came for the first time. It was brought in by invited in by Tibetan King Tsongtsen Gampo. He is an emanation of Avalokiteshvara, again the Avalokiteshvara connection. About 400 years ago then after so many changes, the manifestation of Avalokiteshvara, became the continuation of the incarnation of Dalai Lamas, the spiritual and temporal leaders of Tibet. The Karmapas are the manifestation of Avalokiteshvara, coincidence.

The First Karmapa entrusted the lineage to first Situ, and then the seventh Dalai Lama re reinstated the original seat to the 8th Tai Situpa [here again 12th Tai Situpa is talking about the Gelug-Mongolian original theft of the monastic seats of Karma Kagyu such as Karma Gon and Tsurphu [from the 10th Karmapa].

So, at the end of his life he has the Karma Kagyu seat of Karma Gon and Palpung, the non-sectarian seat. So, he was entrusted with two seats. That is another coincidence, auspicious with Avalokiteshvara, has a thousand eyes, thousand arms not just four arms. But four arms are easier for us, we do not get mixed up. When we visualize thousand arms, thousand eyes, if we are not very good, we might make mistakes. Four arms, we do not make mistakes, two and two [laughter].

Then through this great inspiration of non-sectarianism, three great masters Jamgon Kongtrul, Jamyang Khyentse and Chogyur Lingpa, three of them converged, which became known as non-sectarian renaissance, that began in the Palpung and which is continuing right now. So, we are a part and parcel of it. [Tai Situpa then repeats the names in Tibetan of the three main non-sectarian masters to the oral interpreter].

This is our lineage. This is what this new temple is dedicated to and this is my activity. This is your activity. So, the Muraya family is part and parcel of it as patrons. But then not only that, so many of the respected, generous individuals represented here, here, and here, they are all patrons for the Graha Palpung Padmasambhava, as well as the individuals who took really so much time and energy to do the work.

And so many individuals here our gentlemen, our ladies who did so much work to make this happen. This is not like a mushroom after a big rain and the hot sun, then mushrooms pop up. So, the monasteries, temples, and the shrines, Buddhas, rupas does not pop up like that, you know. So, everybody has to work very hard.

I just think and talk and plan and then they all listen. Isn't that amazing? Why? Why? Because I represent this very holy, very ancient, very pure lineage. Then, I have something very important to tell to conclude. Now better to conclude. Must be hungry. Everybody must be hungry. It is okay. When you are hungry, food tastes much better. Digestion is much better [laughter].

The name Tai Situpa and his one main worry

Now one thing I must tell you. I say Tai Situ, Tai Situpa, and you must think this person sitting on the throne is full of himself. I have no hesitation, I have no problem because I am the servant of Bodhisattva Maitreya, Buddha Shakyamuni of course, Guru Rinpoche, and all the past masters and all

the past Sitas, I am their servant. I am serving them as a servant. That is all. Therefore, I can say with no hesitation.

I am sitting on this high throne because this is the throne of Tai Sitas, not me. Okay. I am my mother's son who was recognized and enthroned as 12 Tai Situpa when I was one and a half years old. What should I know when I am one and a half years old, you know? So, I am just doing my duty. This is the seat of Tai Situ. I also have another name given to me by my mother and father. But I do not use it because that was given before I became the 12th Tai Situpa, which was at the age of 18 months.

So, this I take with great honour and I take this responsibility as a great honour and sacred duty. I have no ego about it, OK? So, each time, I sit on the throne I bow in front. Did you see that? Yes. So, I bow to all the Buddhas and bodhisattvas, all the masters of lineage, particularly my particular lineage and then I bow to this seat as well. Then I climb on it and do my duty.

I have only one worry, now no more, all my life I am worried about one thing. I might let down the great pure Tai Situ lineage. You know, if I do something wrong, then then I will ruin and contaminate this pure, precious lineage. That was my worry. Now, I am 72 years old and I have a bad back and everything. I went through so many things in my life. Now I do not worry. Do you worry my friend?

Then it is really great merit and good karma to build temples, build rupas and do consecrations. Of course, it is a great merit but it will be more meaningful when we have dharma activities. Dharma activity means celebrate the Buddha, celebrate the Bodhisattvas, and also learn the teaching of Buddha, contemplate on them, practice them. Then, let this place become a place where the dharma practice and dharma study goes on continuously throughout the year. That is the purpose of it and I want this to happen and I will make sure it will happen.

Karuna, that is what you said yes? So actually, that was in my mind. There is no reason for me to have a temple here except good karma. But it would be truly meaningful when we have dharma activities and dharma activities not just for the sake of doing something, but to benefit the human beings, all sentient beings of course. But first of all, human beings. We can talk to humans; we can communicate and understand each other. So, to benefit human beings not only Indonesia throughout the world. So, I am doing that all my life and this place should become very active in this way. This is not a monastery as such.

Monastery means hundreds of monks, hundreds of nuns like that. It is not intended for that but hundreds of devotees will come and learn and practice dharma. And you all become not just Buddhists but a good Buddhist, a true Buddhist, a mature Buddhist. And if somebody who is not Buddhist comes here, fine, they become good human being. A human being who is a happy human being, a human being who care for themselves, respect themselves, as well as respect and care for others. So that is what life is all about. So, this way, may this place become such a place. I am sure it will be.

I do not think I am going to go to another planet. I will be here on earth for some time. I do not know the past. I do not know the future. I am not a Buddha but you know I can feel. So, I do not feel I am going anywhere soon. So as long as I am here on this earth, I will make sure this place will flourish for only one purpose, for the dharma. No other purpose.

Only sadhu purpose. Only to communicate agama Buddha to all the Orangs and all sentient beings. Let us dedicate our merit for all sentient beings, to be free from all limitation. Limitation is suffering and to reach absolute freedom and liberation that is Buddhahood.

Dedicating the merit to a Buddha's paradise and personal dedication to Murdaya Po

Adele Tomlin/Dakini Translations

"I am a pragmatic person so it is very difficult for me to say but I want to say it for the sake of auspiciousness. So let us dedicate so that this world becomes a paradise, a paradise of Buddha. I said it. So, I feel very uneasy but I said it. So, we dedicate everybody's merit for that.

I personally wanted to dedicate it for my late friend. In my past life, I must be everywhere, of course. But in this life, in this life, I met Indonesian people in different places. I do not know. But this life clearly the first Indonesian couple know whom I became friends with, is the late Murdaya Poo and his wife Siti, they are the first two people I came to know and became friends in this life.

So, I wanted to dedicate for the late Murdaya Po who is a very good person and everything is okay for him, I am sure. But still, we pray and dedicate. It was a very simple meeting, at one of my disciple friend's houses, they were invited by my friend's disciples and I did not know who they were. Then we became very good friends.

Then, I was invited to Indonesia and I came to know who they were and when I got here, it was a very special karmic relationship. Then, so many others, you are all my good friends and it happened. Everything happens you know it has to start somewhere, so it is like that. So, I really wanted to dedicate our merit to him, Murdaya Po, in particular. I do not mean to be limited and selfish but that's my personal gift to him."

Transcribed by Adele Tomlin, 11th January 2026.

Speech by Prajna, son of the founders (9th January 2026)



"Many of us have been lucky to experience the opening ceremony yesterday we feel really blessed that it has connected us to a tradition of wisdom and compassion. that started more than 2,000 years ago uh with Maitreya Buddha all the way down now to his holiness. And we feel very fortunate that finally in Indonesia we have a facility that is connected to this unbroken lineage that is so special.

And again, we feel so lucky that these next few days the inaugural talks will be by His Holiness himself. For a little bit of information about this monastery, that is pretty important, is that over the last year, we and our family had dedicated ourselves to make sure that this was a place that energetically would be very conducive to the sharing of Buddha Dharma and for people to be practicing here. And so many people worked hard to do very unique things, which I would like to share with you.

About this temple which my brother may have shared a while ago, but you may know that the images behind here not only were made from scratch from the clay in Borobudur but inside each of these images there is a Buddha Sharira (relic) inside.

Now, we all know that Buddha Shariras (relics) are very rare and most monasteries are lucky to even have one inside. Originally, we were only allocated one Buddha sharira and that was from His Holiness. But it was interesting even though there was a request made for more. We were working very hard

and after the course of maybe several months, we had an update from Palpung and they said that “actually you are lucky because as you were working on these images the sharira that was allocated for this temple gave birth to fifteen other Shariras.” So, we said “well if we had all those Shariras, then can we have one for the other images?” and they said “okay let’s do it.”

So now our monastery has Shariras in all the Buddhas and Buddha images. Also, if you look at the faces of all the images of all the great masters, they were not like first drafts. The Nepali painters painted the faces, and every time they were painted we took a photo and sent them to His Holiness. And if it was not done right, His Holiness would say “No no, that is not how it works. You got to do it this way.” And some of these faces took ten times in order to get right. So that it is just absolutely perfect.

If you look at even the paint on the faces, they are real gold. Actually, it was gold powder that they grind up and put into paint that is actually more valuable than the gold that is on the bodies of the images. So just to give you an idea of all the hard work that people put in.

Also, I hope that the energy of this place would be very conducive for people to enhance their practice and we encourage many people to come hold dharma talks, do pujas, and do good things for the community so that we can all generate merit for everybody together.

So, the talk today is going to be about wisdom for meaningful life. I think we know that His Holiness has much to say about that and he has lived through so many things. And everyone knows that being with him, despite his incredible being, he is very much human and he is able to take all this wisdom knowledge and energy and make it so relatable to people.

So, I am pretty sure that this series of talks will be very wonderful and that will not take up too much time. But again, I want to thank everybody for coming and for being part of this very historic occasion. And I hope this is the beginning of something very beautiful that will be able to grow love, compassion, and the spread of the Buddha Dharma from Indonesia. Thank you very much."

ⁱ This report and transcript are also published online at: <https://dakinitranslations.com/2026/01/11/khenting-12th-tai-situpas-opening-of-palpung-indonesia-centre-borobudur/>