

Self-Healing 1 - Reading and Reflections part 6 Lama Caroline

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NAMO GURU BYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (x3)
NAMO TRI RATNAYA

lo chog zangpö päl gyur trashi pa
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)

Hello everybody. Now we are going to do *dag gi Jetsün*.

dag gi jé tsün la ma tuk jé chen
nyam tak dak la tuk jé zik su söl
gyé pé zhel zang dak la ten du söl
uk yung sung gi nangwa tsel du söl

tsé chik nying né sölwa dep pé tsé
dé chen khor lö ü su lek zhuk né
yi la sam pé dö dön ma lü pa
gek mé lhün gyi drup par jin gyi lop

tsok nyi sok dang dik tung shak pé tsé
dün gyi nam khé ying su lek zhuk né
lap chen tsok nyi yong su dzok pa dang
ché rang nyé tung jangwar jin gyi lop

jang chup bar gyi nyin tsen dü kün tu
nying ü pemé zeu drur lek zhuk né
jang chup drup pé gel kyen kün zhi zhing
tün kyen dé lak drup par jin gyi lop

dak gi lo na chö la chok pa dang
chö min sam jor ngen pa zhiwa dang
chö dang tün pé dö dön ma lü pa
bé mé lhün gyi drup par jin gyi lop

dor na deng né tsé rap tamché dang
di chiwar dö né kap tamché du
ré sé kyap né la ma khyé lé mé
tuk jé chen gyi dak la zik su sö

gön kyap drelwé nyam tak dak chak la
jé tsün la mé tuk jé rap gong né
ku dang sung gi nangwa drel mé du
nyam su nyongwé kel zang top par shok

kyewa kün tu yang dak la ma dang
drel mé chö kyi pel la long chö ching
sa dang lam gyi yön ten rap dzok né
dor jé chang gi gompang nyur top shok

Please, my precious and holy guru, show me your beautiful smiling face.
Grant me the blessings of your breathtaking speech and look upon me,
tormented by suffering, with your infinitely compassionate mind.

Now, I beseech you from the depths of my heart, with single pointed concentration:
when I meditate upon you at the crown of my head, please gracefully take your seat at the
centre of the wheel of bliss, and bless me to be able to accomplish whatever virtuous wish
comes to my mind, swiftly, easily and without exception.

When I call upon you, please peacefully appear in the space in front of me, so that I may
complete the two accumulations of merit and wisdom, in the manner of a vast, increasing
wave, in order to purify all my negative actions.

When I pray to you from my heart, please joyfully take the seat at the centre of the lotus at
my heart, and remain there at all times, day and night, until I attain the essence of

enlightenment, and bless me that I may accomplish all favourable conditions leading to happiness, and that all conditions obstructing the path to freedom be quelled.

Bless me that I may effortlessly accomplish all wishes in accordance with the dharma, pacify all evil thoughts and actions, and firmly set my mind in the direction of the dharma.

In short, from now, in all my lives, in the future and in the bardo, I need no other refuge than you. Please look upon me with your compassionate eyes.

To this suffering being without refuge, please pay attention, and mature my ordinary body, speech and mind so that I reach the bliss of inseparable oneness with your holy body, speech and mind. Never separated from your holy body, speech and mind may I always enjoy good fortune.

Through all my lives may I never be separated from the perfect guru, and so enjoy the splendour of dharma. Perfecting the virtues of the paths and bhūmis, may I quickly attain the state of Vajradhara.

Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, kyabne kundu lama khyen (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 jin gyi 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 yer me chig tu jin gyi lob

Now we imagine that Rinpoche, in his rainbow body, absorbs through our crown chakra into our heart chakra and his holy mind mixes with our subtle mind.

This is very nice to do when we wake up in the morning: a very short guru yoga, at least **lo chok zang po**, Rinpoche's name mantra, **pa hkyö kyi ku dang** and then absorb Rinpoche into our heart. This is better, then we also feel more positive when we wake up in the morning. Then we pass the day thinking: *Rinpoche is with me*, and then we think: *what would Rinpoche do? Rinpoche would be nice to people, so I need to be nice to people*, and things like this. What would Rinpoche do? Rinpoche would always be nice, he would do this, he would be very kind, make everybody happy, so I have to be like this. He used to say all the time: *I manage*.

So now, what we are going to do is Ngalso Tantric Self-Healing I, because we are talking about Self-Healing I, so Carmen was just reminding me, we have our way to do this, so

please Carmen, would you kindly come and do it. She is the lineage holder of Self-Healing I, because she was the one who was there 36 years ago. [smiling].

Carmen is saying that Rinpoche first taught **om muni muni** in Self-Healing I and for the first 10 years. But when he taught Ngalso Tantric Self-Healing II, from 1993 onwards, he started to show the positions, touching the chakras [showing with prayer hands touching the five chakras]. And at that time, he said, we can do the whole of Ngalso Tantric Self-Healing II with one mantra, the mantra of Buddha Shakyamuni. So we do everything, like opening the chakras, the letters, the symbols, everything with the mantra of Buddha Shakyamuni. So that is what we are going to do now.

[Prayer mudra at crown chakra]
om muni muni maha muni shakyamuniye soha
[Prayer mudra at throat chakra]
om muni muni maha muni shakyamuniye soha
[Prayer mudra at heart chakra]
om muni muni maha muni shakyamuniye soha
[Prayer mudra at navel chakra]
om muni muni maha muni shakyamuniye soha
[Prayer mudra at secret chakra]
om muni muni maha muni shakyamuniye soha

[Purifying space element at crown chakra]
om muni muni maha muni shakyamuniye soha
[Purifying water element at throat chakra]
om muni muni maha muni shakyamuniye soha
[Purifying earth element at heart chakra]
om muni muni maha muni shakyamuniye soha
[Purifying fire element at navel chakra]
om muni muni maha muni shakyamuniye soha
[Purifying wind element at secret chakra]
om muni muni maha muni shakyamuniye soha

[Opening lotus at secret chakra]
om muni muni maha muni shakyamuniye soha
[Opening lotus at navel chakra]
om muni muni maha muni shakyamuniye soha
[Opening lotus at heart chakra]
om muni muni maha muni shakyamuniye soha
[Opening lotus at throat chakra]
om muni muni maha muni shakyamuniye soha
[Opening lotus at crown chakra]
om muni muni maha muni shakyamuniye soha

[Generating seed syllable OM at crown chakra]
om muni muni maha muni shakyamuniye soha

[Generating seed syllable AH at throat chakra]
om muni muni maha muni shakyamuniye soha
[Generating seed syllable HUM at heart chakra]
om muni muni maha muni shakyamuniye soha
[Generating seed syllable TRAM at navel chakra]
om muni muni maha muni shakyamuniye soha
[Generating seed syllable HRI at secret chakra]
om muni muni maha muni shakyamuniye soha

[Generating double dorje at secret chakra]
om muni muni maha muni shakyamuniye soha
[Generating jewel at navel chakra]
om muni muni maha muni shakyamuniye soha
[Generating dorje at heart chakra]
om muni muni maha muni shakyamuniye soha
[Generating lotus at throat chakra]
om muni muni maha muni shakyamuniye soha
[Generating dharma wheel at crown chakra]
om muni muni maha muni shakyamuniye soha

[Generating Supreme Healer Vairocana at crown chakra]
om muni muni maha muni shakyamuniye soha
[Generating Supreme Healer Amitabha at throat chakra]
om muni muni maha muni shakyamuniye soha
[Generating Supreme Healer Akshobhya at heart chakra]
om muni muni maha muni shakyamuniye soha
[Generating Supreme Healer Ratnasambhava at navel chakra]
om muni muni maha muni shakyamuniye soha
[Generating Supreme Healer Amoghasiddhi at secret chakra]
om muni muni maha muni shakyamuniye soha

[Bell Empowerment of Supreme Healer Amoghasiddhi at secret chakra]:
om muni muni maha muni shakyamuniye soha
[Crown Empowerment of Supreme Healer Ratnasambhava at navel chakra]
om muni muni maha muni shakyamuniye soha
[Water Empowerment of Supreme Healer Akshobhya at heart chakra]
om muni muni maha muni shakyamuniye soha
[Vajra Empowerment of Supreme Healer Amitabha at throat chakra]
om muni muni maha muni shakyamuniye soha
[Name Empowerment of Supreme Healer Vairocana at crown chakra]
om muni muni maha muni shakyamuniye soha

[Hugging mudra for Vajra Master Empowerment]

[Clapping hands in front of crown chakra]
om muni muni maha muni shakyamuniye soha

[Clapping hands in front of throat chakra]
om muni muni maha muni shakyamuniye soha
[Clapping hands in front of heart chakra]
om muni muni maha muni shakyamuniye soha
[Clapping hands in front of navel chakra]
om muni muni maha muni shakyamuniye soha
[Clapping hands in front of secret chakra]
om muni muni maha muni shakyamuniye soha

[Snapping Fingers in front of secret chakra]
om muni muni maha muni shakyamuniye soha
[Snapping Fingers in front of navel chakra]
om muni muni maha muni shakyamuniye soha
[Snapping Fingers in front of heart chakra]
om muni muni maha muni shakyamuniye soha
[Snapping Fingers in front of throat chakra]
om muni muni maha muni shakyamuniye soha
[Snapping Fingers in front of crown chakra]
om muni muni maha muni shakyamuniye soha

[Hugging Mudra in front of crown chakra]
om muni muni maha muni shakyamuniye soha
[Hugging Mudra in front of throat chakra]
om muni muni maha muni shakyamuniye soha
[Hugging Mudra in front of secret chakra]
om muni muni maha muni shakyamuniye soha
[Hugging Mudra in front of navel chakra]
om muni muni maha muni shakyamuniye soha
[Hugging Mudra in front of heart chakra]
om muni muni maha muni shakyamuniye soha

[Power of Bliss Mudra]
om muni muni maha muni shakyamuniye soha

OM BHISHWA SHANTI HUNG (x5)

By the Power of the Truth Peace and Bliss Forever
Per il potere della verita pace e gioia ora e sempre

[Strikes singing bowl]

If we do Rinpoche's NgalSo practices, this is the Guru Yoga of Rinpoche. Rinpoche IS the NgalSo practices. So if we want to be close to Rinpoche, we should do this or Self-Healing II or the combined practice, or any of the other practices that Rinpoche showed us. It is nice, we feel more uplifted doing these, more happy.



I was thinking one thing today, you know this *dag gi je tsün lama thug je chen*, this prayer, guru yoga, requesting the inner guru. Rinpoche told me, I think 25 years ago, to do this and memorise it, and of course I didn't do it. Not very often, just sometimes with the monks when we repeated it at the beginning of the pujas. But then I was looking in my notes today, and actually Rinpoche told me this year, 2020, I was going to do this all the time and memorise it. So I was like: *mmmm* [makes laughing-impressed face]. It's true. There you are. We have seen many things like this now. Rinpoche has gone, gone to the Dakini land. Tomorrow is the 49th day. Rinpoche is not in the Bardo, he is a high being, an enlightened being, so we don't say he is in the Bardo. But anyway, tomorrow is the 49th day since he has gone into the clear light, into the rainbow body, to the Dakini Land, enjoying himself. Therefore, tomorrow, we will do some celebration prayers. Lama Michel and myself and some of the venerable lamas and geshe-las that we have here in our community, starting from 5 o'clock onwards tomorrow, we will do that. So if anybody would like to follow on the streaming, they are welcome.

Let's carry on with Self-Healing I. If anybody has this book, the original book: this is the Italian one, we are one page 18. My friends Carmen and Charo from Madrid reminded me, that if anybody likes a copy of this book in Spanish, we have them in Madrid. So if you would like, get in touch with them.

Last time, somebody asked Rinpoche a question, and they said: *Why do we have this inner enemy and why is it when we do the practice of taking and giving that we feel very confused?* Rinpoche said: *this is very good question, and it shows that you have been thinking about the teachings.* And he says: *we have to think about why we develop these feelings of feeling rejected and of feeling alone, because then we can avoid them.* He said: *in ancient times, centuries ago, the relationship between father and child was much closer and there was much more feeling and much more respect from both sides.* [missing tape] He always used to say actually: *I am from the 8th century and I've jumped to the...* [Carmen: *Middle Ages*]. From the Middle Ages, well actually he was really [laughing]. Sometimes, like Carmen says, he'd say he was from the Middle Ages, sometimes he'd say he was from the 8th century and he had made this huge leap into our time, into the modern time. So that's why he could say about ancient times, because for him it was still a living experience. Because he was from the Middle Ages, from Tibet [laughing]. And it's true. That is one reason we liked him, because he has an incredible feeling, an ancient feeling, that modern people don't have, a very special energy.

So Rinpoche said: *scientific progress has brought many benefits, but at the same time, this has taken humanity a little far from our spiritual growth and it has actually created a lot of suffering. And this means we have lost something.* One thing that Rinpoche wanted to do, which we have started to prepare, but we didn't finalise, a project we should continue, is the relationship between spirituality and science. Rinpoche was very interested in this. Like for example, one time he came back from Tibet and he gave me a Tibetan modern scientific dictionary, [laughing] of the words planet and atom and telescope and all this in Tibetan! [Laughing] So now we can use it for his next life. [Carmen: *you have this book?*]. Yes, I have it here in my room. [Carmen: *maybe you will show to the new...*] The next Rinpoche, future Rinpoche, we shall use it for him. [Carmen: *In Self-Healing III, he talks*

a lot about this. Do you remember? Einstein, and the relation to religion, and what was it called? What was the name? Rinpoche gave a name to this brand, I cannot remember now. The new...] New Wisdom Vehicle. Einstein, apparently, he said that if there was to be a religion in the future, he thought that the most suitable one for the modern times, would be Buddhism. If there was to be one. Rinpoche was interested in neuroscience and Buddhism. These kinds of things, and he wanted us to make more discussions with people, who knew about science, the relationship between modern science and Buddhism. We intend to continue with our congress next year in Spain. As we get the opportunity, we should continue with that theme.

Back to the book. Rinpoche says: *maybe because we believe too much in science, we have lost something, of our spiritual self.* He says: *these days, even if parents are good and kind with their own children, they feel a sense of loss. They always feel that something is missing.* Probably from both sides, I'd imagine. Parents don't have any control anymore over their own children. And it says also: *in ancient times, there were kings, who controlled everybody by their power, but now with the social revolution, we have an excess of freedom.* It says: *in ancient times, disciples followed their gurus, their teachers, and between them there was optimal communication. Also between parents and children, there was a good relationship. Then afterwards, there arrived too much freedom. What happens these days, parents continuously give their own children loving and sincere advice, although sometimes in an irritated tone. But the children don't like to always hear the same thing. The parents' intention is sincere, but their way of acting isn't correct, and the children get upset, exasperated. Too much freedom creates problems. And we receive too much information from the television and the newspapers.* Now remember, this was before the internet! Before the smart phone and what we have now. It says: *we can understand that children understand everything more easily and this is good. But also, there is a negative side - of modern times he means - with this easy access to information. It says: if we think about it, we find more negative things than positive.* Obviously, he's talking about external negativities. Because before, he was talking about inner enemy, inner friend. *Small children are very sensitive, so they understand that their parents love them, but they feel that there is something missing. The relationship between parents and children, which is normally developed in our materialistic society is disappearing. It says, the motivation of the parents could be good, but many times their way of acting and their way of communicating is inadequate. When we cough, our body is sending us a message. Like "this is harming me, this is harming me".* When he was talking about cigarettes, the cough is like "you are harming me". He says: *when a small child cries, it is because they want to say something. They want to express a deep inner need that they need more love and more participation, more connection. Just giving material things does not satisfy their inner necessity, and their minds will always be confused and lost.* So remember, Rinpoche in this period, has just spent ten years listening to people's problems. And many more years before in Asia, in the Tibetan community, Nepalese, Indian, Sikkimese communities. But when he made this, he had been going around for ten years in Italy, Greece, Europe, Spain, Brazil, South America. So he had been listening to everybody's problems. And everybody is saying: *I can't get on with my family, my children hate me,* etc. etc. So he is commenting on what he was hearing.

I remember Rinpoche used to tell me sometimes one story, in Switzerland he used to go and visit the Tibetan community, as a healer. And he said that in one family, they had a daughter, and they always used to put the daughter in front of the TV. Like a babysitting kind of thing. And the girl was watching hours and hours of TV, and then she started to lose her sight because she was watching hours and hours and hours of TV. And then Rinpoche came into the room one day, and she said to Rinpoche: *this is my enemy, the TV*, and pointed to it. A little girl. I remember he told me that story many times.

Then Rinpoche continues, it says: *when parents go out and the children cry, what does the mother normally do? The mother gives the child something. The child is asking for love, but do we give the child love? No, because we don't have time. In this century, people don't have any more time. Everybody is always in the car, running after their own work and their own commitments. So in this way, they try to satisfy the inner needs of the child, with something material, maybe a toy or a sweet or something. Maybe they don't even understand that the child has these needs. But what they try and do is distract their child from their inner necessity by attracting their attention with some material thing, hoping that they will stop crying. So in consequence, it creates a vicious circle. The child cries and the parents give another toy. In this way, the communication between parents and children becomes always more difficult. It says, they don't generate any more love and compassion and a result, the relation of the child towards the parent becomes negative. When they are still in the mother's womb, the small child already understands something, when the parents are having a discussion between them. They feel that the parents don't care about them. When the parents separate or divorce, the problems get worse. All this is arising from our culture. We have lost contact with our own human nature, with love and compassion, and this is why we have infinite and serious problems. That's why we should into practice the Dharma, to recover our own human nature and our natural mind, which is the nature of compassion. That's very nice, what Rinpoche is saying, no?*

It's probably why we like visiting people from other cultures, other, let's say, more simple cultures, because they show more true human nature of love and compassion. It is true that with our super-technological society and everything that we have these days, we are too busy, too tired, too whatever. So we like very much holidays or pilgrimage, or whatever we want to call it, when we meet people from other cultures and we become incredibly fascinated by them and their simple ways. Why? Because their humanity shows more clearly. Many of us who travelled with Rinpoche, to, I don't know, let's say the Himalayas, and also many other places, in South America, that was part of the interest of all our trips, seeing all these other cultures. Of course, Rinpoche fully manifested - he said *I am from the Middle Ages* - love and compassion and all that, but we saw many other people actually, didn't we? More happy than us. And this seems to be true, strangely, in the poorer parts of the world, people actually do seem to be more happy and have more emotional resilience than people in the very industrialised, very wealthy parts of the world.

Rinpoche says, by practising the dharma, we can recover the deep feelings of love and compassion. And this is why the blessings and the practise of the dharma are something very important these days. Also, Rinpoche used to say that his teachings are for everybody. I was having this discussion with one friend yesterday, and she was saying she doesn't like

the idea of being a Buddhist. But you know Rinpoche's teachings are for everybody, the idea was that everybody would recover their human nature, he always said it is for everybody, you don't have to be a Buddhist. The important thing is to recover the feeling. He always used to say this. And if you met him or his teachings, you could go back to your own culture, if you wanted to be a Catholic or a Muslim, or whatever you were before, there was absolutely no problem. And you would be a better Catholic or a better Muslim or a better Hindu or a better whatever you were before.

Now he talks about a very famous example, he always used to say this: *Modern man, [and also woman], has reached the Moon, but has this made our minds more relaxed? Those people who stood on the Moon, they didn't absorb the lunar energy. The energy of the Moon is peaceful and tranquillising. Modern man has been up there, and we hoped that they would capture this energy and become more peaceful and more calm, but instead they became more nervous and had more problems afterwards. We can understand that exterior progress cannot only create wellbeing, but also can harm us. Modern man has been on the Moon; has put his foot on another world, but his mind has received little benefit.* Now, it says, speaking in Buddhist terms: *we don't have a rocket to arrive at the Moon, but we are able to capture the subtle energy of the Moon, its peace.* Rinpoche always used to say, in Milano, he said many times, people have been to the Moon and what did they bring back: rocks and dust. He always used to say, we Tibetan lamas have the energy of the Moon. In the Tantric practices, we imagine we are sitting on a Moon disc, on which a Buddhist divinity sits. So if we meditate in the correct way, we can feel a great transcendental pleasure. There exist many other methods to use the energy of the Moon that are extremely beneficial. It says: *we Buddhists, we don't need a rocket, because in our own practice, everyday we are sitting on the Moon.* And we receive its calmness and tranquillity. So Rinpoche used to say many many times like this.

Some friends are transcribing Lama Gangchen Rinpoche's precious teachings. We will be publishing some of these beautiful transcripts of Rinpoche, and he is talking a lot about these things, like for example, sitting on the Moon, also sitting in the lotus flower, how peaceful, how blissful, and it is really, really nice. So please read the transcripts and enjoy.

I would like to share with you one dream that I had some years ago, which is related to this subject. It was a nice dream. I dreamt...Rinpoche was always talking about going to the Moon... so one day, I dreamt I was in a rocket. When I was a child - I was born in 1965 - I was very interested in the Moon landings. Fascinated by all these rockets. And I had a book of rockets, and I knew all about this, and I wanted to be an astronaut. So in my dream, I was in one of these, what do you call them, Apollo rockets, those big 1960s rockets, the one that went to the Moon. I was sat like this, ready to take off [looking up, arms up]. Sat like this, with a helmet and everything, and I was so excited, and I looked next to me, and there was Rinpoche. So there is me and Rinpoche, and I was like: *Yeah, we are going to the Moon, and it's fantastic.* I was so happy, now I am going to the Moon, finally, so happy. And then I looked back, it was like a bus, and there were many seats, and there was all our Sangha!! [Laughing]. And then we all took off together. [Laughing]. And we all went to the Moon together with Rinpoche. [Laughing]. In a rocket, there are normally only two-three seats, but in my rocket, there were hundreds of seats, for all the

Sangha. [Laughing]. Anyway, that was a nice dream. Like we're saying, Rinpoche is like the great peace captain. We have this idea of bodhichitta, and the Moon also represents bodhichitta. And the idea is in Mahayana, we all go together, so the idea of only two people going together is impossible, everybody needs to go together. [Smiling]. In the Mahayana-Vajrayana rocket. Anyway, Rinpoche had this special feeling. Why? Because he understood and embodied all these energies of the Dharma. And now we have to do the same. We have to go to the Moon together.

Then there is a question: *I understand that we have to give more love to our children, and not just fill them with sweets and presents. But children are insatiable, so how can we do this in the right way?* Rinpoche says: *many generations ago, already there was the habit to give things to children, and even then, it was never enough. It says: even they don't know what they want. It says, really, children don't need these material things. What they want, is that we give them a let's say emotional limit, when we educate them in a way that is sweet and kind. And he says: but these habits are very old and changing them is difficult. To educate somebody with discipline is like teaching somebody to drive a car. We give the instruction on how we do it and we show, which is the correct way and what is not the correct way. Many times, we see children, who continuously ask presents from their parents. But we should not just continuously give them. So, we have to educate with patience. You need a lot of patience. And to educate children, we must apply the six perfections, generosity, patience, ethics, enthusiasm, attention and wisdom, so the Six Bodhisattva Perfections.*

Rinpoche, over the years, in the 1990s, developed Self-Healing for children, didn't he? Do you remember? This obviously we wanted to publish when Rinpoche was still alive, but anyway, never mind. We will continue on in the best way and try and publish all of Rinpoche's books, DVDs, and all these projects that we developed together with Rinpoche. He made very nice things, like peace education for children, self-healing for children, games for children. [*Carmen: we have one audio, of self-healing for children*]. We made this children's sadhana in NgalSo Tantric Self-Healing II. When we get around to Self-Healing II, we have a beautiful text about how children feel. We have various people, like Gabriella in Sao Paolo, she made a nice book for children. Also, Anna Vogt made a nice children's game, all this we need to republish. Also, in Spain, in Andalucia, in Almeria, we have Mercedes and Eva, our two sisters, making beautiful children's books with Rinpoche's teachings, beautiful. So, all these projects, we need to support and publish. Now in Albagnano, we have a sudden new interest in children's education. [Laughing]. After death comes life. So now we are thinking, ok, maybe we need to take care for future Rinpoche, and other friends. So if anybody would like to get involved in these projects, please get in touch with the people here in Albagnano. We have various ideas. Also in Brazil, there are very nice projects such as the *Cultura de Paz* in Sao Paolo. Beautiful projects in the schools, peace education for children. We are inspired by Rinpoche and our Sangha is already working a lot for children, particularly in Brazil, it is excellent what they are doing. Also Amipaz, in Rio as well. It is always a danger, when you compliment people, to miss somebody out. So just in case I missed out some friends, who are doing good things, it is not my intention, sorry.

[Carmen: Simone with the Lama Gangchen foundation, Brasil]. Tiziana and the singing. Rinpoche started to talk about this and many of our sangha have actually tried to put this into practice, to bring peace. What is it called in Brazil? *Respira nao pira* [laughing] that means breathe, don't go crazy [laughing]. Also, Maria Christina, of course. Please keep up the good work. Then Rinpoche's lineage of peace education is alive. Then his life was worthwhile - of course his life was worthwhile - but if we continue those ideas, we are also doing something very wonderful and meaningful for other people. So, we do like this. Rinpoche always used to say: *share the missing part*. What is missing, emotionally? Kindness, the actual human qualities, the elements, natural energy is what we need. Not just technology, we all like technology, but finally, it is just too much.

Then Rinpoche continues. *Buddha was a prince called Siddhartha. His father offered him three palaces with all kinds of comforts, so that he would never have to suffer. And so he would in consequence never leave his kingdom and go and search for a spiritual path. But one day, he left the palace and, visiting a city, he saw three signs of suffering: a sick person, an old person and a dead person. Siddhartha was totally emotionally struck by this and he decided to search for a system to eliminate every type of pain. So he immersed himself in researching the problems of others in order to search for a solution. Observing the positive and negative aspects of every problem, he was able to resolve them in a practical way.* Rinpoche always used to say that the Buddha, first as Siddhartha and then later as Shakyamuni, was an inner scientist. That he had this scientific approach of checking, analysing and looking for solutions. And as we know, from the Lalitavishtara Sutra, the sutra of the life of Buddha, he was very good at medicine, science, all kinds of things. He was very able. He had many skilful means, and he was applying them to try and work out solutions. That is why Rinpoche always called it the New Wisdom Vehicle. Rinpoche says, that Siddhartha, before he is a Buddha, checked all these positive and negative aspects of each problem and then worked out one solution. After that, he taught others how to do the same thing that he himself had done. Then Rinpoche says we should also resolve our own problems in this way. We should think deeply about how to do so. It could be one day that you meet the Buddhist teachings and you start to apply them. So this where what Rinpoche was always saying: *what is my enemy and what is my friend*, and *Ngal* and *So* comes from, which Rinpoche always said was the basis of his teachings. Obviously not in the external sense, not people, but which habit do I have that is harming me? Which habit do I have, which is good for me? Rinpoche, many hundreds of times used to say: *my teaching is Ngal So, two syllables. Ngal is the negative dependently arising causes and conditions that create suffering for ourselves and others.* True, isn't it? He always used to say this. We all know this is true. We have heard hundreds of times that Rinpoche was saying this. These things we need to abandon. Ciao ciao [laughing]. *So* is the positive dependently arising causes and conditions that create happiness and wellbeing. These we need to develop. We need more. Rinpoche always used to explain like this and he said this is the same as the teaching of the Four Noble Truths, when the Buddha first turned the Wheel of Dharma. He always tried to put it in a way, which touched us, more close to our minds.

Now he is going to start talking about the Seven-Point Mind Training, or what is called Lojong, and the Eight Verses of Training the Mind. So next time, which shall be next

Tuesday, we will talk about that. If anybody is interested, it is very easy these days, you can download it in your own language the Eight Verses of Mind Training and the Seven-point Mind Training and all this. Also, we had many teachings here and commentaries by Lama Michel and also me and many other teachers, many, many people, and there are also tons of books on the subject. So if you are interested, you can already download them. Also, it is in Lama Chöpa, so you can do some preparation for when we talk about it on Tuesday. Then we will hear what Rinpoche had to say in Self-Healing I about Lojong.

Anyway, all these teachings help us, as Rinpoche says, to change our small selfish heart into the big open heart of compassion. And also to develop an understanding of reality. They are called the two bodhichittas. We talked about the moon, so we have the moon, the moon disc is relative bodhichitta of love, compassion, empathy. And then, the second bodhichitta is the understanding of reality. We will talk about it next week. Lojong, as we say in English, I don't know how you say in Portuguese or something, but it means putting yourself in the other person's shoes. Imagining things from somebody else's point of view. This is an absolute saviour for your marriage. If you don't want to get divorced, this is the right thing to do. [Laughing]. Also, saying: *yes, you are right*. [Laughing]. Even when you don't agree, you say yes. [Laughing]. Even when you deeply think: *mhuuhh*, you say yes. [Laughing]. It's about opening our heart to others. We will talk about this next time.

People always used to say Lama Gangchen was a great master of what we call the Chöd practice. Chöd is cutting off the ego. We have this idea that you have to do some kind of drumming and this and that and all kinds of things, but actually, honestly, I very rarely ever saw Rinpoche doing anything like this. I heard he set up a Chöd society in India, and he had the drum, but he never used it. He never used this drum. So actually, his Chöd practice was practising Lojong. And this he was definitely doing, all the time. His whole life he was putting others before himself. Three o'clock in the morning, *BRIINNG* [mimics phone]: *Rinpoche I am having a bad dream*. [*Carmen: no problem, I manage*]. Exactly, no problem, I manage, or whatever. All kinds of things, day and night, 24 hours a day. [*Carmen: no problem, I pray*]. Yes, no problem I pray. No problem, I manage. Whatever: from great problems to little difficulties. Everything he took seriously, taking care of the others. A true Lojong practitioner, a true bodhisattva. So from what we would consider, the smallest most trifling problem, sometimes you would see people think [mimics wondering/disapproving face]: *that is not really a problem*, but anyway, he would take them seriously and: *yes yes and I take care*, even to the most big problems. Like for example, since Sept 9-11, we have done 5-6 million tsog offerings dedicated to world peace. He was concerned about every kind of problem. He spent all the time watching the news and praying, Euro news, Italian news, every news, Tibetan news. It's true, no? We very rarely saw he did anything for himself, almost never. Even though he would become completely tired, but it doesn't matter, he was happy because he was only thinking about others. So this is the quality of a bodhisattva. They say a bodhisattva is the mind that just keeps on giving, and whatever you do is positive. [*Carmen: Also when he was flying: when you are flying, you have to pray*]. Oh, when the plane is going over the country. [*Carmen: yes*]. Also, he never used to get disturbed. Like for example, many people came with problems, and some of them were extremely serious. Horrible things, like murder, kidnapping, very serious sicknesses, all kinds of horrible things. He would pray and do

everything he could to help that situation. Then another person would come and say can you give me a name for my dog or something. And he was: *yes*. The same. But he would take it seriously and kindly. He just totally empathised with everybody. This is what you and me and we have to learn to do. Why was Rinpoche like this? Because he had bodhichitta. He had this moon - we were talking about going to the moon - the energy of bodhichitta.

One thing we are becoming aware of, recently, is how many things Rinpoche was doing. For one of him, we need 10, 20, 100 of us to do all the jobs he was doing. Incredible how he was managing everything, but Rinpoche always used to say: *like bodhisattva, Buddha Chenrezig with a thousand hands*. We need to become one of his hands. One of his hands of compassion. And he said many times you are my hand. All of you, please become one of my hands. Hand of peace, hand of compassion. So now, we really need to take up this role of being one of Rinpoche's hands. Why? Because it is the right thing to do. To have a truly fulfilling human existence, this is what we should do. We were lucky to meet somebody, a great being like Rinpoche. He showed everything and that all this is possible. It is not just some ancient history story from one thousand or two thousand years ago with no connection with the modern world. Like a myth. All this is possible. So we should do the same as him. Now Rinpoche is not physically with us at the moment, but all the practices he left us, he said he was leaving them to us, because we will need them. Why? Because of the environment, because of society, because our minds are disturbed, like he said in his books: *Oh Guru Buddha, what I am doing, I really don't know. Please, show me the right way*. So he made all these things for us. It is not like, ok he is not here, so that was it, forget it. He has given us all these tools, as he used to say instruments, now we need to use them. Why? Because we need them.

Ok, so our homework this evening, if you like homework, is to try and connect with this calm and peaceful energy of the moon. [Smiling]. Because we see it all the time, in Tantric Buddhism, everybody is sat on the moon, so I used to think about what this actually means. Like for example, it is coming up to the full moon, tomorrow, so we should go outside and look at the moon and see what kind of energy and feeling it has and imagine sitting on the moon. And really try and connect with that. When we talk about the moon in Buddhism, remember, India is a hot country, like the Mediterranean, like South America, like in the Summer it's very hot. Also in the Mediterranean, it's super-hot, in August, like really really hot. But then in the evening, when the full moon is there, you feel a little cooler and blissful. So it is this idea of cooling down, but not just physically. It is the idea of cooling down the emotions [mimicking hot emotions], this is the feeling of the moon. So that's the feeling we are trying to get. Cooling down the emotions. Also, opening the heart with empathy and love. So this is what we mean. We will continue on Thursday. Please, Carmen can we have one of Rinpoche-la's songs? And then we will do the swift return prayer as well, to create the positive interdependence for future Rinpoche to manifest, when he feels like it.

[Carmen: Which song?] Your favourite. [Carmen: Theresa's, one of the very first.]

Lama Gangchen Rinpoche / Guru prezioso



Tu sei disceso a noi
Per portare il Dharma
Dal tuo lontano
Paese delle nevi

OM MANI PEME OM MANI PEME
OM MANI PEME HUNG (3X)

Lama Gangchen Rinpoche / Guru gentile
Tu sei disceso a noi
Per portare il Dharma
Dal tuo Lontano
Paese delle nevi

OM MANI PEME OM MANI PEME
OM MANI PEME HUNG (3X)

Lama Gangchen Rinpoche / Guru supremo
Tu sei disceso a noi
Per portare il Dharma
Dal tuo lontano
Paese delle nevi

OM MANI PEME OM MANI PEME
OM MANI PEME HUNG (3X)

Guru Prezioso / Raro e famoso
Gioiello splendido
Da tutti ambito
Rapida e preziosa guida
Per l'eternità

NAMO GURUBYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA
NAMO TRIRATNAYA
NAMO RINPOCHE-LA

And we shall continue like that. [Laughing]. In true NgalSo-fashion.

Now, we'll do the swift return prayer for Rinpoche-la, written by Trijang Rinpoche and Pabongkha Rinpoche.

The blessings of the power of the truth of the Three Jewels, composed by H.H. Kyabje Trijang Chocktrul Rinpoche

dechen gyälpo lama heruka
dechen tharpa chog gi zhälye ne
dechen thabshe ngedön nyingpo chän
dechen yabyum zung gi dag kyong dzö

lo zang tänpe nyen chig sipe mig
thubtän dogyü dzinme khyön yangpor
thrinle drowe marig münpa chom
zhänphän lodrö yar phel ngönpar tö

gön khyö pawo pamö tshog nam kyi
metog dug dang rölmo yerke dre
kha la chöpe tshül gyi sheg zhindu
dagchag dungwe söldeb yütsam gong

zhiwe ku yi drowa dzum gyi su
zhiwe sung gi chö dra nawar jeb
zhiwe thug ni zhänphän jam tse shi
zhide sempa chenpor nyur jön shog

thubtän dütsi nyingpo zhänphän chü
semchän rang rang kham dang mö ngo ru
dögu tshim dze drubwang Rinpoche
rime drowe nyen chig nyur jön shog

drubwang khyö ni drowe zhider tsön
dag sog nam kyang zhide döndu nyer
jisi drowa zhide drong chog tu
ma leb desi khyö zhäl tön dzö chig

dagchag re mön jizhin drubpa la
lama könchog sum gyi thu jin dang
khyäpar tänsung dorje shugdän tsäl
nam zhi thrinle ma yel tong drog dzö

Let's read one verse. All these verses written by Kyabje Trijang Rinpoche are very beautiful, but for example, one verse, very beautiful:

Your body of peace welcomes migrators with a [beautiful] smile,
Your speech of peace is pleasant to the ear with the sounds of Dharma,
Your mind of peace benefits others, thanks to its nature of loving kindness;
Great Being, Mahasattva of Peace, may You swiftly return!

So beautiful, this prayer of Kyabje Trijang Dorje Chang.
So: Mahasattva of Peace, may You quickly return, please! Rinpoche, please.

Please, if you like to tune in tomorrow, for the Saka Dawa, we are going to do many beautiful things this weekend. Then we continue with streaming next week with myself on Tuesday and Thursday, and Lama Michel Rinpoche on Wednesday.
Thank you for listening.

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

Thank you, good night, good afternoon, see you soon. Ciao Ciao.