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NGALSO
Path to Enlightenment

Self-Healing 1 & 2 Summer Course - Reading and Reflections - part 10
Lama Caroline

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Namo Gurubye
Namo Buddhaya
Namo Dharmaya
Namo Sanghaya (3x)
Namo Triratnaya

lo chok zangpo pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA
UHTA VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI
HUNG HUNG (x3)

pa khyö kyi ku dang dag gyi lu
pa khyö kyi sung dang dag gyi ngag
pa khyö kyi tug dang dag gyi yi
dön yer me chig tu jin gyi lob

ma khyö kyi ku dang dag gyi lu
ma khyö kyi sung dang dag gyi ngag
ma khyö kyi tug dang dag gyi yi
dön yer me chig tu jin gyi lob

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

Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, Lobsang Thubten Trinley Yarpel khyen

Lama khyen, lama khyen, drinchen tsawei lama khyen
Lama khyen, lama khyen, kyabne kun du lama khyen

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA (x3)

OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA
SOHA (x3)

OM AH HUM KARUNA KARUNA MAHA KARUNA ARYA KARUNAYE
SOHA (x3)

Hello everybody. Good afternoon. Today, I'm going to make you laugh, because I'm going to do the translation myself [laughing]. Today, I wanted to continue to speak about Guru Buddha Maitreya. However, I will wait until Maria Cristina gets back. So what I will do first, is I will read a little bit of the Self-Healing I in English and Italian. Questions and answers. She [Maria Cristina] will be back in 10 minutes, so we will start like this. [Maria Cristina comes in]. Ah, saved [laughing]. Also, by the way, I am very happy, very grateful to our friends, like Carolina in Chile, who translates into Spanish, because it's really really important for our friends in Spain, and Chile and Argentina, that they can understand. So thank you very much. Also, to Shi Yang, who is translating into Chinese. Thank you very much for your efforts, to help spread Lama Gangchen's holy words. Thank you, we appreciate it.

Yesterday, we started to speak a little bit about Buddha Maitreya, which is the end of Self-Healing I. Self-Healing I is quite short, but with many many things inside. Many important ideas. So the first one was really really short, like a *dispensa* [a booklet], a photocopy, and then they made gradually...

Rinpoche decided to add some other things, like for example he liked to add about Maitreya, the future love Buddha. As I was saying yesterday, in the early Nineties, we had this - it was called Maitreya Future Love Buddha project. And I don't know, maybe somebody still has a poster. We printed all these big posters of the Maitreya Buddha statues with Rinpoche. And we, the sangha, especially some of Rinpoche's *jindalas* [sponsors], they put the money together and they bought nine or ten huge Maitreya Buddha statues that they installed in monasteries, connected with Rinpoche, in Tibet, Nepal and India. So we went with him, around, taking all these Buddhas on a truck to all the monasteries. And then the monks filed them up. It was a really really nice experience.

Ok, so, Maitreya Buddha practice, apart from the fact of course that we need Maitreya energy now, it is very very important for us, because many of us feel like we are missing love. Whether we are alone or whether we are in a relationship. Many people feel like there is something missing, emotionally. And also, life happens. We are in Samsara. Many times, your relationship ends. Sometimes in a good way, amicably. Sometimes in not such a nice way. Anyway, it finishes. And then people feel - how do you say - *carente* in Portuguese - like missing something. Very sad. Very lonely.

So if you get in that situation, I would recommend that you do the practice of Guru Buddha Maitreya. Why? Because first, we need to love ourselves, and there is nothing wrong with that. Feeling love in our own heart. Many, many of my friends around the world, they would like a partner, especially a partner in the Dharma, and this kind of thing. And then, always, the problem is: where to find a nice partner in the Dharma? This is the big question. So I was saying before, one idea is to go to old people's homes and take care of some very old, lonely person, so we create the cause not to be alone, somebody to take care of us. And also, the second thing we can do, is the meditation, the *gomde*, the recitation and meditation, of Guru Buddha Maitreya. Because if we want to receive love, we have to give love. And we have to have love in our hearts, and not be very needy. *Carente* means needy, in Portuguese. So we have to transform this feeling that a lot of people have of being very emotionally needy. So Guru Buddha Maitreya is really beneficial for this.

So it doesn't matter, if you are a boy or a girl. Everybody needs to feel loved. And so this is a really beneficial practice. And if we actually start to love ourselves and can do it in a positive way, there is no problem. And also to give love, then perhaps, our - how do you say in Italian; our *principe azzurro* [prince] or *principessa rosa* [princess], I don't know, what you call that one [laughing], will arrive. I think, it is really really really helpful. Of course, this

is a mundane use of such practices, but anyway, people need love. Of course, if we can also use it to develop, to open our hearts, as Lama Gangchen said: *change our small selfish heart into the big open heart of compassion*, we can really develop empathy and not just find a boyfriend or a girlfriend. But in order to really genuinely have love and affection towards many people, that would be the best. If we can become a Bodhisattva, that would be amazing. Anyway, Maitreya is for this, very helpful.

In Borobudur, the biggest Buddhist monument in the world, in Java, that Lama Gangchen Rinpoche likes so much, where he, since 30 years, took many groups of friends and disciples there, many many times. Like me personally, I went 20 times or something. Rinpoche was really really into Borobudur and the idea of it being an ocean of mandalas and all that kind of thing. On the side, when you go around... it is like - how can you say - like a ziggurat or something. There are five levels that you circumambulate around and then... ok, we all know what Borobudur looks like. And then there are three circles of stupas and the mother stupa, at the top. But as we go around, there are many different things to see, but one of the things you can see on the left and the right are some carved panels, which technically are called alto-reliefs. They are carved, like sculptures, and it is bit like a big comic book. A Buddhist comic book. And illustrated there is something called the *Gandavyuha*. The one we all know is the *Lalitavistara*, which is the life of Buddha Shakyamuni, but above that, on the next three levels is the *Gandavyuha*, which is the pilgrimage of a guy, who becomes a Bodhisattva, called *Sudhana*. He goes around and meets these two gurus. And each guru is helping him evolve, but at a certain point, he changes from being an ordinary person into what we call an *arya* person. And when he becomes an *arya* person, he enters into... he has many, many, many, visions of Buddha Maitreya. When he becomes an *arya*, Buddha Maitreya appears to him. He also enters into what is called Guru Buddha Vairochana's tower. Why? Because the main energy of Borobudur is about peace. And also, he has many many visions and conversations with and blessings from Buddha Maitreya. Maitreya shows him, how he achieved Enlightenment. It is very beautiful. So many of the panels, as we walk around the higher levels, are about that.

The other day, we were speaking about Chenrezig, weren't we? How Chenrezig was very busy, going to hell, going to the ghost realm, going to the demon realm, and going to the cesspits at Varanasi, and going everywhere. Helping sentient beings, helping gods, helping flies, helping everybody. Maitreya's actions are similar to that. On Borobudur, there are all these illustrations. For example, Maitreya saving people from the fires of hell. They

are being boiled in pots and these sorts of things. And he gets them out, liberates them. Maitreya helps the ghost beings to change their minds. They achieve liberation. Maitreya helps the animals, and divine animals, like *garudas*, and these kinds of beings. Helps human beings, he helps demi-gods, he helps gods, he helps everybody. It is very beautiful. It is extensively illustrated on Borobudur. Very, very nice. We have a Ngalso Tantric Self-Healing practice of Maitreya. Let me have a look, if I can find it.

While I am looking, let's sing the mantra of Guru Buddha Maitreya together. The mantra is OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA. *Om love, love, great love, transcendental love, so be it*, is what we are singing. So imagine that in front of us is our guru in the form of Maitreya, sat on a kind of throne, with legs down. And as we say the mantra, we receive all the blessings of unconditional love into our hearts. We can do it like a rainbow, it's very nice. Let's sing together and open our hearts.

[Chanting: OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA]

Now, what I am going to do, is read a little bit from the introduction, of the Ngalso Tantric Self-Healing sadhana of Maitreya. Maria-Cristina is very clever, so she can translate, no problem [laughing]. She is very intelligent, so no problem. Like many many times, we did congresses and teachings, with many lamas, geshe, rinpoches, many different interesting people. Rinpoche asked many people to speak. For example, here, we have one teaching from Geshe Jampa Tegchok, who Rinpoche invited. I don't know if it was to the Kunpen or if it was in one of our Congresses. So he is talking about Maitreya, the future love Buddha. We will also look what he said. Also, Geshe Jampa Tegchok was one of my first teachers. When I was very young, in the Manjushri Institute, he was there at the time. I was very lucky to know him.

Rinpoche says: *Maitreya, the present and future universal love Buddha*. So it says, *until the present century, until now, people naturally felt love in a limited form for their own family, friends, society and nation. Nowadays, even this limited love is rapidly becoming lost, and this essential loss of love and peace energy is manifesting itself, internally and externally, as increasingly dangerous psychological and physical sicknesses, war, famine, pollution and environmental disasters. Seeing the degenerating global situation, and wishing to help, Lama Gangchen Tulku Rinpoche began to commission many images of the future universal love Buddha Maitreya. Over the years, Lama Gangchen received several clear signs* [LCR: That means like dreams,

visions and so on] *that this will help to bring about the love, missing in the heart of modern society. And thus will help to create the right conditions to increase universal love, inner peace and ultimately world peace.*

So that's the first thing.

Anyway, Rinpoche always said that one of our problems is we feel a) like we can't trust anybody, not even ourselves and b) we don't feel love. This is one big suffering that we have, for whatever reason, who knows.

Buddha Maitreya is the embodiment of unlimited love and will physically descend into our world at a future time in order to heal humanity. So 'descend' means be born, like Shakyamuni. Not descend like on a UFO or something like that. He will take rebirth as a human being and then will grow up and will seek Enlightenment and will achieve awakening, Enlightenment and then will turn the Wheel of Dharma, and will teach other people, how to do the same in the future, when the teachings of Shakyamuni Buddha have been forgotten. So it is possible that we can link our hearts right now with this unlimited love energy by constructing and empowering Maitreya statues and thus increase our capacity and percentage of many kinds of love, such as affectionate love, cherishing love and wishing love.

So this was from when we did this Maitreya love-project. Actually, here in Albagnano, we have a very beautiful thangka, which on the streaming you can't see, but it's on the other side of the gumpa. It is a very big, beautiful thangka, in that corner of the gumpa [signaling where]. Maybe somebody can try - there are many buddhas in front - but maybe somebody has a photo you can share it on the WhatsApp groups. Very beautiful. Also, Duccio, he painted several times beautiful pictures of Maitreya. Rinpoche asked him, so we have many beautiful images of Maitreya that we can share with each other, if you like. Ok, so now, we have many images of Maitreya everywhere. But now, what we need to do is to develop the qualities that Maitreya represents. So we say in the Sutra, in the open Buddhist teachings, we have three kinds of love.

First one is affection, developing affectionate love. So that means affection - you know - feeling affectionate, feeling very close to everybody. 'Everybody' means everybody. Not just the ones that we like, our friends, people like us. Generally, we try and develop more and more sweet feelings and affectionate feelings towards as many people as possible. The great lamas that we like so much, like for example Gangchen Rinpoche, also like Lama Yeshe, they had this special quality of being really really kind and nice and affectionate to everybody. And that is why they had thousands and thousands of followers.

Generally, the bookish, intellectual types... People really wanted somebody, who loves them. Lama Yeshe and Kyabje Gangchen Rinpoche were an incredible great success. One of the reasons was this. They also have many other qualities as well, of course.

Rinpoche always used to say, he was a method lama. There are many different kinds of lamas and many kinds of gurus in our Tibetan Buddhist Ganden Nyengyu tradition. They are not all the same. Some are great teachers of philosophy; some are tantric teachers; some teach medicine; some astrologists. Rinpoche, apart from being a healer, doctor and a tantric healer, used to say: *I am a method lama*. Which meant that he emphasised very much this development of empathy, love, compassion and what we call skilful means, which means finding a way to connect with people and put people's minds gradually in the right direction. Not judging people. He accepted us; we accept him, to create the basis. Rinpoche always said: *at least, let's be friends*. And then we had a genuine affection for each other, and like this we gradually start to go in the right way. He herded us like sheep in the right direction. Based on the idea of love, compassion, empathy and skilful means. So there are method lamas and then there are for example, many teachers, who are very excellent in sharing the Dharma, sharing the philosophy, which is also wonderful. We need [this]. There are many kinds of lamas.

So, anyway, the first type is called affectionate love. The second type is called cherishing love. The first one is this feeling that everybody, you know, we feel close, we have this warm feeling towards everybody. Nice feeling. The second one, cherishing love, is actually wishing to take care of people, actually doing something. Especially taking care of people. Being bothered about their problems, their suffering. Feeling is one thing, but actually making the effort. That is the second level, cherishing love.

Then the wishing love is like the wish to make everybody we come into contact with completely happy. This is another higher level, a little bit difficult. Making everybody we meet completely happy requires some kind of incredible skilful means and wisdom. Because many times, we like to make ourselves and others happy, but we don't know what the cause of happiness is. And then we do the wrong thing, and then we make as we say in Italy, a *casino* [mess] [laughing]. We did many times, making a *casino*, wishing to help others, didn't we? *Mmm, I was just trying to help*. So that means we need to evolve more. Like OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA.

So Rinpoche says from this feeling of wishing love, which is *I would really like to make everybody I know completely happy*, so from this big, warm heart of compassion, then is coming this stage of the opening of the heart, which gradually leads to what we call bodhichitta, the mind of Enlightenment. So if we want to develop bodhichitta, we need to create the cause. The first cause we need to develop, is when we see people, we need to feel like we like them [laughing]. Not develop aversion, when we meet people. Have like a warm feeling. Like really, when we meet people, like a nice feeling, *I am happy*. Not to sneak off and hide or something. So we need to change how we feel.

So we use very much this idea in Buddhism of, like a mother with her children, don't we? Our mothers love us, whatever we do, they love and accept us. It is said, if we have many lives, we must have been people's mothers many times. Also their fathers. And also their children, many times. We must all be connected, even if we can't remember. I mean, we really cannot remember, can we? Occasionally, we have a feeling, when we meet somebody, like a *deja vu* that we know them. But generally, we don't know, do we? But if we think about it, it is true that we have this very profound connection with everybody. Then we should extend our family feeling that we have towards our own parents, our relatives, our partner. That warmth, that caring, that: *oh, yes, of course, I will help you and do things for you*, we should open our hearts and try and do that towards other people. At least more than we do now. Of course, it is a gradual opening, like a flower needs to grow and open. So of course, it is not from 0 to 100. But gradually, we need to change, we need to grow, we need to evolve.

So Rinpoche says: *why are Maitreya Buddha statues really big?* And it is true: Maitreya is always represented as huge. Why? Because we need to have this huge feeling of love towards everybody. So big love, big compassion. So Maitreya statues are huge. That is why they are huge. Not at all like little tiny ones. We don't want little tiny love. We want huge love. The FPMT, Lama Zopa Rinpoche, has a very nice project that was actually inspired by Lama Yeshe. They want to build the biggest Buddhist statue in the world. In India, in Bodhgaya. It will be a huge statue of Buddha Maitreya. That will be so big that you can see it from outer space. Anyway, until now, the biggest statues of Guru Buddha Maitreya in the world are in Tibet. Really really big. Huge, but even a huger one they want to build in India. Because also, it is the feeling that in the future, Buddha Maitreya will come there. So it is some auspicious *tendrel* for him appear. So, a beautiful project; we rejoice.

And if you ever happen to be passing Sera, Ganden, Drepung monastery in India or Tibet, or Tashi Lhunpo in Tibet, you can go and see: our statues are there. The ones that Lama Gangchen Rinpoche put there are still there.

Ok, so this was written in the early nineties. So it says, *So far, Lama Gangchen has commissioned five 8 ft. high - 3m high - Buddha Maitreya statues.* Actually, he made nine or ten in the end. So many many meters of pure love. Or even bigger, if the halos are taken into consideration. These Maitreya Buddha statues are made with manifold dedications. For example, they are made in memory of the three great Maitreya statues from Ü-Tsang, from the central province of Tibet. And these have now been reborn as these new Guru Buddha Maitreya statues. And it says, the first three were offered in India to *Sera Lachi, Sera Me dratsang and Sera Me Tsangpa khangtsän* in South India. Rinpoche, when he went to India, first he was a refugee in Buxa camp. Then he was in Sera Me Tsangpa khangtsän, in Sera Me monastery. And after that, he went to the Varanasi Sanskrit University, where he met Kyabje Zong Rinpoche, his main teacher. And afterwards he went around healing and he came to the rest of the world. And he came here and started Self-Healing. Thank you very much. That's very wonderful. Anyway, when he was in India, he spent many many years in Sera Me Tsangpa khangtsän.

So these Maitreya Buddha statues are dedicated as powerful beacons of pure love for the entire world. Dedicated to heal the hearts of all humanity and to help everybody right now develop the special capacity of inner peace, combined with warmth and love, and to help us develop world peace, combined with universal warmth and love. So very nice. So, when we say the Maitreya Buddha mantra, imagine Maitreya Buddha in front of us very big, a huge one. Not a small one. And then we imagine his love is not just going to ourselves - that is too little - but we imagine that it is going everywhere. Across all the different continents of the world, to all beings: human beings, animal beings, everybody. And everybody's heart is filled with this pure energy of unconditional love. Unconditional love means *I don't want anything back, I love you.* Not *I love you, as long as you love me.* Which is what we call love. Not like that one. *If you displease me, I do not love you anymore.* That is not really love. Mothers, or fathers, if their children displease them, they don't stop loving them, do they? That is actual love. Not like *Oh, I don't like you anymore, I am bored with you, I don't love you, goodbye.* That is not love, is it? Unconditional love, pure love.

Also, Rinpoche said, *The Maitreya Buddha statues, thangkas, etc. will be beacons in both great and small ways.* Also, if we have the initiation, the je

nang, we can visualise ourself as Guru Buddha Maitreya, and we can be a beacon of love to heal the environment and the five great elements. And this also causes the pure essence of the space, the wind, the fire, the earth and the water to regenerate. So also the planet, the elements, respond to these kinds of energies.

So, over the years, I have travelled many many places, fortunately, with Rinpoche. So for example, several times, we went in the Amazon. Together with some of our friends, who made this nice project called Amazon and the Himalayan Healing Art Project. They rented an Amazon river boat, which has got many many levels. We got many friends in hammocks and loads of bananas, loads of fish, load it off and went down the Amazon [grinning]. Doing Self-Healing. That was really really nice. Many times when we were doing meditation, OM MANI PADME HUM, saying mantras, very nice, the river dolphins, they would come by the side of the boat. And when we were doing the practice and singing the mantras, they used to come and jump around the boat. Because they liked it. They liked the feeling. I found that really nice. We used to sing to the dolphins. They enjoyed our mantras, our OM MANI PADME HUMs and then when we stopped, they used to go away again. So the other beings, they feel, if we really genuinely have empathy, have love, they feel it. They receive our energy.

Also, many times, we saw changes in the weather, in the environment, when we went around with Rinpoche and did practice, did *puja*. We have seen many like, not only rainbows, but many changes in the weather. We used to do Self-Healing, OM MANI PADME HUM, Maitreya Love Buddha mantra, also what we call Six Mantras, Six Mudras. Another nice thing we can do for the environment is offer incense, offer nice smells. The idea is like to give something back, because we just take, take, take, take, take. One day, there will be nothing left, if we carry on like that. So Rinpoche was always like: *No, no, we need to give. Not just to other people, but also to the environment. We need to give back.* Rinpoche was very very concerned that we should give back positive energy. So wherever he went in the world, he was always giving back love, giving back positive energy to the beings and the environment, what we call the container and the contents. Here, it says: *in order to heal our planet on the outer, inner and secret levels, we need to amplify the healing love vibration as much as possible.* He said one way we can do that is by building many great and small Maitreya Buddha statues, make *tsatsas*, or - I don't know - we can make photocopies. Or we can meditate on Maitreya and sing the mantra. We definitely need to connect in whatever way with Maitreya. Maitreya means love, so connect with Mr.

Love. Mr. Unconditional Love. Ok, so now, to connect with the energy of love, of unconditional love, we are going to sing the mantra. I'm going to take a bathroom break, I'll be back in two minutes. Please develop some love, you don't need me. Think about your mother, your father, the planet. Think about dolphins, think about all the people you don't like, send love to everybody. See you in a minute.

[chanting OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA]

So, actually, Maitreya gave many important Mahayana Buddhist teachings. So in our Tibetan Buddhism, which comes from Indian Buddhism, they have what we call five great texts that come from Guru Buddha Maitreya. And the most famous one I think is called *Abhisamayalankara*, the Ornament of Clear Realisation. This is an explanation about the Perfection of Wisdom sutras. It kind of explains everything in detail, basically from A to Z, how to get enlightened from the Mahayana point of view. So it is a very beautiful teaching. It explains for example in detail what is refuge, what is karma, all the things in the Lam Rim, in detail. And also, it is like a kind of map. So for example, many times, people think: *oh, I meditate. Maybe I got enlightened. Maybe I had an experience.* So we can check against the *Abhisamayalankara*. It is like a map. It's normal. If we are going between here and let's say, I don't know, Firenze, in north Italy. If we went from here to Firenze, we would use a GPS. And all the time looking at our GPS and seeing, *now I am near Rome, now I am here, now I am there.* So we know where we are on the road. So also, on our spiritual road, we need to know, where we are. How do know where we are on the normal road? Because either we look at our GPS or there are little signs. Actually, in Italy, they are really small and usually they are behind a tree on the other side of the junction, but anyway [laughing]. But there are signs, showing where we are. So, also in our spiritual path, we need to know what are the signs: *Oh, now I have reached here. Did I develop definite emergence or not? What is the sign? Did I develop Bodhichitta, or not? What level of understanding of reality have I reached?* So actually, it's not a secret. There are clear signs. So then you can check and you think: *Oh, maybe I didn't get enlightened.* [laughing]. *Or maybe I did.* But at least you will know clearly. Because that is why we have these special teachings.

So Rinpoche, when we went to Borobudur, he used to get with the monks and the lamas, and we used to recite that together. Why? Because it's important. And probably, here in the future, in Albagnano, for sure in the future in Gangchen Choepel Ling, Albagnano Healing Meditation Centre, we will be having some kind of course on *Abhisamayalankara*. Because it is important.

Because we need to know where we are. For most of us, as long as we are going forward and not backwards, that's ok. Just keep going and then we will worry about where we are later. But the most important thing at the moment is to keep going forwards.

Maitreya gave many beautiful teachings and there is a very famous Buddhist master called Asanga. He spent 12 years - a famous story - trying to meet Maitreya directly. We have many pictures in our gompas, and many people say: *Is this real or is it just your fantasy?* [grinning]. When we meditate on Maitreya, is it real or is it just an archetype? Maitreya was a real person, who achieved Enlightenment, who now has what we call a *sambhogakaya*, an enjoyment body. Actually, also, by the way, [Maitreya is] in the waiting room, in *Tushita* heaven, waiting to come down to Earth. Sitting, taking care of that situation there until such time comes for him to be reborn on Earth, and turn the Wheel of Dharma.

There is not just one Buddha, the historical Buddha, Shakyamuni Buddha. Actually, millions of people in the past have achieved Enlightenment. When you achieve Enlightenment, you don't disappear into a puff of smoke, like *pffffww*. The mind is there. So these enlightened beings, these awakened beings are still there. Even though they are not physical like us. For example, now Lama Gangchen he just passed away, but everybody I talk to, they say to me: *Lama Gangchen is still here. I can feel him.* Even though physically, obviously, he is not here. But his energy is here, his mind is here. Everybody can feel it. Also, not just here, many friends around the world have told me like this. So like this, these enlightened beings are still there.

When we meditate on an enlightened being, first there is the archetype. We imagine for example Guru Buddha Maitreya, the archetype, the embodiment of universal love and compassion. Universal love actually, because universal compassion is Chenrezig, Avolokiteshvara. Or, if we have had the *jenang*, the permission to practice, we can identify ourself as that. We can switch off our own reappearance and fully identify ourselves as Guru Buddha Maitreya, that we are Maitreya, that we live in the pure land of Maitreya. And all we do is like being really, really nice to people. That is enlightened action. Everybody we meet, we love them, without wanting anything back. Ok, to start with, it is our positive imagination. But then actually, we ask Guru Buddha Maitreya to merge with our mind, so then our consciousness is transforming and we are manifesting that energy ourselves. So one is, yes, Maitreya is a real person, just he is an enlightened person.

So why we can't see him, is because our mind is obscured. Why we need to look at a statue or a picture is because, we have some – many - defilements that at the moment stop us from seeing things clearly. However, as we progress, we will start to see many things that we can't see now. For example, here, is our gompa in Albagnano, our small gompa. Rinpoche said many times: *Over there, is one mahasiddha. I can see him. Over there is this or that.* And he used to see many other people in here. We could see - I don't know - Rinpoche, some monks, some lamas, each other. But he also saw many other things inside here. So yes, buddhas are real. If we want to be philosophical, of course everything lacks inherent existence. That doesn't mean... that is not a qualification of being unreal. Everything is empty of inherent existence. Everything is dependently arising. Including Buddha. However, a Buddha, an awakened person, has great, incredible power and ability to transform other people's minds, to bless them, to guide them. Which we don't have. We are ordinary, deluded people, so we don't have such incredible capacity, but yes, buddhas are real. Ok? As we progress, we will be able to see more of them.

I mean there are many stories. I will tell you one story that came to my mind now. And like this, there are many stories. Like, for example, one time, I was with Rinpoche. Not just me. I was with four other people. And we were going to Switzerland in a car. Many times, Rinpoche went to Switzerland. He liked to go to *Rabten Choeling*, and also he had many friends and relatives in the Tibetan community in Switzerland, around the Zürich area. So anyway, we were going to Switzerland in one car and we left from Italy, and we went up through the Alps. And we are going to Switzerland. Rinpoche in the front, and somebody driving, and there were me and maybe two other people in the back of the car. So, we are going up through the mountains, and then at one point, Rinpoche says like: *Stop, stop, stop the car.* Ok, so it's like we stop the car and get out in the mountains, and Rinpoche says: *Look, look, look, look.* He said: *look there.* Rinpoche always did puja in the car. He was not like us, wasting the time. He was always, all the time, meditating. So we are doing puja, and then he says: *stop stop and look.* So we got out and looked and he said: *There is Kurukulle, Sarasvati and Manjushri. Look in the sky.* And each one of us, we could actually see something. It wasn't like we had taken any LSD or anything like that. I assure you. There was no LSD available in the car. Just croissants and coffee at the auto-grill. That is what we had, like everybody else. We could see like... I mean, Rinpoche, he could see [them] all perfectly. And each one of us, who had an obscured mind, we could see like one part. Like for example me, what I could see, was like three lights. I could see one part, there was a rainbow, and I could see the lion, and I could

see like a shape, but I couldn't see what was above it. I knew there was something there, but it was kind of... Why? Because my mind is obscured. That is what an obscured mind is. Through the power of the holy beings, through the power of the guru's blessing, all of us could see that.

And not just that time, in many other occasions with Rinpoche, our sangha members, they actually saw incredible things, like holy beings manifesting. So it is true. Gradually, we can share many true stories on the subject. So, anyway, if we want the whole vision, the whole thing, we need to improve our minds. We need to purify our negativities, and we need to develop *punya*, positive energy. We need to progress through what is called the five paths and the ten *bhumis* of the Mahayana and then also the Tantric part and then our mind will get clearer and clearer and we will see many incredible things. And we will see buddhas directly.

So, there was this Indian guy, called Asanga. And he wanted to see Buddha Maitreya directly. Why? Because he really wanted to meet him and receive his blessings. He spent 12 years in a cave, probably a very nice cave, I imagine. Not like we imagine, drip drip with water. No. Indian caves are extremely beautiful. Like Ajanta Ellora. They are so beautiful. Anyway, he spent 12 years in one beautiful cave, meditating, trying to see Guru Buddha Maitreya. So of course, 12 years is a long time. For us, even doing one week meditation, it's a lot. Like *pfff, pfff, so much effort, having to come to the gampa, pfff, pfff, pfff*. Imagine, one week is a lot, one month is a lot, so imagine doing 12 years meditation. So he was really serious about wanting to meet Maitreya. Ok, he is trying, but even he, at a certain point, got fed up. Imagine meditating every day OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA, visualising Maitreya. Then after about five years, nothing has happened, so he was like *pff, pff* as well. Now I'm fed up. *Five years, pff, nothing*. So then he was like, *pff, I've had it*.

So then several times, he went out of the cave and each time, actually it was Maitreya showing him some sign to encourage him not to give up. Like one time, if I remember rightly, there was somebody, who was cutting a rock with a feather. You know, there was somebody there with a feather, going like that on a piece of granite [mimicking sawing with a feather]. And Asanga was like: *What are you doing?* And he was like: *Oh, I am sawing this rock in half*. So then he thought: *Ok, if he is prepared to do that, you know, I am prepared to go back and continue meditating*. So then he continued for a few more years, and then after a few more years, he went: *pfff, now I'm really fed up. Now, basta.[Enough] Really, this time, I don't care, I'm going home. I'm going to do something else*. So then he goes out, but this time, what did he

see? He sees somebody with some water, and there is another bit of granite, and they are pouring the water. And it goes like *ting, ting, ting*, on the rock. He said: *What are you doing?* And he said: *Me? I am drilling a hole in this rock.* That is going to take a long time, no? So then he thought: *Ok, if you are prepared to drill a hole in a rock with drops of water, I will go back and continue meditating.* So he continued meditating. Then, third time, after 12 years, now really fed up. *Now, I don't care, whatever I see, that's it, I am going home. I have failed, I didn't meet Maitreya. I am going to do something else for the rest of my life. That's it.* So then he was going home. Fed up.

But this time, on the way, he saw one dog and it was very sick. It had been injured in some way. So it was lying on the side of the road, dying. It was wounded, and you know, it's India, so it was hot in the Summer. Some flies had laid eggs on its wounds, so there were maggots growing in the wounds. Asanga saw this and he thought: *Oh, poor dog.* And he felt so much compassion, so he thought: *I need to get rid of those maggots. The maggots are hurting the dog.* But then he thought, *if I go like that [sweeping with hand] I will kill the maggots. How am I going to do [this]?* So even for the worms, he felt compassion. So then he thought, *I have got to take them off without killing them. What can I do?* Me, I would have thought, get a leaf, personally. But anyway, maybe there were no leaves available. So then he thought: *Ok, I need to take them off with my tongue.* So then he went - maybe shut his eyes - [mimics licking] [laughing] he went like this towards the maggots and at that point the dog and the maggots disappear and there appears Maitreya. Very big, very beautiful. Incredible.

And the first thing Asanga said: *Where have you been all this time? It's like been 12 years, meditating. Trying to meet you.* And Maitreya is like: *Well, actually, I have been with you all the time, but you couldn't see me. Your mind was obscured. But for the whole 12 years, I have been next to you, waiting for you to open your mind, so you can see me.* If you look at the pictures, Maitreya looks like a prince. He is dressed like a prince. Like an Indian prince. And he has like some kind of what we call *shantab*, some kind of Indian-type clothes. So he said: *Look at all the marks on my clothes.* He said: *that was every time you went pff, spitting. I have been right next to you for 12 years.* [laughing].

So after that, Asanga went with Maitreya to the heaven and Maitreya gave him all kinds of incredible teachings, which nowadays are called the five great teachings of Maitreya. He brought them back to Earth. Many incredible teachings to help people develop love, compassion, bodhichitta. Understand how to develop the Perfection of Wisdom, how to progress on the Mahayana

[path]. So then Asanga was super happy. Well, I would be super happy too, if Maitreya appeared to me and took me up to a pure land and gave me incredible teachings, which I then brought down to Earth. Of course, I would also be super happy. So Asanga was super happy. So then, what he would like to do, he would like to show Maitreya to everybody. So he said: *Please, Maitreya, stand on my shoulders*, let's say, sit on my shoulders. And he wanted to take him around the town and show everybody. But everybody else had an obscured mind. So even though Maitreya Buddha was - I don't know - maybe like Cirque du Soleil, standing on his shoulders or sitting on his shoulders: nobody could see anything! So he was walking around like a crazy guy [mimicking holding someone up on one's shoulders].

Some people could see him carrying around a dead dog. That is what they could see. He was carrying a dead dog on his shoulders. And one lady - actually, she was a prostitute - she saw like one foot, one rainbow foot on his shoulder. So it all depends on one's own mind. The buddhas, the holy beings are all around us all the time, but we have to open our mind. In order to be able to see them, we have to make the connection and we have to overcome the different levels of obscuration and defilement that are stopping us from having direct perception.

Actually, many things are stopping us from having direct perception, but for example, first we need to be able to understand reality correctly. And then, as we enter into what is called the *bhumis*, the spiritual grounds of a Bodhisattva practitioner, who is meditating on reality, on emptiness. There are ten levels, when we purify our mind. It's a bit like, you know, like the washing machine. Like my washing machine, and it has that cycles. And you have all kinds of different things you can do, like super mega dirty, very hot. And you can have like very fine silk, cold. So you have different cycles for washing. So the *bhumis* are like we have to wash our mind and many different levels of dirt need to be removed. First is the most dirty dirt, the most gross dirt needs to come out, like anger and that kind of stuff. And then gradually the very kind of subtle imprints of our delusions need to be removed, like cold water silk wash. So it's like the washing machine. So obviously, the way that we wash the mind for like very very dirty - I don't know - like the cat has sat on our sofa and made a mess, then we need to wash in a very strong way. And the other way is very fine. So we need to wash the mind at many different levels.

So we need to progress through the *bhumis*. And as we progress through the *bhumis*, our experience of reality changes incredibly and I believe on the first *bhumi* you can see like a thousand buddhas or something. Only a thousand buddhas. And then each *bhumi* up, it's like exponential, and you see a million

buddhas, a trillion buddhas and it just goes on and on. Your perception opens and you can see all kinds of incredible holy beings everywhere. So if we can't see any holy beings around us, that is because we need to make more effort in meditation. If we do NgalSo Tantric Self-Healing and listen to the Lam Rim, the Lojong, this kind of teaching and put it into practice, why not? Rinpoche showed us everything we need to do, actually. All these things, we put together with the Guru Puja. He taught us like that, didn't he? So the main thing he teaches, is: we need to practice as much as possible. He has shown us in his own example, practising for hours and hours and hours. We have sat in here, here in this room, for hours and hours and hours, haven't we? Not just for 45 minutes or something like this. Many times, we used to stay here and when we were hungry, Rinpoche used to send around croissants and biscuits and tea. And then even though we were a bit tired, a bit hungry, we carried on, even past midnight, even until one or two o'clock in the morning, and we would do that with him. He has shown us that to practise the Dharma is really the most important thing. Now, in order for Rinpoche to come back, to manifest a future Rinpoche, we need to practise what he taught us. And for sure, if we all practice in the best way that we can, he will. That is one very strong condition for Rinpoche to return.

So, Maitreya gave many incredible teachings, like Abhisamayalankara, but Rinpoche says: *In this kaliyuga degenerate time, i.e. now, it is not possible for most people to study this kind of thing. We need to study it in essence, in a modern and accessible form. And we need to personally and collectively receive Maitreya Buddha's body, speech and mind, qualities and action blessing.* Some things in the Abhisamayalankara we can do. Some beautiful things. But Rinpoche means in the monasteries, they are doing in such detail, in a such a very extensive way. For most people, who have jobs and things, it would be too long, too much. Some part of it we can do, why not?

Anyway, so, *Lama Gangchen's friends and patients* - and many of the friends were patients and many of the patients were friends - *are requested to check their own experience. How much their percentage of love has increased in their inner heart bank account, since the Maitreya Buddhas were built and consecrated* - and also since we met Rinpoche, since we started to practise the NgalsSo Self-Healing and so on. And it says -ok, this text was written in 1992, when we were doing the Maitreya-project - so it says: *Everybody is invited to help the Maitreya project of the Lama Gangchen World Peace Foundation, which is dedicated to the development of universal love, inner peace and world peace.* So, ok, the statues were built and put in the monasteries. All this Rinpoche did. But still, we have many other projects to

get involved in, so please, welcome, if you like. We have so many beautiful projects and Rinpoche was very much into the idea that we should all work together to spread peace culture, the Shambala energy, universal compassion, in modern society. Even without calling it Buddhism. Of course, we can call it Buddhism, if we like. People have different mentalities. But in whatever way we can, we should spread the energy of universal love, inner peace and world peace. That is one thing that I have on my computer that Rinpoche said.

Then let's have a look what else. Anyway, on every subject that Rinpoche touched on, there are so many incredible things to say. So, for example, here, very nice, we have one speech from Geshe Jampa Tegchok. He later became the abbot of Sera Monastery. And this is actually a speech he gave, when we took the big Maitreya statue to Sera Monastery in India. And then, like I said, inside, it was very big, the monks had to fill it up with all the mantras and things. It was put up and blessed and everything and installed in the prayer hall of Sera Me. And then Geshe Tegchok, he said: *There are many incredible benefits to making the statue of Guru Buddha Maitreya and reciting his mantra and visualising him.* So we can recite the mantra and visualise. *During Shakyamuni Buddha's teaching time, like our times, we have the opportunity to listen, contemplate and meditate on his teachings. And, even if we don't realise our full potential now – now, means in this life – when Guru Buddha Maitreya comes, we will be connected with him and swiftly gain realisations.*

So meditating on Maitreya is our guaranteed, money-back life insurance policy for future lives. Why? Because we want to be connected with the Dharma. Obviously, we hope and pray that in this life, or in a very few lives, we will achieve a realisation and go to *Kechara*, the Dakini heaven, or we will go to *Tushita* and we will come back and meet our guru Lama Gangchen, and our other gurus and continue with them. However, Plan B, we will meet Maitreya Buddha in the future. And if we don't gain realisations now, we will gain realisations at the time of guru Buddha Maitreya. So Geshe Tegchok, who was a very nice person, he had very great realisations as well, he said: *Some flowers open with the Sun and some flowers open with the Moon.* It's true actually, some flowers they open in the nighttime. Also, some flowers they close at the nighttime and open in the morning. So, even if we don't get realisations now, there is still a chance in the future. So Geshe Tegchok said: *Also, Maitreya helps us to develop special energy of love and compassion now. And so, this will be of benefit like many bees being attracted to the essence of an open flower.* So this is an image that we use a lot actually in

tantra. Like for example, in Guru Puja many times we say like *the nectar of the Dharma*, we need to develop and then the bees, the disciples, are coming. For example, when we do Kurukulle, we pray and dedicate that the bees, that the disciples come towards the nectar of the Dharma. Why? Because bees need the nectar, they need the food. And we need the nectar of the Dharma in order to grow and to evolve. Because without it, our life is very sad, very arid, very boring, not so much meaning. So we have many many... like for example in Kurukulle, this is to bring people's minds towards the right path, towards the Dharma. To help people fall in love with the Dharma. And also Maitreya, like Rinpoche, Lama Gangchen Rinpoche, had this incredible love, empathy, and every time we were with him, we just felt like: *Oh, he loves me*. Everybody felt like this. So automatically, we were attracted to being around him, being in the gompa. Whatever he said, we were very interested. Whatever practice he was doing, we did it. Why? Because we felt the love directed towards us. It's true, no? That we, the bees, were very much attracted.

So here today, I have noticed, we have a very famous Italian singer. Simona, from Bologna. So, Simona made a beautiful song. She's made many beautiful songs over the years. She is one of Rinpoche's United Peace Voices. After Rinpoche passed away, she made a really beautiful song. Could you sing it unplugged, live? Is it possible to sing live? Do you remember? Is it possible to do with your phone? Please, Simona, come here. Now, we have teachings, but we also have musical interludes, because we carry on in the same way that Rinpoche has shown us. Also, it's nice. So please can you sing the last song, the latest song that you made for Rinpoche, please? It was about Parnashavari, wasn't it? Please can you come and sing for us, in front of the camera. Many of our friends, in South America, but also in Europe, are very much concerned that the pandemic does not increase. Now, it has gone down a little bit in Europe, but many of our friends in North and South America, in different places in the world, there is still lockdown, still suffering a lot from the pandemic. So, Simona made a beautiful song, inspired by Lama Gangchen Rinpoche's teachings on the blessing of Parnashavari.

[Simona speaking Italian]

Simona says that actually, she did this at the end of April when we were in lockdown here in Italy. Of course, we were all locked down in our houses, so what they started to do was each one was to sing the mantra of Parnashavari. We have one beautiful group there in Bologna, also one centre. And so, they were all in their own houses, and everybody recorded themselves singing and then they assembled it on the computer. Actually, it's on YouTube, and

maybe we can post the link and share it. It's really very nice. Also, when we were all in lockdown, Lama Gangchen Rinpoche was emphasising very much to do the Parnashavari practice. And also the last teaching that Rinpoche gave live, which we have recorded on our streaming, on YouTube, she took some pieces of what Rinpoche said, and they started singing them, very beautiful.

[Simona sings Parnashavari song] [Applause]

We need to learn this beautiful tune and make more songs like this. This is exactly what Rinpoche, Lama Gangchen, teaches us to do. And he encourages a lot to make songs, also dance actually.

Also, when we do Self-Healing - this is true, I was there- Rinpoche made us dance when we did Self-Healing [laughing]. So dancing is good. Singing and dancing mantras, why not? If you like. Of course, if you don't like, also ok. Everything is possible. When we do the mantra of Parnashavari, remember, there are many visualisations. Many beautiful visualisations, but one is that inside of us there are coming hundreds and millions and billions of Guru Buddha Parnashavaris, and they are eating all the virus. They are catching, hooking, killing and eating the virus. So they are very happy, and the more virus they eat, the better. So that is one thing we can do, while we are dancing, singing OM PISHATSI PARNASHAVARI. And the other one, we can do, is that there is coming this incredible healing fire that is transforming the sickness into a pure fire, into the fire of love, into the fire of medicine. So it is going through us, through our atoms, and then out, and then we are sending it to all the people who are sick, who are suffering, to our place, to our city, to our country, to our continent, to the world. So we can do this. OM PISHATSI PARNASHAVARI and dance around and sing the mantra, because if you are locked up for four months, you have to move. Better to do this. Why not? So thank you, Simona, that is really beautiful. Rinpoche, Lama Gangchen, before he passed away, one of the things he said was we need to sing more. He said, here in Albagnano, we need to continue. Why? In ancient India, they had this thing, called the *Dohar* tradition, singing traditional songs. And we think: *Oh yeah, you know, Saraha, all these mahasiddhas, they were doing it.* But why can't we do it? Rinpoche, for years and years and years, he inspired us and blessed us and now, he would like us to continue like that.

Ok, back to Maitreya [laughing]. That was a musical interlude. Let's have a look here. So, Geshe Jampa Tegchok was saying very nicely *some flowers open with the Sun, some flowers open with the Moon.* So even if we don't ripen completely now, in the time of our gurus and Buddha Shakyamuni, then

we hope to ripen in the time of Buddha Maitreya. That's his name actually.. Geshe Jampa Tegchok. 'Jampa' means Maitreya in Tibetan. So he himself had a special connection with Maitreya, as did Gangchen Rinpoche. Gangchen Rinpoche since many lifetimes, since the time he was *Trophu Lotsawa*. Ok, we were in Tashi Lhunpo in India, and Tashi Lhunpo Khyen Rinpoche was talking. Actually, this Tashi Lhunpo Khyen Rinpoche was the most incredible person. Rinpoche introduced us to many incredible high lamas, bodhisattva realised beings, buddhas. Living buddhas. But he was really incredible. What was incredible - I mean, I'm sure, he had many kinds of incredible qualities, but I didn't know - but the incredible quality that I knew, that Rinpoche showed me was, he said, *come and have a look, he hasn't got a shadow*. We used to kind of follow him around and look at him in the sun, and it is true, he didn't have a shadow. The only person in my life that I ever saw, who didn't have a shadow. That is a sign of incredible realisation, not having a shadow. A sign of having like incredible Buddha-like qualities. For us, it is a manifestation of our *lha*, our subtle body. So for us, our aura is like the purest part of us. But still, for the highly-realised beings, an ordinary person's aura is not pure. So when you become so pure, so high, there is a certain point, where you don't even have a shadow. At least some kind of practitioners, who do certain kinds of special practice. And he was one of them. Amazing, no? These people really exist. And not just me, who saw it. Also Lama Michel and many other friends. Rinpoche showed all of us, and we saw this was true. So Tashi Lhunpo Khyen Rinpoche, the abbot of Tashi Lhunpo, he said, *In Tibet, they had three great Maitreya statues in Tsang, in Central Tibet, but in the 1960s, these were destroyed. So, after that, Gangchen Rinpoche, made three big Maitreya statues to send back to Tibet and he also made two more for Sera Monastery. So Gangchen Rinpoche is helping Guru Buddha Maitreya to come to this world right now, and also creating the cause for him to come in the future*. Then Tashi Lhunpo Khyen Rinpoche, he said: *I'd like to explain a little bit about Maitreya's energy and appearance. Millions of years ago, Maitreya Buddhas was a very precious human chakravartin king*. 'Chakravartin' is a kind of universal emperor. Ok, so he says: *during the time of King Maitreya, there was another Buddha called Dechin Chegpa Tathagata Tushin. This king, King Maitreya, he offered lunch to the Buddha and as a result, he developed bodhichitta. There are 21 types of bodhichitta, and King Maitreya achieved the level of king-like bodhichitta*. This is something that Gangchen Rinpoche liked very much, these 21 types of bodhichitta. In fact, he wanted me to draw pictures of them. He wanted me to make designs, symbols for these 21 types. So I actually drew something, but we never finished that. It is one of the many projects

Rinpoche left us that we need to complete. So that is one graphic project that we need to complete, is to make very beautiful the symbols of these 21 types of bodhichitta. Some cards or some poster or something. So there are many levels, for example king-like bodhichitta. A king-like bodhisattva is the one, who achieves awakening first and then does something to help everybody else. There are many types.

So this King Maitreya, chakravartin King Maitreya, he developed king-like bodhichitta and he had the power to help many beings. So, this king Maitreya - this is millions of years ago - so one Buddha called *Rinchen Nyingpo*, Essence of Jewel, he made a *lungten*, a prediction, that in the future, this king Maitreya, chakravartin king Maitreya would become one of the 1000 Buddhas of the *Bhadra kalpa*, the fortunate aeon. He would be the fifth Buddha of the fortunate aeon. It means after Buddha Shakyamuni's time, he will be the next Buddha. Then Tashi Lhunpo Khyen Rinpoche said: *42 kalpas, 42 aeons passed before Maitreya achieved bodhichitta after he took his bodhisattva vows*. So that means, it was like a really really long time. Now, I have forgotten how long an aeon is, but it's a really long time. I know the three countless great aeons is like 14 billion years. I am not sure if it is an aeon or a great aeon, but anyway, it is a really really long time. Which is why, by the way, doing tantra is the way to go. If you really want to help other beings and the planet, out of great compassion, we should practise tantra like for example NgalsSo Tantric Self-Healing and all the different kinds of tantric practice, because then we can transform ourselves more quickly. Because waiting 42 great aeons is rather a long time at the moment, when the climate is collapsing and stuff like that. In 42 great aeons, the sun will have consumed the Earth. If we want to help people now, right now, practising tantra is good.

So then Tashi Lhunpo Khyen Rinpoche says like this, *This King Maitreya made an offering to a Buddha, and as a result, he developed realisations of love and compassion and bodhichitta. So at that time, he got the name love-bodhisattva, or Maitreya Bodhisattva* - Maitreya in Sanskrit means love, so the Love Bodhisattva - and at that time, Shakyamuni was the owner of Tushita heaven, wishing to go down to Earth. But nowadays, Maitreya is in Tushita heaven. He has taken the place of Shakyamuni, waiting to come down to Earth and he is presently there, giving teachings, while Shakyamuni Buddha works in our world. Maitreya is there in Tushita heaven, and then *Phagpa Togme Arya Asanga*, the one I was just talking about, he went up to Tushita heaven and Maitreya. Maitreya shared many incredible teachings on love. So, Tashi Lhunpo Khyen Rinpoche says: *It is is predicted that the*

teachings of Shakyamuni Buddha will last 5000 years. And after 5000 years, they will be completely degenerated. And how do we know that we are in the Kaliyuga, he said, in the degenerate time, he said: our lifespan is getting shorter and also our bodies are getting smaller. Ok, many people, when they hear that, they don't agree with that. They say: *Oh no, it is not true, because actually we have antibiotics and actually human life span is increasing.* So, relatively, it is true, but he is talking about 10.000 or 20.000 or 50.000 years ago, the human life span was longer. So relative to that, our life span has decreased. And so, you know, in Buddhism, we have many people, even 2000 years ago, like for example Nagarjuna Lhudrup, who lived 600 years. And not just him, many other people at that time, they had very long lives. Also, in the Bible, in the Old Testament, there are many people, like for example, Noah, Noah and the Ark. Noah had a really really long life. And not just him. If you look in the Old Testament of the Bible, many of the people, they lived 500 years, 600 years, something like that. So relative to that, our human lifespan of around a 100 years - actually, here in Verbania, we had the oldest person in the world, who was a lady. There was one lady, I think she lived to be a 120...116 or 120. She passed away last year. Around here, relatively, we have very good long-life conditions. And she was, I think, 120 or something, and she said - I read the article - she said, *the secret to my long life is I didn't get married, I ate two eggs a day and I had a sip of brandy* [laughing]. She said something like this. But of course, if getting a sip of brandy, an egg and not getting married was the cause of long life, many people would have it. She had many other causes for long life, which she didn't know about. Like protecting other people's lives in previous lives that had ripened in this way. Anyway, relatively, our lives are shorter these days. Even if we got to be a 116 or 120, it is still short compared to 600 years.

Another sign of degeneration is that people are getting smaller. Not Dutch people obviously [laughing]. They are an exception, but the rest of us have gotten smaller. Like around here, in Italy for example, we are quite small, also me, we are quite small. But they say, in the past, people were bigger, they also say in the time of Buddha Maitreya that people will be bigger again. Which is another reason that we represent Buddha Maitreya as very big, because in that time, people will be much taller than we are.

So we are very lucky that we met all these incredible high lamas and even nowadays, there are possibilities for people to reach great realisations, which is visible. It is still true. I saw it, because Rinpoche showed me, because otherwise, I would never have had such a chance. But we have met so many incredible holy people like this, real people with these realisations, many of

whom are still alive. So our tradition is still true, still functioning, still working. So all we need to do is practise sincerely. Put Self-Healing into practise. And why not? We have all the blessings, all the instructions and if we keep going, for sure, we will transform. And we will develop our own kind of realisation, like maybe we will stop being horrible for example [grinning]. Maybe we will be nice to people. Our personality will transform. It's possible for us. *Drukpa Kunley*, I said this before a few days ago, he went to the Jokhang, the main temple of Tibet in Lhasa, and he saw the big Shakyamuni statue and he said: *Oh Buddha, you and me, we used to be the same, but the difference is, you made an effort and I didn't and look at the difference now. You are a holy, enlightened Buddha and I am not. Why? Because you made an effort and I didn't.* So we need to practise, like Rinpoche said. Rinpoche requested us: *Please, go more deeply into the practice.* So that is what we are doing. Talking about and going through all of Rinpoche's teachings, in more detail. And not just talking about it, also practising it. In fact, that is enough talking.

In front of us, we imagine Rinpoche, our guru, or if you have another guru, your guru. But he is manifesting either as our guru, full of love, which is how our guru was, or we can imagine in the form of Buddha Maitreya. Those of you, who have been to Borobudur in Indonesia, in Mendut, we have those beautiful three Buddhas. So the central Buddha, huge, beautiful, you can imagine Maitreya like that. Like really big, full of love, showing us turning the wheel of dharma [making dharmachakra pravartana/turning the dharma-wheel mudra].

So now we are going to invoke our guru's blessings, and imagine that the energy of unconditional love and the three types of love, like affectionate love, cherishing love and wishing love, absorb into our heart. And through the blessing, the seeds of those inner qualities in our mind stream develop and grow. So we are going to do like this.

Lama khyen, Lama khyen
 drinchen tsawei, Lama khyen
 Lama khyen, Lama khyen
 kyab ne kün du, Lama khyen

Lama khyen, Lama khyen
 drinchen tsawei, Lama khyen
 Lama khyen, Lama khyen
 Lobsang Thubten Trinley Yarpel khyen

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA
UHTA VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI
HUNG HUNG (x3)

pa khyö kyi ku dang dag gyi lu
pa khyö kyi sung dang dag gyi ngag
pa khyö kyi tug dang dag gyi yi
dön yer me chig tu jin gyi lob

ma khyö kyi ku dang dag gyi lu
ma khyö kyi sung dang dag gyi ngag
ma khyö kyi tug dang dag gyi yi
dön yer me chig tu jin gyi lob

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [5x gathering
blessings in front of the five chakras]

OM AH GURU BUDDHA MAITREYA SIDDHI EH [cleansing space
element at crown chakra]

OM AH GURU BUDDHA MAITREYA SIDDHI YAM [cleansing wind
element at secret chakra]

OM AH GURU BUDDHA MAITREYA SIDDHI RAM [cleansing fire
element at navel chakra]

OM AH GURU BUDDHA MAITREYA SIDDHI LAM [cleansing earth
element at heart chakra]

OM AH GURU BUDDHA MAITREYA SIDDHI BAM [cleansing water
element at throat chakra]

OM AH GURU BUDDHA MAITREYA SIDDHI PAM PAM [5x opening
lotus flowers at the five chakras]

[Generating the five seed syllables on the lotus flowers at the five chakras]

OM AH GURU BUDDHA MAITREYA SIDDHI OM OM

OM AH GURU BUDDHA MAITREYA SIDDHI AH AH

OM AH GURU BUDDHA MAITREYA SIDDHI HUM HUM

OM AH GURU BUDDHA MAITREYA SIDDHI TRAM TRAM

OM AH GURU BUDDHA MAITREYA SIDDHI HRI HRI

[Transforming the five seed syllables into the five symbols]

OM AH GURU BUDDHA MAITREYA SIDDHI HRI [abhaya/dispelling fear mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI TRAM [varada/generosity mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [bhumisparsa/earth-touching mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI AH [dhyana/concentration mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI OM [vitarka/teaching dharma mudra]

Now, there come five Maitreyas within our five chakras.

OM AH GURU BUDDHA MAITREYA SIDDHI OM OM [vitarka/teaching dharma mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI AH AH [dhyana/concentration mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI HUM HUM [bhumisparsa/earth-touching mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI TRAM TRAM [varada/generosity mudra]

OM AH GURU BUDDHA MAITREYA SIDDHI HRI HRI [abhaya/dispelling fear mudra]

Lama Tönyön Dorje Khyen [audience repeats]

[while gathering and throwing out with hands] We breathe out all the negativities and sickness related to our secret chakra, our fear and jealousy. We expel into space in the form of dirty-green garudas, dark smoke and dirt. So, we breathe out all the sickness and negativity related to our secret chakra, our compositional factor aggregate transforms.

[while gathering and taking in with hands] And then we breathe in all the energies of all the holy beings, especially Guru Buddha Maitreya. So our fear transforms into fearlessness, into the all-accomplishing exalted wisdom. We rejoice for all the well-being of all beings and keep the energy of Guru Buddha Maitreya, we have to make as many outer, inner and secret offerings as possible and keep all the vows of the five Supreme Healers.

OM AH GURU BUDDHA MAITREYA SIDDHI HRI HRI [x5 + abhaya/dispelling fear mudra]

Lama Rinjung Dorje Khyen [audience repeats]

[while gathering and throwing out with hands]. As we breathe out and perform the mudras, we imagine that all the sickness and negativity related to our navel chakra dissolves into space in the form of dirty-yellow horses, dark smoke and dirt. So, as we breathe out and perform the mudras, all our pride and miserliness dissolves, all the sicknesses related to our navel chakra.

[while gathering and taking in with hands] And then, as we breathe in, we receive all the blessings of all the holy beings, especially the Ratnasambhava-form of Guru Buddha Maitreya, so our pride and miserliness transforms into the equalising exalted wisdom and to keep the energy of Ratnasambhava-Maitreya, we should give material things, we should share Dharma and positive information. We should protect others from danger, and we should give love. This is Maitreya's speciality.

OM AH GURU BUDDHA MAITREYA SIDDHI TRAM TRAM [x5 + generosity mudra]

To give the energy of love, unconditional love, the affectionate love, the cherishing love, the wishing love, all kinds of empathy and love, we can sing the mantra of Guru Buddha Maitreya and imagine from our hearts, the universal energy of love goes out towards all beings.

OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA (x5)

Lama Mikhyö Dorje Khyen [audience repeats]

[while gathering and throwing out with hands]. So, as we breathe out and perform the mudras, we imagine that our hatred and our nervousness dissolves into space in the form of dirty-black snakes, dark smoke and dirt. So as we breathe out, all the sickness and negativity of our mind dissolves into space. Our consciousness aggregate transforms.

[while gathering and taking in with hands]. And as we breathe in, we absorb all the blessings of all the holy beings, especially of the Akshobhya-form of Guru Buddha Maitreya. And to link with the energy of Akshobhya, we should keep a vajra, which means to develop love, empathy and bodhichitta and new bliss. We should keep a bell, which means to develop inner peace and wisdom. We should keep a good relationship with our spiritual teacher.

Rinpoche said: at least be friends, if not, see them as a spiritual guide. If possible, see them as a Buddha. And we should generate ourself as a mudra, which means always see ourselves in a pure way, as an enlightened person, engaging in positive, enlightened actions. So for example, we can always think of ourselves..we can also identify ourselves with Buddha Maitreya, and what we do, is just spread love, all the time. 24 hours a day, 7 days a week, 365 days a year.

OM AH GURU BUDDHA MAITREYA SIDDHI HUM HUM [x5 + stability mudra]

Lama Chö Dorje Khyen [audience repeats]

[while gathering and throwing out with hands] As we breathe out and perform the mudras, our unlimited attachment dissolves into space in the form of dirty-red hens and cockerels, dark smoke and dirt. So this purifies our unlimited desire, and our lack of discrimination and many sicknesses related to our throat chakra and our bile energy.

[while gathering and taking in with hands] And as we breathe in, we imagine all the energy of the holy beings, especially of the Amitabha-form of Maitreya dissolve into our throat chakra. And our normal discrimination transforms into the exalted wisdom of discrimination. So we know, who is our friend and who is our enemy, finally. So to keep the energy of Maitreya Buddha of the Amitabha-form, we need to practice the sutras, like Lam Rim, Lojong, many other teachings. And we need to practice all four classes of tantra. So for example, practicing Shakyamuni Buddha Tubwang Tendrelwa or Maitreya Buddha. These are action tantra forms. So we need to practice all four classes of tantra. Practice means we need to listen to, think about, meditate and do and share these kinds of practices.

OM AH GURU BUDDHA MAITREYA SIDDHI AH AH [x5 + concentration mudra]

Lama Nangdze Dorje Khyen [audience repeats]

[while gathering and throwing out with hands] As we breathe out and perform the mudras, we imagine that our ignorance dissolves into space in the form of dark-black pigs, dark smoke and dirt. So as we do this, we imagine that the sicknesses of our crown chakra and our ignorance dissolve into space.

[while gathering and taking in with hands] Then we breathe in and evoke all the blessings of all the holy beings, especially the Vairochana-form of Guru Buddha Maitreya, which dissolve into us, filling us with the energy of peace and love. To keep the energy of the Vairochana-form of Maitreya, we need to take refuge in Buddha, in the outer and inner forms. Take refuge in the Dharma, the outer and inner form. Take refuge in the Sangha, the outer and inner form of the Sangha-Jewel. Then we need to, as Lama Gangchen says, every day, do one less negative action, every day, do one more positive action. And then we need to do every single thing we can to benefit others. So these are the six commitments that will help us to manifest the qualities of Vairochana-Maitreya.

OM AH GURU BUDDHA MAITREYA SIDDHI OM OM [x5 + ok mudra]

[mudra of vajra master empowerment]

Secret Empowerment

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [x5 clapping in front of five chakras]

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [x5 snapping fingers in front of five chakra]

[wisdom consort empowerment]

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [x5 + hugging mudra in front of five chakras]

[word empowerment]

OM AH GURU BUDDHA MAITREYA SIDDHI HUM [x5 + hand on heart mudra]

OM BHISWA SHANTI HUM [x5 + mudra]

By the power of the truth, peace and bliss forever (x5)

Du min chiwe tsenma tongwa na
De yi mö la sangyā jampa ku
Selwar tongne chidal pel chomte
Chime rigzin nyurdu thob par shok

Lama Kon Chok Sum La Kyab Su Chi
Rang Ngi Lhar Sel Dor Dril Zung Ne Choe
Dho Ngak Choe Sung Nye Choe Tak Dak Dom
Ge Choe Kun Du Jin Shie Dro Don Ged

Dor na di tsün nam kar ge wä tsok
Ji nye sak pa de yi gyur du dak
Norbu bang dzo shambala kye ne
Lame lam gyi rimpa tarchin shok

Nyimo delek tsen delek
Nyime gung yang delek shin
Nyitsen taktu delek pe
Kon chok sum gyi jin gyi lob
Kon chok sum gyi ngoe drup tsol
Kon chok sum gyi tra shi shok

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.

Ok, so thank you very much. We did this very short, but profound practice of Guru Buddha Maitreya together with Ngalso Tantric Self-Healing. So if we know the structure, and the blessing is there, then we can add in many different things. For example, all kinds of different prayers, visualisations, beautiful *mönlam* - beautiful wishing prayer. For example, Lama Tsongkhapa made a beautiful praise to Maitreya Buddha, called *Praise to Diadem of Brahma*. So we can add in all kinds of things. Or we can make it short. The important thing is to receive the blessing, and then we can expand or contract, depending on how much time we have. Rinpoche, Lama Gangchen, was very very kind to show us like this. So every practice is possible for us. So please, try and link with the energy of Guru Buddha Maitreya as much as possible and bring unconditional love into this world right now. Like Rinpoche did. Ok, thank you all very much. See you tomorrow at 5 o'clock European time and we will continue with Ngalso Tantric Self-Healing I. Thank you all very much, see you tomorrow. Thank you.