

ངལ་གསོ



NGALSO
Path to Enlightenment

Self-Healing 1 - Reading and Reflections part 7

Lama Caroline

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namo gurubye
namo buddhaya
namo dharmaya
namo sanghaya (3x)
namo triratnaya

Hello everybody now we're going to do **dag gi je tsün la ma thug je chän** - How to realise the inner guru. It's in this book *NgalSo Tantric Self-Healing 2* and many other places. The point of this is to call Lama Gangchen Rinpoche's blessing into our heart. To connect with him.

dag gi je tsün la ma thug je chän
nyam thag dag la thug je zig su söl
gye pe zhäl zang dag la tän du söl
ug yung sung gi nang wa tsäl du söl

tse chig nying ne söl wa deb pe tshe
de chen khor lö ü su leg zhug ne
yi la sam pe dö dön ma lü pa
geg me lhün gyi drub par jin gyi lob

tshog nyi sog dang dig tung shag pe tshe
dün gyi nam khe ying su leg zhug ne
lab chen tshog nyi yong su dzog pa dang
che rang nye tung jang war jin gyi lob

jang chub bar gyi nyin tshän dü kün tu
nying ü peme ze'u drur leg zhug ne
jang chub drub pe gäl kyen kün zhi zhing
thün kyen de lag drub par jin gyi lob

dag gi lo na chö la chog pa dang
chö min sam jor ngän pa zhi wa dang
chö dang thün pe dö dön ma lü pa
be me lhün gyi drub par jin gyi lob

dor na deng ne tshe rab tham che dang
di chi bar dö ne kab tham che du
re se kyab ne la ma khye le me
thug je chän gyi dag la zig su söl

gön kyab dräl we nyam thag dag chag la /
je tsün la me thug je rab gong ne /
ku dang sung gi nang wa dräl me du /
nyam su nyong be käl zang thob par shog /

kye wa kün tu yang dag la ma dang
dräl me chö kyi päl la long chö ching
sa dang lam gyi yön tän rab dzog ne
dor je chang gi go phang nyur thob shog

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

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 utta vardanaye shri bhadra var
samanaye sarva 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

So now to the head of each and every one of us comes Lama Gangchen's rainbow body. It dissolves through the crown of our head and mixes with our subtle mind at our heart.

[Pause for meditation]

om muni muni mahamuni shakymuniye soha x 3

om maitreya maitreya maha maitreya arya maitreya soha x 3

om ah hung karuna karuna maha karuna arya karuniye soha x 3

Hello everybody and good evening. We're going to continue sharing Lama Gangchen Rinpoche's very beautiful book *NgalSo Tantric Self-Healing 1* teaching.

First, before I start, I'd like to say hello to the NgalSo Chinese group. Today Shi Yang in Milano is kindly going to translate Carmen. Carmen is translating in Italian and he's going to translate into Chinese. This is super nice, because what we're trying to do with these teachings is honour Lama Gangchen Rinpoche because he's worth it, he deserves it, and also we're going through all his teachings from the beginning until the end. It'll take quite a long time I would imagine, but we're starting at the beginning with his first teaching *NgalSo Tantric Self-Healing 1*. Lama Gangchen was for maybe 40 years going around the world. Obviously first he was in Tibet and then India and Nepal, then he came to Europe and then all around the world. Maybe 40 years like this. So this is a long time. Some people are Rinpoche's very old disciples from the early days, 36 years or something like this, very luckily they met him when he first came to India and Nepal. Other people, like me for example, met Rinpoche 30 years ago and then each one of us met him in our own time according to our possibility, our own karma or whatever.

Nowadays we have hundreds and hundreds of different sadhanas and practices that Rinpoche showed us, covering the whole spectrum of Vajrayana Buddhism. Incredible things! But, it didn't start like that. Rinpoche actually started with: **om muni muni mahamuni shakymuniye soha**, one mantra, and the 4 limitless thoughts. But he had like a programme. So I thought it would be nice to go through again how Rinpoche showed us

because I think there's a very deep meaning to the way he taught. Also I thought it would be very nice for the disciples who weren't there 30 years ago to pass through everything again. Then also the people who came 5 or 10 years ago, 20 years ago, they know everything and they get a richer experience. Of course more rich was to be with Rinpoche but now what Lama Gangchen Rinpoche asked before he passed into the clear light, into the parinirvana, the rainbow body, is that we go deeper into his practices. I thought it would be nice if we do that together. Actually even to meet Rinpoche one time was a big fortune, so all of us are very lucky.

Regarding Lama Gangchen's Chinese sangha I heard we have few different sadhanas, books and translations, but many commentaries are not translated yet in Chinese. I thought it would be nice to continue like this for some time then also if you like to take notes maybe we can make more things in Chinese. Rinpoche has many different followers and disciples in China, Malaysia and Chinese speaking friends. For example *Self-Healing 1*, if we don't have in Chinese maybe someone can translate. It's very small and very easy.

As we all know Lama Gangchen Rinpoche went often to visit China and he went - I think - in all the holy place of Buddhism in China. He always said he saw many incredible miracle things there. Personally I had the fortune to go five times with Rinpoche in China and that was mainly in Beijing and in Wutai Shan. In Beijing there is one temple - I've got my testimony here. Maybe some of you were also there - we were with Rinpoche and we went to this temple in Beijing, it's a very old temple. One disciple of Lama Tsongkhapa called Jamyang Choje he went to China in the 14th century to spread the Dharma and he brought with him this beautiful statue of Kwan Yin, Buddha Chenrezig. It's a wooden one and it's in a glass box in this temple. A beautiful statue but it's completely enclosed in this box. So Lama Gangchen told us he thought this statue was originally from Nalanda Monastery in India, then it was brought to Tibet. Lama Tsongkhapa couldn't go himself to Beijing because he was busy establishing the Gelugpa tradition in Tibet so he sent his disciple. This disciple went to Beijing and helped to establish the Gelugpa tradition in China. Anyway we were there in China with Rinpoche and as usual we started to do Self-Healing in front of this statue. Nunnei was there. So two of us sat in this room now saw this - I'm not crazy. We started to do NgalSo Tantric Self-Healing, Lama Gangchen's main practice, in front of this beautiful statue. It's in a box, completely closed but at a certain point came out like a rainbow. We could see a double rainbow. Then - you know it has many, many hands, a thousand hands - on the hands appeared like tears, and there started to come many tears on the hands and they started to drip down. They looked white. It was something incredible - tears running down the arms and dripping inside the box. It was really incredible, a miracle of Kwan Yin. The Buddha was responding to the NgalSo Tantric Self-Healing practice. Me personally I saw that. There are still many holy Buddhist things in China. Many blessings still remain. To be Chinese is lucky in terms of being a Buddhist. Actually these drops looked like milk mixed with water, it's like bodhichittas. It really looked like between tears and milk. This is like the bodhichitta energy of Chenrezig and also Rinpoche manifesting blessings to everybody. Actually I also saw this another time. Lama Gangchen started doing the NgalSo Tantric Self-Healing practice in 1993. He'd been himself with a small group of disciples to Borobudur and then he came back with one paper with the Five Dhyani Buddhas and started to make the book and we started

doing the Self-Healing practice. One year later, in the winter time, we went many people together to Borobudur with Rinpoche. We also have many photos. At that time we could do anything we wanted, so we all went on top of the stupa and we were doing Self-Healing and as we were doing NgalSo Tantric Self-Healing on top of the Borobudur with Rinpoche it started - it's difficult to describe - but it started squirting bodhichittas. Like jets of bodhichitta squirting out. Many, all around. It was like the stupa was in extreme bliss. In particular this was thanks to Mr Kok and Mr Koo, the Malaysian Sangha, who brought Rinpoche to Borobudur. For example, in the Christian religion if this sort of thing happens it is a big miracle. With Rinpoche it happened many times this kind of thing. We saw so many times. That's why we call Rinpoche *Mahasiddha* or *Drupwang*. Really it's true. We were all very lucky to know a holy, great being like him.

So if anybody is just starting to listen now to the *Self-Healing I* teaching, this book is available in Italian, English, Spanish... If you don't have a copy please go on our website if you'd like to get one.

Just to summarise very quickly for the people starting to listen now. Basically Rinpoche said we always blame everybody else for our problems. We never take responsibility for our own problems and we need to start to take that responsibility. Then he said we always think there's an enemy outside. For example, in modern cities we have a steel door, an alarm, and all this kind of thing because we think the enemy is outside: *I'll close myself inside, I'm safe*. Actually our real enemy is in the house with us. Then he talks about what's our friend and what's our enemy. He says, for example, that the real enemy is with us and he gives the example of cigarettes. People who smoke keep cigarettes in their handbag, in their pocket, close to themselves, because they feel very attracted to it, they even put them on the side of the bed. He says we need to look inside ourselves and look what's our friend and what's our enemy in terms of our own behaviour. He gives the examples of smoking, drinking alcohol, and then today he's going to start with drinking coffee. It's getting worse [laughing]. Actually Rinpoche never ever said to people you should not do that. He wasn't like that. He used to say, for example, every cup of coffee less is Self-Healing, every cigarette less is Self-Healing, every drink less is Self-Healing. He used to say this kind of thing. He was saying things like when we smoke and we're coughing our body is saying to us: *you're hurting me*. It's one message from our body. We need to learn to come back into our body and learn to hear the messages of our own body. That's one thing he was saying in the book. He was also talking about the relationship between parents and children. He was saying that in ancient times people had a different more natural relationship, but nowadays many parents are too busy with their job or whatever, too busy and no time, so they just give many material things to the children. But actually the children are not satisfied by that because what they want is love and they want some emotional limits. They don't want lots and lots of material things, all that does is make them feel more and more refutation towards their parents, they get more upset because they feel their parents are not giving them love. He was talking about that the last time we were looking at the book. He also said to educate children we should do it with the six bodhisattva perfections.

So this is where we got to, page 22 of the book. I'll read in English, Carmen will read in Italian and we'll talk a little bit about what Rinpoche was thinking. This is nice because this weekend we were celebrating Saka Dawa, remembering the Buddha's enlightenment, the Buddha's birth - and actually this is talking about the Buddha getting enlightenment.

Buddha was a prince called Siddhartha. His father offered him three palaces full of every kind of comfort so he would never have to suffer and so in consequence he would never leave the kingdom and go in search of a spiritual path. But one day he went out of the palace and visiting the city he was struck by the three signs of suffering: a sick man, an old man and a dead man. Siddhartha was profoundly touched by this and decided to go in search of a system to eliminate every type of suffering. Identifying with the problems of all beings he went in search of a solution. Observing the positive and negative aspects of every problem he was able to resolve them in a practical form. After which he taught others how to do the same thing.

Lama Gangchen always said this is why Buddhism is inner science. Siddhartha himself was educated in many different arts and sciences, he was very clever. He applied all the things he knew about science, Ayurveda, all kinds of things, in search of solutions to human problems. Because all things are interdependent, all things depend on causes and conditions. For example:

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

This is actually a Sanskrit phrase. We say it's a dharani or something like that but it's actually saying: all phenomena depend on causes and conditions, the Tathagata, the great sramana, understood the cause of all phenomena and their cessation soha.

It's very scientific, isn't it? Lama Gangchen thought it was good for us to have this dialogue between Buddhism and science. You know with all these neuro scientists, physicists, all these kind of people. Rinpoche always referred to the Buddha as the inner scientist. We say **om ye dharma hetu prabhawa...** very often in Vajrayana Buddhism, all the time we're using this mantra. Actually it's got a nice story about how this started.

I don't know if you can see but over there we've got a tangkha of Buddha Shakyamuni and there's his two disciples Shariputra and Maudgalyayana. Actually he had many disciples but they're the two on the picture. Shariputra and Maudgalyayana before they were Buddhists, what were they? They were Hindu sadhus. The type with dreadlocks and the trident, sadhu type people. They had been trying for many years to achieve *moksha*. At a certain point they said: "you know what this is not working, I'm fed up, let's go home to our village". They said: "ok forget". They put their tridents over their shoulders and decided to go back to the village. [Laughing]. They didn't get what they wanted so they said: "let's go and open a shop and get married" [laughing]. So they're walking home with their tridents - many, many miles - and on the road they met a disciple of Shakyamuni Buddha. They said: "hello, who are you?" He said: "I'm a disciple of the Buddha", and they asked him what the Buddha taught. The guy said: **om ye dharma...** This is what he said: all phenomena depend on cause and conditions, the Buddha, the great sramana,

understood the causes of all phenomena and their cessation soha, it's like that! They were like: "oh so interesting". Then they asked where the Buddha lived and they turned around and went to meet the Buddha and ended up becoming his two main disciples, arhats. It's a nice story. Also mantras they all mean something, they are holy words.

Anyway, as Rinpoche says in his book, page 23: *also we should resolve our own problems in this way and to do so we have to think deeply how to do it. He could be that one day you will know the teachings of Buddhism and you'll be able to put them into practice. It could be that the teachings of the seven point mind training or lojong could be very useful. Maybe you could make a course on that or on the eight verses of mind training here in the centre. It would be very good to keep these verses in mind because this way it helps to recognise who is our real friend. We shouldn't try and understand them with a rigid and inflexible mind because in that case there won't be any transformation. Geshe Dorje Sengye, Geshe Langri Tangpa, wrote these verses in the 11th century. He was a manifestation of Buddha Amitabha and also my root guru Trijang Rinpoche was also a manifestation of Amitabha. This fact shows the good connection between Geshe Langri Tangpa and his teachings with us. The eight verses of mind training are connected with the sadhana of Avolokiteshvara in a way that is extremely easy and comprehensive in the West. If you could also learn them in the original language then it would be very good but anyway the verses should be accompanied with blessings.*

I have them here in my computer so I thought it would be nice to read them together. This is available in many languages. You can actually download it off the internet - for sure it's in all languages.

- 1) Being determined to accomplish the highest welfare of all beings who excel the wish-fulfilling gem I will constantly cherish them all.
- 2) In the company of others I shall view myself as the lowest of all and from the depth of my heart I shall cherish others as supreme.
- 3) Examining my mental continuum throughout all my actions, as soon as a delusion arises which endangers myself or others may I firmly face it and divert it.
- 4) When faced with a being of a wicked nature, controlled by violent negativities and sufferings I shall cherish them so rare to find as if I'd found a precious treasure.
- 5) When others out of jealousy treat me badly, abuse me, insult me and so on, I shall accept their hard words and offer them the victory.
- 6) When someone I have really helped and in whom I had great hopes causes me an extremely bad harm I view them as my supreme spiritual friend.
- 7) In short I shall offer benefit and bliss to all my mothers in this life and my future lives and secretly I shall take upon myself all their harms and suffering.
- 8) Furthermore, been undefiled by the preconceptions of the eight worldly attitudes and free from attachment perceiving all phenomena as illusions I shall release my mind from bondage.

So now we're going to do what Rinpoche said and we're going to sing **om mani peme hung**, and we're going to imagine in front of us is Guru Buddha Avolokiteshvara, Chenrezig, sending us lots of blessings, because we might be thinking that it's not so easy.

So he's sending many blessings into our heart, like a rainbow, to transform our mind so we think: ah I could do that, the mind training. After that I will give you the worlds shortest commentary on mind training [laughing].

[Chanting: **om mani peme hung**]

Definitely, it's true, if we want to do the *lojong* to transform our mind we need the blessing of Kwan Yin-Avolokiteshvara-Chenrezig. With Rinpoche we used to sing a lot this very beautiful **om mani peme hung** mantra. Please continue to do so. I'm also doing these days. I feel very much closer to Rinpoche when I sing **om mani peme hung**. Rinpoche of course had many incredible qualities, people say he was an emanation of this buddha and that buddha. These days I was thinking he was also like Chenrezig because he was so full of love, compassion and empathy for everybody. Also remember Avolokiteshvara, Kwan Yin, was the one who spoke the prajnaparamita, so there's both wisdom and compassion. Anyway it's just my feeling these days about Rinpoche. Of course people say Rinpoche was Vajrapani, he was this one, he was that one, he was all kind of things but also Kwan Yin, Avolokiteshvara.

In the last week that Rinpoche was teaching in public here in Albagnano, he was saying to everybody please sing more. It's true, isn't it? You all heard. Also he said please sing my songs more, sing mantras more - so we are going to do that. [Carmen: he used to say: you never sing then forget!] They used to call him the singing lama many years ago, one of his many titles.

So anyway this eight verses of mind training, in Tibet in the 11th century, was actually a secret teaching and was used for treating lepers. One of those lepers was one of the past lives of Rinpoche, when he was Trophu Lotsawa Jampa Pel. In that life Rinpoche contracted leprosy, that was the plague of that century. He was in his early 20's and he got leprosy and he thought, what to do? So he went into retreat, one teacher explained about mind training and Chenrezig, and he spent three years meditating on the eight verses of mind training, seven point mind training, **om mani peme hung**. He cured himself of leprosy and emerged and went on to become a great Buddhist teacher, great translator, very fundamental in the transmission of Buddhism, Kadampa Buddhism, from India to Tibet. Rinpoche always said that's why he didn't have any eyebrows because in the other life he had leprosy.

Now the world's shortest commentary on the eight verses of mind training. Actually in Buddhism we have lots of books on this subject - but here's the five minute version.

- 1) Being determined to accomplish the highest welfare of all beings who excel the wish-fulfilling gem I will constantly cherish them all.

That means all, not just the ones we like! Because we always think of my friends, my family, but especially the ones we don't like are the ones we have to cherish. The wish-fulfilling jewel is something in Indian mythology, it's like a jewel and when you say to the jewel: "oh jewel I want a Mercedes Benz", *puffff* it appears. Oh jewel I want whatever and

it produces it for you. In this sense it's a symbol for bodhichitta, because bodhichitta is the mind that just keeps giving. Bodhichitta is the wish to become a buddha for all sentient beings, through that all goodness, all welfare, all wellbeing is endlessly produced.

- 2) In the company of others I shall view myself as the lowest of all and from the depth of my heart I shall cherish others as supreme.

It means we start to think about how other people feel, we put ourselves in the shoes of the others as we say in English. We see things from their point of view rather than just thinking *me, me, I, I*. Also other people are much more than me, therefore logically they're more important than me because there's more of them. This is the quick commentary [laughing]. Also in Buddhism we say very famously if you want to be selfish be selfish in an intelligent way and cherish others - then you get what you want. This is the smart way to be selfish.

- 3) Examining my mental continuum throughout all my actions, as soon as a delusion arises which endangers myself or others may I firmly face it and avert it.

This is what's my friend, what's my enemy. We need to be aware about what's happening in our mind. When a mind comes up that's actually causing suffering for me, it's not my friend. We need to recognise this. What they say in the mind training teachings is you need to stab it or pierce it with the weapon of the antidote. For example, if comes up the mind of meanness you stab it with the antidote of generosity. You stab it with the opposite, you subdue it. It means everyday one less negative action, everyday one more positive action. With the positive actions the negative ones are put down. Easy, no? Like *Self-Healing 1*. Or if you get angry: **om mani peme hung**. You have to do the opposite. It's easy to get angry, people are very annoying, so we have to develop more love and compassion.

- 4) When faced with a being of a wicked nature, controlled by violent negativities and sufferings I shall cherish them so rare to find as if I'd found a precious treasure.

This is easy to understand. Nowadays we go to the gym and we pay money to exercise our body. This [indicating the mind training text] is like a personal trainer of the mind for free. If we find a really horrible person, it's like having a free personal trainer. [Laughing]. It's for free! Actually one time I went to a gym with Rinpoche and I said: "ah I'd like to go." He said: "you, forget." Actually it's true I'm quite lazy, so I've never been to a gym. But anyway I've seen that people who go to gyms and the trainers are not just saying: "oh take it slowly", they make you do harder and harder things. That's what you pay them for, to push you. This is exactly what this means. All our friends who are nice to us, of course it's more comfortable but they don't help us to grow. It's the one who provokes us so we have to be kind, we have to be wise, that's the personal trainer.

- 5) When others out of jealousy treat me badly, abuse me, insult me and so on, I shall accept their hard words and offer them the victory.

This is called how to have a long and happy marriage [laughing]. This is sometimes a very hard thing to do, especially when it's from our beloved partner. This is our mantra: **om yes soha**. Then we'll have a long and happy marriage.

- 6) When someone I have really helped and in whom I had great hopes causes me an extremely bad harm I view them as my supreme spiritual friend.

So this is personal trainer pro-level, [laughing] olympic level. Obviously we do what's possible. When you start you're not doing olympic level, but when you start a sport you need to train, and that's why it's called mind training. Keep going and keep going and then maybe one day you'll reach olympic level and become a bodhisattva. For example, my father was in the selection for the olympic squad for running when he was young. Now he's 82 years old. If you want to be in the Olympics, it's not like you train a little bit and then go and watch Netflix. You have to train often, continuously. If we want to become a bodhisattva we need to put this into practise a lot, not just when we feel like it: *today I'm in a bad mood so I'm not going to do it* [laughing]. *Today I hate everybody!* [laughing]

- 7) In short I shall offer benefit and bliss to all my mothers in this life and my future lives and secretly I shall take upon myself all their harms and suffering.

Have you ever seen the tv show called secret millionaire? Maybe you haven't seen it. In Britain there's a tv show called secret millionaire. So there's a secret millionaire who goes and helps somebody, but they don't tell them. It means like this. We need to help people without wanting that they say: "oh you're so fantastic, thank you so much." We just help people because it's the right thing to do. Normally we think: I give you something but I want something back. This is how we are educated socially, isn't it? The Buddhist view, the bodhichitta idea, the Mahayana idea, is just do it because it's the right thing to do. Just give, just help, just share. And, I shall take upon myself their harms and sufferings. This is really the bodhisattva ideal. Of course Rinpoche said we all have different ability, different capacity, didn't he? Each according to our own capacity, according to our job, our sphere of influence, we should help people like that. That was the first thing, do according to what skills we have. First we actually need to be bothered about other people's problems, even be open to listening. We hear about these bodhisattvas, for example like Rinpoche, just now our belief is that he took on himself the coronavirus and saved many, many people's lives. This is our general feeling isn't it in our sangha. He was the only one who passed away and everybody else was okay, all his disciples throughout the world. This is like the great high holy being action of this, of lojong. Secretly, because he wasn't saying: "oh I'm doing this." He just said: "I'm very well, thank you. I'm very well, please everybody enjoy." He was saying these kind of things, wasn't he? When he was ill he was saying: "I'm very well." This is really like high level, high holy being level of lojong, top level. But anyway, we have to do our best, don't we? It's true, everyday many people call us - it's true for all of us - with their problems. Before they called Rinpoche and now, who are they calling? They're calling all of us because they don't know who else to call. All our centres, all our sangha members for sure are having this same experience. By the way Rinpoche said you can still call mind to mind. So talk to him, pray to him and ask him for his blessing. I'd recommend that you continue to do that and talk to Rinpoche, say:

“Rinpoche I need this and that, help me.” Pray. So for example, each one of us we have our own ability to listen, we need to try and help others, we need to pray for them - all of us in all our centres, all the sangha members around the world and all of us can do that. Especially if we do together, if we believe, then we can do something. For example, we do everyday the guru puja here and in many centres around the world. If not you can dedicate Self-Healing or **om mani peme hung** or Tara practice or whatever you do, dedicate it for the others.

- 8) Furthermore, being undefiled by the preconceptions of the eight worldly attitudes and free from attachment perceiving all phenomena as illusions I shall release my mind from bondage.

So the eight worldly concerns is like our normal mind, of which we all have experience, a lot, it's like the wave of emotion of normal life. For example, we get very successful, we're so happy, but if business is not going so well and we're losing money we're upset. We're very healthy we're happy, we get sick and we're so upset. Everybody speaks nicely of us we are so happy, everybody speaks badly we're very depressed. I got what I want so I'm happy! But this is samsara - I lost it *ughhhhhh*. Gain and loss, sickness and health, praise and blame and two more. There's another two which I've forgotten at the moment. Anyway there are eight of these worldly things. So most people in the world suffer a lot because of this, because of these waves in the mind. Up and down. Big waves! We need to start to think about how everything is interdependent, how everything depends on cause and effect and start to become a little detached from this - let's say - the play of life. For example, we have something called dream yoga. You have to do various meditative practices, but basically you have to see everything like a dream, like an illusion. So for example, you win the lottery, you win a million euros: this is a dream. The next day they tell you you've got an horrible disease and you're going to die: this is a dream. It goes on like this, so everything you experience you have to say: this is a dream. Every experience is a dream. I'm using the example of this other Buddhist practice but you have to start to see everything as a dream because now we absolutely don't - we're like this is totally real and we are obsessed with it and we are totally convinced it's happening to me and somebody else is doing it and they're horrible. That's how we actually think if we're honest about how we feel. So we have to think: no, hold on, this is a dream, my mind is producing all this due to my karmic impressions. Who's my friend, who's my enemy? Start to think in a different way and then all the waves of life they become less wavy and easier to deal with. The sea of samsara becomes a bit more calm. Recently I've been feeling like I'm in a dream and I want to wake-up. Sometimes I think this is a dream and I want to wake-up and I want everything to go back how it was before with Rinpoche. I have this thought quite often. Rinpoche's here and not here, it's strange, this is like a dream. Rinpoche's given us many teachings, not that we actually wanted this one but anyway now we're having this one because we need it. If we think about it, it's the biggest teaching on emptiness, impermanence, illusion, on guru devotion. A teaching on many things. Rinpoche was really a great practitioner of lojong. I already said in his past life, in the 11th century, he saved his health through doing lojong practice. In this life as Gangchen Rinpoche he was also a great lojong practitioner. How was that in this life? He was always 100% available for everybody, taking on their problems and sufferings. Day

and night, no problem was too much for him. He would say: “yes, I help, I manage.” That’s one of the reasons we loved him so much, because he was absolutely like that with everybody. East, West, North, South, big, small, he was: “yes, I help you with all your problems”, no problem was too big, no problem was too small. Rinpoche always said I’m here to show the power of the dharma and healing. He said his guru, His Holiness the third Kyabje Trijang Rinpoche, said he had to help the people in the dharma that had more difficulty. So that was his whole life, we all saw that, didn’t we? All of us who knew him very well, we saw him like this day, night, day, night, no Saturday, no Sunday, no time off. He didn’t need a *chöd damaru* or anything like that, he was really a great practitioner of lojong. Like secretly taking on the suffering and problems of others and giving the happiness and virtue to everybody else. This is why everybody used to feel so incredibly amazing in his presence because he was sharing his merit, his *punya*, with everybody and we all felt blissed out around him. Also he was completely happy. Maybe we think: “oh it sounds like I might be miserable doing this”, but Rinpoche showed us completely happy. Why? Because of the *punya*, the merit, the incredible bodhichitta mind.

In the late 80s early 90s Rinpoche went around Europe and in many places he made a Chenrezig sand mandala. I’m not quite sure which places but in quite a few places. He said all the places he put these Chenrezig mandalas in the future would be protected from any disasters. Also remember I was telling this story about Beijing and this special Kwan Yin, so also there means special protection from any disaster. This is the energy of Chenrezig, isn’t it?

So Rinpoche says here: *we need to think about this but we also need to do together with blessings*. His idea was always that we think about Buddhist concepts and also that we immediately say mantras and receive the blessings of the guru buddhas. That’s why we’re always doing: **om ah guru buddha**.... to receive the blessings immediately. So to conclude for this evening we will again sing the mantra of Guru Buddha Chenrezig Avolokiteshvara. On the front of the *Self-Healing I* book is Chenrezig who opens the eyes. It’s Chenrezig but with a special healing aspect to open many kinds of eyes. Rinpoche had a very close connection with this practice. We need many wisdom eyes to understand other people, the situation’s always better with the eye of compassion, the eye of wisdom. Our guru, Rinpoche, had a very special connection with this practice so for this reason this weekend we are going to do a small retreat on Chenrezig who opens the eyes here in Albagnano which we will stream for anybody who would like to join in. It’s a very beautiful practice. You will feel so much better doing this practice. Also you don’t need to have eye problems to do this practice. Chenrezig means gentle eyes, loving eyes, in Sanskrit. We need the eye of compassion like bodhisattva Chenrezig. This is the kind of eye we need to develop through this practice. Whether you wear glasses or not doesn’t matter, this is not really the point - it’s to develop loving eyes. So when we see everybody we have loving eyes. Everybody! Not just the ones we like.

[Chanting: **om mani peme hung**]

Rinpoche-la said we should sing more and also it’s very nice that many friends of Rinpoche, friends and disciples around the world, have already made many songs: 100

songs already made over the last 30 years. These last couple of months friends and disciples of Rinpoche are making new songs. Tonight we have a song from Tiago in Brazil. He made a beautiful song which we'd like to share with everybody. He's a musician. After that we'll sing one song composed by Rinpoche himself. We have this book *United Peace Songs*. [Carmen: this book *United Peace Songs* is a collection of many - not all - of the songs composed by Rinpoche and for Rinpoche, dedicated to him. You can download from the website in the documents section. It's possible to download for free the book.]

[Tiago song]

Thank you very much Tiago. Anybody else who'd like to share - we want to hear your songs, it's also Rinpoche's wish. So to conclude for tonight we're going to do from the *NgalSo United Peace Songs* book, the song to the Lion-faced Dakini. We have Carmen and also Nunnei if she will come and sing with us as well, better than me. I don't know why they never let me in the *United Peace Voices* [laughing]. Page 62. Here we're very lucky, two of the original *Peace Voices* are going to sing. This song Rinpoche made in 1993, at that time we were doing a lot of Lion-faced Dakini practice. We did a retreat in Kathmandu I remember in his house in Chabhil of Lion-faced Dakini. Then we started with this practice and this song. Also it says it started when we made the registration of Lama Gangchen World Peace Foundation, Rinpoche's NGO.

[Singing: Lion-faced Dakini song] [Singing: Being with you is like a balm - Lama Healer - by Mariette]

[Nunnei: You know Rinpoche was always so much energy creating, then when we were tired he would say: "I make you energy", then we were moving everything at two in the morning, all the furniture, so we changed this song from being with you is like a balm to being with you is like a bomb] [Everybody laughing]

I'd just like to say happy birthday to our friend Debora Tabacof in San Paulo. One of our very good friends who is one of the ladies organising the Amazon Himalaya Andes Healing Art Association. We're very good friends and we did many things together. So, happy birthday! Many more happy years together.

I think now we'd better stop. This is getting a bit like Rinpoche's style [laughing], never finish! Rinpoche was always doing like this and the hours would go by, no food, midnight, ok, this was our life for many years in Kunpen. We liked very much.

This song of the Lion-faced Dakini by the way, now we have this astrological event with many planets going retrograde. The energies not going the right way so this song is good to send the energy in the right way. So all Rinpoche's songs are nice, beautiful, also with energy so you can do things with them. Try that because now we need to change the energy into the positive.

Let's dedicate.

om bishwa shanti hung

By the power of the truth peace and bliss forever

**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.

Thank you everybody

jetsün lame kutshe rabtän ching
namkar thrinle chog chur gyäpa dang
lo zang tänpe drönme sa sum gyi
drowe münsel tagtu ne gyur chig

Tomorrow Lama Michel Rinpoche is teaching at 7 if you'd like to tune in and *Self-Healing* / we continue on Thursday. Same time. This weekend we're going to do a small retreat on Open-eye Chenrezig so you're very welcome to join us if you have time. Thank you very much. See you all soon. Thank you our translators, technical people, sponsors who gave us the possibility to make all this, thank you everybody. See you soon.