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NGALSO
Path to Enlightenment

Self-Healing 1& 2 Summer Course - Reading and Reflections - part 1

Lama Caroline

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Namo Gurubye
Namo Buddhaya
Namo Dharmaya
Namo Sanghaya (3x)
Namo Triratnaya

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

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)

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

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

For each and every one of us, Rinpoche in the rainbow body comes in a small form above the crown of our head, absorbs through our crown chakra and mixes with our subtle mind in our heart chakra. For each and every one of us, wherever we are in the world.

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

OM MUNI MUNI MAHAMUNI SHAKYAMUNIYE SOHA (3x)

semchen tamche dewa dang dewai gyu dang denpar gyur chik
semchen tamche dungal dang dungal gyi gyu dang drelwar gyur chik
semchen tamche dungal mepai dewa dang min drelwar gyur chik
semchen tamche nyering chak dang nyi dang drelwai tangnyom la nepar gyur chik

May all beings have happiness and its causes.

May all beings be free from suffering and the causes of suffering.

May all beings never be separated from the great happiness that is beyond all misery.

May all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.

This is the puja, the practice of Ngalso Tantric Self-Healing I. At the moment, we are looking at the first teachings that Lama Gangchen shared. We are also going back to the beginning, so this is what he shared, we have heard many many friends say. It's true, for many years, he shared the OM MUNI MUNI mantra, Shakyamuni Buddha mantra and the Four Limitless Thoughts.

We need to integrate this into our everyday lives. The Four Limitless is how to open our hearts towards others and stop thinking about ourselves, stop being selfish, and consider the needs of others. If we want to become healed - we have many different sicknesses of body and mind so we need to do this. In fact, actually - I wasn't going to do this - but here, today, is Mr. Roy Watkins from England. Many many years ago, you did an experiment, didn't you Roy? In your natural health clinic. And you did an experiment with people doing natural health treatments by themselves and doing the same treatment with Rinpoche's meditation, the Four Limitless and Shakyamuni mantra. Please, could you come here and tell everybody about it? Can you come here, because then our friends who are not here, who are watching through the streaming, they can see you. This is a good opportunity, because Roy is here today. I am not making all this stuff up, everything I say is true to the best of my ability. So, Roy, please come and share about the experiments you did. Why meditation on the Four Limitless is good for you.

[Roy: Good afternoon everybody. It is wonderful to be here in Albagnano after four months of darkness. The light in the darkness, I think, for me, and probably for all of us, all the disciples in the outside world, was Lama Michel and Lama Caroline live-streaming. That kept the light going in the darkest times. Going back to when I first met Lama Gangchen, Lama Caroline phoned me up in my flat in Ulverston and said: Come to Milan and meet Lama Gangchen. So I asked my secretary: Should I go? There was a busy

schedule, and she said: you should go. So I said. Ok. So I came and met him, and invited him to come back to England, because he had already been before. And when he came to England, he saw many, many, patients, one after the other. Each one he would give a diagnosis, based on his very special vision and clairvoyance. He would look into their soul and see the cause of their particular problem, the year, and some details about what the cause was. And then he would give the remedy for it, which was the OM MUNI MUNI MAHA MUNI SHAKYAMUNI mantra, the red and white pills and the particular chakra to work on. Some people had a problem with deep-seated fear, so he would say: emphasise working on the secret chakra and so forth with the other chakras and the five different emotional problems that we can have in relation to those chakras.

With those clients, I made a study of their progress. There must have been about 40 clients and the results were very good, so I just wrote a very short report on this. I had been invited out to Madrid for the conference there and presented the report to the conference. That is the time that I started to become aware of what a powerful healer and enlightened being Lama Gangchen was. As Lama Caroline said on streaming before, we tested his aura with some dowsing rods that you can use for finding water. But it can also check the emanation of the body's energy field. For normal people, it may be only say three or four feet away. So you walk up to somebody, you feel the rods moving and opening and you walk into a sort of energy barrier. It was a very big hall in Madrid, very big lecture hall. So I thought, Lama Gangchen probably will have a slightly bigger aura or energy field than us ordinary beings. So I thought, start halfway down the hall. And, wow, straight away [mimics rods opening], about a good 20 yards away. And then right at the back of the hall [mimics rods opening] and then later that day, where we stayed in the hotel [mimics rods opening]. Wow, the other side of Madrid. So we could not find a place, where Lama Gangchen's aura ceased to pervade the world. We can still feel his presence, his mind, wherever we are in the Universe, no doubt. We still have that opportunity of making a sort of heart telephone call with him. And you get a feeling, energy response. Even answers coming into your mind, as you have questions, and guidance.]

What did you study say? Didn't you do a study about the Four Limitless, how it helps them? Do you remember? Because I remember you telling me this many years ago. Can you share that? Can you tell us a little bit about this? I remember, I have a page with some names, where it shows the results of the mantra and the Four Limitless. Or maybe I'm making it up. Am I making it up? [laughing]

[Roy: Probably, I have forgotten. It is a long time ago. Perhaps we can look it up and have a look, because, honestly, I can't remember.]

I will find the page and send it to you.

[Roy: Maybe then we can do a proper presentation. I am very sorry, but I wasn't prepared for this, the talking today.]

I will find this page, and I will give it to you and then you can tell us about the experiment.

[Roy: Yeah, ok. I am happy to it. Thank you.] [Audience applauding]

Rinpoche-la, in this book Ngalso Self-Healing I, said it was very important for us to practice what is called Lojong or Mind Training. And there are two basic texts. One is called the Eight Verses of Mind Training, and the other is called the Seven Point Mind Training. These are very easily available. You can get them in one second on your phone, if you google it. If not, I will send a website. Anyway, Rinpoche suggests, we need to follow this.

So we are looking a little bit at the Lojong teachings, because we are trying to - finally - put into practice, what Rinpoche said. He said, if we look at this Lojong, the mind training, it will help us to understand, who is our real friend. So obviously, that means in relation to our emotional behaviour and how to change our emotional reactions for the better. Super important. We are all mostly Buddhists or Buddhist sympathisers and we like to go to the gompa, or watch the streaming, or read Dharma books. And it is nice. But the trouble is, we have all this great stuff, from the Buddha and Nagarjuna and Chandrakirti and all these incredible masters. Atisha, Tsongkhapa, loads of them, it's amazing. But the trouble is, how to integrate that into our personal life? Because it is all very nice and it is all very inspiring, but that has to become part of our actual behaviour. Lojong is one nice way to integrate the Dharma teaching with our everyday life, which is of course what we need. Because otherwise, it is a bit like going to church on Sunday, and the rest of the week, we don't really do so much. Just watch Netflix.

Rinpoche suggests we do Lojong, but together with receiving the blessings of Buddha Chenrezig, Avalokiteshvara. These days, I was doing that. So I thought I would continue from where I left off the explanation of the Lojong. If I remember rightly, the last time I talked about Lojong was in Spain, in the beautiful Tsering Jong retreat centre. And we were talking about what is called making the four preparations.

Basically, Lojong is how to integrate, let's say very simply, peace and love into our everyday life. Or in a Buddhist way, how to develop the two bodhichittas. But it is practically, how to do it. There is lots and lots of very important, beautiful advice. So I think the last bit I was talking about was what is called the four preparations, which was recorded the last time I was talking. So the first one, the first preparation we need, is to accumulate merit, to accumulate positive energy. The second one was to purify our negative actions and thoughts and things. The third was to give food to spirits and the fourth one was to make offerings to the Dharma protectors.

Accumulating merit is a big subject in Mahayana Buddhism. Rinpoche always said: rejoicing is the best investment. What we have to do, is be happy about other people's lives - then we can just sit around lazily, on our sofa or in our bed, rejoicing and we can accumulate lots of merit. Or we can develop love and empathy and bodhichitta, even better than, whatever we do, we accumulate merit. Merit is what we call punya, it is like positive fuel. For some people, everything just happens like that, very easily. Why? Because they have good karma and lots of merit. And other people, everything is difficult. Merit is like our spiritual bank balance somehow. Rinpoche used to call it like this, our karmic bank balance. And mostly, we just spend, spend, spend, and every time, we are

having a good time, we just spend, spend, spend, because we don't know. We don't realise, we are withdrawing from the bank account, because nobody told us. But then, one day, we run out of merit, and many difficulties arise. And in fact, one of the features of our present age is that we have overspent, and now we are experiencing many difficulties. So we need to recharge our karmic credit card, and accumulate some merit. So we need to take care of others, we need to be kind. There are many, many different ways to accumulate positive energy. And a sign of having positive energy is that you start feeling happy, without apparently any reason. Of course, there is a reason, which is that we have accumulated positive energy. So then our mind is automatically coloured by that feeling, so we all know what this is like.

Sometimes, we wake up in a very bad mood and all day is horrible. Everybody is horrible, the planet is terrible, the third World War is about to come, everybody is horrible... because we woke up in a bad mood. And other days, we wake up in a good mood, and everybody is wonderful, and the sun is shining, and everything is wonderful. Our mind is like this. But we just see everything external to ourselves. If we start having, let's say, spontaneous attacks of happiness, then that is because we have accumulated some merit, some positive energy. Definitely, this is what we need. We need this positive energy, which we develop through for example, taking care of the planet, being kind to old people, our parents, taking care of the environment, making offerings to holy beings, doing good things, all kinds of good things, anything that is caring for others. This is how we accumulate merit. Automatically, we get a reflection of positivity within our own mind. So we need to accumulate merit, so important. This is a big subject.

A lot of our Tibetan Buddhist NgalSo pujas, a lot of the things that we do, is based on the idea of accumulating merit. For example, like yesterday, in the long-life puja, we made many offerings to holy beings and so on, to the teachers, to the sangha and so on. Why? To accumulate positive energy, positive vibration in our own minds. This is a very, very big subject in Mahayana and Vajrayana Buddhism, which we will talk a lot more about. Now I am just recapping. So we need more merit. So basically, everything we do for others with a positive motivation is accumulating merit. If we did it in a completely selfless way, we would accumulate more merit. We would recharge our bank balance faster. However, even if it is not in the best way, anyway we do something for others is good. So we start recharging in any way we can. Then later, as we improve, we can make bigger deposits [laughing], but we have to start putting something back in the karmic bank balance.

Second preparation is purifying negativities. In Buddhism, we believe that we are fundamentally pure and fundamentally good. Not like some other spiritual traditions, that have other ideas. We believe that we are profoundly good and positive, but we forgot [laughing]. We have this amnesia-problem. We all have got some kind of Alzheimers or something and we can't remember, we are pure and good. Then we identify with negative information and bad habits, and there is coming some mistake, not the best kind of behaviour of body, speech and mind that causes suffering for ourselves and others. When we talk about purifying.... Other religious traditions, they really have a very different view on reality than us. They really believe in this evil in our soul and all this kind of stuff, but I find it quite interesting actually, other people's beliefs, how they think. We don't think like

this. When we purify negativities, it is like we are polishing something. [Takes glass bottle] Let's say, this is all covered in dirt. And when I clean off all the dirt, finally, I have discovered inside is something nice: pure water. So this is what we are doing, when we are purifying negativities. Therefore, since I am cleaning away something, no need to feel guilty, no need to feel bad. So it is a very different psychology. This is another very big subject in Mahayana Buddhism. Recovering our inner purity, like for example Vajrasattva. When we sing Vajrasattva - which we sing all the time - what we are actually doing is affirming our inner purity. In fact, let's do it now, because Rinpoche, Lama Gangchen, he said: don't just talk, link everything with the practice. That was his advice to us. Otherwise, also it is a bit boring. Just talking all the time. What we will do, every time we talk about something, we will immediately try and do it.

Purifying negativities: we are going to sing some Vajrasattva mantras. We all know the mantra. What you can do is you can imagine something in your life that you feel bad about. You don't need to tell everybody else, just think about it personally. And think, I don't know, let's say for example, my bad temper, my whatever. Think about something in your life that is not so good, that you don't feel so nice about yourself. Then you think: ok, first is recognise that it is not so good, then we apply an antidote. First, we recognise that we did something wrong. For example, if I have a bad habit. Let's say, I get angry very easily. Usually, we get angry with other people, usually not with a tree or something. So basically, we need to start to be nicer to other people. The power of reliance is this. Instead of being angry with others, we need to do the opposite and start to see others in a different way. Normally, we talk about the power of reliance in terms of Buddhas and things. But fifty percent of our practice or more is other people. Because, as we observed, for example, when Rinpoche was here, for all of us it was super easy to be nice and kind and sympathetic and generous and everything towards Rinpoche. But towards other people it wasn't really so obvious. Towards him it was super easy: *What do you need?* [bowing down]. Because we had that special feeling towards him. But most of our mistakes, let's say, we do towards the people around us, don't we? Our friends, our family. So actually, we need to put our attention there, towards them now. They say that when you fall down, you need to push yourself up from the ground. So the ground of our practice is other people. So let's say for example, we get angry or upset with our family, then our practice is the opposite: start to be nice to them, make an effort. This is a very big point in Lojong. The Dharma is not something theoretical. Our everyday life is our laboratory. So we have a lot of chances to practice the Dharma, every single day.

Ok, then we can do some antidote, like for example we can do Vajrasattva mantra. We all know how to do Vajrasattva. We sing the mantra and above our head is Guru Buddha Vajrasattva. If there is anybody here, who hasn't received the initiation: you can visualise Buddha Vajrasattva, the crystal Buddha, in front of you, who is sending light down through our crown chakra that is purifying all our sickness, our negativity, our emotional problems. When we imagine Vajrasattva, for us, it is Rinpoche. Easy. Every Buddha we talk about, is Rinpoche. So sometimes Rinpoche is the crystal Buddha, sometimes Rinpoche is a Buddha of Compassion... So, first you feel regret: I was so stupid, I shouldn't have done that. Not guilty, but realise: I'm stupid. Second, we need to rely. this means I need to rely on either the holy beings, or my friends, my family. Third is I need to

apply an antidote, for example Vajrasattva. And the fourth is called the power of promise: I want to change my behaviour. It means, I will make an effort not to continue like that, to change my habits. Let's sing Vajrasattva together.

[Points to picture of Rinpoche on the throne] Here is a beautiful picture of Rinpoche. We all have tons of pictures of Rinpoche. Everybody has on their phones, all our friends around the world. Now, we imagine that Rinpoche is in front of us in his energy body, in his rainbow body [gesturing towards the front]. If you like, just there, sitting. Or you can imagine, floating, if you like in front of us, at eye level. You can just visualise Rinpoche, or if you like, you can visualise Rinpoche in the form of Vajrasattva. And there are two forms of Vajrasattva: Solitary Vajrasattva, Crystal Buddha, or Vajrasattva together with the Yum. As you like. We can imagine above our heads - some people, they find that confusing - if you find that confusing, visualise a little in front of you. We are going to sing the mantra of Vajrasattva, the mantra that affirms our inner purity and positivity. We imagine that white lights and nectars float through our crown chakra and it is cooling down and washing away all our negative imprints, our bad emotional habits. So for example, whatever it is for you. Maybe it is jealousy, or anger, or pride or ignorance, or maybe all of them [laughing]. Maybe, we've got all, we've got a big collection, but anyway, it is pacifying and washing away our negative bad habits. They are very strong, but they are gradually being washed away. You can imagine something like our bad habit is... like in the winter, when there is snow, and then gradually when it gets a little warmer, it starts melting. So we imagine our bad habits inside, and with Vajrasattva nectar they are kind of like melting, and they are washed away. So it is very nice, it is like taking an inner shower. Let's do that together.

[chanting Vajrasattva mantra]

If you can imagine that, you can do **om ah vajrasattava hum**. Some people think it is too long, so you can do **om ah vajrasattava hum** or **om ah guru buddha vajrasattva siddhi hum**. That is ok. Then do **om ah vajrasattava hum, om ah vajrasattava hum** like this [counting on the mala]. It is only difficult the first one hour, then we learn and it's easy. It is important, every day, to do a little purification of the negativities, even to have the idea. Because then we think: there are many things in my life that I need to change. Otherwise, if we don't care at all, then we never make an effort to change our habits, do we? And then we don't evolve. So Rinpoche said: please, we try and every day we accumulate some positive merit. He said rejoicing is the best investment. [laughing]: we need to make more t-shirts, and also to purify the negativities, but without feeling guilty. We need to be aware that there are some habits that we need to change. They were the first two of the four preparations.

The third one was to make offerings to spirits. We just did Lama Chöpa, here in Albagnano. When we do something called the Tsog-lhag, the remaining tsog, every day, here in Albagnano and our other Dharma centres around the world, we make an offering to spirits. Why do we do this? Because spirits exist. Because we are not the only ones in the world, there are many kinds of people. Not all of them are in the form that we are in. And when there is a place of great positivity, great energy, like a Dharma centre, or a temple or

a church or a mosque or whatever, then these kinds of spirit beings - we call pretas - are attracted to that positive energy, so they like that place. Around here, in Albagnano, we have a fence, a vajra fence, so these beings cannot enter. We erect this fence many times, when we do our meditations. So what we do, is take out some food, some charity, and we put it outside our vajra fence. Because, we have to help the weak. It's normal, in human society. I don't know about here, but in Spain, where I live in Malaga, we have many many organisations for the poor, centres for very poor people, for refugees, so we give them lunch and things. It is the same principle, to the poor, to the weak, to those who cannot manage by themselves, we give something. Some beings are very attracted to things with spiritual energy, so we do the tsog offering, which is very positive, very pure. We give some little part of that to these weak beings. It is what we do everyday here in Albagnano.

Many people experience some strange energy or this or that. This could be just because you are in a bad mood or your own fantasy, or many reasons, or the weather, or you read too much in internet, it could also be because there is some being that you are disturbing. So we also have many rituals, many pujas, to give food to spirits. Not just us, also in all the cultures around the world. But in our Tibetan Buddhism tradition, we have many many rituals for this. Like recently, here in Albagnano, we have been doing a lot one ritual called cha sum, the three-part ritual. Now, this is ok for us, because we like doing these kinds of things and we like repeating in Tibetan, but most people, if you say, you have to spend forty minutes repeating something in Tibetan, they are not going to do it very often. So the best way is when you have lunch, or dinner, or breakfast, or whatever you are having, a biscuit, then you eat most of it. In the end, you have a little bit left, one little piece, you say OM AH HUM, and then you think, this little piece I offer to all those, who are starving, all those weak beings, what we call the pretas. A preta is like... in the West it is like a ghost, people who...the departed. And some are just like ghosts, and some are in a state of great hunger, they can never satisfy their needs. Some kind of addiction feeling. To all these beings, we take the last piece. Also - sorry - we all eat too much, so this is actually good practice for us. To practice a little bit of restraint, not all this [mimics eating], more, more more... So also for us this is good. One little piece at the end, a little piece we leave. And we say, OM AH HUM [blows on it], and in our mind we say to all those who need, the spirit beings, I offer to you this little piece. Then this little piece, if you live in an apartment, you can put it on your balcony. And then after a while, you can put it in a garbage can. Or if you live outside, in the countryside, you can put it under a tree or something, or some nice place. This is something nice, with many benefits.

It is important to do things in a way that is practical. It is true, we have all kinds of beautiful rituals, very nice, but the point is when you go home how to fit it into your daily life. You can also offer water. That is nice. Everybody has got some water. Nobody can say: *I'm too poor, I haven't got any water*. So for example, you can pour one glass of water, and you can go OM AH HUM [blows on it] and blow on it, or like Rinpoche, Lama Gangchen would do, EH YAM RAM LAM BAM SHUDDHE SHUDDHE SOHA [blows on it]. Then you can offer that to those beings. Then you can pour it on your pot plants or under a tree - that is possible, no? That is a nice thing to do. You can think: I am giving this to the spirits of nature for example, who are so completely upset with us, because of our bad behaviour. Because we don't take care. Also, we need to give something back.

A lot of our practices are about creating balance, aren't they? For example, we didn't know we had a karma bank balance, so we spent it all. Now, we are in debt. We have a karmic overdraft. And because we have a karma overdraft and no merit, lots of things go wrong, so we need to pay off our karmic debt. We also need to make balance with nature, so for example, it's nice to make offerings to the spirits of nature. We can offer water, or some fruit, something, whatever you eat. Even anything, even McDonalds, the last piece you bless, and you offer. Important is to have the feeling to give something back. And Rinpoche, Lama Gangchen, was an incredible great master in this. Some people have been saying to me: now you talk all the time about Rinpoche. Yes, I have this compulsion, I can't help it, sorry - but I think it is important. For example, Buddha Shakyamuni, he was an incredible person, but he passed away 2500 years ago. And it is true, Buddhism has come about like this, that after he passed away, his disciples kept on talking about him, and what he did, and his thoughts, and his meditations. So then comes out, what we now call Buddhism - gradually. Jesus Christ is also an incredible person. And then he passed away, and the same thing. It is not, for example: oh Jesus is dead, ok, so now the whole thing is finished. Imagine, there wouldn't be any Christianity, if it was like: ok, he was a really great guy and then [shrugs shoulders] that's it. We are very much in the same situation. With the exception that Buddhism, there is not just one great person. But we were incredibly lucky to meet an incredibly great person called Rinpoche, a real living Mahasiddha, who showed it was all true.

But one super important thing about Buddhism is that there are thousands of buddhas, thousands of people who have achieved realisations through the centuries. And that is actually one thing that attracted me to Buddhism. Because I thought, for example, Christianity was very nice, but there is only one Jesus. With Buddhism, if anybody who follows the path, you and me, we can improve, and eventually we can all become a buddha, it doesn't matter if you are man or a woman, old or young... It doesn't matter our characteristics, all we have to do is to put into practice and there is no limit on any of us to do it. Except not making an effort and not following - that is our limitation. There have been hundreds of thousands of buddhas in the past. There will be hundreds of thousands of buddhas in the future, but we knew Rinpoche. It is important to have a real example. In Buddhism, it is true, we have all these incredible beautiful stories of the life of the Buddha and his disciples, and Atisha and Lama Tsongkhapa, and Padmasambava and Milarepa, and tons of incredible people, and the 84 Mahasiddhas, with beautiful stories and quotations, but we knew Rinpoche. So we are very lucky, and also it happened in modern times, in Sao Paolo, in Milano, in Madrid. It happened in our world. Here and now, in the modern times. So yes, that is why I intend to speak a lot about Rinpoche.

However, it doesn't mean, for example, that people who come after, who didn't know Rinpoche, that our tradition is not appropriate for them, because it totally is. Because it obviously works. We could see directly. Ok: Rinpoche was an incredibly exponent, he really integrated the Dharma into his life, but now all of us, it is our, let's say, challenge to do the same. Rinpoche and other great masters that we know, they showed that it is possible, so now it is like they put the gauntlet, the challenge for us: we did it, so would you like to do it? We should definitely continue. Regardless whether somebody met

Rinpoche or not, definitely all the teachings are totally valid. Anyway, new people, just wait a little bit and then we will meet Rinpoche this size [gestures child size] [laughing]. Then together with us, you will see another incredible teaching. So please come and join us, anybody who likes. Don't be discouraged, thinking: oh no, Rinpoche just passed away and it is too late for me. Absolutely that is not true. Please come and practice together with us. So anyway, the third preliminary was to make offerings to spirits. If you don't believe, try. See if it helps. If it doesn't help, then you don't need to do it. But all these practices, we have to try to see if it is interesting for us or not.

The fourth preparation was to make offerings to Dharma Protectors. As you know, we like Dharma Protectors. We have actually - I have never counted how many - but we have loads of Dharma Protectors, loads and loads. Our principle two are the World Peace Protector and Palden Lhamo, but actually we have many many many. Why do we have many? If you have something very precious, you need lots of protection. Because we are trying to evolve, so there are many things that can take our mind away, take us away from the right path. So the Dharma Protectors are like shepherds. We are the sheep and they are the shepherds [laughing]. Because we are sheep or lemmings or somethings [mimmicks jumping off a cliff]. Left to ourselves, we will always do things like, you know, not going in the right direction. So the Dharma Protectors, many times they are like... sort of like guardian angels. Most of the time, we have no idea that they are helping us, like removing obstacles, stopping things happening, or if something does happen making it a lot less. And sometimes, when we are about to do something really stupid, they bring us back onto the right path. That is why we need Dharma Protectors. Basically to protect ourselves from ourselves [laughing]. Because left to our own devices, we do really stupid things and create more samsara. We know, we have tried for many years like that.

The main offering to Dharma Protectors is our spiritual practice. So that means to develop peace, to open your heart. To put the Dharma into practice is actually the main offering that they like. Then sometimes, we do some other offerings, like serkyem and things. Rinpoche, Lama Gangchen, he used to have the serkyem - it is like a little tea pot, with the serkyem being some tea or some wine or something, and we have some kind of vessel to pour it into. And every time, he went into his house, he used to pour some serkyem for the Protectors. Every single time. When he came into his gompa, he used to do that. That means, it is very important. Of course, Rinpoche had many responsibilities to many people all over the world, so of course it's a big thing to take care of. But now, maybe, we also need to make offerings to the Protectors ourselves, because we all actually have big responsibilities to ourselves, to our friends, our family, the environment. So we want things to go well. This is another thing to experiment with. If you like, you can try to see if it beneficial or not.

I think in the West, it is easy to understand, because we have guardian angels, in the Western Christian and Jewish tradition, also Islamic tradition. They are not exactly like angels, but kind of something similar. Basically, the concept is that one. But for us, they are very close. Always with us and every day we talk to them, we make offerings to them. So for us, it is a very alive concept. So that is another thing that Rinpoche suggests, we should do. Anyway, we just did Lama Chöpa. Inside Lama Chöpa, you are doing that. For

example, if you are a busy person, we hope you are all busy persons, now coming out of lockdown and going back to a job. We all hope you have a job to go to. Then you might think, I don't have time to do all this. Then ok, no problem. In the morning, most of you have one tea or something, don't you? You can have matcha tea, or black tea or green tea, there are all kinds of tea. You are making yourself a cup of tea. Then in the morning, you make one cup of tea, then you make another cup for the Protector. Easy, no? I have a beautiful cup and when I remember - I don't remember all the time - but when I remember, it is always like: tea for me, tea for you - why not? We have tea together, at least one time a day. Everybody can afford a cup of tea. It's true, no? So everybody can afford at least some water for the nature spirits and everybody can afford a cup of tea for the Dharma Guardian Angel, the Dharma Protectors. Easy, no? Not difficult.

Next, I will talk half about the Lojong and then I will talk a little bit more directly about the Self-Healing I. Because this section I am expanding, because Rinpoche said it was super-important for us to practice Mind Training. I don't know, maybe you have heard this a lot of times, and you know all about it. But maybe you don't or maybe it's nice to hear again. So to be sure, I am passing a little bit through the Lojong. This Summer, it is like: why not? Let's try and practice this, let's try and put it into our daily life. It's nice. It's very nice we are here together in Albagnano, so beautiful. Like this weekend, so nice. Everybody is coming back together. But coming back together also means [mimics energies colliding] [laughing out loud]. The first ten minutes is nice: *I am so happy to see you*, and then it's *mmm, mmm*. [laughing]. Then at that point, the practice starts [laughing]. So all our personal trainers have now arrived [laughing]. It is like: *Oh Albagnano was so nice, when there was nobody here, so quiet. But now it's full of people and they are annoying me, they are making a noise, they are doing this, and they are doing that*. So now we can start practising Lojong. Then it is like a spiritual laboratory, and then when we go back home, we can continue to apply it in our everyday life.

Also this is good because nobody needs to know what we're doing. Even though nobody knows we are interested in Buddhism, it doesn't matter, but in everyday life we can use these principles and Mind Training in our job, our family, whatever we do as a spiritual laboratory, so it is super-useful practice. Because many people complain that they have to go to work: *I would like to spend all my time, practising the Dharma, and I really dislike the fact that I have to go to work*. So if you practice Lojong, you can find a way to make your job also part of your practice. So that's perfect, because then a) we get the money to do what we want, like go on retreat, and stuff like, or whatever. And b) it is many hours per day, so it is better to make our job into spiritual practice. If not, it looks like many years of our life pass by and are wasted if we didn't use work in a spiritual way. So this is really important because we have only got limited time and none of us know how long we have got left. But definitely, how long we have got left, we want to use in the best way. And if we have to go to work for eight hours a day or whatever these days, four hours, three days a week, but anyway, some work we have to do. So, it is better to try and apply these principles in the context of whatever job we do, then it is perfect.

Next part of the Lojong instruction: we need to apply what is called the five forces, in our everyday life. There are two ways. One is in everyday life and one is when we come to

die. Seeing as not many of us know exactly when we are going to die, we start practicing now and then at the time of death, like Rinpoche, we are ready. First thing we need is called the Force of Motivation. So what does that mean? It means, every day we get up, and we should try and think: *today, I am going to try* - not just when we get up, any time, any moment - we should think: *I want to do something meaningful with my life. I don't want to just get old and die and then my life was a waste and there was no meaning. What I want is to evolve. I want to make a difference to society, to the planet. I want to give back more than I took. I want to make the world a better place. Then I can feel good about my existence on this planet. I was worth it.* We could think: *I would like to practise Lojong. I would like to care about others. I would really like to do something for others.* For example, here it says: *I would like to equalise and exchange myself for others*, but we could think: *I would like to think about others. I would like to care for other people. Other people, animals, the environment. I will do something for them.* So this is the motivation. Then based on that there are many different ways to do. Motivation means we should think about it a lot. For example, the internet. Why not use the internet positively? We can use the internet to do positive research about how to care for others, how to do things to make the world a better place. We have all these tools available.

It says, when we wake up in the morning, we should try and think: *today, I am going to make this a positive day. I am going to care for other people and the environment.* When we go to sleep at night, we should think: *how did I do? How was my performance today?* We should have a performance analysis. *Did I do really well, or what did I do totally rubbish? Was I totally selfish? Oops, that was really not so good, om vajrasattva.* [laughing]. *Did I do something of some use to other people today? Very good.* There are many of these stories, of what we call Kadampa geshes, who were the early practitioners of Lojong, the followers of Atisha. And they used to do this, they used to do this performance analysis. And when they did, they used to think about their day, and if they did very well, they would congratulate themselves. Shake their hand and give themselves a pat on the back [mimics this, laughing]. And if they were selfish and egotistical, they would scold themselves. There are lots of these stories.

There is a famous story of one of the Kadampa geshes and he used to, in ancient Tibet, to have a collection of black and white stones. And at the end of the day, he used to think, *how many good things did I do?*, and put white stones on one side, and *how many bad things did I do?*, and then put black stones. And then he would compare and then he would do: *very good* or [hitting herself on the head] *you idiot*. Depending on how he did that day. So we need to at least think about it. And of course, we totally lose it. It happens, doesn't it? But then: *ok, sorry to me, sorry to everybody, tomorrow is another day, I will do better.* And if we did well, we can feel positive, feel happy. We shouldn't develop too much ego, but to feel good about yourself, when you do something positive, it's alright. We can rejoice, if we do something positive: *I really did a good thing today or this month* or whatever. That is good. Because we need positive self-esteem. Because, remember, the basis of Buddhism is, we are all really good and really positive and really pure. So, if we think about that, we should have a positive self-esteem. But many people seem to have a low self-esteem for whatever reason, I don't know. But every time we do something positive, we should feel good about it, and we should increase our positive self-esteem.

That is really important - to feel good about ourselves, and good about our spiritual path. Also, when we do it, we enjoy it because we are accumulating merit, positive energy. So anyway, in the morning, have a positive motivation. Actually, any time, tea break, lunch time, any time, all the time, try to have a positive motivation. If we don't have a positive motivation, be aware and try and change it. So that is the first one, the Force of Motivation. It is important, because I mean, based on what we wish it's what happens in our life. Some people wish to have ten classic cars. You see people like that and they spend all their life working and getting ten Bentleys or Porsches and they achieve their end like that. So whatever you do in life, if you set your mind to it, probably it will happen if you really focus on it. Very important, we set our mind to do a positive thing.

Next one, number two, is the Force of Familiarity. It is like anything in life, at first we are not familiar so it's not easy. At first, because we have a cultural habit, let's say, we are kind of educated like: *me first*. In modern society, all around the world, it is this idea: *it is me first, me and my family. I look after me, and then, if there is anything left, maybe I give a little charity, because I need to look good*. [laughing]. This is the modern idea, isn't it? So we got a wrong education. Now, Rinpoche always said, we need a non-formal education, an emotional education. So we need to become familiar with the right way to be, which actually is to at least think that other people are as important as us, which, of course, if you think about it, they are much more important, because there are many more of them.

So, what we need to do, is meditation. *Gom*, means to become familiar with something positive. If we think about mind training - it doesn't mean we have to sit meditating on Mind Training. It's not just sitting like this [mimics meditation posture] for hours and hours. Being familiar with Mind Training is like every day: *think about it*. Try to put it into practice in the real laboratory of everyday life. And that is why we have, what we call the slogans of Mind Training. We have these phrases to remind us of what to do, which is what I will come to a little bit later. With practise everything becomes easy, doesn't it? Both negative and positive. So we need to familiarise ourselves with the concept of Mind Training. Like: *why I shouldn't I put everybody else first? Why shouldn't I think in a collective way?* Not: *why should I?* Because the first thought is: *why should I?* But in fact, why shouldn't I? If we think in a collective way, everything will be ok. If we think about ourselves, everything will just get worse and worse, and then we will run out of things, and we will all die, it's easy [laughing]. There are two provisions for our planet. If we continue to act in a selfish way, it will just go really bad and we will either die of thirst or climate change or disease or warfare. It is not going to be nice. If we act in a collective way, there is still a lot of hope. We can continue to live together in a much nicer way, sharing our resources. Obviously, this seems like a much more sensible to do, doesn't it? And you can see, they say we are at a tipping point, because there are so many of us on the planet. It's very easy that we go over to irreversible climate change, warfare, lack of resources and so on. So for me, one thing I see about the pandemic, one positive thing that I see from it, is the fact that many countries in the world worked together to stop the pandemic. Incredible, no? Who could have imagined that people from East and West and North and South and from all different political views and all different religious systems would work together? To stop the pandemic. They have done this. Incredible, no? So that shows that if we want, we can do it. We can work together collectively. This has never

happened before in the history of the whole world that the whole world decided to do something. Ok, with a few exceptions. I heard even people complaining that there weren't enough deaths of the Corona virus, because we did all this lockdown and very few people died. So that means it was a success. Because we worked together to reduce. All of Europe, South America, we are doing it globally. It is a collective effort. Collective actions work. This is obviously the right thing to do. Our governments have even shown us that this is the right thing to do. So now, we need to also apply this on the personal level. Of course, here we have a Buddhist community, a spiritual community, not just here in Albagnano, but our global NgalSo community. So we need to continue this idea of collectivity, of putting other people's need first. And then that is absolutely the right way to go. So yes, we need to familiarise ourselves.

Ok, so the first one was - there are five forces - in the Lama Chöpa, by the way, we have a verse that refers to these, so let's look at the verse. All our Dharma practice, we also need to put inside the Guru Puja, because many times, we repeat the Guru Puja and then when we recite it, it has more meaning. Let's have a look. Actually, there is very big section on Mind Training in the Lama Chöpa. Verse 97. Rinpoche always suggests that everything we do, we put inside - we link to - Lama Chöpa. Why? Because we do it a lot. He made this nice verse. **de na je tsün**... You have all just done Lama Chöpa. Do you have your book with you? Let's go to verse 97 and we will sing it. We imagine that in front of us is Rinpoche and all the buddhas, all the merit field. And we will sing this verse 97, and we will request their blessings. So that means we will request that what we are talking about now, developing the five forces... It is not like: *oh yeah, that was very interesting*, but then tomorrow forget completely about it. We imagine that from the heart of Rinpoche and Tara and Chenrezig and all the buddhas and all our gurus and all our Dharma Protectors come lights that enter our hearts. And what these lights and nectars do, is that the seeds of these positive minds, which are within our mind - it is like when we do gardening, and we have put seeds. We need to add water. If we don't add water, it dies. I went away for two weeks from Albagnano and look at my little garden. It is all like [mimics hanging plants], very dry. Not healthy looking. No water. So it's the same. Why do we need all the time to make these pujas, it's gardening. We need to put the water. And keep on adding, there is the Sun, there is the warmth, but we also need water. If we have all the conditions together, it is growing. Let's do a little more gardening.

[To Maria Christina: Maria Christina, you can help me, you are a nice singer.]

We are going to do **de na jet tsün**, that means: *please, oh compassionate, venerable gurus*. Then we are going to sing verse 97. And then we will sing OM MUNI MUNI, OM MANI PADME HUM. And we request the blessing for the five forces. So far, we didn't even talk about all the five forces. But the ones we talked about, we request the blessings for those. We request the blessing to have a good motivation, so that the seed that we have is growing. Then it's like a little plant, and then bigger, bigger, bigger, stronger. And the second one, is to become familiar with equalising ourselves and others, putting other people first. Or at least putting people equal or at least thinking about people. Not just thinking about ourselves. That is the familiarity of thinking about others. Not just me. At least we can do like 50-50. *Yes, I love thinking about me, but yes, I love thinking about*

you. So let's do verse 97 together. Ready? Those of you at home, maybe you also have your Guru Puja. If you like, please join in. If not, we sing for you.

de na jetsün lama thug je chän

**dor na zang ngän nang wa chi shar yang
chö kün nying po tob ngä nyam len gyi
jang chub sem nyi phel waa lam gyur te
yi de ba shig gom par jin gyi lob
yi de ba shig gom par jin gyi lob**

Oh venerable and compassionate Gurus

In short, no matter whatever appearances arise, be they good or bad

we seek your blessing to transform them into a path ever enhancing to two bodhichittas through the practice of the five forces – the quintessence of the entire Dharma -and thus may we practice only with a happy mind.

OM MUNI MUNI MAHAMUNI SHAKYAMUNI SOHA (3x)

The third force is called the Force of the White Seed. Again, it is exactly what I was talking about, this gardening idea. If you plant a medicine seed, and you water it, and Sun, and take care, you get a medicine plant. If we plant positive seeds in our mind, positive experiences will grow up. Obviously, that is what we want. We don't want to plant poison seeds, weed seeds, these kinds of seeds. Because this is normally what we do, we're planting this. Why? Because we are ignorant. Everybody wants to be happy, but we don't realise that many times the way we want to become happy is planting poison seeds or sufferings seeds or problem seeds. So, of course, if this is what we are planting, and we keep on doing, we keep on watering them, then we get sickness, suffering, problems and a boring life. Why? Because we planted the seeds and we took care [of them]. We just didn't realise what we were doing. Instead, Rinpoche always said we need a peace garden, didn't he? Inner peace garden. So we need to plant many beautiful seeds inside of ourselves - it is a beautiful image. Take care and then they will ripen into all these positive minds and positive experiences. We have a Buddha nature, but then we forgot. So now we need to do some gardening. We need to do some restoration of our inner garden. Now, it's maybe not a Buddha garden. Maybe it is like the Adam's Family's garden, at the moment [laughing]. Probably, looks more like that. But no problem, the raw material is still there, the earth, the Sun, the water. Maybe, we just need to get some new seeds. So we go to the Dharma gardening shop and we get positive seeds.

The White Seed is accumulating merit. So for example, rejoicing: every time we rejoice, we plant one white seed. We plant many white seeds, every time we are kind to somebody, we are planting another white seed. Every time we see something beautiful - and in the World there are many beautiful things - we think: *I offer this to all the buddhas, my gurus,* and then we are planting white seeds. So actually, planting white seeds is nice and it is fun. It is nice, for me, for example, my garden is a bit - depends if I am there or not. I mean, now it's not looking so well, and I need to do some emergency watering. But this inner

garden, you take with you everywhere. So if we always take care of the inner garden, always water, always many beautiful flowers, positive experiences can go with us everywhere. Which is so nice, isn't it? Rinpoche said many many times, we need a Buddha garden. We need to become a flower man or flower woman. Full of this, a nice feeling; just the imagine is nice, isn't it? Every time we do something positive, our merit increases. Especially, if we do something positive towards positive people. Of course, we can do something positive towards everybody, but some people are a better investment than others. So, for example, if you meet someone who is a really positive person, if you are nice to them, you get a better karmic return. That is the basic idea. However, we should be nice to everybody, even if they are a horrible person we still need to be nice to them. That is not an excuse for not being nice to people. I mean Lojong is that: we need to take care of everybody. Try and plant every day a few white seeds. So that is number three.

Please, Guru Buddha Rinpoche, may we plant many white seeds and develop our inner Buddha Garden.

de na jetsün lama thug je chän

**dor na zang ngän nang wa chi shar yang
chö kün nying po tob ngä nyam len gyi
jang chub sem nyi phel waa lam gyur te
yi de ba shig gom par jin gyi lob
yi de ba shig gom par jin gyi lob**

OM MUNI MUNI MAHA MUNI SHAKYAMUNI SOHA (3x)

Five forces: number four. This one is called the Force of Destruction. What does that mean? Sounds kind of exciting, no? [laughing]. What it actually means is we need to overcome what are called our inner and outer obstacles. What does this mean? We need to destroy, for example, our delusions. For example, it doesn't mean, smashing things up and dropping nuclear bombs on people. It means: *I need to destroy my selfishness, my bad habits, my anger, my jealousy, my pride, these kind of things, my laziness, my 'me-first' attitude. If there is a piece of cake, it is mine.* This kind of attitude that we all have. This is what I and you and we and me need to destroy. Our delusions. So these are what we call our inner obstacles.

Also, the imprints of the negative things we did in the past. That means our habits. We have very strong habits. I don't know if you have noticed, but as you get older, one's habits get stronger. That is why old people can be quite exasperating. Because they have a very fixed mind. We have very strong habits. Actually not even just from this life. But even in this life, when we get older, the habits get stronger, don't they? We need to make an effort to change from the negative habit to the positive habit. But don't worry, even if you are 99 years old and you start to practise the Dharma, there is still hope. There are many stories of people who start, when they were really really old, for example like Mahasiddha Tantipa - the weaver - he was, I think, 90 or something. He retired, because he was too old, he probably couldn't see. He was a weaver, but then at some point, he couldn't see. So then

they said: *you are too old*. Then his family put him in a hut in the garden. In the garden shed. And then brought some food, because he was annoying. Then he was feeling sorry for himself, sat in the garden hut. And one day, a yogi came by, singing. And the weaver said: *who are you, you look happy*. And he said: *yes*, and he taught him the Dharma. So even though he was really old sat in his garden hut, he transformed his mind and he became a great siddha. He got enlightened. So therefore, being old is no excuse. Not just him, many other people as well.

Niguma, I think she was 62 when she started practising Buddhism. And what happened to her? She had a bar and one yogi came past and then she gave all the drinks and all the family money to the yogi. She was fascinated by this yogi. Then her family was really upset with her and kicked her out [grinning]. Then she started to practise the Dharma and became a great, famous, powerful yogini. She started when she was 62, he started when he was 90. I'm sure I can find an example of someone who started when they were a 100. So it is never too late to start to improve ourselves. Anyway, it is important that we try and change our habits. Because otherwise, you can become a collector of rare and exotic Dharma teachings, like me, and have hundreds of thousands of them. But what use are they, if you don't put them into practice? The only point with all this is that we actually apply it in our own lives.

I was talking to somebody yesterday. You know, now we are talking a lot about people's experience with Rinpoche. I was talking with one friend, and they said Rinpoche said to them: *you know, all you need is just to practice one teaching, it's enough*. But really practice it. Like Self-Healing I, what we are talking about now. If we practise this, it is entirely enough, and we don't need everything else. But we need to do it really and truly and sincerely. Why do we have many different teachings? Just to keep going at the same subject from different angles until we change. In whatever way is suitable for us, we try to change our habits, we try and reduce our delusions. Whether it is Self-Healing or Lojong, or whatever, but we try. We try and destroy our bad habits. We try and change. Inner obstacles is this.

Outer obstacles, there are many. But what we mean particularly, not just obstacles in general, but obstacles to practise the Dharma. For example, not finding the Dharma. These days, the Dharma is everywhere, because all you need to do is hop on the internet and google Dharma or Buddhism. You will see hundreds of thousands of teachings. It is everywhere, but of course, the problem is, you need to have the karmic imprints to see it. For example, I will tell you a story about me. When I was young, I lived on a street in London and the Dalai Lama came to my street and gave an empowerment, and I didn't go [laughing]. At the time, I was too busy being a punk rocker. Because at that time, I didn't have the karmic impression to go to the empowerment by the Dalai Lama. It was literally at the end of my street. When I was a punk rocker, I lived opposite one very high Lama, called Sogyal Rinpoche, who lived in the house opposite me. But I didn't know he was a high lama. I saw all these people going to this house, and I thought they were selling drugs [laughing out loud], because there were all these people going to this house [laughing]. Later, I discovered, it was one very high lama. But I didn't have the karmic impression to meet him. Finally, my karma improved and I started to notice the Dharma existed and I

had the very good fortune to meet many great lamas, especially Gangchen Rinpoche, and many others. Gradually, my positive imprints ripened. So I tell you, it can be absolutely like that. I had the experience. I could have just crossed the road and stayed in the comfort of my own home in a city, I liked, and have all the Dharma I wanted. But no, because I didn't have the karmic imprints. So obviously, we need the imprints. Fortunately, we have all met the Dharma. We had the good karma for those imprints to ripen. We met a true and authentic Dharma tradition with many great masters. We are so lucky. A truly authentic tradition, so all we have to do is put it into practice. We are so lucky.

Another obstacle is not having the opportunity to practise the Dharma. Some people, they live in a very difficult situation. Maybe they live in a situation of great poverty, or a war zone. It is very very difficult. Or in a place where there is no Dharma, for example culturally there is no Dharma. But we are not in that situation. But we make many obstacles not to practise the Dharma ourselves. For example, by filling up our life with other stuff. Like: *I need to watch 96 box sets on Netflix*. If we do all that, then of course there is no time left to practise the Dharma because there is Series 1, and then there is Series 2, and 3 and 4 and 5 and 6, and then 7 or 8 hours are going if you do like this. Many people spend hours and hours watching the tv, the internet. We don't have time to practise the Dharma, because we are interested in something else. So it is also a personal choice. We have to see it is important and make some time for it in our daily lives.

Another obstacle is having a short life. Of course, nobody knows how long they have got. However, within the framework of we don't know how many years we have left to live, we should try and live as healthily as possible. Take care of ourselves so as much as possible we are healthy and use the opportunity that we have in the best kind of way. But all of us, we have met a wonderful Dharma tradition, we have all the necessities for life. None of us are starving to death. We are not dying of hunger or thirst. So we are in a very fortunate position at the moment. We have what we call a precious human life. So definitely, we should make the most of it. Because really, Rinpoche has just shown us, we have no idea, how long it will last. Like Rinpoche also, he looked so healthy. In January, a doctor came here, and examined everybody in the labrang and the doctor said Rinpoche was the most healthy person there. Really good health, very strong, but karma is karma as Rinpoche said. Rinpoche has shown us, we need to be aware of impermanence and not waste the time. Also, to not be so attached to stuff.

All the Dharma teachings are true, but we are like: *yeah, yeah yeah yeah*, not really paying attention. At the time of death, the only thing that is going to help is a positive mind. Like Rinpoche showed us. A positive mind. All this stuff, all your stuff just goes to other people. Everything we have, somebody else will get. Now we can use it, but later it will either go to a charity shop or a rubbish dump, or if it is kind of nice, somebody will get it. So no need to be so attached. Just use things for their utility. Enjoy now, but don't make that the aim of our life. So we need to overcome our outer and inner obstacles. Especially the ones that stop us growing. So for example, we say: *I want to be a Bodhisattva, I want to develop bodhichitta*. But if we are basically getting angry all the time and we are selfish, there is no chance. If we think basically about ourselves and our needs and we get angry, there is no chance to develop the two bodhichittas. So we need to make an effort to

create the basis to develop all these realisations. Otherwise, being Heruka will be nice, but no chance. Or Vajrayogini, no chance. No matter how many times we come and sing a nice song of Vajrayogini together, if we are just selfish and get nervous and don't care about the others, we can sing [sings Vajrayogini song] but Vajrayogini is not going to come for us. I am sorry. She will think: *no, I like people who are not selfish. In my pure land, I like nice people.* [laughing]. So we need to make an effort to overcome the obstacles. A big obstacle we have is distracting ourselves with the mobile phone, the tv, the internet. All this kind of stuff. We need to give more importance to our personal development, to what is meaningful in our life. Not just looking at a celebrity, how old they are, and who they went out with on the internet, and then you scroll down. Total waste of time, we have to stop doing all these things. We need to economise our time, use it positively. We have many techniques to overcome outer and inner obstacles. Please, guru buddhas bless us that we actually do it, not just: *yeah, yeah, yeah* and then open up the computer and then that thing pops up like Kim Kardashians recipe for... you know, and then we spend another four hours looking at this. Or some celebrity has lost weight, all this stuff on the internet. *Please, Guru, may I not do all this rubbish anymore. May I spend my time positively.*

So verse 97 again. Why do we repeat things again and again? We repeat it until we change. [grinning] Then we can stop doing it. Then we are liberated from having to sing any more pujas or prayers, once we have actually changed. Now we are going to request blessings to achieve what is called the Force of Destruction, that means May I overcome my inner delusions and the things that stop me from my spiritual development, which mainly, honestly, is myself, my habits, my distraction, my not realising this is important.

de na jetsün lama thug je chän

**dor na zang ngän nang wa chi shar yang
chö kün nying po tob ngä nyam len gyi
jang chub sem nyi phel waa lam gyur te
yi de ba shig gom par jin gyi lob
yi de ba shig gom par jin gyi lob**

OM MUNI MUNI MAHA MUNI SHAKYAMUNI SOHA (3x)

Force number five. Every time, we do something positive, we have to do what is called a dedication of the merit of the positive energy. Basically, we get up in the morning, or anytime when we think: *I must do something positive with my life.* For example, take care of others and the environment. During the day, we request the blessings of the gurus and the holy beings, and we pray, we talk to them: *please help me.* Either we can do it in a formal way, through Guru Puja, Guru Yoga, Deity Yoga or we can just talk to Guru Buddha. For example, talk to Rinpoche or talk to the Protectors. Sometimes, the Protectors they say: *just talk to me. I can hear you, just talk to me.* So just talk to them, talk to Rinpoche, talk to Buddha, talk to the Protectors. Say: *listen, I need to do this, this and this,* and have a conversation. *Please, bless me, so that I can achieve this, this and this.* You can also do like that. If you don't want to do it in a formal way. At the end, we make

dedications, that means for example, all my positive energy I dedicate for everybody else. All my lovely feelings I dedicated, by coming to Albagnano, by sitting in the gompas, all my positive vibrations I give away to all beings for their benefit and welfare.

This is actually how we make the deposit in the karma bank. Remember, in the beginning, we were saying, we spent all the money in our karmic bank account? In fact, we took an overdraft and we didn't even realise and now we are having to pay back at a high interest rate, which is very painful. Which is why so many awful things are happening, personally, and collectively, because we are paying back a loan with high interest. Not a good situation. In normal life, if we were in this situation, we try to pay back as quickly as possible, and we cut up the credit card. We have to stop ourselves, if we can't control our spending. Now we are aware we have been overspending on our karmic bank account, we need to put back the money, karmic money, by developing merit and dedicating it. So then, if we think like that, being nice and accumulating merit becomes much more interesting. Because from what has been happening recently, we can work out that we have a big overdraft with high interest, so we want to pay it back. When we have loads of merit, everything will be easy. Our life will be easy. Then we will know, we have accumulated enough. For some people, it is just like this [snaps fingers]. There is an advert I see in the airport; it is called Paco Rabanne. This guy says 'one million', and he goes like this [snapping fingers] and everything is just appearing. This is impossible unless you accumulate lots of merit. There was that thing called The Secret, a few years ago, that people like a lot. Everybody was like: *yeah, yeah, there is a secret. All you need to do is have a positive thought and imagine you will get everything you want.* Ok, on one hand, that is not a bad idea, to have a positive thought. But on top you need merit, you need good karma. Otherwise, everybody would have everything. We could just sit here and visualise: *I want this, I want a perfect World, I want a million dollars, a million Euros.* But why haven't we gotten it? Why am I not Buddha, Vajrayogini, or Tara or Heruka sitting in a palace? Why? Because I haven't accumulated enough merit and purified my karma enough. Even though I might think that quite a lot, we also need to accumulate merit. Then everything we wish, will actually come true. So very important. These are the five forces. So this is THE secret, the REAL secret, not just the secret on the internet. Yes, it is true, we need to have a good motivation, think positive thoughts, but we also have to accumulate merit and dedicate it. And the negative habits, we need to reduce and then eliminate. There you are: the real secret for free. How to have happy and successful life.

So, we need to do this and not just think: *yeah, yeah, that is very interesting.* If we don't do it, our lives will not improve. Also me too. My life will not improve, if I don't do this. And every time I experience difficulties, actually... ok, when we have difficulties, sometimes it's some external thing, but a lot of it is ourselves. How we see things. We are very much involved in the process of our own misfortune. So we all need to - you and me - we all need to take responsibility for that. If our life is not going so great, yes, we can change it. That is the Second Noble Truth, we are responsible for our own experience. Which is good, because it means, *I am responsible*, which means I can change it. I doesn't mean, I am a victim of my own experience. I am a victim if I act in an ignorant way. Unconsciously. But once I become conscious of what I am doing, I can change my life for the better. Everything can go well. So, the Dharma is wonderful. It is showing us the path,

how to transform our life. Lojong is transform your mind, transform your life. And if we do it, we will always be happy. Like Rinpoche, always positive, all the time. Rinpoche faced so many difficulties. This is true. We all know, those of us who were close to him. But, he always had a positive attitude. He was just speaking about everybody else. He didn't want to bother anybody else, give anybody else a problem or suffering, just thinking constantly about others. And all the time, during his lifetime, his focus was totally on us, our well-being - are we ok? And whatever problem he had, he was also not sharing so much, he was just focused on other people. A truly great example of how to do. And always positive attitude, happy. Positive mind. So this is why I keep on referring to Rinpoche, because I saw, you saw, somebody who really did it. So therefore, it shows, it is possible. And we can do it too, if we try. We shouldn't think: *oh yeah, Rinpoche, he is a drubwang, a mahasiddha, for me it is not possible*. It totally is possible. If we apply it. That is a bit like a lazy mind, thinking that we can never do anything.

The whole point of Buddhism is that everybody can grow, everybody can evolve. We don't know how far we are on the path. Well, we do have some books of course that tell us how far we are on the path. For example, there is something called Abhisamayalankara, which explains all the stages of spiritual development. Because it is kind of important to know where we are. Because you might think: *oh, I became enlightened* [laughing]. Many people, they feel like this and then next day, they are in a bad mood or something. So we have guidebooks to know where you are on the spiritual path. So if you really want to know, you can refer to the guidebook to see how far you got. But whether we are 10% there or 20%, or 99% there, we are all going in the right direction, so we just need to continue. If we do this we will improve, we will go forward. In the Lojong it says, in your lifetime, do like this, and then it says, at the time of your death, you should definitely use these five forces.

We have something called *powa*, which is called the transference of consciousness, which people are very much fascinated by. It is one practice, where, how to say, at the moment of death, the mind can go in a positive way. Our Rinpoche, Lama Gangchen, was a great master of this practice. He became very famous in India, because he was doing this with the Tibetan community, especially with the road workers. In the 1960s, when he was in India, the Tibetan community they were mostly refugees and they were very poor because they came with nothing. They just brought a few things to India, and they couldn't speak the language, so they got really bad jobs. One of the things a lot of Tibetan people were doing was working on the roads, building roads through North-India, through the Himalayas. And this is very dangerous. Building roads on the edge of a mountain, even in modern times, is dangerous, but especially in a more simple way. Lama Michel this weekend, he was telling this story, where Rinpoche was walking through one place, when he was leaving to India. They were putting dynamite, bringing down the road, and that was not just in one place. That was everywhere at the time. All the roads that we now can go on in Nepal, and Ladakh and Sikkim and Tibet, all those roads going through the Himalayas were built in this period by teams of people and dynamite. So many people were killed during this process of building the roads, because it was dangerous, blowing up bits of the Himalayas. So Rinpoche taught many many of the Tibetan road workers, the *powa* practice. He became very famous for this.

It is a way so that at the moment of your death, you can go easily, die easily and without fear. In Tibetan Buddhism, we have this practice. Me, I think, I received this empowerment twice from Rinpoche. We received it here in Albagnano once, didn't we? Three times. I remember Rinpoche one time did this in Sao Paolo, in Brazil. It was so powerful, it was amazing. I remember that time the most. It was incredible, very powerful. Some Buddhist groups, their main teaching is this. For example, many times, when I go around the world, people ask me: can you teach us the *powa*? But actually, honestly, for us, we should practise Lojong. That is the correct way to prepare for the time of death. The *powa* secret is in Ngalso Tantric Self-Healing II. Anybody who is listening, Rinpoche said everybody is welcome to use his practices. It doesn't matter if you are a Buddhist. You don't need initiation. Basically, what you need to do, is like at the end of Self-Healing, we do like OOOOMMMM [mimics air going through channels], AAAH, with the breathing, HUM, and then we go PHET [does mudra]. OM AH HUM is a breathing meditation. You imagine breathing in your central channel. And then you imagine your mind, which would be in your heart chakra, and then it would go PHET [does mudra] and go out. And you imagine it goes towards your guru, towards Tara, towards, let's say, heaven, or the place you want your mind to go to. So you do OM AH HUM PHET, like this.

However, you shouldn't do it too much. It is like an ejector seat. Not recommended unless you want to eject. It's actually not allowed to do the practice, because it will shorten your life. Let's say to get success, it would mean you'd die. You'd transfer your mind somewhere else. However, if you start to feel really ill, like you are dying, and who knows how that will be for you, for me, but it will be something. At that time, when we feel quite sure that we are going to die, in a few weeks or months, that is the time to start doing that practice. Because, what have we got to lose? [laughing] Anyway, it is good to know for that time. When you are young and healthy, and wish to practise the Dharma, don't press the red button called ejector seat [laughing]. The big red button, don't press it [grinning].

In Tibet, during the Cultural Revolution, many lamas actually used this to pass away when they were imprisoned. Many of them just sat there, *pfff*, and went. Not recommended for young, healthy people, who want to have as long a life as possible to practice the Dharma. Why? Because we need some time in order to develop realisations. For us the Mahayana *powa* practice, is to practice the Five Forces. So what we need to do to prepare for death is to practise, we need to develop empathy, love, we need to open our heart. In our lifetimes, because obviously, having a last minute deathbed conversion doesn't really happen. Maybe in some religious traditions it is possible. That people at their death time - they have been bad all their lives - and then they repent and everything is ok. That is one idea, but to be sure, it is better to be a good person in your life. It is better in our life to practise compassion, empathy, peace education. Like Rinpoche said: *peace with everything, everything with peace*. Then ok, when the time comes for it to die, the mind is going to go in the right direction. What I saw with my own relatives, for example, they got sick, and you want the best for them, and you suggest: *you should this, and you should do that and you should take this medicine*, and they are not at all interested. Like for example, you try and tell them: *why don't you try Tantric Self-Healing, or read a spiritual book*, and if they were never interested before, they don't suddenly start. Why? Because the habit is very

strong. It is like this. Mahayana transference of consciousness means our whole life, we practise the Dharma. Practise love - peace and love - we said in the hippy times. We try to be nice to people, we open our hearts, do everything we can to develop Bodhichitta, to understand how things work, how things are connected, then our last moment is ok, because our life was ok.

Also, many Buddhist people, they worry: *what if I go in a coma or something, or have an accident.* It's possible. Very possible, especially with modern medicine. But if your whole life, your mind was positive, your mind will go in a positive way. Why? Because you have the deep habit of your mind going in a positive way. Because people get very worried, thinking: *if I can't do all my prayers and pujas in the last week of my life, what will happen?* Probably you can't, but if you have this positive, this strong momentum of positivity, your mind will be ok. Which is why we practise. This is guaranteed or all your money back, definitely. Really, it is guaranteed or your money back. If your whole life, you practiced the Mahayana, last minute will be ok, of course. Then, if you want to go to the Pure Land, if you want to go to heaven, if you want to have a good human rebirth - whatever you want, it will happen for you. No need to worry. But anyway, in the Lojong teachings, they explain how to do the Five Forces. But again, specifically for when you come near to dying.

What was the first force? Examination [smiling]. What was the first force, anybody? Force of? Number one. [audience: Motivation] Motivation, very good. Of course, sometimes, we don't know we are going to die, but let's say we have got one illness, and the doctors says there is no hope, you are definitely going to die. Then we think, ok, we set a positive motivation to either go to a Pure Land or have a positive rebirth. And we put all our energy into this. Of course this is not easy, because everybody's big fear is death. But Rinpoche just showed us, completely positive, his mind was positive, until the very last moment and of course beyond and afterwards, it was still extremely positive and enlightened. He showed us how to do. We need to continue with this mind of empathy and love and compassion until our last breath and even of course after last breath, but we need to go like this, no? Then automatically, if you want to go to heaven, you will go. If you want to be reborn in a favourable condition for continuing the Dharma practise, that will happen. So you need to set your mind like this. Not just be afraid. *Now this life is finishing, we need to go to a Pure Land. I need to dedicate all my merit. I need to continue with my Dharma practice.* As Rinpoche has shown us how to do. Rinpoche wasn't like this with a book, he just did it. He just showed us what to do, didn't he? Through his experience, directly.

Next one, number two is Force of? [Audience: familiarity]. Familiarity, yes. For sure, when we get ill, when we come to die, we are not going to feel very well. As Rinpoche said: *you can't die with a healthy body* [laughing]. Quote Rinpoche. So, we are going to die with an unhealthy body and we will feel bad [grinning]. So, we will not be in a good mood. But we need to put our mind in a positive direction, so Lojong is this. As Rinpoche said: *when the Sun is shining and our stomachs are full, we are all great yogis.* But [laughing] otherwise, maybe we are not. Let's say, we are in a really bad mood and we are really sick, we have to anyway have a positive attitude. How are we going to get that? By practising now, so it becomes like a natural habit of the mind. We see many people, who

are experts in things, like I don't know, expert horse riders, or expert roller-bladers or expert ice skater.. you know, they are good at stuff. And for everybody else, it's looking difficult. But for them, it is like effortless. We need to do like this. For example, me, if I get on a horse, I am like [mimicking a bad rider; laughing]. Holding on to its neck, and definitely, if it makes a sudden movement, I may fall off. I am not an expert horse rider. For me to stay on, takes a lot of attention. But some people I know, they are expert horse riders, and they can do everything. Very easy, very relaxed. We need to become like this. If we become expert in the practice, then even, when we are in pain, it is difficult but no problem. Because we are used to how to do [the practice]. Actually, now, we are all doing exactly the right thing by taking a holiday in Albagnano or sitting in front of a screen on a sofa watching the streaming and trying to practise. Really. Because in this way, we are becoming more able. We are growing in our practise.

This is totally the right thing to do for the Summer of 2020. And all the other Summers. Personally, I recommend taking all Summer holidays in Albagnano Healing Meditation Centre, or any other Dharma centre, as an ideal holiday destination. Why? Because the benefit we get is incredible. We take back something that we can't get anywhere else. For example, me, I also have a house somewhere else, by the way, and I can also go back and also I can be in normal life. But very quickly, it becomes so boring, normal life. No really, it is true. Just boring, heavy, boring, poof, poof, [mimics dullness] boring. This is what gives value, what we do here, is what gives quality to our life. Really. The other day, Franco, gave an interview on the streaming. He said many nice things, but one nice thing he said was that for him the pleasure of making millions was nothing compared to the pleasure of being with Rinpoche and doing this. He said there is no comparison. That should be on a t-shirt, from somebody who has made millions. Really. Because a lot of people, they spend all their lives thinking: *I want this, I want that, if only I had this, I would be happy*, and he said: *you know what, this is what makes you happy*. That is true. We have already jumped a stage. You don't need to go through all that. And I have heard many other friends say that. Very wealthy friends. This is something they cannot buy - what is freely offered here. So we are so lucky that we have this opportunity. So incredibly fortunate. So, Summer of 2020, what else is there to do. [laughing]. Try and familiarise ourselves with these five forces.

What was the third one? Third force is? [audience: white seed]. What does it mean? It means the Buddha garden, making our inner peace garden. Accumulating merit. Now, when we come to die, near death, what should we do? We can plant some very big seeds. What we should do, if we know we are going to die, it is more intelligent to make your will. So leave your things to good causes. For example, take care of all the people you love, leave to all the charities you want. Use your stuff in a good way. Not just leave your stuff as a problem to somebody else. Or leave it and die, and die feeling attached. So like this, it is better. When you feel release from it, you also accumulate really positive energy in your mind. Like rocket fuel. I have seen this in reality with some friends who died. I mean not lamas, just friends, Buddhist friends, who did this practise and made donations and stuff like that, and I saw that they died in such an incredible, beautiful way. This really works. All this, we need to do. You might think: *I am not dying yet*, which we all hope not to, but anyway now you make a will and have some kind of plan B or plan F, because

nobody wants to die. But then, when it comes near, you are ready, and you can do. This really works. Also, it is better to give things to people while you are alive, because then you get the pleasure of doing it. Because giving your stuff to people when you are dead may not be so much fun. Better, nicer, to give what you want to people, while you are alive. Use your resources, while you are alive. Then you have the fun and pleasure of doing it yourself. Because if not, somebody else will do it for you. That is one thing to do.

Sometimes, when we do Buddhist funerals, when we can - usually not so easy - but when we do Buddhist funerals for people, we always ask the families to make some offerings. Some people think we are asking because we want more oranges or something, or more flowers. We don't need that for ourselves. We are doing it so that person - the family does it - accumulates energy for the person who is deceased. Because really, there are only so many packets of spaghetti and oranges you can have in your life. We don't need them from our own side. It is for the dying person. For them to accumulate merit. You know, when the centre asks for like one euro a day, or whatever, or we make a dedication, you pay one euro, two euro, you offer something. Why? Because it works better. Anyway, the money is not going to us individually. It is going to some spiritual project. Rinpoche always said: *dedication with substance is very different than dedication without substance*. I heard him say this many times here in Albagnano. For example, many people they send all kinds of wishes to Albagnano. Hundreds of thousands, a book of wishes. But if you say, I have one special wish and I send, I don't know, through Paypal 10 euros or something, it is working better. Why? Because you need to create the cause. For example, if you send us 10 euros, it is not going to us. It is going to, I don't know, the temple project. To something spiritual, not us personally. It is going to a spiritual end. Then the karmic result of that is that your wish is more easy to fulfil. So that is why we say that. I am just saying because many of our friends, of course, all the time send us wishes. And of course we always receive, and we put in the book. But if you actually want your wish to be fulfilled, sometimes you should make an offering on behalf of your family member. Or if not, you go in one church and you put some flowers, or your Dharma centre. Not just to us, but you should do something positive. And then it will work better.

Next force is the Force of Destruction. Hopefully, you have done this in your life, because at this point, it is a bit late [laughing] to purify your negative actions. Hopefully, you have spent all your life doing it. And the fifth one is the Force of Wishing Prayer. We have many prayers for this. For example, I will find you one... let's see in our new Guru Puja book, let's have a look. For example, we have this prayer of Vajrayogini, we say: *Oh venerable Vajrayogini, please lead me and all sentient beings to the Pure Land of the Dakinis. Please bestow on us all mundane and supramundane attainments*. This we usually say in Tibetan. If you are a practitioner of Tara or Heruka, or Kalachakra, or whomever, one Buddha, now is the time to pray very strongly, if you are dying. You make very many strong prayers. If not, you pray to your guru. Me, obviously, I'm going to pray very strongly to Rinpoche at the time of my death. *Rinpoche, please help me, please help me to get a good rebirth, to continue. If not, may I have a little holiday in a Pure Land, why not? [laughing]. Just a little one. Short one, please. If not, anyway, I know I have to come back. I have to continue in the Dharma, so please help me to do this*. You can either make traditional prayers, or your own prayer, but please pray very strongly. Like this.

Why? If we have a positive motivation, we make dedications, we dispose of our things very nicely, we pray very strongly. Why? Then the positive side of our mind comes out. What they say is, as you die, the last thought is important, because it activates the subconscious. We have a very big thing about if you take refuge, if you have a positive thought towards your guru and pray. Not just Buddhists, people of all religious traditions. That is why all religions are good, because Christians, and Muslims, and Jews, and Hindus and Buddhists, last thought, they try and have a positive thought. So then the positive part of the mind comes out during the death process. Which is why we respect all religious traditions. So yes, pray very strongly and that will help.

But like I say, if you die in an accident, my opinion is, if you did practise, it will still be ok. I think maybe 12-13 years ago, I was in a plane crash. I really thought my last moment had come. The plane went down in Southern Spain, Alpujarra Mountains, and crashed. I was with three Dharma friends in a small plane. We were going to visit our Spanish centres, and we flew from Switzerland to Ibiza, to Spain. And on the way, because of the wind, the plane crashed, it hit the mountain. As the plane went down, honestly, I have to confess, I was not saying **sang gye choe dang tsog kyi chog nam la** [laughing] and all this. I was so scared I was not saying anything. I was just thinking.. I was just watching, with a very strong feeling of *this is the end*. Like the film, this is the end. And everything went in slow-motion. And then we hit, and it was very painful, and I got a new nose. But before, I had done all my prayers and we had done Guru Puja, we had done the Tsog offering, we had prayed to the Protector, and also, before we took the plane, we had done many prayers, here in Albagnano. My personal experience is, that if you get run over by a bus or get in a plane crash, or whatever happens, you fall off a cliff or a piano falls on your head, or whatever - could be, we don't know - if you do your practice, even if you don't have any last positive thought, you will be ok. The positive side of your mind will manifest. I bashed my head very strongly and then I had some experience of my subconscious. So I saw this is actually true. I didn't die. So don't worry, just practise, and it will be ok.

If you are a very good practitioner and you can sit in your deathbed saying **sang gye choe dang tsog kyi chog nam la** and doing all your prayers, your self-initiations and everything: wonderful. But if you can't, you can just say **Lama Khyen, Lama Khyen**. That is what Rinpoche said. Just do like that and it will be ok. Just think about your guru. It is enough. So this we need to take to heart, because we really do not know when our last moment will be. It could be today, it is very possible. We don't know. So we need to know, last moment, even if I can't say anything, I forgot my book, I lost my book. Doesn't matter. Just think about your guru, everything will be alright. Do the best you can. Of course, more is more. And if you have lovely conditions for praying and puja before you die, why not? That is a wonderful thing to do. Try. But if you can't, don't worry.

These are the Five Forces before death, and at the time of death. In life, and at the time of death. So very important advice. I think I talked a bit too much. Now we have come to the point to stop. I apologise, but that was important to say. It's not like there are that many things to do around here in the evening anyway. Apart from being nice to each other. Singing, maybe. Thank you all very much for listening. So tonight, when we go to sleep,

let's try and practise our mind training and think: *what did I do today?* So we can do a little review. *How many times was I really mean and selfish? How many times did I do good things?* Probably these days, you can get an app, I'm sure [laughing]. I am sure there must be a black and white app, somewhere. I shall investigate on the App Store [laughing]. At least, think about it a little bit. If we didn't do too well, think: *ok, tomorrow will be a better day*, and we set the motivation, tomorrow we will do much better. And then we go to sleep, and we can either sleep with the guru sat above our pillow, which is nice. Or, if we like, our guru is in our heart, and then we go to sleep in a very comfortable way with spiritual company. Our guru, in our case Rinpoche, is always with us, every moment. Tomorrow we have another day to get it right. There is a song, we have 365 days of the year, so we have 365 chances to get it right. So no problem. Tomorrow we continue to get it right. So thank you all very much [prayer hands].

OM BISHWA SHANTI HUM (5x)

In Italian (5x)

Nyimo Delek Tsen Delek
Nyime Gung Yang Delek Shin
Nyintzen Taktu Delek Pel
Kon Chok Sum Gyi Jin Gyi Lob
Kon Chok Sum Gyi Ngoe Drup Tsol
Kon Chok Sum Gyi Tra Shi Shok

In Italian

Thank you all very much. Homework for tonight: download the Eight Verses of Mind Training and the Seven Point Mind Training onto your phone [laughing] and look at it. In your own language. Also then, if there is something you don't understand, we can talk about it. I am explaining bit by bit, but if something is not clear: please ask. That is what Rinpoche said. He said: *you need on your smartphone the Eight Verses of Mind Training and the Seven Point Mind Training and you need to look at it and do it*. He just didn't say it in those words, in Self-Healing I. Thank you all very much [prayer hands]. See you tomorrow.

So just one point to conclude - which I said I would say but finally we talked about many other things and this never came out - is the relation between body and mind. Very briefly one Buddhist text says: *body and mind always go together*. For example: when you feel sad, tears come out of your eyes. If there was no relation between body and mind, why would tears come out of the eyes when we feel sadness? No reason. The fact is that, depending on what we eat, depending on how we sleep, depending on the actual hormone-cycles of our body, does it influence the mind or not? Sure! So what is important is also to understand the influences of the mind. This just reminds me of a friend, she's a lawyer - very strong character - in Brazil, and she used to tell me that when she was in her premenstrual period she would get more nervous than she would get normally, and she would get a little bit aggressive. So her boss was an old Japanese guy and whenever he

saw that she was a little bit over the edge, he would just wink and put one chocolate on her table. [laughter] And then she would understand: *oh, oh I am going a little bit beyond the edge*. Just by having that little chocolate on the table she used to understand her own inner cycle and the influence of her body, she was more careful not to have certain reactions.

So we need to understand the influences that the body has to the mind. And by that we can be more careful. Because the problem is that when there is an influence, that maybe we don't feel so well, or we feel a little bit sad, or something inside, that is an influence also coming from the body and from the environment and so on. And then what happens? We don't understand this interdependence and we try to blame someone and something for it. So just one advice, whenever we feel sad, whenever we feel some emotion that is not really the best one inside of us don't be in a hurry to blame anyone or anything for it. Wait a little bit. Look at yourself, breathe in and out a few times, look at the situation. Because otherwise what can happen is that you blame someone and you start fighting with that person or that situation, and after the feeling is gone we have the problem that the fighting has started. So wait before reacting. We have to try to act and not to react.

So the influence between the body and mind is very strong. We need to be beware of that also, and so we need to respect and learn how to use it for our own purpose. And we cannot go against it. It's like the hormones are something that's happening, and are an influence to the mind if you like it or if you don't like it. According to Tibetan Buddhism, the body is like a horse and the mind is like a horse-rider. The horse-rider is having a problem with his legs; he cannot walk, he is disabled, and the horse is blind. So the horse can only go where the horse-rider chooses with awareness, because the horse is blind and the horse-rider can only go where the horse is able to go. So who is giving the directions to the body? The mind! But the mind cannot go where the body cannot go. So the two things need to go together. This happens on a gross, subtle and a very subtle level. So that is why it is also important to take care of our health. But also the mind has a big influence in the body. And I just want to make one very, very short example before we conclude today. We have two effects - the placebo effect. When I take something and I believe that this medicine is really good for me, it helps to cure me. We have many doctors here, you know better than me. Do these two effects work or not? [Doctor in audience replies: they work] And what about the nocebo effect? [Doctor replies: It works also] The nocebo effect is the opposite one. I believe it harms me and then what happens? It harms me! So just one small bracket; this is my own personal point of view, which means it can be... most probably it's wrong. Nowadays we have a lot of care for the health: *can eat this, cannot eat that, this is good, that is bad and so and so on*. I fully agree. I grew up in a very natural style family. We never ate white sugar when I was a kid and like this we can go on. And I do think it's better. But when we start having too many worries - *this is harmful, that is harmful, that is harmful, that is harmful, that is harmful* - there is also a nocebo effect there. So remember that the mind and the body are influenced by our choices and our beliefs also. When I really truly believe in something it influences the body, and vice versa, and the body also influences the mind. So basically we just need to be careful in our way of living, and try to create the best balance that we can get.

Remember that there is no such a thing as instant enlightenment. There is just like step by step, day by day, thought by thought, word by word, choice by choice, one day after the other; that's how things change.

So we make just one prayer for dedication. I'd like to thank very much everyone. And I like to make one request: anything that we said here today, that you may think is of benefit, please put an effort to put it into practise. Do not keep it all in the intellectual world of ideas, we need to really bring it to action. Ok? So we just make a short prayer of dedication in Tibetan.

jetsun lame ku tse rabten chin
namkar trinle chog chur kye pa dan
lobsang tenpe dro me sa sum gyi
dro we mun sel tac tu ne gyur chik

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

Thank you very much. It was a great pleasure and I really hope it may be of some use to everyone.