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NGALSO  
Path to Enlightenment

## Self-Healing 1 - Reading and Reflections part 8 Lama Caroline

*This text is a lightly edited transcription of an interview by Lama Caroline in Albagnano Healing Meditation Centre, Italy on 11 June, 2020.*

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*The following is an interview with Franco Ceccarelli on his experiences with Rinpoche.*

[Talking about his first trip to Tibet with Rinpoche]

Actually it was probably the best trip I ever made in my life. Many Brazilian people came to Milan and then many of them went to India and Nepal. We, from Milano, went to Hong Kong. The group met in Delhi and then they came together to Hong Kong. From there we went to China and then to Tibet. Because in those days from Hong Kong you could get the visa for Chengdu. Chengdu is where the Himalayas start to go up, like the entrance into the Tibetan high plain.

When we were in Hong Kong, it was night and Rinpoche came to my room and woke me up and presented me to all these Tibetan people as the man who could resolve all their economic problems. Then Rinpoche started to speak to me about the Panchen Lama and the Dalai Lama and I didn't know who they were but anyway Rinpoche was telling me about them. For me I wasn't just making a tourist trip to Tibet I was following a spiritual master because before I met Rinpoche I had actually asked the universe to present me, to bring me, a spiritual teacher. Then, through karma or whatever, Faccaruli the mother of Curcio, my business partner, presented Rinpoche to me. So, I was traveling with a guru, a spiritual master, not just travelling to Tibet as a tourist. When we got to Lhasa, to Tibet, the Panchen Lama came to receive Rinpoche. The tenth Panchen Lama was like a religious king, so with all his assistants, attendants, the whole court, he came to receive us. Then Claudio, Claudio Cipullo was there, and he speaks Tibetan so I said to Claudio: “*Let's go and speak to the Panchen Lama*”. Claudio said: “*Oh no, no, he's like a Buddha, he's a*

*divinity, how can we go and speak to him?”*. I was like: *“Oh no problem, let's go and speak to him”*. The Panchen Lama resolved this problem - he found a translator.

I studied economy and business studies at the Bocconi, a famous university in Milan. I have this kind of specialised career in economy and business. When I got to Tibet the Tibetans, the Panchen Lama and so on, they actually asked me to give my opinion about how to develop the economy of Tibet. I felt like Marco Polo. I never imagined this was possible. The Panchen Lama called me Marco Polo. The Panchen Lama was a wonderful person. I felt like I was in some kind of wonderful dream and they were so incredibly nice to me. At some point I thought maybe I was dreaming. But actually I wasn't and they were incredibly nice and sincere and wonderful. The Panchen Lama gave me so many things on many different levels.

I became the person for foreigners to talk to in Tibet about business. They gave me an office in Lhasa. So anybody that came, like an environmental group or whatever, they would say to them: *“Oh, you have to speak to Franco Ceccarelli. Franco Ceccarelli will help”*. This was in Lhasa and I had a translator. This news was going around Lhasa amongst the Tibetan people. Then, for example, I was in the Jokhang, the main temple of Tibet, praying and somebody would come up to me and say: *“Ah, the office of the Panchen Lama said I've got to talk to you”*. Many people were coming to me saying: *“I have to speak to you”*. Many Tibetan people. It was like a dream. I was there three months. I can't tell the whole story because it's too long, but the Panchen Lama was an incredible person, also very human, simple and humble, like our Gangchen Rinpoche. I had the fortune every day to sit and eat with him. The Panchen Lama would joke with me, we were sitting very closely together.

One time we were in Shigatse, where Tashi Lhumpo Monastery is, and the Panchen Lama has a summer palace and we were looking out of the window towards one mountain. He said that on the mountain he wanted to make a mandala of Kalachakra, of Shambhala. A big one. He gave all the dimensions, and actually it would be big like Borobudur. He was explaining to me that he wanted to do this, that it was very auspicious for the future, for the Shambhala consciousness. Then with the Panchen Lama we had this idea to make a building with many bedrooms, many beds. In the winter this would be a place for monks, a study place for monks, and in the summer it would be a place for the tourists. Because in those years Tibet became unconditionally open, so many people arrived from Kathmandu and around the world to visit. We found the land in front of Tashi Lhumpo monastery and we buried three golden coins. Traditionally you have to bury precious things in the foundations. Who knows if the three golden coins are still there.

After the first week we moved on to Gangchen, which is Lama Gangchen's place. We moved to Gangchen and then the problems started. Gangchen was a really poor place. We were sleeping in very dirty huts, really primitive. On top of that there were arriving ten to fifteen thousand people a day who wanted Rinpoche's blessing. I was sleeping in the same room as Rinpoche, so there was no sleep. Day and night, 24 hours a day, all these people would come to see Rinpoche. So, no sleep. It was not allowed for international groups of men and women to sleep in the gompa. Anyway it was a very small gompa and so we were

not allowed to sleep there. There were only a few local houses, hardly any, and they were just little huts for animals and things. So there was nowhere to sleep. So we decided to camp, with tents, on the flat roof of the gumpa. But somebody made a mistake. Somebody put the tent on top of the water drain. Then there was a huge storm, and it rained for hours and hours, you know with really big rain drops. A huge storm for hours and hours. The only thing we had to eat was tsampa, which is barley flour with butter, and Tibetan tea, which is tea with butter and salt. So the next day it was all flooded. Some people were crying. Because we slept with the sleeping bag - everything was completely wet. The next day, many people said: *"We want to go home, we've had enough, we're fed up"*. So out of 35 people 30 wanted to leave. Rinpoche said: *"Don't worry, it's just the beginning, it's difficult now but afterwards it will get better"*. But they were really saying: *"No we've had enough, we can't stand it and we want to leave"*. So 30 of them somehow got a plane and left Tibet. Left was just me, Claudia, Silvana, Claudio Cipullo and a friend of Claudia from Italy. And Rinpoche. Then we stayed one month, the six of us, we five and Rinpoche.

In that time, that month, the Panchen Lama came to Gangchen and he gave an initiation of Amitabha, Buddha Amitabha, to 50,000 people. It was really something incredible and we have the photos of people queuing from one valley across the mountain, like a snake coming... one after the other getting the blessings of the Panchen Lama and Rinpoche. It was a wonderful time. I actually felt at home there and I felt this deep connection and spiritual union with Lama Gangchen. It was something really incredible.

I always had this feeling that I wanted to protect Rinpoche, so maybe that's how I became his *jindala*, his sponsor. I always wanted to protect Rinpoche's teachings and him in person. One day Rinpoche said to me: *"Okay, I'll teach you the Dharma, but you teach me practical things"*. Rinpoche didn't know anything about the Western world, the modern world. I always used to hide two or three thousand dollars somewhere because he was always making offerings to everyone and the money would finish all the time. So when the money was finished, I would... [pretends to take money out of his pocket]. Otherwise it would all go! They were beautiful years, so beautiful.

After two and a half months arrived another group of Western people and we went together with Rinpoche to Lhamo Latso, the vision lake of Palden Lhamo, where they always search for the indications for the incarnation of the dalai lamas. Rinpoche used to call it the TV lake, because if you look inside then you get some vision, some indication from the goddess Palden Lhamo. It's very high. We went to Lhamo Latso with Rinpoche for five or six days and then we got lost. The Panchen Lama had to send people to search for us. Then one nice thing happened. When we were coming back from Lhamo Latso, back to Lhasa, we met on the road the Panchen Lama together with many jeeps, a convoy of jeeps for his guards, police and his followers. He was going to the airport, going to Beijing. When the Panchen Lama saw us he stopped the convoy and got out to speak with Rinpoche. The Panchen Lama invited us to stay with him in Lhasa airport, till the plane went. So we stayed together and we made one appointment to come back in October. Why? Remember, the Panchen Lama had this idea to make this kind of hotel in Shigatse, which in the wintertime should be for many monks to have education and in the summer

should be open for international tourists - so he wanted us to come back to Peking in October to conclude this.

Now I would like to share how it came about the Kunpen Lama Gangchen in Milano. So we came back from Tibet. At that time I had one business in Venezuela, so I had one option to get the money now, a certain amount of money, or wait two years and get a lot more money. So I went to Rinpoche and asked him what I should do. Rinpoche was not the kind of person who wanted to know all the technical details, he was working very much with the feeling of the event and the people. Rinpoche said: “*Get money now, immediately*”. In Venezuela at that time for 43 years the dollar and the bolivia, their money, was the same value one-to-one. Anyway I took the money, as Rinpoche suggested, and then one week later the currency totally collapsed. So 80 bolivias was worth one dollar or something like that. I really thought it was like something magic. Rinpoche suggested to me to get the money and then the currency collapsed. I really developed a lot of faith in Rinpoche. Rinpoche at that time had one apartment in Corso di Porta Vercellina, very central, very beautiful, but paying huge rent. Three million lire per month. It was a lot. It was a bit heavy having to pay this, nice but a lot of money each month. So with the money from Venezuela that I got, I decided to buy one place in Via Marco Polo, a hundred and sixty square metres. It was central, true, but at that time it was not so beautiful. It was a street of prostitutes and drug dealers, a heavy place. Now it's beautiful of course, but at that time it was not beautiful. But we had the most beautiful time in Marco Polo. On this street there were many prostitutes, Rinpoche always used to send Duccio to give them money. This was in 87, 88.

So around 88 I bought this place, then we had the gompa, the office, all the structure of Kunpen. I know the dates because I'm writing a book about my story with Rinpoche. I wanted to offer this for Rinpoche's birthday. But anyway, now he's gone away to the Dakini land, which is not fair. But anyway, that's how it is. At that time, we had maybe 20/30 people sleeping in the gompa. Everything was in the gompa. Everyone was sleeping everywhere. We were a big family. Upstairs there was one apartment. It was a two bedroom apartment - a very small apartment. But up there was always minimum 40 people and it was like this [showing the sloping roofs]. It was like an attic. We had to put foam on all the beams because people were continually hitting their heads. It was a wonderful time. The most magical thing of all was Rinpoche. Whoever arrived, anybody, from wherever, anytime time of the day or night, didn't matter, Rinpoche himself would open the door and they would come up and Rinpoche would speak with them and heal them, even if it was four o'clock in the morning.

[**Lama Caroline:** Rinpoche, when he came from Asia, said that he wanted to spend 30 years helping others, showing the power of the Dharma. The first 10 years would be the body action, then 10 years speech action and then 10 years mind action. Fortunately for us, he extended this another eight years. So luckily for us, he spent 38 years doing this, not 30 as he said. Those years in the Kunpen were the 10 years of the body.]

We were very busy, Rinpoche was doing all these healing actions and myself and some other friends were his assistants. So all the time we were running after Rinpoche, counting

pills, doing all kinds of jobs. Lots of people would come and get healed. For example, there was one guy who came from Puglia, the south of Italy, and he arrived by train. I felt quite embarrassed because Rinpoche said: *“Okay, just tell him to come and look at me”*. This guy had a super big migraine. He went in Rinpoche's tiny room and he just looked at Rinpoche and Rinpoche didn't say anything to him. He left really angry. Then two days later he called and said: *“Thank you, thank you, it's so wonderful my headaches completely gone. I'm cured”*. Like this, there are many stories.

Before we went to Tibet, none of us were Buddhist. Actually what we were looking for was a kind of Shaman with magical powers. The magic did arrive, but not exactly in the way that we thought. When we were on the way to the Palden Lhamo lake, to Lhamo Latso, at a certain point the bus with 40/50 people got completely stuck in one very muddy place. It was very wet so the bus sank into the mud. It was impossible to move, and there was a river passing by with lots of water. Very difficult. So the first time we all got out and tried to push the bus, then they brought yaks and tried to pull out the bus but that didn't work either. Rinpoche told everybody to get off the bus, except for Rinpoche, Jampa, me and Claudia. He wanted to show something to me and Claudia. Then Rinpoche-la and Jampa they started to do one puja and in twenty minutes everything was completely dry, all the mud was hard. We got the bus out and we started to go. Then we stopped again and Rinpoche said: *“Now we walk”*. On the way back it happened even worse, because again we were stuck in the mud surrounded by water. This time we were in a kind of a rut blocked with ten trucks in front of us so it was impossible to move. There was also this huge storm, a lot of wind, a lot of rain, very cold, so it was more dangerous. The Tibetans that were driving the trucks they all got out. They saw Rinpoche and they said: *“Please Rinpoche-la do something, pray, change this situation”*. Then Rinpoche did again puja together with Jampa. He gave me one stone, and he said: *“Okay, when I tell you - you take this stone and you throw it under the wheel of the first truck”*. I did what Rinpoche said, I threw the stone under the wheel and then like zzzzz all the trucks could get out.

At that time Rinpoche wasn't talking about the five elements and all those things he was just doing **om muni muni maha muni shakyamuniye soha** and the four limitless. One thing I had to do was umse, the chant leader of **om muni muni maha muni shakyamuniye soha** and the four limitless in the Jokhang, the main temple of Tibet. It's a huge, beautiful temple from the 8th century. We went to Tibet with Rinpoche and we're looking at all the pujas of all the monks and the lamas, but for Rinpoche that was not enough. He wanted to show all the monks and lamas, his followers doing **om muni muni maha muni shakyamuniye soha**. He made us all recite this many times.

Some people say Rinpoche is like my father or mother. Of course he was a really great master but for me he was my friend first. I've always felt that the highest value in life is friendship. So for me first Rinpoche was my friend and then he was my guru. Now Rinpoche's gone to the dakini land, I don't miss him spiritually, but I miss him in the sense that I can't go around and say some jokes to him and see him. Actually now I feel him closer than ever before spiritually. To be honest many times I wasn't even paying too much attention to what he was saying on the throne. But now Rinpoche passed on, I'm rereading everything, all the books and sadhanas that Rinpoche made and actually they're much



richer than I remember. Lama Caroline asked me to share my experience so then I also started to look at the books and many interesting manuscripts and things from that time. In that time, in the 80s, self-healing was not something common. We should have copyrighted the name and we'd be millionaires just from the copyright. But in those days we didn't think. Really, we didn't understand what Self-Healing meant. Some people around were ex-monks, like Francesco and Claudio, there were some people who like me came from the Hindu tradition, shamanic things. We really didn't get the point at that time. But now honestly, I feel for Western people, for modern people, this is the right way. It's the best way. Because, modern people don't have all this time to do like in the ancient Tibetan way, huge sadhanas - impossible. Even one hour per day would be difficult for a lot of people. Rinpoche made this new package. In those days there was like this fashion of becoming a monk and doing all this yoga and all this meditation and stuff. In the end, everybody gave up. While you're in India, it's very nice to be a monk or a sadhu or something, but when you come back to Italy actually you have to work. Then you can forget all this being a monk and a sadhu, no way, you have to do something else.

I remember the first time Rinpoche talked about Self-Healing, we were in this place called Vallettri, which is a beautiful place near Rome. There was one journalist called Gianni Bucci and he had some kind of centre. I remember we were sleeping in bunk beds. At that time we had **om ah guru buddha siddhi hung**. We didn't have **eh yam ram lam bam** because Rinpoche was just building Self-Healing. All these teachings gradually evolved over years. Rinpoche was trying to see if it worked on us. At that time I would not have believed that Lama Caroline would have become so erudite.

[**Lama Caroline:** In those days I used to sit at the back of the gompa, I didn't talk to anybody at all, I just put my head in a book or computer. I was very introverted. Rinpoche pushed me. I remember the day he pushed me to give a talk. I was almost dying. He pushed me and pushed me to speak, and to write. I just wanted to sit there and meditate and not speak to anybody. That was my idea. But, Rinpoche pushed me to do this.]

Now we have Lama Michel and you. Lama Michel is here for karma. You're here because of your work, and thanks to Rinpoche who gave you this opportunity. We all have a very good opportunity. It means if you work, you can also become a lama. It's true. This is the Gelugpa way, isn't it? Not everybody is a tulku reincarnation. There's hope for everybody. I myself was born in good circumstances, I had a good education and all that. When I came to Rinpoche, he taught me how to transform my life. At first I thought: "*Okay, I want to be a monk, I want to be a sadhu*". But Rinpoche said no. What he did is he showed me how to transform my life, my job, my possibilities into a positive life. Rinpoche had those yellow shirts with a big pocket, huge pocket. He was always just giving to everybody from his magic pocket. Anybody that came to Rinpoche, not just for medicine, for emotional problems, but also for money - he just used to give. Rinpoche gave all his money away to the foundations, for the Dharma centres, monasteries, all the money he had was in the magic pocket. This magic pocket somehow never ran out. He was just giving and giving. Rinpoche had like a hole in his hand and the money was just flowing through it. Really this was a great example of how we should be! A great man.

I would like very much if my father had met Rinpoche, but he'd already passed away by that time, but my mother fell in love with Rinpoche. In the beginning, my mother was saying: *"Be careful, he's going to spend all your money"*. When the Buddha relics were in my house - in Marco Polo - resting there overnight my mum was there. At a certain point, she's not Buddhist, but she had this very beautiful ring that my father had given her - it was a very rare aquamarine that he'd bought in Brazil - she took it off and gave it to Rinpoche and said: *"I want to offer this for the relics of Buddha"*. There were many Tibetan ladies there and they all started taking off their rings and offering them. They all thought we have to do it too and they all took off their rings to give to the Buddha relics. My mother liked Rinpoche very much because she understood that he was protecting our family. Rinpoche always protected all my family. From my side I tried to protect Rinpoche. How I tried to protect Rinpoche? In Italy everything is super complicated, all the bureaucracy is so complicated, bureaucracy and taxes. Rinpoche didn't know about these things. I always tried to protect him from those things because Rinpoche is a Dharma teacher. I wanted to give Rinpoche the possibility to be a Dharma teacher without all the weight of the bureaucracy. We need to do the same for Lama Michel, but he is very bright, very awake, so actually he understands. He's the next generation of lama. Of course many things happened over all these decades - one time Rinpoche didn't follow my advice and then things didn't go very well. But, Rinpoche had the humility to say sorry in public to me. He said to me I was right.

So, we had been paying this big rent on a beautiful place in a very super nice area. Then I paid 200 million lire for the Kunpen. Not everybody was happy about it because the other place was much nicer. Some people were complaining that I bought it. Rinpoche was happy - the street was called Marco Polo and Rinpoche was so happy with this name. We used to call him Lama Marco Polo. Many times people offered me huge money to sell Marco Polo because it is in a very strategic place. Rinpoche never wanted to sell. He said: *"No, no, don't sell"*. Now they restructured the building and we have a beautiful Centre, it's very central and very nice. At that time property was still affordable, so myself, Tsetan, Gloria Pozzi, Ara, Patricia, Enrica, Shiwa and Jampa - all bought houses there so we made like a little Tibetan Buddhist village. The first 10 years were a lot of fun.

I remember the Sonora music festival in Milano. There was like a hundred thousand people, many people, and Rinpoche was with me and the Peace Voices. This is a huge rock festival and Rinpoche made us do Self-Healing. We used to do Self-Healing everywhere and we were so embarrassed. One drag queen somewhere invited Rinpoche to Cocorico, a huge discotheque. It was the most famous club of Rimini, of Italy. The drag queen said: *"Don't worry, I'll build a beautiful buddha, I'll make an altar, just come and make this puja"*. We set off from Milan at 6 in the evening and arrived in Rimini at 10. Then we slept and woke up at 2.30 to go to the disco. The drag queen had said come at 3, so we arrived at 3 and they'd made like a beautiful Buddha altar. It's a huge discotheque, one space plays house music, the other space techno or psychedelic, whatever. This was 37 years ago, we were a lot younger so we used to go to discos - but not like this, not doing **om ah guru buddha siddhi hung**. We were super embarrassed, but with Rinpoche we were doing **om ah guru buddha siddhi hung**. Rinpoche started then we also did, Rinpoche had no embarrassment. For one and a half hours we did Self-Healing and then

after this around 200 people came to see Rinpoche. Some because they were feeling bad because of drugs and others were just feeling bad. Lots of people came after to see Rinpoche, asking for help, asking advice. We stayed until six o'clock in the morning, Rinpoche gave advice and healing and help to all those people. Rinpoche said: *"This is really a mahasiddha action"*. At that time really we didn't understand. With the passing of the years we understood much more and more deeply what it was to be with a mahasiddha. Like this we have many stories. Two years later we met again the same drag queen at the festival of discotheques in Rimini. We also brought the monks and they couldn't believe what they were seeing. It was like they'd gone to another planet. This drag queen was in a parade and was calling: *"Oh Rinpoche please come on the stage"*. Why? Because everybody felt much better around Rinpoche. For example, my brother always used to fall asleep in Rinpoche's room and Rinpoche would say: *"Just leave him"*. Afterwards my brother would go away in a good mood. In those years, Rinpoche had so many incredible ideas and they were all just working very easily. That was the time we started Peace Radio, Global Village in Bagni di Lucca, with Nunnei and Franco Di Nepi we did a beautiful exhibition on the top floor of the Rinascente...

Rinpoche knew many famous designers. There's a lot of incredible stories to share about that. For example, we were in Giorgio Armani's wardrobe and we met Jacqueline Kennedy. The designers used to invite Rinpoche everywhere. Rinpoche helped Moschino, the famous designer, until the last day of his life. He was afraid and Rinpoche helped him to die in a good way. We got a letter from one of the associates of Moschino thanking Rinpoche. Moschino for one year, at the end of his life, was not going out of the house. Then Rinpoche went to see him and then in the last week of his life he was going to the office. He gave energy to Moschino to live the last week of his life. Moschino was ill, but Rinpoche said to him: *"Okay, you're very ill, but it's not that bad"* and he encouraged him to go back to work and finish his collection, the last collection of Moschino. We need to remember these incredible things.

Before Rinpoche passed away, I was a little bit pissed off with Peace Publications because they were only making sadhanas and not books about Rinpoche. So I told him I would write one. I actually hired a ghostwriter and I wanted to give the book to Rinpoche. I'm sorry Rinpoche won't see it. All the proceeds of this book will go to the Foundation.

If you're lucky enough to find a person who teaches you the Dharma and also helps you to be a better person it is a fortune that happens rarely in one's life. I found one like that.

Rinpoche called me Kunpen Tsering, that means long life benefitting all people, and underneath my name he wrote: of material things! I still have this paper. I was upset when Rinpoche gave me this name, I thought it wasn't spiritual and I wanted a spiritual name. But Rinpoche said material is spiritual and spiritual is material - it's the same. Rinpoche educated me in all these kinds of ways.

[**Lama Caroline:** May I just say that thanks to Franco and the Kunpen, we now have Albagnano.]



Now we have Albagnano and I'm sure Rinpoche would want me to say this: it is our place and the project must continue and be finished. We must put our faith in Lama Caroline and Lama Michel. Rinpoche chose them during his life, they are not reincarnations that he didn't know. We all should stay close to our lamas, who are very good and have the same energy of Rinpoche. The other day someone told me that they had seen the same healing energy in them as what Rinpoche had. Neither Lama Michel or Lama Caroline are healers but they will become healers in the future. Our commitment must be to continue the work of Rinpoche. I am committed to this, both morally and economically - more morally than economically. I ask all of you to continue coming here also to see Rinpoche when the stupa is finished and to give energy to this project. Many projects finish when the lama dies, this happened many times. This should not happen here. Every one of us has a message from Rinpoche. Rinpoche taught us many things and we have to go ahead. We can also be like Lama Caroline and Lama Michel, like Rinpoche. It's not that they are special and we are idiots - if we put our energy we can also be like this. Is there anything more important than having a spiritual life? A million euros does not bring you a moment of happiness unless you help others. This is my message to you all and I thank Lama Caroline for inviting me. Whenever you want I'm ready to here. While ever I am here I will help the centre. I would also like to explain what is the Fondazione, because this Foundation of which I am president people have little information. With Carmen we are writing some information about it. Maybe people know we are the owner of the buildings but they don't know that many of the cultural things belong to the foundation: all the books, the music - all the cultural things belong to the Foundation. The association is like the arm of the foundation. The Foundation is the organisation that holds all the patrimony. Soon we will send to everyone the information about what the Foundation does.

We will all gradually manifest. You know why? Because if we stick truly to Rinpoche's ideas, his energy, his blessing, it will manifest for all of us, that's why. This is why we started like this with *Self-Healing 1* and we will continue on together and we will all manifest this. That's what we're going to do, because, as Rinpoche said: we need a thousand hands. We have already lots of centres in many countries around the world and we're going to need more teachers, more people taking care. So, as Rinpoche said, we need a thousand hands. If we stick to Rinpoche's ideas, his blessing will manifest in all of us. Also we like, we enjoy, we like Rinpoche's feeling, Rinpoche's energy which is to help others. Rinpoche said this is how to make our life meaningful. So we're so lucky we got this opportunity to not just waste our life but to do something meaningful with our lives. Self-Healing is tantric liberation in the palm of the hand. Now's the time to take what's in the hand and use it. Our father, spiritual father, is not here anymore. So now we have to do together like his children. Big children together.

[**Lama Caroline:** Franco, thank you so much for sharing. Come back another time, it's so important to share these experiences. Now we will dedicate and make many good wishes for what Franco said to come true. That together we can continue this wonderful work. Slowly and quickly we will make Rinpoche's biography in many different ways. Like Franco is writing one book and many other people are giving their experiences, also through the filming like this. It's nice, everybody can say truly their feeling and we can see their face, their emotion, so it's very nice. So thank you all very much. Let's dedicate for

inner and world peace, for all Rinpoche's wishes for the transformation of society to come true and a peace culture and Shambhala culture like Franco was saying with the Panchen Lama.]

**om bishwa shanti hung**

**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**

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

**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**

This weekend we're going to do together, who likes, a retreat and practice and meditation of Open-eye Chenrezig. Everybody is welcome, we will also stream it for anybody who likes to join in. Rinpoche was very much connected with the Open-eye Chenrezig practice and his energy really, truly, was this incredible love, compassion of Buddha Chenrezig and also wisdom of course. Anyway, we will try and connect with that energy this weekend and hopefully forever. So who likes to is come welcome. See you all on Saturday. Thank you very much.