

ངལ་གསོ



NGALSO
Path to Enlightenment

Open-Eye Chenrezig
Lama Caroline

This text is a lightly edited transcription of a teaching given by Lama Caroline at the Albagnano Healing Meditation Centre, Italy on June 13 and 14, 2020.

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[Session 1 - Saturday morning]

[Guru puja]

namo guru bye
namo buddhaya
namo dharmaya
namo sanghaya (x3)
namo tri ratnaya

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var
samanya sarwa siddhi hung hung (x3)

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

om muni muni maha muni shakyamuniye soha

om maitreya maitreya maha maitreya arya maitreya soha

om ah hum karuna karuna maha karuna arya karunaye soha

Ok. Buon giorno tutti. Hello everybody. Today what we're going to do is we're going to understand a little bit about Guru Buddha Chenrezig, Avalokiteshvara, and his or her qualities - because there's both male and female aspects. And then we're going to, later on, receive the permission to practise the Open-Eye Chenrezig practice which was very close to our guru, Lama Gangchen Rinpoche's, heart. He was practising this for many, many years. When Lama Gangchen came to the West, one of the first practices he was showing was **om muni muni**, one mantra, as we've been saying these days. And then he started to share Open-Eye Chenrezig, White Tara and some other things, so we thought it would be very nice to connect with the energy of Open-Eye Chenrezig and Chenrezig and practise again more of this ok.

So anyway Chenrezig in Tibetan, or Avalokiteshvara in Sanskrit. His name means 'Loving Eyes'. So he's the one that looks with incredible compassion on all beings, in all realms of existence. Ok. So he looks with compassion on all beings, but also has compassion with wisdom. Because as we know Avalokiteshvara was also the speaker of the Heart Sutra, the essence of the Prajnaparamita. So he looks on all beings and all their sufferings throughout the 6 realms of samsara, but he understands everything as interdependence so he also understands the nature of phenomena. So that's why he has incredible compassion for all beings. For me personally, my guru, our guru, Lama Gangchen Rinpoche really embodied fully this quality of Chenrezig Avalokiteshvara. You know, like when I think now about his presence he was so incredibly kind to everybody and I think that's one of the things that touched all of us so profoundly, so deeply. From the smallest problem to the biggest problem he had complete empathy and love towards everybody. It's true isn't it, and that's something that we all felt very much. Ok, of course Rinpoche's not here with us now but we ourselves need to generate more of this love and compassion energy. It's also a way to get closer to Rinpoche and also it's what Rinpoche would have wanted.

Chenrezig means loving eyes - no? - and this is what Rinpoche definitely had. In our NgalSo tradition generally Rinpoche never gave people commitments when they did a practice, so we'll also continue like this, but actually you know Rinpoche always used to say we need to transform our violent eyes into peaceful eyes, into loving eyes, didn't he. He used to say: looking with peace, touching with peace, listening with peace, talking with peace, peace with everything, everything with peace. So I think it would be very nice if we could try this weekend to do that [laughing]. Then we could also try and continue. Because Rinpoche always used to say it's like, you know, when we look at people, people can feel it. Because when we look at people from behind they turn around - no? - because they can feel our look. So we have to look in a very sweet way, a soft way, a loving way because if we look in a bad way he said it's like some kind of gun or some kind of weapon you know,

our feeling... So we need to transform our eyes like this [showing glaring eyes] into loving eyes. So this is let's say task our this weekend.

Ok. So this practice called Open-Eye Chenrezig, Migchey Chenrezig, and of course it has the fame of been an healing practice, to heal like physical defects of the eyes. Lama Gangchen received this from his Guru Kyabje Song Rinpoche. So yes it's true and also Rinpoche himself had a big success healing many people with this practice. For example he became famous in India and Nepal and Sikkim because he healed the Queen of Sikkim. She had an eye problem, and with this practice she became better, and he became very famous in the Tibetan diaspora. So this is true. He healed the Queen Mother of Sikkim.

Ok, so if we do this practice it's true it can help our eyes, our physical eyes, but I think much more than that it can help us to develop many kinds of wisdom eyes. Many deep kinds of ways of looking and understanding, from a point of view of empathy, of love and compassion, to understand better how other people think and feel and their needs - you know. So I think there's many levels of open-eyes that we can develop through this practice, not just physically - it's much more than that. But first I'd like to speak generally about Chenrezig Avalokiteshvara and **om mani padme hum**. Now we all think: *oh yes I follow Tibetan Buddhism, om mani pedme hum I know, yeah, that's the most common mantra yeah*. But actually we don't know [laughing]. Like Rinpoche always said we think we know but we don't know. It's true, there are many more things to understand. So let me share a few things with you.

So actually when the historical Buddha Shakyamuni was teaching in North India, he had different, let's say, circles of disciples. He had the theravadin disciples, the monks and the nuns, and he had the mahayana disciples, bodhisattvas, male and female, and also he had the tantric disciples. He had different groups of disciples. So Avalokiteshvara, Chenrezig was in both, he figured strongly in the bodhisattva and the vajrayana sangha of Buddha Shakyamuni and we can see many representations. We used to have a tangkha, here, I don't know where it is now, but we have a tangkha somewhere of the Buddha teaching the Prajnaparamita on Mass Vultures Mountain and around are gathered the eight main bodhisattvas upon which sat on one side is Chenrezig. And, as we know, in the Heart Sutra. Avalokiteshvara inspired by the blessings of the Buddha actually speaks the words of the Heart Sutra, ok. I don't know where the tangkhas gone but it's around here somewhere in our centre.

Why there was different groups of disciples is because we're all different, people have different needs, different motivations. So for example, many people came to the Buddha because: *I'm unhappy, I'm suffering, I want to find peace*- no? This is the first group of disciples and that's a completely valid motivation for entering into the dharma, into the Buddhist path. It's first level. Also these days you know it's the same, many people, I think most people actually, come to Buddhism because of this. Most people don't come thinking I wish to save all humanity, most people come because they're tired, they're stressed, they're unhappy and they think maybe Buddhism could help me, meditation, mindfulness. So like actually very similar these days. They think correctly that they will feel better if they do this. Ok, but let's say for example I come to the meditation centre and I start

meditating and then I overcome my personal suffering, even I could achieve the cessation of my suffering, ok, nirvana even, and then everything's ok. But really is that enough? Because maybe myself I'm peaceful, I'm happy, I'm healthy but what about my mother, my father, my friends, my city - what about everybody else? So my personal satisfaction and peace is just one person, no? There are so many other people around so it's very insignificant really isn't it if I feel better. Ok. So this is where the mahayana mind is coming from. Just my own happiness is not enough, I need to think about the happiness and well-being of my friends, my family, my city, my country, the environment, the world. For this reason I'm going to practice the dharma and develop more capacity, more ability, to spread peace and happiness amongst everybody I can. So this is the mahayana mind, even if possible I'd like to become a buddha or a bodhisattva. So as much as I can I'll develop those qualities for the benefit of all. Because everybody else is much more than me - I'm just one. My own happiness and suffering is ok, but not only one person - no? In this world there's how many billions? A lot!

Chenrezig Avalokiteshvara was also a real person who was a disciple of the historical Buddha Shakyamuni. But he appears in several very important mahayana sutras. Ok so which ones are those? This is important to know - he appears in the Lotus Sutra, so in Chinese Buddhism, East Asian Buddhism, the Lotus Sutra's so important. And in there, there's a chapter, chapter 25, devoted to Chenrezig. Also he appears in the Surangama Sutra, very important, and in these sutras the qualities of Buddha Bodhisattva Chenrezig are explained. I'm just saying this because maybe afterwards you want to download them off the internet and have a look. Now it's available in Italian and many languages. So beautiful. I mean they're long so if you like - chapter 25. [Laughing] Ok basically these sutras talk about the incredible qualities of compassion of Chenrezig, the Buddha of Compassion, and how he's called the bodhisattva who hears the cries of the world. So, the bodhisattva who hears and responds to the cries of suffering of the world. This is super relevant nowadays, not just in ancient times. So much suffering everywhere isn't there? We open up the newspaper or internet - incredible suffering. So this energy of Chenrezig, his compassion, is needed more than ever.

Within Tibetan Buddhism the most famous sutra related to Bodhisattva Buddha Chenrezig is called the *Kāraṇḍa-Vyūha-Sūtra*, the Basket Display Sutra, if you want a copy you can go on the 84,000 website and download it. This is a site where they're translating the Kangyur, the words of the Buddha. The huge translation - see all this up here in our gompa [pointing to the texts] this is called the Kangyur - how can I say? Jesus taught for 3 years, and this made the new testament of the bible. The historical Buddha Shakyamuni lived for 45 years. So he had lot of time to give question and answer, so you see up there, these are all what the Buddha said. A lot. Many, many volumes. How many volumes? Almost, a hundred volumes. 110 volumes or something, 112 volumes. So this is called the Kangyur, the translated works. Translated from Sanskrit to Tibetan. Now it's being translated into English, there's an international project, so that we can also benefit from what the Buddha actually said. All the different sutras and tantras. So anyway this projects called 84,000. They're translating all this, it will take some time. 100 volumes [laughing] but anyway a very beautiful project. So our next life come back and see the final edition. But anyway what they've done now you can see on the internet. There's this beautiful sutra called

Kāraṇḍa-Vyūha-Sūtra which is about Buddha Chenrezig. In Tibetan it's called *Phagpa Zamatog Sutra*. Jesus was also a great bodhisattva, a great holy being, of course. So in this Sutra, which is the basis of something called the *mani kabum* in Tibetan, the collection of teachings about **om mani padme hum**, this is where **om mani padme hum** mantra is actually revealed for the first time. Everybody knows **om mani padme hum, om mani padme hum**, so this is where it actually comes from. It's important to know these things, everything has a true source and to understand the history and you know connect with the original Indian sutras and so on... because Tibetan Buddhism is the continuation of Indian Buddhism. It's a truly authentic lineage going back to ancient Indian times. Unbroken, down to our present masters like Lama Gangchen Rinpoche. We're very lucky - no? So I'll give you the short version of the sutra, the condensed read. [Laughing]. It's very long, all sutras are very long. [Laughing].

So Buddha Shakyamuni and his disciples, the monks and nuns, are sat in the Jetavana Grove, the Bamboo Grove Monastery, that was the Buddha's first monastery. Actually this monastery was paid for by the sponsor Anandapindika and it was a very expensive place, he had to put gold coins all over the ground to buy the place. It was in a very *chic* neighbourhood I suppose because it was so expensive, it wasn't in a poor place it was in a super nice neighbourhood this Jetavana Grove. Like down town let's say. [Laughing]. So they're all sat there and all of a sudden all the trees start to blossom, incredible! All the flowers come out on the trees and then jewels appear and everything's like incredible - I don't know - everything incredible happens. Like the whole environment turns into a kind of heaven. The ground becomes a jewel ground, all kinds of beautiful waters and cloths and jewels and all the plants start blossoming and rainbows and everybody's like: *wow what's happening*. And they said: *oh Avalokiteshvara is arriving*. So they say when he arrives this is what happens. So as Avalokiteshvara manifests the ground shakes and there's a rain of beautiful lotus. That means also like very soft rain. Actually, also I don't know if you'd noticed, but when our Guru, Lama Gangchen Rinpoche, passed away at that time there was also a small earthquake in North Italy. More or less the same time. So this is normal in Buddhism, the ground shakes when these high bodhisattvas manifest and when they go. It's true. So Avalokiteshvara manifests holding a bunch of beautiful lotus flowers and he comes and gives these to... ok, in Buddhism there's not just one Buddha, one person, there's many buddhas who achieved enlightenment so there's also Buddha Sikhīm - so Avalokiteshvara comes and gives this bunch of flowers to Buddha Sikhīm and he says these are from Buddha Amitabha. [Laughing]. Like a delivery service. [Laughing]. Our friend Buddha Amitabha, from Self-Healing.

So then they say: *oh thank you for coming and how was your journey, where did you come from?* And Avalokiteshvara says: *oh thank you for asking actually I've just come from hell, actually I'm really busy. I'm busy liberating all the beings in hell. I can't stay long. But anyway I had to deliver these flowers.* Then Avalokiteshvara says: *you know all the beings in hell that's my job. I manage. I take care.* [Laughing]. He says: *I'm going to ripen them all and lead them to enlightenment, so sorry can't stay long.* [Laughing]. He said actually, I'm busy, I have to go, and then he departs into the sky in a mass of fire. Off. *I have to go back to hell. Excuse me.* [Laughing]. Then everybody was like: *wow what was that. Who was that? Please tell us something about this person Avalokiteshvara who just appeared*

one minute, gave the flowers and then disappeared into a fire saying *I'm busy, have to go back to hell to help everybody get out of their suffering*. The Buddha said whoever remembers Bodhisattva Mahasattva Avalokiteshvara's name will find happiness, they will be freed from the suffering of ageing, death and sickness. And at the time of their death they will go to the realm of Sukavati, that's Buddha Amitabha pure-land like in Self-Healing. They will not have desire, anger or ignorance. Or suffer from hunger or thirst. Ok. Why? Because deeply inside they're very happy. When we're born into this world, we didn't read the contract of life because we're born automatically. This means we'll get old, sometimes we'll get sick, if we're lucky we'll get old, if not we won't get old and then we'll die. That's the contract of life that we didn't read - no? That's what's going to happen, but we can choose how to experience life can't we. What the energy of Chenrezig Avalokiteshvara grants us is incredible joy and happiness. So then for example everything's more easy, more comfortable. He never said you won't have any suffering, but the experience will be better.

It's like when we are on the internet - no? - to download programs it says clic and accept the conditions, we never read what it says, we just put accept. When there's a big contract we never read, we never read anything - no? Also with this life.

In Vajrayana Buddhism, Vajrayana's a special section of Mahayana Buddhism, because we want to get enlightened quickly, because the climate is finishing, you know, because there's over-population, full of suffering, we cannot wait hundreds of thousands of years to get enlightened. We want to do something now, as soon as possible, to benefit other beings and society and the environment. So therefore for this reason we practice the Vajrayana because we want to transform ourselves quickly. We have 4 classes of tantra, different approaches to tantra, but we talk about bliss and emptiness, method and wisdom, this is our tantric path. We need to develop these two energies. So we're all very interested: *I want bliss, I want new bliss and emptiness, I want great bliss, give me great bliss*, but no chance of any great bliss if we don't have love, compassion and empathy because that's the basis. It's true. Really this is absolutely 100% true. So all of us who wish to practise Vajrayana we need to open our - as Lama Gangchen Rinpoche always used to say - we need to open and change our small selfish heart into the big open heart of compassion. From there we can develop joy, happiness and then bliss, great bliss, new bliss and emptiness, spontaneous great bliss and emptiness, all that kind of stuff. So this is so important, incredibly important, I cannot emphasise how important it is for you and also for myself. For all of us to do this. In *NgalSo Tantric Self-Healing 1* Lama Gangchen Rinpoche says we need to find the path in the small actions of the daily life. So if we want to develop new great bliss and emptiness, become a Vidhyadhara and all that sort of thing we need to start by developing empathy and caring about other people in everyday life. As he did so very well, he cared about everybody didn't he, cared about every single thing, cared about us.

Ok. Now back to the *Kāraṇḍa-Vyūha* and the *Zamathog Sutra*. Avalokiteshvara appears in whatever form is appropriate for people - you know - to guide them on the path. So then it gives a big list. For example, for those who need a bodhisattva as a teacher he appears as a bodhisattva, for those who need Shiva as a teacher he appears as Shiva, then he gives a list

of all the Hindu gods - who needs like that he appears like that, in any form whatsoever. He says if somebody needs a naga as their teacher, he appears as a naga. If somebody needs a yaksha, a demon, as their teacher, he appears as a demon. If somebody needs a king as a teacher, he appears as a king. If somebody needs a pandita, a scholarly teacher type, he appears like that. If somebody needs a soldier as a teacher, he appears like that. If somebody needs their parents as the teacher he appears like that. Actually in this other sutra which is the *Surananga Sutra* he also adds if he needs to appear as a woman he appears as a woman. So he gives all the different possibilities, so he says Avalokiteshvara will appear in any form according to that person's mind, to guide you. Which is actually thought provoking isn't it. Because we have one image of how a spiritual teacher could be, but it could be our best friend, our partner, our parents, it could be a politician, it depends on our karma, it depends on our mind. Actually we were very lucky that we had the manifestation of Rinpoche.

Then the Buddha starts to explain, he says ok Avalokiteshvara's just gone back to hell to help the hell beings. By the way in Buddhism yes we have hells, we have what we call 6 realms of existence. We have for example the human realm, animals, ghosts, hells, some people that we call pretas, like ghosts, the departed. Some people they have this impossibility to satisfy their needs, you know like addicted people for example. This we see many examples - no? Addiction is a preta state. This world is full of people addicted to different things. The human world we know what it is: some happiness, some suffering - middle way. The animal state is like somebody that's only bothered about the immediate necessities of life like getting food, sex and a house and that makes them the same as a bird or a dog, or a cat. Animal realm is this kind of mind. Ok deva realm is like - I don't know - you see some people who have incredible enjoyment, everything's so wonderful. We see in the media don't we? On the tv. These kind of people their life is incredibly beautiful but their suffering is when it all finishes. Which it does. Everything finishes. Then, for them to become normal is incredible suffering. Then we have the asuras which we call the sunless ones, the demi-gods. Ok in Milano this is easy to understand. There's a super model and then there's all the other models, all the other models are like the asuras because although they're super beautiful, nice, they're not the top super model so they have jealous and competitive minds. This is very prevalent in modern work isn't it, in modern society, this asura mind. This competitiveness, this jealousy. Anyway so these are the 6 realms, they are psychological experiences within our world that we pass through, not just like some place that maybe when you die you will go to. They are human experiences that we have right now. Anyway so this **om mani pedme hum** mantra, the energy of Avalokiteshvara, is purifying and healing all these emotional experiences.

The Buddha and all his disciples are in the Jetavana Grove. Avalokiteshvara's gone *plufffff* into a flame: *busy - see you later*. So then there appears a rainbow. You know like we see many times here rainbows - no? There appears a beautiful rainbow and they say: *oh wow, what's happening now?* This is Avalokiteshvara appearing again out of a rainbow, he manifests out of a rainbow, and then they say: *oh where were you?* And he says: *oh I was busy, I was in one cave with trillions of yakshas*, that's kind of like demonic beings. The yakshas had a king called Kubera who was a terrible tyrant, horrible. He did awful things. He was changing their minds into the mind of compassion. So he said: *oh I've been busy*.

I've been with all these horrible violent aggressive people helping them to recognise the love and compassion within their own minds. This is an important point in Buddhism by the way, even the most horrible person has got Buddha nature. Nobody is so terrible that there's no possibility for them to evolve, to change. So Chenrezig Avalokiteshvara was ripening the mind of compassion that was dormant within these horrible yakshas. It gives a description about all the terrible things they were doing, I won't bother you with the details, but then they all change into the mind of love and compassion and become nice. So then Avalokiteshvara comes back in a rainbow to the Jetavana Grove and said: *oh I was busy doing that.*

Then Avalokiteshvara says: *ok, sorry, have to go, places to go, people to meet,* and he goes to Sri Lanka. Actually Sri Lanka is a very nice place I must say, we went there with Rinpoche and the people were super nice, super kind, very warm. In this Sutra he goes to Sri Lanka which is over-run by Rakshasis, which are female demonesses. It's called demon island. All these female demonesses they say: *oh, what we really want is a husband.* He says: *no problem, I manage,* and then he says: *I will marry you all ladies.* [Laughing]. So then he says: *don't worry I take care of all of you, but only if you do what I say.* They say: *yes, yes of course, if you marry us all we'll do what you say.* So then he teaches all these female demonesses the Eight-fold Path, and turns their mind to the dharma which is maybe why these days Sri Lanka is such a lovely place with such really nice kind people.

Next Avalokiteshvara leaves Sri Lanka and he goes to Varanasi where he transforms himself into a bee. In Varanasi, ancient Varanasi, they had horrible - how do you call it - cesspits. You know before toilets. It's one hole, full of shit, horrible. And in there is full of insects, worms, flies. So he goes in and he starts going *zzzzzzzzz*, and his *zzzzzzzzz* is **om mani padme hum** and **namo buddhaya, namo dharmaya, namo sanghaya**. So all the flies and the worms and the maggots in this cesspit get this positive impression of the dharma. When they die they're liberated from being flies and maggots and take human rebirth and not only that, they realise emptiness. We must be really stupid - no? [Laughing]. These flies and worms in the cesspit of Varanasi they just heard **om mani padme hum and namo buddhaya** - like we are saying everyday you know - and they understood reality and their minds were freed. This is why we're called the tea leaf generation, the left over generation, we're the slow ones. We need more help - special needs. [Laughing]. Now it's the Kaliyuga, because this was some time ago but people say they had better karma. Even a fly! However now in degenerate time things are more difficult, but we generate more merit through our dharma practice. Rinpoche, Lama Gangchen, always said we are also at the beginning of the Shambala generation.

Anyway so I thought I'd share this Sutra because I'm sure you never heard of it but it's very, very important in Tibetan Buddhism. So if you want to practise Chenrezig you need to know the origin of the practice. So maybe I'll continue a little bit this afternoon, in a short way, sharing the essence of this. Anyway I think it's important we really know something about Chenrezig, the Lord of Compassion who hears the cries of the world. What's actually said in all our Buddhist sutras about him. Him and her actually. In this Sutra the **om mani padme hum** mantra is actually called the mahavidya, like a goddess. So also in East Asian Buddhism, Chenrezig is female - Kuan Yin. The origin of that

actually is coming from this Sutra. Chenrezig is both masculine and feminine, actually. Of course compassion is everybody.

And also we'll talk about the relationship of **om mani padme hum** and the Five Dhyani Buddhas and Self-Healing - all these very important interesting things. Then today or tomorrow we will do the permission to practise and then we will practise the beautiful Lama Gangchen sadhana of Open-eye Chenrezig that he prepared for us. Which I hope we will then all practice. It's in the shop. Actually this lunchtime, we have in Italian and English, please get a copy. I don't get commission for this by the way [Laughing] but please get a copy because you need this to do the practice. Also the card, beautiful! All these things, Lama Gangchen prepared everything for us - it's amazing. I mean of course we wish he was still with us but anyway for whatever reason he's gone on. But he prepared everything for us like these cards - everything he did for us. Everything's ready. So all we need to do is practise. Also the audio is on Spotify. If you have Spotify - it's even free if you want to look: Open-Eye Chenrezig empowerment with Lama Gangchen. Rinpoche's singing the practice.

So shall we come back at 3? We never have enough time to do everything so let's come back at 3, do the Guru Puja tsog, then we have more time to continue afterwards. Anyway we like to follow like Rinpoche and he always did like this together with Lama Choepa. He emphasised so much that we do the Guru Puja together, in all our courses, so we'll do like this but anyway we start earlier. Ok so anyway let's dedicate and see you at 3.

om bishwa shanti hum

nyimo delek tsen delek
nyime gung yang delek shin
nyitsen taktu delek pe
kon chok sum gyi jin gyi lob
kon chok sum gyi ngoe drup tsol
kon chok sum gyi tra shi shok

[Session 2 - Saturday afternoon]

Ok so hello everybody, good afternoon. So today we're streaming, actually, well we're streaming because our Guru, Lama Gangchen Rinpoche, started with the streaming, with all technology actually. Since the beginning, since the 80's, he was very *avant garde* in the promotion of Buddhism. Rinpoche started with all the technology: filming, dvds, streaming, he was one of the first lamas to do all this. But especially as you know because of the pandemic. Many of our friends are locked down, so to be in solidarity with our friends in Spain, in Argentina, Brazil, Chile, Malaysia, Holland, Germany, all around the world, we're streaming so we can connect with all our sangha members because it's difficult for our friends to travel here at the moment.

So today we're going to do the permission to practice Open-Eye Chenrezig. So this was a practice that our Guru, Lama Gangchen Rinpoche, did a lot in Italy, for many, many years. So we thought we would just start again from the beginning of Rinpoche's teachings here in Europe - Self-Healing 1, go through everything what Rinpoche did. Rinpoche asked us to get a deeper experience of his teachings. So this is the idea. So this is what we're going to do. Anyway, to start I'll conclude with what I was speaking about this morning which is the *Zamathog*, the Basket Sutra - it's the Sutra which explains the qualities of Buddha Chenrezig, Avalokiteshvara, Kuan Yin.

Ok so a quick summary for those of you who were not here this morning. Buddha Shakyamuni and his disciples are in the Jetavana Grove, the first monastery, and then all the trees start to blossom and there's rainbows and then everybody's like wow what's happening and Avalokiteshvara appears carrying a bunch of lotus flowers which he gives to Buddha Sikhīn saying this is a present from Buddha Amitabha. Then Chenrezig says: *sorry, can't stay, must go, have to go to hell and liberate all the beings*. Then he disappears in a flame, hell flame. So he's busy: *sorry, see you later*. Then he goes to liberate the beings in the hell realms. Then appears another rainbow and this is Chenrezig coming back. He's been to hell and helped the beings there and then he's been to a cave full of horrible yakshas, who are really like nasty and negative and he makes them all kind and compassionate. He stays just 5 minutes: *hello*, and then he disappears again and he goes to - where does he go - oh yes, then he goes to Sri Lanka where there are many demonesses who are very horrible so nobody wants to marry them. So he says: *don't worry I'll marry you all [Laughing] but as long as you practice the dharma*. So they all agree and then he converts them all to the dharma. [Laughing] This is the short version. Ok next Chenrezig turns into a bee and goes to a cesspit in Varanasi, you know like an Indian toilet, and in there is all full of worms and maggots and flies so he's making *zzzzzzzzzzzz* [buzzing noise like a bee] which is actually **om mani padme hum** and **namo gurubye, namo buddhaya, namo dharmaya, namo sanghaya**, and all the flies and maggots and everything - they're liberated from their negative karma and they even realise emptiness. Next, he goes to Magada, Magada was where the Buddha was, Middle North India, but at that time there's a famine and it hasn't rained for many, many years so they're all starving. You know it's like on these films where they're all at sea, no food, and they start to eat each other. So Avalokiteshvara manifests rain, lots of rain, so the crops start to grow again and he abates the famine and heals the environment.

Actually also in the Lotus and Sarangana Sutras they talk about Avalokiteshvara going to the other realms, like to the god realms, the realms of addiction, the preta realms and so on. So basically what we can conclude is that no matter how bad our situation is Chenrezig will help us - whether we're in the shit literally or not, he will help us [Laughing]. That's what the sutra says. No matter how brutto [bad] we are, how violent, whatever, how bad, how ugly - no problem - Chenrezig will be there for us and that's why he became very popular. Also if we're very beautiful or divine like a god he will help us, he'll help everybody.

Ok so then Avalokiteshvara comes back to the Jetavana Grove and then everybody's looking at him, all very interested now, and you know in the Lama Choepa we're talking about our guru's qualities and it says in your pores are all the arhats and things like this, so they're looking in the skin pores. According to Buddhism you're supposed to have 21000 skin pores, I don't know how they came to this number. Anyway they're all looking inside Avalokiteshvara's skin pores and inside of each one, each pore, is a heaven, a pure-land. So it's kind of like a multi-verse because they look and everything's like an incredible scene. In each pore, everywhere they look, there's one heaven, one incredible thing happening. So he's showing, you know, all these kind of multi-verse heavens on his body. So then Avalokiteshvara says ok so if you want to know my essence, it's the six syllable mahavidhya mantra, the mantra of great wisdom. I'm making this very short, the digested read of the sutra, but one bit I forgot to say is after Avalokiteshvara comes back from hell, from the cesspit, from here, from there, they all say: *aren't you tired?* He says: *no* [Laughing]. This is like Rinpoche - no? He was never tired. This is true, and he didn't like it if we said: *oh I'm tired*, he said: *no, no*. He never had this concept of 'day off' and he was 24 hours, 7 days a week - it's true no - year after year, never stopping, totally dedicated to others. Because this is the energy of bodhichitta of compassion. So Chenrezig is like Rinpoche - the same! Not tired, everything's fine.

So anyway, he said ok if you want to know my essence it's the mahavidhya mantra of **om mani padme hum**. He says: *ok if you repeat this you will have incredible mental brilliance. You'll be very healthy, even have a vajra body. You will complete the 6 bodhisattva perfections everyday, that's very good - no? And when, your breathe - it says whoever inhales your breath either with love or with anger they will become a bodhisattva. You have a positive effect on everybody. Whoever touches your clothes will develop bodhichitta. Who sees you, their suffering will decrease, they will overcome desire, ignorance and hatred. And they will complete the taste of the dharma.*

Rinpoche, Lama Gangchen, he said often in his teachings it's very important we have a good taste, when we do things. Like happiness and joy. He said this many, many times you know, so we're not doing things out of obligation or some heavy feeling we doing it because actually we enjoy it. This kind of compassionate mind gives a very good taste. He was always smiling wasn't he? Always happy.

So the lamas of our tradition they say if you recite 10 malas, a thousand mantras a day of **om mani padme hum**, which is a very short mantra actually - not long - then for example

when you take a shower all the water blesses the environment. So you give incredible benefits to the environment. Lama Gangchen he always used to say there's holy places that bless us and we can also bless a place and make it a holy place. So how we do is by this kind of practice, like for example, reciting **om mani padme hum**. So if we want Milano or San Paulo or Buenos Aires or wherever to become a holy place we should do practices like this and spread the positive energy.

Ok let's carry on with the last part of the *Zamathog Sutra*. So there's bodhisattva Sarva Nirvarana Vishkambhini, a very famous important bodhisattva. He's always around - no? Sarva Nirvarana Vishkambhini. So then he wants to learn **om mani padme hum**, the 6 syllable mantra, mahavidya mantra, so he said: *who can teach me?* So then he finds one person called Dharmabanaka. He's actually an ex-monk, now he's got married and has got a wife, a kid, a parrot, a dog, a cat [Laughing], a donkey, a shop - you know - he's become a lay person. So the bodhisattva goes and says: *oh please guru can you teach me the 6 syllable mahavidya mantra of Avalokiteshvara*. Dharmabanaka says: *sorry my behaviour is not that good, but anyway if you want to stop suffering, if you want to become liberated from samsara, if you want all these benefits recite this mantra om mani padme hum*. So then Avalokiteshvara appears in the sky and transmits the mantra directly - this is in Varanasi - to Mahasattva Bodhisattva Sarva Nirvarana Vishkambhini. He said if you say this mantra you will definitely develop the 6 bodhisattva perfections. Then Sarva Nirvarana Vishkambhini said: *oh thank you so much guru* and he'd like to make a big offering to him but he said: *no, no need, it's free, you don't need to pay me anything, this mantra is free*. In fact what Dharmabanaka did is he gave one string of pearls to Sarva Nirvarana Vishkambhini to use as a mala to recite the mantra. So this is how there came about this tradition that for the Chenrezig, Avalokiteshvara, practice we use a pearl mala, or sometimes crystal, but usually pearl - it comes from this story in this Sutra. Also Rinpoche - he gave many of these pearl necklaces to everybody, he said it was to cool down the mind. Cool down the brain, because our brains are too hot with all our hot thoughts, so it would cool us down. Then there's some verses more but basically this is the Sutra with many more details about how incredible is this practice, how much incredible merit we get by doing it and so on.

This sutra was translated into Tibetan in the 3rd century and the Tibetan King Tsongtsen Gampo who spread very much this teaching of Avalokiteshvara and Buddhism and he was considered himself to be an emanation of Avalokiteshvara. Then they made one book called the Manikhabum which was about Chenrezig and Tsongtsen Gampo and their compassionate deeds and it really had a big effect on Tibetan society. Before we always said the Mongols were very warlike until they converted to Buddhism, but so were the Tibetans actually until the 7/8th centuries. So it really had a very big effect on Tibetan society and they became much more kind, much more peaceful, and embraced Buddhism as a result of this.

Anyway that's the very important summary of the Sutra if you want to download the whole thing it's free, it's on 84000 website. It's called the *Karandavyuha Sutra*. It's from Sanskrit.

So that was to give some background into the qualities of Chenrezig, actually it's a very beautiful Sutra. Recently I've been doing the retreat of Open-Eye Chenrezig - because I like to practise what I preach - so I've been doing this. Rinpoche always said I should do it so now I'm doing it. And, so today we're going to do the *jenang*, the permission to practice Open-Eye Chenrezig. Some of you had this many, many times, you were lucky, very lucky, from Gangchen Rinpoche. Now Rinpoche's gone to the dakini land, he's in the rainbow body, so obviously it's impossible to replace him, and not even worth to try of course, but anyway we have to continue. This was Rinpoche's wish that we continue with his practices, his lineage, and he prepared everything for us. So what we'll do today, here's a picture of Rinpoche and what we have to do is invoke very strongly Rinpoche, like we're doing these days aren't we, all the time calling for Rinpoche's blessing. So we'll do like this and call Rinpoche's blessing so then we'll receive the initiation like this, and then it will be very successful. If we connect heart to heart with Rinpoche there's no problem. If we call him he can be here in one second, immediately. Actually this picture of Rinpoche was in Kathmandu in the Himalayan Healing Centre in Kathmandu? It's from years ago, a very beautiful picture. So call Rinpoche like this, young, healthy looking.... So Guru-Yidam Yoga means whatever buddha we imagine it's our guru, it's easy. Chenrezig or Manjushri it's Rinpoche, it's easy - no? So if we think like that, truly we get the blessings of the practice. I mean all the kaleidoscope of tantric buddhas is our guru, like a divine play. So today Rinpoche is going to manifest as Chenrezig, Open-Eye Chenrezig. If you don't know what he looks like, he looks like this, on this card that Rinpoche produced. White, with one face, four hands. The central hands are like this, this is called the mudra of cleaning the eyes, then there's a vase holding medicine for cleaning the eyes and a mirror. [Lama Caroline demonstrates the mudra: like this, these fingers together actually like this (thumbs touching second phalanx of ring fingers)].

Anyway, from my side I did all the necessary things. Of course I received many times this initiation from Rinpoche, I've just done the retreat, the fire puja, so from my side I did everything necessary. Also we just did a very nice Guru Puja and the tsog offering to the World Peace Protector and Palden Lhamo Magzorma and our gurus, very beautiful, and while you were doing that I did what's called the *gegtorma*, the obstacle torma, so we imagine with that all interferences are gone. More than that, making 100 tsog offerings to the protectors - no interference could stay around after that. So imagine in this beautiful place which is Albagnano gumpa, Gangchen Choepel Ling, it's a very peaceful place and no negative energies can come inside. Only positive energies can be generated here. So this place is beautiful - it's true no? - now it's even more beautiful, imagine it's the pureland of Open-Eye Chenrezig. In the centre of the mandala is the Guru Buddha Open-Eye Chenrezig. This is the what we call the initiation torma, as Rinpoche always did - ok. Like flowers or a tree - that's a beautiful tree. Ok so we have 2 Chenrezigs, one is the principal one in the centre of the mandala and then there's the torma Chenrezig and I'm also helping, with the Action Vajra type of behaviour, to guide people into the Chenrezig mandala. What we're going to do first is we're going to call Rinpoche here. In one second he can come - he promised we could speak to him heart to heart, mind to mind, so now we're going to call him here by our prayers and request he stay with us to transmit the energy through the initiation.

Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, kyabne kundu lama khyen (x3)

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var
samanya sarwa siddhi hung hung (x3)

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

So wherever we are, whether we're in Albagnano, whether we're in San Paulo, Chile, Argentina, Spain, wherever, now Rinpoche's in the centre of the mandala with us. If we think like this then it's easy to receive the energy.

So first we need to offer the mandala, request the initiation.

sashi pokyi jugshing metok tram
rirab lingshi nyide gyenpa di
sangye shingdu migte bulwar gyi
drokun namdak shinla chopar shok

idam guru ratna mandala kham niryatami

So, in the centre of the mandala is Rinpoche in the form of Open-Eye Chenrezig, no doubt, he has achieved the rainbow body since 500 years so it's very easy for him to manifest as whatever buddha, in any place in the world, in any instant, ok. Especially now. Ok, I'm imagining myself in the form of Chenrezig, Open-Eye Chenrezig, the tormas are in the form of Open-Eye Chenrezig and soon all of you will be in the form of Open-Eye Chenrezig. So first to receive the *jenang*, the permission to practice, we have to request the initiation.

First I'll tell you what it says because you need to read the contract. [Laughing]. Then we repeat it together in Tibetan once we know what we're saying, ok. So this time no need to repeat I'm just telling you the meaning, we repeat together in Tibetan like we did always with Rinpoche.

So we're saying: please Guru Buddha Open-Eye Chenrezig, you who are the nature of the buddhas of all the 3 times, bless me to receive the body, speech and mind blessing empowerment of Open-eye Chenrezig so that I may benefit all sentient beings. Ok so now please repeat after me.

[request in Tibetan]

Ok, so our request is accepted.

Next, this is a Buddhist practice - but... in our tradition people are allowed to take initiation without becoming Buddhist, Rinpoche always allowed people to come to receive some kind of blessing for healing. However, this is a Buddhist practice, so we're going to take refuge in the 3 jewels, Buddha, Dharma and Sangha, and take the bodhisattva vows which are the entrance into the bodhisattva path, into the Mahayana vehicle. If you really want to do that, then you say it sincerely. If you just came out of curiosity or something then actually no need to say. Rinpoche always said people can stay and anyway receive some energy, some healing, it's ok. If you do these things with the best motivation, which is I want to become a buddha for the benefit of all, I want to help people - the benefit is much greater. Ideally we should always set the highest motivation at the beginning. It's up to each and everyone of you.

Rinpoche always used to say that to really get the bodhisattva vow, is the best life - no? - the most meaningful life because our life is based on love, on empathy and then our life has some meaning not just getting old and dying. Not just the normal. So Rinpoche used to say that to really get the bodhisattva vows we need 3 causes, first we need to take refuge in Buddha, Dharma and Sangha, secondly we need to purify our negativities with the 4 opponent powers, it's like NgalSo. Ngal and So, Ngal first we need to purify the negativity and So we need to accumulate punya, merit, positive energy with rejoicing, the best investment, as Rinpoche always used to say. If you lie in bed and rejoice in other people's good fortune then you accumulate lots of merit. The best thing to do is generate bodhichitta when you stay in bed as you accumulate lots of merit and if you get out of bed and help others it's even better [Laughing]. If we develop bodhichitta we develop incredible merit. It's like they call it the wish fulfilling jewel, it's like a nuclear reactor of merit - bodhichitta. A positive nuclear reactor of punya. Now we're going to take refuge, so in our book, this one, it's on page 11, if not anyway it's in all our sadhanas it's a NgalSo preliminary: **sang gye cho dang**. So if you like to follow I'll say line by line, I say one line then you repeat after me. In front of you you visualise very strongly all the gurus, all the buddhas, Open-eye Chenrezig, Rinpoche-la, everybody. [Maria Cristina - we repeat in Italian and English both?] Yes. First we do one time Tibetan, then we do one time English, one time Italian, then everybody else - other languages please, Portuguese, Spanish, like Bebel and Carolina other language too please.

sang gye choe dang tsog kyi chog nam la
jang chub bar du dag ni kyab su chi
dag ghi jin sog gyi pai so nam kyi

dro la pen chir sang gye drub par shog

In the Buddha, Dharma and Sangha I take refuge until enlightenment.
Through the practice of generosity and the other perfections,
may I become a buddha for the benefit of all sentient beings.

Ok so from Guru Buddha Avalokiteshvara in the centre of the mandala comes a golden beam of light from his heart into our heart. We're filled with the love, with the energy of refuge and bodhichitta so if in the past we broke the connection with this energy now it's restored, if it wasn't broken it increases. Our hearts become full of love and full of peace.

So the sadhana practice of Open-Eye Chenrezig is a tantric practice. A buddhist tantric practice. So that means it's part of Mahayana buddhism. So this means for it to be successful, we need the basis of peace, empathy, love and what we call the 6 bodhisattva perfections. That means generosity, ethics, patience, energy, concentration and wisdom. Like Chenrezig's ornaments - this is what it means ok, all his jewellery. If we do like this, this practice will grow and be successful. So now, ok we all tried ordinary birth, this time and many other times. Rinpoche always used to say that actually now we need to try a miracle birth and we need to arise as a buddha.

Rinpoche used to say we've been born many times in wombs, many times in eggs, many times in moisture, that means like an insect, but we never tried been born in a lotus flower as a buddha. So now we'll try that one, ok. It's much better. We need what's called the 2 purifications, relative and absolute purification. So relative purification is purification with mantras, like this vase substance, like this kind of ancient Indian way of sprinkling, of purifying the place and ourselves but the real purification is the absolute purification which is to meditate on the lack of inherent existence of ourselves and other phenomena. Rinpoche used to call it space training. I'll explain to you what we're going to visualise, then when I say it in Tibetan you do it, ok. Then you've got time to meditate and tune into the energy.

First, there's the relative purification **om benza amrita kundali hana hana hum phet**. Then there's what we call the absolute purification so there's this mantra **om sobhawa shuddha sarwa dharma sobhawa shuddho ham**. So this means that if I search for an essence in or of myself and all phenomena I can't find it.

What we do is in the centre, we're in Chenrezig palace, ok, beautiful, in the centre of the palace is Guru Buddha Chenrezig, like Rinpoche manifesting in the form of Guru Buddha Chenrezig in order to bless us. So from the heart of Guru Buddha Chenrezig comes a very powerful beam of light that touches everyone of us and we all dissolve into emptiness - *puff* - our ordinary self and like this and like that - all gone! From this space, from the state of emptiness, where each and everyone of us is sitting - whether it's in Italy or Brazil or wherever - there arises a beautiful lotus flower and a full moon disc. So the flower, the lotus, is very soft, like the mind of love and compassion, and the moon is the cool nature of empathy, of bodhichitta. Then in the centre of the moon disc appears a white letter **hrih**, a white light with the sound, which is the essence of our own mind. Then all of us in one instant arise in the form of Guru Buddha Chenrezig who opens the eyes, white, with one

face and 4 arms. We're standing up as a bodhisattva and our two main hands are like this, this is called the gesture, the mudra of healing the eyes. Our right hand is holding a vase, a beautiful silver vase radiating moonlight, full of medicine. The left hand is holding a beautiful clear mirror. We're dressed as a bodhisattva with 6 bodhisattva ornaments. At our 5 chakras we have **om ah hum so ha** [from the crown chakra to the secret chakra]. So now I'm going to repeat this in Tibetan so you imagine that through the Guru Buddha's blessings, Rinpoche-la's blessings, you arise in the form of Chenrezig and all the blessings of the buddhas and bodhisattvas without exception are going to dissolve into you, ok. For many many years Rinpoche was doing this practice. So we're connecting very closely with Rinpoche.

om benza amrita kundali hana hana hum phet,
om sobhawa shuddha sarwa dharma sobhawa shuddho ham
[Tibetan]

Now each and everyone of us we imagine ourself in the form of Open-Eye Chenrezig, so if you like you can put your little card in front and you, look at that and it's like a mirror, you're looking at yourself.

I'm Buddha Chenrezig Open-Eye, you're Buddha Chenrezig Open-Eye and ok normally we say here's the torma Chenrezig Open-Eye so this is Rinpoche, ok, manifesting in the space in front of us in the form of Open-Eye Chenrezig. It's not just a card - it's real. So now as you know in our NgalSo tradition we do these *jenangs*, there's the body initiation, the speech initiation, the mind initiation, and the combined initiation. So now, from my heart as Guru Buddha Chenrezig lights go out and touch the in-front Guru Buddha Chenrezig. From his heart lights go out to the ten directions of the universe and invoke all the blessings of all the buddhas and all the holy body energy, of all the buddhas and bodhisattvas of the universe. So now all this holy energy dissolves into all of us, into our crown chakra in the form of white lights and nectars. In the form of Chenrezig bodies, in the form of letter **om**. So this creates new bliss and emptiness within us, purifies many different physical sicknesses and gives us the potential in the future to achieve the vajra body of Guru Buddha Open-Eye Chenrezig and to meditate on ourself as Guru Buddha Chenrezig.

Ok so now - we have some NgalSo singers, we have Nunnei and Maria Cristina - we're going to do **om ah guru buddha migchey chenrezig kaya abisheka om** and so on - you know very well how to do it. So we'll do together. Also everybody can sing together and we ask - as we sing, it's easy - no? - please Rinpoche bless us. Then it's all the holy body blessing coming from Rinpoche to us as he promised, so we try.

Maybe Maria Cristina and Nunnei and myself we sing and everybody else you concentrate, receiving all this blessing: lights, nectars, energy, healing...

om ah guru buddha migchey chenrezig kaya abisheka om
om om om om om...

**om ah guru buddha migchey chenrezig kaya abisheka om
om om om om om...**

Now we're going to receive the speech blessing. Actually this has got 2 parts, one is to actually receiving the transmission of the mantras that we're going to need for the Open-Eye Chenrezig practice and then second is receiving the blessing like we just did. So first we'll do the transmission of the mantras. So, I'm Chenrezig, you're Chenrezig, ok. At my heart there's a moon disc with a letter **hrih** and around are the 3 mantras of Open-Eye Chenrezig. So I'm going to repeat these mantras 3 times and please if you like repeat after me. I've just done this retreat so it's ok. So then the mantra at my heart, it becomes like a hologram and turns into 2. In Tibetan they say it's like one butter lamp that becomes two, and so one mantra comes and sits in your heart. So the first time we repeat it you receive the blessing of the mantra in your heart. The blessing of our lineage actually.

So the first time is blessed with the energy of Guru Buddha Chenrezig, the second time the energy becomes inseparable with our subtle mind and the third time it becomes stable. Ok so actually there's 4 mantras because the first one is Rinpoche's special way.

Please repeat after me:

om ah guru buddhachagchu Avalokiteshvara siddhi hum x3

om mani padme hum x3

tayatha
om
huya huya
hut hutu
kili kili
tsa chu maitri
rutri naye soha x3

om sale sale
mun sale
kun rig soha x3

So now the mantra belongs to each and everyone of us, ok. So, **om mani padme hum**, we're going to sing the mantra a little bit.

Singing: **om mani padme hum**

Now I'm Chenrezig, you're Chenrezig, in front is the tormas and Guru Buddha in the centre of the mandala. So now from my heart as Chenrezig, lights go out to the Chenrezig in the centre of the mandala and then lights go out from his heart and invoke all the speech blessings of all the buddhas and bodhisattvas of the ten directions of the universe. So all

the blessing of the speech energy of all the holy beings absorbs into our throat chakra in the form of letter **ah** and Chenrezig mantras, and our whole body is full of new bliss and emptiness. Red lights and nectars purifies our speech, purifies our emotions, we receive the permission to recite all the Chenrezig mantras and in the future we can achieve the vajra speech, the sweet sweet speech like Guru Buddha Chenrezig.

So now Nunnei, Maria Cristina and me we will sing and please you visualise receiving all this healing blessing energy into your throat chakra.

**om ah guru buddha migchey chenrezig waka abisheka ah
ah ah ah ah ah...**

**om ah guru buddha migchey chenrezig waka abisheka ah
ah ah ah ah ah...**

Next we're going to receive the holy mind blessing. So now I'm Chenrezig, you're Chenrezig, in the centre of the mandala is Rinpoche in the form of Chenrezig. From my heart lights radiate out and touch the heart of Chenrezig in front, from his heart lights go out to the ten directions of the universe and now bring back all the holy mind energy of all the buddhas and holy beings. All this dissolves into our heart chakra in the form of blue lights and nectars, in the form of letter **hrihs** and **hums**. So all kinds of mental negativity and suffering are pacified, we receive the potential to meditate on ourself as having the holy mind of Guru Buddha Chenrezig and in the future we will achieve the actual diamond mind, the vajra mind, of Chenrezig.

Ok - **om ah guru buddha migchey chenrezig chitta abisheka hum.**

**om ah guru buddha migchey chenrezig chitta abisheka hum
hum hum hum hum hum....**

**om ah guru buddha migchey chenrezig chitta abisheka hum
hum hum hum hum hum....**

If we develop the mind of Guru Buddha Chenrezig, the bodhichitta mind, we have everything, we have the wish-fulfilling jewel mind and everything will be successful.

Now the quality blessing. I'm Chenrezig, you're Chenrezig, in the centre of the mandala is Rinpoche in the form of Guru Buddha Chenrezig. From my heart chakra lights go out and touch the heart of the in-front Guru Buddha Chenrezig, from his heart lights go out and invoke all the holy qualities of all the buddhas and bodhisattvas of the ten directions. So all this holy quality, pure qualities, absorb into our navel chakra in the form of golden lights and nectars, letters **tram** and **so**, all our problems related to the naval chakra are healed, all our negative qualities go away and we achieve the vajra qualities of a buddha.

om ah guru buddha migchey chenrezig guna abisheka tram

**om ah guru buddha migchey chenrezig guna abisheka tram
tram tram tram tram....**

**om ah guru buddha migchey chenrezig guna abisheka tram
tram tram tram tram...**

Ok next is the action empowerment. So now I'm Chenrezig, you're Chenrezig, in the centre of the mandala is Rinpoche in the form of Guru Buddha Chenrezig. So from my heart lights go out and touch Rinpoche in the form of Chenrezig, from his heart lights go out and invoke all the holy enlightened actions of all the buddhas and bodhisattvas of the ten directions. These come back and dissolve into our secret chakra in the form of green lights and nectars, letter **hri**, and is full of joy, of energy, full of vitality. So all our negative actions are transformed and we're able to enact the enlightened action of a buddha.

Ok so it's **om ah guru buddha migchey chenrezig karma abisheka hri**

**om ah guru buddha migchey chenrezig karma abisheka hri
hri hri hri hri hri**

**om ah guru buddha migchey chenrezig karma abisheka hri
hri hri hri hri hri**

Ok now there's the combined blessing. So now, from my heart as Chenrezig light touches Rinpoche's heart as Chenrezig, from his heart this goes out to all the buddhas and bodhisattvas of the universe. Now comes a rainbow of white, red, blue, golden and green lights, a rainbow that absorbs into our five chakras. We're completely full of all the holy body, speech and mind, quality and actions of all the buddhas. So any negative action, any mistake we made with our body, speech and mind is gone - everything is purified. Now we can fully manifest the qualities of an enlightened being. Ok, 2 months ago Rinpoche-la took the rainbow body, so now it's kind of like his aura is touching ours, his rainbow body. So beautiful.

So it's **om ah guru buddha migchey chenrezig kul abisheka hum**

**om ah guru buddha migchey chenrezig kul abisheka oh
oh oh oh oh oh**

**om ah guru buddha migchey chenrezig kul abisheka oh
oh oh oh oh oh**

So now we have the final absorption. So many times we do this with a tormo or putting the bhumpa on people's heads, but now because of the pandemic we can't go so near each other. Actually in one way this means that everybody around the world has a good chance, the same chance, because we're all going to do the same thing whether we're in Argentina or Malaysia or Albagnano gumpa. So what we're going to do now is Guru Buddha Open-Eye Chenrezig, Rinpoche, is going to come to the crown of each and everyone of our

heads, no matter where we are in the world. Then when we sing the mantra, we're going to imagine that Rinpoche-la in the form of Open-Eye Chenrezig dissolves into our chakra of the karuna [Laughing] into each and everyone of our hearts and mixes with our mind. ok. It's possible - because now he's not bound by the physical body like before. Then Rinpoche's with us, he's our spiritual company, and this energy of love, empathy, compassion is filling us. Then in the daily life he's still there with us, filling our hearts. We develop these big hearts, like Rinpoche always said.

So now Nunnei and Maria Cristina and me we're going to sing **om ah guru buddha migchey chenrezig dza hum bam ho** a couple of times. So we imagine Guru Buddha Chenrezig absorbs into our heart, into our mind, and then we're all going to sing together **om mani padme hum** to connect with the energy.

om ah guru buddha migchey chenrezig dza hum bam ho
ho ho ho ho ho....

om ah guru buddha migchey chenrezig dza hum bam ho
ho ho ho ho ho....

om ah guru buddha migchey chenrezig ati kyana ati kiti soha x2
ah ah ah ah ah....

Let's sing **om mani padme hum**, we'll sing together.

[Recitation] **om mani padme hum**

tayatha om huya huya hutu hutu kili kili tsa chu maitri rutri naye soha x3

om mani padme hum

om sale sale mun sale kun rig soha

OM PADMASATTVA SAMAYA MANU PALAYA PADMASATTVA TENOPA TISHTA
DRIDHO ME BAWA SUTO KAYO ME BAWA SUPO KAYO ME BAWA ANURAKTO
ME BAWA SARVA SIDDHI ME PRAYATSA SARVA KARMA SUTSA ME TSIT TAM
SHRIYAM KURU HUNG HA HA HA HA HO BHAGAVAN SARVA TATHAGATA
PADMA MAME MUTSA PADMA BAWA MAHA SAMAYA SATTVA AH HUNG PHET

Ok now we offer one thanking mandala.

sashi pokyi jugshing metok tram
rirab lingshi nyide gyenpa di
sangye shingdu migte bulwar gyi
drokun namdak shinla chopar shok

jetsun lame ku tse rabten chin

namkar trinle chog chur gye pa dan
lobsang tenpe dron me sa sum gyi
dro we mun sel tac tu ne gyur chik

idam guru ratna mandala kham niryatami

Rinpoche, Lama Gangchen, never really gave commitments - no? - when he gave these many initiations, but if we can try, try, to look at each other with loving eyes, kind eyes. Rinpoche always said when we see each other: *hello, how are you, good morning* and look at each other with loving eyes, kind eyes not like that [squinting eyes] so that would be a nice commitment - to try. Also look at each other with the eye of love, more positively. So this could be nice, we can try this, it's free [laughing] so let's try, then as much as you can say **om mani padme hum** and you'll feel better.

Anyway, so now we are initiated, I mean many of us already have many times before this blessing, from Rinpoche, but now those of you who didn't have before are ready to initiate the practice. Ok. So we'll take a 5 minute break and at 6.30 we'll come back and we'll start to do the Open-eye Chenrezig practice together and there's many beautiful things inside I need to explain about how to do **om mani padme hum** and the visualisation so please join if you have time. If you don't have this sadhana, no problem, we'll do NgalSo preliminaries, they're inside the NgalSo Feast of Compassion Sadhana that we have in Spanish and in Portuguese and there's the main part of the meditation there. So we'll do like that. Thank you very much, see you in 5 minutes.

[Anna Voght: I wanted to ask can we sing **om mani padme hum** like we did with Rinpoche: follows singing of **om mani padme hum**.]

It's very beautiful- no? So actually you know all of us we have to remember together everything Rinpoche showed us, so many beautiful things, so juntos podemos [together we can]. We will do. Also there's a dance remember, don't forget the dance! [Laughing]. Anyway see you at 6.35.

namo guru bye
namo buddhaya
namo dharmaya
namo sanghaya (x3)

namo tri ratnaya

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var
samanya sarwa siddhi hung hung (x3)

Now we're going to read the introduction because then we don't have to read it tomorrow morning. [Maria Cristina: lama maybe we like to read this together and all the 3 mantras together to sing]. This we do at the end. Ok so actually this sadhana Rinpoche did in the early 80s, the first edition was made in 1985 in Milano. So he's been doing it for many, many years but this one we made here in Albagnano. So let me read the introduction that Rinpoche made. Beautiful introduction. I'll read in English, please Maria-Cristina you read in Italian. Ok.

Compassion without borders. Chenrezig or Avalokiteshvara in Sanskrit means the Lord who has compassion for all sentient beings and is one of the most popular practices in mahayana buddhism. We can use this practice to access and develop unconditional love, universal compassion and bodhichitta, the mind of enlightenment.

There are many forms of Chenrezig but this one has one face and four arms. In his 2 upper hands he holds a vase of healing nectar and a mirror and his other 2 hands are making the mudra of eye-opening. Another well known form of Chenrezig has 1000 arms and eyes demonstrating the many different ways we can see and give compassion to help others overcome their suffering.

The benefits we can gain from developing universal compassion through the practice of Chenrezig are far greater than we can possibly imagine. The actual form of Chenrezig is considered to be the embodiment of compassion and in the past people received many benefits from simply having faith in an image of Chenrezig. Having faith in the embodiment of divine compassion was once very effective, however these days people don't have the same kind of mind or this kind of deep faith but this does not mean that we do not need this kind of energy in our life. We all desperately need this precious human quality.

The compassion of Buddha manifests continuously in many different ways and on various levels. Universal compassion can manifest in our human world, in the animal world or even in the plant world. For example, if a country is suffering from drought the buddha's compassion can manifest as rain or even as a kiss for somebody who is sad. The universal compassion of buddha can manifest as a simple kiss to a suffering person because compassion means to alleviate suffering as others. Compassion means not causing harm or suffering to other people. It means protecting others from situations that are dangerous or uncomfortable. The enlightened energy of compassion is dedicated to benefitting others by reducing their outer and inner sufferings and sicknesses.

Universal compassion should not be seen as something strange, outside of ourself, like a ball of light. It's something very close to us that is inside everyone of us. Maybe we cannot recognise it at the moment because our mind is too full of negative delusions and emotions such as anger, jealousy, fear, attachment and so on. Our inner space is so full of these negative emotions that there is no chance for this beautiful energy of compassion to manifest.

This Chenrezig practice helps us to remove our mental delusions so that we have the inner space for the energy of compassion to develop and grow. It allows us to create a kind of

supermarket of compassion, a good thought supermarket, a supermarket that is always open for everyone without limits.

Rinpoche for years was saying many, many things. Fortunately we recorded a lot of it, so now we have a transcription project which is headed by Sharon. She's organising it, but many of us are working together. If you like to join, very welcome. So what we're doing is we're gradually transcribing all Rinpoche's words and what we can do is then we can put together Rinpoche's thoughts on compassion or whatever subject. Because this is taken from Rinpoche's speeches. So if you like to join in our - what did Rinpoche call it - wisdom path I think. Wisdom path gift, the name he gave to his transcriptions. We're going to publish them either as the books, sadhanas or on our website. If you like to join in, very welcome. We especially need more translators in Italiano, so if anybody is interested...

Universal compassion does not have limits, it is without borders. We should never think that we cannot develop compassion, if we are open to it and interested we can all become manifestations of universal compassion in this world. But to do this we have to clean out all our negative and toxic thoughts and habits.

This practice offers us a connection to the pure compassionate energy of Chenrezig but, we need to be receptive to it by having less negativities and cultivating the positivity until it becomes an integral part of our self. Compassion is a quality that we admire so much in other people but we shouldn't just be content to see this quality in others we should develop the deep wish and motivation to develop it for ourselves.

Through the Chenrezig practice and meditation it's possible to habituate, train and enrich our mind with this quality. We have the opportunity to start on this path and fulfil this wish that universal compassion reaches everyone.

Eye-opening Chenrezig not only helps us heal the sicknesses and afflictions of our eyes and eyesight but what is more important is that it also opens our inner eye of compassion and wisdom so that we can see, understand and offer solutions to the suffering of others. T.Y.S. Lama Gangchen Rinpoche.

Benefits of the practice. There are many forms of Chenrezig. This particular form manifests to aid healing, removing obstacles, developing compassion, increasing wisdom, purifying karma and ultimately attaining full enlightenment. The Eye-opening Chenrezig practice can be used to aid us in our overcoming physical defects and disturbances to our eyes and eyesight. If our eyes are healthy and we complete this practice it helps us to open our inner wisdom eye, that allows us to see the true nature of reality and ultimately attain supreme wisdom.

Nagarjuna, the famous Indian master, in his book called Letter of Advice to a King said even if 3 times a day we offer 300 pots full of food it does not match a portion of the merit we gain by giving one instant of love. Then he said: even though through love you are not liberated you will attain the eight good qualities of love, gods and humans will be friendly to you, and even [non-humans] all beings will protect you.

Then he says: if you have love you will have mental pleasure and many physical pleasures, poison and weapons will not harm you, without striving - that means very easily - you will

achieve your aims and you will be reborn in the world of Brahma. That means you'll go to heaven, so everything will be fantastic. Ok, then he said: *If you cause other beings to generate the altruistic wish for enlightenment, bodhichitta, and make it firm, you also will always achieve the altruistic mind to enlightenment, firm like the king of mountains, means Mount Meru. So we'll have this unshakeable compassion and bodhichitta mind.*

Then it says although in popular imagination Chenrezig is associated with compassion, he was also the speaker of the Heart of Wisdom Sutra, so his practice also helps us to realise the entire Mahayana path. So tomorrow, we'll explain about the mantra **om mani padme hum**, we can also use it to meditate on emptiness, like the Heart Sutra and many other beautiful things so come back tomorrow. [Laughing].

Then it says: *over the centuries many people have reached enlightenment through this practice and its power continues to this day.* So may I just add Rinpoche in a past life when he was Truphu Lotsawa, his guru Maitri Yogin was an actual manifestation of Avalokiteshvara. Truphu Lotsawa was a leper and he healed himself through the practice of Chenrezig. Through doing lojong and **om mani padme hum**, as a three year retreat. I was saying that 2 days ago. At that time, which was actually the time when he first made all these NgalSo practices, in the 11th century, since then till now he's had a very strong connection with Chenrezig in many different ways. And you know all this we do like **om ah guru buddha....siddhi hung**, all this sort of thing, this is actually linked very closely with the very powerful holy lineage of Tagpu Dorje Chang. When I first came to Milan I had no idea. Rinpoche's sadhanas embody very holy practices of our Ganden Nyingu Lineage. But Rinpoche never said much - he just did them. Then the details we had to work out ourselves afterwards. And all this that we were just doing now. All this initiation, this is actually from Tagpu Dorje Chang. Rinpoche never said nothing, no? Zero. Just do it. [Laughing].

So the last bit of this introduction's by me. I said this the other day. Maybe we try and find a photo of this because we have some here in Albagnano. I was saying this the other day that some years ago, we went many times to China with Rinpoche. In China there's many holy places. So we went to one temple in Beijing, where there's one statue of Chenrezig 1000 arms that was brought from Tibet in 15th/16th century by somebody called Jamyang Choje who was disciple of Lama Tsongkhapa and he was the founder of Sera monastery but anyway he went to China to meet the Chinese Emperor to spread buddhism and he founded this temple and placed this statue there. Now it's in a glass box so you can't touch it. But we went there with Rinpoche and did Self-Healing, like we always did Self-Healing everywhere with Rinpoche. Everywhere. So then we started doing Self-Healing and then, this is true - I saw it ... You saw it no? Nunnei saw it. I'm not crazy, we all saw it. Lights started coming out of the statue, it's in a glass box, then out of the hands come like a liquid. It looks like tears or something clear, like white liquid It looks like tears or something, tears or like milk or water. It was whitish. and it started dropping down, and the arms are dripping like this. So this is the bodhichitta, the energy of compassion of Chenrezig, you know. So it's really like some kind of miracle thing, It wasn't a little bit, it was a lot. It was like it was raining inside the box. Wasn't it? Is it metal? [Nunnei: metal yes] Oh I thought it was sandalwood. [Nunnei: No it's not. Anyway, the thing is that

Rinpoche went there many, many times and actually every time this was happening]. Really? I only saw once. Really? Incredible. [Maria Cristina: yes, yes I was there too]. Incredible, so please somebody bring a picture. I want to see. [Maria Cristina: I have one]. Please let's bring, we scan, we share, so important. I only saw once but Nunnei says every time Rinpoche went it was happening. Only with Rinpoche. Incredible. Amazing. We're so lucky - no? Can you bring it tomorrow [referring to the photo]. [Maria Cristina: you can only see the rainbow]. Fine perfect. We'll see the rainbow. [Laughing]. It's already a lot a rainbow coming out of a statue... only the rainbow is fine. [Laughing]. But this is why we have to remember together, you know, like then we get really the whole picture like I didn't know it was many times. Then together, incredible - no? So many, we're so lucky - no? Ok this is why our lineage is powerful because it's founded by Rinpoche. So we have some hope. With one mahasiddha we have great hope, if we practise we can... For each and everyone of us we have a great hope you know for evolution..

So you were saying there's also a way to sing the 3 mantras together, please can you do it. Those mantras on the card. [Maria Cristina: now we sing the 3 combined mantra of Chenrezig like Rinpoche used to teach us in one tune].

om mani padme hum

tayatha om huya huya hutu hutu kili kili tsa chu maitri rutri naye soha

om sale sale mun sale kun rig soha

om mani padme hum

Thank you very much. So thank you all for coming and we dedicate all this for the quick return of Rinpoche. For future Rinpoche to manifest quickly. Tomorrow morning we start with the first part of the Guru Puja. Let's start at 10 tomorrow the Guru Puja and then we come back at say 11.30 to do this practice. We'll do the practice and also I'm going to put on Spotify with Rinpoche's voice - beautiful. So nice. And we're going to discover how to do the practice together. After this weekend you'll know how to do the retreat, how to do the practice. Then it's up to you. Thank you very much!

Actually in the afternoon maybe we carry on with the practice, the teaching about Chenrezig then we do the rest of the Guru Puja at 5. We did sometimes like this. So then we have more time and those of you who have to go back to Milan, Torino or wherever you can also go, but then you heard how to do the practice. So 3 to 5 we will carry on with the practice of Open-Eye Chenrezig, **om mani padme hum**, there's a lot to know actually. It's not like: *oh I know, I know*, actually there's a lots on the subject. Experience.

om bishwa shanti hum.

nyimo delek tsen delek
nyime gung yang delek shin
nyitsen taktu delek pe

kon chok sum gyi jin gyi lob
kon chok sum gyi ngoe drup tsol
kon chok sum gyi tra shi shok

All'alba o al tramonto, alla notte o durante il giorno, possano i tre gioielli concederci le loro benedizioni, possano aiutarci a ottenere tutte le realizzazioni e cospargere il sentiero della nostra vita con molti segni di buon auspicio.

At dawn or dusk, at night or midday, may the Three Jewels grant us their blessings, may they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

De sol a sol, a noite ou ao meio dia, possam as tres joias concedernos seas bencaos, possam as tres joias ajudar nos a alcancar todas as realisacoes, possam as tres joias espalhar muitos sinais auspiciosos no caminho de nossas vidas.

Al amacener y ala nocher, por la noche y durante el dia, puedan las tres joyas concedernos suas bendiciones, puedan ayudarnos a obtener todos las realizaciones y colmen el sendero de nuestras vidas con muchos signos de buen auspicio.

Puissent les trois joyaux, jour et nuit nous combler de leur grace, puissent les trois joyaux nous dispenser toutes les réalisations, puissent les trois joyaux remplir notre vie de multiples signes de bonne augure.

Pu lun Ching Chern Her Pang Wan/ Pan Lun Pai Cou Her Hai Ye/ Yuen San Pali Sher Wor Chia Tzez/ Cu Wor Cherng Chui Cu Kong Ter/ Chai Wor Shui Shing Lu Thu Shang/ Phain Pu Chu Ru Yi Chi Shiang.

Thank you everybody. See you tomorrow.

This is on Spotify, beautiful. Maybe tonight you look. We'll use this tomorrow, we can play tomorrow on the.... [Carlotta: it's on the facebook page of Kunpen]. Thank you Peace Voices, thank you everybody for helping. Also me, I listen like this very often, you know when I'm doing the practice I like to listen to Rinpoche.

Ok see you tomorrow.

[Session 3 - Sunday morning]

namo buddhaya
namo dharmaya
namo sanghaya (x3)
namo tri ratnaya

lo chog zangpö päl gyur trashipa
thub chen tänpe trinle yar ngö da
phäl je dro lor tsampe dze pa chän
päldän lame shab la sölwa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var
samaniya sarwa siddhi hung hung (x3)

pha khyö kyi ku dang dag gi lü
pha khyö kyi sung dang dag gi ngag
pha khyö kyi thug dang dag gi yi
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gi lü
ma khyö kyi sung dang dag gi ngag
ma khyö kyi thug dang dag gi yi
dön yerme chig tu jin gyi lob

Hello, buon giorno a tutti.

For those of you who are just joining on the streaming, right now, outside, we have another Rinpoche rainbow - another circular rainbow around the sun without rain. Hopefully somebody took a photo that we can post on our WhatsApp. Before, when we used to travel with Rinpoche in Tibet and to holy places, when he did something very auspicious, very powerful, very blessed - like opening a new temple or some initiation or something like that - many times we saw this kind of circular rainbow without rain. Not just rainbows but also special shapes, moonbows as well; we saw square ones, triangular ones, vertical ones, all kinds of things. Rinpoche always said: You need to record, you need to take photos, and of course we never did [Laughing]. But now we will try and make more effort. Since Rinpoche passed away into the clear light, at least now we are trying to record. Hopefully, soon we are going to post some of these rainbows that have been appearing all over the world, on our website. It should be ready soon. Cosy and Alessandre are working on this. I was thinking about this yesterday. Rinpoche is definitely with us but now he's in a transpersonal way. Before, Rinpoche was like Rinpoche - we were eating pancakes with him, he was doing puja with us, telling us... But now he has left behind his physical body, but his mind is still definitely around, but in this transpersonal way - I think that's the right word, it's bigger than the individual - we say dharmakaya, gyulu, like pure light. Now, Rinpoche is manifesting everywhere.

Kyabje Trijang Chocktrul Rinpoche, the present Trijang Rinpoche, likes the film Lucy. There's a woman, I won't tell you the whole story: she takes a drug and it changes her

consciousness and she starts to become, not an ordinary person, but transpersonal. She breaks out of the boundaries of an individual existence. Or it's a bit like in The Matrix where Neo enters the mainframe and becomes all pervasive. Rinpoche is everywhere. It's really incredible. Now there are Rinpoche 'sightings'. Not Rinpoche in the physical body but of his energy, his blessing... everywhere. Over these last two months I've heard many people telling me incredible things, like rainbows, dreams... I'll tell you a story about what my mother told me yesterday. A few months before he passed away, Rinpoche told my mother: You're also part of my family. My mother was really touched. You know my mum – for me she's a really nice person, I think she's a wonderful person [laughing]. So after Rinpoche passed away, I was telling her about all these signs and saying to her: you also need to look for a rainbow. Yesterday my sister was changing one of my mum's passwords; my mum said: put lamagangchen so they put this password then immediately over the house there was a huge double rainbow! [laughing] Poof! - a really strong one. And they took photos and sent them to me. Incredible, I thought: you see! Anyway, that's my mum, but things like this are happening all over the world. Maybe 40 or 50 people told me similar things - Rinpoche sightings from Patagonia to Tibet, all over South America, Europe - incredible. So if you have any more, please send them to us. This is Rinpoche's blessing and now his mind is not limited by the physical body so he can be everywhere.

All these things like dharmakaya: we have a book and we can say I understand, but really we don't understand anything about the subject. I have no idea because I don't have one [illusory body] so how would I know? Rinpoche always said that when he passed away he would show us the Truth of all these things. They said for many years that he was the manifestation of Vajrapani because he was showing the power of the Buddha's teaching. Not just in this life but also in other lives He was considered a manifestation of Vajrapani. He always said: I am going to show Western people, modern people the Truth of life after death and reincarnation. If you have any more Rinpoche sightings, please send them in to us. It's happening all over the world. He always said: if you connect, just think of me and I will be there energetically with you. Also Mongolia – incredible. All over the world; mostly without rain. In Almeria where it hardly ever rains: when Rinpoche passed into the clear light, there were so many rainbows around Rinpoche's labrang in Almeria.

I had the very good fortune to work with Rinpoche for thirty years, making all his books and sadhanas. Sometimes I used to think maybe I should just have learnt Tibetan at the beginning, and we could have made a lot of translations and it would have been much easier. The first thing I ever wrote for him was om muni muni mahamuni soha. Then we started again building all the sadhanas, all the teachings. It was not just transcription, He rebuilt everything again, from the beginning, a new package. With Rinpoche it was like this: with every sadhana, every practice we did, there was always a special sign. And then we knew it was 'cooked', it was done. Until the special sign appeared, it wasn't ready. He had incredible experience of the Dharma, so he was putting his own experience in. They were not like the regular sadhanas we had, although all sadhanas are beautiful! He was adding all the energetic parts, the yogic part came directly from his own experience. Every single one of Rinpoche's practices came with a very special auspicious sign, like a circular rainbow, for example. I always knew that until that happened I had to keep going, making the book: it's not ready, it's not ready. So all Rinpoche's books, sadhanas, practices have this incredible special blessing of Rinpoche. It's like each one was cooked with his

blessing. OK, maybe we could have made the cover or something a little better, but the actual practice is so 'close-lineage', so blessed from this great mahasiddha holy being. We're very lucky to have all these practices from him. I saw this hundreds of times because I had the fortune to work directly with him; and each thing we did - Kalachakra, Tara, every single thing – came out with a special sign.

This sadhana is in two parts. This morning we will do the short sadhana, the more traditional type that Rinpoche himself used to do.. Then this afternoon, we're going to do the NgalSo practice of Open-Eyes Chenrezig. Some people may think that our NgalSo sadhanas are all the same! They look all the same [laughing]. But what maybe you don't understand is that this is from a very blessed lineage - from the great yogic lineage - this kind of idea - from Tagpu Dorjechang, an incredible great Master. Also Gyalwe Ensapa. Two incredible great yogis: Rinpoche was following and doing the profound path of the Gelugpa teachings. Rinpoche also had this very strong connection with the Five Dhyani Buddhas. So it's not just all the same. We need to do the practices. Rinpoche says, now we need to get a deeper experience and realisation. For example, this Open-Eyes Chenrezig sadhana looks so easy but now we need to really understand what's there, so that is what we will try to do.

One other thing I wanted to say: the fact that a rainbow just appeared shows everything's working. Really! Rinpoche, a great enlightened being, he's omni-pervasive, transpersonal, he's passed beyond the human body. The rainbow shows that his blessing is still here. All we need is to keep on doing the practice and everything will be OK. So that's great. Because actually, we don't know, do we? We're hoping everything's going to be OK [laughing]) but - immediately - poof! We hadn't even said one om mani padme hum and already poof, the rainbow appears from nowhere! Because Rinpoche is really with us and he's showing very clearly that the NgalSo lineage is true, is powerful. So we need to practise it. So maybe we'll do the practice now! No more talking; let's do the practice!

We have this booklet [holding up the NgalSo sadhana): Open-Eyes Chenrezig. That means NgalSo preliminaries and then we have this beautiful, short meditation on Open-Eye Chenrezig. We have an mp3 by United Peace Voices that Tiziana has put on Spotify which is very good, and everybody can listen to that for free; that's wonderful. So we will repeat the NgalSo Preliminaries together. We always do the same Preliminaries: Rinpoche asked us to do them like this. There's one bit on the mp3 with Rinpoche singing the Seven Limitless. We will do the Preliminaries and then when we get to the main part of the practice, which is: *I arise as Guru Buddha Open-Eyes Chenrezig*, there's a very beautiful recording of Rinpoche singing the visualisation and the mantras, so then we'll put on the mp3 recording. The recording is shorter than the sadhana so it's good if you want to do it at home, easy.

From the Sadhana, NgalSo Tantric Self-Healing Practice of Eye-Opening Chenrezig Method to open the inner wisdom eye and to heal afflictions of the eyes and eyesight, page 10-13

The seven limitless meditations

page 12-13: The reason we do these limitless meditations is to develop love, empathy and to turn the mind towards bodhichitta. Chenrezig has four arms, which are the first four:



limitless love, compassion, joy and equanimity. It means we always need to think about these limitless thoughts. Chenrezig doesn't have seven arms because the last three limitless were added by Rinpoche for modern times! [laughing]. Because we need health, a better environment and peace.

page 14: Rinpoche never understood Christmas, in the sense of opening all the Christmas presents and being nice to people. He said: well, this is every day, isn't it? Because he was always making limitless offerings and giving to everybody all the time. So he could never get our concept of Christmas at all!

Invocation of Guru Buddha Chenrezig and the divinities of his mandala

page 16: malu semchen... This verse was created by an Indian woman called Magata Zangmo. She was from Magadha where the Buddha used to live. Then she had to move away to get married. She was always standing on the roof of her house making prayers: can Buddha come and visit me, please! One day the Buddha and 500 arhats turned up [laughing]. So she was always on her roof holding up the incense as offering, saying: please come!, saying this verse. This is why we always use this verse of invocation.

Mantra requesting the blessings of the root guru

page 22: When we're saying Rinpoche's mantra and we are doing the garuda mudra like this (indicating the downward strokes of the garuda wings), we're doing Ngal: putting down all the negative causes and conditions that cause suffering, Ciao, ciao! And then So (indicating the lifting wing stroke ending in prayer hands at the heart): accepting all the positive causes and conditions that bring happiness and wellbeing to ourself and others. Goodbye negative, hello positive is what we're doing. And the mudra is also like an eagle, a garuda, flying to enlightenment with the two wings of method and wisdom, of peace and love. [The downward strokes mean]: Every day, one less negative action, [the upward stroke means] every day one more positive action. That's Self-Healing I.

Request to become one nature with the Guru

page 24: pha khyö kyi ku dang... We have a prayer called the Ganden mahamudra prayer which invokes all the blessings of all the yogis of our tradition. This pha khyö kyi ku dang is the last verse. It says pha, Father. So Rinpoche added ma, Mother, because enlightenment is male and female; not just for men. Method and wisdom.

page 26: Main Practice

This practice, which can be used to heal eye problems and open our inner wisdom eye, should be done first thing in the morning before talking to anyone, if possible. If not any other time is OK! We should sit comfortably, or lie in bed! Having first cleaned the place and prostrated to the feet of the Lord Avalokiteshvara (if possible), the deity who is the very form of the compassion of all the buddhas. Anyway, any time is a good time to do this practice.

Actually we do have these very nice cards that Lama Gangchen prepared. Duccio (Rinpoche's painter) painted Open-Eyes Chenrezig. And on the back we have Rinpoche's hands: that's his blessing, and the mantra. In our community, we are already very full of these things; if anybody has come today from Milan or somewhere else and would like

one - although we don't have so many left - you can have one. We need to share with other friends who have come from Milano, Torino or other places.

page 26: Requesting the blessings of Guru Buddha Eye-Opening Chenrezig

om ah guru buddha chaksu... chaksu means eye. I need some good NgalSo singers to sing the tune. (sings mantra x5).

Relative purification, Purification of the five elements: This is the same as in NgalSo Self-Healing.

Sings mantras on page 27, eh oh shuddhe shuddhe soha..., etc.).

Shuddhe means empty in Sanskrit. It means everything is clean and empty of inherent existence.

There are two purifications, relative and absolute purifications of the five elements.

page 27: Sings One-hundred-syllable Padmasattva mantra.

Avolokiteshvara belongs to what we call the Lotus Buddha Family. This is an Action Tantra (there are four types of tantra). In Action Tantra, the three Buddha families are the Wheel Family of Buddha Shakyamuni, Lotus Family of Buddha Amitabha and Vajra Family of Buddha Akshobhya. It's like in Mendut Temple, in Borobudur: in the middle is Shakyamuni Buddha, on one side is Chenrezig and on the other is Vajrapani. These are the three main Buddha Families of the Action Charya Tantra. So we have different versions of the one-hundred-syllable mantra.

page 27-28: Sings Interdependence purification mantras

Under **om ye dharma...** Rinpoche wrote this: the Tathagata said all phenomena arise from causes and conditions. The mandala of Eye-opening Chenrezig arises from the interdependent causes and conditions of recitation, concentration, meditation, faith, power and the lineage blessings of the inner science of Buddha Shakyamuni.

So Rinpoche insisted very much on this and said many times. In his practices are all these therapies: meditation therapy, concentration therapy, recitation therapy, mantra therapy, mudra therapy and we need to understand each one very deeply. It's not actually a translation – Rinpoche actually added something.

Next on page 29 is the **Meditation on receiving the four empowerments.**

It's actually verse 54 in Lama Chöpa.

Verse 54 doesn't appear in the sadhana. It needs to be added into the next edition. The reason is that Rinpoche's sadhanas were written in English. Many years later I started to learn Tibetan so we are now adding Tibetan into the sadhanas. You have to understand they are not translations. In the next edition we will add more Tibetan, because there are some more bits that I need to add in. At that time we just wrote down what he said in English.

Now we sing Lama Chöpa and everything in Tibetan, though you can sing it in your own language at home – Italian, English, Portuguese or whatever.

Verse 54:

de tar län sum söl wa tab pe thü
la me ku sung thug kyi ne nam le
dü tsi ö zer kar mar thing ga sum
rim dang chig char jung ne dag nyi kyi
ne sum rim dang chig char thim pa le
drib zhi dag ching nam dag wang zhi thob
ku zhi thob ching la ma nyi pa zhig
gye zhin thim pe jin gyi lab par gyur

Rinpoche-la gave many many initiations, and we liked receiving initiations from him very much. He said: like this: by doing the meditation on receiving the four empowerments, every day we can receive initiations. We imagine Rinpoche in front, either as himself or as Chenrezig. Like yesterday, come the four empowerments, white red, blue (indicating at the crown, throat and heart chakras) and combined empowerment. Rinpoche always said not just coloured lights but full of feeling. In this way, every day we can receive initiation from him. So let's try now. We have, for example, the Lama Chöpa guru merit field (indicating the tangkha of the entire merit field in the gompa behind the thrones). If you can't manage that, just visualise Rinpoche. It's the same. Rinpoche is in the rainbow body, so we can visualise Rinpoche on his throne, but now we visualise the throne on a lotus and moon and sun disc but he is in the illusory body, the rainbow body. During the lifetime of a Guru you would never visualise like that, you would visualise the Guru sitting on a cushion on the throne but when they pass into this transpersonal form, then you visualise like on the tangkhas. Rinpoche always said he would like to sit on the lotus on the moon. And now we visualise Rinpoche sitting on the lotus on a moon or on moon and sun together.

page 30: Dissolving the Guru into our heart

Wherever we are in the world, we imagine that Rinpoche comes to the crown of our head and dissolves into our subtle channel and mixes with our subtle mind in the heart. It's not a replica of Rinpoche, it is Rinpoche. They say the bodhisattvas can make multiple manifestations of themselves, it's a quality of bodhisattvas. And the higher up you are, you can produce millions of yourself because you are not one person anymore, you're transpersonal. Not like us.

Pause for meditation on the guru dissolving into our heart.

Carmen, please can you play track 4 of the recording on Spotify... The track on Spotify has music together with the sadhana. There's also a recording without music.

page 30: (plays Rinpoche chanting the Tibetan on page 30)
chö nam mi mik...

which is followed directly on the Rinpoche recording by the mantra (see page 31)
tayata om huya huya hutu hutu kili kili chaksus maitrī rutrinaye soha x7

page 30: **Absolute purification**
om sobhawa etc.

She reads the text, showing the 'touching the eyes' mudra. The text in the (old) sadhana is very slightly different from Lama Caroline's Tibetan version and she makes the following clarifications for page 30:



In the Tibetan, it just says I appear as Open-Eyes Chenrezig. My right hand holds a beautiful silver vase full of medicine for the eyes, to clear away delusion and sickness. My left hand holds a circular mirror. I am standing and I have the six ornaments which represent the six perfections of a bodhisattva. On the recording, Rinpoche goes straight to the mantra: **tayata om huya huya hutu hutu kili kili chaksus maitrī rutrinaye soha**.

This we just need to say a few times, in the sadhana it says 7 times. If we are going to do this practice, first you do this mantra a few times.

Dawn interrupts to say that there is another big rainbow over the Albagnano centre at this moment.

Then we do **om mani padme hum**. This we need to do a lot. **om mani padme hum** is short.

Yesterday in the Sutra, it said if you do 1000 times (10 malas) then when you have a shower the water is blessing the environment, your clothes become blessed, your breath and everything becomes blessed.

This afternoon I'll explain how to meditate on **om mani padme hum** with the six perfections, how to meditate according to the Heart Sutra, according to the Five Dhyani Buddhas and other things.

page 32: Mantra recitation

We're going to sing some beautiful melodies of **om mani padme hum**, one mala and then say the mantra together, at our hearts.

She asks Nunnei to lead with the beautiful melody, maybe 21 times. She goes to look at the rainbow

om mani padme hum

While we're reciting this mantra there is this manifestation of Rinpoche's mind, so we request blessings to become kinder, to develop bodhichitta. So that really the **om mani padme hum** touches our heart, opening our hearts towards all beings.

om mani padme hum x many, several minutes.

The next mantra is **om sale sale munsale kunrig soha**. I don't know if we have a melody for that.

Maria Cristina uses the tune from the previous day

om sale sale munsale kunrig soha x many, several minutes

page 33: One hundred syllable Padmasattva Mantra

page 34: chom den dé dé zhin...

reads in English: Bhagavan Tathagata Arhat Completely Perfect Buddha Light of the Moon, Stainless King of the Light Rays, to I go for refuge and make offerings, please grant me your blessings.

page 51: om bhishwa shanti hum...

page 54: NgalSo Dedication Prayers

Thank you all very much.

Today this is the third time the circular rainbow has appeared at Albagnano in the last two months. The first time was when Rinpoche's holy mind passed into the clear light. That was a very big, strong circular rainbow. The second time was when they brought the Atisha statue which Lama Michel said would be like the support of Rinpoche's body energy until we build the stupa for Rinpoche's holy body. To me, this rainbow is because yesterday we tried to receive Rinpoche blessing, initiation. Now Rinpoche is in the rainbow body. But anyway, we like to receive initiation from him, so this is like him showing his holy speech, his teachings, the NgalSo lineage. So personally I think it shows the body, speech and mind, Rinpoche is showing us some sign that everything will be OK. So we're very lucky, aren't we? As Rinpoche always said, the line is still on! [laughing]

She asks Nunnei to sing the song

To be with you is like a balm,
my heart is healed by such a charm
You are the sky, you are the sun...

The line is on, no need to come! But please come back soon!

Thank you very much. Thank you Rinpoche.

[Session 4 - Sunday afternoon]

lo chog zangpö päl gyur trashipa

thub chen tänpe trinle yar ngö da
phäl je dro lor tsampe dze pa chän
paldän lame shab la sölwa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var
samaniya sarwa siddhi hung hung (x3)

pha khyö kyi ku dang dag gi lü
pha khyö kyi sung dang dag gi ngag
pha khyö kyi thug dang dag gi yi
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gi lü
ma khyö kyi sung dang dag gi ngag
ma khyö kyi thug dang dag gi yi
dön yerme chig tu jin gyi lob

om muni muni maha muni shakymuniye soha (x3)

om maitreya maitreya maha maitreya arya maitreya soha (x3)

om ah hum karuna karuna maha karuna arya karunaye soha (x3)

Hello everybody. Let's continue with Open-Eyes Chenrezig.

Bebel was asking me: we have this very nice sadhana called Feast of Compassion, which is many Chenrezig practices together. In there, the meditation is a little different. In that one above our head is a lotus, a moon disc, a letter *thling*. This is a special syllable which is healing our eyes. You see there the five colours, which are the Five Supreme Healer Buddhas. Green is Amoghasiddhi, Akshobhya is blue, red Amitabha, yellow Ratnasambhava, white is Vairochana. So they are the energy of the Five Supreme Healers. Normally we visualise this *thling* either on our eye or we put this picture next to our computer or on our screensaver. Then it is helping our eyes. Some time ago Ara made lots of bookmarks with this. We also took a lot of these bookmarks to the Brazilian sangha, so there must be some of these thling bookmarks there, San Paulo, Buzios, Rio. This syllable is meant to help one's eyes.

In the Feast of Compassion there's one form of Chenrezig above the head like this. Then the nectar comes down. But in the sadhana I was just reading, we ourselves become Chenrezig and we arise from *thling*. There are slightly different versions. At the moment I am more inclined to the ones that correspond to Rinpoche's books. So in Rinpoche's Tibetan book we ourselves become Open-Eyes Chenrezig. There are many different varieties so do as you like. If we want to do this practice, for me it's more about developing gentle eyes, eyes of compassion. The feeling is very much of increasing the energy of Chenrezig, gentle eyes, looking nicely, being kind. Wisdom and compassion.

However, this practice is supposed to do something for your eyes. If you want to do it for your eyes - as we get old we all have some eye problems, especially these days with the phone and computer - what you can do is use either Feast of Compassion or this NgalSo sadhana of Open-Eyes Chenrezig. It's very nice, we have the recording of Rinpoche doing the practice, which is beautiful. Then you do the **om mani padme hum** 100,000 times. Every time you do a 1000 **om mani padme hum**, you do 3 malas of **om sale sale munsale kunrig soha**. And you just do a few at the beginning of the other one: **tayata om huya huya hutu hutu kili kili chaksus maitri rutrinaye soha**. Open-Eyes Chenrezig is like this.

Then, you have to go (thumbs touching second phalanx of ring fingers, she goes as if to spit on her hands): *phu!* But nowadays spitting is a bit out of fashion, now you just go (she makes short sharp blows on the two hands with the same mudra) and then you clean your eyes like this (strokes left eye with right ring finger, and vice versa). If you have some eye problem, if you have some eye medicine, you can breathe onto it with your mantras, or something to clean your eyes. You can also blow over the medicine like this or you can try and blow into your eyes [out of the corner of her pursed mouth]. I saw Rinpoche doing this many times, somebody had some sickness, and he would go [indicates blowing from pursed lips]. Originally he used to spit, the Tibetan way is like this; so in Tibet he did like this. Once I saw a monk in Gangchen I think, who had a huge abscess on his face. His whole face was inflamed. Rinpoche went [she indicates blowing through pursed lips several times in quick succession] and then he turned round and the monk's face - *puuuu* - all the pus came out of this thing on his face and the monk felt a lot better.

I sometimes had a problem in my eye and I would say: *Rinpoche, can you blow on my eye*, and it would help because of this mantra power. So now we are self-service. Self-Healing! Do-it-yourself! Rinpoche is still with us, we can see that today, and also helping us, but now self-service, self-healing. So now we need to do lots of mantras - 100,000 or 400,000 or 1,000,000 mantras ourselves and *phu, phu*.

Question (inaudible) about how many mantras to chant

A minimum of 100,000. You do 1000 – 10 malas – of **om mani padme hum**. Then three malas of **om sale sale munsale kunrig soha** and you go (indicates blowing on each hand with thumbs touching second phalanx of ring fingers, as before). With the left hand cleaning the right eye, and the right hand cleaning the left one. I seem to remember in ancient times there was also something from the feet you had to do – Rinpoche used to say like that – but I think this has been phased out!

Clarification during translation: Years ago Rinpoche used to say that. In our sadhana the detail about the foot has been omitted. Cristina adds: I remember that in the last course we did with the foot. Also he used to say you have to rub the channels in the back of your neck, where there are many important channels, round here (rubbing to the left and right of the nape of the neck with the two ring finger-thumbs), didn't he? Also on the temples, like a face massage around your eyes. He used to say you have to do that kind of thing.

Lama C clarifies mudra while Cristina is translating: Not touching tip of finger but the second phalanx:

So also with the *thling* [indicates the *thling* syllable on the cover of the sadhana], you are supposed to visualise this on your eyes. So I've been doing this retreat. I've got all Rinpoche's books in Tibetan, so you can also visualise the Tibetan alphabet in your eyes. In my opinion what this means - apart from visualising - is that you have to do some eye exercises. You have to move your eyes. In the trulkhor there is an exercise where you have to go like this (eye gymnastics looking upwards, moving eyes quickly to the left and right) with your eyes. Turning. I don't know - I've never actually received or heard an explanation about *thling*, except that it's the Five Dhyani Buddhas but I was also trying to make the shape of it with my eyes, to see if it would help my eye muscles. Because I'm astigmatic. These things are interactive. You have to try, then we get our experience and we find out. In Guhyasamaja it's one of the buddhas, isn't it? Ksitigarbha. We have *thling* on the eyes.

If you do the retreat for healing your eyes, at the end you should have some kind of sign. They say some dream of your eyes being healed, or of climbing a mountain, see a Buddha, see your Guru, enter a temple, see the sun, see the moon... or some positive sign. Even for the dull ones like us, something happens! There are various positive dream signs you should achieve. The ancient way was that if you didn't receive a sign, you should continue till you get one, rather than just saying: *I'll just do 100,000 mantras*. Personally, I've just been doing this practice, because I have to practise what I preach. Otherwise it's not possible, not correct. I have to do everything before I can teach it. So I've been doing the Open-Eyes Chenrezig. What happened to me was that one of my eyes started to fill up with blood. Even I decided not to look at it because I thought I'd become obsessed in a negative way if I saw my eye more and more full of blood! Around the pupil was full of blood. So I thought, I need to say more mantras, but then it cleared up. It must have been healing my right eye. Obviously I must have had something wrong with my right eye and it's been helping it, healing. All Rinpoche's practices are very powerful. He was incredible. He is incredible, not was, an incredible being, Buddha, mahasiddha. All his practices are top, number one. So I just had this small experience. We have this Tibetan medicine called *chakril*, which means iron pill which is eye medicine. Rinpoche always used to say: *I have iron eyes, like an eagle*. Like one of the five eyes of Open-Eyes Chenrezig. Iron eyes - he said he could see super-far, very good clear vision. He used to have this nice pair of glasses made of rock crystal, I suppose they are still in the labrang. Made in Tibet, not our glasses from SolarOptica! Made in the ancient way where they grind the rock crystal down, in Tibet.

Nunnei says: I am quite well informed about this practice because I have a very big problem in my right eye and Rinpoche said my problem is very difficult to heal because I saw something very strong when I was a child. So this is why my eyes closed. He explained many times also the reason why we do this massage. This is a cardiac meridian. Most of the time we have eye problems which are related to emotions: you close your eyes. (Like with White Tara when you open up your eyes). So this is why we have to touch the terminations of the channels in the feet so we have to open all the channels to let the emotions and psychic things flow, so that our eyes will open. When your channels are open, the third eye opens. He explained about these glasses when we were in Tibet. These glasses are very pure. He said that through the crystal you can see like a double sun, you can see a different perspective of reality, but naturally. He said they have to be very big

and they have to touch the cheekbones because the optical nerves go to the sacro-cranial and then goes here. So this is how the crystal works.

How interesting. This is why we all have to put our minds together and then we can get the whole story. I want a pair of those glasses!

In the Open-Eyes Chenrezig it says there are five kinds of eyes you can open. For us, even repairing our vision is good, fewer problems. Then you can get the eagle eyes, the iron eyes. Then you can get the third eye as it's called in the West. The Tibetans have a picture not of a third eye, but of a sun, a moon and a tige here on the forehead. Opening the third eye is not like in the book by Lobsang Rampa, with a drill! Rinpoche used to really laugh a lot at that, you know! Once when I was living here in the centre upstairs, I came into my room and there was a whole collection of Lobsang Rampa books. I never found out who they came from but there were fifteen books. I started to read them; the first one was not so bad; then they got more and more ridiculous! After book 3 he starts talking about UFOs and all kinds of ridiculous things. In the first book he claimed that he was the attendant of the Dalai Lama or something, actually it's not true; and that they would open the third eye with a sliver of wood! Tap, tap tap [to hammer the sliver of wood into the forehead].

Fortunately in Open-Eyes Chenrezig you don't have to do it like this; you just say **om mani padme hum** and **om sale sale munsale kunrig soha** [laughing]. Keep doing it for long enough and if you really want, you would develop miraculous eye, *nun she* - called clairvoyance in the West. But honestly, would you really want it? I'd like it with an off switch. Yes, you can see your future lives, your past lives, but then - the minds of all others! Personally I would want an off-switch. It's one of the abilities of the five eyes of Open-Eyes Chenrezig, to understand what people really think, you can hear their thoughts. Rinpoche could. Many times people who were around him we had this experience that we were thinking or saying something, then he'd come round and give us the answer. Did you have that experience? I had that experience many times. He had that clairvoyance, definitely. One story from my experience was from a time I was in Spain, in Malaga, and Eleanor and I were having a discussion between ourselves. It was a strong discussion with ten points (I won't tell you what it was about). The next day Rinpoche phoned us up from Albagnano and he gave us ten answers! We thought: *oh no, he's been listening to what we've been saying!* [Laughing]. Incredible. This happened many times.

Nunnei comments: (first few words not audible) ... experience – no need to tell exactly what because it was very intimate – but to stay near Rinpoche, many times I had to stay far physically because he was sending me to India, to Nepal to America ... and I said: Rinpoche, why are you always sending me away? [He said: it's not true, I am not sending you away, I am always together with you. And so he trained me when really to be in contact with him. Many times like this, when I was thinking something, he was phoning when I was living in China and telling me what to do: no, no. now you don't do this – these kinds of things. If you want to draw a line on what we are saying, this is actually what we have to practise and really have firm faith in Rinpoche and his teachings and this is very evident. And now I requested that Lama Caroline explains the mirror, because eyes are related to the space element.

Rinpoche used to say in this little mirror we can see the whole room, we can see everything, a huge space. The mirror is showing the space quality. So many times over the years, he used this example saying: we need to develop inner space, space disc and all these kinds of explanations.

Nunnei: Actually the mirror represents our mind, in our mind there is even more space. In our mind, you just think elephant, and immediately you see an elephant. You visualise Jupiter and there is space. This is the element space. This is why we have to open all the eyes – Open-eyes Chenrezig. We have to open up our inner space.

In Buddhism we use mirrors a lot. For example, to show interdependence as being like reflections in a mirror. We say it's not really there but it's so clear, it's a dependent arising. So very often, we use this example of seeing things in a mirror. If a mirror is dirty, we need to clean it. That's another thing. Showing a symbol of clarifying your vision on many different levels. But mainly our mind is obscured by ignorance, not just the physical thing of your eyes. The mirror is the symbol of Vairochana. In actual fact, Open-Eyes Chenrezig is in the Amitabha Buddha family. Vairochana (or Nampa Nangdze, in Tibetan) means The One Who Creates Form. The wisdom of Vairochana is called the mirror-like wisdom. If we understand reality, we have a direct experience. It's the centre of our Borobudur mandala, our Peace Mandala, our mind is completely peaceful: it's not up and down, unstable, it's not obsessed with attachment, desire; It's not reacting, it's just peacefully Ok. Everything's there, watching everything. Our ordinary minds are immediately: friend/enemy, this, that. This changes frequently, doesn't it? One day something is my friend, one day it's my enemy! So our normal mind is like this. Rinpoche said: *what's my friend, what's my enemy?* We react with ignorance, all the time this judgement is going on – good, bad, good bad, friend enemy... All the time our mind is like this, unbalanced. Whereas if you have this mirror-like wisdom it's just OK, just watching but not shaking the mind. It's very peaceful, very clean, very clear.

Now onto **om mani padme hum** and the five wisdoms. (She shows a picture on her phone of the mantra in five colours)



This is just one picture I took from the internet, but you can see it's coloured - can you see that on the streaming? This is very easy to find.

Om mani padme hum.

Five colours: **om** white, **ma** green, **ni** yellow, **pad** turquoise, **me** red, **hung** dark blue or black. All this has a very big meaning. So this is how you should visualise **om mani padme hum** - with these colours. Let me explain what it all means, it's very interesting. When we say **om mani padme hum**, in our heart are the colours. This is common in Tibetan Buddhism. We have the T-shirt, the badge, the bracelet, the hat, the necklace. It's everywhere! On internet, tattoos... In the *Zamathog [köpe] do*, the Basket Sutra that we were looking at yesterday. It says if you keep the mantra of the Sutra on your body, it's like having the Buddha relics on you. Even better if you say it.

om. Most mantras begin with **om**. **om** represents the holy body of all the enlightened beings, of all buddhas, **mani** means jewel. **padme** means lotus. Tibetans pronounce peme, but it's **padme** in Sanskrit. (It doesn't matter which). **hung** means the mind of all buddhas, the seed-syllable of Akshobhya. **mani** also means the energy of method and **padme** is the energy of wisdom. tab and she. Method and wisdom. We need these two things together in Mahayana Buddhism. Like two wings of a bird to fly to enlightenment. Put in a very simplistic way, we can say that method is unconditional love, wisdom is peace. That's the simplest way of understanding peace-space. Then there are many other higher levels on top of that, ok? So first, peace and love, then union of bliss and emptiness, and then spontaneous great bliss and emptiness, and zung-jug (ཟུང་ཇུག), the highest union of Vajradhara Buddha. But we have to start from where we are. Develop peace and be nice! [laughing].

As I was saying the other day, there is absolutely no chance of achieving spontaneous great bliss and emptiness if we are not even kind to people. Sorry! So if we want spontaneous great bliss and emptiness and all that, we can start by being nice, kind, loving, empathetic, by being bothered by other people's problems. And then start from there. Bit by bit we can develop all those wonderful things. But without the base, it will never come. Impossible. It's like if you want to build a temple - we have these golden ornaments on our temple - and if there's no foundations, there's nowhere for your golden ornaments to go. So we need to build the foundation, every day, normal qualities, then on top can go all the super high tantric realisations.

om mani padme hum. It's coloured like a rainbow. The first nice thing to do when we visualise **om mani padme hum**. There are all kinds of beautiful meditations and we can do all these when we do Open-Eyes Chenrezig. It's not like that we can only do one type of Chenrezig meditation with that particular form, because they are all Chenrezig. For example, a nice thing to do is called closing the door of rebirth of the six realms of samsara. Let's say we know somebody who has died (unfortunately, that's samsara, that's life). Many people die, our relatives, our dear ones, naturally we want them to have a good rebirth. Imagine we say **om mani padme hum** many times for them and it's like a rainbow bridge, taking them in the right direction, to the right place that's suitable for them to evolve in the next life. Human with a good education, everything nice that they need. So each one of the lights is closing a door.

The white light, **om**, closes the possibility of that person being reborn as a deva. The green light, **ma**, stops people being reborn as an asura, a sunless one, a kind of demigod. **ni** is ok, it's human. We want to be reborn as human. We pray for, minimum, we want to come back here at least to continue with the same condition as we have now, to continue on the

spiritual path. With a precious human rebirth, we want the conditions for practice - there are many kinds of human rebirth, but we want a suitable one with access to education, healthcare, the Dharma, a Guru, things like this. The turquoise **pad** closes the door to the animal world. Sometimes it's greyish. We don't want to become a dog, even a dog with a psychologist, or even a Persian cat! We don't want that, so close that door. The **me**, the red one. We don't want to be a preta, a hungry ghost, a spirit, an addict. **hung**, the blue-black one. We definitely don't want to go the narak, the hell. No thank you! Neither us or our friend, our family member, our dear one. This mantra is suitable for everybody but especially when somebody has not such a good death. Sometimes people die in an accident or in a vile way, or suicide. This kind of thing is very helpful, **om mani padme hum** - pushing them to go in the right way. Because they are traumatised in the bardo so we send a lot of light and incense, and **om mani padme hum**. This is helping a lot. So we should always do that when we do the short prayer, **om mani padme hum hrih...** when people pass away. But we shouldn't just do it one or two times, we should repeat the mantra many times for our dear one. So that's very important. So yesterday in the Sutra, we saw how Chenrezig goes to all the different realms, to the hells and taking them out - saving them. This is where all this comes from.

If we say **om mani padme hum**, the idea is that Chenrezig will save us basically from ourselves. I remember once I was in America and went to the Metropolitan Museum in New York, a beautiful museum. They had this exhibition of samurai armour from Japan. On the top of the armour, they had **om mani padme hum**, because they all knew they were going to die in battle. So they were praying to Chenrezig to save them, which I thought was quite intelligent. They knew they were doing something wrong (it's not good to be a professional killer), but at least they were praying to Chenrezig to save them in the last moment. It says in the Sutra that even if you are the most horrible person, Chenrezig will save you. It doesn't mean you should be the most horrible person by the way! We should try to be a good person. It's not a get out of jail card. Obviously we want to be Shambala warriors, that means peace is our main point, ahimsa, non-violence.

If we're watching the TV, it's all horrible things all the time, there are so many sufferings in this world, terrible, so we can do **om mani padme hum**, there's famine, war, so many kinds of terrible things happening all over the world, so we can do our **om mani padme hum**. It's like the six realms of samsara within our world. We should definitely do this. Another thing: **om mani padme hum** has six syllables, it's called the six-syllable mantra. So it also corresponds to the six bodhisattva perfections: generosity, ethics, patience, energy, concentration and wisdom. So om is the perfection of generosity and so on. The sixth perfection is the perfection of wisdom. So when we say **om mani padme hum** we can also think about that. Lama Gangchen used to make us look at these verses in Lama Chöpa, (because we recite Lama Chöpa every day, don't we?) so you can look at the verses for the perfection of energy and so on. It's nice.

These two explanations about the realms and the bodhisattva perfections is with the mantra looking like this (indicates the coloured illustration from earlier), which is the most common way of the colours of the **om mani padme hum** mantra. If you look on the internet, you would see it like this. However there are other ways to colour, different ways to think about the mantra, which you don't see on the internet. A very nice one for us -

though you don't see this on the internet - is: **om**, Vairochana, the Buddha's holy body energy; **ma**, Amitabha, the Buddha's holy speech energy. It has different colours: white, red, blue, yellow, green and dark blue – like Self-Healing. This is a more secret way. Before our practices were all very secret. When we are doing the empowerment, the body energy, the speech energy, mind energy, all the qualities and actions; then the last one is all the body speech and mind of all the buddhas together. Just like we did yesterday in requesting the permission to practise. So that would be a very super-nice way for us to do because Lama Gangchen Rinpoche liked us to understand the relationship of everything with the Five Dhyani Buddhas and Buddha Vajradhara, which is included there but not exactly clear. Rinpoche made all that extremely clear. Maybe we can find that coloured version or make our own. On Wikipedia there's a chart. Maybe we can ask Renata if she can make our own version of **om mani padme hum** in the Five Dhyani colours, that's with the Self-Healing system. Another thing we can do is how to meditate on emptiness with **om mani padme hum**. So there are many nice ways to do this Chenrezig visualisation with the mantra.

Then we'll do the practice. And then we have to do the tsog and then we can have dinner!

Maybe we'll answer the question from the streaming. The question from the streaming: *please can you explain why the mantra is sometimes om mani padme hum and sometimes om mani padme hum hrih.*

hrih is the seed syllable, the bhija, of Chenrezig Avolokiteshvara. Chenrezig arises from hrih. So sometimes the bhija is added to the mantra. We saw this many times with Rinpoche that he adds the seed syllable to the mantra.

In our system, we have Five Dhyani Buddhas and Vajradhara, so we can have the body, speech and mind, quality and action blessings combined - just like Self-Healing with all the meanings. We have Vairochana, Amitabha, Akshobhya, Ratnasambhava and Amoghasiddhi and Vajradhara. Six Buddhas. Then we can have the wisdom: the mirror-like wisdom, discriminating wisdom, dharmadhatu wisdom, equalising wisdom, all-accomplishing wisdom.

Now again with these colours, another nice thing we can do: Avolokiteshvara is the One who spoke the Heart Sutra, inspired by the Buddha's blessing. In the Heart Sutra he says, for example: *no eye, no ear; no nose, no tongue, no body, no* and so on. We can apply this to the six syllables. No means not inherently existent. If you search for an essence, you cannot find one. So no eye, no ear, no nose, no tongue, no body consciousness, no mental consciousness. There are six. Then there are no forms, no sounds, no smells, no taste, no touch no mental object... Then there is no visual consciousness, no auditory consciousness, no olfactory consciousness, no taste consciousness, no physical touch consciousness, no mental consciousness. In the Perfection of Wisdom, we meditate like this - like a checklist. We're looking for where the sense of self is. We're saying: *no, it's not there, it's not there, it's not there, it's not there...* tick, tick, tick, (like ticking off each against a checklist). Then we go through all the possibilities of how we build up our experience of ourselves, of our world: no, no, no, no, until we finally tick them all off and: *oh we've run out of [things on] the list, there's nothing left. Oops. It's not there! Aagh!* [laughing]. And then hopefully we understand something.

If we do **om mani padme hum** together. He (Chenrezig Avalokiteshvara) was the one who spoke the Heart Sutra, then maybe through the power of his blessings. It says, in the zamathogdo, the Basket Sutra (Kāraṇḍavyūha in Sanskrit), we will develop incredible wisdom. So this is one way we can develop incredible wisdom by thinking about these things while we repeat **om mani padme hum**. So we can do kinds of things while we're reciting **om mani padme hum**.

[clarifying] Mirror means empty. When he (Chenrezig) holds up the mirror. The mirror is showing emptiness. When we talk about meditation, when you can't find something, there is emptiness. Rinpoche called it space training. The mirror is a symbol of space. If you look for your eye (let's say in Open-Eyes Chenrezig), you look and look but you can't find it, you just see cornea, blood vessels, atoms, and all this. The more you look the more unfindable it becomes. In fact in the end it comes one name and one space. So that's the mirror. Not true existence. Ding (bell sound effect), mirror, space; next one, ding..., empty! It's a bit like a game show [laughing]. We call it a non-abiding negation. That means you cannot find it and it doesn't imply anything else, there's a space - just a space. All you can see. That's why we use the mirror symbol because that represents space.

[clarifying] In Buddhism we say when you search for your eye or your ear and you cannot find it, there's just a space, there's nothing else there. It's called a non/affirming negation. Just an emptiness, a space. Which is why Chenrezig is holding a mirror, because it's saying: that's all that is there, it doesn't affirm anything else. And then in Tantra, everything arises out of this space. This emptiness. We dissolve everything into, let's say, this space, this emptiness and then our higher self, our awakened self, can arise - once we get rid of our false projection of ourselves as a limited, suffering being.

In Tantra we say **om sobhawa shuddha sarwa dharma sobhawa shuddho hang**. We visualise everything switching off, like a TV switching off. There's just a space. This is symbolic of the understanding of reality. Tantra is based on Sutra, on the understanding of Buddhist principles. Then it's more visual. Then out of the space of emptiness we arise as, for example, Buddha Chenrezig. We switch off our ordinary vision and grasping of ourselves as being ordinary. Ordinary vision and conception: *I'm this, I'm that, I can't do this, I can't do that, I'm this* - all these limiting ideas that we have of ourselves based on our ignorant view of reality. Tantra works if we understand Sutra. That's why we need to understand the Three Principal Aspects of the Path, which are definite emergence, bodhichitta, and the correct view of reality. If we understand **om mani padme hum**, empty, empty, empty everything, unfindable, then we have the basis to arise as Chenrezig. For example, for me, Caroline, Lama Caroline, I cannot just say, ding! (bell sound effect) I'm Chenrezig! Because if I'm Lama Caroline there is no space, I'm full of Lama Caroline, completely occupying all possible space. My vision of myself, my ordinary appearance of myself. So this one needs to go to give some space for the higher self to arise, my Buddha nature to manifest.

Now we are almost out of time. We need to do the NgalSo Tantric Self-Healing Practice of Open-Eyes Chenrezig. We need this to be recorded. I don't know if Rinpoche made a recording, if not we need United Peace Voices to make a recording because all these sadhanas we need to use. It's nice to have the Rinpoche audio recording everybody can

download, it's very suitable for our modern times. So we need to see if we have a recording already. If not, we need to make one in the unplugged way, together.

Now we are going to do from page 37. One way we can do is singing **om mani padme hum**, doing the whole of Self-Healing. But obviously you need to know Self-Healing very well. If not, the other way is to read all the sadhana and then recite **om mani padme hum**. What would you all prefer? We can do the sadhana ourselves. No problem. We also have two beautiful melodies for the mantras: the one Nunnei was singing, the one Maria Cristina was singing. I remember four, five or six beautiful melodies for this mantra in the time of the Kunpen. Now, this afternoon we'll read the sadhana together.

In front of us is Rinpoche in the form of Open-Eyes Chenrezig. If you can't manage that, just Rinpoche.

page 37: Preliminary Practices

page 38: Now we request Guru Buddha Chenrezig, Rinpoche to bless our five chakras with om mani padme hum

Nunnei: the nice tune, please.

Singing together om mani padme hum in each chakra

page 38-9: Purification of the elements

Now we're going to do Purification of the 5 elements as in NgalSo Tantric Self-Healing. Also if you like to use this, it's very nice. You get more of the feeling holding the earth element. It's nice to use the elements. So we're going to do the eh yam ram lam bam as in Self-Healing. Actually it's from the Yamantaka Tantra, and many other high tantras, but instead of saying eh yam ram lam bam shuddhe shuddhe soha we're going to sing om mani padme hum

(singing together om mani padme hum five times at each chakra)

page 39, reads: Generation stage.

Rinpoche said at first our central channel is very thin but we practise visualising it is like light and breathing in the central channel. Then it becomes like a finger, then like a bamboo then bigger and bigger until we are full of space. He explained it like this many times. We need to make our central channel bigger, with more space, and the two side channels very weak and thin.

page 40: Generation of the five lotuses

Now we're going to generate the lotuses with the lotus-opening mudra, as in Self-Healing. Green, yellow, blue, red, white, but we're going to do this all singing the mantra *om mani padme hum*.

Singing together om mani padme hum in each chakra

Another thing Rinpoche always said is that when we do like this (indicating the mudra), this is opening the door of the bardo. We can use this part when people die, so this is opening the right door in the bardo to a good rebirth. Also in the Basket Sutra and the

other Sutras that talk about Chenrezig, it talks about four kinds of birth. One of these - you might not think it's so bad - is being reborn inside a lotus flower in the pure land of Dewachen, Sukhavati. But Rinpoche said 500 years in a flower would be a bit boring so we open the flower (indicating the same mudra) so that we can get into the Pure land! [laughing].

*page 41-43: **Generating the five seed syllables***

Now we're going to put the seed letters, **om, ah hum, tram hrih**, but singing **om mani padme hum**. Why? because we're growing up the five aspects of Chenrezig inside of ourselves.

Singing together om mani padme hum once in each chakra.

*page 43: **Generating the five symbols***

Next the symbols of the five aspects of Buddha Chenrezig are appearing within us. The double vajra of the Amoghasiddhi aspect, the jewel of the Ratnasambhava aspect, the vajra of the Akshobhya aspect, the lotus of the Amitabha aspect and the Dharma wheel of the Vairochana aspect.

Singing together om mani padme hum in each chakra.

*page 44: **Generating the five manifestations of Chenrezig at the five chakras***

pages 45-48: Now within our five chakras are going to be the five aspects of Open-Eyes Chenrezig. They all look like Open-Eyes Chenrezig: simply white, red, blue, yellow and green but actually there are many manifestations of Buddha Chenrezig. One day we can talk about this, all kinds of incredible practices of the five aspects of Buddha Chenrezig. But for now, just simple. Simple is best!

Singing together om mani padme hum once in each chakra.

*page 45-48: **Completion Stage, Meditation on the five manifestations of Buddha Chenrezig***

1. Bell empowerment of Supreme Healer Amoghasiddhi Chenrezig.
lama tönyon dorje khyen

reads Vase initiation, page 45.

om mani padme hum, x5

2. Crown empowerment of Supreme Healer Ratnasambhava-Chenrezig
lama rinchen dorje khyen

reads Crown empowerment, page 46.

om mani padme hum, x5

3. Vase empowerment of Supreme Healer Akshobhya
lama mikyo dorje khyen

reads Vase empowerment, page 47.

om mani padme hum, x5

4. Vajra empowerment of Supreme Healer Amitabha-Chenrezig
lama chö dorje khyen

reads Vajra empowerment, page 47.

om mani padme hum, x5

5. Name empowerment of Supreme Healer Vairochana-Chenrezig
lama nangze dorje khyen

reads Name empowerment, page 46.

om mani padme hum, x5

page 49: Vajra master empowerment

aham Chenrezig, I am Chenrezig.

Secret empowerment

om mani padme hum, x5

om mani padme hum, x5

page 50-51: Wisdom consort empowerment

(Meditating in silence), then:

om bishwa shanti hung (x5)

Per il potere della verità, pace e gioia ora e sempre

By the power of the truth, peace and bliss forever

page 52: Long-life Prayer

page 54-56: NgalSo Dedication Prayers

Thank you all very much. I hope you feel like doing the practice of Open-Eyes Chenrezig. Personally, I always thought I should do it, but I never found the time. But now I'm doing it and it's such a nice practice. Also all these practices, you feel closer to Rinpoche because he was doing this practice for many many years. It is so nice, so easy. Everything is there - free - free package, Rinpoche chanting, sadhana, mantra, card, everything. So if you like, please enjoy the practice. And if you find time to do the retreat, then why not? If not, just do sometimes. It's nice. Very beautiful practice with great meaning.

Question inaudible from the gompa about how many mantras to recite if we do the retreat

100,000 **om mani padme hum**, which means also 30,000 of **om sale sale munsale kunrig soha**. That's the minimum. Better would be 400,000 and 120,000. Best: 1 million plus 300,000. But it's what we feel. Everybody is completely free to choose what they do. Then Wisdom Rain mantra, 10,000 (10%) of course, at the end. **om mani padme hum** is very short so you can do a lot. By the way, I don't have personal experience but I have heard that if you do 100 million you grow new teeth [laughing]. This you have to try.

Guaranteed or your money back! Though this is free, so no money back! Rinpoche showed us that one of his teeth was growing back. He kept saying: touch, touch! He was showing us that the practice works. I don't know whether you noticed but his beard which was white was going black again. It's true! So thank you, Rinpoche.

Question inaudible

No, you have to do your best. When you do a mantra, the better you do it, the better the effect. Obviously. There's a whole explanation of how to say the mantra, how to hold the mala – we don't have time now – which we repeat many times in the commentary. And then new teeth! (Laughing).

Thank you all very much. Thank you for participating this weekend. Also, our friends in Brazil, Argentina, South America and other parts of the world. Why we're streaming is so that we can all do together, because travel is now difficult. We're one spiritual family, all Rinpoche's sons and daughters, so we like to do everything together. That is why we are doing all this streaming internationally.

So, thank you all very much, (translators and everybody...)

Now we are going to do Guru Puja Tsog...