



Lama Michel Rinpoche

## The spiritual legacy of Lama Gangchen Rinpoche: And now we have only to blossom

*Teaching transcript*

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“*And now we have only to blossom*” invites us to believe in and develop ourselves for a higher purpose: uphold the spiritual legacy and offer our own growth to our Guru. A necessary read for anyone who had the honor of knowing Lama Gangchen Rinpoche as well as for those who want to connect with him through moving and meaningful memories.

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Wednesdays at the Kunpen with  
Lama Michel Rinpoche

The spiritual legacy of Lama Gangchen  
Rinpoche: And now we have only to  
blossom  
Teaching transcript

Lama Gangchen



Peace Publications





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## The spiritual legacy of Lama Gangchen Rinpoche: And now we have only to blossom

Transcript of teachings by Lama Michel Rinpoche taken from  
“Wednesdays at the Kunpen Lama Gangchen,” 29/04/2020 in  
Albagnano.

*This teaching was given in Albagnano during the first wave of the coronavirus  
government lockdown and a few weeks after our Guru left his body.*

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dobbiamo soltanto fiorire

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## Contents

Prayer and mantra requesting the blessings of the root Guru, Lama Gangchen Lobsang Thubten Trinley Yarpel .....	6
Meditation to become one nature with the Guru .....	7
Method to realize the inner Guru.....	8
The true heroes of the Dharma.....	12
Lama Gangchen's commitment to the West .....	15
The job of those who receive a spiritual inheritance.....	16
Our commitment is now!.....	21
The importance of putting the spiritual master's teachings into practice .....	24
The power of karmic connections.....	28
The greatest honor given to the spiritual master .....	30
The blessings of the power of the truth of the Three Jewels – A swift return prayer for Drubwang Gangchen Rinpoche .....	34
Short biography of Lama Michel Tulku Rinpoche .....	39

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

སྐྱོ་མཚོག་བཟང་པོའི་དཔལ་གྱུར་བཟ་ཤེས་པ། །ཐུབ་ཚེན་བསྟན་པའི་འཕྲིན་  
ལས་ཡར་ངོའི་ལྷ། །འཕེལ་བྱེད་འགོ་སྐྱོར་མཚམས་པའི་མཛད་པ་ཅན། །དཔལ་  
ལྡན་སྐྱེ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

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

ཨོཾ་ཨུའུ་རུ་བཱ་རྩ་ར་སུ་མ་ཉི་སུ་ནི་ཤ་ས་ན་ཀམ་ཨཱ་ཨར་རྩ་ན་ཡེ་ཤི་རྩ་བ་  
ཨར་ས་མ་ན་ཡེ་སར་སི་རྩི་སྩྭ་སྩྭ།

om ah guru vajradhara sumati muni shasane karma uhta  
vardanaye shri badhra var samaniya sarwa siddhi hung  
hung (x 3)

## Meditation to become one nature with the Guru

ཕ་ཁྱོད་ཀྱི་སྐྱེ་དང་བདག་གི་ལུས། །  
ཕ་ཁྱོད་ཀྱི་གསུང་དང་བདག་གི་ངག། །  
ཕ་ཁྱོད་ཀྱི་སྐྱབས་དང་བདག་གི་ཡིད། །  
དོན་དབྱེར་མེད་གཅིག་ཏུ་བྱེན་གྱིས་རྫོབས། །

མ་ཁྱོད་ཀྱི་སྐྱེ་དང་བདག་གི་ལུས། །  
མ་ཁྱོད་ཀྱི་གསུང་དང་བདག་གི་ངག། །  
མ་ཁྱོད་ཀྱི་སྐྱབས་དང་བདག་གི་ཡིད། །  
དོན་དབྱེར་མེད་གཅིག་ཏུ་བྱེན་གྱིས་རྫོབས། །

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

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



## Method to realize the inner Guru

བདག་གི་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །ཉམ་ཐག་བདག་ལ་ཐུགས་རྗེས་གཟིགས་  
སུ་གསོལ། །དབྱིས་པའི་ཞལ་བཟང་བདག་ལ་བསྟན་དུ་གསོལ། །དབྱུགས་དབྱུང་  
གསུང་གི་གནང་བ་སྦྱལ་དུ་གསོལ།

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

ཅེ་གཅིག་སྣང་ནས་གསོལ་བ་འདེབས་པའི་ཚེ། །བདེ་ཆེན་འཁོར་ལོའི་དབྱུས་སུ་  
ལེགས་ཞུགས་ནས། །ཡིད་ལ་བསམ་པའི་འདོད་དོན་མ་ལུས་པ། །གོགས་མེད་  
ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

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

ཚོགས་གཉིས་གསོག་དང་སྤྲིག་ལྷུང་གསལགས་པའི་ཚེ། །མདུན་གྱི་ནམ་མཁའི་  
དབྱིངས་སུ་ལེགས་བཞུགས་ནས། །རྣམས་ཆེན་ཚོགས་གཉིས་ཡོངས་སུ་རྫོགས་པ་  
དང་། །བཅས་རང་ཉེས་ལྷུང་བྱང་བར་བྱིན་གྱིས་རྫོབས།

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

བྱང་ཚུབ་བར་གྱི་ཉིན་མཚན་དུས་ཀྱི་ཉུ། །སྤྱིང་དབུས་བརྒྱའི་ཟེུ་འབྱུང་ལེགས་  
བཞུགས་ནས། །བྱང་ཚུབ་སྐྱབ་པའི་འགལ་རྒྱུན་ཀྱི་ཞི་ཞིང་། །མཐུན་རྒྱུན་བདེ་  
ལྷག་འབྱུང་པར་བྱིན་གྱིས་ལྷོབས། །

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

བདག་གི་ལྷོ་སྣ་ཚོས་ལ་སྤོགས་བ་དང་། །ཚོས་མིན་བསམ་སྤྱོད་ངན་བ་ཞི་བ་དང་། །  
ཚོས་དང་མཐུན་པའི་འདོད་དོན་མ་ལུས་བ། །འབད་མེད་ལྷན་གྱིས་འབྱུང་པར་བྱིན་གྱིས་  
ལྷོབས། །

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

མདོར་ན་དེང་ནས་ཆེ་རབས་ཐམས་ཅད་དང་། །འདི་བྱི་བར་དོའི་གནས་སྐབས་  
ཐམས་ཅད་དུ། །རེ་སའི་སྐབས་གནས་སྐབས་ལྷོ་མ་བྱེད་ལས་མེད། །ཐུགས་རྗེའི་སྤྱན་  
གྱིས་བདག་ལ་གཟིགས་སུ་གསོལ། །

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

མགོན་སྐབས་བྲལ་བའི་ཉམ་ཐག་བདག་ཅག་ལ། །རྗེ་བཙུན་ལྷ་མའི་སྤྱགས་རྗེས་རབ་  
དགོངས་ནས། །སྐྱེ་དང་གསུང་གི་སྣང་བ་འབྲལ་མེད་ལ། །ཉམས་སུ་སྤྱོད་བའི་སྐལ་  
བཟང་ཐོབ་པར་ཤོག།

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

སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་ལྷ་མ་དང་། །འབྲལ་མེད་ཚེས་གྱི་དབལ་ལ་ལོངས་སྤྱོད་  
ཅིང་། །ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྫོགས་ནས། །རྗེ་འཆང་གི་གོ་འཕང་  
སུར་ཐོབ་ཤོག །

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

ཨོ་མུ་ནི་མུ་ནི་མུ་ནི་ལྷ་མུ་ཡེ་སྐྱེ།

om muni muni maha muni shakya muniye soha

Good evening.

There are different types of faith. In particular, when we talk about having faith in the Guru, there are three types that are specified: the faith of admiration for the body, the joy of being in his presence and the respect we feel for him; the faith of trust in his speech, in what he says, teaches and in the path that he shows us and the faith of aspiration of the mind, which is the desire to become like him, to want to have the same mind as the Guru does. In Tibetan they are called: ལྷུ་ལ་དང་བཞི་དད་ས། *ku la dangwe depa* [the faith of admiration for his body], གསུང་ལ་ཡིད་ཆེས་གྱི་དད་ས། *sung la yiche kyi depa* [the faith of trust in his speech] and ཐུག་ལ་མངོན་འདོད་གྱི་དད་ས། *thug la ngondö kyi depa* [the faith of admiration for his mind].

Buddha himself in one of his sutras— I read this passage just yesterday, but I never remember the words in Tibetan— said to the monks and to his disciples in general that when they received teachings they should not believe with blind faith simply because it was said. He stated specifically, “When you receive a teaching even from me, you must not believe it and follow it just because I was the one who gave it to you. Instead, you have to do as if you were buying gold: you have to cut it, file it, see if it is real gold or if it’s not just a piece of copper dipped in gold.” How do I know if gold is real? In the time of Buddha, there were no bank certificates like there are today. I believe that most of us never go to buy gold, but I imagine that today we’d go to a bank or somewhere where the gold is already certified. In the past, when you went to buy gold, you had to see if it was real or not, so you burned and cut it to make sure it was actually gold. And Buddha said to do the same with his teachings.

There is a type of faith that implies believing in something because of what we have been told. We can believe in something or someone because others, generally speaking, believe in it; so we are influenced by the views of other people. Sometimes, for example, we follow the same faith as do our parents, our family, our friends or other people who are close to us in society. Then there is the faith that has to do with our own experience: when we see, touch, feel, live a certain experience and say that it is true, it is like that. In Tibetan, faith is

defined as believing in the existence, the qualities and the abilities of something. To give a simple example: I believe in water because I know it exists. I am familiar with its qualities: it is pure, clean, fresh and has all the aspects of water; I believe in its ability to cleanse, nourish and eliminate thirst, and consequently, I have faith in water. The most important faith is the one which is based precisely on our direct experience.

### **The true heroes of the Dharma**

A few years ago, I had the wonderful opportunity to have a personal and private meeting in Beijing with the Panchen Lama of Tibet. I don't know if it's a good or a bad thing, but I can assure you that in my life there are few people who manage to touch me— when I meet someone, I try to be very respectful with everyone— but the times are few when someone says something that touches me deeply. During this meeting I was impressed in many ways— now is not the time to elaborate on this— but particularly by one of the things that the Panchen Lama told me about himself. He said, “My task— and that of other lamas who are in Tibet— is easy, because wherever we go in Tibet and also in China, we find people who already have a great amount of respect and faith. So, without having to do anything, wherever we go, people make prostrations, bring offerings and respect what we say. All this is thanks to the masters of the past who, metaphorically, cleared the road, covered the holes, removed the fallen trees that blocked the way, smoothing it out so that we could pass through effortlessly today. The real heroes of the Dharma are those like Lama Gangchen who go where people have no faith, where they have no cultural basis to receive the Dharma and where they must therefore try it for themselves.” And then he added, “What I do is nothing. The hardest thing is to go where there is no foundation. Those who do this are the true heroes of the Dharma.”

A few days ago, a Geshe for whom I have great esteem— someone who knows the Dharma, the teachings and people from many Dharma centers around the world very well— told me, “I am very positively impressed by the disciples of Rinpoche because it is clear

that they truly have “the fat” of the Dharma.” In Tibet, whatever “has fat” is something good, because it has the essence, it is the real thing, while something “without fat” has no value and is a bit fake. The remarkable thing that Rinpoche managed to do throughout his life was not to impose a vision or a faith, but to make sure that everyone had their own experience. So one believes based on one’s own experience, based on something that he or she has lived or, as he himself said in Tibetan, “that one can touch with his hands, see with his eyes and hear with his own ears,” and not something adorned with beautiful words that we somehow follow because we are beings who are easily influenced.

This reminds me of a Tibetan teacher, called Geshe Rang Champa, a friend of the XIII Dalai Lama and one of the few people who spoke to him frankly as an equal. There are many stories about him because he loved playing jokes. Once the XIII Dalai Lama had commented, “Look how well this master teaches! He went to a nunnery and all the nuns there started crying with emotion during his teachings! How good he is at guiding them and touching their hearts!” To which Geshe Rang Champa replied, “Bah! If being able to excite people means teaching the Dharma well, then I’ll show you.” In order to give his initiative the right importance and with the consent and support of the Dalai Lama and his retinue, he prepared a great event in the same nunnery.

He had a huge throne set up and everyone arrived showing great respect, playing the musical instruments of big celebrations. He sat on the throne, began to speak, and at some point in the teachings, the main theme became the suffering of carrots— or, to be precise, daikon, *labu* in Tibetan. He described how painful it was for them to grow in the ground, the suffering that each of those little roots felt when it was pulled out of the soil— comparable to what we would feel if our arms were ripped off— and even the pain they experienced as they were thrown into the *tugpa* [the soup], as if they were boiling in the hells. In short, with this description after a while everyone was crying. Poor carrots! Then he went back to the Dalai Lama and said to him, “You see? Exciting people and making them cry doesn’t mean anything; it doesn’t mean teaching the Dharma well!”

I used this example to say that when a person is placed in a certain setting, sitting on a high throne with the respect of all— determined by a given socio-cultural context in which that value is spontaneously recognized— somehow in the end, you follow and have faith in that person. Like a famous person talking on television: it seems that because he might have a title or be in a certain position that we naturally value what he says. Instead, the difficult thing is being able to touch everyone, adapting to each person's ability, mentality, way of being, own experiences and, above all, connecting with those who need it the most.

When Rinpoche came to the West in the early 1980s, one of the things he said was, "I have come because I want to experience the power of the Dharma." And what he did in so many ways was precisely that of touching everyone's heart: by healing, by helping them reflect on the meaning of life or by solving problems and in many other ways too.

Once in Milan they asked Rinpoche to do a healing ceremony— *chetrül* in Tibetan and another called *chabtrül*. In that specific case it was the *chetrül*, which is partly very theatrical, because the participants must be dressed in white with black clothes on top and at a certain point, they take off their black clothes, imagining ridding themselves of all their negativities. They are also all tied with a cord that gets cut at some point. Rinpoche, thanks to his infinite kindness, agreed to do it, but said to me, "I have spent years and years of my life doing many healing ceremonies and my first ten years in the West, I devoted myself to healing. But I don't want to dedicate myself to having to heal you, but instead to handing you the tools so that you can heal yourself."

One of the things that I saw in some masters— although not all— was this giving of everything without attachment. There are certainly also cases of people who have the knowledge and experience, but who limit themselves to saying one thing or another without sharing everything. Instead, Rinpoche always tried to convey everything. He said, "With Self-Healing I have given you the tools so that you can heal yourself and do not have to depend on a Lama Healer who is

there every month to perform the healing ceremony. You must use the means that I have transmitted to you.”

### **Lama Gangchen’s commitment to the West**

When Rinpoche arrived in the West in 1981, he made a vow to his Guru, Trijang Rinpoche, who had just left his body. He made the commitment to dedicate ten years of his life to the care of the body, ten years to speech and ten to the mind. One day at the end of those years Rinpoche told me, “I have fulfilled the commitment I made with the West.” In fact, the first ten years— from ’82 to ’92— were dedicated to the body, and in those years he practically didn’t teach or taught very little. His first disciples were his patients: people with whom he worked directly on the physical level. It was also an era in which Rinpoche revealed much more clearly his so-called powers: things that for us may be difficult to understand, such as miraculous healings, clairvoyance and other such phenomena. From 1992 began the period that Rinpoche dedicated to the word— that is to teaching, when he began to transmit Self-Healing and many other practices, sharing his knowledge. Then from 2002–2003— for another ten years, until around 2012— he devoted himself to the mind. In fact, during this period, Rinpoche was doing the practices with us. It was no longer about many explanations and teachings but about sitting with us and practicing, a bit like— if I may— a babysitter or a kindergarten teacher, in the sense that he would get together with us, taking us practically by the hand and telling us, “Look, this is what it’s about; let’s do the practice together. I have already taught you and now we will do it again together;” and like that he went on.

Once— I don’t remember exactly where or when, in any case after the 2013–2015 period, somewhere during those years there— while speaking with Rinpoche, he said to me, “You know, I have honored my commitment, and I have found in you Westerners a suitable container to be able to receive my lineage and my teachings. At the beginning I wanted to teach very little and very simple things, because when I arrived in the West I first wanted to know the Western world before teaching, but here I really found fertile ground where I can plant and



reap the fruits to keep this lineage alive.”

We can use many metaphors: a bridge, or that of a boat that takes you from one bank to the other. The fact is that Rinpoche was a wonderful bridge, not only between East and West— and vice versa— but at the same time also between two generations. The era in which Rinpoche lived in Tibet changed after 1959; somehow it is over, and thanks to this bridge, there are people who can come and go, arrive and then say goodbye and go back. Instead, what Rinpoche did was come here and leave with us what was the most precious to him. As he himself said many times, “More important than my long life is the long life of the teachings and practices of the lineage. This is the most important thing.” So we find ourselves today with a spiritual heritage that is actually much deeper, broader and greater than most of us can perceive.

Someone might ask, “But why us?” Because we are the ones who are here, where Rinpoche truly gave his heart. This reminds me of Geshe Tendar, who was a great knowledge-holder of tantra and the sutra, as well as one of the highest experts on Buddhism in India. He had spent some time in Milan where Rinpoche lived, and one day he came by to visit Rinpoche who was on his way to the meditation hall, the *gompa*. With his very straight-forward way, Geshe Tendar grabbed him by the chest and— pulling him towards him— said to him, “Oh, *cushu!* (which is a very friendly and intimate way of addressing someone, because he was not a disciple of Rinpoche’s). I understood what you did (referring to Self-Healing): you gave the root of your heart! Many will not understand it, but I am here to protect you. If people don’t understand, if they criticize you for anything, I’ll answer on your behalf! Don’t worry, I’ll answer for you!”

I really believe that, among the many things that Rinpoche did, one was precisely that of giving the most precious things ever. Now it’s up to us! Not only now, but for some time now it has depended on us and on our ability to receive.

### **The job of those who receive a spiritual inheritance**

When you receive something valuable, what should you do with it?

Accept, protect and share it. If I receive something material, the more I share it, the more it somehow gets diluted, decreases. If I have money and I share it with others, sooner or later the money runs out; if I share something physical, as I give it away, it gets used up. But when it comes to a spiritual heritage, the more it's shared, the stronger it becomes. It has exactly the opposite effect compared to material things.

So, our first job is to receive— through the teachings, meetings, his life example, books, videos, through the presence of others like me or Lama Caroline, given that we have the responsibility to share the teachings. Once we have received by listening, reflecting and so on, we have to keep it all inside, and the right way to do this is not just by remembering but by practicing. This is the only real way we have to be able to keep what we have received. This means meditating on what we have been taught as well as following his exemplary life as to how we should act and speak. It is extremely important.

Why does a buddha manifest in a body of flesh and blood? To show us that we too can do it and to be able to communicate with us. This is an aspect of Buddhism that is very different from other spiritual traditions where very often the sacred is presented as something unattainable: on the one hand there I am, part of what is considered worldly, and on the other hand, there is the sacred, which is something totally unreachable. In Buddhism, the sacred is nothing more than an example of what I must and can achieve. At times, in recent years, I have heard people ask what Rinpoche might have done in a given situation and then say, "Oh well, but Rinpoche is Rinpoche, isn't he? I'm not like that. Don't expect me to be as kind, patient or loving." But instead, yes! Because, how can we actually keep a lineage alive? With knowledge— which is the easy part— and with experience, which is putting it into practice. Putting into practice means acting in a way that does not come naturally or spontaneously to me, but that I can do because I have a role model, a life example in front of me to follow. And this is essential for us. After we have the knowledge and experience— after we have received and kept— at that point, we can transmit, share. In Tibetan these

three responsibilities are called: འཛིན་སྐྱོང་སྒྲིབ་གསུམ། *dzin kyong pel sum*. *Dzin* means “to keep” in the sense of “receiving,” *kyong* means “to support” and *pel* means “to increase.” [*Sum* means three.]

One thing is very clear: none of us actually has control over anything. What will happen, what will not happen, what tomorrow will be like, we do not know. We try to create certainties— to have certainties— convincing ourselves that this day will be like this, that period will be like that, that one thing will happen in this way and another in that other way. Planning things in life is fine somehow. We can try to program whatever we want, but we should always do it with the awareness that it is an illusion, which can partly work out and partly not. We cannot live that illusion as if it were reality. Rinpoche once told me, “It doesn’t matter to me how one dies, because the body comes from the elements and returns to the elements, and it is not actually under our control. What’s important is how one lives.” It’s also for this reason— from my point of view, but I believe it’s valid for everyone during this moment when Rinpoche has left his gross body— that it is not up to us to discuss or think about how he died, what he had, why— in other words, to focus on the details— because, frankly, nothing changes. Instead, we have to think about how he lived, what he taught, what he has left us, how he was a role model and how he continues to be so for us. This is really what matters. If one simply wants to satisfy one’s curiosity, one can find thousands of things in the world to do that. Instead, our task right now is to actually connect with his life as our example, with what each of us has received and will still receive from him.

Just yesterday I was writing a short text in which I said that although Rinpoche had left his gross body, he still remains “with” us on different levels. At a certain point in the translation into another language the question came up as to whether I should translate “remains with” or “within” us, and I opted for the preposition “with.” He does not remain “within” us, because he is not a memory that remains inside of us; he remains “with” us, even if not with his gross body but still on many other levels— including that of a real and effective presence— because a being of wisdom, an enlightened

being, has an ability and a reality of existence that go far beyond our ordinary capabilities. I have no doubt about this.

Now everything depends only on our actual ability to grow, to be mature. One thing that happens to everyone and that I have seen with many people— luckily for me, it has not happened yet from a worldly point of view— is that when parents pass away, even if one is eighty years old and one's father or mother dies at the age of one hundred and twenty, something changes in the person's life. Something changes within that makes him say, "Okay, now I can no longer be a child; I have to be truly responsible for myself. Now I really have to do it alone." This has a great impact because, although one may be materially self-sufficient, live alone, etc., on many levels— for example, energetic or psychological— parents represent an ever-present support. The moment a parent passes away is when the son or daughter must say to him or herself, "Now it's up to me!" And this requires a different level of maturity.

So, at this time now that Rinpoche is not with us with his gross body, it is up to all of us to say to ourselves, "Now it is up to us to maintain the lineage." Before Rinpoche left his gross body, it was easy to hear that the lineage depended on us. "Oh yes! In any case Rinpoche is there!" Now someone might tell me, "In a while, his reincarnation will come...!" So we are already transferring our responsibility to his reincarnation! Seriously, it is up to each of us to maintain the lineage. Also because, for what other reason did Rinpoche do everything that he did? To what did he dedicate his life— day after day, minute after minute? Is it because he wanted to have a big center? No! Because he wanted to be famous and well-known around the world? Neither! And so why? Because he cared, and still cares, about each one of us, even more than we do for ourselves.

In fact, we care about ourselves in a very ignorant, self-centered way, where the things we think are good for us are very often not. It's precisely for this reason that Rinpoche gave so much importance to the Dharma and was always a perfect example of what, according to the practices of the bodhisattvas, is called "the four ways of guiding disciples." The first way is by helping them materially: for example,

giving gifts, giving money to those in need, giving food— in short, helping people on a material level.

The second way is being kind, gentle and saying what people want to hear. What does that mean? Let's say there is a bodhisattva— a being of wisdom, of great love— and his main goal is to be able to help beings. It is one thing to help materially, another is helping a person transform himself to develop more wisdom, more love— helping him to change. But to get there, first of all, it's necessary for the person to have a minimum feeling of closeness and trust. That's why it's said that with beings who are not yet able to see spiritual qualities, who are still caught up in their own selfishness or who have many gross-level needs, the first thing a buddha has to do is help them according to their own needs: give them food or listen to their falsely-created problems, because maybe one needs someone to listen to him, another needs the father he never had, another needs a friend. This second way is helping them by saying things kindly.

Then, the other two ways are teaching the Dharma and being the example of the Dharma, that is, transmitting the Dharma through words and by being a role model. A teacher should never teach something and then do the opposite; he or she should never be the opposite example of what he transmits and teaches, because this would completely deprive that teaching of all its power. This is the reason for Rinpoche's great generosity that I saw in every time he gave gifts— gave everything— because they were like hooks to create a connection with people to then be able to give them the Dharma.

One of the most beautiful things is believing in the potential of every person and every being— really believing in it. Most of us have a hard time believing in ourselves, but the buddhas and their gross body manifestations, like Rinpoche, have always believed in us. If Rinpoche hadn't believed in us, why would he have done everything he always did? I assure you that there is no other logic, no other reason behind it. So if a being of so much wisdom believes in us, why can't we believe in ourselves? All right, because we are ignorant! I understand, but we should at least trust ourselves, shouldn't we? Because there is no way other than taking the steps for ourselves,

following the example in order to become ourselves like the Guru, like a buddha.

### **Our commitment is now!**

The reflection I wanted to share with you today is that life passes quickly— it goes by really quickly— and sometimes we can get the idea that the moments that we are living are not the real moments of our life, that the real moments are still to come. However, the reality of life is here and if we don't know how to live these moments correctly, we'll lose them. So, I speak for myself and for many of you who are listening: we don't have any time to waste; we aren't children anymore. Surely, we each have our own habits, our own stories, but we must go a little further to do what we know is right and follow the correct examples. Some might say that it is difficult! And so what? What does it matter if it is difficult? Life is difficult. We really have to try our best to be what we want to be, because as a Hebrew saying goes— which I believe also exists in other cultures— “If not now, when? If not me, who?”

A few days ago someone told me, “Rinpoche left this body because we don't have any more merits, because we are out of merits.” To speak honestly, if we— those of us who have had and still have the opportunity to live together with such a wonderful being, to listen to him, to see him, to touch him, to receive his love and wisdom, to be under his care, on a planet where there are at least seven billion human beings— if we who are in that small group of people who have had this opportunity, if we don't have merits, then *who* does? So we must rejoice and at the same time, be aware that receiving a great gift is a marvellous thing, but this gift comes with responsibilities, because when we receive something precious, we then have to take care of it. If, for example, we inherit a beautiful house, it is not enough to say to ourselves, “How great! I have a beautiful house.” We have to clean it, take care of it, do whatever is necessary. If we have a child, we have to raise him or her, take care of him or her. We must take care of whatever we receive.

Each of us has received a spiritual inheritance, which is not

cumulative in the sense that the more moments that were shared, the richer we are now; it depends only on our openness to receiving. In fact, if we look at the past, there have been encounters between masters and disciples where a single meeting was enough to transmit an enormous amount of teachings that those disciples were then able to take in, keep and transmit. We don't receive everything we are told but only what we are capable of receiving; everything is given to us, but we are able to take in only a certain amount. Rinpoche always gave everything to everyone, then the rest depends on each of us, on our own capacity to embrace and receive. So we find ourselves with an important spiritual heritage. What should we do with it? We have to value it, take care of it. How? By remembering this, also by feeling the pride, that is, the honor of being in this position with this opportunity and by putting into practice the teachings we have received. When I said that it is no longer time to be children, I was referring to the fact that in a while it will be our turn to leave this body, and what we do now is what we will then take with us. So it is no longer time— it never was, but at this moment even less— to let's say, to “pamper” our bad habits. Sorry if I'm so direct, but life passes quickly and with total sincerity with ourselves we have to review what we want from it, where we want to go, what we want to do with this life.

This time of coronavirus, of lockdown, is also a time to reflect on our life, on what we are doing, on where we want to go. One of the signs of how we are living is how we feel when we are alone: if we can feel good when we are alone then it's a good sign, if we cannot and we still need to be distracted by other activities, it means that there is something unsettled inside of us. And I don't mean alone with the phone, social networks and everything, but being *with* yourself. When one is with himself and feels at peace, it means that they are indeed living life in the right way. These are important moments. Currently our society is going through a very peculiar phase that will make us review different things; each of us must look ahead and say what he wants from his life— because things, people, situations, our body— they don't last forever. Today, for example, I have a healthy body; what do I want to do with this healthy body? I don't know how

long it will last. As Shantideva says in one of the chapters of the *Bodhisattvacharyavatara*— at this moment I don't remember whether it is the chapter on enthusiastic effort or that on meditation— speaking to the body, “I give you food, I let you rest, you have to at least do what I want. It is you who live for me, not me for you.” He uses the metaphor of the salary you pay to someone who is given time to rest, but during working hours, he has to do what he is paid for. And he emphasizes that our bodies are paid to do what we want.

We currently have certain opportunities. What do we want to do with them? We don't have to live life as an end in and of itself, but understand that this life that we have, with all its wonderful and unique conditions, takes on meaning, from my point of view, when we use it to strive to become better people by directly addressing our weaknesses and our mental defilements, growing and becoming more mature, placing ourselves at the service of beings and of the Dharma. This is one of the most important things. Honestly, I don't think I'm a special person— much less do I believe that I have a mission in this world— but I am convinced that I have a great opportunity that I want to make the most of by being at the service of everyone I can help and being of benefit to them. The important thing is not whether I help or not, in other words, the important thing is not being “the one who helps,” but that my actions can be beneficial. Sometimes, caught in the traps of selfishness, we believe we are doing something for others, but in reality, it is just another manifestation of our ego-mindedness. So the question is: what is my priority? The welfare of others or being “the one who helps” others? I don't know if this difference is clear. Our goal must be the well-being of others; I must not be “the person who helps” others, but the one who truly makes himself available to the needs of others.

When we have the clarity that we are here to serve, the more we develop spiritually, the more this clarity expands. For me, Rinpoche was always one of the greatest examples of this. I remember once we were together in Tibet and, after a full day of receiving hundreds of people without stopping for a minute, at about two in the morning, after finishing with the last meeting, Rinpoche told me that he had



to see a person in need. I, who knew the situation a little, told him, “Come on, Rinpoche! It’s okay that your compassion and your patience have no end, but your body is tired!” It was someone who was looking for any pretext to get attention and the situation— as seen from my very ordinary and limited point of view— was something trivial that anyone else could have resolved. If I remember correctly, it was because she said there was a mouse in her room. When Rinpoche said he was going, again I told him that I could go in his place. I said, “Leave it! Please, try instead to rest because your patience is infinite, your love is infinite, but your body has a limit!” Then he looked at me and said, “But if every day we say ‘may all beings have happiness and its causes, may all beings be free from suffering and its causes,’ when then face to face with someone in need, what should we do? Leave him alone?” At that point I accompanied him, he talked to the person, stayed there for half an hour to help her, to reassure her, and then he went to sleep, absolutely exhausted.

### **The importance of putting the spiritual master’s teachings into practice**

I’ve never seen Rinpoche dissuaded by anything; nothing stopped him. Not fatigue, nor will, personal pleasure or displeasure ever prevented him from helping any being who was in front of him. It is an example to follow. What is the function of a bodhisattva, of a buddha? Being at the service of beings. If we want to follow his example, we must try to act in the same way. What is one of the fundamental differences between a buddha, that is, a spiritually elevated being, and an ordinary being full of suffering? A buddha lives and exists at the service of others: his priority is the good of everyone, while the ordinary beings of *samsara* live only at the service of the “I” and the “mine.” In the text of the *Guru Puja* there is a verse that speaks of precisely this.

If we want to follow these examples, we have to start thinking like this: How much time do I still have to live in this body? I don’t know— if we are optimistic, considering that I am thirty-eight, let’s say another forty years? How about fifty? It might as well be if I think

of my grandfather who is ninety-six. Regardless of how old I become, the years pass quickly. What do I want to do in this next phase of my life, in the years that I have left? Do I want to try to die a better person or do I want to keep repeating the same things? Because the point is that eventually, one day, we *will* die. We will leave this gross body, this name, this image. After a while, if we are lucky, we will be reborn into a beautiful family; we'll be there as a baby learning to speak: "ma-ma, pa-pa." So we'll start from scratch and who knows what opportunities we'll have to meet wonderful beings like we have met in this life, to have the incredible examples like we have had in this life.

If we consider this planet, how many people actually have real-life role models, both from the spiritual point of view and from the point of view of positive human qualities? As a child I remember that one of the things I could not understand were the idols that other children had— putting up images of football players or movie actors. I couldn't understand it; I would look at them and wonder how they could follow those people, wonder what they found in them. I couldn't find an answer! And when I met Rinpoche it was exactly that for me: a role model, a life example to follow. Unfortunately, most of the people on this planet do not have the chance that we have: to know and to have known such wonderful beings— beings of wisdom— regardless of religion or culture because the buddhas manifest themselves in so many forms within different cultures, not only in the bodies of Tibetan lamas. In this life we have this unique opportunity; what do we want to do with it? We are going to die sooner than later and what will we have done with this opportunity? I am convinced of this and it's precisely for this reason that all of this exists: to help us follow his life example, with love, with respect.

Rinpoche always told us, "Inner peace is the most solid foundation for world peace. Peace speaking, peace listening, peace everything. Peace with everything, everything with peace." He never got tired of repeating it to us, over and over, when he saw us there doing pujas, sitting with us reciting the mantras and not because he needed to recite the mantras! Every now and then someone may have thought

that Rinpoche liked doing pujas! When he was in the hospital one day, I asked him, “Rinpoche, would you like me to bring you your texts to read?” and he, pointing to his head, answered me, “No, no. I have everything here; I don’t need anything. I have everything inside me. I don’t need anything else.” It wasn’t that Rinpoche would get in the car to drive to do the puja because he liked doing pujas or that he went to the *gompa* to stay there for hours because he liked it! It is because he was taking us by the hand, as if to say, “Come on! Courage! Let’s go!” Because he always believed in us. And he still believes.

So we must honor this great luck of ours and wealth that we have, use all our energy and recognize its true value. And how do we do that? With our practice, with meditation, with the recitation of mantras. By putting the Dharma into practice in our daily life, in our way of being— by receiving, safeguarding and sharing. This is the main way. We must also keep in mind that the practice of Self-Healing is better suited to the needs of what Rinpoche called “Western Buddhism,”— even if in recent years he did not refer so much to the Western aspect but to the *modern* aspect— because also Eastern society and culture have changed, and nowadays certain ancient practices do not fit as much as they did in the past. So today we receive an enormous treasure and inheritance, and it is our job to keep it alive through our practice, our words, our thoughts, our actions.

It is said that the blessings of the buddhas— of sacred beings— are always present, like a radio channel that is always broadcasting: it depends only on us as to whether our radio is well tuned or not. What is the best way to tune in to all the buddhas? Through the Guru, and in turn, the best way to tune in to the Guru is by putting into practice what he taught us and by actually following his example in our way of being, of speaking, of relating to others. This is the most important thing ever, because the years go by, the generations change, and in the midst of all this flow, we continue— in this life, in the next. The key point is about what we are doing with this life of ours, what we are doing with this opportunity. The problem is not living or dying but how we spend our life and how we use the opportunities we have. I repeat that this is the time for us to give value to this heritage,

because we have an infinite inheritance that we must be able to receive, preserve and honor by sharing it with others.

Another useful thing— which I invite each of you to do— is to write down your experiences with Lama Gangchen, first of all for yourself, because our memory changes over time and already today, when we have to say what happened five years ago— or even what we ate for lunch yesterday— we struggle. Writing out our memories, anecdotes and impressions is meaningful for us; it helps us keep our connections, because when we verbalize, when we put pen to paper, we are able to retain a more vivid memory within, which then allows us to safeguard and always follow it. Once we have this in writing, we can share it later. We don't have to write down memories to make a book or something of this kind— something we will do in the future— but first of all, we can write to keep memories alive within us and to give others one day the opportunity to learn other aspects of this marvellous being whom we had the opportunity to know in a small part. When we see another person, we see a small part of him— which is the physical appearance— but there is much, much more. And we all got to know Rinpoche in one of his aspects. So, as I have already said, it is very nice to be able to share our experiences with other people in the future so that they can hear about and have his life example, but first of all, we must do it for ourselves, in order to keep our memories alive.

As Rinpoche used to say, “slowly, slowly, quickly,” without hurry but not standing still either. It is essential to move forward. Most of my masters in this lifetime have already left the body that I knew. Fortunately, there are other younger masters, who are still here to guide and help us. I remember that the first teacher who left his physical body was the Abbot of Tashilhunpo in southern India, Kachen Lobzang Zopa Rinpoche, known as Khen Rinpoche of Tashilhunpo, who was also one of Rinpoche's masters. I remember we went to his room [after he had passed away] and while we were doing the puja, Rinpoche was crying like a baby. By this I mean that it is normal to feel emotionally shaken. To this day I have not met other people with his attributes; he was truly a very special being.

When I learned that he had passed away, the first reaction was one of great sadness, but I can tell you with all certainty that what remains is above all the gratitude and deep joy of having had the opportunity to know him.

### **The power of karmic connections**

None of us can take our luck for granted. I am not talking about the luck we have had in the past, but rather the luck we have today: the memories, the spiritual heritage and everything we have. Just as we absolutely cannot take for granted the fact that we were close to such a wonderful being and that we are close to him still.

This reminds me of a very important master, Marpa Lotsawa, a disciple of Naropa, who was in turn a disciple of Tilopa— they were among the most important and well-known masters in the history of Buddhism— who lived in a region of central Tibet near the border with India. He was married, had his own home and had a neighbor who totally ignored him. Being a fully realized being, a bodhisattva, he wanted— for her benefit— to connect with her. In fact, it is said that when any being comes into contact with a bodhisattva or, even more so, with a buddha, the mere contact brings great benefit, because the bond that is created will be maintained and will lead to other possibilities. That simple contact is like a seed laying dormant in an arid place, without water for a long, long time and, at a certain point, it receives a drop of water. That drop has enormous power, just like the mere contact with such a wonderful being manages to trigger so many things within us. Of course, I am not referring to physical contact, but to mind-to-mind contact, which means creating an emotional and mental bond with the other person.

Marpa wanted to create this bond with his neighbor so he gave her gifts, but she was absolutely indifferent and showed neither attraction nor aversion. Then one day, seeing that he could not create a positive connection, he tried to create a negative one. During the harvest period, he took his horse and destroyed all her fields, trying to anger her in order to create this tie with him. But it didn't work that way either! This example has been used for centuries to say that

when a person does not have the karma and karmic connections to create a bond with an enlightened being, there is no way to generate it. At the same time, this story also shows us the power of these connections: each of us has had a wonderful opportunity in this life, an opportunity that is still there. It is the reason why we truly need to make good use of it and rejoice at the same time. Also because we are not special— not me, not any of us. The unique opportunity we have and have had to be connected with exceptional beings— with beings of wisdom and love— is not due to the fact that we are special but to this curious interdependence, and now it's up to us to make good use of it.

Another fundamental thing to which Buddha gave great value is the importance of having friendships— in the true sense of the word— among all of us who are part of the same spiritual family. Friendship means loving the other person, giving importance to their happiness, caring for their well-being and happiness. Then, generally speaking, it is normal in life that there are people with whom we are more compatible, for whom we have more attraction, more affinity and people for whom we have less. But the central question is: how can we talk about loving *all* beings if we can't do it even with the people closest to us? That's where we need to start. Buddha spoke several times about the importance of respecting, being in harmony with and caring for our brothers and sisters who follow the same spiritual path, as well as all others. It is essential to have unity among everyone, to have respect.

Yesterday I was remembering the wonderful people I have known in this life, of the very special, incredible masters— some of whom, fortunately, are still here with their gross body— but among them all, never did I see the qualities and traits that Rinpoche had. And I don't say this because I am his disciple or his spiritual son. I say this in all sincerity and openness, recognizing the qualities of all the amazing people I have met. I am reminded, for example, of Nyima Tulku who, in this period, every two or three days, sends me a message saying, "How are you there? I'm here; I'm very sad that Rinpoche is no longer in this body. I think very often of you who are there, so

far away. I think a lot about you.” Nyima Tulku is truly a wonderful being, incredible in so many ways. It is marvellous to be able to see realized beings coming together. I am overcome with joy to have been able to witness this; it’s like observing those falling in love at first sight. I don’t know who had the chance to see the love Rinpoche and Nyima Tulku showed each other when they were together. I don’t know how many times in life such things can be observed. Among all these beings, Rinpoche had unique and very special qualities. It is a great joy for me to have this honor, and I know it is the same for each of you— those who knew him physically and those who have had the opportunity to receive his blessings through the practice of Self-Healing, teachings and in many other ways.

So let us remember that when we do the preliminary practices and invite the wisdom beings, it is not a formality; these beings are there. When we open our hearts and invite them, they are there. As I said before, it’s like a seed that is given a little water which then allows it to start sprouting; these are the blessings we receive. Each of us has this opportunity, this connection. Now it’s up to us to cultivate this seed that has germinated within us— with love, with affection.

### **The greatest honor to the spiritual master**

I know that there are countless numbers of people who have deep gratitude and love towards Rinpoche. And I can assure you that one of the most important things each of us has to do is grow. Some time ago, I heard a master’s metaphor, which I liked very much, about the relationship between master and disciple. He said, “What is the best offering a flower can make to the gardener? It’s to blossom.” What does the gardener do? The gardener does not make the flowers bloom, but he waters them, fertilizes them; he does everything necessary to allow them to bloom. When the flower opens, it is the greatest honor given to the gardener. A spiritual guide, a teacher, is like a gardener who, with a word, a glance, a thought, an interaction— in many different ways— gives us what we need, but it’s up to us to blossom. This is the greatest offering we can make to him. Each one of us is well aware of our own fabricated problems that

we could overcome— but that we don't because of our attachment to a certain image of ourselves— or of the habits that we know would be better to change but to which we are still bound. It is really up to us to bloom. We have all the conditions, and I repeat, this is the greatest offering we can make, the greatest honor we can give.

Various people ask me what they could do for Rinpoche, and usually it's the things they like that come to mind: food, flowers or whatever. Well, I have no doubt that what Rinpoche would like most— the greatest honor to him— would be to see us be well, to see us bloom. I have never seen Rinpoche express dissatisfaction or disappointment in the face of our mental defilements. Never! Instead, I saw him repeat the same thing for thirty years, each time with the same love and the same patience. And the day the person finally would understand, he would thank them. He never said, "I've been telling you for thirty years... you've finally figured it out!" Never! Because from the depths of his love and wisdom, he never related to us with arrogance or with the expectation that we should be what he thought was right. On the contrary, he always accepted each of us as we are. And so, it's up to us to make this offering of growth. Someone might say, "But Rinpoche always accepted me as I am!" Sure! Without a doubt! Otherwise, he wouldn't be a buddha, but it is our job to make an effort to develop, to blossom, to manifest our qualities in the best way. And we can do it.

I'm not saying this out of a lack of confidence, but now we are all emotionally touched, and emotions have a very particular strength and must be directed. The direction to be given shouldn't go towards suffering but towards doing what Rinpoche always wanted most of all: to see us flourish. He saw our potential; it's not like he never saw it! Precisely for this reason, it's essential for us to do so. Always do it. Do it for all those who teach us and help us. So, I repeat once again: the time to be childish is over. The time has come to be mature, to go beyond the "I" and the "my," to seriously follow his example, to put yourself at the service of all others. Nobody has to shine like the star that is doing everything, because nobody here is special and, at the same time, we all are. We are all unique. The point is not to be



special but to use the wonderful and unique opportunity we have in a special way. And we do this with our words, with our actions, every day, every moment.

We will still have many opportunities— I hope so from the bottom of my heart— to be able to continue this path and honor it every day of our lives. As Rinpoche used to say, “When you wake up in the morning, more important than sitting down for many meditations and many other things, is putting on your inner make-up. You have to prepare yourself for the day, commit yourself to act peacefully, respectfully and lovingly.” And we have an example to follow. We have to tell ourselves: “I want to be like you, so I have to act like you!” Or when faced with a difficulty, ask ourselves: “What would Rinpoche have said? How would Rinpoche have done?” and do the same. Would he have given priority to the “I” and the “my” or to the needs of the common good? Would he react aggressively or with kindness and patience? This is the job of each one of us: to observe and follow his example, since fortunately for us, we have an example to follow, so now we must follow him with joy.

I am very happy to have filmed *Wednesdays at the Kunpen* today; we will give continuity to this and everything else. In the near future, we will also review the programing of the Center because from an organizational point of view, it’s a very difficult moment given that we don’t know when and how the Center will reopen yet or when and who will be able to travel. For the time being, we have no certainty other than that of being alive and having a wonderful opportunity. It is up to us to make the most of every moment of our life, regardless of where we are or with whom. In any case, we will set a program that is as consistent as possible, dedicated mainly to the memory of Rinpoche, the celebration of his life and the wonderful opportunity it represents for our lives. The good things in life must be celebrated and nothing else can be as beautiful and important as this.

For my part, I hope to be able to hug everyone again as soon as possible. I know I have to wait a little longer— I don’t know how long— but we’ll be patient.

Let's make our final dedications now. We sent everyone two prayers for Lama Gangchen's swift return, one written by Phabongkha Rinpoche and the other by Trijang Rinpoche. Just to conclude, I wanted to recite once with you the prayer that Trijang Rinpoche has composed.

## The blessings of the power of the truth of the Three Jewels A swift return prayer for Drubwang Gangchen Rinpoche

Composed by H.H. Kyabje Trijang Chocktrul Rinpoche

བདེ་ཆེན་རྒྱལ་པོ་སྐྱེ་མ་ཉེ་རུ་ཀམ་པ་བདེ་ཆེན་ཐར་བ་མཚོག་གི་གཞུང་ཡས་  
ནས། །བདེ་ཆེན་ཐབས་ཤེས་ངེས་དོན་སྣང་པོ་ཅན། །བདེ་ཆེན་ཡབ་ཡུམ་རྩེད་  
གིས་བདག་སྐྱོང་མཛོད།

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

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

སྐྱོ་བཟང་བསྐྱེད་བའི་གཉེན་གཅིག་སྲིད་བའི་མིག་ །ལྷུབ་བསྐྱེད་མདོ་རྒྱུད་འཛིན་  
མའི་ཁྱོན་ཡངས་པོར། །འཕྲིན་ལས་འགྲོ་བའི་མ་རིག་ལུན་པ་བཅོམ། །གཞན་  
པན་སྐྱོ་གྲོས་ཡར་འཕེལ་མཛོད་པར་བསྐྱོད།

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

[You,] the sun, unique holder of the Doctrine of the **Noble-minded**<sup>1</sup> [Tsongkhapa],  
 [Your rays shine,] enabling us to see clearly the **Buddha's Doctrine**<sup>2</sup> of sutra and tantra on this vast ground,  
 [where Your] **Enlightened Actions**<sup>3</sup> eliminate the darkness of ignorance of sentient beings,  
 [to You,] who **Increase the wisdom**<sup>4</sup> that benefits others, I openly praise!

མགོན་ཚུན་དབའ་བོ་དབའ་མེད་ཚོགས་རྣམས་གྱིས། །མེ་ཏོག་གཏུགས་དང་  
 རོལ་མོ་གཡེར་ཁད་སྐྱས། །མཁའ་ལ་སྤྱོད་བའི་རྩེའ་གྱིས་གཤེགས་བཞིན་  
 བུ། །བདག་ཅག་གཏུང་བའི་གསོལ་འདེབས་ཡུང་ཅམ་དགོངས།

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

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

---

1 Lobsang  
 2 Thubten  
 3 Thrinley  
 4 Yarpel

ཞི་བའི་སྐྱེ་ཡིས་འགྲོ་བ་འདྲེན་གྱིས་བསྟུ། །ཞི་བའི་གསུང་གིས་ཚོས་སྐྱ་ན་བར་  
འཛེབས། །ཞི་བའི་སྤྱགས་ཀི་གཞན་པན་བྱམས་བརྗེའི་གཤེས། །ཞི་བའི་  
སེམས་དབའ་ཚེན་པོ་སྤྱར་བྱོན་ཤོག །

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

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

སྤྱབ་བསྐྱོན་བདུད་ཚིའི་སྤྱིང་པོ་གཞན་པན་བརྟུད། །སེམས་ཅན་རང་རང་ཁམས་  
དང་མེས་ངོ་རུ། །འདོད་སྐྱེ་ཚོམས་མཛད་གྲུབ་དབང་རིན་པོ་ཆེ། །རིས་མེད་  
འགྲོ་བའི་གཉེན་གཅིག་སྤྱར་བྱོན་ཤོག

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

Benefiting others with bodhicitta mind, the nectar-like essence of the Buddha’s Doctrine,  
in accordance with the nature and aspirations of every sentient being,

precious Lord of Siddhas, [You who] satisfy all wishes,  
unique, unbiased friend of migrators, may You swiftly  
return!

གྲུབ་དབང་ཁྱོད་ནི་འགྲོ་བའི་ཞི་བདེར་བཙོན། །བདག་སོགས་རྣམས་ཀྱང་ཞི་  
བདེ་དོན་དུ་གཉེར། །དི་སྲིད་འགྲོ་བ་ཞི་བདེའི་གྲོང་མཚོག་ཏུ། །མ་སྐྱེ་བ་དེ་སྲིད་  
ཁྱོད་ཞལ་སྟོན་མཛོད་ཅིག།

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

Lord of Siddhas, You strive for the peace of migrators;  
I and others also aspire to peace.  
As long as [all] sentient beings have not reached the sphere of  
peace,  
until then, manifest Your [holy] presence!

བདག་ཅག་དེ་སྟོན་དི་བཞིན་འགྲུབ་བ་ལ། །ལྷ་མ་དགོན་མཚོག་གསུམ་གྱི་མཐུ་  
བྱིན་དང་། །ཁྱེད་བར་བསྟན་སྲུང་དོན་རྗེ་ལྷུགས་ལྗན་ཅལ། །རྣམ་བཞིའི་འཕྲིན་  
ལས་མ་གཡེལ་སྟོང་གོགས་མཛོད།

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

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

### Verse of auspiciousness

ཉིན་མོ་བདེ་ལེགས་མཚན་བདེ་ལེགས། །ཉི་མའི་གུང་ཡང་བདེ་ལེགས་ཤིང་། །  
 ཉིན་མཚན་རྟག་ཏུ་བདེ་ལེགས་བས། །དཀོན་མཆོག་གསུམ་གྱིས་བྱིན་གྱི་  
 རྣམས། །དཀོན་མཆོག་གསུམ་གྱིས་དངོས་གྲུབ་སློལ། །དཀོན་མཆོག་གསུམ་  
 གྱིས་བགྲ་ཤིས་ཤོག །

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.

## Short biography of Lama Michel Tulku Rinpoche

Lama Michel Rinpoche (born in 1981 in San Paolo, Brazil)— Losang Nyendrag Jangchub Chöpel— ལོ་སངས་རྒྱུན་ཐགས་བྱུང་རྩལ་ཚོས་འཕེལ།, “An illustrious mind who spreads the Dharma of enlightenment,” is the spiritual son of T.Y.S. Lama Gangchen Tulku Rinpoche and the holder of his lineage NgalSo Ganden Nyengyu, a lineage of Tibetan Buddhism. He is also responsible for and the spiritual guide of NgalSo centers and foundations around the world, as well as being the United Nations Representative for the Lama Gangchen World Peace Foundation (UN NGO- ECOSOC).

At merely five years old, Lama Michel Rinpoche met his root Guru, T.Y.S. Lama Gangchen Tulku Rinpoche, and already on that occasion took refuge with him, receiving the name of Jangchub Chöepel (བྱུང་རྩལ་ཚོས་འཕེལ།), “He who increases the Dharma of Enlightenment.”

Recognized at the age of eight as a tulku— the reincarnation of a Buddhist master— by prestigious masters such as Lama Gangchen Tulku Rinpoche himself, Lama Zopa Rinpoche, Kachen Losang Zopa Rinpoche, Lama Gosog Rinpoche and Ven. Geshe Yeshe Wangchuk Rinpoche, Lama Michel was enthroned and publicly recognized at the age of twelve.

That same year, after a period of silence and reflection on life and the path to choose, Lama Michel Rinpoche decided to follow the example and inspiration of his Master and made the decision to enter the Sera Me Monastic University in order to follow traditional monastic studies. In the same year, he received the commentary on the Guru Puja and the Lam-Rim from H.H. the 14th Dalai Lama.

His enthronement took place in the monasteries of Tashi Lhunpo, Kailashpura and Sera Me in southern India. It was in Sera Me where Lama Michel undertook the traditional philosophical studies for the tulkus of the Tibetan Gelugpa Buddhist tradition, under the spiritual guidance of three of the most illustrious contemporary masters: Ven. Kachen Losang Zopa Rinpoche, Ven. Geshe Thubten Rinchen and Ven. Geshe Thrinley Thobgyal, and lived under the guidance and tutelage of Geshe Tenzin Wangdak— “Gen Lhagpa-la.”

During the annual holidays, Lama Michel Rinpoche would reunite



with his Guru and travel with Him around the world, further demonstrating his great oratory skills, his devotion for his Guru, and a natural familiarity with the foundation and deeper concepts of Buddhist philosophy alike. In 1994, one year after entering the monastery, he went to Brazil and taught at the Centro de Dharma da Paz - Shi De Tchö Tsog where he was welcomed for the first time as a Lama.

In 2006, at the age of 24, after completing the twelve years of study, he decided to live in Italy to put himself at the service of his Guru, Lama Gangchen Tulku Rinpoche, and continue his training for ten years with annual visits to Tibet under the guidance of Ven. Kachen Losang Phuntsog Rinpoche, Abbot of the Tashi Lhunpo Monastery in Tibet.

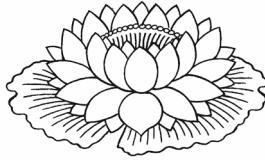
In 2009 he completed his studies in Tibetan astrology with the creation of the first astrological almanac— The Gangchen Chöphel Tibetan Calendar (from the earth-ox year of 2009 to the metal-dragon year of 2120), which today is the reference calendar for the astrological calculations of the Tashi Lhunpo Monastery in Tibet.

Since 2014, motivated by his great generosity, he has offered thousands of hours of free teachings on the NgalSo YouTube channel. He is the author of four books in Portuguese and numerous brochures in seven languages, transcripts of his public lectures and teachings.

Since 2018, Lama Michel Rinpoche has been the “architect”— responsible for the design and construction of the Temple of Heaven on Earth, Italy and the Templo do Grande Amor in Campos do Jordão, Brazil.

An exemplary disciple in his relationship with the Guru, Lama Michel Rinpoche dedicates his life to the service of the centers and disciples to carry out all projects and all initiatives for the maintaining and dissemination of Buddhist teachings and the “Culture of Peace” of Lama Gangchen Tulku Rinpoche, sharing his experience, his wisdom and the deep and vast Buddhist philosophy in a clear, accessible and modern way, adapted to the needs of contemporary society.





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