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NGALSO  
Path to Enlightenment

## Lama Gangchen Tantric Self-Healing 2 Commentary – part 6 Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline in Gangchen Jangchub Ling, Malaga, Spain on September 17, 2020.*

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Hello everybody, this is Lama Caroline. I'm here in Gangchen Jangchub Ling in Andalusia, Spain, and we're going to continue with the explanation of NgalSo Tantric Self-Healing 2, written by T.Y.S. Lama Gangchen Rinpoche, our guru. First, we'll do some preliminary prayers, and today at eight o'clock the Bologna NgalSo Tantric Self-Healing group are reopening and they asked me if we can do all the practice together. But first, we'll do some preliminary practices and then we'll continue with the explanation of NgalSo Tantric Self-Healing.

### Refuge and bodhichitta vows

namo gurubhye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya

sangye chö dang tshog kyi chog nam la  
jangchub bardu dag ni kyab su chi  
dag gi jin sog gyipe sönam kyi  
dro la phän chir sangye drubpar shog (x3)

### The seven limitless meditations

1. semchän thamche dewa dang dewe gyu dang dänpar gyur chig
2. semchän thamche dugngäl dang dugngäl gyi gyu dang drälwar gyur chig
3. semchän thamche dugngäl mepe dewa dang min drälwar gyur chig



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4. semchän thamche nyering chagdang nyi dang drälwe tangnyom la näpar gyur chig
5. semchän thamche lü sem kyi dugngäl le so zhing thräl yün lü sem dewa dang dänpar gyur chig
6. semchän thamche ngälso thob ching chinang nöchü khoryug dang shing tsangmar ne gyur chig
7. semchän thamche dang dzambuling gi kyendro thadag chinang gi zhide dang dükün dänpar gyur chig

### **Purification of the site**

thamche du ni sazhi dag  
 segma lasog mepa dang  
 lagthil tar nyam bendurye  
 rangshin jampor ne gyur chig

### **Transformation of the offerings**

lha dang mi yi chöpe dze  
 ngö su sham dang yi kyi trul  
 künzang chötrin laname  
 namkhe kham künkhyab gyur chig

### **Offering mantra**

om namo bhagawate benza sara pramardane tathagathaya arhate samyak sambuddhaya  
 tayatha om benze benze maha benze mahatetsa benze mahavidya benze maha bodhichitta  
 benze maha bodhi mandopa samkramana benze sarwa karma awarana bishodhana benze  
 soha

### **Expressing the power of the truth**

könchog sum gyi denpa dang  
 sangye dang jangchub sempa  
 thamche kyi jin gyi lab dang  
 tsog nyi yongsu dzogpe ngathang chenpo dang  
 chö kyi ying nampar dagching sam gyi mi khyabpe  
 tob kyi dezhin nyi du gyur chig

### **Invocation of the Healing Buddha**

malü semchän kün gyi gön gyur ching  
 dü de pung che mi ze jom dze lha  
 ngö nam malü yangdag khyen gyurpe  
 chomdän khor che ne dir sheg su söl

### **Seven-limb prayer**

go sum güpe gone chagtsäl lo  
 ngö sham yitrül chöpa malü bül  
 thogme ne sag digtung thamche shag

kye phag gewa nam la je yi rang  
khorwa matong bardu leg shug ne  
dro la chö kyi khorlo korwa dang  
dagshän ge nam jangchub chenpor ngo

### **Mandala offering**

sazhi pö kyi jug shing metog tram  
rirab ling zhi nyide gyänpa di  
sangye zhing du mig te ülwa yi  
dro kün namdag zhing la chöpar shog

idam guru ratna mandala kam niryatayami

### **Prayer and mantra requesting the blessings of the lineage guru, Trijang Dorje Chang Jetsun Lobsang Yeshe Tenzin Gyatso**

lo zang gyälwa kün gyi yeshe ni  
chigdü drime gyeltän dzinpe tso  
rabjam kyilkhör gyatsö trodü gön  
drinchän lame shab la sölwa deb

om ah guru vajradhara sumati gyana shasana dhara samudra shri bhadra sarwa siddhi hung  
hung (x3)

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

lo chog zang pö päl gyur tra shi pa  
thub chen tän pe thrin le yar ngö da  
phel gye dro lor tsham pe dze pa chän  
päl dân la me zhab la söl wa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var  
samaniya sarwa siddhi hung hung (x3)

kyoni lama kyoni yidam  
kyoni kadro cho kyong te  
deng ne zung te jang chub bardu  
khyo min kyap zhan mi tsol wa  
di dang bardo chi men tar yang  
tuk jei chak keuen zung dzö la  
si shi jik drol ngo drup kun tsol  
tan gym drop duo barcho sung (x3)

de tar lan sum solwa tap pai thu  
lamai ku sung thuk kyi ne nam le  
du tsi wo zer kar mar thing ga sum

rim dang chik char jung ne dak nyi kyi  
ne sum rim dang chik char thim pa le  
drip zhi dak ching nam dak wang zhi thop  
ku zhi top ching lama nyi pa zhik  
gye zhin thim pe jin gyi lap par gyur

So, imagine that Rinpoche is in front of us in the energy body, and from his chakras come white, red and blue lights and nectars that dissolve into our three chakras, one by one, and then all together. Then a smiling emanation of Rinpoche comes to the crown of each and every one of our heads, no matter where we are in the world, and he dissolves through our central channel and mixes with our subtle mind in our heart.

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

pha khyö kyi ku dang dag gi lü  
pha khyö kyi sung dang dag gi ngag  
pha khyö kyi thug dang dag gi yi  
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gi lü  
ma khyö kyi sung dang dag gi ngag  
ma khyö kyi thug dang dag gi yi  
dön yer me chig tu jin gyi lob

### **Calling the lama from afar**

lama khyen lama khyen drinchen tsawe lama khyen  
lama khyen lama khyen kyabne kundu lama khyen (x2)

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri badhra var  
samaniya sarwa siddhi hung hung (x2)

Hello everybody, good evening. So, we're going to continue with the explanation of NgalSo Tantric Self-Healing 2, based on Lama Gangchen's book. This is the second edition in English and this book is available in all our centres throughout the world in different languages. If you don't have a copy, you can get one from Albagnano, or if you look on our website there's a link. Anyway, if not, you can just listen to me. Now we're going to start with the preliminary practices. Till now we did the introduction and today we're going to start on page 43. It says: Tantric Self-Healing 2 preliminary practices. First we read the introduction, then actually a big part of the book is like a very long and extended version of the NgalSo Tantric Self-Healing sadhana. It's like the extensive version and there's some kinds of indication how to practise. We're going to go through it bit by bit, and then, hopefully, when we do the practice everything will be clear. That's the idea, okay? So, this is very much, of course, like a Tibetan meditation manual, it's not like a Western book. Rinpoche wrote a meditation manual according to his tradition. He spoke in English to me and I wrote it down but the style is exactly like from his Ganden Nyingyu tradition.

So, before we start, I just wanted to add a few things about Shambala. Last time we were talking about Shambala, I was saying that Gangchen Rinpoche said that there was a Shambala door in Toledo in Spain and one was in Rio de Janeiro, he said he saw, he felt. These days I'm editing one very nice book that Cosy-la is making which is about all the travels that she and many other people made with Rinpoche. In this beautiful book, which I'm looking at now, Rinpoche also said that there was another Shambala door somewhere in the Xinjiang region of China. Let me just read what it says here in the new book, which we haven't published yet. It's called *Opening Doors to Ancient Sacred Sites to Discover the Seeds of Enlightenment*. It's a kind of travelogue, recording some of the amazing trips that Rinpoche made to holy places around the world. Let me read you the relevant part. So, it says: *Lama Gangchen visited the Xinjiang region and he went to Dunhuang in 2000 and 2003. Dunhuang is on the Silk Road. So, Rinpoche went many times to the ancient cities on the Silk Road. The Silk Road actually goes from Venice all the way to the imperial capitals of China, through China, Tibet, Mongolia, all kinds of places, till finally they got to Europe. This is the road that Marco Polo went on in the 14th century. Anyway: Rinpoche went to Dunhuang, one very ancient city on the Silk Road in 2002 and then in 2003 he went back, and he undertook a very long journey from the capital of Urumchi to the Kizil and Kumtura Caves, together with a few Western, Chinese, and Tibetan friends. This is Cosy talking, she says: We travelled for two days by car through a scarcely populated desert landscape, we crossed two snow-capped mountain passes until we finally reached a valley stretching along the Muzart River, then we arrived at the Tianshan Kucha Grand Canyon, also called the Tianshan Mysterious Canyon, which stretches over seven and a half kilometres along the southern foot of the Tian Shan Mountains. It's a breathtaking scenery with a reddish gorge opening into a mysterious passage at an altitude of between 1600 to 2000 metres. Entering the hidden and quiet scenery, walking through the canyon, Lama Gangchen called it the door to Shambala. Walking through the incredible canyon scenery there are amazing views of caves tucked high in the cliffs, while Buddhist sculptures and wall carvings accompany the passage through the canyon. So there's many meditation caves. Like rock monasteries actually.*

So, as far as I know Rinpoche said there are three Shambala doors. Four, let's say four, of course there must be one in Tibet somewhere in relation with Tashi Lhumpo, the Panchen Lama. Rinpoche said there's one in Toledo, the ancient capital of medieval Spain, one in Rio de Janeiro, and one in Xinjiang in China, and possibly others. As far as I know these are the Shambala gates that Rinpoche talked about. Actually Mieke from Holland, she sent me a message, and one letter, saying that 33 years ago she and her husband Peter went to Toledo. It was very beautiful, incredible, and she had a couple of auspicious dreams. One was like a healing experience, a very strong experience of healing, and the second one is she dreamt about a mountainside with beautiful long grasses. On the mountainside there were many Buddhist monks. There was some kind of war event going on and the monks were pacifying it. Anyway, she just wanted to share that she had this kind of feeling when she went to Toledo 33 years ago. Please anybody else who'd like to share their experience, Shambala experiences, related to Toledo or Rio de Janeiro, or Xinjiang in China, or anywhere else, please write in and we'll be happy to share with our Sangha. Why we're doing this is to keep alive Rinpoche's precious teachings, and give value to what he taught us, and to go into it more deeply. Then it's more powerful when we do the practice. Anyway, I just wanted to share that.

So, now I'm going to read page 43 of this book: *NgalSo Tantric Self-Healing 2: Tantric Self-Healing of body and mind, a method to transform this world into Shambala*. It says: NgalSo - relax - on the front. So, don't worry, even if the world looks rubbish, don't worry, there's a solution. Rinpoche left us this, which is the application for a wisdom passport, a wisdom visa to Shambala. All we need to do is read this and put it into practise. So, let's read it. Page 43 Tantric Self-Healing. So it says, in Tibetan, the second book of NgalSo. And it says Preliminary practices, in Tibetan it says how to practise the preliminaries. It says exactly the same thing. Then it says Refuge, and in Tibetan it says how to take refuge, going for refuge.

Rinpoche says: *We visualise ourselves surrounded by all forms of life. In the space in front of us is Vajradhara, the Healing Guru, and the assembly of buddhas, bodhisattvas, and holy beings of all religions. Through the practice of Self-Healing, we keep the understanding that there are two levels of lama or spiritual guide. In the centre of the pure crystal mandala, the absolute lama is meditating with his pure crystal body and mind. At the same time, in our normal world of relative perception, the human form of our lama healer or the action vajra guides us from the beginning to the end of the sadhana, throughout this life and into future lives. He introduces us to a pure crystal world and helps us to integrate this experience into our daily lives. Lama Lekshe Dorje, the action vajra, shows us the way, then we need to develop and follow our own lama healer, our inner pure crystal wisdom mind. This is the real purpose of self-healing and real inner freedom.*

That is like a little kind of introduction to the preliminary practices. We have another picture, I don't know if you can see. My book's falling into pieces because I use it. The picture, at least in my book, one of the original books, is like this. You can see there's Rinpoche's victory banner, the banner is actually coloured, it's the colours of five fathers, the five mothers, there's the three impossible animals, the sun, the moon and the nada. The energy is entering the central channel. Then there are these animals which are the symbols of the Five Supreme Healers, there are the nectars flowing down from the mountains, and in the centre there's an AH which means emptiness, and double vajra which means stability. It says: NgalSo, how to relax body, speech and mind. On the sides, I don't know if you can see, one is like Shakyamuni Buddha on the left side, and on the other side, where the rays are coming down, that's Medicine Buddha. So, the Medicine Buddha is sending down these rays, sharing the method of Tantric Self-Healing in our world, and making the world a better place. It starts like that, okay. What did Rinpoche say? Let's have a look. I'm also going to check with the Tibetan sadhana because actually there are some notes in here which are nice. In the Tibetan version of Self-Healing, it just says in front we visualise our guru as the field of merit. Here in the notes from the beginning of the extensive version of Self-Healing, it says: *In front of us we visualise our guru in the form of Buddha Vajradhara, the tantric aspect of Buddha Shakyamuni*. Anyway, as we like, we can visualise a kind of combination of the two or we can see our guru. For example, we can visualise Rinpoche as we remember him, but Rinpoche holding vajra and bell. We can think that Rinpoche's deep inner nature is Guru Buddha Vajradhara, so, it's the same. In the lifetime, when Rinpoche was alive, we were not allowed to visualise him on a lotus, it's kind of considered inauspicious. Now that Rinpoche has passed into the clear light, we can visualise Rinpoche - see above the picture of Lama Tsongkhapa or

Buddha Shakyamuni - we visualise a lotus, a moon and a sun disk and then on top Rinpoche is sat there. So it's basically like the Lama Chöpa field of merit, but in the centre there's Rinpoche. If we want, we can visualise him like blue Vajradhara yab-yum. I think, honestly, for most of us I think we just visualise Rinpoche. It's better, it's more powerful. Or we can visualise Rinpoche with Vajradhara in the heart if we want, but the important thing is to have the feeling. If we can't imagine all that, no problem, we can use a Lama Chöpa picture and stick Rinpoche on the top, or just stick a picture of Rinpoche, or even better just feel Rinpoche. That's also okay. So, he says here: *The assembly of buddhas, bodhisattvas and holy beings of all religions*. We can put, if we wish, Ganesh, Shiva, Jesus, whoever we like, on our personal refuge field if we are so inclined. Rinpoche was incredibly open-minded so no problem. If you're a Catholic and you want to have Madonna, *Nostra Signora*, on your merit field, no problem apparently. So, in the front is the field of merit.

Why is our guru and the holy beings called the field of merit? Because normally when we do agriculture we have a field, then the farmer plants seeds and takes care, puts water, and manure and fertiliser. Then if there are the right conditions of sun and water, and so on, gradually the crops grow. What we want is the crops, let's say the fruit of realisation to grow within our mind. For this we need a field where we can plant our seeds of merit. So actually the main field of merit is the gurus and all the holy beings to whom we request blessings, we make offerings, and all the time we request their help. Many people say is it real? Well, yes, it's as relatively real as we are. Ultimately nothing is truly real, but relatively they do exist, it's not our fantasy or anything like that. So the main field of merit is the guru and the holy beings. The second field of merit we have is all sentient beings. That means in order to grow on the Mahayana path we need to accumulate merit and wisdom. Merit, *punya*, means incredible positive energy. One thing we can do is make offerings and so on to our guru, and the best offering that we can make to our guru is to put the Dharma into practise. For example, by listening to this and putting into practise Self-Healing we are definitely making a very great offering to Rinpoche. The other field of merit is sentient beings, so it means we should do as much as possible to help others. We shouldn't just think about the buddhas and the holy beings and totally ignore all the sentient beings, that's not the right or correct thing to do according to Mahayana Buddhism. So, actually, we have two fields of merit.

Anyway, then Rinpoche says: *Throughout the practice of Self-Healing, we keep the understanding there are two levels of lama or spiritual guide. In the centre of the pure crystal mandala, crystal palace, the absolute lama is meditating with his pure crystal body and mind*. So, there's two levels of lama. One is the human lama and the other is the absolute lama, the guru buddha in the centre of the mandala, either as Rinpoche in the energy body, or in the form of a yidam, a guru buddha, there's many: Chakrasamvara, Guhyasamaja, Yamantaka, Hevajra, so many! Always in the highest tantras, the yoga tantra and the highest yoga tantras, the guru buddha is in the centre of the mandala. There may be one guru buddha or there may be like five, ten, fifty, hundreds of guru buddhas around. But, there's a what we call a crystal mandala palace. Rinpoche always said that tantra is very nice, because what we feel normally is we're always dissatisfied, like: *oh my house is not good enough, I want a new house, I want to move, and my partner is not the best, I want a new partner, and so on*. So, he said in tantra what we learn to feel is that my

house is the best, we think: *my house is the pure crystal palace, fantastic, the palace of buddha, I'm a buddha, my whole reason for being is to benefit others, my partner is fantastic, they are the best, and everybody I meet is a holy being, is a daka and a dakini.* So, the tantric vision is fantastic, incredibly positive.

Anyway, in front of us is our absolute guru. Somehow now, right now, because Rinpoche passed away from the physical form, let's say temporarily he's not manifested in a physical form, so definitely right now this is somehow easier to think about, isn't it? He's there on the absolute level, as a holy enlightened being. People said many times Rinpoche is the manifestation of Vajrapani and Chakrasamvara, and all kinds of different things. So, he's there in the centre of the mandala and he's meditating. Meditating. Not just sat there meditating, it means he's sending his blessings, his energy, his inspiration to many people and beings throughout the world. Then it says: *At the same time in our normal world of relative perception, the human form of our lama healer or action vajra guides us from the beginning to the end of the sadhana, throughout this life and into future lives.* Of course, Rinpoche's still guiding us in the sense that he left everything ready, you know like DVDs, books, everything, lots and lots of audios, so many different instruction and personal advice. Right now, if you want, you can think that Lama Michel and me are like the assistants, helping, and we're doing all this to connect with Rinpoche in his energy form. So, he's still helping us and guiding us. Then Rinpoche: *introduces us to a pure crystal world and helps us to integrate this experience into our daily lives.* And this is absolutely true, because left to ourselves we don't have this feeling, do we? We need special people like Rinpoche and other great lamas to first convince us that it's true, that this is possible, and then show us the methods of how we can gradually have the first little glimpses of that and then it becomes a bigger part of our experience.

Lama Lekye Dorje. So, **lekye**, **le** means action. So, Lama Lekye Dorje just means action vajra in Tibetan. So, Lama Action Vajra shows us the way: *then we need to develop and follow our own lama healer, our inner pure crystal wisdom mind.* Normally, when we have tantric initiations, we always say the lama who's giving the empowerment is manifesting the guru buddha or yidam in the centre of the mandala. Then there's a second one who's called the Lekye Dorje, the action vajra, who's doing the actions of the empowerment, for example giving one flower, showing the vajra, showing the bell, taking us hand in hand into the mandala, the many different actions that we need to do in the course of a tantric initiation ritual. Let's say there's like the higher vision, the guru buddha, and the lama is meditating on his or her personal vision. Then there are the physical actions that they're doing to guide everybody into the mandala, to connect them with refuge, the bodhisattva vows, tantric vows, and enter the mandala and connect with the Five Supreme Healers. Because that's exactly what you'll find in all highest yoga tantra mandalas, finally is the Five Supreme Father Buddhas and the Five Mother Buddhas, which is exactly what Rinpoche was trying to show us in his teachings. It doesn't matter if we have a buddha with one head or ten heads, or a thousand heads. We have buddhas with a thousand heads like Dukar, the White Umbrella Deity. Buddhas can have a thousand heads, thousand arms, thousand legs, or whatever, but anyway, finally, they're all manifestations of one of the Five Father Buddhas: Vairochana, Amitabha, Akshobhya, Ratnasambhava and Amoghasiddhi, or the Five Great Element Mothers: Great Space Mother, Great Wind Mother, Great Fire Mother, Great Earth Mother, and Great Water Mother. When we



understand the Five Fathers and the Five Great Element Mothers we're almost there, all we need to do is put it into practise.

So, then Rinpoche says: *Lama Lekye Dorje, the action vajra, shows us the way. Then we need to develop and follow our own lama healer, our own inner pure crystal wisdom mind.* All of us have got buddha nature, we always have had, we always will have. However, due to let's say unknowing, due to ignorance, not knowing how things exist and function, many different kinds of deluded emotions arise in our mind like desire, hatred, and many others. Then, based on those we create many different kinds of mistakes of body, speech and mind. This is the motor that turns the wheel of our personal samsara, and that's why it goes around and around and around. Until we break the central axis, which is not knowing how things exist and function, it will continue to turn around. All this, our karma and our delusions, is kind of covering the innermost pure essence of our minds. We do have buddha nature, not in a fully manifested form obviously, because at least me I'm not a buddha yet, maybe you are I don't know, but I'm not. Anyway, our minds are obscured by this kind of dirt. What we need to do is remove this dirt. In English, they call it adventitious defilements, that means dirt in the mind that we can remove, it's just arrived kind of by mistake. Anyway we have many healing methods to remove it, like shuddhe, shuddhe, shuddhe, shuddhe. We have all kinds of different methods to remove all this dirt of defilements, dirt of negative actions. Gradually we're like polishing our subtle mind and our very subtle mind, until gradually it manifests and we say there's one diamond. Our practice is called the Vajrayana, because finally we have like this diamond-like pure quality of our buddha nature. It's within us already, but we need to recognise and then give it the conditions to manifest fully. Rinpoche says now is the time for us to do that: *we need to develop our inner guru, our inner pure crystal wisdom mind.* Very important. I don't have a crystal on me at the moment otherwise I'd show you. We use a lot the symbol of crystals for this reason. So: *this is the real purpose of Self-Healing and real inner freedom.* If we don't have any doubt and we're sure, we're kind of free, no?

Now page 45 of the book. So, what I'm going to do is first I'll do the practice. Rinpoche told me always to do like this. First we need to do it and then we talk about it. What I'm going to do is actually the first bit, exactly what we did before at the beginning of this session, like we do each time. So, I'll just do bit by bit.

namo gurubhye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya

This is a very short way of taking refuge in the Three Jewels: the Buddha, Dharma and Sangha, and we're also taking refuge in our guru. We say **namo gurubhye**, all this is Sanskrit, so, **namo** means something like homage to. Basically it means, in an easy way, homage to the guru, homage to the Buddha, homage to the Dharma, homage to the Sangha, homage to the Three Jewels. The **ya** means to in Sanskrit. On an absolute level we can say **namo** means the name is. We're saying that there are two levels, there's a relative and an absolute level, but now we're going a bit deeper. So, who are we taking refuge in?

One is our guru. So, the word **guru** means many different things in the Indian tradition, in some explanations it's like the guru's nature is very sweet, other explanations are the guru is kind of very heavy with great qualities. I mean not heavy like physically heavy, but full of actual qualities and wisdom, and also responsibility. So, we respect them for that. There are obviously many different levels of gurus from the three yanas: Pratimokshayana, Mahayana level and Vajrayana level. In the Lama Chöpa commentary, it explains clearly how to relate to each level of teacher. There are many different qualifications for a spiritual teacher. We were very incredibly lucky, we had an extremely qualified spiritual teacher, Gangchen Rinpoche, and also, fortunately, there are still other great lamas around. For example, Kyabje Trijang Rinpoche, Domo Geshe Rinpoche, and actually many others. Fortunately in our lineage we're not poor in great lamas, we actually have many. I could list you about 10 that I personally know of and I'm sure there's more than that. But anyway when we receive a Dharma teaching, they say in the lamrim that most important is not what the person looks like, it's not their culture, it's not their level of education, it's not their social background, it's not how much money they have, it's their message that is important, what they're saying, the Dharma. It's the speech, the Dharma, that's important. They say this very strongly in the lamrim teachings and the sutra teachings. If somebody gives you a good message you need to respect their message, regardless of all other factors. That's very important.

You can have more than one guru, it's entirely possible. We have what we call a root guru. For example, for me, hundred percent, thousand percent sure was Gangchen Rinpoche, no doubt. You have a root guru, the one who's the most kind to you, who takes care of you, gives you the teaching, and the initiation, and the commentary, and everything, guides you hand in hand from a to z, the whole thing. I think, honestly, you don't really choose your root guru, I think it's a karmic thing. They say you need to examine the teachers and all this, of course it's true, but somehow I think it's a strong karmic relationship who ends up as your root guru, or who you become the disciple of. It's not just okay I'm going to look through the directory of gurus and find one, it doesn't work like that. It's based on karmic connections from many lives. So, we have a root guru, but then we can have many other gurus. It's not like you can only have one guru, because in Vajrayana Buddhism we have many different kinds of teachers. For example, we have teachers, gurus, who are astrologers. The root guru is like everything, but then, for example, we have somebody who teaches us astrology, somebody maybe teaches us Kalachakra, somebody teaches us medicine, somebody teaches us yoga, somebody teaches us philosophy. Many people, fortunately, have very deep and profound realisations and specialised knowledge. Therefore we can have many different teachers. It's important to acknowledge everybody's input. In the Tibetan texts, it says even the person at your infant school, in your kindergarten, in your nursery, who taught you how to read ABC, you need to put them in your lineage tree. I can't even remember who they are, but anyway we need to acknowledge everybody that has helped and given us access to wisdom. Why the Tibetans value very much the person who taught us to read is because without reading it would be very difficult to practise the Dharma. We have all this incredible corpus of Buddhist knowledge. Therefore even our primary school teacher, we need to put. We need to go on Facebook and find out who they were and put them on our guru tree as well, apparently. So you can have a big crowd of gurus, and there's no contradiction. I mean, of course,

obviously it's better when one gets a guru that they more or less follow the same kind of line as your main guru. If not, there could be some emotional difficulties. If your root guru says white and the other one says green, it could cause some kind of confusion in our mind. It's better if they all say the same thing, the same colour, they say more or less the same line because it's a lot easier emotionally, that's one advice I can give you. Of course, everybody is completely free in our lineage, everybody's completely free to do whatever they like, study with whoever they like, there's no problem. Personally, I always tried very much to stay within the line of our Ganden Nyngyu because for me it was much more comfortable like that, very easy, very comfortable. Of course, everybody's free to do whatever they like. This is our NgalSo way, no? Okay, guru means heavy in incredible spiritual qualities. These days we have to find a guru with at least some spiritual qualities, at least they know more than us, at least they've done something more than us, minimum. But obviously you try and get the best one you can.

Okay, **namo buddhaya**, homage to the buddha. Buddha means awakened one in Sanskrit. The historical Buddha Shakyamuni, and many other millions and billions of people actually awakened from the sleep of ignorance. So, we also need to gradually wake up our minds through practising the Dharma. What's the Dharma? Dharma is that that supports our mind, it supports us emotionally, it holds us back from suffering. Dharma means all kinds of incredible things, there's eighty-four thousand branches of Dharma practise. Like we were saying in the lojong teachings, every time a delusion arises we need to stick it with the spear of the antidote. Every time we stick a delusion with the antidote that's Dharma. Instead of having pride, we're humble, humbleness is the antidote, it's a Dharma practice. Every time we're kind it's a Dharma practice, every time we think about reality, it's a Dharma practice, and so on. There are many, many, many, many branches of Dharma practice. Especially the three principal aspects of the path. The first is definite emergence, we need to decide we want to change our life, we want to get out of our personal samsara. Second, we need to develop empathy for other people, we need to open, Rinpoche always said: *we need to open our small selfish heart into the big open heart of compassion*. We need to develop equanimity, we need to develop genuine empathy for others and their sufferings, and then think: *what can I do to help them?* My normal ability, okay I have some but it's not enough, I also need to develop my mind, I need to become as awakened as possible, so I have more capacity to help others. For that reason I'd like to become a buddha, so I can help as many beings, and the environment, and the planets as soon as possible. This is the basis of what we call bodhicitta, the mind of awakening. The third very important aspect to the Dharma is to understand about *shunyata* and *tendrel*, emptiness and dependent arising. Very, very, very important to understand how things exist or don't exist in the way they appear, and how things function.

Next, **namo sanghaya**. So, **sangha** means something like spiritual community. So, there are many different kinds of Sangha, there's the Pratimoksha Sangha, there's the Mahayana Sangha, and there's the Vajrayana Sangha. The actual Sangha is people with realisations, they have to have some kind of realisation, like understand the nature of reality or have empathy or bodhicitta or something. The Vajrayana Sangha, the dakas and dakinis, they have different levels of realisation according to the generation and completion stages of highest yoga tantra. However, we say that our Dharma groups are Sangha because we need

them. If you want to be, let's say, a Dharma purist and say: *oh, they're not Sangha because they don't have realisations of emptiness*, well actually we don't know because we're unable to look deeply into the minds of others. Actually, from the tantric point of view, we give everybody the benefit of doubt, and we think everybody is a daka or a dakini, or a buddha, or a bodhisattva, and try and be nice to them in the hope that they can bestow their blessings upon us. Anyway, if you don't like, if you want to be a Dharma purist, then you can say our Sangha, our meditation group, or our NgalSo Sangha, is our samsara anonymous support group. Like alcoholics, they have alcoholic anonymous, so our Sangha is like samsara anonymous. Actually, not anonymous because we all have like WhatsApp and stuff, but anyway it's our support group. Why? Because we need each other in order to practise and meditate. Most people by themselves don't have enough intensity, enough momentum in their spiritual practice to practise alone. Maybe some people after many, many years have that inner power and determination, so there's no problem they can do everything by themselves. But most of us we need this kind of group thing. For example now in the pandemic we have the zoom meetings, we have zoom pujas, everything we can do together, because otherwise if we just sit in our house, we just get the tele-command and watch the tv, don't we? This is why we're doing activities together. Why now Lama Michel and myself, and other members of our sangha, are doing lots of streaming is so that we can stay united as one NgalSo Sangha, together, and all go forward together, bit by bit, that is the idea.

So, **namo gurubhye**. The guru's first from the Vajrayana vision because the guru is the source of the Buddha, the Dharma, and the Sangha. We can say the Buddha is the guru's mind, the Dharma is the guru's speech, and the Sangha is the guru's body. We can also think like that.

Then it says **namo tri ratnaya**, homage to the three jewels, or *könchog sum*, three precious things. Normally people think precious things is having a gold Rolex, and a lot of diamonds in a bank vault or something. That's very precious and you need to lock it up and protect it. But the truly precious things are the Buddha, Dharma and Sangha, and especially our inner Dharma realisations or what we call the Seven Jewels of the Aryas and so on. This is better because actually, as we all know, one day we're going to die and all our diamonds and jewels and Rolex watches, and whatever else we have, we can't take with us unfortunately, but it's true. What we can take with us is the contents of our own mind. So, we need to develop precious things in our mind. It says very clearly in *Bodhisattvacharyavattara*, in the lamrim teachings and so on, that this is a kind of wealth that nobody can steal from us. That's really good, isn't it, to have an unstealable inner wealth of inner realisations, which are the realisations of the Three Jewels. So, we need to develop the inner guru, inner Buddha, inner Dharma, inner Sangha. How do we do that? Normally, we have an external buddha and an inner buddha, our buddha-nature. External buddha is, for example, behind me I have this thangka of Guru Buddha Shakyamuni. Actually this is from the Jokhang in Tibet, the main temple of Tibet. I went there like 25 or 30 years ago with Rinpoche, and I got this thangka. So, this is a representation of the external buddha. Normally, we say that's the buddha, we have statues, images and so on, and we make offerings and hold these images in respect. These images actually, this kind of coloured band we say it's called the rainbow; inside, the central part, is like a mirror, we're looking inside of ourselves. Why? Because we have buddha-nature, but we need to

recognise that, we need to wake up our buddha-nature, which is what we're going to do with the NgalSo Tantric Self-Healing practice. Finally, we need to recognise that the buddha is not somebody outside of ourselves, something outside of ourselves, it's a quality that we already have within our own mind, but we need to do various purification methods for it to manifest, and then create various causes for it to grow and fully develop. The external Dharma is, for example, this Dharma book, this is a book NgalSo Tantric Self-Healing. Christians treat their bibles very nicely and put them in covers and put them on a shelf, and regard them as sacred. We do the same to our Dharma books, we don't throw them on the floor, or put our coffee mug on them, or prop our bed up with them or something. We treat them with respect, as something sacred. They are sacred because here in these words, these symbols on these pages, is encoded an ancient wisdom tradition. So, these are important. Finally, what we need is to realise what it says here within our own mind. Every positive mind that we have is a Dharma realisation. All of us have some percentage of Dharma realisations or positive minds, but gradually what we want is for them to get bigger, bigger, bigger, bigger until they become infinite. Now we all have some compassion, some definite emergence, some generosity, some ethics, some patience, some energy, some concentration, but we want more, more, more, more of these inner realisations to grow. This is why we practise the Dharma, until it becomes like our natural and spontaneous way of behaving.

Then we have outer Sangha. So, outer Sangha there are different types. The Pratimoksha Sangha, that's like the sangha of the Pratimoksha, the ones who hold the Vinaya, the vows of ethics of personal liberation. So technically speaking to have an external Pratimoksha Sangha we need to have at least four fully ordained monks, like Tibetan monks with all the vows, to gather together for there to be a Pratimoksha Sangha. Then there's the Mahayana Sangha which is the Sangha of the bodhisattvas. Then there's the Vajrayana Sangha which is the gathering of the dakas and dakinis. Speaking in a common way, in an ordinary way, when we first go to a Dharma group, a few people might go because they have a previous life wish to continue the Dharma practice and wish to benefit all beings, but most people go because they're stressed, tired, depressed. They want to find a new way of living because they're very unhappy and dissatisfied with normal life. When we first go to the Dharma group we meet with wonderful people, who can help us to meditate, to study, to grow: our Sangha friends. Then, gradually, as we improve, we start ourselves to become people who have more to share, we ourselves start to become Sangha jewels. It's a bit like in alcoholics anonymous, not that I've been, but I've seen it on tv. You go and then there are all the other people, and there's the person who guides the group, usually a recovered addict, because they make the best therapists and counsellors. As we gradually get over our addiction to samsara and get out of samsara, we become Sangha jewels able to guide and benefit other people to do the same. First, we're like aspiring Sangha jewels and then, gradually, as we get the actual realisations we become a real Sangha jewel. So, we need to do like that. We need to develop our inner Buddha, our inner Dharma, and gradually we need to become like real members of the Sangha.

We need to wake up our inner guru. So, the best way to wake up our inner guru is by doing Guru Yoga, which is to connect with our lineage of gurus going back to Shakyamuni Buddha, through the lineage of Indian masters, and then the great Tibetan masters, and then very recently to Kyabje Trijang Dorje Chang, Rinpoche's guru, now to Rinpoche,

Gangchen Rinpoche. That's why every time we do our NgalSo practice we request the blessing and say the mantra of Kyabje Trijang Dorje Chang, who was Rinpoche's guru, and now also we request to Gangchen Rinpoche to bless our mind, to give us his inspiring blessings, so that we rapidly evolve and grow, and become a person able to care for and guide other beings. So, this is what we do. In front of us we visualise Rinpoche, or Rinpoche in the form of Vajradhara, or Rinpoche with Vajradhara in his heart. Then around the Lama Chöpa Merit Field, and on the top are all our gurus, whoever they are. If we can't visualise them all individually, we can do a kind of marketplace, like many, many, and just feel like they're all there. The important thing is they're all looking at us nicely, smiling encouragingly, not frowning at us or anything like that. Life is already difficult enough. When we visualise our guru, we always think our guru is looking at us very kindly, with love. Rinpoche always looked very kindly at everybody didn't he? So, we visualise like this. When we take refuge, even immediately, we can imagine from the heart of Rinpoche comes light, light and nectar, that touch our heart and the energy of refuge expands within our mind. All the time, in each part of the practice, we receive the blessings, the inspiration, the energy, so these experiences become stronger and deeper within our mind.

Now it's eight o'clock. I promised, Simona from Bologna, she's guiding our NgalSo group in Bologna, we could do Self-Healing together. Okay, so, Bologna group:

namo gurubhye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya

### **The seven limitless meditations**

1. semchän thamche dewa dang dewe gyu dang dänpar gyur chig
2. semchän thamche dugngäl dang dugngäl gyi gyu dang drälwar gyur chig
3. semchän thamche dugngäl mepe dewa dang min drälwar gyur chig
4. semchän thamche nyering chagdang nyi dang drälwe tangnyom la näpar gyur chig
5. semchän thamche lü sem kyi dugngäl le so zhing thräl yün lü sem dewa dang dänpar gyur chig
6. semchän thamche ngälso thob ching chinang nöchü khoryug dang shing tsangmar ne gyur chig
7. semchän thamche dang dzambuling gi kyendro thadag chinang gi zhide dang dükün dänpar gyur chig

**Immeasurable love** - May all beings have happiness and its causes.

**Immeasurable compassion** - May all beings be free from suffering and its causes.

**Immeasurable joy** - May all beings never be separated from the happiness that is beyond all misery.

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

**Immeasurable health** - May all beings recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever.

**Immeasurable ecological regeneration** - May all beings relax in a pure and healthy outer and inner environment now and forever.

**Immeasurable peace** - May all beings enjoy inner and world peace now and forever.

When we do the seven limitless meditations, we imagine that around us are all sentient beings. Sentient means beings who can think or feel. So, even a fly actually has some feelings, it doesn't want to be in pain for example. So, a fly is a sentient being and also many kinds of microorganisms. There's billions and trillions of beings. However, we visualise them all in the form of being a human, even though maybe now they're not humans, maybe they're a bird or a worm or something, or even a bacteria. Actually, we also consider various kinds of bacteria to be sentient beings. But anyway they're all human, also to create a positive impression for them to become human in the future because human life is the best form for spiritual evolution. So, around us are all different kinds of beings. A few of them we feel strong desirous attraction towards, a few we feel aversion towards, and the rest we're kind of indifferent towards because we don't know them. But then what we need to do is strongly think: *may all beings have happiness and its causes*. Not just happiness, but also the causes of happiness. That's two complete different things. Of course, everybody in the world wants to be happy but 99.99 percent of people don't know what is the cause of happiness. In fact, as Rinpoche says in NgalSo Tantric Self-Healing 1: *what's my friend, what's my enemy? What I'm doing I really don't know*. We want happiness, but we do the opposite. Even though we want to be happy, we're actually creating the causes for suffering because we don't know how to do the right thing. We're not bad, we're not evil, we just don't know what to do, which is why we try and follow the Dharma education so we understand what is the cause of happiness, the actual causes, and then we try and put them into practise. Many times Rinpoche and the other high lamas said that we western people are very kind of impatient, we want happiness, we want all the results, but we cannot be bothered to create the causes, then we get annoyed and frustrated thinking the Dharma doesn't work. But it means we ourselves need to practise and create the causes for happiness, and if we're not happy it means we need to create more causes for happiness by doing the right thing. Anyway, we think: *may all beings have the happiness and its causes. How wonderful it would be if all beings had happiness and its causes, and I myself would like to help them develop happiness and its causes, and please all guru buddhas help me to be able to do that*. We can think like this. That's the first one, immeasurable love. Love obviously is the unconditional type of love. That means may you be happy, not I love you as long as you make me happy. This is the normal type, no? It's unconditional love.

Then the second one is immeasurable compassion: *may all beings be free from suffering and its causes*. So again nobody wants to suffer, but most of the time when we try and avoid suffering we just end up creating more suffering for ourselves because unfortunately we were not educated correctly about the nature of reality and the causes of phenomenon. Which is why Rinpoche said we need a Dharma education, a non-formal education, a peace education, so we understand what makes us happy and what makes us suffer. At least what makes us peaceful and what doesn't. So, again we think: *may all beings be free*

*from suffering and its causes. How wonderful it would be if all beings were free from suffering and its causes. May I, myself, be able to free them from suffering and its causes, and please guru buddhas bless me so that will truly happen.* So, you can think like that. That's the second one.

Rinpoche had a huge singing bowl and he always used to go like this, no? [striking the singing bowl] When we hear this sound, we think: *everything is empty of inherent existence, things don't have fixed nature, things when we investigate they are unfindable.* It's very important to think like this, to understand the nature of phenomenon. We always use sound as the best example of the unfindability of phenomena. Each time, after each positive thought, which is let's say relative compassion, let's say the causes for relative bodhicitta, Rinpoche always used to make this [strikes the singing bowl], and then we're thinking about absolute bodhicitta, so it's the two bodhicittas together.

Then next is immeasurable joy: *may all beings never be separated from the happiness that is beyond all misery.* So, that actually means we would have to achieve nirvana. Nirvana means suffering is extinguished. What that means is we would not be dead and extinguished like zero. What would happen is that our mind is continuously producing positive impressions, positive experiences all the time. So: *may all beings never be separated from the great happiness that is beyond all misery, may all beings achieve nirvana. How wonderful it will be if they achieve that. May I myself be able to lead them to nirvana. Please all gurus and all buddhas, bless me so I may be able to do so.* That's the third one.

The fourth one is immeasurable equanimity: *may all beings dwell in equanimity unaffected by attraction to dear ones and aversion to others.* Equanimity is an extremely important basis of spiritual development. In normal society unfortunately there's a lot of prejudice for different reasons. We have to work hard to develop our equanimity and see people as equals, regardless of their social status or ethnic origins, or age, or sex, or whatever kind of characteristic that we use to distinguish them. Lama Yeshe and Geshe Rabten Rinpoche were the first Gelugpa lamas that came to the West. Lama Yeshe used to say that every time he met somebody it was like a mushroom popping up in a field... he just had this warm feeling towards everybody he met. Definitely, we can see that was true with Gangchen Rinpoche, he had this incredible feeling of loving-kindness towards everybody he met. This is definitely true, no? We all saw him with people from across all kinds of cultures, all kinds of people, no? People were always very touched because he had this genuine love and empathy towards everybody. We need to develop this equanimity, not just equanimity like a cold feeling, but this feeling of loving-kindness, this human feeling of warmth and love towards everybody we meet.

Okay, so these are the first four limitless meditations, these are the ones taught by historical Buddha, Guru Buddha Shakyamuni. For example, in the Theravada scriptures it says that the Buddha and his disciples talked a lot about the four limitless meditations and what's called the four Brahmaviharas, the four stations of Brahma, where we realise successively limitless love, limitless compassion, limitless joy, and limitless equanimity, which are the basis for all our higher realisations. Then there are another three that Lama Gangchen Rinpoche added: limitless health, ecological regeneration, and peace. Why did he add them? Because we need health, we need a good environment and we need peace,



because now we have unstable health, our environment is very degenerated and peace is not sure. We need to pray and make many dedications and, let's say, put energy in the karma bank for all beings to experience good health, and a better environment, and inner and world peace. Because our time is like it is, Rinpoche made seven limitless meditations. It's completely true, no? You can see as time goes on, each year, more and more, that what Rinpoche said was true.

Immeasurable health. It's immeasurable because there's an uncountable number of beings. So: *may all beings recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever.* In the Self-Healing Commentary, we will talk a lot about this. Of course, there are many causes of sickness but, on a deep level, we can say that our mind, based on ignorance, and our emotions and our karma are also responsible for the health of our body and mind. This is why if we work on our mind and our emotions and our karma, the health of our body and mind can improve. It's not just about what we eat and how much exercise we have and these kinds of things, there are many other things to consider if you want to be truly healthy. Also, Rinpoche says here clearly that we have polluted the environment. So, of course, now we're reaping the karmic result collectively of many new kinds of sicknesses that are difficult to cure, that were not so manifest in previous times. There are many kinds of cancer and all kinds of difficult to cure illnesses manifesting in the modern times, due to the pollution that we ourselves and collectively have put in the environment. We need to recover from the sicknesses of mind and body pollution, enjoy relative health, that means like health, physical health, and absolute health now and forever. We can only be absolutely healthy when we overcome our *dagzin*, our grasping at self. It means we have many levels of healing to do. No problem, we can do it together, bit by bit.

Then number six, immeasurable ecological regeneration: *may all beings relax - NgalSo - in a pure and healthy outer and inner environment now and forever.* Not may only a few privileged people relax in a pure and healthy outer and inner environment, but may everybody relax in a pure and healthy outer and inner environment. That's a very deep sentence, isn't it? We're tired and we're stressed because our environment is polluted. In order to become truly healthy, we need to take care of our outer environment. Our outer world affects our inner world, our inner environment, and vice versa. One thing is we actually need to do something to practically take care of the environment as much as we can according to our personal capacity, personal and collective capacity. The other is we need to meditate and transform our minds, and then we can have a positive effect by being like an influencer or having a positive vibration to change things in society. In many different ways: *may all beings relax in a pure and healthy outer and inner environment now and forever.*

Then immeasurable peace: *may all beings enjoy inner and world peace now and forever.* Inner peace is the actual basis of world peace. Without developing peace within our minds, to have peace outside will be very difficult, it will be something fake, it'll just be something that's imposed on us by: *don't do this and don't do that.* For a true state of world peace we need to become more peaceful people.

Now what I'm going to do is I'll go through the Self-Healing practice because the Bologna Self-Healing group asked, and then if there's some time left, I'll continue with the

explanation. So actually, by the way, this puja that I'm doing you can read it all in our book, in the NgalSo Tantric Self-Healing book, it's the same.

### **Purification of the site and the transformation of the offerings.**

thamche du ni sazhi dag  
segma lasog mepa dang  
lagthil tar nyam bendurye  
rangshin jampor ne gyur chig

lha dang mi yi chöpe dze  
ngö su sham dang yi kyi trul  
künzang chötrin laname  
namkhe kham künkhyab gyur chig

May the earth become pure without roughness or thorns, even like the palm of a child's hand and smooth like lapis lazuli.

May the real and imagined offerings of gods and humans, as well as the clouds of supreme offerings of Bodhisattva Samantabhadra pervade the entire expanse of limitless space.

om namo bhagawate benza sara pramardane tathagathaya arhate samyak sam buddhaya  
tayatha om benze benze maha benze mahatetsa benze mahavidya benze maha bodhicitta  
benze maha bodhi mandopa samkramana benze sarwa karma awarana bhishodana benze  
soha

### **Expressing the power of the truth**

könchog sum gyi denpa dang  
sangye dang jangchub sempa  
thamche kyi jin gyi lab dang  
tsog nyi yongsu dzogpe ngathang chenpo dang  
chö kyi ying nampar dagching sam gyi mi  
khyabpe tob kyi dezhin nyi du gyur chig

By the truth power of the Three Jewels and the blessings of all the buddhas and bodhisattvas, as well as by the great strength generated by the two accumulations and the power of the pure and inconceivable dharmadhatu, may these offerings become real.

malü semchän kün gyi gön gyur ching  
dü de pung che mi ze jom dze lha  
ngö nam malü yangdag khyen gyurpe  
chomdän khor che ne dir sheg su söl

Protector of all beings without exception, endless subduer of demonic beings and energies, deity, perfect knower of all things: Bhagavan and attendants, please come here.

### **Seven-limb prayer and offering**

go sum güpe gone chagtsäl lo  
ngö sham yitrül chöpa malü bül  
thogme ne sag digtung thamche shag  
kye phag gewa nam la je yi rang  
khorwa matong bardu leg shug ne  
dro la chö kyi khorlo korwa dang  
dagshän ge nam jangchub chenpor ngo

With body, speech and mind I prostrate. I offer real and visualised offerings. I confess all my destructive actions, amassed since beginningless time. I rejoice in the virtues of ordinary and high beings. Please remain until samsara is emptied, turning the wheel of Dharma teachings for migrators. The positive energies of myself and others I dedicate to great enlightenment.

### **Mandala Offering**

sazhi pö kyi jug shing metog tram  
rirab ling zhi nyide gyänpa di  
sangye zhing du mig te ülwa yi  
dro kün namdag zhing la chöpar shog

The ground anointed with perfume, strewn with flowers, adorned with Mount Meru, four continents, sun and moon, I offer in visualisation as a pure land of the buddhas. May all sentient beings enjoy this pure land.

idam guru ratna mandala kham niryatayami

### **Prayer to request the blessing of the lineage guru, Trijang Dorje Chang**

lo zang gyälwa kün gyi yeshe ni  
chigdü drime gyeltän dzinpe tso  
rabjam kyilkhör gyatsö trodü gön  
drinchän lame shab la sölwa deb

Kind Lama, principal holder of the stainless victorious dharma; Lord, emanating and re-absorbing an ocean of infinite mandalas, at your feet I pray.

OM AH GURU VAJRADHARA SUMATI GYANA SHASANA DHARA SAMUDRA  
SHRI BHADRA SARWA SIDDHI HUNG HUNG

## Prayer and mantra to request our Root Guru Lama Gangchen's blessing

lo chog zangpö päl gyur trashi pa  
thub chen tänpe trinle yar ngö da  
phäl je dro lor tsampe dze pa chän  
päldän lame shab la sölwa deb

Glorious auspiciousness of the supreme virtuous mind, divine action of the Buddha's teaching, beneficial like a waxing moon. Acting exactly in accordance with the mental capacity of living beings for their development and maturation, at the feet of this glorious Guru I request:

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

### Single pointed request

kyoni lama kyoni yidam  
kyoni kadro cho kyong te  
deng ne zung te jang chub bardu  
khyo min kyap zhan mi tsol wa  
di dang bardo chi men tar yang  
tuk jei chak keuen zung dzö la  
si ahi jik drol ngo drup kun tsol  
tan gym drop duo barcho sung

You are the Guru, you are the Yidam, you are the Daka, Dakini, and Dharma Protector. From now until enlightenment I shall seek no other refuge than you. In this life, the bardo and all my future lives please hold me with your hook of compassion, save me from the fears of samsara and nirvana, grant all attainments, be my constant companion, and shield me from all interferences.

### Requesting the blessing of the four empowerments

de tar lan sum solwa tap pai thu  
lamai ku sung thuk kyi ne nam le  
du tsi wo zer kar mar thing ga sum  
rim dang chik char jung ne dak nyi kyi  
ne sum rim dang chik char thim pa le  
drip zhi dak ching nam dak wang zhi thop  
ku zhi top ching lama nyi pa zhik  
gye zhin thim pe jin gyi lap par gyur

As a result of requesting three times in this way, white, red and blue light rays and nectars individually and then together arise from the three chakras of my guru's body, speech, and mind, and dissolve into my three chakras serially and then together. My four obscurations,

the negativities in my body, speech, and mind, and simultaneous negativities of my body, speech, and mind are purified. I receive vase, secret, wisdom and word empowerment. As a result, I attain the four bodies: the emanation body - the Nirmanakaya, the enjoyment body - the Sambhogakaya, the truth body – the Dharmakaya, and the wisdom truth body - the Swabhavavikaya.

Meditate for a while on receiving the healing energy of the four empowerments.

Out of delight, an emanation of my guru, Gangchen Rinpoche, dissolves into me and bestows his blessings. Imagine that an emanation of our enlightened lama healer Vajradhara comes to the crown of our head, and entering our central channel descends to our heart. The subtle energy of our body, speech and mind becomes the same nature of our lama's body, speech and mind.

Meditate for a while upon this special blissful union of two energies becoming one.

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

pha khyö kyi ku dang dag gi lü  
pha khyö kyi sung dang dag gi ngag  
pha khyö kyi thug dang dag gi yi  
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gyi lü  
ma khyö kyi sung dang dag gyi ngag  
ma khyö kyi tug dang dag gyi yi  
dön yerme chig tu jin gyi lob

### **Self-generation as Vajrasattva through the three transformations**

OM SWABHAVA SHUDDHA SARVA DHARMA SWABHAVA SHUDDHO HAM

All things are the nature of absolute space and so am I.  
All things lack inherent existence and so do I.

### **Transforming death into the path of the truth body**

The world and all beings melt into light and dissolve into me. My body gradually melts into light from above and below and dissolves into my heart chakra. Then even that disappears and I have the blissful experience of my clear light mind mixed with absolute space.

### **Transforming the intermediate state into the path of the enjoyment body**

Out of absolute space, in an instant, my mind transforms into a beam of white crystal light.

## **Transforming rebirth into the path of the emanation body**

From a beam of light, I appear in the pure crystal light body of Vajrasattva. Inside my body I have a thick straight and powerful central channel with two very thin and weak right and left channels coiled around it. I have five chakras at the level of my crown, throat, heart, navel and sexual region.

Then many other beautiful things, but now we'll jump straight to the main practice in a short way. Gradually we'll work through the entire practice in detail.

### **Request to receive the blessings of our guru's five chakras.**

Request to receive our guru's blessing and the astrological healing practices.

om ah guru buddha siddhi hung (x5)

### **First astrological practice: the mantra of the perfection of wisdom**

tayatha om gate gate paragate parasamgate bodhi soha (x3)

### **Second: Making the protection circle**

om sumbhani sumbha hung hung phe  
om grihana grihana hung hung phe  
om grihanapaya grihanapaya hung hung phe  
om anayaho baghavan bidya raja hung hung phe

### **Third: Mantra of Vajrasattva**

om vajrasattva samaya manu palaya / vajrasattva tano patishtha / dridho me bhawa / suto kayo me bhawa / supo kayo me bhawa / anurakto me bhawa / sarwa siddhi me prayatsha / sarwa karma sutsa me / tsittam shriyam kuru hung / ha ha ha ha hoh bhagawan / sarwa tathagata / vajra mame munsa / vajra bhawa / maha samaya sattva ah hung phe

### **Dharani mantra of the King of the Planets**

Please Lama Zadang Jukar Tsedang Uy

chom den de deshin shekpa dra chompa yang  
dak par dzok pai sangye dza dang gyu  
kar yu dzam gyi dak po gyal po la chak tsel lo.  
tayatha nakyia te nakyia sarwa ti ti murti  
nakyia tra nama sadun te nyi balan tu chaiye soha

### **Mantras of the three principal guru buddhas**

om mani peme hung (x4)

om wagishwari mum (x4)

om vajrapani hung (x4)

### **Mantra of Guru Buddha Kalachakra**

om ah hung hoh hang ksha ma la va ra yam hung phe (x3)

### **Mantra of Bishwamata**

om phrem bishwamata hung hung phe (x3)

### **Mantra to stop interferences of the eight planets**

om akani nikani abyila mantela mandela mandelah made soha

Then, our favourite: **Black Manjushri**

om prasö / chusö / durtasö / durmisö / nying gola chö / ka la dzah kam sham tram bhe phe soha (x3)

### **Mantra or dharani of tendrel, of interdependence**

om ye dharma hetu prabhawa / hetun teshan tathagato hyvadata teshan ca yo nirodha /  
evam vadi maha sramanaye soha

Om all phenomena are dependent on causes and conditions. The Tathagata, the great Sramana, understood the causes of all phenomena and their cessations soha

### **Five elements purification**

eh hoh shuddhe shuddhe soha  
yam hoh shuddhe shuddhe soha  
ram hoh shuddhe shuddhe soha  
lam hoh shuddhe shuddhe soha  
bam hoh shuddhe shuddhe soha

**Opening the five lotuses within our five chakras:** secret, navel, heart, throat and crown chakra.

pam le pema jangkhu  
pam le pema serpo  
pam le pema ngonpo

pam le pema marpo  
pam le pema karmo

### **Awakening the *bijas*, the seed letters of the wisdoms of the Five Supreme Healers**

om  
ah  
hung  
tram  
hrih (x5)

### **From the seed letters - the *bijas* - arise the symbols of the Five Supreme Healers**

hrih le natso dorje jangkhu hrih  
tram le norbu serpo tram  
hung le dorje ngonpo hung  
ah le pema marpo ah  
om le khorlo karmo om

### **From the symbols arise the Five Supreme Healers**

om khorlo nangdze dorje  
ah pema chö dorje  
hung dorje mikyo dorje  
tram norbu rinjung dorje  
hrih natso dorje dönyö dorje

Now: **Completion stage.**

Receiving the five vase empowerments of the Five Supreme Healers.

Now this we're doing in a short form and then later on I'll explain.

lama dönyö dorje khyen  
om ah amoghasiddhi hung (x5)

Healing the navel chakra with the blessing of Supreme Healer Ratnasambhava

lama rinjung dorje khyen  
om ah ratnasambhava hung (x5)

Healing the heart chakra through the healing blessings of Guru Buddha Akshobhya

lama mikyö dorje khyen  
om ah akshobhya hung (x5)

Healing the throat chakra with the healing blessings of Guru Buddha Amitabha

lama chö dorje khyen  
om ah amitabha hung (x5)



Healing the crown chakra with the healing blessings of Guru Buddha Vairochana  
lama nang dze dorje khyen  
om ah vairochana hung (x5)

**Vajra master empowerment**

Hugging mudra. No more enemies.

Then, **secret empowerment**.

[male energy]

om mani peme hung (x3)

om mani peme hung hrih (x2)

[female energy]

om mani peme hung (x3)

om mani peme hung hrih (x2)

om maha sukha hung (x5)

om bishwa shanti hung (x5)

By the power of the truth peace and bless forever (x2)

lama könchog sum la kyab su chi  
rangnyi lhar sāl dordril zung ne chö  
do ngag chö zung nyechö thadag dom  
ge chö kün dü jin zhi dro dönje

dorna di tshön namkha gewe tshog  
ji nye zagpa de'i nyurdu dag  
norbu bangdzö shambhala kye ne  
lame lam gyi rimpa tharchin shog

To the Guru and Three Jewels I go for refuge. Visualising myself as the guru buddha, holding vajra and bell, I uphold all the dharmas of sutra and tantra, I restrain from all negative actions, gather all virtuous dharmas and with the four givings benefit migrators.

This is a short six-session Guru Yoga.

Then **the dedication making the link to Shambala**.

In short, by the collection of white virtues I have gathered here, may this world transform into Shambala, the treasury of jewels, and may we complete the stages of the path and the highest yoga tantra.

nyinmo deleg tshän deleg  
nyime gung yang deleg shing  
nyintshän tagtu deleg pe  
könchog sum gyi jin gyi lob  
könchog sum gyi ngödrub tsöl  
könchog sum gyi tashi shog

At dawn or dusk, at night or midday, may the three jewels grant us their blessings. May they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

I think maybe that's okay for this evening. So, now we're starting with the actual practice of Self-Healing. So, every time that we meet together on the streaming, like today we looked at the refuge and the seven limitless piece by piece, we will look in detail how to do the practice. It doesn't matter how long it takes, the important thing is that we know exactly what to do and we have a good feeling. Then, we follow Rinpoche's heart advice, which is to practise more deeply. So then, hopefully, we get more realisations, and this is the best offering we can make to our guru. Also we'll create the cause for Rinpoche to come back swiftly in his future form, as future Rinpoche, and continue to guide the next generation of NgalSo practitioners. And also to continue his work as a world healer and make peace with our world, because the world needs it. Also, as we improve, we can also become world healers, first personal world healers and then after outer world healers.

So, to conclude tonight I'm going to repeat the swift return prayer for our Guru Gangchen Rinpoche. First, I'm going to say in Tibetan the prayer written by His Holiness Kyabje Trijang Dorje Chang. I'm going to use the tune of *gyalkun thrinley*, Rinpoche's long-life prayer, because this is the tune that I know very well. Who likes, I'm sure you all have this, please let's do very sincerely and ask Rinpoche to manifest again as soon as possible because humanity needs him, and we need him, and our future selves will need him.

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

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

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

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

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

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

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

Guru Heruka, King of Great Bliss, from the incomparable palace of the excellent liberation of great bliss, You are the quintessence of the ultimate meaning of method and wisdom of great bliss. Father and Mother in the union of great bliss, please take care of me at all times!

You, the sun, unique holder of the Doctrine of the Noble-minded Tsongkhapa, Your rays shine, enabling us to see clearly the Buddha's Doctrine of sutra and tantra on this vast ground, where Your Enlightened Actions eliminate the darkness of ignorance of sentient beings, to You, who Increase the wisdom that benefits others, I openly praise!

You Master, accompanied by assemblies of dakas and dakinis, with flowers, parasols, music and jingling bells, as You manifest Your departure to Kechara Dakini Land, we make this longing request, please think of us for a moment!

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

Benefiting others with bodhicitta mind, the nectar-like essence of the Buddha's Doctrine, in accordance with the nature and aspirations of every sentient being, precious Lord of Siddhas, You who satisfy all wishes, unique, unbiased friend of migrators, may You swiftly return!

Lord of Siddhas, You strive for the peace of migrators; I and others also aspire to peace.

As long as all sentient beings have not reached the sphere of peace, until then, manifest Your holy presence!

So that our hopes and aspirations come true, we seek the power and blessings of the Guru and the Three Jewels and, especially you, powerful Dharmapala Dorje Shugden, with your four types of enlightened activities, support us without failing!

So, please, come back very soon Rinpoche, in your future form, for the next generation.

Next Tuesday I will continue with the next part of my commentary on NgalSo Tantric Self-Healing 2. Also, in this next couple of months Lama Michel Rinpoche is giving teaching on NgalSo Tantric Self-Healing. So, that's very nice, so if you like you can listen to both Lama Michel and to me. Both of us spent a lot of time with Rinpoche so maybe it's nice if you listen to both our points of view. Anyway, we'll continue next Tuesday at seven o'clock central European time, and then next Thursday and so on. We will go on like this until we get to the end! Then hopefully everyone will practise and we'll be able to connect in a deeper way.

So, thank you all very much for listening. Thank you to the translators, everybody who's transcribing, people who are practising, I really appreciate all your efforts a lot. Let's continue as a team together: *juntos podemos, insieme possiamo, together we can*. Practising the Dharma, the NgalSo Dharma, is the best offering we can make to Gangchen Rinpoche to ensure his swift return. Thank you all very much.