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NGALSO
Path to Enlightenment

Self-Healing 1 & 2 Summer Course - Reading and Reflections - part 12 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

Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, kyab ne kun du lama khyen
Lama khyen, lama khyen, drinchen tsawei lama khyen

Lama khyen, lama khyen, Lobsang Thubten Trinley Yarpel khyen
Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, kyabne kun du lama khyen

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA (x7)

Ok, hello everybody. Today, we're going to carry on and actually, probably, conclude looking at Lama Gangchen's beautiful book, NgalSo Tantric Self-Healing I. I hope you have all got a copy. If you haven't got a copy, please get one from our shop. We have it in many languages, so beautiful. I hope that in these days we have been looking together, me, I saw many beautiful, meaningful things. I hope you did too.

Yesterday, we were talking about Buddha Maitreya, weren't we? Because in the end of NgalSo Tantric Self-Healing I, it talks a lot about Buddha Maitreya and how we need to develop love. How we need to bring the quality of Buddha Maitreya, here and now, into our modern society. We did the practice together. That was very nice. Also, we read some testimonies, a few testimonies, of some people who received healing from Rinpoche. Actually, there are thousands of testimonies. I'm going to investigate, and I'm going to find more, and occasionally bring out a few. I found a few more. I went to Rinpoche's house, the labrang, and found a couple more. Cosy gave me a couple, so let's just continue with a couple more testimonies. This one, I'll summarise. So here's a testimony of one lady and she really wanted to have a child but it was impossible, for whatever reason. So she says: *at the moment I was completely resigned that I would never have a child, we met Lama Gangchen Rinpoche. I simply talked to him about our wish. He prayed for me and then gave me a little necklace and suggested I should go in the church, where I went, when I was a child. I don't know why, but anyway I did it. I delayed going to the church, after I met Lama Gangchen, and then I completely forgot to go. Such an incredible thing, but then finally I went. It was very strange to go in the church, I hadn't been since I was a child. But there, I felt like I was being guided by a friendly hand. I remembered Lama Gangchen's suggestion and his prayers, so in the church I prayed one more time to have a child. Then, after 1 and a half months, I found out, I was pregnant.* How wonderful. So this is from one Italian friend, from 1996, and she did in fact have a child. Actually, not just her - this is true - I personally know four, five couples, who were childless, who asked Rinpoche for help and now they have beautiful children. So this is completely true. In our Tibetan Buddhist tradition, we always talk about if you do these prayers to the 21 Taras regularly, you can request to have a child and this kind of thing. So we know that this is something in the Tibetan culture. Now, we're starting to see these things are really true, because now we have many testimonies of people we all know - our friends - and this has really happened to them.

Also, I will give you another story. One of my friends, she wanted to have children, but she kept having miscarriages. Then she was very sad, because every time she got pregnant she would lose the baby. At that time, some years ago, I was with Rinpoche in Almeria, in his labrang, his house in southern Spain. At that time, Rinpoche made a special sadhana.

We think we know Rinpoche's sadhanas, but there are many more that we didn't print, that we only give to very few people. We made this special sadhana, which was: *how to take care of my precious baby*. What it is, is some prayers and meditations for every week in the womb to take care. Some special prayers and special meditations, linked mainly with Tara, and Self-Healing, Making Peace with the Environment and the elements. Anyway, I remember we were making this sadhana there. Then I also remember that time in Almeria, it's a very dry climate, it's bordering on the only desert in Western Europe so it's incredibly dry. Rinpoche explained this and I wrote it down, and I remember there came lots and lots of rainbows around Almeria city. All around the labrang, big rainbows. Why? Because this is a sign of the holy beings' blessings and approval. I was Rinpoche's, let's say his writer - he used to call me his Dharma secretary, his assistant. So I had the privilege to see many, many, many, many times these kinds of things. All our NgalSo practice is not just like that. Each one has the seal of approval, of course of Rinpoche, our lineage, but also of all the buddhas and holy beings. There always manifest some special event, which was visible to all those people who were there, like myself, for example. This is one of the reasons that personally I have incredible faith in Rinpoche - of course there are many reasons to have incredible faith - but that is one of them. So I know that each one of our practices, really is the container of some incredible blessing, some incredible energy. Anyway, Rinpoche made this sadhana, called: *How to take care of my precious baby*. I printed it out and gave it to my friend. She did it, and then some months later had a beautiful baby, who is now a very beautiful young lady. So like this, I can tell you many true stories. So as we see these testimonies, we can remember many other people's experiences. Let's have a look at another one.

Here is another testimony, and it says: *I had a sty in one eye*. You know, it's like some swelling, painful in one eye. It is actually painful - I had one once, horrible. So this lady says: *I had a sty on my right eye eyelid. So Giusy - Giusy Gardenghi, the lady that brought Rinpoche to the West – she talked to me about a cream you could give me. Because my optician said I have to go and have a little surgery, but I do not agree. Please send me the cream*. So then she takes Rinpoche's cream, I don't know exactly which one. Maybe it's the pills. She took that and then her eye sickness went away and she didn't need an operation. So there is another testimony. There's many.

Here is another testimony from one lady from Dalton-in-Furness in Cumbria in England. So in the 1990s, Lama Gangchen, after he, let's say, revealed the NgalSo Tantric Self-Healing, he and we were going all over the world everywhere, showing NgalSo Tantric Self-Healing. Like literally everywhere. Like I remember, we went everywhere, like in shopping centres in Sao Paolo, everywhere. In the middle of the shopping centre, on stages in Kuala Lumpur, in Russia, we did it everywhere. Rinpoche liked to share to anybody and everybody who was interested. Really amazing. So we went to Cumbria in England. Many of our friends here in Albagnano are English, British friends, they are from there, from the Cumbria region. Like for example Ishtar, Roy, Pete, Eleanor, many. So Rinpoche was there. Dalton-in-Furness is near Ulverston in Cumbria. One lady says, she met Rinpoche in Barrow, we went to the quakers? The quakers are some kind of Protestant tradition that

developed like 400 years ago. Anyway, they had a different approach to Catholicism, and they are very much into this idea that everybody can find God within themselves, and everybody has the right to speak their truth. Anyway, their Quaker movement was founded in Cumbria. So one of the places we went with Rinpoche, was to the first place where the Quakers met, 400 years ago. We met with them, and we had a very nice experience with Rinpoche and the Quakers. Then we went to one place called Barrow, one small city near there and Rinpoche showed Self-Healing. From that, later, turned up many of our Albagnano community, who are now here. Anyway, this lady, who had gone to meet Rinpoche in Barrow, she says: *for a number of years, I have been feeling very negative about myself, and I have developed several physical ailments as a result. I spent years taking conventional medicines, which have no positive effect whatsoever. In fact, they made things considerably worse. After years of misery, I decided to have acupuncture, because I felt really tired all the time. So, with the help of acupuncture, my energy levels increased.* She says: *I have been suffering psycho-somatic side effects and I have an ever-increasing fear of reaching the age of 40.* Like the midlife crisis. *So I have been looking for a solution for this for over 9 months and then suddenly I knew I felt I found it, when I met you, Lama Gangchen. Last June, my therapist, Mr. Roy Watkins, told me about the visit of a healing lama, so I took part in your Self-Healing talk in Forum 28 in Barrow. I subsequently joined a new Self-Healing group in Ulverston with Ishtar.* This is before Ishtar came here. We had a little group centre for Rinpoche in Ulverston at that time. So yesterday or the day before, Roy was sharing some of his experiences as a therapist. Many people went to him and they met Rinpoche, and they did acupuncture and natural therapy, but they also did Self-Healing and took Rinpoche's red-and-white pills and sang **om muni muni** and the Four Limitless Meditations. They got much better. Just a clarification from, I think yesterday: we were talking about Rinpoche's red-and-white pills and somebody asked me what was inside them. So actually, what's inside them is mud. It's made of mud from the Himalayas. It's not like a medicine in the conventional sense. It's a blessing substance. For sure they take this mud from some holy place, I don't know where, Heruka or something. The water, I actually saw where they got the water from. We went to one place called Kangaling in Kham, and one time, in August, there's a special moon where the water becomes nectar. So then we gathered the water, to be shipped back to Kathmandu for the blessing. So the ingredients are things like mud and holy water, basically, plus many prayers, many blessings. So it's not a medicine in the conventional sense, but it is what we call a blessing pill. Many of these people, they took these blessing pills and they got really very much better. This is what I was saying to Roy. There are many people with testimonies, and then he remembered two, three stories, and here is another one.

Anyway, this lady says: *when I do Self-Healing, the warmth of your face and the wonderful feeling emanating from your being reaches out to me, envelops me, and transmits this wonderful feeling of well-being within me, removing any fear and ignorance I have. And it allows me to abandon myself and open up to you. When practising Self-Healing, I feel as if an energy force is enveloping me, and after a day or so, after having*

done Self-Healing, I experience a feeling for the whole day, which I can only describe as total bliss and peace. An incredible sensation of bliss. This feeling creates a sort of glow around me, which warms the people around me, and I distinctly see them smile with added inner happiness. I have never in the entire 39 years of my life experienced anything like this, and all I can say is: now I love life like I never did before and I honestly look forward to the future. I want to thank you a thousand times from the very depths of my heart for your love and care, for this wonderful method of Self-Healing. May it bring countless benefit to many beings throughout the world and help them develop real peace. So there is another testimony.

Actually, that reminds me of another friend. We have many friends, many Dharma brothers and sisters in our Sangha. So I have one friend, a good friend in Spain, and he is also a therapist, and he was just doing Self-Healing, regularly doing Self-Healing. One day, doing Self-Healing, he entered into a really deep state of Samadhi. Like really profound. Now, for him, it is really easy to enter into deep states of meditation when he does Self-Healing. This is true, because I see him many times in our gompa in Spain. So for example, he's meditating and sometimes we used to go like this with him with a stick, a little bit joking, we used to poke him. He doesn't react, because he's really absorbed the mind. I know, we shouldn't, but you know.. [laughing]. This sort of thing you do to your friends [laughing]. Today, another person came and they were asking about having Vipassana courses here. Actually, right now, in Spain, in Almeria and in Tsering Jong, our retreat centre, Lama Thubten is there and he's actually guiding a course on Vipassana. In Tibetan, we call it *lha tong*, superior seeing. So if anybody is interested in the Vipassana-type of meditation: yes, we have that too. We have all kinds of meditation here, including non-Buddhist meditation, because we also open our centres to other groups. For example, recently the Essenes were here. If you are interested in Vipassana, we also have this option. We have all kinds of options.

That just reminded me of another friend who, when he does Self-Healing, goes into really deep states of meditation. Rinpoche always used to call him *my yogi*. Everything is there in Self-Healing. Rinpoche made a very easy way, a nice way. You can put on the DVD and watch it in your house. It really has a very powerful effects. Like this, we have many true stories, which gradually, as we remember, we will share more. Why? Because it's important. Some people came to Rinpoche and said the Lalitavistara, the story of Buddha, is all very nice but it was 2500 years ago and it's too far away. And they said: *please, Rinpoche, tell us about your life. This is what we can see, this is what we can believe.* Many people said: *This is what I have faith in.* So one is, of course, to have faith in Rinpoche, but also faith in what he left us is totally valid, and if we will continue to do it we will transform our minds, which is totally true. I call tell you so many true stories of people I know, who have experienced very special results by doing so. Ggradually, bit by bit, I will do so. As we remember the stories. Why not? I am not saying the names, but I am saying truly the stories. Because nowadays, we have to be careful with the data protection stuff, but all these stories are completely true. The name is here, the address is here, but I cannot say on the camera. So it's like that.

Let's look at the last part of the NgalSo Self-Healing I book. Hopefully, it has given us all something to think about. So, examination: what was Rinpoche talking about? Somebody please tell me. Tell me in one minute, what are the main themes of Self-Healing I.

Loes: I think basically, it is about who is my friend, who is my enemy, so to distinguish, which things, thoughts, action, speech are beneficial for you, and which are harmful. I think this is the essence.

And what does Rinpoche say?

Loes: to make peace?

Every day, do one less..

Loes: one less negative thing, and one more positive thing.

Ok, we need to remember this very famous slogan of Rinpoche. Loes, do you remember anything else?

Loes: Another thing that I think was a basic thing, is the lojong, the mind training advices and commitments and the practices of the lojong, because this we can all put into practice in daily life. Also we as a lay sangha-people, we can do very easily, at work, at home, in your family.

What is lojong?

Loes: Lojong is mind training.

Which is?

Loes: It's mind training. Lojong is about developing, taking control of your mind, so that the thoughts you have, the things you say, the things you do, you transform it all in a positive way to things that are beneficial for yourself, become ego-friendly and then also to become ego-cut, eventually.

And also, how to develop empathy, put ourselves in the position of the others, think about how other people feel, and then take on the suffering of others. That means we are interested, we listen to them when they phone us up, we try and help our friends, and then gradually we do those *tonglen* meditations. Do you remember anything else?

Loes: Oh yeah, well yes, one, because it is personal: coffee is bad. Coffee makes your blood feel bubbly.

Oh yes, coffee, alcohol, cigarettes, but also bubble water, is not good for you. We should try and reduce. But these are just examples. Just examples of the things that are harmful to us, we should try and cut down. The things that are helpful to us, we should try and increase. That's true. That is very bad news for Dutch people, isn't it? Coffee is bad for us [laughing]. Ok, thank you very much.

Basically, this kind of thing and many other beautiful things. Rinpoche put already, let's say, the idea for Self-Healing II, that we need to transform the five elements, and the five emotions, we need to put out all the negative, receive all the positive. He explained about the Reiki, the NgalSo healing through the hands, and gave the story of the Buddha and Buddha's jealous cousin, Devadatta. Devadatta was also a prince, like Siddhartha. He was jealous all the time of Siddhartha, because Siddhartha became a Buddha, and he didn't. Actually, Devadatta was also a guru by the way. Many people don't know this, but he was also a guru. So he had his own kind of Sangha. He was always competing with Siddhartha. He was jealous because Siddhartha was becoming more famous than him. One day Siddhartha didn't feel well and he ate some medicine for his stomach, for his digestion, and Jivaka, his doctor, said to Devadatta: *please don't eat this, this is too strong for you.* So Devadatta was like: *oh, what do you mean, I can do it. We're cousins.* So he ate the medicine and became completely sick. So then Jivaka, the doctor, couldn't heal Devadatta. Finally Siddhartha, Buddha Shakyamuni, he went to see Devadatta, who was in bed and feeling very sick, and he put his hand on his head, and he said: *If it's true that I feel as much love for you, Devadatta, you who always give me problems as for my own son, Rahula - because Buddha had a son called Rahula - may you become better.* And through the power of his positive intention, he did indeed get better. This was the start of what we call *chagwang*, hand empowerment. So the Tibetan lamas, like Rinpoche and so on in Tibet, they are always doing like this, blessing the head. When Rinpoche went to Tibet, hundreds of thousands of people were coming and later Rinpoche also liked to share this with us, so he started the Chagwang NgalSo Reiki System, the Hand-Blessing Reiki System, based on the Five Fathers, the Five Mothers, like Self-Healing. Now, we have a clinic in Sao Paolo and they have helped over 1.000 people to get better, by doing NgalSo Reiki and also distant healing. So they had very good success. We also have a WhatsApp group, where people ask for prayers and distant healing. So if you are interested contact the people in our Sangha, and they will put you in the right group if you want to join.

So we talked about that and then we talked about Buddha Maitreya, the future Buddha, and how we can bring love into our life right now, and how if we want love we have to give love. This kind of thing. We shouldn't go and seek love from anybody else, because we have to create the cause to have an experience. If we want people to love us, we have to be loving. So therefore, we should do the practice of Maitreya. If you feel lonely or if your relationship breaks up or something, do Maitreya. Everything will be much better. It really helps a lot and it may even turn us into bodhisattvas, eventually. Maria Cristina is saying, about the Reiki, it's not just in Sao Paolo we have a very strong group of Reiki in Torino here in Italy. So this is very good, very positive. This is what Rinpoche wanted, to give us all methods so we could help and heal others. We have different personalities, different tendencies and so on, but he gave us different methods. Please try and do one of them and help other people in a way that is fitting with you.

Rinpoche was talking about Open-Eye Chenrezig, wasn't he? In fact, it's on the cover. Many people gave testimony about how the Open-Eyes Chenrezig practice was helping them. So Rinpoche was also talking about that.

Basically, what we have to do to conclude Self-Healing I - apart from actually meditating on it and put it into practise - is that there is a short biography about Rinpoche. In the book there was his long life prayer, so obviously now what we have to do is his Swift Return Prayer. When Rinpoche was alive we did so many times his Long Life Prayer. Why? Because we liked to keep him with us. Also to help his mission, so he had lots of energy. As Rinpoche has passed away into the clear light, into the rainbow body, the high lamas of our tradition, such as Kyabje Trijang Dorje Chang, Kyabje Zimey Rinpoche, Kyabje Pabongkha Rinpoche, Kyabje Domo Geshe Rinpoche, our Protector, also H.H. the Panchen Lama, have made many beautiful prayers of what is called *nyur jong*, Swift Return. With the idea that we should recite them many times in order to create a positive interdependence for Rinpoche to re-manifest as a human being. To come back down here, to our level, and continue to guide future generations of people.

Rinpoche said: *in the future, there will be many more difficulties than there are now*. Already, in the 30 years since we started it looks already like more difficult. Rinpoche said, actually, his NgalSo practice, he was preparing for the future generations. Us and the future generations, who would have to face many difficulties. But don't worry, we will manage. He has given us all the methods how to do, so don't panic. But we need to change the way that we think, change the way we live. For example, practise lojong, think about others, think about interdependence, live in a more communal way. Don't just be selfish. Don't be a normal person and just think: *I need this, and I need that, I need a house, I need a beach house, I need three cows, three cars not three cows unless you are a farmer [laughing], a cat, a dog, a parrot, four children*. We don't need all that stuff, you know. We need what is necessary. We need to think about the others, the planet. We need to think about what's in the centre of our personal mandala. What's really important in life. To have a bigger meaning to our life than just paying the mortgage. That's not enough. Going out on Friday nights and watching Netflix is not enough for the meaning of life. Sorry, but we know it's not. Rinpoche has given us all kinds of wisdom keys, incredible keys, so we have a whole big bunch of wisdom keys to help us get out of the cage of our personal samsara. But what we need to do is not put the key in a box or on a shelf, but actually use it to open our cage. Gradually, hopefully, as we go through Lama Gangchen's teachings in more detail, something will click. It's like a key turning: *click, click, click*, and something will actually happen. Maybe one click at one time, and then click, click another few weeks later. One day, the lock will actually open and we will realise that the cage was all our own fantasy. Anyway, bit by bit.

What we will do is look a little bit at this nice, short biography of Rinpoche that is in Self-Healing I and at the end, let's say together some swift-return prayers for Rinpoche. This is a nice thing to do, because these days we were talking a little bit about Rinpoche and his history, and also Lama Michel shared some things and I added some things and I think this is nice.

So it says: *who is Lama Gangchen Tulku Rinpoche*. It says: *we are in 1938 and Kachen Sapen-la has just left his body*. Kachen Sapen-la was Lama Gangchen's past life in Tibet.

So: *Kachen Sapen-la* was the spiritual descendant of a long lineage of healing lamas, who can be traced back to Panchen Zangpo Tashi, who was the disciple of the first Dalai Lama of Tibet. Panchen Zangpo Tashi was a very famous lama in Tibet, that's Rinpoche's past life. The Gelugpa tradition, our tradition, was founded by Lama Tsongkhapa. Lama Tsongkhapa - apart from the fact that he was a brilliant person and he had many visions of many buddhas - he also received the teachings of all the lineages of Tibetan Buddhism: Kagyu, Sakya, Nyingmapa. He took the best practices - what he considered to be the best - and he synthesised that into what we call our Gelugpa tradition. He added many things, based on the inspiration of Buddha Manjushri, many special teachings. Then Gedun Drupa was sort of the spiritual grandson - I think he was the third-generation spiritual grandson of Lama Tsongkhapa - and Panchen Zangpo Tashi was fourth-generation.

Gedun Drupa, who was posthumously named the first Dalai Lama, he built Tashi Lhunpo Monastery in Shigatse. Tashi Lhunpo monastery is the monastery where Lama Gangchen studied and also Lama Michel and also many other great lamas and monks. A very important monastery. Panchen Zangpo Tashi, which is Rinpoche's past life, he was the second abbot of Tashi Lhunpo after Gedun Drupa, the first Dalai Lama, passed away. This is before the dalai lamas became the rulers of Tibet. The dalai lamas assumed power; they became this sort of Lama-King of Tibet in the time of the 5th Dalai Lama. But at this time, the first Dalai Lama Gedun Drupa, was concentrating on building monasteries, teaching and that kind of thing. Both Gedun Drupa and Panchen Zangpo Tashi had a very special connection with our Protectress Palden Lhamo. Here in Albagnano, Gangchen Choepeling, our centre, we have lots of protectors, fortunately for us, but we have especially two main ones. One is the World Peace Protector and the other is Gyalmo, the Queen Palden Lhamo Magzorma. We have two Protectors. This connection with Palden Lhamo goes back to the time of the first Dalai Lama and Panchen Zangpo Tashi. So we're very lucky and very protected.

Kachen Sapen-la, we talked about him, he was a yogi. He was living in a cave above the hills of Gangchen and he was there, very happily meditating, but then he was requested to come down and help the monastery. He used to sit in the kitchen of the monastery, rather than staying in the prayer hall. So he used to sit in the kitchen and do his mantras, his pujas, and used to get this mud and break it and make healing pills. This is where our mama and papa, Lama Gangchen's red-and-white pills come from. He used to get mud and bless it, mixed with some blessed water. That is why, when you eat it, it tastes like clay, because it's clay [laughing]. Anyway in 1938 Kachen Sapen-la, a great yogi, passed away. He was also a healing lama like our Rinpoche was, and, now I'm going back to the book. It says: *according to the Tibetan tradition, his body was cremated*. In ancient Tibet, they used to build a stupa, which represents the five elements, a big one, and then they would put lots of wood and they would burn the lama's body inside with many special prayers. This fire is not like a modern crematorium. The fire goes on for like three days, until the lama's body is completely burnt away into ashes. After three days, Kachen Sapen-la's holy body was burned into ashes, and when it went cold, they opened it. These stupas they have a door on the side. They opened up the door and had a look. There's this kind of

metal tray and they pull it out and have a look what's there. What they actually found there, was the eyes, the tongue and the heart. Everything else was burned away. I have seen a picture of this. I saw a film, one of my friends made who went to Tibet. They filmed one of these yogi cremations. It's true, you can see the heart, the tongue and the eyes are actually stuck together, it's all black, it's all burned. But everything else is burned away. Incredible, no? All the bones and everything else. Obviously, this is not a normal phenomenon. This is a sign of somebody with incredible great realisation. It's a sign of the blessing of the body, speech and mind of the buddhas. These relics were always kept in a very special way in the monasteries. Also, in the ashtray, what they found was two little baby footprints. The footprints were going in the western direction. The footprints were pointing towards the Gangchen monastery, which was a sign that our Rinpoche would return. Obviously, some things, in modern times, are not possible, but Rinpoche has manifested so many other signs that we don't need to worry. He actually said clearly, more than 25 times, I want to go back to Albagnano. More clear than that is not possible. That is what his intention is. So that was 1938.

Now we go to 1940. *Two years later, having consulted Kyabje Trijang Dorje Chang, the junior tutor to H.H. the Dalai Lama, two disciples of Kachen Sapen-la decided to start to look for the new incarnation of their guru. So they started their investigations in the area around the Gangchen monastery, in search of a recently-born child, who presented exceptional qualities.* Actually, there is also a very nice film you can see on YouTube. It's called Unmistaken Child. This is showing the death and rebirth of Lama Geshe Konchog, who was a lama from the Kopan monastery in Kathmandu. A very nice person; in fact, he was a friend of Gangchen Rinpoche and we went there many times to see him and to receive his blessing. He was actually a meditator and I remember, when we went there with Rinpoche, behind the monastery there was a like cave-thing. So there were kind of some rocks and you peered into this hole, and you saw this smiley face. There was a monk smiling back at us, and that was Lama Geshe Konchog, meditating. He spent all his time meditating in this little cave behind the monastery. So anyway, there is a really nice film you can watch, about him passing away and the whole thing, incredible how they look to find him. It's not a fake film, it is true. They just took the cameras, when they went to search for the incarnation. They go around all these villages, looking at all the kids. It's really *impressionante*, as we say in Italian. They go let's say for example, they go with the lama's rosary. They go around with all the kids, little kids and not one of the kids is even slightly interested, until they find the right kid. It's just amazing. You think the Tibetans are making this up or something, so they get to this little kid and the kid just grabs the mala around this monk's neck and he just won't let go. And he is going like: *mine, mine, mine*. It's incredible, and he just won't let go this little kid. Then, immediately, the monks, are like: *Ok, we would like to stay here overnight*, and the little baby is like sleeping on top of the monk. It's like this [hugging] with him, and it is really *impressionante*. You can see how it actually works, because all the other kids are like: *whatever*. Couldn't care less. The right one, it's so obvious who it is. It's not like secret or something, it's a 100% obvious that this is the right kid. So it is a really fascinating film. If you want to watch that, I think

you will find it quite informative. In English it's called Unmistaken Child, but I think, there are subtitles. I think you can see it in Italian and Spanish as well. I would really recommend that as a film.

Ok, so in 1940, two years later, they go around the villages, looking for a child. *Finally, they find a child, recently born in the local village who has exceptional qualities. They heard that this child had been born on the anniversary of Panchen Zangpo Tashi.* I don't know, if that is like a sign. Actually, yesterday was Rinpoche's birthday, his actual birthday, when the Buddha first taught the Dharma, the fourth day of the sixth month in the Tibetan calendar. I think that's the day. That day was also Rinpoche's birthday, but that day was also the anniversary of when Panchen Zangpo Tashi passed into Parinirvana. So they found this baby that had been born on this day. Not in our calendar, because it is a lunar calendar so that day moves slightly from year to year. So: *the search party returned to Lhasa and they informed Kyabje Trijang Rinpoche of their discovery. Upon his advice, they started to observe the child on various occasions.* So it's not just like the first time, where they see the kid with the mala. It's not like that. They have to see many times how this child is acting, because obviously they want to get the right one. So they are watching for quite some time. So it says: *without any hesitation, he recognised all the objects that used to belong to Kachen Sapen-la, which were mixed up with many others that were presented to him.* Actually, Domo Geshe Rinpoche, he's been here, the new incarnation. In his last life, he was living in America, in upstate New York. I've been there, a beautiful place which mainly he has given over to dakinis and dharma protectors. There are very few human beings, who are going there. Anyway, I went there, Rinpoche sent me there to receive his blessing. He had this beautiful farmhouse and his things were there. So when the present incarnation of Domo Geshe Rinpoche went there for the first time, just immediately, this little kid, he went in and opened up all the doors, got all the stuff out, he knew exactly where everything was. Even like where is the light switch, just like it was his house. It was his house. He just knew where everything was and it was totally obvious that he knew where everything was, because he just made a beeline for whatever and got it out of the cupboard. These incarnations they do many things like that, very clearly. Also actually, Domo Geshe Rinpoche, the present one, he was actually reborn the day after he passed away. He really did swiftly return. He passed away the day before 9/11, September 11 2001, when the two towers went down. So either the next day or the day after that, when they counted back to when he was conceived, it was really quick, his return. So please Rinpoche! Your Vajra brother did like that, so now you also have to come back quickly. They had a very close connection, Domo Geshe Rinpoche and Gangchen Rinpoche, since many lifetimes.

So: the child recognises without hesitation the things of Kachen Sapen-la. Then he was enthroned in the Gangchen monastery, and that means he was publicly recognised as the new incarnation of Kachen Sapen-la. Then in 1944, when he had reached the age of 5, they took him to the monastery, to enter the Gangchen monastery. At that point, he was officially enthroned. Enthroned means they put you on the seat, and also make many offerings. Actually, it's giving the responsibility. Of course, if you're 5 years old it's a

future responsibility, but anyway, recognising that that child is the incarnation of the holy being, who was the leader of the monastery. He was recognised and he was called Gangchen Tulku. Gangchen actually means *the place with snow*, snowland, or we say Himalaya. We have many connections in the West, by tendrel or positive interdependence, with Gangchen, with that word, in our language. For example, now in Spain, we have the Tsering Jong retreat centre, beautiful place. Please go, if you like to be very quiet, very isolated, and have a great time meditating without anybody disturbing you, in a beautiful place with nice Dharma friends, who do guru puja once a day. You get nice Spanish food as well. If that appeals to you, please go. So there, it's under what is called Sierra Nevada, which means Gangchen actually, snow mountain, which is actually the third-highest mountain in Europe and our retreat centre is actually very near the highest place in Europe. Higher than Switzerland and higher than Austria. Can you believe it? Because we think we have to go in the Swiss Alps or the Austrian Alps to go somewhere high. No, actually, if you go to Spain, you can go even higher and you get avocados [laughing]. You can sunbathe. So what's not to like? Such a nice place. So for example, our southern retreat centre, Tsering Jong, actually the name is Gangchen. Also, in Rio de Janeiro, we used to have one centre and the name of the plaza was actually Gangchen. Still there, the place, not our centre, but the square is still there. Tendrel, many things come out similar, it's very interesting.

Rinpoche went to study in Gangchen monastery from the age of 5 to the age of 12, and then at the age of 12 he got this title called Kachen. We always say geshe. Geshe means spiritual friend, so in the big monasteries of central Tibet, like Drepung, Ganden, Sera, they have this thing called a geshe programme. You have to study things like logic, abhisamayalankara, madhyamika, ethics, this kind of thing. Then after many years, if you pass all the exams and you're ethical you can become a geshe. We have our geshe here, don't we? We have Geshe Jangchub, we have Geshe Lobsang Puntshok, we have different geshe-las coming here. In Tashi Lhunpo and Gangchen, it's the same but they call it Kachen. Our Gangchen monastery in Tibet is considered a branch of Tashi Lhunpo monastery, in Shigatse. Anyway, at the age of 12 - because Rinpoche was very clever - he got the title of Kachen. He was kind of like a prodigy, wasn't he? Not many 12-year-olds finish university, do they? But he did. Why? Because some of these high incarnations, these tulkus, if they are educated in the right way everything comes out very easily. Like Demo Gonsar Rinpoche, I believe, a great master in Tibet and he said that if you want to know who is my next incarnation, it has to be the kid who can recite the Guhyasamaja root tantra after reading it two or three times. In fact, that was true. The child who was recognised as his incarnation, he just read it a couple of times. It's not so sure, it's like 50 pages long, but he could recite. Why? Because it was already in his mind, so he just remembered everything. These things are absolutely true, we have seen with our own eyes.

Then, in 1954, when Rinpoche was 13, both his mother and his tutor passed away. Actually, I think his tutor means the past life of Lama Michel. Because Lama Michel in his past life was Rinpoche's teacher, when Rinpoche was very young and then he died when Rinpoche was this age. Then, also in this year, when he was 13, he injured his leg. So we

were saying that's because he was like fighting with all the other kids in the village. They were doing some kind of rugby or something, and he said he was going to fight, push back against all the other children in the village. Then they all jumped on top of him and broke his leg, above his ankle. Then he had to spend some time recovering. During this period, when he was recovering, he had to stay in bed because he couldn't walk, he was studying anatomy, physiology, the composition and interaction... he studied medicine, ok? Also, he learned how to give the medicines. Then he had a new teacher called Kachen Pempa la. He learned how to meditate on the rituals of many different mandalas. Rinpoche loved the Ocean of Mandalas, didn't he? Over the course of many years, he introduced us into many incredible practices and also the Vajravali. He said, we have to practise Self-Healing, which is the Ocean of Mandalas. We can see Borobudur everywhere, but if we go and visit Rinpoche's holy tomb, where his body is interred at the moment, above has been placed this beautiful image of the Borobudur Stupa Mandala, the Ocean of Mandalas. Even up to the last moment of his life, all his life, since I knew him anyway, the last 30 years, Rinpoche was continuously saying, we should all practice Ocean of Mandalas, combined practice. Which actually we have to print, and start to practise this summer. In August, we're going to start a retreat of Guru Yoga, Guru Yoga of Gangchen Rinpoche. Of course, we're going to do Guru Yoga in the context of Lama Chöpa, and reciting his mantras and son on. But also, a very strong cause for Rinpoche's swift return is that we do his practices. Especially his combined practice, his Ocean of Mandalas practice. So this summer in August, we will start to do that. Anybody, who would like to join us, you're very welcome. Don't worry, if you can't come this August, we'll have many other occasions to do it. So don't worry. This is the last sadhana, actually, that Rinpoche checked and he said: *now, don't change anything, just need to do it*. So we should start. We'll start in August. So please, our book makers, we need to finish it very soon. It's almost August. We need to get it out and print it.

So Rinpoche, he studied, when he was 13, 14, when he was recovering, he studied Tibetan medicine and also all the different Tantric meditations. In 1955, when he was 14 - he was born in 1941 - the year of the snake. Rinpoche was an iron snake, a metal snake. All his life he always looked very young, very energetic and that's a quality of a snake-biotype. Also, Kyabje Zong Rinpoche as well. His guru was also snake. In 1955, when Rinpoche was 14, he made his first retreat on Yamantaka. Rinpoche had a very strong connection with Yamantaka. He used to do that all the time. Rinpoche actually had everything memorised. He didn't really need any books. All the time, he used to do Yamantaka practice here in our gumpa and wherever. He said, he received the initiation from Nguchul Dharmabhadra. Nguchul means mercury. Mercury Dharmabhadra, who was a teacher of H.H. the 10th Panchen Lama. In our Tibetan Buddhist tradition, our Ganden Nyingyu, we have all kinds of really incredible masters, and all kinds of incredible teachings. But the thing is, sometimes it's a bit long even for Tibetan lamas and monks, it's a bit long sometimes. So this Nguchul Dharmabhadra, he was very kind and he made short and essential versions of all the main practices, which we still use to this day. Many times, when we are reciting things in Tibetan, we are reciting the sadhana, the practice of

Nguchul Dharmabhadra. Like for example our sadhana of Kurukulle. This is translated from the Sadhana of Nguchul Dharmabhadra, and many other of our sadhanas. Not just that one. Nguchul Dharmabhadra was one of Rinpoche's gurus. So we have a special connection with his practices.

Lama Michel was telling a story the other day. I didn't know that then people were jealous about the food or something in the monastery. It wasn't going so well, so Rinpoche decided to move to Tashi Lhunpo. H.H. Kyabje Trijang Dorje Chang said to Rinpoche: *if you like, I can just give you a big title, like hututu, which means like living buddha in Mongolian. If you would like, we can call you a Living Buddha, or, he said: if you would like you can train as a real lama. What do you prefer?* Rinpoche said: *of course I prefer to be a true lama,* so then he went to Tashi Lhunpo, to study there. Then he studied philosophy and logic, dialectics. In our Tibetan tradition, that is very important. Then he received many teachings from H.H. Kyabje Trijang Rinpoche, Kyabje Ling Rinpoche and also empowerments and some teachings from H.H. the Dalai Lama. Then he transferred to Sera Mey Monastery. Sera Mey in Tibet. He received many empowerments and blessings from H.H. the 10th Panchen Lama, especially the Kalachakra, the Wheel of Time tantra, as well as many other special high practices. And also from H.H. the Panchen Lama, he received many commentaries and explanations on highest yoga tantra, maha-anuttara yoga tantra.

Rinpoche was in Sera Mey Monastery, outside Lhasa, in 1956, 1957, 1958, 1959, until things changed. There was the Tibetan crisis, let's say. Their society changed in a very massive way. The monasteries were gradually shut, because of the influence of the communists. Those communists, at that time. Not the ones now of course, we're not talking about people who are alive now. We're talking about historical events. Then Rinpoche, who was 19, in 1960, he went to study agriculture in an agricultural school. Then later, he was sent back to his village, near Gangchen, to work as a farmer. That was the kind of ethos at the time, that people had to go back to the land and do those kinds of things. But even when he was back, working as a farmer, he continued to heal the local people. As a result, he was put in a labour camp for two years. After he was released, he then went back to his village, and did the same thing again. Then the situation was not so comfortable for him at that time. He was becoming famous as a healer, but it was not possible to do that way. Actually he became very ill at that time, it was not fitting with him, his energy. Then various lamas, oracles and so on, they advised him to leave Tibet. So in 1963, he went with a few members of his family through Sikkim, into India. Rinpoche said all those stories. Lama Michel said the other day, when Rinpoche got to the border, he thought: *all my problems will be over,* but then actually the border guards asked him some questions and hit him. Then he thought: *oh, samsara has come with me, I have not left samsara.* He entered as a refugee into India. First, he was in the Buxa refugee camp, where he received his geshe degree. I shared on the WhatsApp group that thangka of Buddha Maitreya that Rinpoche gave to Sera Monastery, as his graduation present to Sera Monastery, which they still have. A beautiful thangka of Guru Buddha Maitreya. Since many lifetimes Rinpoche has this special connection with Maitreya. So they still

have that and we shared it on our WhatsApp group. At that time, Buxa was a tent encampment, so Rinpoche took his geshe degree in a tent. They didn't have an assembly hall and all the things that they built up afterwards.

After that, he went to Varanasi and he entered the School of Higher Tibetan Studies. At that time, the principal was the great famous tantric master Kyabje Zong Rinpoche. Rinpoche was supposed to be studying Sanskrit, but in fact, he was the assistant to H.H. Kyabje Zong Rinpoche. He went on many pilgrimages to many holy places in Nepal and India, together with Kyabje Zong Rinpoche. Actually, I was thinking today, now it's difficult for us to travel internationally. But those of us here in Albagnano, of course this is a holy place, if we stay here our mind is easy to transform, because Rinpoche and many other great holy beings have blessed this place. This is a holy place. However, we hear these stories about these people who go prostrating around Kailash and all that kind of stuff. So we, instead, could walk down the mountain and go and visit Rinpoche's tomb with the Ocean of Mandalas, and make some requests for his swift return, say some mantras, receive some blessings, because his body is a relic imbued with his holy energy. That's why we have really this feeling that all our lamas' bodies are really important. Because they are receptacles of all the meditation, all the blessings Rinpoche did over his lifetime. So if you want to go on pilgrimage, you can walk down to Biganzolo and do some practice. If you really want to be a hardcore pilgrim, you can walk back up again. If not, there's a bus. There's a bus stop and you can get the bus back up. Of course, if you have a car, it's very easy to make pilgrimage but even if you don't, you can walk down. It is a very beautiful walk and then receive some blessings. That's what Tibetans do, isn't it? They go to holy places, where there are the holy remains of their gurus, or to holy places like holy mountains and holy lakes. We have all these features here, nothing is missing. So if you want to go to pilgrimage, come here.

Anyway, Rinpoche went around many holy pilgrimage sites in India and Nepal with Kyabje Zong Rinpoche. Also, because he was his assistant, he asked if he could ask any question at any moment about the Dharma to Kyabje Zong Rinpoche. Which he did. Also, Rinpoche was very nice with us and let us do the same. So any moment, when we were travelling, or any moment, we could ask him Dharma questions. Not just in a formal setting. He was very kind, very open, like Zong Rinpoche was to him. Many of the incredible special healing methods of our NgalSo tradition, Rinpoche received directly from H.H. Kyabje Zong Rinpoche, who was a great powerful tantric master. There are many incredible stories of his powers and abilities. The reincarnation of Zong Rinpoche, he came here one time, when he was 16 years old, to visit Gangchen Rinpoche. I remember he was in Rinpoche Labrang. What I personally remember about that is that while he was there, lightning struck the labrang and blew all the electrical stuff in the house. He was very powerful. Both of them were very powerful. So it blew up all the electrical stuff in the house and we had to get a new fridge and stuff, I remember. It was all burnt out by the lightning. It's the only time lightning has ever hit the labrang, actually. Apparently, that was a thing with Zong Rinpoche, that many times lightning used to strike the ground around him. In his last life, when he was Zong Rinpoche, that one with the

beard. So many times, there used to be lightning strikes. So it was like a sign that it was really him. But we had to get a new fridge [laughing]. We were very lucky.

Gangchen Rinpoche was in the Sanskrit school. He was supposed to be studying Sanskrit. Sanskrit is really difficult. You have got to memorise a 120 pages of vowels and declinations, which is really hard. He said in every exam he used to come last, but then in his final exam he sort of looked into his subconscious, when he was the great translator Trophu Lotsawa, who went to India and worked together with a great yogi, Maitri Yogi, and together they translated 200 books, 200 sadhanas, from Sanskrit to Tibetan. He was a great translator. Many of our NgalSo things, come from that time. Many of our NgalSo practices Trophu Lotsawa made, together with Maitri Yogi, who was an incarnation of Avalokiteshvara. He said: *Ok, these are not for now, the 11th century, these are for the future people. I am going to put them in the space as a treasure text.* Then, in the nineties, early nineties, Rinpoche, in his future life, as Gangchen Rinpoche, he took out the treasure from his subconscious, from the space. Because Trophu Lotsawa said: *I am going to hide these things in the future, for the future generations, who are going to need them.* In the nineties, Rinpoche took them all out and gave them all to us. So we're incredibly lucky, we followers of the NgalSo tradition. It's a true, authentic, living, energetic practice. It's very special, very special lineage. Anyway, Rinpoche at the last exam, because he in the 11th century was this great Lotsawa, great translator, he got first. That's really incredible, I can tell you, because I studied Sanskrit and I almost melted my brain. It's so hard. To learn 120 pages...it's really hard. There are like 16 vowels, and everything's got to be declined according to the vowels. There are like single ways and dual ways and plural ways, and there are 7 grammatical cases, and it's just like incredible. 120 pages of this stuff you have to memorise. Rinpoche he came first. That's pretty amazing. Rinpoche always said: *I like to show my power. I like to show that the Dharma is true.* So that I can tell you, is impossible. Rinpoche always said: *impossible possible.* Nobody can do that, unless they were the reincarnation of a great Sanskrit translator in another life. You can't just turn up in a Sanskrit exam and come first, without doing any studying. It's not possible, but he did.

At this time, Rinpoche started to go around the Tibetan community. Of course, they were refugees. Very poor. The Indian government, very kindly, gave them refugee settlements, but obviously not in the best areas, in very rough areas. The Tibetan community had to spend a lot of time improving the land. One thing Rinpoche used to do, was go and do many rituals to help the crops to grow. Like the famous fire pujas. He would do every year, around the Tibetan monasteries and the Tibetan camps to make the crops grow better. One thing was to make the crops grow better and another thing was to stop the wild boars and things from eating the crops. For these reasons, he did all these fire pujas. The other day, Francesco, who said many beautiful, interesting things, he said that he had this photo of Rinpoche doing this fire puja --of course, Rinpoche was doing this in the sixties and seventies - Francesco had this photo of Rinpoche still doing this fire puja in the eighties. At that time, Yamantaka appeared in the flames. Even though the negative we don't know where it is, we can find a postcard with this on, if we look. If we look around, we can find this I'm sure. But anyway, incredible, no?

So Rinpoche was doing these kinds of fire pujas, tormas rituals related to Kalarupa and Yamantaka, these kinds of things, to help the agriculture, which was very important for refugee community. Also he was helping them in many different ways, like personally, and also he was supporting many poor people. For example, the mother of Kyabje Trijang Dorje Chang, the present Trijang Rinpoche his wife's parents they were very poor and Rinpoche always went there and helped them. Not just them, many very poor people. For example, Jetsun Dampa, he's a great lama actually. He was like the lama-king of Mongolia before he was sent into exile. We went together many times with Rinpoche, when he was living in Dharamsala in a very simple cottage with his family. Many of these like lamas, high lamas, or lamas who had given up to be monks, whatever, it didn't matter, many poor people, old people, sick people, Rinpoche would go there and help them. Help them financially, just as he did here in the West. He did exactly the same here, as he did in India. We know, we saw here in Europe. We say that when Rinpoche went to Tibet, if somebody wanted a sheep, he would give them a sheep. It's true. He would say: *how many yuan for a sheep*, and he would give it to them. But, also here. Whatever people needed, he would just give it to them: *I need to go to the dentist, I need this, I need that*, whatever. He was so kind to so many people. He was really taking care like a mother of many disciples.

Of course, later, Rinpoche set up the Lama Gangchen Help in Action scheme, which is still running. Which is Rinpoche's adoption at a distance, where Enrica and Sharon principally, and some other group of friends, they work together with our charity scheme. People sponsor at a distance, for example young monks, old monks, poor children in Kathmandu - actually, Hindu children, we don't just sponsor Buddhist children. We sponsor many children who are not Buddhist. Many poor families, who need medical aid or they're disabled, or if they sponsor one child, it means all the children can go to school. So Rinpoche was very insistent to do that. It has been one of the great successes, Lama Gangchen Help in Action. This is on our ngalso.org website. So if anybody would like to sponsor an old person, a young person, we have many different kinds of people to support. We were saying the other day that if you want to be loved, you need to help somebody. For example, we also have old people. You can help old, sick people, who are alone. We have an emergency fund, so you can do that. Or if you prefer a child, you can support a child. But it's a really good thing to do, karmically. Of course, we should do it without wishing for any reward. We should just do it, because it's the right thing to do. So if anybody is interested, it's nice. So please, look on our website and then you can connect with our Help in Action scheme. Very beautiful.

Rinpoche started going around, helping many people in the Tibetan community. So this is from 1963 until 1970, seven years. So it says: *In 1970, after having finished his studies at Sera Mey University in South India, he received the geshe rigram diploma*. It's one diploma from the monastery. So Rinpoche, as usual, was doing many things at the same time, just as he continued to do when he was here. He was going around India healing people, helping people, doing retreats, doing puja, working for Zong Rinpoche and studying at Sera. It's quite difficult to do all these things at the same time, but he did. And studying Sanskrit. Anyway, you know, Rinpoche: *I manage, I manage*. He was always

doing lots of things at the same time, wasn't he? Very difficult for us to keep up with him because he was always doing so many things. We were lucky. *After he passed his geshe degree ,in a tent, he went to Nepal before returning to South India, where he gave many initiations in the Tibetan camps. Especially healing initiations. His fame as a healer reached Sikkim, where the king asked him to help his mother, who was suffering from an incurable eye disease.* So at that time, Rinpoche became very famous as a healer. For example, on our book is a picture of Open-Eye Chenrezig. In the early days, in India and Nepal and Tibet, Rinpoche was emphasising very much the practice of Open-Eye Chenrezig. Which is why also these days, here in Albagnano, we're singing a lot of **om mani peme hungs**. We need this practice. Open eyes is not just for your eyes, no need to go to the optician. It means we need gentle eyes, we need kind eyes, loving eyes, like Chenrezig. This is exactly the energy that we all need now. So when we all see each other, we have these loving eyes, like: *oh, I am so pleased to see you, I love you.* This kind of thing is really what we need right now. Rinpoche showed us exactly what to do. There is no secret. All we need to do, is go through Rinpoche's teachings and put them into practise and everything will be ok. You know, there's a lamrim, no? We do like step 1, step 2, step 3 until you get enlightened. Also Rinpoche in his books and practices, from **om muni muni** onwards he has laid out exactly what we have to do. If we just try and try and do it, it's not difficult. Rinpoche strongly requested all of us to do that after he passed away. We will grow and evolve, and also create the condition for future Rinpoche to return, if we do that. So what's not to like about practising Self-Healing? It has all the advantages.

Anyway, Rinpoche became very famous for the practice of Open-Eye Chenrezig and also for the practice of *powa*. We said he was helping many refugees. Tibetan refugees, who at that time were very poor, they were working on the road making up into the Himalayas. You can still see documentaries on YouTube, because they like carried the rocks and stuff. It's not like here, with a digger and the machines. It's like dancing up and down, on the roads carrying rocks. It's not at all like it is fortunately here. But what they did, is they used to blast through the rock with dynamite. It was very dangerous and many people died. Rinpoche was famous for teaching Open-Eye Chenrezig practice and also for the *powa* practice. That's why he became famous as a healer. Because *powa*, when you are blasting rocks with dynamite, it's a very good practice to know about. If the rock falls on your head and kills you, you can go to the Pure Land of Buddha Amitaba or Tara or you can go to the heart of your guru. Very important.

Ok: 1981, *Lama Gangchen is invited to Nepal by a family, who sponsored him in his previous incarnation.* This means the Tseten Gyurme-family. I've forgotten their name in Tibetan, it's some kind of famous name, aristocratic name in the Shigatse region. Many of us know Tseten's family, his benefactors. They had a connection with him since the other live, when he was Kachen Sapen-la. Actually, Tseten Gyurme's mother - many of us know Tseten - she used to carry around Rinpoche, when he was a little kid. When he was in Gangchen. I remember once, many years ago in Kathmandu, I interviewed her. I went to all the old Tibetan people with a voice recorder, and I asked them to tell their experience related to Rinpoche. So she said that when she was a kid - I still have these recordings -

she used to take Rinpoche around on her shoulders and take him to all the families because then they would give loads of sweets to Rinpoche and also to her. She was very keen to carry Rinpoche around on her shoulders, when he was little. So she's somebody who knew Rinpoche in two lifetimes. Maybe, hopefully, she will know Rinpoche in three lifetimes. This lady is a very special lady. Rinpoche extended her life for many years. He used to go and do pujas, every time she had some prediction that she would die at a certain age. But every two years, Rinpoche would go and do a long life puja for her. So every two years, she would live more. So now she has lived quite a lot and is still very well actually. Anyway, Rinpoche was in Tseten's family, which at the time was Tseten's parents and Tseten's grandparents. So: *his benefactors offer him a long life puja*. So in the Tibetan tradition, when you have a lama, a lama's not only for life they are for many lifetimes. Rinpoche used to say, didn't he? He used to say that when you get a guru, first your guru starts on your head and you think they are wonderful but then our opinion goes down and they end up down on the feet, on the slipper. He said, we shouldn't treat our gurus like this. Once you have a guru, it's like guru is forever. You can't divorce your guru. It's like diamonds are forever - gurus are forever. Not only for this life, but future lives. Rinpoche told me many times, he said: *I'm going to show Western people the truth of reincarnation. One of my missions is this*. So now, we will see, no? If it's true or not. So a guru is not only for one life, it's from life to life. Actually, many lives. Why? Because we are very dull, so we need intensive care for many lifetimes until we evolve into enlightened beings. These high beings, these bodhisattvas, these buddhas, they are prepared to stay with us for lifetimes. Listening to all our problems, nurturing us like a mother to her child, until finally, we grow up and we become bodhisattvas, we enter the spiritual path and we start to be able to care and nurture for other people ourselves. So anyway, Tseten's family offered him a long life puja. At that time, they had the oracles. We have this tradition of the kutens, the oracles of the World Peace Protector, and many other protectors actually, manifesting through them. At that time, the World Peace Protector and other dharma protectors of our tradition manifested and they requested that many long life pujas be done for Rinpoche so he could give many teachings and could help many beings. In fact, that is why, over the years, we did many long life pujas for Rinpoche. Because it was a request of the dharma protectors, in 1981. We did what they said, and then Rinpoche actually was very well, until he had to pass to the next life.

Then in 1982, Rinpoche, Lama Gangchen Rinpoche, for the first time was invited to come to the West, to the Karuna Retreat Centre on the island of Lesbos in Greece. Actually, Lesbos is really near Turkey. There are many islands in Greece and it's the island that's most near to Turkey. It's only a few kilometres away. That's why, nowadays, many refugees are entering there, because it's where they can get across by boat. So there was this man called Yurgo, he was married to an ex-Kumari. He was a Greek businessman, who was living in Kathmandu. As we know, we are all very interested in Kathmandu, in Nepalese culture, so they have this tradition called the Kumari. Kumar in Sanskrit, in Hindi, means the young one. So Kumari is the living goddess, the young goddess. So what they do is they take a girl, I don't know exactly which goddess she is supposed to embody,

but anyway when she is very young, 3-4 years, until the age of puberty, she is revered as a living goddess and lives in the temple. They take her around the streets and stuff, giving blessings. I have actually seen that myself, the procession of the Kumari. But when the girl reaches 13-14 and has her menstruation, then she retires as the Kumari. It's kind of like a virgin goddess or something. Who it exactly represents, I don't know. So Yurgo, who was a friend of Lama Gangchen, his wife was an ex-Kumari goddess. I remember seeing her many times in Tseten's house. The first Labrang Rinpoche had in Kathmandu was in Chabahil. Many of you have been there. We used to think it was so huge. Now it doesn't look so huge, but anyway we went many times there and had very beautiful pilgrimage and retreat there with Rinpoche. Rinpoche, together with some other benefactors, they bought Rinpoche's first labrang in Kathmandu from Yurgo. Yurgo must have gone back to Greece, because then Yurgo opened up this Karuna Buddha Garden Healing Centre in Lesbos. Whether it's still there, I don't know. Maybe we could find out if anything is still there. I've seen photos of it. There's a buddha statue very much like we have here. A standing Buddha.

Rinpoche's ideas, he had them very clear right from the beginning. For example, outside here we have a buddha garden. A beautiful buddha garden that Rinpoche was making. Also in Gangchen in Tibet, he planted 30.000 trees, many trees. He made a forest to restore the environment. It's said that in his past life, when he was Kachen Sapen-la, he liked very much gardening. Rinpoche liked very much nature. So here in Albagnano, our buddha garden is almost finished, in progress, with many murals, many beautiful things. Also in Tsering Jong in Spain. The last thing Rinpoche did, the last travel he made, before he came back here to Albagnano, is he went there and he planted many long life trees. Tsering Jong means the long life place. Rinpoche said, we need to plant many trees - the planet needs long life so we need to plant more trees. He planted a 108 trees. I went there a couple of weeks ago and it's beautiful. There's like these terraces. It was a farm before, a hill farm, and our community there is gradually restoring the terraces. There are 108 trees, which Rinpoche planted together with our Spanish sangha. Now they're being watered with tubes, like dripping, so they are growing really well. Actually Rinpoche said he wanted to plant 3.000 trees, so we have got 2.900 trees to go. If anybody would like to sponsor a tree, we'll put your name on it, if you want or not if you don't like. But anyway, please get in touch with the Tsering Jong people. Reforestation is super important to recover against climate change. It's super important. Even the EU for example, is talking about planting millions and millions of trees in Europe to stop the carbon dioxide increasing. Rinpoche since the beginning had very clear ideas that gradually have come out and also very contemporary ideas which now we need to continue. Then he himself will later continue in his next life, when he comes back.

So anyway, in this Karuna Retreat Centre, he made a buddha garden and he planted a bodhi tree. Like you see also here, we have got many bodhi trees. In Greece, it's also a quite hot climate. Bodhi trees they don't grow so well here. We have tried many times in the Alps, to take care of bodhi trees but, here in Albagnano, they have to be on wheels because we need to bring them in the winter, because obviously the Alps is not an ideal

climate. But Greece is, also in Spain. In Tsering Jong and Almeria, Rinpoche planted bodhi trees. You can see a theme, no? In 1982, Rinpoche planted the first bodhi tree in Karuna Retreat Centre in Greece. This is the time he started to heal many people. He asked Tseten Gyurme to come as his translator and they came to Greece and Italy. Rinpoche asked that they bring incurable people to him, and he had great success healing many people. So it says here: *then Rinpoche visited Switzerland and Germany, before returning to Nepal*. Actually when he was in Switzerland, the Swiss Red Cross became very interested in him and they actually wanted to help him. They said, there are many lamas in Switzerland but you're the one we really believe in because we see you really helping people, really helping the poor and so on. Many people said that to Rinpoche all his life, because it was true.

Ok, so then it says - this is in Self-Healing I, I'm just commenting on what it says - *in 1983 Rinpoche came back to Europe for several months. Then in 1985, on the 8th of August - that must have been a very particular moment - he took up residence in Gubbio in Italy*. These days we were interviewing Carmen and Duccio and Francesco and Franco, some of Rinpoche's senior disciples, who were there at that time. Of course, Rinpoche has many disciples, and not all his senior disciples wish to be filmed and come on the NgalSo TV and say publicly their experience. Of course, we respect if they don't want to. But those who did, it was incredibly interesting what they said and also very informative. That was the time when Rinpoche was living in Gubbio. Claudio and Jampa were there as his assistants and also Dominique was sometimes there and also Mili Rinpoche. Mili Rinpoche is coming here in August and I would like to interview him as well, he is one of the senior disciples I haven't interviewed yet. Bit by bit, as we can, because obviously this year is very particular, and we can't move so much as we do normally.

Anyway, in Gubbio, it says here, Rinpoche: *successfully pursues his healing vocation and then he was invited to the Lama Tsongkhapa Institute of Buddhist Studies in Pomaia and gave a cycle of teachings. He went there over a period of five months*. Duccio I think met him there, didn't he? He was telling the story about how he made a thangka, a little thangka. He told a very nice story, that evening we went around to Duccio's house. All this is recorded, if you want to see it. Anyway, Duccio told a story about how Rinpoche never said to him, your paintings are awful. I mean, Duccio is a very good painter, but his style changed. Duccio says at first he started with painting monsters and then gradually Rinpoche put him in the Buddhist direction. Now Duccio has painted so many incredibly beautiful thangkas together with Rinpoche. They are very meaningful to us, who follow the Lama Gangchen tradition, they really hold Rinpoche's vision, Rinpoche's energy.

Anyway, so Rinpoche was in Gubbio and then he went to Lama Tsongkhapa Institute. Francesco these days is posting many beautiful photos of Rinpoche from that time. *Then he started to go around Italy and gave many conferences and initiations. Open-Eye Chenrezig and White Tara in Livorno, Pisa, Florence, Bologna, Torino and Milano*. Actually, here we have someone from Bologna. We have Simona. Simona, please, can you come here and can you tell us. Rinpoche started to go to Bologna because Guisy

Gardenghi was there, she was the lady that Rinpoche cured of cancer, and she invited Rinpoche to the West. Simona is taking care of our centre in Bologna, our NgalSo centre. Please can you come here and explain a little bit about Rinpoche's centre in Bologna in the beginning, because for sure you know the story. Please share a little bit with us. We say Rinpoche was in Bologna, but I don't know exactly the story, so if you could share with us that would be really very nice, thank you. Like this, we construct our history.

[Simona speaks Italian]: Simona says she met Rinpoche in 1991 in Bologna. At that time, she was going to the Chenrezig centre. It was an FPMT centre and then Rinpoche was coming to visit. So she went there with a friend to see Rinpoche and he had such an incredible effect on her, she was dumbstruck with emotion, completely overwhelmed.

I was just asking Simona because when Rinpoche first went to Bologna, he went to visit this lady Guisy, she had been incurably ill and Rinpoche cured her. He cured her, so obviously she was super happy and she invited Rinpoche to Greece and Italy. So Guisy had an apartment in Bologna, and Rinpoche used to go there to visit. Simona says he also used to be the guest of the Chenrezig Centre in Bologna at that time, but she met Rinpoche after that period.

[Simona speaks Italian]: When Rinpoche used to go to Bologna, they used to walk in the streets and people used to literally throw themselves at Rinpoche's feet and prostrate to him and say: *thank you, thank you, you saved my life, thank you for healing me*. Not just one, but many people like this in the streets of Bologna. Very particular meetings! After that period when Rinpoche used to come to Bologna as a healer, he used to stay at her house. Rinpoche had already moved to the Kunpen in Milano and then in 92/93 he was starting to teach NgalSo Tantric Self-Healing in the Chenrezig Centre. Then in 1995, they formed the Shide group in Bologna.

I also remember that period we went many times with Rinpoche to Bologna. One time, I was living in the Kunpen, and my mom visited and she came with us to Bologna with Rinpoche. My mum has never forgotten this. We went to a squat. Rinpoche taught Self-Healing in a squat. It was full of punks, alternative people, tattoo people... There was a full moon I remember. My mom was super impressed, apart from all the people, because there was a full moon and there was a rainbow around the moon. She's never seen anything like that before. But now, these days, we saw many incredible rainbows around moons, around suns, around everything. Why? It's a sign of blessing, isn't it?

[Simona speaks Italian]: Simona says that then they had this Shide group in Bologna for many years, meeting once a week to do Self-Healing. Then once a year, Rinpoche would go there and would give some Dharma teachings. Or if not, he would do a conference, a public conference. There was many times in the Fierra of Bologna, where there were many natural health fairs, and he would go there. Then the United Peace Voices was born, as an association in 1996 in Bologna. We did loads of multi-media concerts, they were the first events of many different art forms. Duccio would paint a dragon on the backdrop and every so often also Anna Maria would come, we were various singers and I remember we

also had Francesco on the percussion at one time. One year in particular we travelled all Italy with the monks who did the Cham dances. We were alternating the dances with the songs of Rinpoche. We have many videos.

This is actually something important - of course everything Rinpoche did was important - but he started United Peace Voices in Bologna. So this is like NgälSo Spice Girls and Spice Boys [laughing]. This is true, I remember because I went. Many times they would go to really nice, beautiful places and old palazzi and Rinpoche and Lama Lawang and the monks from Kunpen would be there. The monks would do their Tibetan chanting and cham dancing, the Tibetan dancing. They would alternate with songs from the United Peace Voices. So since before Self-Healing, when we were in the Kunpen, every evening we used to sit there singing, like **om mani peme hung** and so on. All evening, we would do that. Then we would eat pizza. Hours and hours and hours. Many people called Rinpoche the singing lama. So in 1996, Rinpoche started the United Peace Voices.

[Simona speaks Italian] For Rinpoche it was very important, he had this idea that through music it was very easy and a direct way to spread the Dharma to people of all ages. So we started like this. He wanted to transmit his practices through music. The first CD was called Shide, and actually we were just beginners, but we just jumped in. Inspired by Rinpoche. It's true, it was a very exciting time. They used to do these performances quite often in Bologna, until 2003. Also in Bologna we used to have these fixed appointments: peace performance with the United Peace Voices where we did Self-Healing, Tara, all in a modern version, as a concert. Many of our songs in the books, like Ah Chi La Rho, which I can sing afterwards, is from that time. Many of those songs come from that time. The original line up was Carmen, Nunnei, Tiziana, Melania, Simona and then also there was Monica. They founded the United Peace Voices.

Please, Simona, help us to sing AH CHI LA RHO. Because they have made it, together with Rinpoche. So please give us the transmission of the song. Why? Because, there's some blessing there. So please, guide us to sing AH CHI LA RHO together. If anybody would like a book, you're welcome. It's on page 62. This song was made by Lama Gangchen Rinpoche and them.

[Simona: singing the song]

AH CHI LA RHO

AH KHA-SAMA-RAJA / AH CHI LA RHO

SADA-RASA-MARAYA PHET / AH CHI LA RHO

SADA-RASA-MARAYA PHET / AH CHI LA RHO

AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! AH CHI LA RHO

KHANDRO LA CHOE

AH KHA-SAMA-RAJA / KHANDRO LA CHOE

SADA-RASA-MARAYA PHET / KHANDRO LA CHOE

SADA-RASA-MARAYA PHET / KHANDRO LA CHOE

AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! KHANDRO LA CHOE

DRA GEG LA DRUL

AH KHA-SAMA-RAJA / DRA GEG LA DRUL
 SADA-RASA-MARAYA PHET / DRA GEG LA DRUL
 SADA-RASA-MARAYA PHET / DRA GEG LA DRUL
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! DRA GEG LA DRUL
 PAR CHE LA SIL
 AH KHA-SAMA-RAJA / PAR CHE LA SIL
 SADA-RASA-MARAYA PHET / PAR CHE LA SIL
 SADA-RASA-MARAYA PHET / PAR CHE LA SIL
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! PAR CHE LA SIL
 SAM DON LA TON
 AH KHA-SAMA-RAJA / SAM DON LA TON
 SADA-RASA-MARAYA PHET / SAM DON LA TON
 SADA-RASA-MARAYA PHET / SAM DON LA TON
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! SAM DON LA TON
 KUTSE LA RI
 AH KHA-SAMA-RAJA / KUTSE LA RI
 SADA-RASA-MARAYA PHET / KUTSE LA RI
 SADA-RASA-MARAYA PHET / KUTSE LA RI
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! KUTSE LA RI
 TASHI LHA SHOK
 AH KHA-SAMA-RAJA / TASHI LHA SHOK
 SADA-RASA-MARAYA PHET / TASHI LHA SHOK
 SADA-RASA-MARAYA PHET / TASHI LHA SHOK
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! TASHI LHA SHOK
 GYO PO LA JAIYUNG
 AH KHA-SAMA-RAJA / GYO PO LA JAIYUNG
 SADA-RASA-MARAYA PHET / GYO PO LA JAIYUNG
 SADA-RASA-MARAYA PHET / GYO PO LA JAIYUNG
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! GYO PO LA JAIYUNG
 TSOG KON LA RHO
 AH KHA-SAMA-RAJA / TSOG KON LA RHO
 SADA-RASA-MARAYA PHET / TSOG KON LA RHO
 SADA-RASA-MARAYA PHET / TSOG KON LA RHO
 AH KHA-SAMA-RAJA SADA-RASA-MARAYA PHET! TSOG KON LA RHO

This song, I was just thinking, we need to make the translation. It's nice what it says and maybe people don't understand. Like it says: *may we have realisations, may we have long life, may everything be auspicious, see you soon.* That is really meaningful now, by the way: *see you soon.* Please Rinpoche, come back soon. *May all the Sangha be together.* The Lion-faced Dakini is this special practice to send away all negativities and to have all the wisdom qualities. That's one thing we need to do. Another job. Now I'd like to ask Simona if she could do another thing. Many of our friends in Brazil, South America, North America, they are suffering because they are in lockdown with the Corona virus. If they are not locked down, anyway they're suffering. So please, can you sing the Parnashawari song. They, the United Peace Voices, made over a 100 songs together with Rinpoche. So

these we need to sing. Rinpoche asked us to. Why? Because there is still his feeling, his blessing. This song is together with Rinpoche's holy words. Actually, the other was also together with Rinpoche's holy words.

[Simona singing Parnashawari song]

This is our summer anthem for the summer of 2020. Every summer we have these summer anthems, don't you? This is our NgalSo anthem for this summer.

Simona says if you want a copy of this if you go on YouTube it's called, Lama Gangchen Inner Joy Channel. So if you look, there's the original one that they did with many friends. They were all in lockdown and they did it with Zoom. It's really nice. All the friends are dancing from our Bologna group. So if you want you are very welcome to download it, sing it, use it, whatever you like. Please use. So thank you very much, Simona.

I think maybe that is a good moment to stop. We are supposed to be completing Self-Healing I, but in the Tibetan tradition, they always say: to leave a little unsaid is ok, because that means there is always an opportunity to come back for another time. If you say everything, then there is nothing left to say and it will be finished. We need to see next week how we carry on with the streaming or if we take a few days break before the retreat. Anyway, we'll see. I think that is a very nice and positive note to conclude on for now. Then of course, we'll see you all later, doing many other beautiful Dharma things. So let's dedicate for inner and world peace and for also Rinpoche to come back very soon.

om bishwa shanti hung

By the power of the truth, peace and bliss forever