

ངལ་གསོ



NGALSO  
Path to Enlightenment

**Self-Healing 1 & 2 Summer Course – Reading and Reflections – part 3**  
Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline in the Albagnano Healing Meditation Centre, Italy, on July 15, 2020.*

*This text may exclusively be reproduced for purposes of (non-commercial) personal Dharma practice and study. Downloading is free of charge. If you wish to make a donation, go to [NgalSo.org](http://NgalSo.org) for details.*

**Meditation on taking refuge**

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

**Prayer and mantra requesting the blessings of the root guru, Lama Gangchen Lobsang Thubten Trinley Yarpel**

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)

**Request to become one nature with the guru**

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

### **Mantra of Buddha Shakyamuni Mantra**

om muni muni maha muni shakyamuniye soha (x3)

### **Mantra of Buddha Maitreya**

om maitreya maitreya maha maitreya arya maitreya soha (x3)

### **Mantra of Karuna**

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

Hello everybody. So, we're going to continue to look at Lama Gangchen's Self-Healing 1 commentary. These days what we're doing is we're starting to look at all Rinpoche's teachings from the beginning, and we'll carry on like this. So, we're following the NgalSo Tantric Self-Healing 1 teachings that were actually given by Rinpoche in São Paulo, in Brazil, in 1989. And this book's available in Portuguese, Spanish, English, and Italian.

So, in this book Rinpoche was saying many beautiful things, but he was saying that we need to practise Lojong – Mind Training. And he said we should practise the Eight Verses of mind training and the Seven Point mind training, together with receiving the blessings of the Guru Buddhas, like through Lama Chopa, and together with the blessings of Buddha Chenrezig. So, therefore, what we're doing right now is we're looking at more detail at what Rinpoche said.

So, Lojong actually is super useful. Useful for saving the marriage [laughing], living better with all your friends, and making peace with the planet. So, what's not to like about Lojong, it's definitely a great practice [laughing].

So, we were talking about a bit called the vows and the advices. Eighteen vows and twenty-two advice of Lojong, and I have discovered we have a book. If you're interested, I mean, of course, you can download this off the internet, but if you like we have this from the NgalSo editions. So, if you like to get a book, or I don't know if they have it in pdf, but anyway, ask in our shop and if you like you can have one of these on paper in many different languages. It's called Method and Wisdom to Realise Inner Peace - Four Practices of Mind Training. So, a very beautiful little compendium of all the mind training. Very useful.

We're on the advice. So, yesterday where did we get to? We were talking about **do not offend other people**. That's a big no-no. Why? Because then they react back to us and give us a hard time. That's not a good idea. And then the last one as we said yesterday was **Do not transfer your own faults or burdens onto others**. So, that means if we have a responsibility, we shouldn't kind of persuade other people to do it like kind of tricking them. Saying: *oh can you just*, I don't know, *can you just go shopping for me, can you just wash the dishes for me*, if you do, you'll accumulate lots of merits, you know, this kind of thing [laughing]. So if we have one responsibility we should do it, you know, we should take it seriously and not try and pass it off on somebody else.

However, of course, if it's possible to delegate and work together with the team, then why not? That's what we said yesterday at the end, wasn't it? That we need to work together as a team. Because our Guru, Lama Gangchen Rinpoche, did an incredible job, because here in Albagnano, people only see here, but actually in Brazil, we have so many things going on, in Chile, Argentina, Netherlands, Spain, in so many different places you know? Really so many things. So, now we need to work together as an international team to continue with all the peace education, the positive ideas, all the projects that Rinpoche started. This is really the time to stick together and actually we need to follow the Lojong. Of course, we always have something with somebody, this is our nature, isn't it? Always something wrong with somebody emotionally, but this we have to try and forget. We have to think, what would Rinpoche want? Rinpoche would want us all to be friends and carry on together, wouldn't he? So, our personal small thing, we have to forget, and that's actually practising Lojong, isn't it? Offering the other person the victory, like: *yes, you're right* [laughing]. Even if really, we know they're not right, but anyway: *yes*. Why? Because it's better for communal harmony and because we need to work together. Sometimes we just have to give the victory, because otherwise to fight and fight just to be right, there's no use. You know, like in Chile, in South America, on the beach, they have sea lions, these big things, they go like roar, like this [Lama Caroline makes a gesture of clapping hands and forearms, meaning confrontation], big like seal things and they come up and they go like this... We have to stop behaving like this emotionally, because it's useless. So, the point of Lojong is this. Ok, so that's where we got to yesterday.

So then, next advice: **Do not misuse the dharma**. So, most of us, we enter the dharma probably because we're not feeling well, actually most people; some people because they have a deep existential wish to evolve. But a lot of people enter the Dharma because they heard that meditation will make them feel better, which also is a valid reason isn't it? Now it's kind of known in modern society that if you meditate you feel less stressed, you feel less anxious, you feel less depressed, that you can control your moods, and this mindfulness thing, which is Buddhism without the word Buddhism, the concentration part, is very popular, isn't it? So, many people come to Buddhism for that reason and that's perfectly ok you know. Rinpoche always said: why not! Anybody can come to our centres and use any part of what we're doing, there's no problem, you don't have to be a Buddhist. If you find any benefit in what we're doing, please welcome to use, he always said like that, didn't he? We come for whatever reason to the Dharma Centre, and then we come into contact with the dharma teachings. So, Rinpoche, he always said, for example, his Self-Healing we could use it as a way of healing, to feel better, that's fine, to have a better life, or we could use it in a more spiritual way. So, we could use it as a means of evolution. But it's up to us, actually. Maybe at different times of our lives, we'll use it in different ways, hopefully over the years we go in a more spiritual direction.

Anyway, as we stay in the Dharma Centre, as we know, there are all kinds of exciting things, all kinds of fascinating practices and wonderful exciting things. So, the Lojong teaching says we shouldn't use dharma practice to become an interesting person on Instagram - it doesn't say exactly like that - or to show people on Facebook that we're very esoteric and very sexy, or something like that. Because some people do this, don't they? They sort of use the fact that they're practising Tibetan Buddhism, as a way to actually boost up the ego: *I'm like special, I'm different, I'm exotic...* So, definitely, we

shouldn't do that. As you can see from the rest of the teachings, that say for example, if you're Italian, you should carry on as a normal Italian person, eating pasta, drinking coffee, wearing Gucci shoes, being a normal Italian. You should not act in any way different, except you should change internally, but externally you should be Italian. If you're Brazilian you should act like a Brazilian, and so on. We shouldn't start to develop a kind of exotic persona, but inside we should try and be a better person, like kind of privately. It means we shouldn't show off our practice or anything, just be normal, simple. It's also important because the dharma is coming to the West. So, if our mother, and our grandmother, and our village, and everybody thinks that we're kind of weird, there's no chance for the dharma to grow in the West, is there? If people say we're a nice person, we're kind, we're generous, we have many qualities, they say: *oh, this is interesting, obviously, meditation has some benefits*, so, this is the way we should do.

So, for example, we should not use the dharma, it says here, to gain wealth, to gain possessions, to gain fame, because this would be like misusing the dharma. It's just not the right thing to do. Actually, if you look on the internet, there are many people - I mean, we're also on the internet but we're not like this - but if you look you sometimes see people who are not doing with such a number one motivation.

So, it says in the Lojong... [laughing] I'm doing my best to follow Rinpoche's wishes. I'm sat here to respect our Guru's wishes. I don't have one of these at home [touching the throne], this is only to share Rinpoche's holy ideas. The rest of the time I actually have a very small little chair, very normal. But Rinpoche himself, he told us that when we're sharing his teachings, Lama Michel and me, we have to sit in this context, not for us, but it's to show respect to the dharma, to the Buddhist teachings.

So, the very least we can do is try not to abuse the Dharma. For example, we received many teachings from Rinpoche, no? We have to think now: *I'm like a representative of the NgalSo tradition*. Therefore, what I do matters. Whatever I was doing before, maybe it was ok, but now I'm a dharma practitioner and people are going to look at me and see how is somebody who meditates. So, therefore, I have a kind of responsibility to act well. So, we should do like this and try as much as possible to put the dharma into practise, and not misuse the NgalSo teachings, and Gelugpa teachings and Buddhist teachings. So, that's another advice.

Then, the next one: **Do not aim at being the first to get the best**. This is very important. Because our basic problem is called *dagzin* and *chezin*. *Chезin* means my feeling of I, me, being separate, independent. The ghost in the machine that we all have. From the feeling of I comes the feeling of mine, and the feeling that I need this and I need that. And also, it's like a selfish feeling, like with children. Children, they just grab stuff, don't they. Like: *mine*. Then we say: *that's not acceptable* and then gradually as they grow up, they hide this kind of behaviour, but this is exactly what *chezin* is: self-cherishing. And as we grow up, we're doing the same thing but in a different way, but in the context of our job, in the terms of status, in the terms of relationships. So, it's very strong this self-grasping. So, do not aim at being the first to get the best, means we have to control this tendency of the mind to grab stuff, you know, like put ourselves first. So, it says, for example, like here in our restaurant, don't jump to the beginning of the queue, like push in. If there's something nice to eat, you don't take all the best bits. It's a communal food, and you don't take all the

nice bits and leave all the rice, and all the salad for everybody else. All this kind of stuff maybe looks very simple, but it's showing in the daily life how we behave. Like for example, when you go to the beach [laughing], you go there early and you want to put your towel and have the best place, but you have to think what about everybody else, maybe they need a good place too. Or by the swimming pool. We have always this tendency, don't we, thinking: *oh yeah, I've got a good place by the swimming pool for me, I've got the best seat on the bus, I got the best part of the dinner, I got more of the prosecco*, [laughing]. But we have to stop this, we have to try and stop this tendency of our mind. Why? Because we have to think in a collective way: that we should share. So, we might think: *oh I knew that in kindergarten*, but actually we still do it, don't we if we're left to our own devices. So, anyway, we have to not do that. In fact, we have to do the opposite and share everything. When we have something nice, share it with everybody else. Say: *please, would you like to have this seat, would you like to have the best lounge by the pool*, and things like this. Then actually our self-cherishing mind comes up doesn't it: *Oh, why should I? Why should I give them the best lounge by the pool?* And that's our inner enemy. Because remember Rinpoche's book *Self-Healing 1* is about who's my friend and who's my enemy. That means inside of us, we need to recognise our inner enemy. In the Lojong teachings, they have a lot of this, which is actually taking us out of our comfort zone, so that we recognise our inner enemy, which is our self-cherishing and our self-grasping. So, for example, Rinpoche, I remember him saying if you think you're so good, and you think you don't have any self-cherishing, what you have to do is go, for example, to Milano, or someplace like this, São Paulo, to one of those chic discotheques, one of those where the football players go and the models. Then you go in there dancing, and you go up to somebody, and you say: *can I kiss you*, and they'll just go like [grimaces and laughs]. I've actually had that experience in Milano [laughing]. It's really hard on your ego. There are all these beautiful people and they just look at you like: *who are you, you shouldn't be in the room...* So, then immediately the self-cherishing mind comes *fwoosh*. So, then at that point, instead of feeling self-pity, what we have to do is think: *ok that's my inner enemy, that's what I have to get rid of*. Then we can actually start to practice Lojong, taking and giving and all those kinds of things. Because if we don't really recognise what we have to get rid of, what are we going to get rid of? So, Rinpoche used to give all these funny but true examples of how we should actually get the self-cherishing mind to arise.

In the Lojong teachings it says you should not do anything harmful. Like, for example, put yourself in danger, you should not act inappropriately thinking you're practising Lojong. In Tibet, they have this Chöd Lojong practice where they do things like sit in a cemetery and scare themselves, so their self-cherishing, self-grasping mind comes up. According to the Lojong teaching that's not really appropriate. Also, actually not really necessary anymore, because we have lots of things that can scare us anyway. Just in modern life, there's plenty of things that scare us, we don't need to go sit in a cemetery or sit on a cliff or anything like that.

Lojong is nice because it's in daily life how we can actually recognise the self-grasping and the self-cherishing mind, and gradually work to overcome it. So, for example, here in our restaurant, it's dinner time and you come a little late and there are only three pieces of quiche left, and you really want the quiche. But there are four other people, and then it's a little bit difficult to think: *ok, maybe I give it to them*. Or maybe we think we can cut a

little smaller and share. But then we actually watch how our mind is, that's the point of all this. So, it's not really like kindergarten, it's showing us how our mind is and showing us how to change, to recognise and change.

Ok, next one: **Do not turn a god into a demon.** What that means is we have to be careful, for example, we're doing some very important dharma practices like Lojong, like Self-Healing, various Tantric practices, beautiful practices, divine practices. But if we do them and we become more proud, more egotistical, more attached, then actually, we've turned our beautiful dharma practice into a demon. Sometimes this happens. I've seen over the years, this can really happen. People become more angry and proud, because they misunderstand how to do the practice. That's why Lama Gangchen's NgälSo Tantric Self-Healing is a 100% guaranteed sure practice. If you do that your emotions will transform but in a kind of safe way. Some other practices are not so secure. Definitely, with the Self-Healing it's ok. That's why Rinpoche always recommended that as the main practice.

Also, in the Lojong teachings, they have something called... actually this is from *Machik Labdrön* who was a great practitioner of Lojong mind training. She was a Tibetan lady in the 11<sup>th</sup> century and she became a great mahasiddha and enlightened being. She didn't start but she propagated the Chöd, the cutting of the ego, practice which is, let's say, one form of Lojong mind training with some drumming, some singing, some visualisations. So, she said, all phenomena are like god-demons, they're divine and demonic at the same time. What did she mean by that? So, what she meant by that is everything depends on our mind. What she said is 100% completely true. For example, the weather, it depends on us, it can be wonderful or it can be horrible, depending on our mood, depending on our inner feeling, on our health, and so on. It's extremely subjective. A place can be very beautiful, or it can be very horrible, depending on us, our projections, and our mood. A person can be... for example, Rinpoche always used to give this example that when we meet somebody, they are like the *principe azzurro*, they are the perfect beloved one; because we don't know them. So they're wonderful, the way they walk, the way they talk, everything's so interesting and we can't wait for them to send us a WhatsApp or telephone us, everything's so fascinating. Then we start to get to know them and then the problems start [laughing]. Many times as we get to know them, we start doing the opposite saying: *oh I think actually you should change, you should do this, you should do that*, and then they go down in our esteem from this divine being down, down, down until they end up on our shoes, like no value. And then usually you get rid of them at that point, isn't it? So, this is not from the side of the other person, this is all going on within our own mind. And this is what we do all the time, we turn gods into demons, and also, sometimes we turn demons into gods because our mind is extremely unstable. Like, for example, Albagnano. Sometimes Albagnano is the most incredible, divine pure land, everything is wonderful, really, the sun is shining, we have miracles, we have rainbows, we have so many incredible events and holy beings. And sometimes it's like the worst place in the world, and we just can't wait to get out of here, can we? Why? Because it's our mind, it's not actually from the side of Albagnano. It's just how we're feeling. Or the weather, no? Sometimes we can't wait to go to the beach, it's so fantastic, and other times we just can't stand it, it's too hot. Everything's completely subjective. So, we have to be aware that our mind is doing this because most of the time this is unconscious. Then we kind of project everything outside of ourselves, and it's like everything's wrong and we don't realise that

our mind is doing it. For example, me, many years ago when I first went to Spain, to Malaga, with Rinpoche, I thought this place is a hot hell [laughing] -, who could live here? And now I live there very happily, enjoying [laughing], thinking this is very nice, so warm, so pleasant. So, it shows the mind is completely changeable, that things don't exist from their own side. So, this is a big, big feature in the Lojong mind training: whatever's happening, what we perceive as happening good or bad outside of ourselves, we should really not follow so much and have a stable mind.

I was looking in here, this is the Guide to the Good Thought Supermarket NgälSo Tantric Self-Healing 3. This is such an incredible book. I mean, not that I didn't always appreciate, but now I'm thinking wow, this is really incredible. So, we are going to look at this together. But I was looking at the Lojong section in here. Because what this book's talking about is what Rinpoche calls the good thought supermarket. So, he always said we have many, many different positive practices and we can all go around with our trolley, and pick up what we like. And then they're yours, and they're your practices and you can take them home and you're welcome to use them. In this book, if you have this book, this is the English edition, 98<sup>th</sup> Inner Light Lojong Mind Training, page 334. So, this is talking about the eight verses of mind training, and we looked at that about a week ago.

So, in Lojong they talk about *may I be free from the eight unbalanced feelings*. So, what are these eight unbalanced feelings? This is like our normal experience. So, the first one is feeling happy when life goes well, you know, the sun is shining, it's summer, we're not in lockdown, everything is good. But when life is not going well, when we have difficulties, the mind is just so down, so miserable, so depressed. So, the advice of Lojong is to be the same. And Rinpoche, we saw, exactly the same, when he had difficulties, even when he was sick, when he was dying, his mind was positive, it was stable, he was happy. Of course also when he had a good time, Rinpoche was always happy, always good all the time. Many times he was in pain, but anyway, he was still showing happiness, wasn't he? Happy mind. He was in pain but not showing very strongly like us. So, this we need to learn to do a little bit, you know, when we're in pain it's okay, that's samsara, when everything is more comfortable, of course, we prefer, but anyway, also okay. Otherwise, it's like waves in the ocean, and all the time we're like a little boat bobbing around, and we're completely unstable. And that's, in fact, our normal experience, isn't it? Sometimes so happy, so excited, and other times so depressed, so miserable: *I'm depressed and I can't do my practice, I'm just going to sit on the sofa, and watch Netflix, I need popcorn and drink Coca-Cola, and now I can't do any meditation because I'm feeling depressed*. But that's exactly the time we need to practice. Not just when we're in a good mood or when we're happy.

Ok, third and fourth one is **Feeling happy when we're rich**, when we have lots of resources, **and feeling miserable when we're poor**. I mean, of course, I think most people obviously would prefer to have more material resources, at least to be comfortable. But let's say we're poor, then we have to stay in, so that's a wonderful opportunity for doing dharma practice because poor means you don't have money to do other things, doesn't it? So, we can stay in our house. Most people, even poor people nowadays, can afford the internet, no? So, we can at least stay in our house and watch streaming. That's why we're doing this by the way, so that all our friends around the world, have access to the dharma for free. And we feel very strongly that this should be the case. Because

obviously, we're aware that many of our friends live really, really far away, and it's difficult for them to come so far, I mean especially nowadays, no? But even before because it's extremely expensive with the flights, etc. So, that's why we started doing the streaming. Anyway, so, if we're poor, very good, we can stay in the house and do a retreat, no problem, very good. We have many things to do, we have, for example, a Self-Healing retreat to do. Rinpoche always said we should do the retreat of the Five Dhyani-Buddhas and the Five Mothers. Remember that one, so at least ten thousand mantras of all the Five Dhyani-Buddhas, ten thousand mantras of all the Mother-Buddhas, and if we have more time a hundred thousand of each, ok? This means we need to go more deeply into the practice.

And by the way, now I'm talking about NgalSo Tantric Self-Healing 1. In a few days, next week, when I finish, I want to go on to the combined practice for a bit. Because Rinpoche emphasised very much we need to do that, all his Guhyasamaja, Heruka, Yamankata, all the practices together. And the last sadhana that Rinpoche prepared before he passed into the clear light was that one. So, I think next week we will start to use it, to do this practice together, ok? So, sometimes we'll do an explanation and sometimes we'll do the practice, we'll do both sides.

Ok, the next one is **Feeling happy when we are famous and important and feeling miserable when we're unknown and ignored**. Actually, to be famous could be a burden, then you wouldn't have any freedom. I mean, everything has a price, no? I mean, people always wish for what they don't have, people always think to be really rich would be good, but then you'd have the burden to manage all your things, wouldn't you? If you were super famous, you'd have the burden of not having any freedom, and every time you went out somebody would be jumping at you with a camera. So, each thing has a price. From the point of view of a dharma practitioner, to be not famous is super good because you have loads of peace, very relaxing, To not have so much money is really good because we have more time to meditate because we get so distracted when we think: *oh actually I'll just do a city break here and a city break there, and this and that*, and then we have no time for the practice. So, everything has its puzzle, as they say in the West, every cloud has a silver lining.

Then the next one is **Feeling happy when others praise and admire us and feeling miserable when others criticise and blame us**. So now, because we've been listening to the Lojong advice, we should actually think: *oh I can't wait for somebody to criticise and blame me [laughing] because then I can really see how I'm doing, I can see if I'm a real practitioner or not, or if I'm just a fake one, as soon as somebody criticises me I get upset, where is my bodhisattva maker*, that's what we should be thinking [laughing]. So, we should have a balanced mind, whatever happens, whatever presents according to our karma, anyway we need to use it in a positive way.

In Rinpoche's book, it says, page 336, the reason why we have to avoid these eight feelings which dominate our lives, is because they're caused by our two main enemies: our self-grasping and our self-cherishing. So, remember in Self-Healing 1, Rinpoche is saying: *who's my friend, who's my enemy*. And finally, we should conclude that our main enemy is my selfishness and my egotism. That's the root of all my problems.



So, then he says, allowing these eight feelings to arise energises our self-grasping and our self-cherishing, and this makes it more difficult for us to be victorious over them. Why? Because if we were super elated, or feeling very sorry for ourselves, it's true the self-cherishing mind, the pity mind, actually comes up very strongly, doesn't it? So, if we feel like neglected, and nobody cares about us, I'm poor, and we're just miserable, then we just feel this pity feeling, and the self-grasping, the ego is actually getting stronger. And also, actually, if we become very rich, very famous, the ego is like *fwooh* [gesture of something that grow], it's the same, no? It's like two yin and yang. So, if we're super famous, the ego becomes unbearable. But also, we can have the reverse egotism, just feeling very pitiful towards ourselves, if we're poor, and not recognised, and so on. So, anyway, this oscillation of our mind, we have to think honestly, in the end, it doesn't matter. Life is short. I mean, whatever my karma presents me, good or bad, I have to accept, not look at everybody else's life. I have to make the best of it, remember, I'm experiencing this because I dealt this hand to myself. Nobody else put me in the situation I'm in now, but me, me in my previous lives, me in the past of my own life. I'm responsible for my own life. So, ok, if I have a nice condition, very nice, but I need to use positively, otherwise what I do is I spend my karmic bank balance, I exhaust my *punya*, my merit. I need to do something positive with my good condition then ok, it's ok, it's nice. Why not, yeah? If I'm having a bad condition anyway I'm experiencing the result of my own karma. So, therefore, I need to grin and bear it, because I'm actually, by experiencing it, burning up my own past karma. If I react negatively, I will perpetuate the karma, the same karmic cycle. So, what I need to do is accept it. It's not that I like this, but I need to accept it. And then, actually, I'm stopping the karmic cycle, just experiencing and not creating more of that karma. That's why, for example, when somebody criticises us, we shouldn't answer back, because then we create the same, that karmic cycle to continue. If we're like very zen: yeah, you're right, love you, and walk off, that karmic cycle is finished. So, it's smarter to do like this, rather than continuing to reinforce again and again the same habitual pattern, the same karmic cycle. So, the advice is we should do like this, don't turn gods into demons. Don't, for example, think I'm a Heruka practitioner and feel full of pride about it. I'm a Vajrayogini practitioner, I'm so wonderful. The whole point of all this is to get out of samsara. Honestly, we shouldn't show. I know nowadays we have this habit of streaming and stuff like this. For example, me personally I didn't really have the wish to do this myself, but this is not for me, it's because it's to continue Rinpoche's teachings. But you see many people on Instagram, for example, they're sat there with the Vajra and the Bell, and they're saying: *I did this, and I did that*. We should be very zen about our practice, and just like: *yeah I practice Buddhism*. We don't need to show off about it, just be normal. Otherwise, if we use it to create a new persona, a new ego persona, we've defeated the object of practising the dharma, haven't we? So, this is a trap we have to try and avoid.

Then next: **Do not seek happiness by causing unhappiness to other people.** That's very important. So, for example, we shouldn't think, some people think things like this: may my parents die so I can inherit all their money. It's true, sometimes people have these thoughts. That's a horrible thing to think, isn't it? Thinking: *oh, they've lived so long and only if I could inherit their vast estate, and then I wouldn't need to work, and my life would be really good*. So, we shouldn't wish for our own benefit at somebody's else expense. Or thinking: *I hope they lose their job so I can have it*, and think horrible things like that, but

people do have those thoughts. Or I hope that person breaks up with their partner so I can go out with them [laughing]. So, we should not have thoughts like this. If we try and get our own happiness at somebody else's expense, it won't happen. It's counterproductive. Rinpoche many times he said: *what I'm doing I really don't know, oh Guru-Buddhas, I really don't know what I'm doing*. He said that many times in Self-Healing 2. And this is a very good example. We want to be happy, but if we take our happiness at somebody else's expense, there's no way for us to become happy because we create the opposite cause, the cause of unhappiness. Because like creates like. So, if we cause somebody's suffering, what we'll get eventually is suffering. Like, not so much nowadays, but some years ago when we were a bit younger, when I used to go around the world, many of my friends would come up to me and we'd talk: *how are you* and stuff like this, and what they would say is: *what I really want is a boyfriend* [Laughing]. *My deepest darkest secret wish is to have a boyfriend*, which, of course, is okay. But many of my friends were not so scrupulous in the way that they would get their boyfriends, they were quite happy to go and pinch somebody else's. Then they wonder why they were never happy, and they were alone. Why they never had a successful relationship. Because we really don't understand what's the cause of happiness, it's incredible. For example, of course, everybody wants to be loved, everybody wants to be happy, that's a natural human wish - why not? So, actually, if we want to be really happy what we have to do if we want to meet our dream partner... actually this example I heard from Geshe Michael Roach, but I think it's a brilliant example so I want to share it. Because it's completely true what he said. He said, ok, if you want to meet your dream partner, no need to go on Tinder, no need to go to a discotheque. What you need to do if you want to meet your dream partner, you need to go to an old people's home [laughing]. Everybody's like: *no, no, no, no, too old, too old!* But he said what you need to do is meet one old person who's alone, and you need to befriend them, and you need to take care of them, one lonely old person, and be there for them. This is completely true, he's completely right, if we don't want to be alone, what we have to do is give company, is give love to somebody else. If we want love, we have to give love to somebody else. This is how we get love. We always think: *I need to get somebody, meet somebody, I need to go on Tinder, like this [gesture of swiping on a cell phone screen] - no, no, no, yes, yes, yes*, and get the one or the two, or whatever. But it's not going to work unless we create the causes to meet the right person. So, meeting the person who's going to be kind to us, who's going to love us, who's going to take care of us, we need to create the cause, which is to take care of somebody else who's lonely. We're lonely so, if we don't want to be lonely, we take care of somebody else who's lonely. We give them friendship, we give them unconditional love obviously, which is love without wanting anything back. So, the Buddha always said, don't believe me, you have to try, make an experiment. Of course, we all want to be loved, so, if we don't feel loved, we should try that. Also if you actually practise the Mahayana Way, the Bodhisattva Way, automatically we create the cause for people to like us and love us. For example, we have in the Bodhisattva Way vows about taking care of others. So, if we actually did it, if we actually took care of others, without thinking what am I getting out of it. If we were just nice and genuinely opened our hearts and took care of others, then all our personal wishes for company and love, and the **one**, the **one** who will love us, will be fulfilled. So anyway many things to think about.

So, don't seek happiness by causing unhappiness to others or, as Lama Gangchen said: *what I'm doing I really don't know, oh Guru Buddha show me the right thing to do, I'm committing suicide, in slow and quick ways*. That's what he says in Self-Healing 2, isn't it? I'm burning all my chances in my life because I'm doing the wrong thing because I'm, as Rinpoche says: *cuckoo number one* [laughing]. Why? Because we don't know, we're not bad people but we just don't know. We thought working to be the best was the right thing to do because that's what they told us at school and university, isn't it? You have to be the best, you have to get a good grade, you have to be successful, you have to be on the top of the pile, then you will get everything you want. We're educated like this. But, sorry, what we're doing we really don't know. Like this we're creating the cause for personal unhappiness and environmental catastrophe actually. Our best chance is to start to be nice to other people and act in a communal way and take care of the environment. That's our best chance to survive as a species, to have an environment that's worth living in, and also to have personal happiness.

So, what's not to like about Lojong? It looks really simple but it's really, really deep actually. So, the implications are quite startling actually, and it's all about looking at how we actually behave, how we actually think in our real life. So, we can do that when we're going shopping, when we're at work, when we're sat on the bus. We can do it anytime, we don't need to be in a Dharma Centre or anything like this. So, it's a perfect practice for modern times. Also, you don't need to say any mantras, you don't need to have a big huge sadhana that takes several hours. You can do it in five minutes, like, for example, when we're at work, of course we have to work, but when we have a break, we can watch what's happening. Also, if we do act like this, the quality of our working life will be infinitely better, won't it? Because our colleagues will like us, our colleagues will trust us, and it'll be a much, better experience than working in an environment where people don't like us, where people are trying to stab us in the back, where people are trying to be the first to get the best. Because if we are in that environment, we've created the cause for it, karmically, and seeing as we can't get rid of all our colleagues it's better we change our own mind. It's true. Also in the Dharma Centre, we cannot get rid of each other, unfortunately, but that's how it is, we're stuck with each other, we're Vajra brothers and sisters [laughing]. No chance to get rid of anybody, because we really do not get rid of anybody unless they do something really extreme, which is very hard to do. So, if we perceive our friends and colleagues are not acting in a nice way, we need to practice Lojong and check, make an experiment to see if things change. That's a super good advice that Lama Gangchen Rinpoche gave us. Thank you Rinpoche so much!

So, these are what we call the commitments of the mind training. So, please, if you don't want to get the little book, then please just look on the internet and download it for free and put it on your phone. Why? Because all these things, why we have these lists is because it's like a checklist. Like when you go shopping and you have like milk, cheese, corn flakes, and you go around and tick them off in the supermarket. Maybe that's just me, I don't know, so I can remember I've got everything. So, if we have a list of how we should be, of course we can't do all of these all the time but it's good to have a list that we can stick on the fridge, or on the back of your door, or put it in your wallet, or on your smartphone, or something. Then sometimes have a look: *how am I doing?* Because otherwise we completely forget because it's not our habit. So, a list is useful. And then

think: ok, maybe I'll try a little bit with some of this, make some experiments, let's see if it's true what Buddha said. If I'm not the first to get the best, how is my life? if I put the other first, what happens? Let me make an experiment this afternoon. We go around committing random acts of kindness and see what happens [Laughing]. This is easy because when you go around, like shopping around the town, you always see many people who are a little bit old, a little bit sick, who need some help. It's easy actually to help in some way an old person, in small ways, or a poor person. Anyway, there's plenty of opportunities, so we can go around committing - obviously in a very laid-back zen way, not making a big deal out of it - but just being nice to people. I mean, for example, one thing I like about Southern Spain is everybody smiles at you and looks you in the eyes, they still have that human feeling. That's so important. This connection, everybody's nice, everybody smiles when they see you automatically. So, if we're not in a place like that, we can start to just smile at people, just be nice, I mean not like this [makes a fake forced smile], but just like genuinely [laughing]. Look at people nicely, like Chenrezig, which means gentle eyes. Like Rinpoche said we should do Lojong together with Chenrezig. So, when you see somebody just look at them nicely, kindly, and just see what happens. I mean, that's what Rinpoche did, isn't it? He always looked at us with such kind eyes, he didn't want anything. He was like a mother hen, no? Like our mother, our father, and we were all like the little chickens, weren't we? Even if we were like 75 years old, he looked at us so nice, so approvingly, like... I love you, and I love you, and I love you. That's why a lot of us practise the dharma because we had all that love and approval like: *I love you, and how are you doing*. But now Rinpoche is temporarily not here. So, if we're missing that we have to do it to each other, and look with nice eyes to each other, like Rinpoche always said, looking with peace. Also, peace and love, looking kindly. So, we should do like this.

Ok, now let's go on to what's called the precepts of the mind training. The next advice is **Do all yogas by one**. So, what do we mean by this? Ok, not just like yoga, you know, like with a yoga mat, not that kind of yoga.... Of course, if you do yoga, why not, how wonderful. But what we mean by yoga, it means union. Usually when we talk about yogas, in the Tantric context, we have many yogas of how to transform our daily actions into the spiritual path. Here actually it's a Mahayana text but we practice the union of Sutra and Tantra, so there's a kind of crossover here. So, basically, it means everything we do in our daily life, we need to use it to improve ourselves if you'd like to be spiritual, but anyway, to grow and be a better person. This is super important. Why? Because, for example, we have 24 hours a day, but then we have maybe six to eight hours sleeping. Sleeping is a neutral mind, sometimes it can be positive, sometimes negative, but eight hours neutral. Then we have five hours watching Netflix. Then we have three hours eating, in Spain four hours. It's true four hours [laughing]. Then we have how many hours in the bathroom? Cleaning the teeth, going to the bathroom and so on, having a shower. Then we have to go to work, and that depends, four to eight hours per day we have to work, no? So, if we calculate how much time we have to sit and meditate? Five minutes [laughing]. Basically, this is what most people say: *I have no time to meditate, even only five minutes is difficult for me, 10 minutes, half-hour impossible, I'm too busy*. Why? *Because I'm eating, I'm sleeping, I'm going to the bathroom, I'm commuting, I'm watching Netflix, I'm sleeping, I'm going to the job*. How can I possibly find any time to practise the dharma? So, the Buddhist answer, the Lojong answer, is to make all that into one spiritual practice.

Fortunately, there's a way to, it's really nice actually, there's a way we can transform everything. I have one text by Sakya Pandita that lists every single action of daily life and how to transform it into the spiritual path. I'll have a look on my computer and if I can find it, I'll bring it and share it with you. Like for example here in the Gompa we have a door, don't we? So, when we open the door, we think I'm going out of samsara, when we shut the door, we think I'm shutting the door to suffering. So, it's like every single action that normally we just do unconsciously, we give it like a special meaning. And then everything becomes positive, everything becomes a spiritual practice. For example, Rinpoche, he used to say many times we have a watch, some of us have earrings, we have glasses, we have a belt, we have a smartphone, this is the modern jewellery, isn't it? We don't do the Indian stuff anymore, like chest harness and girdle and all that kind of stuff, but we do have, for example, expensive glasses, and nice things. So, when we put on our nice things in the morning, our nice shoe, and our watch, and our nice glasses, we should think I'm making myself beautiful because I'm worth it, because I'm a Bodhisattva, I'm practising the six perfections. So, for example, you have to think like my glasses, when I put on my glasses I can see more clearly, that means I need to practise the perfection of wisdom. In everything you do you need to put a special meaning, a special significance. So you know, this is really, really nice. Also when we put on our clothes in the morning, whatever clothes we have, it doesn't matter, but anyway we say OM AH HUM and we put on our clothes, and we imagine we're like a Buddha and we're putting on the divine clothes of a Buddha or a Bodhisattva. Even if it's really old jeans with holes, it doesn't matter, anyway I'm putting on the clothes of a Buddha. Buddhas wear many different things, they have many different tastes, not just the one on the pictures. So, you don't need to change what you wear. I've been doing this for a long time and many times I've been around with Rinpoche and, for example, one time I met a guy who came to see Rinpoche and what did he have? He had like a tiger skin, and he had a katvanga and everything, he was dressed up like a yogi. This is the complete opposite. He actually had, it wasn't a real one, it was like a fake fur tiger skin, but he'd really got the whole outfit, the yogi outfit, and he came to see Rinpoche. Rinpoche was like: yes, [laughing]. And another time there was a Kalachakra initiation, and somebody painted themselves with a red leg and white leg and went to the initiation like that. So we don't need to do like this, this is like personal, inside, kind of things.

In the Kangso, of our protector, it gives very many beautiful verses of advice. So, he says outwardly we practice the *pratimoksha*, that means peace with everything, everything with peace. Inwardly we practice the Mahayana, like Lojong. Secretly we practice the Vajrayana, so secretly we can think we're like a Buddha, we're putting on the divine clothes. Generally, we're thinking about how to put others first like in Lojong, this kind of thing, and externally we're completely normal, completely peaceful. We're not creating any waves, just soft, sweet, just normal. So, we need to practise like that, as a modern-day dharma practitioner. And the best way is be normal. Rinpoche said, actually before he passed away, he said normal is best, just carry on normally. So, this is what we're trying to do. So, anyway whatever we do... eating of course there's a very big way to transform how we eat, there are many, different meditations, but in Rinpoche's books, NgalSo Tantric Self-Healing 3, he explained simply what we can do. Whatever we have, I don't know, a plate of lentils, or we have a plate of sushi, or whatever, any kind of food, and then we do OM AH HUM, which is the blessing of the holy body, speech, and mind. We do EH YAM

RAM LAM BAM SHUDDHE SHUDDE SOHA, the purification of the elements. We imagine the elements are absorbing into our food and purifying and energising our food, so our food becomes like medicine. Then also when we eat our food, in our heart is our Guru, either our Guru like Rinpoche or you can imagine like Buddha Tara, or Buddha whoever, and so as you eat you offer all the delicious food as nectar to the Guru at your heart, then actually eating food is much more beneficial. Also, when we do EH YAM RAM LAM BAM SHUDDHE SHUDDE SOHA, we also do this to bless medicine, so we think my food is medicine, I'm actually eating this to be healthy, to keep myself alive. Why? Because I'm training in the Bodhisattva path. So this is why I'm not going to eat 25 Big Macs today. Because I need to train in the Bodhisattva path. Even though I really want to eat 25 Big Macs, I'm not going to do it because I need to have a long life and benefit others. So, if I jeopardise my health by eating 25 Big Macs, and a big thing of Coca-Cola, my life will be shortened, so this is not appropriate for me as a trainee Bodhisattva. So, we think our food is like medicine. So, therefore, we try and also take care, ok?

What else? When we wake up, the first thing we should try and do is have a positive thought, set a good tone for the day. So, think: *today is another day, today I'm going to get it right, today I'm going to help people, I'm going to be nice, I'm going to use today in a positive way. No matter what happened yesterday, yesterday is yesterday, today is today. I'm going to try and be more positive, try and make a difference today in whatever way is possible. Even if I spend all day doing the garden, taking care of the environment. Why not? Anything I can do to make the world a better place, I'm going to do it. Today I'm gonna make a difference.* So, when we wake up we can simply think like this. When we go to sleep, we can think: *what and how did I do today, did I completely lose it again? Oops! Ok, tomorrow I will do better.* Or did I do better? Ok, I'm very good, pat on the back to me and then feel happy about what we did, and dedicate all the good things we did in the day. Dedicating is putting positive energy in the karma bank, our positive karma bank, our merit bank.

When we talk to people, we spend a lot of time talking to people, we should try to speak in a positive way, and avoid saying negative things - then it's dharma practise, isn't it. So, we have to go to work, but if we try and keep the conversation on the positive side, then actually even our ordinary conversation is a spiritual practise. Rinpoche, Lama Gangchen, always used to say that he liked Claudia, Claudia Proushan in Brazil. Why? Because she never would say anything negative about anybody. He said he really liked her because every time somebody said something negative, she would change the subject, but in a nice way, in a sweet way. So that was a quality that Rinpoche personally really liked, if we managed to keep our speech in a positive way, in a sweet way. So, even though we know something bad about people, even though we know something and what we really want to do is tell somebody, we're not going to [laughing]. Why? Because we're trying to be a Bodhisattva. So, even though it's there on the tip of our tongue and it really wants to come out, we have to swallow it and keep it inside, and then forget about it, and think about something else instead. It's better like this.

Basically, every single thing in everyday life we can transform into a spiritual practise, which is super nice. We just have to remember, because, of course, we have many other things to think about, so the difficulty is remembering to do it. But if we can, this is super great, isn't it? Because then what we're doing is getting back time, because, for example,

we think okay I'm this certain age. Of course, nobody knows how long they're going to live for, but we can get the calculator, the death calculator on the internet. I don't know if you've done it, me I've done it, and it works out supposedly how long you've got left, based on your lifestyle, your diet, your behaviour, and so on. Let's say, for example, you've got 20 years left. I mean, of course we don't know for sure because there's no way to know exactly, but let's say we have 20 years left, we say: *oh wonderful!* But then if we think, more or less eight years of that is gone sleeping, then it doesn't sound so good, does it? And if we work out how many years we've got left when we've done all the eating, the sleeping, going to the toilet and shopping, there's not much left. We think I've got six months left [laughing]! So, **do all yogas by one** is super important because we're getting our life back basically. Because we all say I want more life, I want more time, so this is how we get more life, we get more time. Because if we just do things in an unconscious way, it's like we're losing our life, isn't it? Then life goes by and then quickly, as we know, it's finishing, isn't it? You know, I'm sure all of you think I cannot believe so many years have passed already. It's like that no? Then in a few years we'll be gone and that's it, isn't it? Based on our present experience, no? So, we need to get back years, and we do that by becoming conscious of what we're doing. Then life is actually long, and we have got time to evolve in this one precious human life if we use the time properly. But if we just act in an unconscious way, there's no chance to achieve liberation or enlightenment, or much at all actually in this life. So, this one is super important, really, really, really important. In many of the tantric commentaries, for example in the Vajrayogini commentary, they explain in great detail about this, and also in many other tantric commentaries like Yamantaka, like Tara Chittamani. Sakya Pandita gives a very nice advice on how to transform every daily action, which I'll try and find. If I find it I'll share it, super nice advice, I always liked it because it's got a huge list of basically everything you could possibly ever do, and how to think about it positively. So that's another nice thing. As much as we can, we definitely shouldn't think my spiritual practice is that *bit*, you know, like I'm on Summer holiday in Albagnano, or every Thursday evening I go to the Dharma Centre and I do a Puja or something. That's not enough frankly, to evolve. To change the habits, we need a lot more time, a lot more effort. So, we need the dharma to invade every aspect of our daily life until it is like everywhere, there's no part of our life that it hasn't invaded. Then we have some chance to grow. Because otherwise, as we know the normal life is overwhelmingly strong, isn't it? Because this is like, when we're in the Dharma Centre it's all very nice, and we're very happy, and everything's wonderful, but then we go back to normal life, and then gradually normal life starts to overwhelm our dharma practice, isn't it? And it like comes back over you. And then we just start feeling miserable, if we let our mind go and just become ordinary. So, we have to do the opposite, we have to make sure the dharma invades our life rather than normal life invading our dharma practice. We have to act like that, ok. So we'll talk a lot more about this because it's a super important subject, but we'll carry on with something else now.

Now this is a totally unrelated subject. The other day, we were here in the Gompa, and we were talking about Kachen Sapen-la, Rinpoche's other life. And we were talking about in Rinpoche's other life he was a yogi called Kachen Sapen-la, and together with the past life of Tomo Geshe Rinpoche they had a yeti postman. Do you remember? We were talking about this. I was saying that one of my friends, Rinpoche had been talking about yetis with them, so now I talked with them again and she corrected me. So, let me tell you the real

story. So, one of our friends, she was dreaming very much about snow lions. Before that she'd always thought that snow lions weren't real, they were just something in a picture, like we have pictures of snow lions, like Manjushri on the snow lion, the protector on the snow lion, Samantabhadra on the snow lion. So, she said she thought this was just some kind of Buddhist art. But then she started to have many dreams about snow lions, and then she asked Rinpoche: *are snow lions real?* And so, Rinpoche said: *yes, absolutely, snow lions are real, and also yetis and dragons are real. But they don't like polluted places, they only like pure energy.* So, this is why these days it's very difficult to see them because now we've kind of invaded everywhere, haven't we, with our impure energy. So, Rinpoche said like this, and then many, many years later, she was in Tibet with Rinpoche, and they were going to Demo Gonsar Rinpoche, and then Rinpoche turned around and said: *I think this is place where snow lions still exist.* I mean, I personally haven't been there, many of you have been, but it's a very high place in Tibet, a very special place, founded by very high great Lama: called Demo Gonsar Rinpoche. Anyway, so, Rinpoche, many years later, he remembered what he'd said to her and when he found the place where there were still some snow lions, he said: *this is the place.* Ok, so, I'd just like to correct that story. Also, you know the red and white pills, the pills you all take, that you like so much. One of the ingredients in there is snow lion milk [laughing]. It's true. One time we had the list of the ingredients but unfortunately we lost the list. I really wish I hadn't lost it but I always remember that on the list, one of the ingredients was snow lion milk in Rinpoche pills, red and white pills. So that was just to correct something I was saying the other day. You know, it's nice that we have more time to talk now, then we're like one brain together, all of us together. We can tell the exact true story of everything, and make sure everything is truly how it should be. So please anybody, if you hear me saying anything and you have anything to add, you're welcome. Then we can say exactly, precisely, the true story and then it's recorded, which is also Rinpoche's history actually.

Ok, now back to Lojong, that was just a little aside, like a little break. Next advice: **Suppress every interference, every problem by one thing.** This means whatever problems we have, and we have loads of problems, don't we? I mean, honestly, apart from the normal problems like ageing, sickness, death, dissatisfaction, not getting what we want, our partner leaving us, not having enough money, getting wrinkles, being bored, we have lots of problems. But now, even on top there are more problems like environmental collapse, like pandemics, there are loads of problems. Life is tough. So, whatever problems we face, it says: *we should suppress all problems and interferences by practising taking and giving.* So, how are we going to do this? For example, there's a pandemic, how are we going to suppress a pandemic by taking and giving? That's an interesting thought. Now here we're not at the moment in a lockdown. Who knows what will happen, but anyway we hope not, but we never know. But many of our friends who are watching the streaming are still locked down, for example, in Argentina, in Chile, in Brazil. Many of our friends are like us - they are stuck in the house, not able to go out because of the pandemic. So, how are we going to suppress the interferences we're facing during the pandemic by taking and giving? So, what we can do, we're sat in the house? Many people in the pandemic are taking up baking, they're doing knitting, they're taking up new hobbies, aren't they? So, at least we could do some dharma practise. Most people say all my life I'm too busy to meditate. So now, finally, we cannot say I'm too busy because we're stuck in the house and we can't go out. So, at least this we can see like a silver



lining of a bad situation. Finally, I got the condition to do a retreat in my own house. Because we Buddhist people think: *oh, I would so much like to do a retreat*, and we have some fantasy how it would be, but now we discovered the retreat place will be our own house, on our own sofa, or our own meditation room. So, we have to really do that, and not spend all the time watching the back catalog of Netflix and YouTube [laughing], which would be a little bit of waste, wouldn't it? We should use the one time when we actually have like three or four months off work, maybe it'll never happen again in all our life. Because we always say: I'm going to do a retreat, when I'm old I'm going to do a retreat, when I have enough money I'm going to do a retreat, but who knows if we will ever get old or we'll have enough money, we never know. But actually, by the pandemic, we have to stay in the house, most of us, who are watching this. So, please, use it positively, to practise.

Of course, there are many different practices to do, one of which could be Lojong. For example, you can imagine all the people who are sick and suffering in your country... imagine you're in let's say Brazil, or Argentina, or Chile, and you know there's loads and loads people who've got Covid in your country. It's really scary actually. Then what you do is you imagine, as you breathe in, you're breathing in all their Covid sickness into your heart, and you'd be like: *ugh hang on*, immediately it's like: *no way* [laughing], first. Second, you're like: *I'm not doing this*. This is what Lojong actually is. So, what it means is identifying the self-cherishing mind actually. If we're like some super mega Bodhisattva, like Rinpoche, some Buddha, Bodhisattva like him, we can actually absorb the sickness and the suffering of the others, as Rinpoche did. Me and you, we don't know really if we can, most probably not, but anyway, it doesn't matter. Then it's psychological. We can still do it and then what happens is our self-cherishing comes up, it's like: *ugh, no way, I'm not doing that, suppose I get Covid*. Because it comes immediately very strongly. Guaranteed. Imagine sitting in your house imagining you're going to take Covid, but you're not really going to get it, it's not possible scientifically, is it? You imagine breathing in all the sicknesses and suffering from all the hospitals in Milano or São Paulo, wherever. But what it does is it has a psychological effect on you. It puts us out of our comfort zone. So, then what we do is imagine our self-cherishing is here [at the heart] and comes up this feeling strongly and then you imagine all this energy goes into your heart and explodes your self-cherishing, vaporises it, melts it, recycles it. If you like, you can imagine in your heart is a fusion recycling machine. So, all the negative comes in, and through our tantric fusion of Lojong, goes out positive energy. So, we can imagine like this, that we're hoovering in all the sickness and suffering of the world, and transforming it by magic fusion of tantra into positive energy, and sending it out. So, we can do like this. Normally when we do Buddhist meditation, we do it the other way round, don't we? We breathe in peace, pure energy, healing, white energy, like: *oh so nice, thank you*, and then we breathe out all our sickness, our stress, our tension, we send it away into space. When we start our meditation, we do like this, which of course, is good, isn't it? Also, it calms down the mind and we feel more peaceful. But with Lojong you do the other way round. That's why it was called the secret teaching because it's a little bit like: *ooh, not sure about this* [laughing]! Ok, so we try a little bit.

Aa couple of weeks ago we were talking about this, and we were saying if you can't stand to do like this, which is quite possible, then what we do is we imagine our own suffering,

we imagine our future selves as old, sick, and suffering. We imagine breathing in our own sickness, and sending love and healing to our future selves. We do according to what's possible for us according to how strong our mind is. Also, we have to be realistic. I mean, there's no point, for example, doing something that's beyond our capacity. It's like steps. Ok, so, we try and suppress every interference by taking suffering and giving love and happiness. If we can't imagine like this in such a big way, at least we can give happiness, give positivity and see if that helps any situation. When people are being negative, when people are fearful, we don't follow that energy, we try and be positive. This is important because this last year if you look in the paper, it's just negative, just fear, very easy to fall into the side of like fearful minds, into these conspiracy theories, into this negative thinking. So, at least don't follow that stuff. If our friends are following it, let's try and look in the positive, try and put the mind on the positive side, ok? Anyway, so as much as we can. Like I say, this practice is not easy at all but, anyway, we're trying to use the technique of taking the problems of others and sending love and compassion, back to others in big and small ways. Even just being concerned about other people, like saying, for example: *hello, how are you*, not just like: *uh*, and ignoring people. Actually, showing some interest. There are many, many ways we can do this. So, we try, ok?

Ok, then the next precept is **There are two activities, one at the beginning and one at the end**. So, this is kind of similar to things that we said before actually. This just means that we should do everything with pure a motivation. Think: *ok, today, I'm going to make a contribution, I'm going to make the world a better place, I'm going to spread some light and some happiness*. Start the day thinking that, when you're having your tea or coffee. At the end of the day you dedicate your positive energy. You put your positive energy in the karma bank, and we dedicate by giving it away to others. And why we do this is because as it says in the film Little Buddha [laughing]: *how do you store a drop of water?* You store it by putting it in the ocean. It's true, isn't it? If you have some small amount of water, it just evaporates. The only way we can keep our positive energy is by giving it away to all beings, to the environment, to the planet, to humanity. Then it's kind of stored in the collective. And then strangely, or not strangely, we get to have access to it. Whereas as long as we think I'm doing this for me, I want it for me, everything for me, we don't, we cannot keep it, it just evaporates. So, obviously, that's no good. So, if we actually understand this, then thinking about me all the time is extremely harmful. We have to think: *how sad I was educated in completely the wrong way all my life. I was educated to live in a way where I could never produce happiness for myself and others, where I could never ever achieve my aims. And how sad it is that the majority of people in this world think like this. And I should try, through my example, to show a different way of living, where it's not all just about me all the time*. How nice that would if I could do that.

So in the morning we should dedicate or before we do anything positive, we should do it with good motivation. They always say in the Buddhist text that we can do things with all kinds of different motivations like, for example, I'm curious, I just want to do this to have some fun, I want to get healthier, I want to be peaceful myself, but actually one of the best motivations we can have is the Bodhisattva mind. Why? Because if we have the mind of a Bodhisattva or at least this feeling of wishing to be a Bodhisattva then all the small things come automatically. So, it's a win-win situation. Because if you think that way, anything that you want for yourself is coming automatically. So, it just makes more sense, doesn't

it? I mean like some of our friends, not exactly me, but some of our friends are interested in making investments in the stock market. So, obviously, you want to get the best one and the biggest return for your money, don't it? The most successful one. So, if we understand that the mind of Bodhichitta is the best investment we could ever have, then we, if we really understood that, we would all invest in it, wouldn't we? The only reason we don't is because we're not convinced that it's a good investment. But if we see Rinpoche, for example, he was a living example of how Bodhichitta is the best investment. Like, he start with nothing and in the end, he had multi-millions which he then gave away to everybody else [laughing], happily. And had a very successful life benefiting many beings all over the world. Why? Because he had the mind of Bodhichitta. So, starting with no resources at all, nothing, crossing the border into India, he ended up with all this through the power of Bodhichitta. So, it shows it's true, doesn't it? Rinpoche is not doing anything that is absolutely impossible for any of us to do, just he did a lot better than us, that's the difference. Like Buddha Shakyamuni in Lalitavistara, he said I'm not going to do anything that nobody else can do, anything that's too difficult for anybody. Rinpoche always wanted to show the easy way, easy means NgalSo. The easy way to evolve, to grow, not something so super complicated and difficult that only some super special people could do. He showed a way that each and every one of us can do. He always said we have to open our small selfish heart into the big open heart of compassion. Every single time Rinpoche gave an initiation for 30 years - 35 years - he said the same thing. Why? Because that's what we have to do, isn't it? So, we can think to ourselves how is my small selfish heart today? Is it slightly more open or not [laughing]? Because this is what Rinpoche said for 35 years to us. He must have said it like a thousand times to us. So, then we should think maybe he was serious. He said a thousand times this to me, and you, and we, and everybody. Please open your small selfish heart into the big open heart of compassion. He said we don't need many practices, it's really easy, it's simple, just change the position of our mind. All this is just elaboration on the theme, isn't it? Like some details how to do it, but if we get the main point it's easy, simple. Rinpoche showed us like this, no?

Next advice is **Endure both whatever arises**. So, this is again similar to what we said before. Both means if it's a good time, wonderful, if it's a bad time, wonderful. This is how we should think. Or maybe not wonderful, but it's okay. So, as I said before, from the Self-Healing 3 book: our mind is unbalanced by the eight worldly concerns of happiness, suffering, wealth, poverty, praise, criticism, fame, and bad reputation. These things they do disturb us, it's true, no? We're very much bothered by all these things. But a Lojong practitioner, Mahayana person, an aspiring Bodhisattva, like us, we shouldn't be bothered about this. So, whether we're happy or whether we're sad, whether we're happy, whether we're depressed, whether we're rich, whether we're poor, whether people are nice to us, whether they're not, whether we've got a thousand friends, or ten thousand friends, or a million friends on Facebook, or only three, it doesn't matter, not important. The point is to improve ourselves. All that doesn't matter because anyway life is short, and in 50 years honestly, who's going to care if we had ten thousand friends on Instagram or whatever? They won't care, they won't remember. All the photos we've stored on our hard disk, somebody will delete them because they won't know who they are. And they'll take our hard disk, if our hard disk isn't broken by them, but you know what I mean. All these things they're not that important, the things that we put all our energy into. What we need is to use this life in the best way we can, think about the bigger things like, for example,

leaving this world a better place. Because really we're at this tipping point of the environment. I mean they were saying this since the 1960s, no? But now we really reached it, didn't we. All the time it's like: *oh look if we don't do something we're going to pass 1.5 degrees, and then 2 degrees, and then 4 degrees, and then what's going to happen, we're not going to have any food and any water.* We might feel it's okay here in the Alps because here we're in the Alps, it's nice, but in many places they're experiencing severe water and food stress, and all kinds of things already. We're at this tipping point of the planet. So, if we want to do something, if we actually follow the Dharma, for example we consume less, we become less selfish, we act in a more collective way. This is the right way to go, to live collectively thinking in the bigger way, put others before ourselves. It's no longer some esoteric practice of becoming a Bodhisattva, it's actually a case of survival as a planet. Because unless we all put others first, there won't be a planet soon. If we all continue to put ourselves first, and continue in the way we've been going on, with 3 cars, 2 washing machines, 3 houses, etc., each, there are not enough things in the world for everybody. We've over consumed and we've exhausted the planetary resources, and then what will we do? We're going to fight each other over them, no? So, this is not a nice prospect for the future. So, Lojong is actually now a matter of collective survival, putting others first, thinking about the bigger needs. I think groups like us, not just like us, there are many groups like us, are important because we're trying and we have at least the idea of collectivity, of putting others first, of looking after the planet. This is what Rinpoche said the Shambhala consciousness is. That we need to develop in order to change society for the better in these coming years.

Rinpoche, he wrote that horrible prayer, at the end of the protector practice. He wrote this prayer saying, basically we're at a tipping point and we can choose: either all the lakes are going to dry up and the forests are going to burn, and we're going to fight each other, or we can work together collectively. This is the short version of his prayer. If we work together to find solutions, it'll be okay. If not, we'll head towards environmental disaster. It's one of the last prayers that Rinpoche made, he made it last Summer. I translated it and we put it in the *kandrim*, at the end. So, Rinpoche was saying the truth, no? Most times Rinpoche was very super soft with everybody, you know, like the mother with a child, but in that case he actually said the truth, like how it will be. So it's completely up to us. So, Lojong, put others first, share, think about others' needs, the others' needs for food, water, for all the needs that people have. We need to not just think about me, myself, my family, it's not suitable anymore because there's too many of us. So, we should endure the good and the bad whatever arises.

Next. The next advice is **Guard both as you would your life**. So, guard what as you would your life? The first thing is to guard the Pratimoksha, refuge, Bodhisattva and Tantric vows, that you promised to do, and the second is to practice the commitments of Lojong. So, you might think why should I? Why should I guard them? What this means is that, you know, we freely took refuge in Buddha, dharma, and sangha, we freely committed ourselves to the practice of non-violence, nobody forced us to do it, nobody dragged us into a Gompa and said you have to promise to be a non-violent person, but we all did it because we thought it was a good idea. Nobody forced us to take the Bodhisattva vows. We thought I want to take a Bodhisattva vow because I think it's the best thing to do, at least in that moment, we took the vow thinking this is a really great thing to do, it's

the best thing to do in the world. We took the Tantric vows because we thought if I practice Self-Healing, the 19 vows of the Five Supreme Healers, I can evolve as a person. So, all these vows are, actually, kind of promises we took to ourselves, they're guidelines. What happens if we follow them, is we become a better person. And if we don't follow them, we don't evolve, we stay as we are. So, it's simple, isn't it? If we like the way we are - neurotic, bored, full of problems, stressed, anxious, fearful, getting old - then that's fine. If we don't like the way we are, if we hope for something better, then the practice of Mahayana Buddhism, Vajrayana Buddhism, and - what did Rinpoche call it? - Peace Culture, offers us one different idea, no? One chance to have really a better quality of life, have a meaningful life. I don't know about you, but honestly me, when I do try the normal life, it's really just boring, no? I mean, maybe a few days, okay, but then, honestly, it's just deadly boring, tedious, like really is this all there is to life? There's really, as Rinpoche said, that something missing in a really major way. It's not enough normal life. Just getting a house, and a job, and a car, and a family, and a cat, and a dog, and a parrot, and going out and having some fun, it's not enough for the meaning of life, because it's not, it doesn't satisfy you.

What satisfies us deeply is having love, having empathy, being a good person, taking care of others, helping, making the world a better place, being in nature. This kind of stuff is what satisfies us and the other stuff it doesn't satisfy us, no way, you know, we've tried, and we've tried, and we've tried. So, if we want to have that missing part, one way it's explained is through Peace Culture vows like Ahimsa. Rinpoche used to say all you need is one vow: don't harm anybody, don't harm yourself, don't harm other people, don't harm the environment - Ahimsa. He said: *my friends only need one vow but this one you need to keep*. Then all the rest actually somehow, they're inside, they're elaborations. So, this we can try. Peace. We all like peace, we can agree with peace, although sometimes it's not always 100% easy to keep, but anyway we can try. Then there's the Bodhisattva commitment. What that means is, for example, if you want to be, I don't know, what did you want to be when you grew up Maria Cristina when you were a child? Ok, if you want to be a ballerina, first you usually start dancing around your bedroom, don't you? Then if you're lucky, your mum takes you to a ballet class. Then if you keep practising long enough you get the little dress or whatever. I went to a ballet class and I got the dress, then I stopped immediately because I got the dress, which is what I wanted [laughing]. I just wanted the dress, that was enough for me [laughing]. I'd achieved my aim, the pink tutu [laughing]. If you want to be a ballerina, then you have to go to the class, you have to make an effort, you keep emulating dancers, don't you? And they explain to you how to emulate a ballerina for long enough until actually, if you keep going for long enough, it becomes natural, and if you're lucky you become a ballerina. So, it's the same with being a Bodhisattva. First, we're just pretend Bodhisattvas, and then we start emulating Bodhisattvas. How is a Bodhisattva? Oh, a Bodhisattva is really generous, a Bodhisattva is really patient, a Bodhisattva's always got lots of energy for other people, a Bodhisattva always tries to understand how things work. So, we think like this. Then we start trying to act like a Bodhisattva, so again we have like a list. How am I doing? Bodhisattvas don't get angry when people are rude to them. How do I do? Oh, bad [laughing]! Ok, but I've got a list, and then I can see if I get more ticks gradually. Maybe this month I only got three, next month I'll try and have five out of the 64. It's like a personal project. And with Tantric vows it's the same. Now I'm cuckoo number one, I'm completely ignorant, but in

the future I'd like to become like Buddha Vairochana, full of inner peace. How could I become like Buddha Vairochana? What I need to do is - as Rinpoche said - every day do one less negative thing, every day do one more positive thing, and I need to do everything I can to help others. These are three of the vows of Vairochana. So, you see vow is not such a bad thing, it's like some advice. Why we call it a vow is because we say we make a promise to our Guru, to the Buddhas, but honestly, we've made a promise to ourselves. Because the trouble is we can't keep our promises to ourselves, so we feel if we say in front of the Buddha, we take it more seriously. Because actually Buddha loves us anyway, it doesn't matter to them, they love us whatever we do, but we need to feel committed to this project, we need to trust ourselves. For example, if you say I promise not to get angry, and then 10 minutes later you get angry, then you think you can't trust yourself. We have to have some feeling of trust in ourselves, that's why it's a vow. I promise to do this, and gradually we learn to trust ourselves, and we continue, and we develop faith in our own abilities to be a good person and act like this, and we start to embody these qualities. There are many qualities like generosity, ethics, patience, many nice qualities, lovely qualities to embody. Fortunately, our fridges are quite big, so you could print it all out and put it on your fridge, because most people have things like pictures of cats, and alphabets and things like that on their fridges, no? Or little fruits and things. So instead we could print out the Lojong commitments and our Bodhisattva vows and put them like a shopping list, we can put with colours, we can plastify it with rainbow colours, so it looks nice on our fridge. Then we can have like a marker pen, one of those wipeable ones, and we can make ticks and see how am I doing. Why not? So, that would be nice thing to do. I mean, actually, all this is for us, all this is to make us a better person, to increase our own happiness, and peace and well-being, and give us more capacity to be better people. So, what's not to like about it? Maybe the words sound a little bit old-fashioned, or something, the vows and the commitments, and the precepts, but actually, the advice is super nice. Sometimes they say like the advice and the slogans of mind training, that's nice. If you prefer you can say the slogans of mind training. Like T-shirts, for example, I don't know if you can see, here's an example, this is one that Rinpoche made: "Together we can, Juntos podemos". So, actually, we should make more of these T-shirts with positive slogans, with positive messages. Rinpoche made this - was it one or two years ago, three years ago - when we, after the Vajravali, had a ceremony and Rinpoche took great delight in giving out these T-shirts. "Juntos podemos, Together we can". It says it in many different languages "Together we can". Why? It's a slogan, isn't it? A positive slogan of mind training. So, maybe we could call it the T-shirt slogans of mind training, and maybe make some T-shirts, why not? It would be super nice. Also, you can sell them and make money for your Dharma Centres all around the world. T-shirts are nice, we all need T-shirts, don't we? Better to have a T-shirt saying something like this [showing her T-shirt] than like death metal or something else. A lot of T-shirts are not so nice, are they? Better something positive on the T-shirt.

The next advice of the mind training is **Train in the three difficulties**. Or, Rinpoche would probably say train in the three easy things. No doubt he would have said [laughing]. One thing that Rinpoche always did with these traditional texts, he always made us say it in the opposite way round, in a positive way. Because he understood that we don't like people telling us what to do [laughing]. That the word "no" is not acceptable in our culture or "don't". So, when we wrote the books like this [Self-Healing 3] for example, and all the

other books, because I used to write for him, so he made me rewrite everything in a positive way. Rather than saying don't kill, we had to write protect life, do protect life. Everything needs to be put in a positive context. So, all these things you can also think like this, also you can reword them yourself. Ok, so, here it says, what are the three difficulties? Or probably Rinpoche would say three easy things. First is to recognise our delusions, recognise we are selfish, greedy, jealous, proud, etc. It's not difficult to recognise but it's difficult to admit [laughing]. That's the difference. Because we know we are, but it's really difficult to say, definitely impossible to say in public, but even to ourselves it's hard, isn't it, to confess to ourselves that we are like that. Next thing is to pacify them temporarily. So, what that means is, for example, for every negative mind there's an antidote. For example, if you're angry, the antidote is to be patient or to have empathy. So, always do the opposite of the negative mind. If you have a fight with somebody, say sorry, stuff like that, just do the positive opposite of the negative thing you've done. So, it's not really difficult to work out because it's not rocket science or anything like this. Then the third one, which actually is difficult to do is to eradicate our delusions. So, the only way to actually eradicate our delusion is by understanding how things work, which is a little more difficult, by understanding reality, by understanding emptiness, by understanding interdependence. But this is a project, it's like a hobby that we have, it's a lifetime interest. So, we just keep going bit by bit. Rome wasn't built in a day, and we are not going to eradicate our ignorance in a day either, but we just do little by little. Just keep going and then, hopefully, over the years, we start to notice some improvement in ourselves. The Lojong teaching encourages us to recognise we're deluded. Actually, that's the biggest step, isn't it? Because if not, we won't ever change, and most people never ever wish to practise the dharma or self-improve themselves because they don't recognise their own delusions. Or, even worse, they rejoice in their own delusions, and they think they're really good and really cool, and enjoy them, like, I'm angry good, I'm macho, I'm this, I'm that, like as if it's a quality, isn't it? And many, many people in our society, they... [Someone interrupts]... of course, yeah. Please, come speak into the microphone, otherwise our friends can't hear you.

[A lady speaks: I was thinking about the antidote. If someone is acting with great violence against you, which would be the antidote?]

Ok, if someone is using violence towards you, obviously, you should run away and report them to the police, and this kind of thing first. Obviously, you should use the methods available from our society to restrain them first. Secondly, then you have to deal with the emotional side of it, this is what this means. But obviously, if somebody's being violent to you, you either take an injunction out on them with a lawyer, call the police, or run away, if possible. I know in some cases it's difficult, in cases of domestic violence, but still, then there are some solutions. This is one question that people often ask about Lojong. Lojong does not mean becoming like a doormat or something, it doesn't mean you allow other people to totally abuse you, or crucify you, or anything like that, unless you're a high Bodhisattva. There are some stories of high Bodhisattvas who choose to do those things in order to enhance their spiritual practice, but definitely, do not try that at home, that's not for us. So, if you're in any situation where somebody's being really horrible or abusive or violent towards you, obviously, the best thing to do is call a social worker, call the police, you have to stop it. Many people ask this about Lojong, but it doesn't mean like this.

When it says, may I become a servant of others, it's like an attitude, ok? It doesn't mean that you have such low self-esteem that you allow yourself to be abused, it's different, you see what I mean? When we practise the Mahayana, actually, we have positive self-esteem. So, if you are in an abusive situation, maybe you have to also have therapy to deal with your esteem issues, low self-esteem. Where you're actually allowing that to happen, and definitely you need to separate yourself from that situation or that person. And on top we do Lojong, it's not like one or the other.

[The same lady speaks again: It's not really violence, it's verbal violence with someone that has a relationship with you, like a sister or a boyfriend or something. How to act to a verbal violence, that of course hurts you and puts you in a bad situation. Which is the good reaction thinking about antidote. Of course, if you are aggressed by someone, you normally are aggressive. But if I want to act with an antidote, which would be the good attitude towards someone.]

Well, according to Lojong you should think how wonderful [laughing]. But it's really, really, really hard, especially in the context of our families, because often we have people in our families who are really mean to us and stuff. Shantideva said if you can do something about it, do it, if you can't, you have to accept. And if you cannot do anything to change the situation and they're still being horrible to you, then better practise Lojong. Because, anyway, if there's no other possibility, and they're going to continue with the tirade of abuse, and being mean and spiteful towards you, then at least like this they're not winning. You are stronger than them and you think: *this is yours, I don't accept it*. I mean because they can say all kinds of horrible things, but you say: *I don't accept this from you, even though you say it to me, this stays with you, that's your karma. Me, I do not accept, I do not receive your negative words*. So, that's one psychological strategy to deal with it. I mean, I know these things in real life are extremely difficult, but the Lojong teaching, what it's about is using bad situations to find a silver lining and take some personal development from them. Obviously, nobody really wants to be abused or have a bad situation, but if you do have to face one, well, what to do about it? Better think like this than just be miserable.

[Leanna: I had one person in my family who always attacked me because I became a Buddhist etc., and at some stage I told Lama Gangchen, and Lama Gangchen thought about it a bit and then he said to me send her a very beautiful big bunch of flowers. And it actually worked, she really appreciated this bunch of flowers, and since then we have been at least neutral to each other].

Actually we have another story. I have one friend in Spain and she had some problems with her family, very serious problems with her family for many, many years, and her brothers were really, really horrible to her. A very difficult situation. Rinpoche said the same thing: *send flowers*. And she was like: *what for? They hate me, why should I send them a bunch of flowers? All my life they have been really mean to me*. And he said: *no, no, send flowers*. So, she sent flowers. Then Rinpoche came again: *did you send flowers? Yes. Did anything change? No. Send more flowers*. [laughing]. *Send flowers again*. It's true, this is true. Thanks Leanna, you reminded me of this true story. And then she did again and then she said actually they changed. Also, Maria Cristina says the same thing. So, it's true, when people are, I don't know, behaving badly, they're acting violently,



they're addicts, or something, it's usually because they're damaged in some way, emotionally, and if we can find out what the damage is and change it, that's the way to stop them. But it's not so easy, but sometimes things like that just work. It's like with addicts. People who are addicts, it's because they're covering up a great pain, a great suffering in their lives, isn't it? That's why they take drugs, and drink, and things like that. And also people who are violent emotionally, usually they're like that because they feel wounded inside. I observe people who are very hard and very critical with their words, actually they feel very wounded on the inside. So, they're doing this as a kind of preemptive attack, you know? So yes, we can try all these different strategies of Rinpoche and see if it works. I mean, we even get free flowers around here [laughing]. Rinpoche managed to defuse a lot of situations by just having genuine empathy towards people. Like I say this is an experimental process that we're going through and we keep going till we get it right.

Ok, how about if we do some Chenrezig meditation? Now we've talked all about this. Rinpoche in the early days was very much emphasising the practice of Buddha Shakyamuni and Buddha Chenrezig. Chenrezig's mantra is easy OM MANI PADME HUM, everybody knows that. So, what we can do is imagine our Guru, Rinpoche, in the form of Buddha Chenrezig. if we can imagine he's in our heart. If not, the energy of Chenrezig is in our heart We're going to sing OM MANI PADME HUM. Because, Rinpoche teaches this - to develop energy by singing mantras. And then, what we can do is as we sing OM MANI PADME HUM, we can pass through different groups of people, for example, people in war zones, refugees, people who are suffering from domestic violence, people who are sick with contagious diseases, animals in danger of extinction, all kinds of different beings who have suffering, there's many, many, many, and also you can add more to your list such as very old people who are lonely. So, you can go through either people you saw in the newspapers, in the media, or people you know who have problems, and send love to them. And then if you feel brave, you can imagine sucking, as you breathe in, their emotional pain into your heart. If you feel like it. If not, just send love to them with OM MANI PADME HUM. Just try and see what happens.

Ok, first we'll say a few Rinpoche mantras, and then we'll sing some Chenrezig mantras. Rinpoche said everything that we learn we have to put it together with blessing. So now we request Rinpoche and Guru Buddha Chenrezig to bless our minds, so this is not just a load of *blah blah*. Like that was very interesting and now I forgot completely what we were talking about, but it's actually something I'm interested in and I want to embody in my life. So, first we'll say Rinpoche's mantra to request Rinpoche's blessing.

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA  
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x2)

Lama khyen, lama khyen, drinchen tsawei lama khyen  
Lama khyen, lama khyen, kyabne kundu lama khyen (x2)

Ok, now we imagine that Rinpoche, in his rainbow body, comes above the head of each and every one of us, no matter where we are in the world, and his rainbow body dissolves through our central channel, and stays in our heart chakra, blessing our subtle mind with his holy energy. So, in our heart is Rinpoche. You can imagine him on a lotus flower, a sun

and a moon like he used to say, or if you like you can imagine him on his bed with an iPad and an iPhone, eating croissants, whatever you like. Anyway, Rinpoche is there in your heart. Rinpoche embodies the energy of Guru Buddha Chenrezig, he really did. Now we're going to sing the mantra OM MANI PADME HUM, and this energy of unconditional love, compassion in action is going to radiate out from our hearts in all direction. We'll start and we'll go through groups of people in our mind. First, we'll start with people with the worst suffering, those in wars, those experiencing very painful sickness, who are experiencing great mental and physical suffering, also animals who are experiencing that. We send the healing light and love of Chenrezig to them, we imagine that their suffering is eased, and then it finishes. And if you like, you can imagine taking their suffering onto you, if not, at least send happiness and love and light to them.

OM MANI PADME HUM  
OM MANI PADME HUM HRI  
OM MANI PADME HUM HRI (7x)

Next we're going to send our love and positive energy to people who are addicts, who are in the states of experiencing incredible hunger, incredible thirst, who are experiencing famine, there's many people like this in the world. Also, people who are in addicted states, who can never satisfy, people who are so lonely for love, who are so lonely for company, who are so alone. We send love to all this kind of people. We call pretas, actually, the preta state of mind. The preta state is people who have an emotional hole that can never be filled, but we imagine now with the love energy of Guru Buddha Chenrezig that that need is met, and finally they feel loved, they feel satisfied, and that all their physical and emotional needs are met.

OM MANI PADME HUM  
OM MANI PADME HUM HRI  
OM MANI PADME HUM HRI (3x)

In that category actually is people who suicide. In Buddhism they consider they end up in a kind of preta state, blocked by their suffering. If you have any relatives who suicided, you can send OM MANI PADME HUM energy to them, it's very important because still they can feel our energy.

Next to animals. Animals are really having a bad time at the moment, not only by being eaten by us like, like the fishes and the factory farming, but also by the destruction of the Amazon, and the bushfires in Australia, and all the awful things that are happening to the natural environment at the moment. We send our love, and compassion, and apologies to all animal people, and fish people, and bird people.

OM MANI PADME HUM  
OM MANI PADME HUM HRI  
OM MANI PADME HUM HRI (4x)

In Self-Healing, when we do this [Lama Caroline opens her arms laterally, parallel to the ground, and moves them up and down in a short movement], what we are doing is we imagine we're putting down the suffering of the hell, and addiction, the pretas and the animals, it means we're stopping that kind of suffering, so we're pacifying their suffering. And also, closing the karmic imprints that will prevent us from experiencing those states,

us and all other beings. Because when we first do Self-Healing, we think *what am I doing* [laughing]? I'm not taking off, that's like chicken run, isn't it, like the film [laughing]. But what we're doing is putting down the suffering of lower realms, and when we go like this (raises her arms from the side to above her head, brings her hands together and goes straight down to her heart), we're gathering all the positive energy of all the Buddhas, and the Bodhisattvas, and holy beings. Tomorrow we'll continue and we'll do OM MANI PADME HUM, also for the suffering of the higher realms, those who are kind of more fortunate, but even lucky people still have suffering. It's true, isn't it? So, now let's dedicate. At the end of every positive action, we should make a dedication. So, we did something positive, unless you fell asleep while you were listening, it's possible. If you stayed awake while you were listening, and had positive thoughts, then we did something positive. So let's dedicate for inner and world peace, and we give away all our merit and in that way we keep it and put it in our karmic bank account. Why? Because we need to become better people, we need more merit.

OM BHISWA SHANTI HUNG (5x)

Per il potere della verità, pace e gioia ora e sempre.  
Pelo poder da verdade, paz e alegria agora e sempre.  
Por el poder de la verdad, paz y felicidad por siempre.  
By the power of the truth, peace and bliss forever. (3x)

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

So thank you all very much. Tomorrow we'll continue with Lojong and NgalSo Tantric Self-Healing of our lovely Guru, Lama Gangchen Rinpoche. Thank you, Rinpoche. Also, tomorrow Francesco Prevosti, who's very senior, old, not just old but senior experienced disciple of Rinpoche, is hopefully going to come and share some of his beautiful experience of the early time together he had with Rinpoche. I'm sure Francesco has so many beautiful things to share. So, if you like, please, come back tomorrow.

Ok, thank you all very much, have a nice meal. See you all tomorrow. Thank you.