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NGALSO
Path to Enlightenment

Lama Gangchen Tantric Self-Healing 2 Commentary part 5 Lama Caroline

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Hello everybody. This is Lama Caroline. I'm broadcasting live from Ganden Jangchub Ling in Malaga, Spain. Let's start. First, we are going to say some prayers, and then we are going to continue with the commentary of the beautiful Lama Gangchen's Self-Healing II. So first, we are going to do the preliminary prayers of Self-Healing.

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)

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 n.chü khoryug dang shing tsangmar ne gyur chig

7. semchän thamche dang dzambuling gi kyendro thadag chinang gi zhide dang dükün dänpar gyur chig

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

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

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

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 sö

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

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 mandalakam niryatayami

losang gyelwa kung gyi yeshe ni
chig tu trime gyalten zinpe tzo
rabgyam kyilkor gyatso trodu gon
drinchen lame shab la sol wa deb

om ah guru vajradhara sumati gyana shasane dhara samudra shri bhadra sarwa siddhi hung
hung

Rinpoche prayer and mantra

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

om ah guru vajradhara sumati muni shasane karma utta vardanaye shri bhadra var
samanaye sarwa siddhi hung hung(x3)

kyö ni lama kyö ni yidam
kyö ni kha dro chö kyong te
deng nä zung te jang chub bardu
khyö min kyab shän mi tsöl wä
di dang bardo chi mä thar yang
thug jei chak kyü zung dzö la
si shi jig dröl ngö drub kün tsöl
tän gyi drog dzö bar chö sung

You Rinpoche, you are my guru, you are my Yidam. You are my daka, dakini and Dharma Protector. You are everything. From now until I achieve awakening, I seek no other refuge than you. In this life, the bardo and in all my future lives, please hold me with the hook of your compassion. Liberate me from the fears of Samsara and Nirvana. Grant me all the attainments. Be my constant friend and free me from all hindrances.

de thar län sum söl wa tab på thü
la mä ku sung thug kyi nä nam lä
dü tsi wö zer kar ma thing ga sum
rim dang chig char jung nä dag nyi kyi
nä sum rim dang chig char thim pa lä
drib shi dag ching nam dag wang shi thob
ku zhi thob ching la ma nyi pa shig
gye shin thim pä jin gyi lab par gyur

From Rinpoche's holy body, from his three chakras come white, red and blue light rays and nectars that dissolve into our crown, throat and heart chakra: one by one, and then all together. They purify the four kinds of negativities and sickness, they grant the four kinds of attainments and they plant a special seed for us to achieve the four buddha-bodies. Then, a smiling emanation of Rinpoche in the light body comes to the head of each and every one of us, descends through our central channel and mixes with our subtle minds in our hearts, so Rinpoche once again comes and blesses our subtle mind.

lama khyen lama khyen drinchen tsawe lama khyen
lama khyen lama khyen kyabne kundu lama khyen

Oh omniscient lama, oh incredibly kind lama
Oh incredible lama, you who are the source of all objects of refuge, think of me.

om ah guru vajradhara sumati muni shasane karma utta
vardanaye shri bhadra var samanaye sarwa siddhi hung hung (x3)

Today I'm going to do some of the NgalSo astrological practices to put away interferences, just because I feel like it. Because we need them.

om ah guru buddha siddhi hung

Mantra of perfection of wisdom

tayatha om gate gate paragate parasam gate bodhi soha

Mantra to make the protection wheel

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

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 / benza mame muntsa / benza bhawa / maha samaya sattva ah hung phe

NgalSo practices to pacify astrological phenomena

Dharani mantra to the King of the Planet

Afterwards, we'll publish this, so we can all do it together.

lama za dang gyukar tshe dang yütsam gyi dagpo khyen

chomdände dezhin shegpa drachompa yangdagpar
dzogpe sangye za dang gyukar yütsam gyi dagpö gyälpo la chagtshäl lo

tayatha / om nakshatre / nakshatre / maha nakshatre / sarwa nakshatre warbhendu soha

This is to pacify the problems with the nakshatre, the lunar mansions. Very important.

Then the mantras of the three principal deities, like Rinpoche always taught us:

om mani peme hung
om wagishwari mum
om vajrapani hung

Mantra of Guru Buddha Kalachakra, to pacify astrological interferences and to link with the outer, inner and alternative kalachakras

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

Mantra of Bishwa Mata, the Variegated Mother

om phrem bishwamata hung hung phe

om akani nikani abyila mantela mandela mandelah made soha

That's the one to pacify some kind of planetary interference.

Then, of course, Black Manjushri. The mantra of our favourite Black Manjushri.

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

om eh a ra pa tsa na dhii hung

Ok, then very important, the Mantra of Interdependence

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

om, all phenomena depend on causes and conditions. The Tathagata, the great Sramana,
understood the cause of all phenomena and their cessation, soha.

And then finally, number seven, the 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

Hello everybody. I hope you are all okay. We just did the preliminary practices of NgalSo Tantric Self-Healing, as taught to us by our precious Guru, Lama Gangchen Rinpoche. We are going to continue to look at the commentary of NgalSo Tantric Self-Healing II. I'm using the second edition, the English edition. Today, we're going to continue with what is called the Crazy Wisdom Message, and I'm starting again on page 38-39, which is where we stopped last time. So today, we're going to continue to look at this part of the introduction.

Before we start, I would like to thank Maria Cristina and Carolina, who are helping very kindly to translate into Italian and Spanish. I appreciate your efforts. I'll try and speak more slowly. If not, just summarise please. Anyway, it's very good, so the friends, who don't speak English can understand something. Please, if anybody is interested in helping to translate this commentary, on Facebook it's recorded, in Portuguese please get in touch with Sharon or the people in the Dharma centre of Sao Paolo. Not all our friends speak English, we have a huge sangha in Brazil, so it would be very nice if they could all understand, so if you are interested please get in touch.

Anyway, let's go back to the Crazy Wisdom Message of Lama Gangchen Rinpoche. So beautiful. To summarise, Rinpoche is talking about the Kalachakra. Why? Because Rinpoche, he started to make this book NgalSo Tantric Self-Healing II after he had kind of a visionary revelation in Borobudur Stupa Mandala in Java, in Indonesia, in the winter of 1992. Then he came back to Italy, to Kunpen Lama Gangchen, and we started to write down what he was saying and he started, let's say, the second phase of his teachings in the West. The first ten years, when he was in the West - before, he was in India, Nepal, travelling around in Asia, as a healer - he worked as a healer. He healed many thousands of people with very difficult incurable problems. After ten years, he had this strong visionary experience of his gurus, and the buddhas and bodhisattvas who appeared to him in Borobudur and they gave to Rinpoche, Lama Gangchen, their permission to open up our

Ganden Nyinyu tradition and share it in a modern way for many kinds of people, who normally wouldn't have access to those precious holy teachings. People like us, no? So we are very fortunate that he did that. The first thing he produced was actually the first version of NgalSo Tantric Self-Healing II, which is what we're looking at. Here, in the Crazy Wisdom Message, Rinpoche is talking about Kalachakra. Why? Because Rinpoche really had a very strong visionary feeling about how Borobudur, very strong in Indonesia, was very strongly connected with the Kalachakra practice. In this message, he is talking a lot about Kalachakra.

What we got up to so far, in the last four times, he's talking about how the Shambala energy is rising and how many lamas and holy beings and religious leaders and positive people are manifesting that throughout the world. Then he was talking a bit about the myth of Shambala, not the myth, the history of Shambala. This kingdom, where they first received the Kalachakra teachings. King Suchandra of Shambala, he was the first one to request the teaching of Kalachakra from the historical Buddha Shakyamuni. The Buddha gave it to him, but not in the form of Shakyamuni Buddha, but in the form of Kalachakra, in one place called Palden Drepung. Then, as a result, King Suchandra and his kingdom, his people that practised this tantra they dematerialised to a higher level. Now ordinary people, like me and you, at least me anyway, can't see it directly. However, there is a prophecy that in the year 2424 the Shambala people will return at the beginning of the astronomical age of Aquarius and bring back the light to our planet, to our world. This is what Rinpoche is talking about, this prediction of Shambala, in this part. The last thing we were reading, in my book, is on page 39. Basically he's saying, like in Self-Healing I: *who is our friend, who is our enemy?* Our enemies are not outside of ourselves, our enemies are our delusions, especially our selfishness, our egotism. Like in Self-Healing I. So he says, top of page 39 in this book; *Our delusions are our worst enemies. They inflict unbearable suffering and endless problems upon us.* So this is not just Rinpoche saying this, also Buddha Shakyamuni, Shantideva, and all the great Buddhist masters throughout history have said this. *Previously, the six realms [of Samsara], the heavens, the hells and so on were separate, but now, in this degenerate Kaliyuga time, the six realms [our six inner realms of Samsara] are becoming more manifest and they are getting closer and closer together. Nowadays, it is possible to experience all six realms in one human life. We can have hellish, brutish, ghostly, mundane, jealous and heavenly experiences anywhere in this world. Maybe you already have experience of this.*

Let's see if I can find it here in Self-Healing III. Don't panic translators, I just want to show one picture: this is actually the Spanish edition of NgalSo Tantric Self-Healing III. Let me see if it's here. Let's have a look. Ah, the picture is not there, but never mind. Here is a normal picture of the Wheel of Life [showing illustration], but that's not actually the one I want. The one I want is a picture that Rinpoche made me draw, which is all the realms inside of a person. Rinpoche always said: *samsara is not a place, it is a mental state.* What it means, is that wherever we go samsara, our personal samsara, is always with us. Literally in one day, we can have all these six realms. We have these six realms of samsara: deva and asura, human, animal, preta and hell realms, the six realms of samsara.

Generally, in the Buddhist teachings they are explained as being outside. They are places you can go after you die. But Rinpoche said clearly: *actually, these are our own emotions*. Even in one day, we can pass through that whole experience. There is a nice explanation, I will find for you next time, how when you wake up you pass through one day the six realms of samsara. For example, maybe you go to work and you're feeling a bit bored, you have to work all the time, that is like the human realm. Then you are kind of jealous of your coworker and that's like the asura realm. Then, maybe you go out for lunch and you go to a beautiful place, by the beach, and you have a really nice time, nice food and drinks, and there's nice company and you feel like you're a deva, you are like a god. Then what else happens... You get obsessed with paying the bills, building your house and maintaining your sexual relationships, so basically just survival is like being an animal, so that is like an animal realm. Maybe after work you go to a bar and you start drinking or something, and then you drink one, and then you drink another one, and then you drink a third one, this is like becoming a preta-mentality, because of this unsatisfactory feeling of never enough. An addictive feeling. This is what is meant by the preta state. Then finally, you have a big fight with your friend in the bar and then it goes into some kind like hell-realm situation [laughing]. You can pass through all the six and then maybe go to sleep and then it all starts again. On and on it goes, our personal samsara. Within every day, we can pass through these six states of existence. But obviously, what we want to do, is purify our minds so the positive aspects of our mind manifest. Rinpoche says: *Maybe you have experience of this!*. It's true. Hopefully, not too much in the bad one, we hope, but anyway. We don't know; many things happen in life. We have made the causes for many things to happen to us.

Anyway, page 39 in this book, Rinpoche, Lama Gangchen Rinpoche, says: *To combat this rising tide of negativity and the disturbing forces of the army of 84.000 delusions, which are manifesting externally as wars, famine, disasters, sickness and suffering, we need more Shambala spiritual energy to revitalise our tired and exhausted cells and atoms. We need to create the right spiritual strategy to fight these barbarians - these lalo's - to slay our delusions with the weapons of their antidotes such as peace and non-violence. In order to heal the physical and mental sicknesses of our outer and inner worlds deeply and completely, we must destroy our secret enemies; the impure energy winds upon which our mind is riding. Our impure psycho-physical energies create our personal samsara by producing the army of 84.000 ignorances, which obscure the pure crystal nature of our innermost mind.*

So that's a very rich paragraph. What is Rinpoche saying? He is saying, things are getting worse: *the rising tide of negativity*. That is true, no? And: *the disturbing forces of the army of the 84.000 delusions*. In Buddhism, we don't just have one delusion, one emotional problem, unfortunately, we have 84.000. We have loads. Loads and loads. How do we get to loads? Our main, let's say principal problem is ignorance, *dagzin*, we don't understand how things exist, including ourselves, how things function. Because we don't understand how things exist, how things function, from that comes desire and hatred. When we see something attractive we want it, we grasp it, we get fixated. When we experience

something that gives us an unpleasant feeling we reject it, we don't want it, we develop aversion. We get obsessed with that being horrible. That's super nice: *I want it, I must have*. That's super horrible: *I hate it*. Our mind, all the time, is like this - unbalanced. Why is it unbalanced? Because the central point is ignorance, we don't understand how things are. So always the mind is like unbalanced, shaking. From these three delusions, come pride, jealousy, all kinds of delusions come out, all kinds of mistakes and errors and we act unskillfully. In the end, there comes out, they say, tons of delusions. 84.000 delusions. So many delusions, so many sicknesses of body, speech and mind. Incredible number. But fortunately, also, Lord Buddha, Shakyamuni Buddha, he gave 84.000 antidotes. 84.000 medicines to combat all our delusions. So don't worry whatever is the problem, there is a solution. That's the good news. When I started to make this commentary, we were in the *shatabhisha nakastra*, one lunar mansion which is called 100 medicines. I thought that was nice, because Rinpoche always said that his teaching was a panacea, one medicine that gives 100 solutions. I thought that was fitting for Rinpoche's Self-Healing teachings. So don't worry, there are 84.000 solutions within the Buddha's teaching, and also within our Self-Healing teaching. Of course, Self-Healing comes from, finally the historical Buddha, Shakyamuni. So anyway, all delusions, all problems actually come from the side of our own mind, individually and collectively. Then, as a result, we collectively, as a society, as a planet, we fight, we have wars, we are selfish, so we are creating famine. We act unskillfully and selfishly, so we create many kinds of disasters. You might say, of course sicknesses are the human condition. We're born with a body that is bound to get sick. But nowadays, because of many unskillful actions, we have created even more sicknesses than there were existing in ancient times. So: *now, we need even more the Shambala spiritual energy, to revitalise our tired and exhausted cells and atoms*.

Rinpoche, now what he's doing is there are three levels of Kalachakra. Outer Kalachakra, that is the world and the universe, outer things. We need to make peace with the outer energies. We make peace with the world and also with the elements of the universe. This is what we call the outer Kalachakra. Then immediately, he starts to talk about our inner world: *just as it is above, so too it is below*. So our inner Kalachakra is the flow of energies within our five elements and three humors, three doshas. So they need to stay in balance for us to have a healthy physical basis. We need a healthy physical basis in order to evolve, to practise the Dharma and/or to do something positive in society. What Rinpoche is saying is now that even our cells and atoms are tired and exhausted. Not only have we exhausted the natural resources of like gold and silver, water and trees, and things like that. Also, we have exhausted, by our wrong way of thinking, wrong emotions, wrong diet, wrong behaviour, wrong everything, the life energy of ourselves and atoms. This is also why we are getting more weak. This is the idea of the *yugas*. Because we get more deluded, everything's getting more polluted, our resistance is getting less. We are more vulnerable to all kinds of sicknesses and disease. What we need to do is recover our essential life energy. So the world NgalSo this is what it means. We are very tired, sick, weak and exhausted on the outer, inner and secret levels and we need to recover the essential life energy. So it's a very profound kind of healing. It's not just relaxing. Yes,

relaxing is good, but a very profound healing and regeneration of our individual and collective and planetary energies is the actual meaning of NgalSo.

Then Rinpoche says: *we need to create the right spiritual strategies to fight these barbarians, to slay our delusions with the weapons of their antidotes, such as peace and nonviolence.* So this is what we were talking about last time, in lesson 4. We were saying the myth of the Shambala war, the prediction, the *lungten*, is a symbol of an inner spiritual transformation that we, collectively, need to go through. It's not involving actual fighting, with guns and bombs and tanks. Not like that. We need wisdom to overcome our delusions. In NgalSo Tantric Self-Healing I, Rinpoche talked about lojong, the mind training teachings. There it says very clearly, in many different texts, every time a delusion arises: *may I fight it, may I slay it, may I kill it with the antidote.* So the antidote is being peaceful, is being kind, the opposite of being mean, selfish, proud, jealous. Every time we do the positive opposite it's like we're slaying our delusions. Even if we don't slay it, we kind of pacify it, poke it a bit: *stop.* Finally, we need to realise emptiness. So this is a big big theme in the lojong mind training teachings.

Then Rinpoche starts to talk about what is called the *shen* Kalachakra, the alternative Kalachakra. So he says: *In order to heal the physical and mental sicknesses of the outer and inner world, deeply and completely, we must destroy our secret enemies; the impure energy winds upon which our minds is riding. Our impure psycho-physical energies create our personal samsara by producing the army of 84.000 types of ignorance and delusion, which obscure the pyre crystal nature of our innermost mind.*

So now it goes very much into the tantric kind of view. In the Kalachakra, they have very much this view that reality is coming from the side of the mind, what we call the yogachara view of reality, *sem sampa*. Our mind is very much involved in the creation of reality. Reality is not just our minds, but let's say our experience of reality is extremely strongly coloured by our minds. Let' say, colouring subjective experience of what we process through our senses. What goes into our brain is not just raw data, it's not just like that's it, as it is. Our mind colours everything based on our own experiences, what we learned, not just in this life, but many other lives. And so, that is one thing. There are many levels of how our mind is creating reality. We have the gross body and mind and then we have the subtle body and mind. So what's this? We have the channels, chakras, winds and drops. Channels are like the subtle energy channels that flow around our body. There's a central channel, five or six main chakras and then many branches, like a tree. Sort of an energy nervous system that flows through our entire subtle body. Our subtle body, for a normal person, if you put your arms out it goes out that far: to the tip of your fingers. Obviously, it's more dense around your physical body, but the energy will extend toward the end of your fingers. Radiating out principally from our heart chakra. In our heart chakra is the indestructible drop. There is the extremely subtle wind and mind, which is what goes from life to life. So when we die, our gross body falls away, but the very subtle wind and mind will continue from life to life. The very subtle wind is the very subtle form of the five *pranas*, which are the five elements: space, wind, water, earth and fire. These

are intimately related with the energy flows that flow around our body. When we talk about making peace with the environment, we'll explain this in great detail. Also, it is explained in great detail in the Kalachakra practice. Here, we are just starting to talk about it. But basically, without the five pranas, the five energies, there's no way we can live. One is called the life-sustaining wind, that means your life force in your heart. As long as that is strong, it's difficult to die. Some people they have weak life force, so they just get one cold or influenza and then they die. Some people have like 19 car crashes or something, I actually know a friend who has had 19 car crashes, and is ok. That is a very strong life force. So it's possible. Then there's a prana that is involved in breathing. Obviously, breathing is really important. Also, swallowing, so we can eat. First, we need to breathe. Without breath, in a few minutes, we die. Second, we need to be able to eat and to drink, to get energy. So we eat and drink things, and then it goes down and then we digest it. So we have a digesting prana. Then, when something goes in it needs to go out. Otherwise, we would explode. So we have a downward-moving wind that excretes the liquids and the foods that we took the energy from. So that is four of them. Then the fifth prana is called the all-pervading prana, the all-pervading wind, and allows us to move. Why we need to move? Basically, because we need to be able to run after our food and our drink. It's like a biological fact. To live, we need all these five pranas to be working. Nobody can live with three main pranas or four. You need all five of them to work. Here, Rinpoche is saying that what we need to do, is pacify our winds. Not on our gross level, but subtle and very subtle level. When we do that, our mind will become very calm, very soft, very peaceful. Instead of manifesting what we have now, a dirty, shaking, impure reality, we can start to manifest a pure and positive reality. We have many incredible ways to do that, incredible methods, really. I will give you one. Actually this is the first, probably the first or the second Dharma teaching I ever heard in my life, directly from a Tibetan lama. When I was young, I heard this from one great Tibetan lama, called Geshe Kelsang Gyatso. He said that all we need is one mantra: **om ah hung**. We see this everywhere, don't we? Geshe Kelsang Gyatso he told me this, he was also one of my gurus. But this is such an important teaching in tantra, actually from the Guhyasamaja. So he said with this one mantra **om ah hung**, we can achieve enlightenment. With **om ah hung**, we can do everything. So if we mix **om ah hung** with our breathing, it will pacify our anger, our shaking mind, our delusions. Which is incredible, no? Do we ever try it? No. Maybe we should think about it. This is at the end of NgalSo Tantric Self-Healing II practice. Anyway, a preview. Breathe in [following channels with fingers], white lights and energy into our heart: **om**. Then mix the holy energy of Guru Buddha Amitaba, red lights and nectars with the subtle mind at our heart: **ah**. Breathe out: **hung** [follows channels]. **hung** is out your nostrils. It's breathing in and out through your nostrils, not your mouth. Breathe out blue lights and nectars, so all our sickness, negativity and so on go out. Our mind becomes completely stable through the blessings of Guru Buddha Akshobya. So Vairohcana, Amitabha Akshobhya, **om ah hung** [with fingers following channels]. There are many incredible practices like this. For example this is at the end of our NgalSo Tantric Self-Healing. If we do them, gradually our minds will become pacified. We really need our mind to manifest its pure qualities. Actually, our mind does have pure qualities but now it's very obscured

by delusions. It's like a diamond that's covered by dirt. Or like my camera, my computer, it's dirty, so I need to clean it and then it becomes more bright, more clear. This is like our mind. We can recover our pure nature, our buddha nature. This is what it says here, in this NgalSo book, in the beginning, it says on the title page: *Buddha Vajradhara's blessed chakra exercises to create the pure crystal light and nectar energy form*. So we can manifest a completely pure body and a completely pure mind. It's possible if we follow these practices.

Page 39, Rinpoche says: *Lama Action Vajra, the outer Rigden* - the holder of wisdom - shows us the true path to Shambala. He shows us how to purify our polluted energy winds through yogic meditation, and helps us to manifest the life essence energy of our pure crystal mind, which illuminates our outer and inner worlds. In this way, we can manifest the Shambala Kingdom and our Primordial Buddha (our secret Rigden) right now. By opening our heart to the Shambala energy, we can heal our body and mind, our society, environment, the world and even the cosmos. This is the auspicious victory, the greatest victory. Everywhere in this book, there are these flags. The victory flags, because this is what we need: the auspicious victory, the greatest victory. Victory that we will achieve awakening. We will overcome our delusions.

When Rinpoche talks about Lama Action Vajra, what he means is that in a tantric mandala, like Kalachakra, Guhyasamaja, Heruka, Yamantaka, in the centre of all the mandalas is the Guru Buddha, the principal Guru Buddha of the mandala. Our Guru manifests in the form of Kalachakra, Guhyasamaja, Chakrasamvara, Yamantaka, one of the high tantric buddhas. Then, we have what's called a *wang*, an empowerment ceremony, to connect us with the energy of that practice and the lineage. It gives us permission to practice, and also gives us the spiritual power related to this lineage. In order to manifest it, we need to practise. It's not like: *here you are*, and then you don't need to do anything. You need to start to practise and then gradually it can manifest in our lives. But when we have an initiation, a *wang*, a great empowerment of the Mahaanuttarayoga Tantra, the highest yoga tantra, our guru simultaneously manifests as the principal Guru Buddha of the mandala. And also as what is called the Action Vajra, which is the one who's bringing us into the mandala. The Guru actually has two jobs. One is to visualise themselves as the *yidam*, as the meditational Buddha with a pure world, doing pure actions, everything is pure. At the same time do all the actions of giving the vows and bringing people into the mandala. Rinpoche always said that all the time, he was like our Lama Action Vajra. Like for example, when we were in Borobudur, he always said: *I am like the Action Vajra, taking you all hand in hand*, and he literally did take us hand in hand around Borobudur and guided each one of us. I think, he probably took everybody's hand, and guided us around. At least those who had the fortune to go there. If you didn't have the actual physical fortune to do that - never mind. You can still imagine that. Imagine that Rinpoche is holding our hand and guiding us through the stages of all the Self-Healing practice, the Borobudur practice, and guiding us into his lineage, into his beautiful NgalSo world. *Lama Action Vajra, the outer rigden, shows us the true path to Shambala*. Or, if you like, you can think, also quite correctly, that Lama Gangchen Rinpoche is in the centre of our NgalSo mandala, and then Lama Michel and

me, we're like the action vajras, like the assistants. Like the tourist guide, helping you to meet, to connect deeply, with all the beautiful, holy energies of NgalSo that Rinpoche has given to us. Rinpoche is also there himself, in the energy form. We are just kind of doing something, but really the main energy is coming from him.

There is the outer Shambala world. So Shambala is an actual place. It's debated where it is. Some people think it's in Lake Baikal in Buriatia. There are different ideas where it is. The Tibetans think it's north of Tibet. Rinpoche very much was into the idea that the place, where the Kalachakra was taught, was in Indonesia. Actually, this brings me to one interesting point. Rinpoche said there were various Shambala doors in this world. This is actually true. I'm not making this up. Where can I start? Anybody, who wasn't listening last time, let me explain again. The myth, the story of Shambala, in the West: where does it come from? The Shambala teachings are part of the Kalachakra tantra. It's a true thing in Buddhism. But Western people first heard about it in the 17th and 18th centuries, when the Jesuits, the Catholic Jesuit order, sent two expeditions to Tibet to try and find Shambala. Why? Because they had heard talk of it in India. Because the Portuguese, they got to India, in Goa and so on, they had a colony there. Then the Jesuits, the Catholic Jesuit order, who were in India, they heard talk of this place over the Himalayas where they had pointy hats. They were worshipping three something, so they thought: *oh, the trinity, we must go and check out what this is*. This is true, I'm not making this up. The first Jesuit Order was led by somebody called Padre Andrade I think his name was. They got to Tsaparong on the borders of Tibet, and then didn't get any further. The Tibetans thought they were quite harmless eccentrics only worshipping one deity: *only one deity? We have thousands*. But they let them build a little temple, a Christian temple. The first Jesuit mission got as far as that. The second Jesuit mission, in 1720 I think it was, they got as far as Shigatse to Tashi Lhumpo. This is where it gets really interesting. Gangchen monastery is a branch of Tashi Lhumpo. Tashi Lhumpo, the famous monastery, is the seat of the Panchen Lamas, and is one of the major seats of the energy of Kalachakra in this world. This is true. The Panchen Lamas and also of course the Dalai Lamas, and many other high lamas, they are the holders of the Kalachakra Tantra, the Kalachakra teaching. So when the second Jesuit expedition got to Tashi Lhumpo - the first Jesuit expedition, they made a dictionary, so the second one, could sort of talk to the Tibetans. They asked the lamas of Tashi Lhumpo about Shambala. The Tibetans said: *yes, not problem, go north*. They probably said go north, go further, keep going. They were told it was to the north of Tashi Lhumpo. When they came back to the West, the myth of Shambala started to spread. This is true.

Lama Gangchen, who was also a holder of the Kalachakra tantra, he said very clearly that there are various gateways to Shambala. Of course, not only in Tibet but also in the West. He said there are two in the West, at least what I've heard. One is in Toledo in Spain, and the other is in Rio de Janeiro in Brazil. That's fascinating. I've been thinking about this a lot. Toledo. I went there once with Rinpoche, many years ago. Beautiful place, beautiful medieval city. It was the capital of medieval Spain in the time of the *reconquista*. Then it was the capital from where, I think, Isabel and Fernando reconquered Spain and brought back Christianity. I think, if I'm right in my Spanish history. We have been there. Beautiful

place, walked around, beautiful cathedral. Many people are saying: *ah, it must be the door of the cathedral*, or something. Actually, one of our plans for this year was to take Rinpoche to Toledo. He was always very much interested in Toledo and he wanted to go, but sometimes we didn't do everything that we should have. So we were saying: *this time, absolutely, we have to take Rinpoche to Toledo, so he can go and have a look. Maybe we find out something.* But anyway, that didn't happen and now it has to be Rinpoche's next life. But anyway, I've been thinking about this. For sure, when the Jesuits went to Tibet, to Tashi Lhumpo, they also talked about their own country. Jesuits are from Spain, and the centre of Medieval Spain was Toledo. So for sure, the Tibetans knew about Toledo, and in Toledo in the Middle Ages they had, very interestingly, the school of translators of Toledo. They translated a lot of the knowledge from Arabic of Ancient Greece. So actually, that means going back to ancient India. That means they knew very well about astronomy, navigation, they had the Greek and Indian traditions also a little bit of medicine. So all these kinds of incredibly interesting things that were brought into our culture. How? You know, like Aristotle and medicine and astronomy, was from this group of translators, in Toledo in the Middle Ages. So for sure, they told the Tibetans. I'm sure, that in one of our Tibetan texts somewhere, in one of the commentaries, it will talk about Toledo. Rinpoche always said: *Toledo, Toledo.* So for sure, the Tibetans they knew. Just as the Western Jesuits knew about Tashi Lhumpo, the Tibetan lamas also knew about Toledo. Ok, so there is one door to Shambala. Shambala in the sense of the outer Kalachakra, it's like astronomy, astrology, technology. The inner Kalachakra is about medicine. So all these things, they knew something about in Medieval Spain, in Medieval Europe. So there is a door in Toledo.

The other door is Rio de Janeiro. This I have been thinking about these days. I wish I knew more about that. If anybody has got any suggestions, please do tell. I remember the first time Rinpoche went to Rio de Janeiro, many years ago, because I was with him. We went with the person who runs our NgalSo group in Rio de Janeiro. There's a national park behind Rio de Janeiro, up towards the Cristo, which is up there. We looked down over Rio. I thought this is the most beautiful place I've ever seen in my life. Anyway, Rinpoche went there and everybody was super nice, and Rinpoche gave the name of the centre, and he said: *this is porta segreta* [secret door]. So we have actually two porta segretas, one in Toledo and one in Rio de Janeiro. I really wish I knew more about why Rinpoche thought Rio was *porta segreta* of Shambala. Please, if anybody knows, any Brazilian friends, please write me a message, let me know. I really would like to know more about that. I slightly regret I didn't have more time to ask that to Rinpoche, but maybe Rinpoche said something to one of us. If he did, please share. Rinpoche said there were two Shambala portals that he knew about: one in Rio, one in Toledo. Outside of Tibet. Something to be investigated. If not, like I said, Panchen Lama Palden Yeshe he wrote the *shambala lam yik*, the actual guide to Shambala. It's a book. We have it in Tibetan, and also I have the translation, so it's how to actually get to Shambala through meditating. If you don't want to read this, you can read this [Self-Healing II]. As you can

see, it says the same thing: *how to get to Shambala*. That means, do this and Rinpoche will guide us to Shambala, if we do his practice.

Page 40: *To link our inner world with the Shambala Kingdom, His Holiness the Dalai Lama, the emanation of enlightened compassion (Chenrezig), manifests the principal Kalachakra Deity and his retinues, in many places worldwide. I feel sure that the kindness of His Holiness the Dalai Lama and the other lamas of the ancient traditions of Tibetan Buddhism, in manifesting the Kalachakra Mandala in this world, is beneficial not only for a small group of Dharma practitioners, but for everyone in this world.*

In this book, we have really long sentences. It's just like a Tibetan book. This is actually very much like the Tibetan books we have. Because it is a very long and extensive sadhana of NgalSo Tantric Self-Healing, then a short version, then a very short version, and then it has some kind of *nye yik*, which means *how to do it*. A little bit of explanation. This is actually very much like a Tibetan book for meditators, translated into English. Rinpoche said that one of the several reasons why I got the job to write it down is I just used to say: *yes*. Everything he said, I would just write it down. He tried with many friends. But whatever he said, I would just write it down, without questioning. Not like: *oh, maybe you should say differently*, or something like this. This is wh, it has very much like Rinpoche, Tibetan sentence structures. Sometimes very long sentences.

Anyway, what Rinpoche is saying is there are many great lamas, the Karmapas, the Sakya Trizin, the Dudom Rinpoches, the Dalai Lamas, the Panchen Lamas, many great lamas giving the Kalachakra initiation in this world. This is not just for the few thousand or hundred thousand people that go, but this energy is helping everybody, whether they realise it or not.

Page 40 in the middle: *Buddha manifest the Kalachakra particularly to help during degenerate and difficult times. Religious, non-religious, atheist, agnostic, or anti-social does not matter - that's good, fortunately for us - the Buddha views all living beings with equanimity and bestows equal blessings upon all. That is the basis of bodhicitta: equanimity. We need to develop it. Everybody needs the essence of spiritual and life healing energy. Just as different types of crystal can be charged with energy, the compassionate manifestation of the Kalachakra mandala by holy beings can charge everyone's inner crystal with pure Shambala energy and revitalise our positive energies of body, speech, mind, qualities and actions. Thus, I believe that Kalachakra is helping this world, and that Tibetan Buddhism - which used to be Indian Buddhism, but now is Tibetan Buddhism - can indirectly help many people of different faiths, religions and cultures, to realise their inner freedom. This doesn't mean we are trying to convert people to our view or anything like this, but we are just trying to spread love and life and positive energy, and the Shambala energy. Everybody: please, enjoy. Please use that positive energy and then carry on and increase it in your own way. Let's all try and do something positive for the world.*

Then page 41, he says something very nice: *If you do not believe in this dependently arising cause and condition, then you need to open your third eye and look in the sky to see Shambala.* If we're not convinced it's happening right here and now in human society, then we need to look and try and have a visionary experience. So in the Vajrayana, in Tantric Buddhism, we do have this thing of the third eye, but not quite in the way it was presented by Lobsang Rampa. Rinpoche, all the time, he used to make jokes about Lobsang Rampa and this opening of the third eye. In the 1950s, there was one Englishman, who was actually a postman, who read some literature about Tibet from people who had been there, like Charles Bell and other people, Alexandra David-Neel. Then he made these books called Lobsang Rampa, where he claimed to be somebody who had entered into the Men-Tse Khang... I've read them. A mysterious person left the whole collection in my room, in Albagnano. I did actually look through them. So anyway, this person, who claimed to be Lobsang Rampa, he claimed to have been a monk and entered into the Men-Tse Khang, the college of medicine in Lhasa. Then he became the personal assistant to the Dalai Lama. According to Lobsang Rampa, his job for the Dalai Lama was to hide behind a pillar and then with his third eye, which was open, he could check out all the people who came to see the Dalai Lama. If they were honest or not; what was their motivation. So that's what he claims. According to him, the Tibetans used to open the third eye by something like this [takes a piece of wood], this is Lobsang Rampa, they used a piece of wood and [mimics tapping a hole] and make actually a hole in your head, you know like the cavemen. There are some skeletons - trepanation - where they used to drill a hole in your head, the cave people or whatever. He claims that the opening of the third eye was like that, but in fact, that is a load of rubbish. We do have some kinds of meditations. Here [points to spot between eyebrows] we have one chakra, one energy centre, this is true. We have our central channel, which starts here [points to spot between eyebrows] and then it goes like an umbrella handle [traces line over skull to neck and back] and then goes down the middle of our spine, down to our perineum. It looks like an umbrella handle. The upper entrance is here [points to spot between eyebrows] and the lower entrance is in the perineum. From here down to there, there are actually 10 entrances. So here, between our eyebrows, there's one chakra. We have certain kinds of meditation where we imagine this is opening. For example, in all the different highest yoga tantras and yoga tantras. In the yoga tantras, we have a lot of meditation related to this chakra. So yes, we can open our third eye, it's true. But not like Lobsang Rampa. We can do it in the proper way, according to our Ganden Nyungyu Gelugpa NgalSo tradition. We have many beautiful meditations, how to open our third eye and have some kind of deeper experience. *If you can't see it in the human world, look up, and maybe you need to see it in the sky.* It's what Rinpoche said. Or maybe both, who knows? Maybe in a dream and see something, society changing. That's the best: outer and inner versions.

Actually, that reminds me of something. Speaking of seeing things. Rinpoche he was very convinced that Borobudur Stupa Mandala in Indonesia was related to the Kalachakra. I remember one time, exactly the year I don't remember, but one time maybe 20 or 25 years ago, we were there with Rinpoche, and also with a group of monks. Our monks means, we

have always our monks from Shar Ganden and Pomra Kangtsen and our monks who live in Italy. Our very good lama, geshe and rinpoche friends, who live together with our NgalSo community, around, with us. I remember there was Zawa Rinpoche. Zawa Rinpoche now lives in Canada, he's a lama of our lineage. I remember the monks were there and they were in where we used to have the breakfast in the Manahara Hotel. There was like a kind of raised platform, where they also used to do that dancing and have musicians. I think there or maybe just in front on the lawn, the monks they made this beautiful mandala of Kalachakra, made with some kind of very shiny glass or jewels, or something sparkly. In the ancient tradition, you are supposed to make mandalas with actual jewels. This is the ancient Indian tradition. Actually, Rinpoche did lots of very nice things. In our Temple of Heaven and Earth in Italy and also in Campos in Brazil and also in Almeria, Entorno de Paz, and in Kunpen, and in Sao Paolo, in our various centres, something very nice that Rinpoche did is he had our statues, the Five Father Buddhas and the Five Mother Buddhas, painted with real jewel paint. This is the ancient tradition. Not only an Indian tradition, but also in the West in the Middle Ages. For the sacred, everything must be the best. So as it happened Cosy - Rinpoche's assistant for many years - one of her relatives they had a paint factory and as it happened, they were manufacturing, amongst other things real jewel paint. They were able to get these special paints, like pearl paint, real pearl paint. Real ruby paint. Real coral paint. Real jade paint. Real jewel paint. They got our artists to paint them. So this actually really does happen. Why? Because the buddhas are worth it. In that time, in Borobudur, our monks and Zawa Rinpoche they were making this big Kalachakra sand mandala. You've seen them doing this with the pipes. They draw out the lines and then they make a beautiful Kalachakra sand mandala. I remember at that time there was an incredible special energy. Even then came out some very special rainbow lights. Why? Because Shambala is very close to us, actually. Rinpoche always said: *our lineage is very powerful. The deities, the buddhas, the goddesses of our lineage are very close to us*, so for us it's very easy to connect. I remember at that time, there was something very special, when Rinpoche and the monks, they were doing the Kalachakra mandala and initiation in Borobudur. We are very lucky, to see all these things. They really have some truth.

Page 41 at the top, Rinpoche says: *we need to open our third eye and look in the sky to see Shambala*. If we can't see it in the actual world. Then, Rinpoche says: *Shambala is spiritual energy manifesting in a form which is particularly suitable for this degenerate time, something of Shambala definitely exists in our world right now. Maybe you can feel it too*.

For example, one thing that the Shambala tradition has is the medical tradition. The inner Kalachakra is the basis of Tibetan medicine. A very beautiful teaching. I think we're all coming to the conclusion - let's say recently - maybe not just this year, but recently - that we can really do with some new medical traditions that might work, because our traditions are not very good. For example, with Covid there's no cure. Not only that, but many other kinds of sicknesses, there is not really a cure. The ancient wisdom traditions, like for example the Himalayan medical tradition, which is actually based partly on the Shambala

wisdom of Kalachakra, does have some very good suggestions about diet and lifestyle, what to eat, herbs and things, which actually do really help us. Rinpoche always hoped that this kind of knowledge would come back into modern society, because before we had it and we kind of threw out the baby with the bathwater when we started industrialisation. So one of his wishes was that this kind of ancient knowledge of healing and medicine would resurge. This Shambala vision, part of it is that. So he says: *maybe you can feel it too*. Hopefully we can.

Each person has the inner potential to fully contact the Shambala energy, but only Kalachakra - and Self-Healing, it says so on the front - can help us to transform and heal our outer and inner negative conditions into the quick path to Shambala Pure Land. Because Rinpoche, Lama Gangchen, mainly, what he emphasised was the NgalSo Tantric Self-Healing meditation and the environment practice. Working with the Five Father Buddhas and the Five Mother Buddhas. Actually, he did teach Kalachakra, in great detail, but later. He mainly suggested that we, his followers, we should base our practice on the NgalSo Tantric Self-Healing and then do his combined practice, which is like the essence of Guhyasamaja, Heruka, Yamantaka and Kalachakra, and then if we have time go into more detail with the rest of it. Because he showed so many incredible different tantric meditations, but the main emphasis was on the Five Fathers and the Five Mothers.

This [showing Self-Healing 2 book] is linking this world to Shambala and he gave us all Shambala passports, which were images of Vairochana or Amitabha or Akshobhya or Ratnasambhava or Amoghasiddhi, depending on that was wrong with us. If we were a very angry person Akshobhya was our Shambala passport. That meant we had to develop mental stability. If we were a very desirous person, we got Amitaba, which meant we had to learn to develop discrimination: what's our friend, what's our enemy and choose wisely. If we are a very dull kind of person, close-minded person, we need to develop the mirror-like wisdom, the peace and wisdom of Buddha Vairochana. If we are a greedy person, we need to develop the equalising wisdom of Buddha Ratnasambhava and that generous quality. If we are very fearful or a jealous person, our Shambala passport would be the image of Guru Buddha Amoghasiddhi. We definitely need to print those again. These never expire by the way, once you got one.

Then it says, page 41: *The ultimate Shambala spiritual war is due within the next three centuries - precisely in the year 2424, I looked it up - remember spiritual war means it's a transformation of our collective consciousness - but we need to prepare now, by linking our hearts to the Shambala energy. We can do this by contacting the outer and inner rigden gurus, and by developing our inner and secret armies of positive minds and energies, arming them with countless wisdom weapons and accumulating great stores of positive wisdom and compassion energy to sustain our armies of peace warriors through the great battle.*

Translation: all our lives we need to face our own minds. When more of us develop inner peace and positivity, then collectively we have a good effect on society. The world becomes a better place. When a lot of us have these ideas of peace and collectivity and

taking care of the environment, the actual Aquarian Age will have arrived. That's what it actually means, using this kind of ancient imagery.

Page 41: *Before 1959, this tradition was completely secret and closed to the uninitiated, so there is a lot of ignorance surrounding the manifestation of Shambala energy in this world.* Actually after last time I was talking, when I was talking about the Jesuits going to Tibet and all this, at night I looked on the internet about Shambala and honestly I'm sorry to say there's so much rubbish. I mean there are some true and authentic things, from the Tibetan traditions, and there are a few things that are ok. Of course, our thing, and the international Kalachakra network, Alexander Berzin is good, but a lot of the things are just complete fabrications, like fantasy, all mixed up with all kinds of stuff. There's a lot of ignorance. Now things are getting better, because fortunately the wisdom masters, the living Tibetan wisdom masters and their descendants, are now all over the world, because of historical circumstance the Vajrayana tradition is now open, open for anybody who likes to enter basically. Not like before. If your deepest wish is to practice Kalachakra now you have a very good chance, in these times. Because there's many great masters giving these initiations, and us for example we have the incredible, beautiful NgalSo Kalachakra system, the Self-Healing system. Very easy to practise, clearly explained. We do retreats every year in Albagnano. Also, we did one beautiful Kalachakra retreat in Chile, in the Elqui Valley, a couple of years ago. So it's possible. Now we're talking about it, we together, our NgalSo sangha, on the streaming. It's possible, we can do it.

Anyway, Rinpoche says: *Without wisdom eyes, it is difficult to understand.* It's true. We need a guide to explain how to do it. This is absolutely true. Because for example, nowadays we are translating many things. You can pick up the Kalachakra Tantra, but you pick up and then you'll quickly shut it again because you won't understand really, unless you have an incredible special karma, what it means. Then Rinpoche says: *You only experience positive results without realising how they came about.* Perhaps he means we're very lucky, because we met him. They say that everything comes through the blessing of the guru. It's true we've had incredible positive luck and fortune and experience, which is still continuing. And we actually have no idea why our karma's manifesting that way, because we can't understand cause and effect. You have to be a highly realised being to do so. Anyway, we need to rejoice. Rinpoche said: *Rejoicing is the best investment,* so at least we can rejoice in our good fortune.

Then Rinpoche says: *The Tibetan lamas, out of compassion, are making Western Buddhism. Marco Polo was the pioneer, who brought Eastern culture to the West in the thirteenth Century. Brought spaghetti and many other things. - and now Lama Marco Polos are giving us the messages of Lord Buddha's healing methods, of the Five Supreme Healers - like Self-Healing - and the Shambala Kingdom.*

Then, page 42: *I have worked in the West for ten years - this was in 1993, so he's talking about since 1983 he was going around as a healer - I have mainly performed healing actions and body chod practice, and I have given only one mantra: om muni muni mahamuni shakjamuniye soha, the Four Limitless Thoughts and the Dhyani Buddhas'*

wisdom passports to my friends. I told you he used to give these passports. So what did he mean? He was going around as a healer, he was doing Self-Healing I: giving transmission of **om muni muni mahamuni shakymuniye soha** and then the Four Limitless Thoughts, which are:

1. May all beings have happiness and its causes.
2. May all beings be free from suffering and its causes.
3. May all beings never be separated from the great happiness that is beyond all misery.
4. May all beings dwell in equanimity, free from attraction to dear ones and aversion to others.

This is what he used to teach for 10 years to people who met him. From his side, he was working as a healer and he was doing body chöd. Chöd means cutting off the self-grasping I. That's what the name of the practice is. We have a lot of superstition regarding this practice. The actual practice of chöd is to practice lojong mind training. It's to put others before yourselves, to cherish others more than you cherish yourself. Through that, gradually overcome your *dagzin*, your sense of self. Rinpoche truly selflessly was working around the world, helping all kinds of difficult and very ill people. He was doing this commitment of the body chöd practice. He used to give some kind of initiations, like for example he used to give White Tara and Open-Eye Chenrezig, a few initiations. Medicine Buddha sometimes. Then he would give people refuge, and he would give a passport. I have one or two of them here, and next time I'll show you. Really nice.

Anyway, it says: *Now, the right time has come* - that means 1993 - *for me to practice speech chöd, and to teach about lamrim, Sutra, Tantra, the Five Supreme Healers, medicine, astrology, and to issue Shambala passports to all my friends.* So don't worry, the embassy is still open, we can still get the passports. We can still get a visa, and we can still practise Self-Healing, and we can still go. Here Rinpoche is outlining what he's going to teach, the NgalSo System: lamrim, the Stages on the Path to Enlightenment. His Holiness Kyabje Pabongkha Rinpoche wrote Liberation in the Palm of your Hand. Rinpoche liked very much that His Holiness Kyabje Trijang Choktrul Rinpoche, the present incarnation of his Guru, he said that the NgalSo Tantric Self-Healing was like Tantra in the Palm of your Hand. Rinpoche always really liked that a lot. He was very touched that the successive incarnation of his teacher said that. So here he's showing the sides of the pure crystal of Self-Healing: Sutra, philosophy, Tantra, we have many things, but the main thing is the Five Supreme Healers and the Five Mothers, that's the main thing in the crystal. Then if we look around a little more we have medicine and astrology. It's like a crystal, which has many facets. Each one is beautiful, but it's all part of the same crystal, but we need sometimes different methods to touch our mind to help us evolve. So sometimes, we need philosophy, we need explanations about our emotions, about how to behave and so on, how to meditate. Sometimes we need tantra, we need all these kinds of meditations and visualisations and mantras and mudras, all these kinds of things, all these kind of tantric

practices. Especially, we need to know about the Five Supreme Healers because that is the basis of the NgalSo system. We need to know about medicine. Don't worry, that's integrated into all Rinpoche books, an introduction to Ayurveda, to Tibetan medicine. This explains, especially in Self-Healing II and Self-Healing III and also in Rinpoche's medicine book, how to take care of the elements and humors, by taking care of our diet, taking care of our lifestyle, taking care of where we live, taking care of all kinds of things. Medicine should be the last thing that we use. Especially, taking care of our emotions. Astrology, very interesting. Astrology means looking at how the five energies of space, wind, water, earth and fire, flow in the outer universe, how they touch us, how they affect us, so we can use those energies in a positive way. That's a big part of the Kalachakra. Anyway, Rinpoche says: *Now the time has come for me to practice speech chöd*, that means he's going to dedicate himself to teaching, to sharing the Dharma for the benefit of others. Not for himself, because he himself didn't need, because he already knew it. *And to teach about lamrim, Sutra, Tantra, the Five Supreme Healers, medicine, and astrology and to issue Shambala passports to all my friends.*

Ok, page 42: *Giving the message of the future Shambala war is not giving you a dreadful warning of a dangerous and difficult situation to come. It is advance notice of a wonderful opportunity to contact a pure world filled with complete happiness and peace, the best chance for human beings and society to evolve. The different holy beings of religious and spiritual traditions are all working to speed up our evolution and are taking care of this in many different ways. We need to respect their work, for example, we should not think that someone sitting in a corner meditating cannot cope with modern life. Because that is what people think now: Oh, you are just sat on your bottom doing nothing. In fact, this is also a bodhisattva vow, we need to give space and also support meditators, because they're doing a very important social service of transforming their minds and raising the energy. Our personal and universal responsibility is to prepare our inner wisdom and compassion warriors - in a spiritual sense - now and train them for the time of the great Shambala war. Or let's say, event. Actually, the word bodhisattva sometimes is translated as bodhi meaning awakening and sattva meaning being, but sometimes it's translated as something like an awakening warrior, somebody who is really going for it. Nothing will stop them, they are going to get awakened, because they need to help society. Then Rinpoche says: I hope this book makes it possible for many people to link and connect with the non-violent energies of Shambala, and I hope that all experience the union of Shambala with this world. I pray that this book may benefit, help and heal many beings now and in future generations and open the gates of Shambala to all who seek it. So let's go to Shambala. Let's practise NgalSo Tantric Self-Healing II.*

That was Rinpoche's beautiful introduction. It's called *crazy wisdom message*, but it's actually not crazy at all. Actually, we're the crazy ones not him. Now, we have 15 minutes left. Following Rinpoche's lineage, here I have my mobile phone. If anybody has a question, please WhatsApp me. If you don't know my direct WhatsApp, then you can send to Carolina or Maria Christina and they can send it to me. If you have any questions about Kalachakra, of course now we're speaking generally later there is a lot more detail about

this. If you have any questions so far about what I was saying, quickly send me a message. Actually, Rinpoche used to have two phones. He used to have a red one and a white one. One with a dharma wheel, one with a conch, white and red with the symbols of the Buddha. The conch and the dharma wheel were the symbols that the gods Vishnu and Brahma gave to Shakyamuni after he achieved enlightenment. He was sat under the Bodhi tree, after he achieved awakening and they came down and they said: *Oh, please Buddha, there are some beings in this world with only a little dust in their eyes, so please turn the Wheel of Dharma*; and they gave their symbols, the discus, what we call the wheel of Dharma, and the conch. Rinpoche had those on his phone, on the back.

If you like, you're welcome to send questions.

Why today did you do the astrological practices?

Why? Because I felt like it. Because they're in NgalSo Tantric Self-Healing II and it's very important that we do them. In our tradition, we have all kinds of incredible pujas for protection from negative energies. Incredible things, honestly. So beautiful, so rich, so complex. But what Rinpoche did here in the Self-Healing is to put in a short way, so we can do. We need to start to connect more, we need to keep Rinpoche's things going. We need to keep it as a living thing. So I thought let's start. Because I've said: first, I will start with a shorter preliminary practice, then gradually get longer. As we go on through the explanations of the book, pretty quickly in the beginning, this is what we are going to explain. Some preliminary practices, and then we are going to explain these astrological healing methods, because we're getting to the beginning of the actual sadhana. That's why I did it, because we're going to start doing them, each time together. So we are going to do it, and explain and also do it together. I think that is the best way. Not just to talk about it and forget it or do the practice and don't understand. So that's why we did it today. Also, this year, there are many kinds of weird energies, very strong things. All kinds of planets in unusual, difficult combinations, so astrological practices are very good this year. So we want a better astrological weather, so it's good to do Kalachakra mantra, five element mantra and all these kinds of things. The reason is this. We need because we want to connect with the NgalSo system and we need, because we need, because the astrological weather's not that good at the moment.

I don't know if we have the whole of the NgalSo sadhana. If it's available online. I will check. If not, we will post it. I know that the video, beautiful video of Lama Gangchen Rinpoche doing Self-Healing is now online, and also Lama Michel made a short version, a 30-minute version, but I don't know if the sadhana is there. Why? Because I don't look. I'm very busy doing all this. But I'll ask if it's online. If not, then we'll post it. Then each time, when I do the prayers, the *gomde*, the meditation recitation, we can do together. That would be very nice. So that's the reason, why I did it. Because I felt like it. Because we should do and definitely I feel better when I do it. I don't know about you, but I do. Any more questions?

In Albagnano, and all the places around the world when we're doing retreat, Rinpoche would always be doing things like talking on the phone and then giggling and stuff like that, when lamas called him and things. Of course, we had all these signs saying: *it is not allowed to use your phone in the gompa*, but anyway Rinpoche he had to because many people needed him, so they were all the time calling asking his advice. Anyway, I'm not going to start answering my phone in the middle of the teachings, but just for this particular occasion if people want to ask questions you can write and we can answer next time.

So maybe what we can do, is the rest of the Ngalso Tantric Self-Healing practice. I've got this one, it's the same as all the other ones. Where did we get to? We got to Guru Yoga, we did the astrological healing practices and we did **eh yam ram lam bam**. But we'll start again with **om ah guru buddha siddhi hung** and **eh yam ram lam bam**.

So in front of us, is Rinpoche in his energy body. It's true that he is there. So we are going to request his blessings.

om ah guru buddha siddhi hung [5x in front of respective chakras]

Space purification

eh hoh shuddhe shuddhe soha [5x, cleaning space chakra]

Wind purification

yam hoh shuddhe shuddhe soha [5x, cleaning secret chakra]

Fire purification

ram hoh shuddhe shuddhe soha [5x, cleaning navel chakra]

Earth purification

lam hoh shuddhe shuddhe soha [5x, cleaning heart chakra]

Water purification

bam hoh shuddhe shuddhe soha [5x, cleaning throat chakra]

Now opening the five lotuses, green, yellow, blue, red and white in our central channel [in front of respective chakras]

pam le pema jangkhu

pam le pema serpo

pam le pema ngonpo

pam le pema marpo

pam le pema karmo

Awakening the energies of the Five Supreme Healers in the form of the *bija* seed letters.

om ah hung tram hrih [5x, in front of respective chakras]

Every stage of Rinpoche's practice is powerful. For example, our singing bowl people, like Thonla and his singing bowl group, Rinpoche said: *ok, until this point you can do*. Because it could be also enough you know. Like I was saying before just with the mantra **om ah hung tram hrih**, you can achieve enlightenment. So definitely with the mantra **om ah hung tram hrih** you can achieve enlightenment. So if you want very essential, we have essential. If you want more detail, we have more detail. As you like.

Now, from the five *bijas*, the seed letters, arise the symbols of the Five Supreme Healers [mudra in front of respective chakras]

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

Now, from the symbols arise the Five Supreme Healers: Vairochana, Amitabha, Akshobhya, Ratnasambhava and Amoghasiddhi [mudras in front of respective chakras]

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

That concludes in a very brief way, the generation stage. Now, we're going to do the healing of the completion stage related to the five chakras, the Five Supreme Healers. So first, healing the secret chakra with the blessings of Supreme Healer Amoghasiddhi.

lama dönyö dorje khyen [cleansing and gathering, then mudra]

om ah amoghasiddhi hung [5x]

Healing the navel chakra with the energy of Supreme Healer Ratnasambhava.

lama rinjung dorje khyen [cleansing and gathering, then mudra]

om ah ratnasambhava hung [5x]

Healing the heart chakra with the energy of Supreme Healer Akshobhya

lama mikyö dorje khyen [cleansing and gathering, then mudra]

om ah akshobhya hung [5x]

Healing the throat chakra with the energy of Supreme Healer Amitabha

lama chö dorje khyen [cleansing and gathering, then mudra]

om ah amitabha hung[5x]

Healing the crown chakra with the energy of Supreme Healer Vairochana

lama nang dze dorje khyen [cleansing and gathering, then mudra]

om ah vairochana hung [5x]

Now, Vajra Master Empowerment, hugging mudra, there are no more enemies. [hugging mudra]

Now, Secret Empowerment.

om ah hung [3x]

om mani peme hung [5x, clapping in front of respective chakras]

om ah hung [3x]

om mani peme hung [5x, snapping fingers in front of respective chakras]

om maha sukha hung [5x, in front of respective chakras]

Word Empowerment

om bishwa shanti hung [5x, with mudra]

By the Power of the Truth, Peace and Bless forever.

Dedications

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

Actually, that was six session guru yoga, in its shortest form.

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

By the collection of white virtues, we have collected here:
May this world quickly become Shambala, the treasury of jewels,
and may we all quickly traverse the path to liberation.

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.

And then, like we were talking about before **om ah hung**.

Vajra recitation

om ah hung [with hand movements]

om hung ah

om ah hung phe

May all the negativities of 2020 disappear into ultimate space.

May all the big sicknesses become small sicknesses, and may they completely disappear.

May all big problems become small problems, and may they disappear.

Make everything work out better for everybody.

May there be peace in the world and may the energy of Shambala rise as quickly as possible.

Thank you all very much for listening. At the same time on Thursday, every Thursday, at 7 o'clock and every Tuesday at 7. I hope you will join me. If we haven't posted the sadhana, we will post it, so we can all join in. Please keep practising. The point of all this

explanation is so you can practise better. This is NgalSo-flix, pass the time in a positive way, but all this is a way we can improve our practice. Rinpoche, Lama Gangchen Rinpoche, said: *please, put my teachings into practise. Practise them more deeply.* So we will explain in more detail, how to do this, so then each one of us, hopefully can practice in more detail. Please, try and practise, even just a little bit, every day. Even a few minutes. Then gradually, we can go on the journey to Shambala together. That would be nice, no? Because the idea is not one person, the Mahayana way is not one person goes to Shambala. The idea is we all go to Shambala, if we do like the people of Suchandra's kingdom. They all practised together and then they all turned their place into the pure land. So if we all practise together, we can do the same. So let's try. It's free, why not?

See you all on next Tuesday. Have a good evening, see you all soon, thank you for listening.