

## Self-Healing 1 - Reading and Reflections part 5 Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline at Albagnano Healing Meditation Centre on June 2, 2020.*

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namo guru bye  
namo buddhaya  
namo dharmaya  
namo sanghaya (3x)  
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)

OM AH GURU BUDDHA SIDDHI HUNG (5x)

EH YAM RAM LAM BAM  
SHUDDHE SHUDDHE SOHA

PAM LE PEMA JANGKU  
PAM LE PEMA SERPO  
PAM LE PEMA NGONGPO  
PAM LE PEMA MARPO  
PAM LE PEMA KARPO

OM AH HUNG TRAM HRI

HRI LE NATSO DORJE JANGKU HRI  
TRAM LE NORBU SERPO TRAM  
HUNG LE DORJE NGONGPO HUNG  
AH LE PEMA MARPO AH  
OM LE KORLO KARPO OM

OM KORLO NANGZE DORJE  
AH PEMA CHO DORJE  
HUNG DORJE MIKYO DORJE  
TRAM NORBU RINJUNG DORJE  
HRI NATSO DORJE TON YON DORJE

Lama Tonyon Dorje Khyen  
OM AH AMOGHASIDDHI HUNG (5x)

Lama Rinjung Dorje Khyen  
OM AH RATNASAMBHAVA HUNG (5x)

Lama Mikyo Dorje Khyen  
OM AH AKSHOBYA HUNG (5x)

Lama Cho Dorje Khyen  
OM AH AMITABHA HUNG (5x)

Lama Nangdze Dorje Khyen

OM AH VAIROCHANA HUNG (5x)

OM MANI PEME HUNG (3x)

OM MANI PEME HUNG HRI (2x)

OM MANI PEME HUNG (3x)

OM MANI PEME HUNG HRI (x2)

OM MAHA SUKHA HUNG (5x)

OM BHISWA SHANTI HUNG (5x)

Ok, hello everybody, good evening. So, we can also connect with Rinpoche by doing Self-Healing. Rinpoche is Self-Healing, isn't he? Also, we can do very nicely like Rinpoche showed us for years and years. So maybe sometimes we do this. Also, this is what Rinpoche wished, that we continue to do Self-Healing. I heard that when Rinpoche was ill, he was showing an image of the ocean of mandalas on his phone, pointing at it, meaning everybody to do this, do Self-Healing, one message for all of us, so it means we should do, no?

So, let's continue with Ngalso Self-Healing 1. The other day was very nice, I went to interview Claudio Cipullo. He said many beautiful things. Sometimes I would like to interview Rinpoche's other older disciples. We'll carry on now with Rinpoche's teachings, so we're doing Self-Healing 1. Now we all know about how it was made because Bel told us, and Claudio told us, we all heard the story about how it was made, so now we're going to look at the book. Up till now we're on page 15 in this book, and it's like Rinpoche's first Lamrim, let's say. So he's talking about what's harming us, what's our friend, what's our enemy, and he was giving the example of smoking, wasn't he. Rinpoche was giving this example, but it's not really external things that harm us, it's actually our own inner mental attitude, our own addiction, our own inner delusions and negativities that harm us. So let's continue a little bit. So, I'll translate into English, Carmen will read in Italian, Bebel will read in Portuguese, and hopefully, Carolina also has in Spanish the book, she's translating directly in Castellano.

Rinpoche said many people think that to practise Self-Healing means we have to do lots and lots of physical exercises and this could be true, but sorry, the real deep profound self-healing is to take care of our minds. I remember Rinpoche saying this in São Paulo, Brasil, where they have the biggest obsession for the physical body, and do lots of exercises to keep looking good. We are very lazy in comparison here in Europe. We put so much effort on the external things, don't we? Like diet, exercise, all these things, no? We spend so much money and time. But finally, Rinpoche always said that actually it was very easy: *we just need to change a little bit the position of our mind*. He always explained like that, didn't he? He always said just move a little bit like this the mind, just see a little different, then everything will be much better. He used to say like that. Then Rinpoche says, of course, without a doubt taking some exercise could help. And he says: *maybe I'm wrong, it could be that taking exercises is the correct thing to do, but however I think that we have to exercise the mind, and that means we have to understand how things are, we need to have more acceptance*.

This book looks really easy, doesn't it? Like Rinpoche always says, we all say: *I know, I know, I know*. But actually, we don't. Because actually emotionally we don't follow this, do we? Because if we did follow what's in this little book, this tiny little book, we'd be a lot happier. Like recently, we've been experiencing some emotional difficulties and actually, in here, he's explaining how not to have them. I heard Rinpoche repeat many, many, many times the same things over the years. Why? Because we're very dense, no? So, he needed to repeat many, many times. And I was hoping if we do it again, I was hoping, like me, personally, I actually might develop what he used to say, develop more acceptance. I'm also doing this because I like going through Rinpoche's books, his teachings, like group therapy.

So, he says, normally we think we understand but rarely do we accept what we think we understand. And he says we always say: *I know*, but... [laughing]. So, this is the problem. Without acceptance there cannot be self-healing. This is like in the classical Lamrim text, isn't it? The first thing it says basically is we have to accept that we are ill, that we are sick, that there's something wrong with us, because if not we just continue with our unsatisfactory life, emotionally and physically. So, the first step is to acknowledge that I'm a sick person, the Dharma is a medicine, the Buddha is the supreme doctor. If I put the Dharma into practise, I'll become cured. So, this is already acceptance, isn't it? That's already a big step, because most people in the world, they never have this feeling, do they? They just continue with a kind of normal life, not very satisfactory, going on until you get old and die, no? So, already this is the first step, acceptance, accept that ok maybe I need

to change something. So, then Rinpoche says: *when I talk about Self-Healing, probably you think you already know a lot about it, that you know what I'm saying. But in reality, you don't really accept what I'm saying. Because the mind is extremely hard and tough.*

Rinpoche used to say many times, what we should do - is Self-Healing. Our main practice with Rinpoche is NgalSo Tantric Self-Healing. Rinpoche always used to say: *I need to say like this 'Self-Healing', because I can't say directly you are full of ego and very selfish.* [laughing]. When we do the Tantric initiations, we all did so many times, we have one flower and we drop it on the mandala and we say that's my Buddha family. So, we think: *oh! So beautiful! I'm in Ratnasambhava's family.* But actually, the meaning is I'm very, how do you say, I'm actually very miserly. The real meaning is I need to transform and become generous. But it's not possible to say like that directly. Or if I drop a the flower on the white side: *beautiful, I'm Vairochana family.* Actually, it means I'm completely stupid, that's what it means actually [laughing]. But ok, because of Tantra I can transform this. So, Rinpoche said many times we need to do like this. If he said directly: *you're very selfish, you're very egotistical,* we'd just walk out the Gompa immediately [laughing]. What did Rinpoche used to say? He used to say: *I'm cuckoo number one.* Ok, he said this, but first we need to accept - no? Because, for example, let's say, in normal life our husband, our wife, our friend says: *you're very proud, you're very ignorant,* we almost have to have a fight with them. We're so offended if somebody says this. So, first, we need to accept: *yes, actually it's true I'm very proud, I'm selfish, I'm ignorant,* you know, acceptance. Because if we accept there's some desire to change, isn't there?

One thing I always thought was very beautiful about Rinpoche's teachings, he used few words but they had a very deep meaning. Like, for example, the Four Noble Truths teaching. First truth there's suffering, suffering exists. Second truth is we're responsible for our own suffering, but this we don't really accept, no? It's very difficult to accept. Rinpoche said the first point is acceptance. Yes, I have this kind of mental state, not so nice, then I'm causing problems for my friends, my family, for me, yes, I'm like that... Self-healing is starting here. If not it's just like as he says: *oh yes I know, I know, but...* [laughing]. It's true!

Rinpoche says our mind is very hard, no? For this reason, we need to exercise our mind, we need to soften the mind. Actually in Brazil, in São Paulo, they have a lot of this Kum Nye practice, a lot of our friends practice it. It's a bit like Trulkor, a Tibetan technique of self-massage and some movements with breathing to relax the body. It's a bit like Trulkor, done very, very slowly, from the Nyingmapa tradition. Near our centre in São Paulo, there's a Nyingmapa centre. Our wonderful friend Perside studied Kum Nye in America

with Tarthang Tulku and she taught me all these exercises, 400 hundred of them. This is a whole series of exercises to soften the body and the emotions and the energy. Rinpoche says: *we have the Kum Nye exercises but all we need is Sem Nye*, that means mind relaxation, softening the mind. He says this is the real self-healing, to soften our mind like we soften our body. He says, this technique, the technique of self-healing is to transform the negative side into the positive side.

So, how do we soften the mind? That I think is by kindness, by compassion. Rinpoche had this incredible love and empathy and compassion towards each and every person he met. We all felt that very much, didn't we? That's why we felt so incredibly comfortable around him. Everything was so wonderful because of this soft feeling. Now we ourselves, since Rinpoche is at the moment in Dakini Land, have to become more soft and nice and kind to each other, because otherwise, we're missing this. Rinpoche is somewhere else at the moment, so we need to soften our very hard minds. He told us this 30 years ago now we need to do it a little bit more.

So, imagine that in our heart is Rinpoche's room and he's there, and his energy is there, in our heart. This is Guru Yoga. Christians they imitate Christ, don't they, so we imitate Rinpoche. It means be kind, be nice, be very lovely with everybody. I mean you don't need to wear furry boots in the summer, not like that, no need to wear UGG boots in the summer like Rinpoche, not this kind of thing, but imitate the qualities of Rinpoche. It's not like we have to copy his particular characteristics, his particular personal tastes, not that. His energy, his empathy, and his big space that he had for everybody is what we should copy. Like he says acceptance. Whatever people used to go and tell Rinpoche, he said; *oh yes, yes, yes*, he accepted everybody. It was very difficult to hear something he didn't accept. He completely accepted everybody, loved everybody. Why? Because he always said he had a very big space inside.

He also says we need to transform the negative into positive. It means that it's a choice how we react to things. Because somehow, we have more habit for the mind to go to the negative side. It's easier somehow to go to the negative, to criticise, to be depressed, to have heavy feelings. Rinpoche always used to say it was like, how do you say, like two wheels, one was going that way, like samsara way. But what we need to do is change our mind to go in the opposite direction. It's like a machine, now it's going like this and we're generating negativity, and pain, and dissatisfaction, and feeling miserable. What we need to do is reverse the tendency of our mind and generate positive feelings. So, like now, because it's only a few weeks since Rinpoche went to the Dakini Land, we have a good chance to practice this. Because sometimes our mind is going to the negative side so we

feel sad, we feel depressed, all these kind of feelings. Then we can think: *ok, what would Rinpoche do? How would Rinpoche behave?* And we try to make an effort to be positive, like he was, because being miserable is not helping, is it?

He gave the example of smoking cigarettes, but everybody should think about what you're doing personally that's harmful to you, what kind of actions. For example, me, I never smoked. Actually, I smoked four cigarettes in my life, I was seventeen and I smoked them all at once and I gave up immediately. I thought that was really disgusting [laughing]. But anyway, apart from those four, I never smoked cigarettes. That's not my thing. But ok, I need to look in my life and what it is that I'm doing that's harming me emotionally and in my everyday life, my behaviour. For sure we all have different things. Maybe some attitude, not creating happiness for ourselves and others. So, this is one good thing to reflect on. Rinpoche says we have to ask ourselves what is it that looks like my friend but really is my enemy. I think we should do this looking in a mirror actually [laughing]. Our natural tendency is to externalise this, isn't it? Like every time we have a problem we immediately think: *oh, it's the government, it's my partner, it's because of my boss*. We're always blaming something or somebody else, aren't we? Just to get one mirror and say: *actually I am responsible* is not so easy. This is Buddhism. That's why Buddhism is not so popular on the West [laughing].

Actually, this might be a nice thing to do, like sort of homework. Maybe I'll do it myself, get one paper and write here what's my friend and what's my enemy. We make for ourselves, I mean obviously it's not to share, it's just to do personally and then think about it for ourselves. You might think what looks like my enemy is really my friend [laughing]. You might think like that as well - what's my enemy and is really my friend. There are many things actually we don't like but are good for us. This is an interesting thing to think about in our lives, each and everyone, but this is a personal analysis, you don't need to then go and tell everybody about it.

Rinpoche says if we look deeply inside of ourselves this is a really fundamental and important question: *who/what is really my friend and what is really my enemy*. He says if we understand this clearly this is exactly how we should practise Self-Healing. And he says in thinking this way we can free ourselves from our problems, have a balanced mind, and what he's saying is useful and beneficial for everybody. He says just asking ourselves what is our real friend could eliminate our ignorance.

So, this is where it started - what Rinpoche used to say about NgalSo, isn't it? Like the word NgalSo, or 'relax' in Tibetan. There are two syllables "Ngal" and "So". The first of the two is all the things that are not our friend, basically our inner enemies that we need to



free ourselves from, all the things we're doing that's harmful to ourselves and to others. The things we need to say: *goodbye, ciao ciao* to. It's not just smoking and drinking and eating McDonald's, not just this kind of stuff. It's also our inner attitudes, like for example maybe we get nervous very easily or it's difficult to be generous, or we tend to be selfish - these are our inner enemies. Or maybe we're jealous. Each one of us has a variety of inner enemies.

However, in Buddhism when we do this kind of thing, we don't do it and feel bad about it. I think it's a little different from what we normally do in the West, because Rinpoche said we need to have acceptance. We think: *ok I get nervous, I'm jealous, I'm cuckoo number one* - like Rinpoche says - but this doesn't mean I'm a bad person. I think that's an important difference. First, we need to accept, *okay this is how I am*, then we can start to change. Many people in the West have low self-esteem. Maybe in Asia as well, I don't know. And if they start looking at their faults maybe they feel worse about themselves but that's not the idea. We're doing this, okay we're jealous, we're angry, we're selfish, we're this, we're that, but deeply we're all good people, we all have Buddha nature. We all have the capacity to evolve into a Buddha. Presently something's covering and obscuring our Buddha nature. So, it's not just like listing all your faults and making yourself feel worse about yourself. It's like okay, I need to get rid of this and that and what's left is very beautiful. This is the idea.

Then there's the second part of NgalSo. "So" is who's my friend. I want more [laughing]. All my inner friends I want with me, like more kindness, more sympathy, more generosity, more of every quality - I want more of that. Goodbye all the bad parts of me and hello the good parts of me. So, it's like this. Also, in Buddhism we say our number one worst enemy, the real devil, is ignorance, isn't it? It's not like in the West. Because actually ignorance is unknowing, isn't it? Because we don't know how things function, how things exist. So, it's not the the Western devil, not the same idea. Ignorance is something that is very harmful to us but we need to understand it to get rid of it. And so, Rinpoche says just asking ourselves *who's our real friend* we can even get rid of our ignorance. There's that famous book *dagzin shagdeb* that Rinpoche liked very much - the discussion between wisdom and ignorance. And then in this book ignorance says: *I'm your best friend, you can't live without me, I love you*, and all this kind of stuff. It's quite funny somehow this Tibetan book. Then wisdom says: *no, you're not, you're horrible, you're a devil, go away*. So this is the discussion between the two parts of the mind. I'm sure Rinpoche actually was thinking about that when he was saying all these things. He put things in a very simple way but they had a very deep meanings.



In that book *dagzin shagdeb - the discussion between ignorance and wisdom* - ignorance is saying without me you can't live, because I look after number one. Without me you wouldn't get anything to eat, you wouldn't have a job, all these things that people think. It's quite a funny discussion actually. Without me, you would starve to death. It means if you weren't selfish, you'd starve to death. Then wisdom says what a load of rubbish, that's not true. Selfish is what we call self-cherishing in Buddhism, *chesin*. *Chesin* means the me first attitude. So, this is what we're speaking about, the *dagzin* and the *chesin*. Many times, I used to say to Rinpoche: *oh Rinpoche, I like to read books on Buddhist philosophy, I like so much Nagarjuna, and Chandrakirti and the Middle Way, Asanga, Aryadeva, Shantideva, all these famous books of Buddhist philosophy.* And Rinpoche would just look at me and say: *ha, I think you should read the debate between the wisdom and the ego [laughing], then you might understand something!* Here he put it in a very simple way, actually. Simple, but this is the point. If we know what's our friend and what's our enemy and apply it to our personal lives, we can change. So, I think that was completely right. Rinpoche put in a very simple way, he chose the right words actually, because if we over-intellectualise things we don't get the point. Rinpoche with simple words got exactly to the point in a way that we can all catch. Otherwise just reading all these books on Buddhist philosophy, I can assure you I've read many of them, sometimes you don't really get it, it doesn't really go in. But Rinpoche in this simple way - his words went deeper, at least for me anyway.

Then continuing with Self-Healing 1, let's go back to our argument and let's look at the example of alcohol. Rinpoche says many people harm themselves with alcohol, but they don't understand that they're debilitating their five senses by drinking. However he did say, drinking a little is not bad. In fact, it's good for you from the medical point of view. In Tibetan medicine, it depends on your biotype. We have 3 biotypes, wind, bile and phlegm. So, for people who are wind or *lhung* type, the *Vata* types, that's almost everybody in the West by the way, everybody's nervous... So, for wind types, drinking a little wine and eating heavy food reduces the *lhung*, the stress and anxiety, which is exactly why people do it, no? Like for example, in Italy, we all eat pasta with olive oil and have a glass of wine - this is to reduce the *lhung* and we feel better, a little bit relaxed after lunch, no? The wind or nervous energy goes down. So, to drink a little is healthy, but, then Rinpoche continues if you drink a lot, obviously, it's harmful to you. Everything in moderation, it's the middle way. Here he says if you drink too much it becomes poison. Obviously, it can damage your body. He says a person who's strong and in good health when they get drunk, becomes weak and fragile and they can't control themselves, because their mind has lost its own equilibrium. How true is that? We all know that's true. We speak stupid things, we

tell everybody our secrets. We lose all our things. We know it's true! There are many stories of these things, we're all of a certain age, no? Many stories of friends who fell off tables dancing on them and did this and did that [laughing]. Remember Rinpoche's job, for many years, was listening to everybody's problems. Everybody would go and tell what had happened to Rinpoche, no? So, even though himself, he never smoked or drank alcohol, he knew very well what happened to people when they did.

He says if we drink a lot of alcohol our five senses lose their force, our vision becomes weak and we see double. Then the negative compulsions of our mind manifest. That's true, isn't it? When people drink their emotions come out, the negative ones normally. Then it's easy to end up fighting and falling over. Then also, maybe a friend says something nice to us but when we drink spirits, we understand the opposite; then we end up fighting with our friends. So true. And he says when we drink usually we start to speak more freely, but we can't communicate clearly what we want to say. So he asks: *really what's the advantage?*

Rinpoche liked very much to go to Borobudur in Indonesia, and there are different reliefs, different sutras, illustrated on the sides. We usually would go around and look on the right side to see the sutras like *Lalitavishtara*, this kind of thing. But on the left side, there's what's called the *Jatakamala*, which is the garland of 600 birth stories of the Buddha when he was a bodhisattva in previous lives. So, in one of these stories, there's a king and then one yogi comes in with a pot and he says: *who wants to buy what's in my pot?* He says: *this will make you mad, this will make you fall over, this will make you vomit, this will make you go crazy, this will make you lose all your money so that you fight with your wife, so, who wants to buy what's in my pot?* It was like wine or something. So, this is basically like the same story, what Rinpoche was saying [laughing].

Then Rinpoche says after we've drunk, we have bad breath and we can't smell anything. This always makes me laugh, he said, in the Italian version: *we wake-up and we've fallen into the garbage bin* [laughing]. Oh no, he says we will fall asleep next to the rubbish bin [laughing]. In the original English version, he used to say you wake-up after the party and your head is in the ashtray [laughing]. So, he says, we lose our five senses, our perception of body and mind, also our money. Also, our kidneys and our liver get ill. So, what's the advantage? Here he says, despite all this we think drinking is good for us, it's our friend. He said this idea is like a trap of our mind. Drinking is not our friend from the point of view that it gives us lots of bad luck and problems. It's not something that is really necessary.

However, having said that, Rinpoche never judged anybody, he was very tolerant of everybody's behaviour, like a mother or father, a mother/father for all the children. So, he

accepted completely everybody's behaviour. He never said to anybody directly you should not do this. Only in very, very rare occasions. In all the years he never really seemed like this, he just explained the consequence of our action - but we're all adults, so it's up to us, no? So, it's not like he said: *you're very bad, you shouldn't drink, you shouldn't smoke*, because anyway, people just say: *pfff, I'm not going to follow you, I'll smoke more. I'll drink more*. Self-Healing is showing the consequences and giving people the possibility of a mature choice. He called this way peace education. This we need to remember, saying you shouldn't do this to people is completely useless, this is never going to work.

Sometimes Rinpoche used to show a different example. He used to say when he was in Europe, first he was in Greece, and he said there was a very famous Greek actress who was his friend. She was extremely rich and a little bit neurotic because when she went to Asia, she would only take a shower in bottled water. Can you imagine how expensive. Yes, she only took a shower in like something like this [showing a bottle of water], this was not only for drinking but for showering as well! And she was the kind of person, who had like, let's say 10 wardrobes full of clothes, really, really, consuming a lot of stuff. So, then he asked her to go to Kathmandu with him. He said: *no problem, we buy you bottled water for your shower*. But then she started to go around with Rinpoche and she saw how other people were living and she started to change a little bit. First she stopped buying the water for the shower, she just drank it. And then she gradually changed her behaviour and became a lot more middle way and also downsized her wardrobe, giving things away to those in need. Rinpoche always used to give this example, I never met this lady, but Rinpoche always talked about this famous Greek actress who used to take a shower in Perrier or Evian [laughing] when she traveled with him. There were many very unique people around Rinpoche over the years.

Rinpoche, many times was teaching like this, he never directly said: *don't do this*. For example, with drinking, many times he was pouring wine for people at lunch, even though himself he never drank. When he had dinners with the sponsors and his guests, he used to make the brindisi [cheers] with everybody. So, this is what we call skilful means. Our simplistic view of how things should be, doesn't work, yeah? He had a very complex and subtle view about how to make people improve and grow. Acceptance is the main way to start.

Rinpoche had this incredible acceptance towards everybody. Everybody came to meet Rinpoche - it's not like you could only be a Buddhist. In fact, Rinpoche never said you had to be a Buddhist. He accepted everybody, Christian, Buddhist, Hindu, Muslim, agnostic, atheist, everybody was welcome. No need to be Buddhist. *Just relax, everybody can be my*

*friend*, he used to say like this. And then on this basis, people would start to get closer to Rinpoche and then gradually their behaviour would improve, little by little, quickly or slowly, but anyway, some change would happen through being around him. Gradually he started to teach Self-Healing, based on this. The first principles are what's my friend, what's my enemy. So, we need to get the mirror and look at ourselves, not outside, inside, then we need to make two columns on a piece of paper: what's really my inner friend, what's really my inner enemy. Be honest. We don't need to say to anybody else, because this is self-awareness. Then we can start to change. In fact, actually, after we finish this evening, I'm going to do it myself [laughing]. For me, not for you, but for me. Why? Because it helps me to grow as a person. Also, I try never to say things to people to do that I don't do myself, honestly. So, I will do it myself this evening. Actually, we did this before when we did some courses here, about the mandala of the Five Dhyani Buddhas. This is the basis of Self-Healing. We also did it one time, it was very nice, we drew our personal mandala, and first was our samsara mandala. This was just for you, not for anybody else, but then you had to put inside what for you was really important for your life. So, this was just to be honest with yourself. So, for example if having material security was important you'd put that, or if relationships, or sex, power, friendship, whatever did it for you, you put it in your own mandala. Then, afterwards, we compared this to the mandala of the Five Supreme Healers which showed what a more awakened person would have in their mandala. All these things are actually something we can apply to our own life. It's not something completely far away on another planet. If we understand the meaning of all these things, they're all tools to help us to grow up.

In our tradition, we have something called the union of Sutra and Tantra. Sutra is all these very important teachings about Lamrim and Lojong and similar subjects. The Sutra part is to develop empathy, love, to understand reality. But then we have together the Tantric part. So, in the Tantric part, it's based first on this thing of accepting how we actually are, as Rinpoche says in Self-Healing 1. So, if you make your personal mandala and in there it's very important my family, my cat, having lots of money or whatever, it's fine - this is my basis. From this we improve. If you say I'm a very jealous person, or as Rinpoche used to say, I'm cuckoo number one, no problem - we start with what is really there. Now I'm like that but no problem, I will improve gradually, more quickly. *I accept I'm like that*, which is the first step of self-healing. Because for most people if you say they're ignorant, no way, there will be a big fight, if you say you're selfish, no way, they don't accept. So, the first step is acceptance. So, make your own mandala. It's more psychologically healthy this idea, because we accept how we are. We're not rejecting parts of ourselves or pretending to be something we're not, like pretending to be a good person or something

like this. We're like this. Of course, socially we have to behave in certain ways to fit in, but we have to accept how we actually are. It doesn't mean that to be angry or jealous is good, no, because these are mental illnesses. But we accept that we have them and then we try to change it.

Just to conclude for this evening what Rinpoche was saying, so many beautiful things, he actually starts with some questions and answers. He said maybe people have some doubts. Then he asks people: *do you have any questions?* Here's one question. It says: *why do we have inside of ourselves this enemy that hates us, why is it that when we practice the Lojong, the taking and giving meditation, do we have a lot of emotional confusion?* So, that's the question. Rinpoche replies: *that's a really good question and it shows that you've been thinking about the teachings. It's important to think about why these feelings of rejection and solitude, of loneliness, appear because then we can avoid them.* Rinpoche used to say that most people in the big cities, like São Paulo, or Santiago, Milano, these megacities, there's millions and millions of people but people feel completely alone. More and more and more we have this feeling of loneliness inside and also not being able to trust. He used to say that a lot. He says, if we understand where these feelings are coming from, we can avoid them. Also, one thing that Rinpoche always used to say a lot is that... of course, our negative emotions come from our own minds and our habits, our actions, also living in a polluted environment is not helping. That's why it's important, he was very much in favour of going to nicer place like Albagnano, like Campos, places where it's healthier. He said it helps a lot with our emotions. Actually, at that time, we who were living in Milano were completely attached to the pollution and the lifestyle, and we were like: *no, no, no, we want to stay in Milano, we don't want to go, it's so boring in the countryside* [laughing]. But actually, honestly, now when I go in Milano, the smell is so bad, honestly. We used to live there very happily and it was okay. But now just even near it, you feel a headache, you feel sick just going near the city.

However, if you do have to live in a city, for example, in São Paulo, in the Shide Chotsog Dharma Centre they made it very nice, they're making a green oasis. Some people have to live in the city for work. Then, this idea of re-wilding the city is very nice, isn't it? Planting things, like in our Dharma Centre. It's one house with several floors and it has a garden, but there they really make a lot of effort to put lots of beautiful rare flowers and trees, and now many, many birds are coming from all over, all kinds of incredible birds arrive every day. Like, last time I was there, you even wake up very early with their huge sound. What do you call those birds, maritacas. It's super nice. And they put many kinds



of orchids, all kinds of very rare orchids they planted in the garden. So, this is nice, re-wilding. Even in a small space, you can do something.

So, we've always got a choice. I mean, now with the pandemic, obviously nobody wants a pandemic, this was not the idea, but we saw that now we're all quiet in the house, that nature is coming back, we have many more flowers, and bees, and animals, and everything. Incredible, no? Even in just a few months. Like in Spain, for example, there have reappeared bears. They haven't been seen for 150 years. Ok, maybe they were there somewhere but nobody saw them for 150 years. We see that it's possible for nature to recover if we give it a chance. Also, of course, as we know, Rinpoche had many ecological meditations, making peace with the environment, making peace with the Amazon, many, many, and slowly we'll go through all of this. Slowly or quickly, probably slowly.

Many times, we did so many courses with Rinpoche all over the world. And also, many times we needed to go so fast, *boom, boom, boom*, because there was not much time and Rinpoche was giving initiations. But now we have more time. Rinpoche requested we go more deeply into his practices. Now we have time so that we can, it's nice, Self-Healing 1, and 2, and everything, so many beautiful things. So, we will just carry on and we will try to understand something together. Like group therapy. Ok? Then we're also doing what Rinpoche asked us and then we can also feel not guilty. We're doing something positive, and also, we do what he actually asked us to do, isn't it?

If we go through the teachings and also do the practice, like Self-Healing, there are many varieties, then ok, we feel like, I knew Rinpoche many years, Rinpoche was totally worthwhile, but now we need to do our bit. Not just: *oh thank you, now I'm going to watch Netflix for the rest of my life and die holding the tele-command*. [laughing]. Because you know, death by Netflix, slow death, brain damage [laughing]. Rinpoche showed us how to make life beautiful, didn't he? And we always felt around him everything so beautiful. Everything was incredible so now we have to practice it ourselves. Ok, he's a Tulku and all that but he showed us clearly how to do it, it wasn't like he was doing something super secret that nobody else could do. Apart from one or two exceptions, like having some medical clairvoyance, these things were only for him. But most of it he showed exactly how we can do it. Rinpoche had this medical clairvoyance. He had that since he was born. Just looking at you and saying when you were 13 years old this happened. We saw it many times. He said: *we have to find the path in the everyday life and in the small things*, so that's the path for the Tantric people, actually. Some weeks ago, I was talking about the Lalitavishtara when the Buddha, he hadn't eaten for six years, he was practicing asceticism, and then some gods came down from heaven and that this girl Sujata, she liked

to offer him the superfood of ten thousand cows yogurt. Remember? And these four gods they'd like to offer four bowls, and they offered, like...

[lightning is heard, and Lama Caroline makes a mudra towards the sky]. Rinpoche always did like this. This works. I have to practice a bit more. Rinpoche used to put incense, six mudras, six mantras, with the storms. And then he could move the clouds down the valley, we saw this here in Albagnano many times. It's true, Bebel was there, isn't it? There's a big storm and he goes like this and it would move away.

Sorry. To conclude what I was saying, these four gods came and they offered their divine bowls, which were a gold bowl, a diamond bowl, a silver bowl, and the Buddha said no, I want a simple bowl, I want to show things that everybody can do. And when his mother came down from heaven and offered him divine food, he said no, I want to do something everybody can follow. That's what Rinpoche did. He showed us what's possible, how to grow, how to evolve. He never showed us something that only great bodhisattvas or great buddhas could do, he showed in many simple ways, how we can change. Or if he did give complicated esoteric practices, he made them accessible and easy, no? Rinpoche showed us what to do, how to make our hard minds soft. But the thing is we always say: *I know, I know*. But... [laughing] So, now it's the time, like for me, I have to think, now I'm going to go home and get my bit of paper. I've never done this in my life actually but now I'm going to get my piece of paper and put who's my friend, who's my enemy.

Now we dedicate for all, so all positive wishes that we have in mind. Please, think, there are many people who are sick with Covid, and also many other sicknesses. Because, now, many people can't go to the dentist, or many people have cancer and they can't go to the hospital, and then many people are always sick and dying. So, we can dedicate for all these people, and then, of course, people have many other wishes too. So, now we dedicate.

[Carmen: I have to say one nice thing that now is available at YouTube channel, the video Self-Healing 2]. Oh! Fantastic! It's in many languages, with Rinpoche. The best, the original, so beautiful. Personally I always use this version, I mean of course sometimes I do it without, but I always find it so beautiful. I was there, also Carmen was there, in the studio, with Marco Columbro when Rinpoche made that. When I watch it for me it is so beautiful, really, the feeling, you know, and I just love everything, all the designs, and everything, the feeling is fantastic. Because that was Rinpoche idea, the whole thing. [Carmen: The mandala, was Yamantaka]. We have that mandala here in Albagnano. At that time, it was the biggest mandala in Europe, wasn't it? They printed it in sections. So beautiful, really, the best feeling. So, please, the Self-Healing practice is free on our



website, use as it as much as possible, in English, in Spanish, in Portuguese, in 13 languages, so, please do it. Probably one of those you can understand, no?

That mandala Rinpoche sat on is Yamantaka, and also it's turned towards the north and we all said: *oh Rinpoche, I think you should sit the other way*. He said: *no, no, no, because first people need to overcome fear*. He always said first we could start Self-Healing from the secret chakra, because that we have so much fear we're completely blocked. For example, for going out we need a coat, we need a hat, we need sunblock, we need so many things because we're afraid. So, first, we need to overcome our fear. So, if you look at the Self-Healing video, Rinpoche is sitting towards the green side and he explained why like this.

I think this is nice doing this, recording all these things, sharing all our memories. Because Rinpoche explained so many things that are not in the books, and then, when in a nonlinear fashion these things come to mind, and it's recorded, it's good because he gave so many beautiful explanations about everything. That's why we also have decided to make transcripts. I'm adding some things that are my ideas but my ideas are based on what I saw with Rinpoche, I'm very unoriginal [laughing]. What I'm trying to say is that all these things are actually Rinpoche's ideas, mostly, then some are from the masters of our tradition, sure. So, we're going on studying, keeping Rinpoche's wonderful feeling and becoming better practitioners of Self-Healing. This is our project now, isn't it? So, we have for the rest of our lives this project. A very interesting super nice project that Rinpoche left us. Not just to die with Netflix [laughing]. Change to the positive channel of Self-Healing.

Ok, thank you very much. Let's dedicate for all those who are sick, dying, suffering, or if you have some positive wish you can also dedicate. However, generally, I have observed if you dedicate for the others it works better than for your own wish by the way. So, you can dedicate for each other's positive projects. If you just think me, me, me, my, usually it doesn't work out, you know? Ok, hand to the heart as Rinpoche said, and touch the heart.

OM BHISWA SHANTI HUNG (5x)

lama könchhog sum la kyab su chhi  
rang nyi lhar sal dor dil zung ne chhö  
do ngag chhö zung nye chho thadag dom  
ge chhö kün dü jin zhi dro dönje

dorna di tsön namkha gewe tsog  
ji nye zagpa de yi nyurdu dag  
norbu bangdzö shambhalhar kye ne  
lame lam gi rimpa thar chin shog

nyimo deleg tsän deleg  
nyime gung yang deleg shing  
nyintsän tagtu deleg pe  
könchhog sum gyi jin gyi lob  
könchhog sum gyi ngödrub tsöl  
könchhog sum gyi trashi shog

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.