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NGALSO  
Path to Enlightenment

## Self-healing 1 - Reading and Reflections part 9 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 16, 2020.*

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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

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 shakymuniye soha (x3)

om maitreya maitreya maha maitreya arya maitreya soha (x3)

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



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Hello everybody, good evening. Hello all international NgalSo friends from many different countries and those that are here in Albagnano and those that are watching on the streaming in so many different places. Also those in Albagnano watching the streaming [laughing], staying on your sofa, watching... [laughing]. Anyway, today we are going to continue with Lama Gangchen's beautiful NgalSo Self-Healing I teaching, this is the book in Italian [shows the book]. As you can see on the front it is Open-Eye Chenrezig. This weekend we tried to connect with Rinpoche's blessings and received the *jenang* of Chenrezig Open-Eye. Also there was a beautiful rainbow around the sun... actually somebody told me that yesterday, that in Holland it was in the news actually. I was thinking when Rinpoche-la passed into the clear light, when there was the very strong rainbow around the sun... this was also in the international news, I remember because people showed me, so now a second time it came in the news. Also, on Monday morning actually here in Albagnano we had a Chenrezig Singhanada fire Puja to make peace and heal the environment, and also again appeared a rainbow around the sun, so actually in my opinion, I think this is Rinpoche showing his approval. Because not only do we need to do Self-Healing, but we also need to make peace the environment, so really, I think Rinpoche is showing his approval for what we are doing.

Rinpoche always said: *there are two main practices, one is Self-Healing, all the forms of Self-Healing, the other is Making Peace with the Environment*, didn't he? Our two main practices. So anyway, so far so good. [Laughing]. So we have to keep on practising a lot, and then we create all the positive interdependence for our tradition. First to develop realisations, for the NgalSo tradition to increase, and for future Rinpoche to manifest.

Ok, so now we are going to continue reading and commenting a little bit on the NgalSo Tantric Self-Healing I book, which was a workshop which Rinpoche gave in the late 80's in Sao Paolo, around 87-88. So last time we talked about this here in the Gompa, we said... Rinpoche is talking about the *Eight Verses of Mind Training*. We read that, that was very nice, and he said that his Guru, Kyabje Trijang Rinpoche was a manifestation of Buddha Amitabha. Actually in the past life he was also this Geshe Dorje Senge Langri Tangpa who wrote the Eight Verses, and that we had to do that together with Chenrezig. Then we were doing a lot of **om mani padme hums** at the end of the session. That's what we did the last time. To connect we were singing many Chenrezig mantras. Ok, so I'm on page 23 in the original Italian version. So I'll translate it into English. We need to re-paginate the English version and reprint it. Here is some kind of translation in true NgalSo style.

Ok, so Rinpoche said: *The seven-points of mind training were elaborated by Geshe Chekawa and it's a long philosophical commentary on the text written by Geshe Dorje Senge called the 8 verses of mind training*, the one we read last week.

[Clarification for the translator] Geshe Chekawa is the author of the commentary on the Seven Points].

He says: *this teaching is similar to a Nyingmapa doctrine called Sogje-* how do you pronounce this? So I don't know what that is actually, so anyway, it's similar to this

Nyingmapa doctrine called Sogje. By the way, Rinpoche in his past life was a master in many schools of Tibetan buddhism and Indian buddhism. Nowadays he's Gelugpa and I don't know how these days they're counting, I don't know if he's the fourth or fifth Gangchen Rinpoche or something, now that they are writing his biography in the Tibetan way. Actually in other lives he was a Nyingmapa master, he was a Kargyu master several times, he was an Indian mahasiddha...twice, no? As Darikapa and as the yogini Lakshminkara. So, he was also a Nyingmapa master in a past life, so he knows about all these things through his own personal experience.

Ok so: *The lojong teachings are extremely efficient. They transform our negative energy into positive energy. Geshe Dorje Senge belonged to the buddhist school called Kadampa. Kadampa means... they didn't like to lose the meaning of any single word of the Buddha. Kadampa encloses within itself all the teachings of the Buddha. Ka means speech, the holy words, the speech of the Buddha. Dam is something like holy words, it's something like the followers of the holy words of the Buddha. Ok, so the Kadampas said: those who practice the lojong, the mind training, those practitioners were like peacocks and they could eat poison without being damaged.* This is Indian mythology by the way, don't try this at home, ok? [laughing]. In Indian mythology it says: *Just as a peacock transforms the poison and their feathers become more brilliant and more colourful, those who practice the lojong mind training can transform any problem or any suffering into a means to reach illumination.* I don't know if that's actually true or not, I don't know what peacocks really eat, I must look on Google - what does a peacock eat? Anyway, so this is in mahayana Buddhism, they always say: *a bodhisattva is like a peacock*, and the more problems you have, the more happy you are, the more brilliant your bodhisattva practice becomes. Or at least a male peacock because they are the ones with the colourful feathers... the females are kind of brownish actually.

We used to go to one place with Rinpoche, called Gaunts House in England and give courses there. Many of us went together with him in the 90's. And I remember it was this an english castle type of thing, and it was full of peacocks and they made a horrible noise like *nyiii* [high pitched screeching] really early in the morning. Also they can fly a little bit, maybe to the top of the buildings and at six o'clock in the morning they do *nyiiii*. [Laughing] However, they are beautiful to look at. Actually that place was very near Stonehenge. You know, the famous ancient stone circle in Southern England. And at that time it had been closed for many years by order of the British government because for whatever reason they didn't want Pagans gathering there and doing their pagan rituals. They had jeeps with mounted machine guns around it to stop pagans gathering there. So then Rinpoche got the permission from the House of Lords for us to go there. You know in England we have two houses of parliament, the house of the people, the Commons, and the House of the Lords. So we got the permission from the government. Then we went inside with Rinpoche, and we did Self-Healing, together with some druids... it was an incredible powerful experience actually. And then after that the druids were allowed back in to do their rituals. Ever since then they've been allowed to do it. We went in with the High Druid of England. He was like Merlin or something, it was really, really nice. Rinpoche was always pleased about that, that he gave the druid people back the possibility to practice their own religion. Tourists were allowed in there but the druids weren't

allowed to do their religious ceremonies. The British Government considered it to be a 'dead' monument. Anyway, I remember we did Self-Healing in there. We went at the mid-summer solstice and you've to go very early in the morning when the sun rises over a special stone.

Anyway so bodhisattvas are like these peacocks that eat poison and they become more and more brilliant. Rinpoche always used to tell the story about one Tibetan Geshe-la. Now maybe Carmen you can help me with the story because Rinpoche said this story many times. So this Geshe-la he had like some kind of sickness or cancer, something horrible was wrong with him, and then he used to pray to Buddha Amitabha to get more and more sickness all the time, and it's true, Rinpoche used to tell the story, didn't he? And every time he got worse he was completely happy, there was like a goitre, a big swelling in his throat, and he was completely happy about this, almost choking with his goitre. [Carmen: he was praying to get this bigger and bigger...and take all the suffering.] Then, one day, he was near to death and he had this dream that he threw a khatag, a white scarf, and it dissolved into the heart of Buddha Amitabha, and this was a sign that he would go to the Sukavati Pure Land. We talked about this weekend, didn't we?

Then Rinpoche says in Self-Healing I: *This is what we have to do, we have to learn to ingest our mental problems and transform them into positive events. In that way our daily problems can be immediately beneficial, not only for us but for others. If not, if our mind just absorbs a lot of poison, without knowing how to transform it, we will be just more ignorant and we will be deeply unhappy, so that's like most people, isn't it?* [Laughing]. Poison means like negative emotions, like jealousy, dissatisfaction, pride, anger, these mental poisons, no? In life, we always have a choice don't we? We see many people getting older and they are getting like more bitter, more 'amargo', more obsessive... because they are not digesting well their life. But then you see people like Rinpoche and other spiritual practitioners, or for example like our Lama Lhawang, who was a wonderful person like Rinpoche, they were complete happy, everything was ok... because they were digesting everything, transforming everything. Obviously that's a better way to go because we can see what the other alternative is like. I mean, we are all very lucky, all of us in the NgalSo community, we all knew Rinpoche very well of course, and also Lama Lhawang, so we had these two great examples of how to be a lojong practitioner. Always smiling, always nice, always kind, never complaining about the others, both Rinpoche and Lama Lhawang were like that. I heard that in the last month of Rinpoche's life, before he got sick, he was laughing with everybody, it's true, isn't it? He was really laughing a lot, remembering all the things he had done, and very happy. So anyway, Rinpoche always practised what he preached, so this is definitely true. There's no gap between what he said and how he acted.

I was thinking I might read out the Seven-Point Mind Training but now, actually I've changed my mind. I think you can download it. It's so beautifully... actually from our ngalSo.org site you can download the Seven-Point Mind Training of Geshe Chekawa. Over the years we had many many different explanations and commentaries on this, here in Albagnano, in our NgalSo centres. For example I know Lama Michel did this many times also I've also done it before, everybody's done it, and there are many, many books

available on it from so many masters, so beautiful. Anyway this is a really useful advice, it's the same as the Eight-Point Mind Training but in more detail. So one thing nice, actually there are a lot of nice things, but this is the lineage from Serlingpa. Serlingpa was the Indonesian teacher of Atisha. *Serling* means the golden island. We don't know if that means Sumatra or Java... of course we think it was Java, and we think it was Borobudur and that Atisha lived at Mendut [laughing]. That's what we think, what do you think Shanti? We have one friend here from Indonesia. [Shanti: Sumatra]. But if you were in Sumatra you could go to Java, I mean, if I was there, I'd definitely go and visit Borobudur. It was the biggest buddhist monument in the world in it's time. Anyway, Shanti, who's Indonesian, she says she thinks that Serlingpa was from Sumatra. There are many, many islands in Indonesia, 16.000 islands. That's a lot, no? [Laughing].

Actually I'll just read you a little bit because it's really nice. This is one text from 2001 that we did here in Albagnano. So first there's a very nice quote by Lama Gangchen Rinpoche, which says: *When the sun is shining and our stomachs are full, we are all great yogis and yoginis...* this is true, he used to say this a lot and then continued... *and then when we experience suffering we all behave in an ordinary way.* Rinpoche used to say that a lot about our practice, didn't he? Do you have an Italian version of this Seven-Point Mind Training of Geshe Chekawa? We will read it, we need to explain it as well, we will read it because anyway, Rinpoche said we should practise this. Obviously you need to get an explanation of this. Rinpoche himself, Gangchen Rinpoche he just used to do it, he never used to sit there telling us point one, point two, point three... did he? He never gave any teachings like: the first point of lojong, the second point, he just did lojong in his life. So the teaching was him, and his behaviour, and his thoughts, and his actions, wasn't it? What he was doing. And then if we observed and understood we got the point. Anyway, Rinpoche was very much about practical experience, wasn't he? Practical experience in all subjects.

Anyway, here is the Seven-Point Mind Training lojong by *Geshe Chekawa*. Just for a positive impression we're doing this because it's nice.

*Om Svasti! Homage to great compassion. This essential nectar like advice is from the lineage of Serlingpa.*

Ok, so this is the famous lineage of Atisha. Guru Atisha, he was already a famous master in India, a famous tantric master, then he became a monk and a great pandita. Even though he had a 120 gurus, or something, he still didn't feel he'd fully realised bodhichitta, so then he traveled for I think 13 months to Indonesia, to Sumatra, where he met his Guru Serlingpa, who he regarded as the most kind of all his gurus because he helped him to develop bodhichitta. It's a bit like one of those adventure movies, there were all kinds of drama to arrive there. There were sea monsters, storms... everything happened, but finally Atisha and a lot of other friends arrived in Sumatra, in Indonesia... or in Mendut, in Java [Laughing]. So they arrived by ship and Rinpoche always used to point out the illustration on the side of Borobudur, on the bas reliefs of those kinds of ships. Actually recently, in the last few years, let's say 20 years ago, some people rebuilt the boat that's illustrated on the side of Borobudur and they actually sailed it to test it and they went all the way to



Africa, I think to Madagascar. That's a really long way, starting from Indonesia. It really worked! These boats are a bit like catamarans, because the seas are rough so they need stabilisers. So anyway they used to have huge ones, and used them to trade between India and China. They used to go from South India through the straits of Malaka then past Indonesia and then to China and then back again. Now that actual boat, the one that went to Africa is now in the museum in Borobudur.

Ok anyway, Atisha was there in Serling, the Golden Islands, this is the point that Lama Gangchen Rinpoche was extremely interested in, he felt very strongly that Atisha had been in Borobudur. Atisha lived in 11th century and Borobudur was built in the 8th century, by the Sailendra dynasty, and it's like the ocean of mandalas, so they had everything there, all the sutras, all the tantras.. Rinpoche was very much convinced that Atisha had been there. It says in the history books that he learned the *Abhisamayalamkara*, the *Prajnaparamita*, and all about bodhichitta... all kinds of incredible things. Then he went back to India and then finally the Tibetans invited him to Tibet, and the new tradition of Tibetan buddhism was based on his ideas. It was based on Atisha's experience... what he learned in India and Indonesia. So many aspects of what we do, the Kadam Sarma or what's called the Gelugpa tradition, actually we can trace back to Guru Atisha and to the lineage of Serlingpa from Indonesia. When we used to go to Borobudur with Rinpoche, he used to point out all the many similarities on the bas reliefs, on the panels, which look the same as in Tibetan buddhism. There were many, many things, like the vajras, the vases, the stupas. He was always like: *look look, at the thrones, this is like same, that is the same* pointing at the details that look the same in Tibetan buddhism and in ancient Indonesian buddhism... He was always trying to make the point that Tibetan buddhism was really the continuation of Indian mahayana and vajrayana buddhism, like in Indonesia, and that they are part of the same lineage. Ok, back to the seven-point mind training.

*First train in all the preliminary practices.*

Like lamrim, the three principal aspects.

*Having gained stability receive the secret teaching*

Remember in the 11th century this was a secret teaching. I told you no? They used it to heal lepers and Rinpoche in one of his past lives, in the 11th century, was a leper called Trophu Lotsawa. He used this meditation method to cure himself of leprosy. When they saw it really worked on lepers, they didn't have antibiotics or anything in those days, so there was no cure; but then they discovered this meditation, and saw the lepers were getting better, so then it became like a phenomena let's say in the 11th century. And then it became less secret because everybody wanted to do it because: *well if it even cures lepers, I will do it too*. Rinpoche said that's why we said he didn't have any eyebrows in this life, because it was a sign of having being a leper in another lifetime.

*Consider all phenomena as a dream.*

*Examine the nature of unborn awareness.*

*Place your meditation on the nature of the foundation of all, the essence of the path.*

*In the meditation break be a creator of illusions.*

In the original explanation of *lojong* first it says you have to understand the absolute bodhichitta, the nature of reality, and then secondly you have to understand how to develop bodhichitta. This is actually called a practice for *sharp minded bodhisattvas*, but normally, because we're not very sharp minded, we explain the other way around. A sharp minded bodhisattva, actually that's like Avalokiteshvara. We were talking about him this weekend. So Chenrezig-Avalokiteshvara, why does he have compassion for all beings? It's because he understands the nature of all phenomena, so he understands that we are just making unnecessary suffering and drama for ourselves, so that's why he has incredible compassion for us. He knows the things are interdependent, so it's like not necessary to suffer and be miserable but we can't help it. That's why he has compassion because he understands that everything is a dependent arising.

This is the digested read of *lojong* in five minutes [Laughing] There is a much longer one... I advise you to read the much longer more detailed one. We are just having a quick look because Rinpoche mentioned it, he said it was important... but please, there are many beautiful books. You can get an e-book, a kindle book, you can download it for free everywhere, so please get it... also in our AHMC centre we have it in our shop, also we have many commentaries about it on our youtube channel, Lama Michel has talked a lot about *lojong*.

One nice thing, it says lots of nice things, but for example it says if we understand things don't have a true essence, that the essence of things is unfindable, then we should try and consider all things just like a dream, like I was saying the other day. You win the lottery, and think, this is a dream, then I don't know, you fall over and fall on your nose, think, this is a dream, whatever happens, this is a dream, good or bad... whatever happens, happiness unhappiness... all this is a dream, that's how you have to think. Also like dreams, things are produced by my mind, aren't they? From the side of our mind, there is a whole process going on there, and thinking that makes life less painful. It doesn't mean that suffering is not real relatively, like everything else. I mean for example now with the pandemic, we are not denying people's suffering, but thinking everything is like a dream gives us more emotional space. Because if we are totally overwhelmed by suffering, by the illusions of samsara, then we can't do anything, we're just miserable aren't we, depressed and anxious... that's the normal mind, isn't it?

Then it's says: *Lojong is like a diamond, the sun on the healing tree,*

That's a super famous line. The mind training is like a diamond, everybody would like a diamond. Even if you have one piece of a diamond, you'd be super happy, wouldn't you? Every bit is precious. So even if you have a little bit of the teaching, it's like: oh, really precious! The sun in buddhism is the symbol of the Buddha by the way, since ancient times. Also of Vairochana Buddha, he's the illuminator, so the sun is a symbol of awakening. The Buddha's first symbol you can see illustrated on Borobudur, is the solar cross, a circle with a cross. That was the first symbol of Buddha, also it is the symbol of a Chakravartin emperor. The solar cross and Buddha's feet were the first symbols before

they had statues. They always thought the Buddha was like the sun. The lojong teaching is like a healing tree. In India, there is a plant called myrobalam and every part of this plant is a medicine, the roots, the bark, the fruit, the leaves, everything is a medicine for different sicknesses. So the lojong teachings are like that, everything in it gives a solution to something. Rinpoche used to like to say that his teachings were like a panacea, he said: *one thing that gives a hundred solutions*. So this is the same. One medicine for a hundred mental sickness.

*When the five degenerations flourish, transform them into the path of awakening.*

So that's nowadays. We are in something called the kaliyuga. According to Indian mythology, there is a cyclic universe. There is not one big-bang, there are millions of big-bangs, and the universe expands and then life comes, then it degenerates, and it goes worse, and then it all blows up and then we all start over again. Maybe in this universe, maybe in another multiverse, but it goes on like this, in a cyclic universe. Within that there are 4 yugas: the golden age, the silver age, the bronze age, and the kali age, and unfortunately we are in the last one. [Laughing] The kali age, the degenerate age. However, Rinpoche always said: *when you're at the bottom, it can only get better* [Laughing]. So he was always saying that: *soon, in 400 years or even quicker is coming the Shambala time and Buddha Maitreya, and we are creating the cause now for the Shambala society*. So it's not that bad. Actually as we are in the rubbish time of kaliyuga, everything positive that we do is much more meritorious than it was for all those people who were sitting around Buddha Shakyamuni. For them it was really easy... but for us we have to really make an effort to improve, so our effort is much more meritorious. So it's not that bad. Rinpoche always said we were part of the new wisdom vehicle, all of us and all the other positive people in the world - so that's good, no? If you remember, the other day, Franco was saying that when he was in Tibet with Rinpoche for three months, he went to Shigatse to the palace of the Panchen Lama, and the tenth Panchen Lama said that he wanted to build a huge Kalachakra mandala on the mountain outside his palace in Shigatse. Why? Because he wanted to bring the Shambala energy more quickly into this world. And Lama Gangchen Rinpoche definitely wanted that, let's say it was one of his goals. It was written all over his books: for example: *NgalSo Tantric Self-Healing 2, linking this world to Shambala*. It was on the front cover, wasn't it?

By the way, there is a very nice commentary on the Seven-Point Mind Training by Pabongkha Rinpoche. Kyabje Pabongkha Dechen Nyingpo Rinpoche, which is available in English and other western languages.

Anyway, now we are in the five degenerations, which means for example, our lifespan is decreasing, our emotions are getting worse, nobody can concentrate, we all stare into our telephones all day long, [laughing]. This kind of stuff is true, we know. Also the environment is getting worse... this is what it means by the five degenerations. However in this time, nowadays, lots of people turn to the Dharma and spirituality because the rest is so rubbish, [laughing], and this is definitely a better option, isn't it? Because the normal life doesn't make us happy, we tried, we tried a lot, no? In all possible ways. To be happy in the normal way is not working, and then all the time there are more and more problems,



environmental problems, sickness, war... it's all rubbish, isn't it? We want to achieve a good career, then it's not working out, our relationships didn't work out the way we wanted, so, finally we think, ok, let's try the Dharma. [Laughing]. Anyway, Rinpoche, Lama Gangchen, he always used to say: *we need to do things with 'gusto', the taste of the Dharma*. We do the dharma because we like it, because we enjoy it, not because we are rejecting everything else, but because this tastes better, this is more fun, this is more positive.

Ok, then it says: *banish the one object that every blame,*

That's my self grasping, my *dagzin*. In Self-Healing I: Rinpoche asks, *who is my friend, who is my enemy?* My real enemy is myself, generally, that's the first point, then deeply it's my own self-grasping and my self-cherishing mind that makes me unhappy and causes me suffering. So there are many levels of my inner enemy, and in buddhism this is a big theme. Ok, *dagzin* means: grasping at self. It means, I feel I truly exist independently of everything else, this is my sense of self. So this is my strong feeling of I, separated from everything else. And then we have the *chesin*, self-gratification or self cherishing, it means, me first ![Laughing]. It's I want everything for me, me first, my needs are more important than yours. So this is where all the problems start, isn't it, yeah? It's like when we are little children. Most little children just grab stuff, and say *mine, mine* and then we say: *oh no, you have to share*, so we become socialised to hide our *dagzin* and *chesin*. If we think about it logically, I'm just one person, ok? So obviously everybody else's needs are much more important than mine because there are many more other people than me, billions of them. The problem is that I and you, almost everybody, we think 'me first'. So this is obviously a big problem if there are 9 billion people on a planet and each one thinks: *me, my needs are the most important*, then it's going to become kaliyuga, a bad time. So we need to start to think in a more collective way. If we think of the needs of everybody, then automatically our own needs are fulfilled. Because this attitude of: *me me me, I need everything just for me*, it's destroying the planet, isn't it? I need a house or two, a car, a fridge, a parrot, a dog, ten pairs of shoes... everybody needs everything for themselves, no idea of sharing anything. So we need to act in a more collective way, on many, many different levels.

Rinpoche always said that this idea of making a spiritual community like here in Albagnano or in Campos in Brazil, or in Tsering Jong in Spain, and the other NgalSo communities was very good. We are moving into a more collective way of thinking. Like for example, here in Albagnano, we don't have a hundred power drills. Normally a hundred families would have a hundred power drills. A hundred tool kits. Because everybody needs everything for themselves. Here maybe we have three. Why? Because we share. Actually it's much more sensible if you think about it, to interact in a collective way. And we have many other examples like that. They say now that we need four planets for all the amount of stuff we are presently consuming, unfortunately we've only got one planet so the only thing that we can do is share. No really, this is a very serious issue, because if not we're going to run out of iron, and water and food, and everything... because we are all consuming too much collectively. So sharing is definitely the way to continue living.

## *Meditate on the great kindness of all*

We think our friends and our family are kind but the idea is to think that everybody is kind. Why? Because we are all part of the web of life. So for example, if there were no supermarkets and no roads to get to them, I would starve to death. Because I don't grow my own food, I need to get it from the supermarket. In fact, my friends usually get it for me, how kind are they? And if there weren't people working in the supermarket, the ones who stock the shelves, and those who grew the food, and who made the website, and it goes on and on, doesn't it, I would starve. Also those who made the roads and the cars are kind, if you think about it, and the ones who work in the hospital, and those who care for my ageing parents, and so on and so on. When we start to think about it, we can see basically the whole of society is kind to us, - ok, we can think of a few people we don't like - but generally 99% of the people in the world, we can think they're actually very kind. Because they are all part of the web of life that sustains us all. Even if personally we don't know them, but it doesn't matter.

Ok, then it says: *practice a combination of taking and giving*

So the word *tonglen* means this. So we imagine as we breath in, we breath in the pain and suffering of others and then we recycle it in our hearts and we send out love, empathy, positive vibrations to others, so we are like a super recycling machine as we breathe. [Breathing in] all bad vibrations - yum yum - [breathing out] send out all positive vibrations to others. Now, most people at the beginning they don't like this practice at all, they feel a little bit scared of it actually, because they think: *what happens if I really absorb other peoples negative vibrations and bad moods and sicknesses, what will happen to me? Why should I absorb, for example all the bad mood of everybody in Milano?* [Laughing]. So that's why it says start with your own future self.

Actually I was listening to one recording recently, obviously for various reasons as you can imagine, I'm listening to a lot of recordings of Rinpoche teachings from the early years. In Milano in 1992 he was talking about Chenrezig, the Buddha of Love, and he was saying: *if you look at Milano in an ordinary way it's horrible, bad mood, negative.. but I'm here because I'm a bodhisattva. I'm here to do this [breathing in] to take the suffering of the others. Otherwise I could be on some beach, somewhere else, it would be much nicer.* Nowadays our Via Marco Polo is beautiful. Rinpoche absorbed all the bad vibrations and now it became like a heaven, really, where our Kunpen centre is. Actually, in our time there with him Via Marco Polo was a very rough area. Now it's like really like: *this is the Kunpen neighbourhood?* It's become the best, most beautiful part of Milano, even we can't recognise it, it's like another planet. Rinpoche's recycling works very well. Also around there they made that famous green vertical city, with green gardens on the sides of the building. Now it's a model for cities around the world.

If you can't stand the idea of taking the suffering of Sao Paulo, or Milano, or Santiago, or Malaga or wherever, what you do is you imagine your future self, like yourself a little older and your problems ripen on yourself. You imagine yourself a bit further on down the

line, and you take the suffering of your future self. You imagine you're old, you're sick, you're near to death, and whatever problems you think you may have in this life is manifested. And then you [breathing in] first you take your own suffering away from your future self. So you start with yourself, practise on yourself. This is not my idea, I'm not making this up [laughing], I try not to make things up, I just try to make them a little bit more humorous. So you imagine you take the suffering of your future self and your future self becomes happier, more peaceful and enjoys life more. Here in Self-Healing I, Rinpoche says that drinking alcohol, smoking and coffee are bad for us. Ok, so imagine we're let's say 90 years old and we spent all our life drinking coffee, and now we've got osteoporosis and arthritis. It's generally what happens, and stomach problems and we're old and in a bad mood.... So then, we imagine absorbing the sickness of our future self. [Carmen: wonderful]. Now it sounds more interesting, doesn't it? Actually by doing this we purify our future karma. It is very interesting actually, to do like this. We do Self-Healing, and heal our future selves, why not? One thing is energetically, emotionally and then we also think: *maybe I should make also some changes to my lifestyle, to stop that karmic action ripening on me*, then you start to think.

Ok, this is samsara. We didn't read the small print of life, so sooner or later we all get some problem big or small, we get a headache, we get a backache, our knee hurts, or tooth ache, we get something. Let's say, some problems happen in the body, that's life, there is nothing to do. So when that happens to us, let's say for example we get tooth ache, everybody sooner or later gets toothache, so then you can imagine that all the people in the world with toothache. First of all you think about them, and you empathise with them. And then you imagine you're taking their pain, their suffering onto yourself, and sending all your happiness to them. So this is actually... you might think: *oh, imagining I have their toothache, what difference does it make?* But for people with serious sicknesses like cancer, this kind of thoughts help a lot emotionally. Empathising with other people who have the same sickness as you, it really makes a big difference emotionally. Or covid, if you have covid, or whatever kind of sickness you have. Rinpoche always used to say: *don't be shot by two arrows*. One is we get sick, we get cancer, covid or whatever, some horrible thing. This is a physical problem. Second is the mental problem, isn't it? The fear, anxiety, all that second suffering is on top of the physical problem. So if we do the tonglen meditation when we are sick and empathise with other people, what happens is we stop worrying so much about ourselves, then actually it's much easier for our body to heal itself. Rinpoche used to say we should have *pain without suffering*.

Physical pain, sorry, for all of us sooner or later it's going to happen, unless we have some super fortunate karma. Maybe a few people they don't have pain in their lives, but for most people, that's part of life, isn't it, as we get older, no? If and when you get sick, when it happens, when your karma ripens like this, anyway we're sick so we might as well try the lojong method. Taking the sickness and empathising with all the other people who have the same sicknesses, sending our good wishes for their recovery, and our mantras, and healing energy to all the people who have the same sickness as us, this is a very nice thing to do. If we get sick we should do that and we should of course also have either conventional or natural medical treatment. Rinpoche says: *nowadays the world's very polluted*. So even though in ancient times, lepers healed themselves just with this

meditation practice, nowadays the elements are very impure, so it's more difficult to get healed just with meditation, so we should also have conventional medical treatment or some kind of natural treatment of whatever kind is suitable.

*Start taking progressively, from your own side,*

Means you take your own future suffering, then you start to do it with other people.

*Place these two on your breath,*

so you breathe in, black energy, and breathe out, white or golden energy, full of love and healing. We are like a hoover of negativity, we have a lot of visualisations. [Laughing]. Like a negativity magnet. As we get better at this, remember the peacock, the bodhisattvas takes the poison and become more brilliant. Why? Because this destroys their sense of ego-self, because it's like: *I don't want to do this, maybe I will get sick or get a problem, why should I?* So you have to face your selfishness and egotism. So tonglen also helps to overcome the wrong ego sense of self by doing this practice. We imagine breathing in, and here is our dagzin, our egotism [pointing at the heart chakra] our sense of self, and it's boom!, blows up, basically. Like an atom bomb, it's vaporised. So Rinpoche taught this in Self-Healing II and Self-Healing III and also he wanted to make a lojong sadhana which we still have to print, which I have in my computer. But mainly he did this in everyday life, so whenever there was somebody suffering, sick, problematic... he was *wonderful, I will manage, I will help them*. He just did it, and was kind all the time, all the time giving solutions, he really practised it. Not just imagining practising it. Like in our Chenrezig Sadhana, *The Feast of Compassion*. So if you needed lunch, he gave you lunch, if you need a friend, he would be your friend, if you needed medicine, he would give you medicine, or all three. If you need a dharma teaching, he would give you dharma teaching, if you need a ride in his car, he would give you a lift. He would give you everything really, like money, or if you wanted to get enlightened he would give you dharma teachings. If you wanted to go on holiday... [laughing] he said come with me to Mongolia, Nepal, Tibet and Almeria. Because this is real bodhisattva mind. Doesn't matter who you are, if you had this fortune to be in contact with him, his mind was totally like that, he was really a lojong practitioner. He never thought: *oh this one is too much..* at least not from what we could see. He never said: *I'm tired, I'm boring*. Never, because this is the bodhichitta mind.

Like this weekend, we were talking about Buddha Chenrezig, and the *Zamathog Basket Sutra*. They asked Chenrezig: *are you not tired after going to hell and going to help the preta-addicts, going to the animal realm, to the cesspit of Varanasi...* He's like: *me, no, I'm not tired, of course not, why?* This is because of his bodhichitta mind. That's totally Rinpoche. We were running, trying to keep up with him. 20/25/30 of us were running around after him, trying to keep up, because he was doing this, doing that, so many things simultaneously even when he was old. Bodhisattvas are really like that.

Rinpoche here, in Self-Healing I says: *every time we do lojong, think about lojong, we need to link together with the energy of Chenrezig Avolokiteshvara*. So he taught us many beautiful **om mani pedme hums**, didn't he? Many different melodies, and for years, we

used to sing **om mani padme hum** together with Rinpoche for hours and hours and hours. **om ma-ni pad-me hum** has six syllables, we need to generate the six bodhisattva perfections, we need to heal the six realms of samsara, we need to realise the wisdoms of the Five Supreme Healers and Vajradhara, just like Self-Healing - beautiful!

[To someone of the audience] Please, could you come sit here, they need to hear, otherwise they can't hear.

**om mani padme hum** version 1

[Burma singing with Mongolian tune]

**om mani padme hum** x5

**om mani padme hum** x5

**om mani padme hum** x5

Thank you Burma.

This weekend I forgot to say, when we were talking about Open-Eye Chenrezig. In Mongolia, in Ulan Bator, they have the most beautiful statue of Open-Eye Chenrezig, in the world, the biggest, the most incredible and beautiful one. Some of us we've been there with Rinpoche-la, incredible, amazing.

So now please Carmen-la. Sing another version of **om mani padme hum**. In Kunpen in the 90's, we used to sit there for hours singing **om mani padme hum**, hours. So please, try three or four different ones from the belli vecchi tempi [the good old days]. [Laughing].

**om mani padme hum** version 2

**om mani padme hum**

**om mani padme hum hri**

**Om mani padme hum hri** x2

**om mani padme hum** version 3

**om mani padme hum** x5

**om mani padme hum** x5

**om mani padme hum** version 4

[**om mani padme om mani padme om mani padme hum** x3

Lama Gangchen Rinpoche, Guru prezioso... ]

*Namo Gurubye*

*Namo Buddhaya*

*Namo Dharmaya*

*Namo Sanghaya*



*Namo Triratnaya*

*Namo Rinpochela*

**om mani padme hum** version 5

**om mani padme hum** x4

**om mani padme hum** x4

**om mani padme hum** x4

*Ego-friendly*

*Ego-friendly*

*Ego-friendly*

*Ego-cut!*

[To Carmen] Ok, please Carmen explain the concept, like in Self-Healing, please explain what ego-friendly means...

[Carmen: What I could catch from Rinpoche is that in order to eliminate something, you should become its friend, somehow. So the idea is instead of thinking: *oh, ego is my enemy, is my enemy...* That makes a kind of distance then it is difficult then to solve the problem somehow. So instead of making that distance, instead, make friends and then it will disappear somehow, something like this, that's what I could understand, please, explain more.] [Laughing]. In the last few years, Rinpoche was making this song, wasn't he? With this Israel tune. We used to sing this a lot in our Gompa and when going around. Here, there, in Spain, in Brazil... many places.

Anyway, dear friends on the streaming, I'm sorry you can only see me, it looks like I've been sat in a tree or something for the past few months, during lockdown, my hair is a real mess, wild looking. Around are all my beautiful friends from Albagnano, but they don't want to appear on the camera, so you just see me, but around the AHMC gompa there are many dharma friends. There's Carmen, there's Bebel, there's Burma, many, many friends are here, Maria Cristina... anyway sorry you can't see them. Now it is very nice in Albagnano Gompa, it's coming back to normal. Obviously there is a difference, in that Rinpoche is here but in a different way that before, but apart from that the rest is back to normal. But we still feel, I think I can say honestly, for everybody, we still feel Rinpoche's presence here. It's not like we feel like he's gone, we're really feeling Rinpoche is with us, especially when we do the practice. So if we miss Rinpoche we need to do more Self-Healing practice. We all miss him so we all need to do more practice. Then we connect, like Rinpoche said, heart to heart. Ok, so one more **om mani pedme hum**, and then we can go [Laughing].

**om mani padme hum**

**om mani padme hum**

**om mani padme hum**

**om mani padme hum hri** x2



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

*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.*

Ok, so thank you all very much, tomorrow evening Lama Michel Rinpoche is streaming, seven o'clock tomorrow, it's the Kunpen teachings. Then normally we do this here in the Gompa, but this Thursday, we're going to go to Duccio's, atelier. So we have to go there because we can't bring the painting studio to the Gompa. Normally we bring everybody to the Gompa, to share their experience, but in this particular case, we're going to go there, I'll take my laptop. We can see his paintings, also hear his story about how Rinpoche helped him to become a painter, and many beautiful things, about the beginning of the NgalSo tradition here in the west. Then there's going to be a musical presentation of some kind. Special *soiree*, NgalSo *soiree* [Laughing]. We have hundreds and hundreds of beautiful tangkhas that Duccio painted that Rinpoche designed, but Duccio painted them, beautiful, like in our books and sadhanas, in all our Ngalso temples... so this is important. I would like to, bit by bit, interview the older disciples of Rinpoche to put together the complete story of what happened, it's important, no? Actually this is one thing that we need to do, make a book with all Duccio's paintings, or at least put them on a website. [Carmen: there is a website, it's called ganachenpeaceart]. Rinpoche always encouraged a lot the creative arts. We were always saying that Rinpoche was a mahasiddha and that's part of the mahasiddha tradition, singing, and the artistic way of expressing the teachings.

Actually, this summer we want to have also musical presentations of the songs, and all the kinds of things we did with Rinpoche. So if anybody is coming to Albagnano, please come, you are very welcome, we are waiting for you, the centre is open. So if you would like to come with your double bass, your keyboard, your computer, your saxophone, your whatever, your Tibetan thing, whatever you've got, and you want to do one song and dance for Rinpoche, as we always did together with him, you are very welcome. We're going to have a lot of this kind of thing... this is also Rinpoche's way, no? So we wish to continue. Rinpoche organised so many beautiful events in our temple, with so many singers from all over the world, doing spiritual songs. I mean we don't want The Beatles, Queen and Pink Floyd, not that kind of stuff, we want your spiritual songs. [Laughing]. Anyway, so after Duccio we will continue Rinpoche's teachings on **om muni muni**, next time. Ok, thank you so much, see you soon. Thank you very much.

Gracias to Carmen, Bebel, Carolina from Chile, Shi-Yang who is translating into Chinese, all the friends helping, Carmen from Argentina who is doing the streaming, and then everybody else in Albagnano and elsewhere who supports us and who gives us the possibility to do this.