

ངལ་གསོ



NGALSO  
Path to Enlightenment

## Self-Healing 1 - Reading and Reflections part 2 Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline in the Albagnano Healing Meditation Centre, Italy on May 21, 2020.*

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

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

Method to develop the inner guru

dagi jetsun lama tuk ge chen  
gniam thag da la tuk che si su sol  
ghe pe shel san dag la ten du sol  
u lung sun ghi nan wa tsel du sol

tse chik gning ne sol wa deb pe tse  
dechen khorlo u su lek shuk ne  
yi la sam pe do don ma lu pa  
ghe me lhun ghi drup par jin ghi lob

tsog nyi tso dang dig tung shag pai tse  
dun gyi nam kyi yin su leg shug ne  
lab chen tsog nyi yong su dzogpa dang  
che rang nye tung chang war jin gyi lob

jang chub bar ghi nyin tsen du kun tu  
nying u peme ze dru lek shuk ne  
jan chub drup pe ghel kyen kun shi shing  
tun kyen de lak drub par jin ghi lob

dag ghi lo na cho la chok pa dang  
cho min sam jor gnen pa shi wa dang  
cho dang tun pe do don ma lu pa  
be me lhun ghi drup par jin ghi lob

dor na deng ne tse rab tam che da  
di chi bardo ne kab tamche du  
re se kyab ne lama khye le me  
tug je chen ghi da la si su sol

gon kyab drel we gnam tak da chak la  
jetsun lame tuk che ra gong ne  
ku dang sung gi nang wa drelme du  
nyam su gnong ne kelsang tob par shok

kye wa kuntu yangdak lama dang  
drel me cho kyi pel la long cho ching  
sa dang lam gyi yonten rab tsor ne  
dorje chang gyi gopang nyur tob shog

lama khyen lama khyen drinchen tsawe lama khyen  
lama khyen lama khyen kyabne kundu lama khyen x3

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 jin gyi lob

Ok. Now we imagine that to each and every one of us Lama Gangchen Rinpoche, in his rainbow body, comes to the crown of our head and then dissolves through our central channel and sits in our heart chakra. He's always together with us, mixed with our subtle mind, blessing us. [Pause for meditation] Rinpoche is always with us, our spiritual company, always giving us the right direction.

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

Meditating like this, mixing Rinpoche's holy mind with our mind, we become filled with his quality, his incredible love and empathy for all kinds of people. Also with his profound inner peace and special wisdom. Rinpoche is always with all of us.

Today we're in Albagnano gompa, we moved to the gompa because we're preparing to re-open the centre. The lockdown is easing here, so we moved a little bit, changed the position. We've moved down from the Labrang, Rinpoche's gompa, to - at the moment -- our main gompa where we're going to do the summer course. I don't know if you can see on the camera but we arranged like this, here is Rinpoche's throne is in the centre and then one seat on either side for Lama Michel and for me. Ready for this summer. Rinpoche's throne is in the centre, forever. As Rinpoche requested. Actually these days we have all these incredible beautiful thrones made by Gangchen Drupkhang in Nepal. Originally in Milan we had a throne made of crates, I think it was painted by Duccio. The most beautiful one, a red one, was made out of some kind of crates. [Carmen: Yes, made of some kind of wood and painted]. Very beautiful.

Anyway this idea of the throne came about because after the historical Buddha Shakyamuni passed into parinirvana, his disciples, the arhats, like us actually they gathered together and they said: *now we need to remember the Buddha's teachings*. Exactly like we're doing. So they gathered together, exactly like us, and started to remember the Buddha's teaching. Each one helped the other and what they did when one was speaking and saying *I remember this*, all the other monks would put their upper robe in a big pile and the one who was speaking would sit on the top to show respect for the Buddha's words. This is actually how this tradition came about. It's to show respect to the Buddha's teachings, to the Gelugpa teachings, to Rinpoche's teachings. It's like this in the Theravada and the Mahayana traditions. I remember one time we were in Sri Lanka with Rinpoche, beautiful trip, we went to India and Sri Lanka, and we went to visit the temple of the Buddha's tooth in Kandy. I remember this beautiful temple and they had this incredible procession, like something out of the middle ages, beautiful. They had drummers and dancers, everything, banners, beautiful, and there comes one monk, a simple monk, and this monk they put under an umbrella, like a procession, and the monk sits on the throne and gives the Buddha's teaching. Then when it's all finished the monk just gets off and walks away. The point is to show respect to the Buddha's teaching. So that day the monk or the person who's going to speak the teaching, they make this big thing of like respect. Very beautiful I remember. We saw that with Rinpoche. Ok, so we're going to say lots of holy words that actually came from Rinpoche and from other great Buddhist masters and I'm going to sit here and tell them.

These days we've decided we'd like to teach in Portuguese. Why? We're also doing Spanish translation. Why? Because as we know unfortunately the covid pandemic is getting worse in South America. So we're thinking like this, to do in English, Spanish and Portuguese. The other place that is bad is Russia, but sorry we can't do that at the moment. [laughing]. Also in Italian because we're in Italy. We're thinking like that because we know that many of our friends are suffering, so this is why we decided to do more things in Portuguese and Spanish at the moment.

We already posted on ngalso.org, our website, many things in English, many explanations about how to meditate, about Parnshawari, Amitayus, about White Tara and Ushnishavijaya. All the things that Lama Gangchen Rinpoche advised us to do in the pandemic. So, please if anybody can kindly help us to translate these into Portuguese. This would be very good because people need. So please if anybody would like to do please contact at Sharon (shalahelp@yahoo.com). The other day we already asked if anybody would like to help us, some people offered to help do transcriptions so thank you very much but 2 people we couldn't get in touch with so please kindly get in touch with Sharon. We appreciate your help very much. Please anybody who can help from English to Portuguese, so we can upload all the instructions. This is also been done in Spanish. We need these things now, as soon as possible, so please anybody who can help speak with Sharon.

We know a lot of people are in lockdown in their houses, so this means we have to do some kind of retreat. So that's why I thought it would be very nice to pass again all Rinpoche's teachings from the beginning. Now we have time and Rinpoche said to go more deeply, so therefore we're starting with Self-Healing 1. Tonight we're very fortunate because Bel is here and she is going to tell us how it happened, how it came about the Self-Healing 1 book.

*Bel: I'm very happy to be here and it's really nice that we can go back and remember all these stories of our experiences with Rinpoche and how it all started. I'd like to share with you one story that I think is really very special. As many of you know Lama Gangchen Rinpoche came for the first time to Brazil in 1987 and then he came back for the second time in 1988. So Rinpoche the first time he visited Brazil he taught **om mani pedme hum** and **om muni muni maha muni shakyamuniye soha**. The second time he came back in 1988 he guided 2 retreats in Brazil, and he taught White Tara, Green Tara and he taught us the mantra **om tare tuttare ture soha**. We were all illiterate in Buddhism. In 1989 Rinpoche came back and then we went together to Kathmandu and it was somehow like now we have to get serious. We did our first sort of serious retreat, initiation - it was like now ok things are getting serious we're in Kathmandu. So it was like we came out of the kindergarten and went to secondary school. At that time I went to the top of the Chabhil Labrang, to Rinpoche's room, and I said Rinpoche please the next time you come to Brazil maybe we need to make a different kind of publicity because all this retreats and deities for we beginners, illiterate people in Buddhism, is too far away. Maybe we need in a different way. I was making the marketing [laughing]. I feel emotional to say this, I told him in Brazil actually we have workshops and he said: I know I'm going to do a workshop about Self-Healing. That was the first time this word came out. In 1990 when Rinpoche came back to Brazil, in Sao Paulo, he made the workshop and Claudio Cipullo translated from Tibetan to Portuguese. It was so simple. Very nice. In 1990, for the young ones, this was before we had internet and I'm not even sure we had a fax machine and we used to write letters to Rinpoche. To speak to Rinpoche from Brazil in those days was incredibly expensive so we had to speak really fast and short. At one point I said to Rinpoche I'm going to make a book about the workshop. So the first edition we made was really, really thin, like a pamphlet. We started the first publication which was called Sherab and we*

*made ourselves, we printed ourselves 500 copies but it was very thin. This one [shows a book] was made by edition Gaia and is more like a book.*

*When Rinpoche came to Brazil the next time we showed him the book and he said ok, nice, very good and we launched the book in a very chic Indian restaurant. Before we had asked Rinpoche to make a preface but it was complicated because we were so far, so when he arrived he made one preface and we photocopied it, folded it up and stuck it inside the booklet. This is the original preface. It was written on a typewriter. It's very nice it's on Rinpoche's personal letterhead with his seal.*

*It says:*

*T.Y.S. Gangchen Tulku Rinpoche, spiritual director of Kunpen Lama Gangchen, Dr of Tibetan Buddhist philosophy, traditional Tibetan lama healer; Sao Paulo, 8th of April 1991.*

*Dear reader, I'm very happy to see this book realised. I'm most grateful for the effort that went into its production. This book was created to help the reader think about and concentrate upon Self-Healing and I hope it will help to dissolve every kind of problem. If you already have a good physical and mental health this text is the best self-protection in your life. Through Self-Healing you will develop a stable mind. Should you have any doubts when you read this book please do not hesitate to write to me or contact the dharma centre shide cho tsok, the peace dharma assembly centre. I personally and all those who worked on the different stages of preparing this text apologise for any possible errors. I dedicate this book to the spiritual development, mental peace and physical health of all of you friends throughout the world. om muni muni maha muni shakyamuniye soha. Lama Gangchen Tulku Rinpoche.*

*So we had this launch of the book with a few people. The day after, in the car, driving Rinpoche to the dharma centre and Rinpoche said yesterday I was nearly crying in the Govinda restaurant there was a boy playing the sitar, Indian music, and Rinpoche said his guru Trijang Rinpoche had told him that one day he would join India with the west. That the wisdom of India would come to the west. He saw in the Indian restaurant the boy playing the sitar during his book launch and he thought this is what my guru told me. He realised the truth of his gurus words. Rinpoche said to me you've changed my mind because I thought in the west that there's too many books. He said now I want to write lots of books. He said this is Self-Healing 1 but after I'm going to write Self-Healing 2, Self-Healing 3 and lots more. So Lama Caroline wrote Self-Healing 2, so I'm here to talk about Self-Healing 1. Another story I want to share is that during the launch of Self-Healing 1 Rinpoche was explaining who's our friend, who's our enemy and many times what looks like our friend is not, and he explained the whole basis of the book. In the audience there was one boy who was known to be schizophrenic. He said I think everybody's my enemy. Rinpoche said no, no, for you everybody is your friend. Rinpoche explained to this boy that he had to call his mind: come here, come here into my body, I'm going to treat you well. I'm a psychologist and I work with somatic illness and this became the basis of my way to treat people. Because all these people who are mentally ill they have like a disassociation so to bring the mind back into the body and treat it well became the basis of my treatment. This is the basis of Self-Healing 1. That first before we even sit down to*



*meditate we have to convince the mind to be in the body. Rinpoche was saying: come here, come here, I will treat you well, don't worry. Thank you for letting me share these stories.*

Thank you very much for making Self-Healing 1. We're going to republish it. We're going to make Rinpoche's collected works. We're going to make a big effort to make beautiful the collected works of Rinpoche.

*Bel: Normally when you're on the tv, this is NgalSo tv, you have the chance to say hello or send a kiss to your mum or dad so I'd like to send a big hug and a kiss to all the Brazilian friends and sangha. I miss you a lot and I'll see you soon.*

Thank you for sharing that, I didn't know that so thank you. That's why we need to do this so we can truly share our history together. Really what Rinpoche taught and the true history of what Rinpoche did.

So we're going to continue to read a little bit Self-Healing 1. Just a couple of pages and I'll share my thoughts on it. If anybody else also likes to share, those who were there, like Bel and Carmen and Bebel, at the beginning, are welcome to share their thoughts. In the Portuguese version we're on page 11. We'll start in Portuguese because the original was in Portuguese. Rinpoche, Lama Gangchen, he liked very much and he was always insisting - in his books in the last few years we have to write in the Sanskrit language the title, in the Tibetan language the title, In English and then in Italian or whatever language the title. Why? Because it shows where it comes from. So actually in this case, Self-Healing 1, the first title is in Portuguese, then English, Italian and so on.

*Rinpoche says: it's very important that we make an effort to heal our inner enemy, this sickness and doubt we have inside of us. This is not easy because due to our way of thinking we identify this inner enemy as our best friend and we always have this self-justification. We think this is so good, this is really helping me. However in reality we don't understand that the enemy is the cause of our suffering and our inner sickness. To practise Self-Healing the first step is to understand who's our real enemy and who's our real friend. This is fundamental. An external enemy can kill us but we need to understand what really is harming us. We have many external enemies, but if we check we have many more inner enemies than external enemies. The same we need to think about in the relation to the origin of suffering. There are much more sicknesses and sufferings inside of ourselves than outside of ourselves. The inner sickness many times seems to be our friend, thinking about it gives us happiness. Who is it that's going to kill us? The outer enemy or the inner enemy? In reality it's ourselves that kill ourselves and this is really dangerous. Let's look at some examples about what look like our friend but is really our enemy. For example in our mind we always think cigarettes are our friends, that it's helping us. This is because our mind is very close to this object, the cigarette, we think: ah a friend should stay very close and an enemy should stay very far. For example we buy a box of cigarettes and then we put it very close to our body. We put it close to us in our bag or we put in our pocket near to our heart. If it was possible we'd even make a hole and stick it inside ourselves. Why do we do this? Because in our mind we think this is very, very important for me and*

*that's why I need to keep it very close to me. We always keep the cigarette box really close to us. When we go to bed we put the cigarette box at the side of the bed. Then we go around and we close all the doors. We feel safe because we closed everything but we don't realise our biggest enemy is already inside our house, at the side of our bed, very close to us. In this case the inner enemy is inner because it's inside our house. We've locked it in the house with us. Me actually I cannot affirm if a cigarette is an enemy or not because I've never tried one. Whoever smokes has to check this. Who is harming us in this way? Nobody is obliging us to spend our money like this. It's we, ourselves. To smoke a cigarette or a cigar seems a temporary pleasure but after many problems arise. When we inhale we feel more energy but afterwards we start coughing. So this indicates that our body is suffering and our body's reacting badly making a coughing sound. It's like our body is saying to us this is bad for me. Our body is speaking to us. We learn lots of other languages but we don't understand the language of our own body. It's our lungs that are speaking in this moment. Smoking one time or for a week or a month or year - our lungs are destroyed. We all know what happens with our body. So we should stop because we think about how important is our body.*

So this is the first example he gives about what's our friend and what's our enemy. These are practical examples of real life. But then, spoiler alert, he goes on to alcohol, coffee, drugs - all kinds of things that we're addicted to. Coca Cola and even water with bubbles. On one hand it looks like Rinpoche is saying something really simple and obvious but honestly if we're honest with ourselves, we didn't get the point of this. All of us have different addictions don't we? Which we use because we're unhappy emotionally. We have various addictions which we try and use to cover the pain that we feel in our lives. This is actually a really important point that Rinpoche's making.

Then Rinpoche says: *our mind is always busy with many thoughts and ideas but if our body's not strong we will not realise our projects.*

Later Rinpoche always used to say all the time take care of the 5 elements. If we have a healthy body, healthy 5 elements, we can achieve whatever we want in life. If we want to be a millionaire, if we want to be a spiritual person, if we want to be happy everything is based on the health of the body, the 5 elements. So he's saying the same thing here. It's like the germ of his ideas is coming out here.

Then Rinpoche says: *who is destroying our body? Is it an external enemy who's come to attack us? No. We ourselves are destroying our own body. If we smoke a lot then one day we will get sick and be hospitalised. We will have to endure a lot of unpleasant and painful examinations. In this moment the doctor will not talk about our qualities but instead will talk about the deficiencies in our lungs, liver and our kidneys. Listening to all this our mind will be very depressed. During this time we're in the hospital our family will be extremely worried about our health. Actually we have 2 types of suffering: physical and mental. In this moment it's probable that we will make a promise to never smoke again.*

It's like in January. Everybody makes these promises.

*However, after all this, if we're lucky enough to get better quickly, the negative habits of our mind are very strong and soon we start to do again what's harming us. Again we will have big difficulties and we'll end up dying with a lot of suffering.*

This is actually the process of addiction. Buddhism has many useful ideas of how to deal with that, with what's actually behind this kind of behaviour.

*So then we ask again: who is it that is killing us? It's ourselves. For example society really criticises people who kill themselves. Suicide is considered something very bad and scandalous. But in reality we're killing ourselves. This is what we have to understand. We're committing suicide and this is very bad.*

Actually from this then came out in Self-Healing 2 all these things like: *I'm killing myself quickly and slowly by many different means. What I'm doing I really don't know. Oh guru please help me.* All those prayers that Rinpoche made. Actually Rinpoche said it wasn't really like prayers but that he was putting all the information we needed in that kind of format, because he came from the Tibetan culture and they do all these pujas, but he said inside there's all the ideas that we need.

Then Rinpoche says: *the dharma, Buddha's teaching, offers to us many different practices. The first thing we have to do is follow the correct path in small things.*

This is absolutely true isn't it. We all think I need to study Nagarjuna, Shantideva, all this kind of things, tantra, this is what I really need. But actually what we really need is like little building blocks. Rinpoche said this many times. We want the golden pinnacle of the temple but there's no foundation. So in the little things we need to practise, in daily life. Rinpoche had tons of qualities, lots and lots of qualities, but for example in daily life he was always very careful, very nice about everything he did. Even in the small things like offering one tea, everything was very beautiful. He always did everything with a lot of kindness and a lot of attention. He was showing us a big teaching like that. Also Rinpoche always had time for everybody, all kinds of suffering, big suffering but even small things he would really take care and try and help everybody in every aspect of their life. It was really incredible. So this is super important. The first thing we need to do is follow the right path in small things. This would be a nice slogan even for a t-shirt. It's very important these peace messages of Rinpoche, we can make cards or we can put on our website, these things are really important for us.

Then Rinpoche continues, he says: *for example, if we stop smoking, maybe for a week we'll have some kind of problem but this is actually the result of our mind. For example we might think I'm very tense because I've stopped smoking. Or we can think I'm very happy because I've stopped smoking. All these are mere mental projections.*

Actually I'll tell you one story of one of our friends here, without naming, one of our Italian friends who is for a long time a disciple of Rinpoche. She smoked lots, maybe one packet or maybe more, two packets everyday for like 30 years. A lot. Smoking a lot. Then one day, she'd been here in Albagnano with Rinpoche doing all our practices and she was



driving home, back to one town in North Italy, and she said at one point she had the box of cigarettes and she thought I don't need you anymore and so she picked up the box opened the window of her car and threw it out of the window and said goodbye ciao ciao. She said what she finally understood was that she was addicted to smoking. Why? Because she was afraid. Somehow when she was practising with Rinpoche she realised she didn't need to be afraid anymore. So then it was *cigarettes ciao ciao* out of the window. I said to her didn't you have any withdrawal, like after smoking 2 boxes a day for 30 years, it's a lot. Didn't you have any side effects? And she said: no, nothing. Because, she understood why she was doing it and it just felt fine from that moment on. This is a true story. All our stories are true [laughing]. She was smoking because she was afraid, to suppress her fear.

So to conclude for this evening, what we were saying, what Rinpoche said, maybe one person feels super tense because they're giving up smoking and so is in a bad mood and another person is completely happy they gave up smoking, it all depends on our mind. So let's say our homework for tonight for the next time is to think about this. To look in ourself and think: what is my friend, what is my enemy. What am I doing that's helping me, and what's harming me. Then we should try and watch our mind and our emotions a little bit: maybe it's true I'm projecting all these enemies and maybe it's all a fantasy. Just look a little bit at your own personal samsara to recognise what's actually going on. Is this all my fantasy? Especially now, in this pandemic time, there's many fears and projections, like super projection in the newspapers and on the internet. So now we can look inside and analyse a little bit our feelings because maybe all this is a projection, a fantasy somehow. Ok there is one health issue but on top there's so much projection. Of course if you have a copy of Self-Healing 1, read it these days. If you don't you can contact our centres in Italy, Spain, Brazil or you can look at [ngalso.org](http://ngalso.org), we have an online shop so please get in touch.

So now we're going to dedicate, we're going to touch our hand to our heart. We're going to bring our peace back into our body, into our heart. We're going to say **om bishwa shanti hung**.

om bishwa shanti hung x 5

[In Portuguese, Spanish, Italian, French, Dutch, German, Chinese]

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

[In Portuguese, Spanish, Italian, English]

To conclude we're going to recite the swift return prayer for Gangchen Rinpoche that was written by His Holiness Kyabje Trijang Rinpoche.

[Swift return prayer]

om muni muni maha muni shakymuniye soha

om mani peme hung

Ok thank you all very much for listening, we really appreciate it. So next Tuesday we'll continue with Self-Healing 1. Actually the time is supposed to be 7 to 8.30 but tonight because the puja was a little later we had to do at 7.30. Next week we'll try and finish the Guru Puja at 7 and we'll try and keep this time. Every Wednesday Lama Michel Rinpoche will be teaching and I'll be doing Self-Healing 1 on Tuesdays and Thursdays 7 to 8.30. Thank you all very much.