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NGALSO
Path to Enlightenment

Wisdom path gift for modern people

The gifts of Western Buddhism and rejoicing

Lama Gangchen Rinpoche

This text is a roughly edited transcription of a talk given by Lama Gangchen Rinpoche at the Kunpen Lama Gangchen centre, Milan, Italy on May 27th, 1992.

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I'm thinking all the time about my friends: *ah what can I do, what to do, this and that.* I'm happy to do this, I don't think: *agh these people are too much, too much, too many problems, I don't do it* - I never think like this. Actually everywhere is the same, we all get problems today or tomorrow, because everywhere there is impermanence. We all have problems, all the time I hear: *ah we have sometime problem this and that, upstairs some problem, downstairs some problem, this and that, ah we are doing puja for better conditions but still there is something wrong...* This is because our mind is not out of samsara, we have an inner samsara mind, so we're always getting some kind of problem. We need to check. If our healing is true, if the pujas we are doing is true, then maybe all this energy is helping - no? So, all the time I say: *ok, there is no problem, ok, ok, everything is ok...* Even when everything looks like a problem, after everything is really coming well. So I rejoice very much.

Then I'm thinking about what kind of problems I have. Actually I don't have problems. I have good friends everywhere - in each country. Not only Milano, not only Bologna, not only somewhere else. I have been to many countries, everywhere they like me very much, and everywhere we have good results. Like Holland this year, more new people came and all the old friends come back, they all like to stay very near to me. I've been 2 days around and we went in 4 cars. I went to Belgium, 4 cars going there with me. Everybody likes to come but somebody has job so difficult for them, no time. Rest of the people come all the time. All the time together. So that means they feel something - maybe they feel Buddhism way something, bodhisattva energy, maybe they feel yogi mind energy, maybe they feel good friend energy, maybe they feel friend-teacher energy. Anyway some kind of positive

energy they feel. Some kind of good feeling. So that's why we are all the time together. If there's no feeling - after one second we need to go - no? If there is some kind of problem: *ah bye bye*, immediately we need to separate. So they feel some kind of positive. So, I'm very happy.

I'm not thinking that I'm a special person but people feel something. So that's why I'm very happy. Actually, I'm a backward person, very, very backward person, like a 10th or 11th century person. Maybe now 20th century people are looking back because they are too tired of the 20th century way of life, so maybe they feel some special energy. Anyway I'm very happy. Even I see problems I'm thinking: *ah this never mind, I have good friends, I have centre, house, office, this and that, I have Jindala, my friends working computer, we are working this and that, we have artist..* I rejoice. I rejoice, so please all my friends also need to rejoice. Don't think only about problems. Problems are everywhere. If we don't think 'problem' then the mind is coming happy. If we are thinking all the time about problems then everything is a problem: house make clean we have problem, make lunch or dinner we have problem... actually food is very delicious but we are thinking always problem, so everything is a problem. All these problems we need to transform by rejoicing. If we transform little things, then it's possible one day to transform big things Like in tantra. We need to change our habit. If we transform little things in a positive way, then to transform big things in a positive way is also possible because our mind already has this habit. We need to transform everything in tantra. So we need first the habit of transforming small things, then the big things will come automatic. If we are never doing this, then big things are very difficult. Example, we say I am inseparable from the guru, inseparable from the yidams - this is very difficult. Even to understand this is very difficult. Together inseparable - so difficult, but if we really have this habit to transform then after sometime it's really possible.

In Mariette's song we sing: *May I one day with you be one*. It doesn't mean maybe my beard you have, maybe I have your little bit big nose and my small nose you have or maybe my colour, you know this Asia colour, you have and I have your colour. Not like that. But we need similar, example if I have some peace-mind quality then you need peace-mind quality. What kind of qualities I have - you need similar. If I have peace mind then same, if I have generosity mind then same. This kind of level is really possible to reach. Don't think this is not possible, that we just make some nice idea but really it's not possible - it's possible! Why can't our mind reach peace? Don't worry that we are just singing songs, this song is really meaningful. Also this way we make a direct connection with the lama. We need the lama's blessing. Buddha Shakyamuni, from 2000 years ago, is very difficult to contact - no? How do we contact Shakyamuni Buddha now? Shakyamuni's students have all the energy, all the lineage, from 2000 years ago. So we need contact with one lama, with that lama we need a very strong connection, then it's possible to reach somewhere. Now we are in the 20th century, but there is still a connection. We're inside one family, one circle. So we need to understand this. I'm rejoicing all the time for all my friends. Even if there is a problem, we don't need suffering.

Before I left for Nepal I was speaking many things about Western Buddhism. Here it's not possible to follow exactly the same as Tibetan tradition, like the Himalayan people are doing, like the yogi people are doing. Similar to this is not possible here: doing pujas for 10 or 12 hours, 3 year retreat, 6 year retreat, one life retreat - where we never move. I think for us these things are maybe a little bit too difficult so better we make Western Buddhism. Rejoicing in everything. Making more happy. Making more generosity. Generally we have lots of problems. If we are alone we have problem: *ah I'm alone, I have nothing, I have nobody*. Other people have a problem to stay together with many people. These kind of problems - one by one - our small centre can help to solve, maybe not solve completely but make much, much better, easier.

Reality is all made by the mind - no? You know Tibetan people are eating momo, it's delicious food with meat. For Tibetan meat-eating people: *ah momo is so wonderful and so delicious!* But, if we give this same momo to a Brahman or never eating meat people, it's a big problem. So where exists the delicious momo? Our mind is making it good or bad, we decide because of this and that reason. We also need to think this way about our guru. If our guru is too much tradition way maybe we have problem: *ah my guru is too much tradition, my guru is wonderful but maybe too much traditional I don't like it, ah guru is wonderful but....* If we have together just friendship, like with me, maybe this is also a problem: *what's this, what's that, too much like that, maybe mind make problem...* If we are together all the time maybe we have problem, but sometimes I only see people for 10 minutes, then bye-bye, but these people really have a deep interest. People's mind makes the problem. In reality it is not a problem of the lama. People really don't understand this. We need to limit our mind otherwise we get many problems: *Buddhism way this and that, that centre this and that, Catholic this and that, church people this and that, geshe like that, lamas like that, ex-monk this and that...* these things we don't need to look at, not useful. We need to look at what kind of information the teacher gives us, what kind of energy. Then these things we need to take inside and use to develop better conditions in our life. This is really the duty of the teacher - to be beneficial. If the teacher has a beard, if he has no beard, if he's physically beautiful, is really not important. Also people's mind are easily changing. Maybe we meet someone that we absolutely don't like, then slowly they are showing very good qualities then they become number one, like one hero, for everyone. This is the quality of buddha, quality of bodhisattva - everybody likes them.

Dharma is new here. Just new. We are trying to do something - this is beautiful. It's not possible to do exactly like Asia people are doing, because we're here. I'm never thinking something is wrong because it's different from my tradition - this is ignorance. So don't worry. The commitment of the lama is very strong and this commitment is never changing: until enlightenment taking care - no? So I'm always thinking what is possible or not possible. If somebody is calling me: *please don't leave me!* - I need to go together with them because this is my commitment. This is very easy if we are going from here to Torino or we're going as tourist from Lhasa to Shigatse, it's a short commitment - no? If someone says: *please I come with you* - ok, I take. Even I don't want to take but ok I accept that we go together, this is my commitment. So what we say in our song: *don't leave us until we reach enlightenment*, is a very big commitment. It's not joking. This is a heavy responsibility. I say: *yes, yes...* but if I'm doing nothing then one day my

bodhisattva commitment is lost then I have big problem. Like one day everybody is calling me from the intermediate state and next life, and if my energy never takes care of these people then big problem for me - no? Buddhism commitment. Maybe these things are difficult to understand.

What I'd like to say is we're doing in our life a little bit of work, a little bit we are doing dharma, a little bit we follow lama, a little bit we are following our culture here, a little bit trying to follow the Asia way and learning some new things. I rejoice very much in what I'm doing myself, in what my followers around me are doing. I rejoice. I'm all the time rejoicing - this is really one of my practices. Maybe people think rejoice means just rejoicing in the beautiful bodhisattvas and lamas. No, not like this. We need to rejoice in ourself, for our life. Look at people in Asia then here. Italian people have everything they need so we need to rejoice. You are born to good mama and papa, you have hands, you have eyes, you understand everything - you need to rejoice. Parents took care of you, sent you to school, everything they took care, now you can write, you understand Italian everything, for all these things you need to rejoice. You have husband or boyfriend, what you are doing for business and work - you need to rejoice. You have a house, you have food, you have dharma centre, you have friend, lama, you need to rejoice! So rejoice doesn't mean only rejoicing in dharma things. You also need to rejoice because you're beautiful. Don't put yourself down: *I'm nothing, I'm stupid, I'm you know...* - don't put down! Please, all the time rejoice - then the result is coming. That is why we put on our t-shirts: rejoicing is the best investment.

Rejoicing is a personal thing? Other people don't need to know.

It is possible to rejoice for everyone. Even if other people are beautiful you need to rejoice, then you're coming beautiful. Then you're coming beautiful in reality.

If I like someone I rejoice, if I don't like them I don't.

This is your ego.

If I don't like somebody then what should I do?

This you need to change. You need to ask: *why I don't like them?* Actually, no reason. It changes. Example, today we like one person, tomorrow we don't like them!

If we really have a big heart then today a person is good but tomorrow they make a big problem - but we never have a problem with them then this is wonderful. If today we like someone and tomorrow we have a problem with them: *ah now I don't like this man, our friendship is finished, I really don't like that person anymore* - this is temporary mind. Mind is making this feeling of I don't like. If we really like something, then this is never changing. Really. Example, some man or woman makes for you a very difficult situation and you never change your mind - this means you really like them. Heart way. This is beautiful. If we like one person and we always like to be together with them, but this person goes with another friend and then we really don't like them anymore, it means we didn't really like this person; we just like them for some reason maybe because they are beautiful or kind, or we don't like to be alone. If we like one person and we do everything to make them happy then this means we really like them.

If really I love someone I have to make an effort - so everything she likes I need to do?
All the time need to make happy, in any kind of situation.

Just think if we do all the things that Rinpoche likes!

Everybody likes me, everybody doing best for me - we need to try learning how to do this in our daily life. Everyday.

If we have a bigger centre then there would be a bigger space for more people.

This is true. But, in our centre we need to make mind comfortable all the time, comfortable mind - no confusion. We need to continue to develop our programme but we need to take care of our mind, otherwise this mind makes problems: *ah this and that, so stupid...* maybe somebody is starting some problem, maybe somebody's mind just making problem - nothing reason. Any kind of problem - we try to help in our small centre. Particularly myself I like to do this, it is my wish. Even before coming here I told my first friends what I like to do is try to help people who have little difficulties or big difficult problems. Problem, big or small, any difficulty - I like to try to help. So this is called healing. Actually all Buddhism is healing dharma. Healing teaching. Healing method. Healing every kind of energy, action... particularly I like to do this more. Why? Because each person has mind and physical difficulties. What do we do? We try to do many exercises, yoga, teaching, we get a lot information, we are doing many things but still it's very difficult to solve our problems. For many years until now we are trying many things, so we have experience of how beneficial they are, how many problems we solved, how much better we are. Example, people also have problem travelling: *if I go somewhere what will happen to me, what will happen to my family.* Like one of my friends, he's coming from Switzerland to Milano to see me: *ah maybe I go to Italy but at that time what will happen to my family...* Like this is too heavy, too much suffering. Then thinking for many months: *what will happen to me by road...* Now it's a little bit easier for him to come and go. We all have these kind of problems. Maybe very small problems, maybe very big! Anyway all these problems we need to overcome. Making our mind more comfortable, I call Western Buddhism. Western Buddhism helps us to overcome these things. We are also learning more patience. Learning more generosity. Learning more rejoicing, more happiness. If we are generous we have accumulation of big, big merit. If we rejoice we make incredible accumulation of merit - the best investment is to rejoice. If we do these things, it's also very easy to make a big accumulation of merit. We need to use our Western qualities because exactly yogi style, Tibetan yogi style, is not possible here: waking-up morning 3 or 4 o'clock until night 9 o'clock doing mantra, many different sadhanas and meditation. Maybe for a few people it's ok, but it's really difficult to do because our culture is different. Our habit is different. We are born different. Life is different. We can try, but it's difficult to join together. So these things we are doing here, particular bodhisattva job, particular following Buddha's teaching, particular helping others, particular helping one and other, then we can solve quickly our problems. Example, less harming other beings, this is like Theravada practice, so if we do this then everything is coming like Theravada practice or Vinaya or Mahayana, maybe even tantra. Just a little practice but inside all the teachings are coming.

So please, I'm not saying not to continue with traditional texts but what dharma we are doing we need to mix a little bit with our daily life. Then we are really making a foundation for our mind and our children's minds - fixed spiritual energy, fixed Buddhism dharma, fixed Western Buddhism. Everything cannot be the same tradition way. Like when Buddhism went from India to Tibet the tradition changed. From Tibet till now the energy is going everywhere, very fast, because this is - I believe - tantric power. Sri Lankan people are here for many years, they know English and everything, but this is Theravada way practice energy so it's different. Different Buddhism. In tantra enlightenment is possible quickly, maybe people are thinking: *ah not possible like that*. This is not like that. If we understand very well Tibetan tantric teaching - the power of tantric, power of mantric, power of secret - we understand how quick tantra is, we are going directly enlightenment. Something we also need to understand is mind reincarnation, this is maybe a problem - no? In reality we don't understand how we are born, how there are one, two, three lama reincarnations: *ah he's alive, he died, he's here, he's there, he's many different* - we have doubt about these things. So example, many westerners have a connection to one lama. He is kind to them all life, giving teachings, everything make solution, giving energy, then he goes to Tushita pure-land. From Tushita he's looking at all his friends doing sadhana and praying: *my lama, my guru...* in their mind there is still big problems. Then this lama is very kind to go back into society, born again in that kind of society, involved in western life. That means the lama did western buddhism in his life, in that society. I don't know how to say in English, it's very difficult - I hope you understand.

Tantra looks very far and reincarnation is not easy to understand, but if you really know this practice it's very easy: *he died, he's reborn here* - this is tantra. Without tantra we need little bit pure energy but then it's more slowly. So that's why some lamas tell old disciples to do a particular practice. That's all. People follow this, then the result is coming. So these things we need to check and rejoice a little bit. Then the mind comes up. If we never understand: *ah this, many years, this and that, I'm little bit problem, I don't know, now I don't understand, ah maybe me not possible...* then our mind is bored and going down.

Don't think rejoice means: *ah maybe spiritual energy, maybe for lamas, gurus, buddhas, for me it's not possible!* What do we need to rejoice? First we need to rejoice in ourself, because we are very great, we have a good mother and father and we are born with a western life, we have everything! If we compare Asia to Europe we are very lucky, so we need to rejoice. Second we need to rejoice because we have hands, eyes, ears, we can speak cleverly, our body is healthy, we have everything - we need to rejoice for ourself. Our mother and father sent us to school, we have all normal life knowledge, we did everything we need for this kind of life, so we need great rejoicing! Don't put your qualities down - *ah this is nothing* - don't put down! After school we have normal life and on top of that we meet dharma, gurus, tantric gurus. How lucky we are to meet everything so easy, we should also rejoice about this. We need to rejoice in these things. Also we need to rejoice about our beauty: *I am beautiful*. Don't put: *ah I'm not beautiful, I'm short, I'm here black, I'm this, what's that...* no need. Many things happen in samsara. Physically all the time there is something different, something changing - no choice - so better we rejoice: *ah I'm wonderful!* After these things then we can rejoice about other things:

dharma and lama and guru and spiritual energy. We can also rejoice about our family: *I have a beautiful girlfriend, I have beautiful boyfriend, I have nice family, I have enough money...* Comparing to Asia what problems do we have? There they have problem for 100 rupees. If we compare then we understand rejoicing. We would never complain. If we never look at other things - we never understand. Please do these things then it's coming very easy: we are more happy, we have a big accumulation of merit, buddhism way...

Even if you have a Catholic mind - before you have generations of Catholic - but you have some kind of problem about the rules: *ah do this and that, it's like that*, maybe after meeting Buddhism you will go back to Catholic! In Buddhism we also have many explanations and rules, we also have to do many respect: *you do this, you don't do this, negative this, positive that...* Maybe after listening to these explanations you are going back to the Catholic Church - wonderful! This is not a problem. This is a benefit of meeting Buddhism dharma. After you go back maybe you make a better condition there - wonderful! All traditions give many explanations: *do this, you don't do this... If you do this you are going up, if you don't do this you going down*. Why? Because they are trying to make us go in a positive way. If we check a little bit, if we say don't do it and you follow then maybe our mind is a little better. Because now in the 20th century we have so much freedom - no? We have everything - so we don't like these kind of rules: *do this, don't do that and that, you are going up, you are going down*. At the beginning of the century this was beneficial because people had a different mentality. But suffering similar to hell really does exist, because if we look at this world some people are really suffering like narak hell beings - no need to look down! Some people in our world are really suffering more than narak hell beings. Don't think it is a mistake to follow Buddhism or Catholic way because they are saying we need to go down to the hell realms! All this spiritual energy, dharma and lama and Jesus and all this, all this is coming to one point, one aim, one goal. Really there is no problem. One goal, one aim. So there is no problem. Problem we make. Even between Buddhist people we have many problems of Gelugpa, Kagyupa, Ningmapa, Sakyapa, Theravada, Mahayana, Vajrayana, Japan, Chinese, and so on: *that lama, this lama, monk, no monk, ex-monk, what this and that*. Never finish. We need to share a little bit better wisdom with other people - that's all. It's not possible to share each and everything with all beings, but spiritual energy is possible to share with people with similar mentality. Energetic way it's possible to share with everybody.

So I'm speaking about Western Buddhism, maybe some people are thinking: *ah this is Gangchen Rinpoche making something*. It's not like this. We need to join buddhism to our society. In the beginning Buddhism was in India, but then they made Tibetan culture and dharma inseparable. It was inseparable so it developed very well. Inseparable. Not separate. At that time Atisha and all these people and translators put India Buddhism, dharma and culture completely inseparable in the Tibetan culture and people's life so they liked it very much. Here in Italy we also need to join our Buddhism with Italian culture: what kind of habit, mental and action, put together with dharma, then it's possible dharma becomes permanent in this country. This culture is different, maybe we are a small group so it's ok, a few people is easy but maybe difficult to put buddhism together with this country and this culture. If we like to make Buddhism permanent in Italy, in any country,

we need to join with that kind of culture, that kind of mentality. Dharma needs to be inseparable then it's beneficial, then permanent, then it will continue century to century.

I'm not living my life here in such a different way from my friends. Because my habit is like that - no? Tibetan culture habit is different, lama is living a little bit different way. What I'd like to say is that this century people need to understand tradition way, understand lama, understand many things - we need to put this energy in Italian society, together with Italian habit, Italian culture, so it's more suitable. Everything is not so suitable now. Maybe in the future it will become possible. Everything is possible. But now we need inseparable from our own reality. The centre people are different, because here we make traditional things: thousand arm buddhas, many yamantakas, and we accept everything - no? This is because our mind accepts the guru. Whatever the guru says, we say ok. Other people don't accept everything the guru says. We have to look at spiritual energy! I teach all the time OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA because it's very suitable for all different people. OM MANI PEDME HUNG is also very much suitable. I think for Westerners OM MUNI MUNI is very suitable because I believe if people can understand one buddha very clear, then they can understand a thousand buddhas, a hundred buddha, a million buddha. If we don't understand one buddha then a thousand or million buddhas is difficult. So please you need to understand very well one buddha OM MUNI MUNI, which is Shakyamuni Buddha.

So please if you follow Buddhism, make western buddhism. Why? It's not possible to do everything exactly like the Tibetans are doing. I told many times to make small books, like how to do Buddhist marriage, like how westerner Buddhism people can make marriage. It's possible to do something, but not possible to do all tradition way - no? Short things. Then dying time a small book about what to do, how we are dying, what to do this and that. Many, many things are possible to do - no? We have geshe and lamas, we have been to India many times, many people here know many things, we have many sadhanas, but for future people all these things are not possible, but some general things we need to fix in some book. Even if they don't know anything, they can do very easy some Buddhism things. If people say: *I like to do this Buddhism way, what I have to do?* - and we say not yet fixed, not yet clear, then doubt is coming. We need to make fixed small books: what we do before dying, during sick time, after dying time, before dying as we get older how to make mind happy, then dying time, after dying how to make happy the mind in the intermediate state. We need a little bit show things and give information.

So now too long.

Tashi Delek. Buona notte!