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NGALSO
Path to Enlightenment

Self-Healing 1 - Reading and Reflections - part 12
Lama Caroline

This text is a lightly edited transcription of a teaching given by Lama Caroline in Malaga, Spain on June 25th 2020.

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Hello everybody. This is Lama Caroline and Josemaria. We are streaming today from Malaga. This is the NgalSo Temple of Malaga.

Namo Gurubye
Namo Buddhaya
Namo Dharmaya
Namo Sanghaya 3x

Namo Triratnaya

lo chok sangpoi 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

om muni Muni mahamuni shakyamuniye soha 3x

om maitreya maitreya maha maitreya arya maitreya soha 3x

om ah hum karuna karuna maha karuna arya karunaye soha 3x

Hello everybody. Today we are in Malaga, southern Spain. This is the NgalSo temple of Malaga, and today we are going to stream here thanks to the kind help of Josemaria, who is our director. Today and for the next two weeks, we are going to do live Spanish and English, and Maria Christina from Italy is doing the Italian translation on Facebook. Today we are not going to do any more interviews. Today what we are going to do is continue with Lama Gangchen's teaching of Ngalso Self-Healing I, so I hope you have your book with you. The day before yesterday, when we were in the Mani Bhadra Gomba in Holland, the beautiful centre of Lama Gangchen, we were talking about the part in Rinpoche's book, where he was saying basically coffee is very bad for you. Just in case you haven't been listening, in Rinpoche's first book, NgalSo Self-Healing I, he is talking about who is our friend, who is our enemy. Obviously, that doesn't mean external people or beings. It means we need to look inside ourselves, at our own behaviour. He is giving these examples of things we get addicted to like smoking, drinking alcohol, coffee, and he is talking about that whole process, where we think they are our friends, but actually they are our enemies. And then he is saying, we need to recognise our own behaviour, listen to the message of our own body. Then start to recognise what is happening with us and take some positive decisions. The famous thing, as you know: *everyday one less negative thing is self-healing, and every day one more positive thing is self-healing.*

Let's just read the last paragraph again, in Spanish, where we got to in the last teaching, and then we will continue. Rinpoche of course always said beautiful things, but this last paragraph is especially beautiful. [Josemaria reads last paragraph in Spanish]. Rinpoche made this book, *Autocuracion Uno*, thirty years ago from a workshop. Now, Rinpoche has asked us to practice, what he taught us. This is exactly what he is saying. It is true, we all say: *yes, I know. I have Self-Healing I.* But we didn't read it for 30 years. If we are very honest, we read it once and put it on the shelf. In Self-Healing I, Rinpoche says we should stop to point the finger and seeing the problem as being something outside of ourselves, but look inside of us to the cause of our own happiness and unhappiness. He says: *we have to understand our problems and to make some decisions for ourselves.* Especially for us in the NgalSo world, definitely this is the time. We are always: *Oh Rinpoche, please, tell me this. Rinpoche, tell me that.* Now, Rinpoche is making us take decisions for ourselves. Self-responsibility. Time to grow up. Like I said many times before, Rinpoche has become trans-personal, now that he is not bound by his physical body. We all see around the world

so many incredible signs, dreams and experiences. It seems that Rinpoche has passed beyond the limit of an ordinary physical body and now, he is everywhere.

However, we are not, we are still here. In this book, Rinpoche says clearly, we should practice Lojong, mind-training. A couple of weeks ago, I read the 8 verses of mind training and explained quickly. And then I started with what is called the 7-point mind training, but I didn't finish, so I thought we could continue with that. Because this is exactly what we need now. Of course, we always need it in Samsara, but especially now with the pandemic, the economic crisis and so many personal problems, so many people ill, and Rinpoche passed away. We have to practice mind training. Why? Because we need to have a positive feeling, and good feeling, also now. Mind training is how we can get one. Always, there has been something wrong. If we would make a list, it would never finish. This is just another set of something wrong, because that is why it is called Samsara. Rinpoche always used to say, you know, when the sun is shining, we are all great yogis, and when it is not, we are all pulling a face. [laughing].

We need mind training. It means that whatever is happening, good or bad, and there are many waves in Samsara, we need to stay positive, continue to practice the dharma, stay together, continue. Now, because Rinpoche suggested in Self-Healing I, we will look at the 7 Point Mind Training. I am going to read it in English, Josemaria in Spanish, and Maria Christina, in Italian, *Addestramento mentale in sette punti*. Just look at the internet, and you can download it.

Om Svasti.

Hommage to Great Compassion

The essence of this nectar of secret instructions is transmitted from the master from Sumatra.

[Josemaria: Sumatra?]

Serlingpa. In Tibetan, *serling* means the golden isle, so actually, it could be Sumatra or it could be Java, in the Indonesian Archipelago. That was where we used to get golden spices from. The point is that Guru Atisha - who for us in our lineage is so important, as Kyabje Trijang Rinpoche's past life - his guru was in Java, in Sumatra, somebody called Serlingpa, who taught him Bodhichitta. So this is from the Bodhichitta teachings of Atisha's guru. Atisha was there for 12 years, I think. He learned Bodhichitta, then he came back to India, and then the Tibetan king invited him to Tibet and then going to Tibet, he wrote the Lamp for the Path [to Enlightenment], and he started to spread this kind of teaching in Tibet, which continues to the present day through the Kadampa and then the Gelugpa tradition.

This teaching in the 11th century was secret, in fact, it was used by some meditators and also for lepers. I was saying the other time, Lama Gangchen Rinpoche in one of his past lives was someone called Trophu Lotsawa and he caught leprosy, when he was about 20 years old. Then he was rejected by society, and he decided to go into retreat and meditate

on Lojong. After three years, he got cured. Then he went out and became a very famous Buddhist teacher. Normally, when they talk about Lojong, they talk about leprosy being widespread in Tibet and this Geshe Chekawa, who wrote this commentary, had heard that lepers practiced this, and thought wow, incredible. If they can get cured, I need to write this down. And so, he starts to teach this. This is how it became public. Rinpoche, Lama Gangchen, always used to say - he didn't have any eyebrows, if you noticed - that was because in the 11th century, in that life, he had leprosy. So, this was a sign from that time. Now, as we all know, we have this pandemic, so this is a very appropriate time to practice this. I mean, it is always an appropriate time to practice Lojong, but especially now, with the pandemic. At least, to turn our minds to the Dharma and see things in a more positive way. I am summarising a bit, what we have said before. Then we will continue with what we didn't say.

You should understand the significance of this instruction

As being like a diamond, the sun and a medicinal tree.

This time of the five degenerations will then be transformed

Into the path to the fully awakened state. To Buddhahood.

Why is the Lojong teaching like a diamond? Because if you had a huge diamond, of course, it's worth millions. But even if somebody broke it into pieces, you would want to keep a little bit. It means every part is very precious. The sun, because the sun illuminates everything, but even the first rays put out light. So even one or two rays of the sun are very powerful. Also, it is like a medicine tree. In India, there is this plant called myrobolan and every part of it is a medicine, the roots, the bark, the leaves, the fruit, everything is one medicine. So this plant can cure all kinds of sicknesses, all sicknesses. Lojong is not a physical medicine, although it actually can be used to heal yourself, but it is a medicine for the mind. It is not something you eat. It is something to change your emotions and then it actually does have some healing factor. So it says, now, in this Kaliyuga time, what are called the five impurities have to be transformed into the path to enlightenment. Kaliyuga in Hindu mythology, is the bad age, and we are already 2.500 years into it. This was written almost a thousand years ago, but now it is worse than when it was written. Nowadays, there is an impurity of the time, an impurity of the beings, an impurity of the view, impurity of our delusions, and impurity of the lifespan. Basically, the Universe is also cyclic, it starts, it grows and then it declines. We are in the time of spiritual decline. So the first one means, it is nowadays much more difficult for people to see buddhas, to have easy realisations, these kinds of things. You read about Milarepa and all these people, and it is like: Buddha here, Buddha there, vision there, for us now, it is difficult.

However, having said that, we were very lucky, knowing a great mahasiddha like Rinpoche. Despite that it is a bad time, we saw many incredible things, actually. Basically, the world is overpopulated, the environment is polluted, so before they had a nice environment, there was more peace, they didn't have all this negative news on the internet like we have got. The conditions were easier. However, despite that, we are also lucky with Rinpoche. And Rinpoche always said that after this is coming the Shambala age, so it

is not all terrible. We are the pioneers of the Shambala generation, so what we do now is super-important, our spiritual practice. So please, don't get depressed. I am just reading you the traditional text. Rinpoche had a very positive view of all this actually. Also it says, OK, our negative emotions are very strong, but on the positive side, for tantra that is good. Strong emotions are good. So perfect actually. [laughing].

Then, the fifth one normally says that the lifespan is decreasing, but I actually think it is more our attention span that is decreasing. Now it is increasingly difficult to concentrate. The whole point is we have to transform this into a positive thing and this is exactly why Rinpoche made the new NgalSo tradition. He didn't say: *ok, let's just translate all the old books and do all the old pujas*. He said: *in the future, you and me (also he is coming back), we are going to face many challenges. So I want to show you how to practice in the modern age*.

Ok. For example, in Self-Healing I, Rinpoche said we had to practice mind training, which is basically how to develop bodhichitta and emptiness in daily life, using what surrounds you. So [this is] very useful. Then it says:

First, train in the preliminaries.

Ok, so then, this bit we know. We know very well. He says, have a place for meditation, make it clean, put some offerings, we need to take refuge, generate bodhichitta and call the what we call merit field, or the gurus, and request them to bless our mind. Rinpoche made it easy. In the Tibetan Buddhist sadhana, it is all different. It is all written by different people. So there are about a 100 different ones you have to learn, too complicated. Rinpoche, he made what we call the NgalSo preliminaries: 2 pages, always the same. And NgalSo dedications [are] always the same. And he said: please try and learn that. *go sum gupe* and all this kind of stuff. Always the same. *Sangyā chō dang tsog kyi chog nam la*, you know, the things we chant.

Then the text starts and it is about how to develop the two bodhichittas. Lojong is good because it is practical. It's like Rinpoche says: *I know, I know*, but we don't know. Put the book on the shelf and we never do [the practice]. Then it says first, how to develop...there are two bodhichittas: relative or conventional bodhichitta and absolute bodhichitta. First is, developing conventional bodhichitta. And it says:

All blame put on one thing.

So what does this mean? This is like Rinpoche was saying in Self-Healing I. Instead of saying: *you are my enemy. I am suffering because of the government, the weather, the pandemic, the this, the that*. We have to say [points at herself] the finger comes this way. Difficult to accept, no? *I am responsible for my own suffering*. It also means, I am responsible for my own happiness. That is good actually. Rinpoche says in Self-Healing: *you have to look inside of yourself, and find who is really our friend, and who is really our enemy*. Who is really our enemy is what we call self-grasping and self-cherishing. In Tibetan it is called: *dak dzin*, self-grasping and *che dzin*, self-cherishing. What does this

mean? *Dak dzin* means we have this feeling that we are separate and independent from everything else. Nobody ever told us. We just automatically, since we were born, we have this feeling of separation. And also our perceptual system is such that we have pleasant, unpleasant and neutral feelings in our experience. Every time we have a pleasant sensation, we grasp it, we develop attachment. We think: *if I'd have that, I'd be happy*. We think: *that is my friend*. Whether it is having a cigarette or coffee, or a beer, or another person, whatever. [laughing]. Whatever gives us a pleasant sensation, even if it in fact is harmful, we develop attachment towards it. Everything that gives us a non-pleasant sensation, we develop aversion. Our mind is like this all the time [moving forearm like scales up and down], shaking, yes, desire, hatred, want, don't want, friend, enemy. From that comes all our emotional mess, all the drama, all the suffering, for ourselves and others.

Dak dzin means me. You can say in many ways: me, I. And *che dzin* means: me first. Everybody feels: I am separate. My own needs are very important. For example, if there is some cake or something on a plate, the natural mind, the samsaric mind is like: *here I am, and I want it. I don't care whether you have it or not*. [laughing]. They teach us in school to behave a little better, but deeply the feeling is that one. This is our enemy. If we want to say, who is my friend, who is my enemy, it is not my mother, my father, my boss, the government. *This is my enemy*. Rinpoche says, we need to understand, it is a very deep question. We just read that verse, didn't we? When we understand how the process works, we can start to do something about it.

Ok, next: ***Meditate on the great kindness of all beings.***

If we think about it, it is impossible for us to live without... we live thanks to the kindness of others, don't we? For example, roads, supermarkets, cars, everything. [It is] impossible for us to live even a few days without the indirect kindness of others. We might think: *oh, but they are not kind to us*. But indirectly, they are providing everything we need to live. So they are kind to us. So we should think about this. There are always a few people, we think are not nice to us, but then again, maybe that is just temporarily. Maybe it is just a reflection of our own karma. But if we analyse, the vast majority of people, for example, let's say here in Spain, are super kind to us. Because our life is based on all their activities. Ok, Lama Gangchen, whatever meditation we were doing, he always used to get us to refer to the Lama Chöpa, the verse and he would make us repeat it, so we will do the same. The next line is:

Practice a combination of giving and taking.

Giving and taking should be practiced alternately

And you should begin by taking from yourself.

These two should be made to ride on the breath.

In Lama Chöpa, in the Guru Puja - Rinpoche encourages us in his centres, in all his centres around the world to do not just two times a month, but every day - Albagnano of course, but in all our centres that was the idea actually. In Self-Healing I, Rinpoche says, all these

teachings, we have to do together with blessings. Otherwise they'd be difficult to understand. [Josemaria: what do you mean?] When we are hearing some explanation, Rinpoche says, we should always request the blessing of the Guru Buddhas, of Chenrezig, of the Buddhas, to help us to realise that mind transformation. If you have got your guru puja book, verse 90. Rinpoche always used to make us sing, Oh Venerable and Compassionate Guru, and then we would sing the verse.

Rinpoche in Self-Healing I says to put [Lojong] together with Chenrezig, Avalokiteshvara meditation, so we will do this. We will request Rinpoche's blessing and all the buddhas'. We will say the verse, in Tibetan and Spanish and English. And we will talk about it and sing **om mani pedme hum**, so hopefully, finally, something changes in our mind.

OK, so, verse 90. [Chants:]

Dug ngül tra mo tsam yang mi dö ching
De la nam yang chog she me par ni
Dag dang shän la khyä par yö min she
Shän de ga wa kye par jin gyi lob

Oh venerable and compassionate Guru

There is no difference between ourselves and others;

None of us wishes even the slightest of sufferings

nor is ever content with the happiness we have.

Realising this, we seek your blessings, so that we may instil bliss and joy in others.

So this is completely true, isn't it?

You don't need to be a Buddhist to agree with this. No matter how much happiness we had, it was never enough. But what we should think is: Ok, but I am just one. Everybody else is the same as me. Everybody else is billions and I am just one. So my wishes are like this [shows little amount between fingers] but everybody else's wishes are much more important. This verse, equalising self and others, is developing empathy. Already, if we actually considered other people's needs, the world would be an incredibly different place. If we collectively thought about what other people need, not just what do I need. And it says: I seek your blessings, oh guru, so we may give bliss and happiness to others. That's love, isn't it? Without wanting anything back.

In front of us is Rinpoche in the merit field. If you want, you can just visualise Rinpoche or if you are very good at visualising you can visualise the lama chöpa refuge field. Whatever you can do. Then we are going to sing **om mani pedme hum**, that is what Rinpoche recommends in Self-Healing I. And imagine from heart to heart comes the energy of love and compassion and empathy, of bodhichitta mind. Rinpoche always said we need to change our small selfish heart into a big open heart of compassion. So here we have a very famous Spanish singer [to Josemaria]. [He grins and asks: where?] It's true, a very famous Spanish singer of the NgalSo tradition [laughs]. There are many beautiful

tunes in **om mani pedme hum**. In Italy, recently, we did: **om mani pedme hum** [singing in particular tune].

Now we continue a little bit more with lama chöpa, because actually, that is the way Rinpoche likes to do these things.

Verse 91.

*Rang nyi che par dzin pä chong nä di
Mi dö dug ngäl kye pä gyur thong nä
Le län dä la khön du zung jä te
Dag dzin dön chen jom par jin gyi lob*

Please, oh guru, bless me to understand that the chronic disease of cherishing ourselves is the cause that gives rise to our unsought suffering.

Perceiving this, we seek your blessings to blame, begrudge and destroy this monstrous demon of selfishness.

This feeling *-me first* - this is what ruins our life. We are educated, wrongly, that *me first* is the right idea. If I don't put myself first, I will starve, I won't have this and that. But in fact, it is a completely wrong idea. If you think of the collective, everything will go well. Who is our friend, who is our enemy? This is our enemy.

[Chanting **om mani pedme hum**]

Verse 92.

*Ma nam che zung de la gö pä lo
Tha yä yön tän jung wä gor thong nä
Dro wa di dag dag gi drar lang kyang
Sog lä che par dzin par jin gyi lob*

The mind that cherishes all mother-beings and will secure them in bliss is the gateway leading to infinite virtue. Seeing this, we seek your blessings to cherish these beings more than our lives, even if they should rise up as our enemies.

There are not many positive things about this pandemic, but the only positive thing that I can see is actually that people started to act in a collective way in a way that we could never have imagined, globally. Before this, we could never imagine that the whole world was shut down, everything, to protect the older people. That actually gives us a lot of hope that we can act collectively, if we want to, so it gives a lot of hope for the future of humanity, with climate change and all kinds of problems that we are facing. The problems we face now have such a big scale that the only way we can solve them is collectively. So the Buddha was right, we need to act collectively [chuckling]. Of course, it is the intelligent way: everybody is happy, I am happy. And vice versa: if they are unhappy, I am definitely not happy.

Next verse. verse 93 of lama chöpa.

*Dö na ji pa rang dön kho na dang
Thub wang shän dön ba shig dzä pa yi
Kyön dang yön tün ye wa tog pä lö
Dag shän nyam je nü par jin gyi lob*

Oh venerable and precious guru, bless me that I understand that the childish work only for their own end, but Buddhas work solely for the welfare of others. With a mind of understanding the failings of one and the advantages of others, we seek your blessings to enable us to equalize and exchange ourselves with others.

[Chanting **om mani pedme hum**]

This is so important. This is one of the central arguments of Mahayana Buddhism. 99,99% of people in the world think, I should just take care of me and work for me. Why should I do anything for anybody else? That is because they don't understand cause and effect. This is based on ignorance. They don't understand that we are all connected. Maybe not 99%. Maybe that is a bit too much [laughing]. All the religions are good actually to help people to see to empathise with other people. Like Christianity, Hinduism, Islam, they all actually have these positive aspects.

But we need to shift our point of view, from just thinking about our own small things to this bigger heart, bigger mind, like a bodhisattva. Ok, Buddha is maybe a bit far, but Bodhisattva we need to aspire to be. For example, I was having this talk with a friend recently. He was saying why should we work for free for the Dharma centre? And the answer is: why not? Because actually we are doing something incredibly beneficial for ourselves karmically, for generating punya, merit, for doing something for the society, for the environment, it's a wonderful thing to do. If we want to lose something, we just need to carry on behaving normally [laughing]. Then we can lose everything easily. Then all we do is get old, sick, tired, bored, poor, dissatisfied; we know the story. The Dharma is offering a different solution. Maybe this we have never tried before, but we should give it a chance. And I was saying to him, my friend: *come and work for us in the NgalSo tradition and we pay you in punya, in merit* [laughing]. Rinpoche, Lama Gangchen, always used to say, this is our karmic bank balance. He said: if you could see how much merit we generate by practising Dharma, it is a huge mountain. And we would be so interested, and we would think: I have to work less at the normal job and I need to do more of that, because that is much more benefit for me.

There is that famous quotation of the 14th Dalai Lama: If you want to be selfish, be selfish in an intelligent way and care for others. Let's say our homework is first to equalise ourselves with others, to develop empathy. Because now maybe we think: me and my needs. At least have empathy towards other people. Then it says, we should exchange ourselves with others. Now it is like higher level, more difficult. More bodhisattva-like. Two days ago, I was in Holland, visiting our Dutch sangha. And of course, in all our sanghas, we have incredibly good people. For example, in our Dutch sangha, we have one

lady called Josephine. You know what she did? She gave her kidney away to somebody, because they needed one. Wasn't even her brother or sister. But just because she is so full of compassion. She couldn't bear to see this person that she knew vaguely very sick, so she gave away her kidney. Incredible, no? So even in our sangha, we really have incredible Bodhisattva people. Not "even", but *of course* in our sangha! Not just Rinpoche, we have other people with this deep quality of empathy and compassion and altruism. All of us have Buddha nature, all of us have the pure potential of mind, so all of us can develop these qualities and of course each one is on their own way, their own path, but we are all going in the same direction, together. Fortunately, we know many... of course, our most-inspiring friend at the moment is in the dakini-land [makes prayer-hands] until he comes again, back to this human world, but anyway, in our sangha, we still have many inspiring friends and examples.

Ok, we will continue with the lama chöpa a bit later, but Geshe Chekawa says in the mind training commentary, he says: practice a combination of giving and taking. Taking means [breathing in] imagining all the sickness and suffering we take on to ourselves and giving our positive energy, our punya, our love, our help to others. We are reversing what we normally think. Normally we think: I need everything for me and maybe I give you my problems or nothing at all. So it is the other way around.

Ok, so this means, we definitely have to empathise with people strongly, if we have to start to take on their problems. And that is not just in meditation, but also in between meditation, in everyday life too. So when somebody sends you their problem again on WhatsApp, you don't switch off your phone and pretend not to be there. You have to say: *yes of course I will help, I will try.* [grinning]. Try as much as you can to help all your friends. During the lockdown in Italy, I was very much touched, by how kind everybody is. Even in small things, like bringing food, bringing medicine, very kind. Of course, I knew everybody was kind, but I saw actually deeply how kind everybody was one to the other. I am sure in Spain, you all have the same experience. Like for example, the neighbours become much more open, more warm, more together, everybody more in solidarity.

We need to practice taking and giving, but most people will think, no way will I take anybody else's suffering, no way will I imagine somebody has got cancer and I am going to visualise their cancer is going to absorb into my heart. That is what people actually think, if they are being sincere. So it says: you should begin by taking from yourself, so you imagine your future self - old, sick, with problems, either now or in future lives, but in a bad situation, because our own negative habits have consequences for ourselves. So imagine all the sicknesses and suffering, mental and physical of our future selves. Imagine ourselves, 90 years old, full of pain, no teeth, we don't get on with our family etc., full of difficulties. Then we breathe in black negative energy, ageing, tiredness, sickness, mental unhappiness, dissatisfaction, and all that goes into our heart and it strikes our self-cherishing, which is in our heart, and it explodes it, vaporises it. Then we send all our

love, all our merit, all our good energy to our future self and our future self becomes more happy, more healthy, more content, more peaceful.

We can see the benefits of doing that: if it works, that would be good, no? Because I would be healing my future self. But if we start to develop empathy for our future selves, who are old and sick and suffering and all the problems and all this sort of thing, then we should also have empathy for other people, who are also in that situation. That is why you practice on yourself. Also, this is like Western psychology. First, you need to love yourself, you need to have positive self-esteem, take care of yourself. So, this is exactly in the form Western psychology does all the time. But not only that. We don't stop there: that is the difference.

Normally, when you do Lojong: this is why Rinpoche, Lama Gangchen, said we should do it together with Chenrezig, because when we say **om mani pedme hum** - this is what I was explaining one or two weeks ago in Albagnano - we were doing about Chenrezig - so the mantra **om mani pedme hum**, there are six colours in the letters, and each one is healing one of the six realms of samsara. As you know, in Buddhism, we have six psychological states, which are called hell, addicted ghosts, animal, human, god and jealous god. Rinpoche, in the Self-Healing III book, he made me draw this picture of a woman - and all this was inside, so that is the point. It's not like: in Buddhism, everybody thinks...like my father always says: *I don't believe I can be reborn as a dog, it's ridiculous, Buddhism is ridiculous*, it goes on like this. This is what most Western people think. But Rinpoche's point was: all that is inside of us already. We don't need to look outside, or what will happen when we die. We are already experiencing all the six realms.

If you are experiencing extreme pain, mental or physical pain, war or something, it's like being in hell. If you are suffering from addiction or if you are starving - unfortunately many people in this world are starving or don't have enough water - this is like a *preta*. If all you care about is having a nice house and nice food and nice partner and sex, that is like being an animal. Humans, we know what is like: boring [laughing], what we got now. Actually, in Buddhism they say, our life is in the middle, not too much pain, not too much pleasure. So it is considered the best one for spiritual development. That means, our suffering is birth, ageing, sickness, death, not getting what we want, losing the nice things we have, and this kind of thing. This is a fertile ground for spiritual development. God or goddess is like on the TV, a celebrity, or in the magazines at the dentist [laughing]. Rich celebrities is like a god realm. Their suffering is when they become old or not famous, not a celebrity anymore, then they suffer a lot. *Asura*: is like a supermodel, like a deva, and the asura is all the other models [laughing]. They are also very beautiful, but they don't realise it. They are consumed by jealousy of the other one. These six realms, we experience in our daily lives, in our work, in our relationships, in our addictions, in our pains, in our happiness. This is one way how to explain our experience.

What we do in Lojong, we sing **om mani pedme hum** and we imagine our mind going to these six realms. First to the hell-beings, the addicted ones, the animals, may their suffering ripen on me, may my happiness and virtue make their life better, may they

evolve. You do like this. We breathe in. Our self-cherishing doesn't want to do this, because [mimicking the self-cherishing mind frantically going]: *what happens if it really works, maybe something horrible will happen to me*. So this is overcoming our self-cherishing, our selfishness. Definitely, if we really thought I am going to take on the karma of a hell-being, we would get off our cushion and run out the door, unless we are really a bodhisattva. Bodhisattvas are like: give me more! Like Rinpoche, really. For example, during the pandemic, just in Bee, Albagnano, there are a 1000 people. We heard, even in the local village, our community, there were many people, very old people - it is full of old people - very seriously ill. Not one of them died, except Rinpoche. It is like Rinpoche absorbed all that onto himself. The other day, I was having dinner with some friends, and I was standing on the balcony - it is summer - we could hear one old lady, an Italian lady, downstairs, when she was talking to her other friend, another old lady. And she was saying: I was in the hospital, I was in a coma, I was in tubes, now I am completely better, I am walking around, incredible. Many many people, even seriously ill, recovered.

Bodhisattvas, they will really do this, really take the suffering of others. Now, it is like we are training. When I was talking about the 8 verses, this idea of the Bodhisattva-maker. Somebody that pushes you, like in the gym, each time more difficult, more difficult. Now we are just starting, but one day really, Bodhisattvas they will do [this]. Like Rinpoche, in the 30 years I knew him, all the time, any personal problem: *yes*. Any time of the day or night: *yes, I manage, no problem*. He was just there for everybody, wasn't he? Everybody used to go and give their problems to Rinpoche and then they would leave, feeling much better, because he was sharing his merit, so we all felt marvellously well around him, because he was doing Lojong.

Rinpoche says in Self-Healing I: now we have to do it [laughing]. At least, start to have more empathy for ourselves and others, put yourself in the others' shoes, in the position of the others. Open the heart more. Now, we are going to sing **om mani pedme hum** and we are going to imagine the six realms of samsara. Practically speaking, there are all kinds of people that we see on the news, that we know on the internet, on the whatsapp that are suffering. Imagine all of them. For example, one is in pain, one is sick, one is poor, one is evicted. We take all their suffering and send our punya, our positive energy, our love to them. Then they feel better.

It is nice to sing **om mani pedme hum** and combine with Lojong. So let's do that together. Remember, one of Rinpoche's main practices was Open-eyes Chenrezig, and Lojong, as we could all see very clearly. We all gave him our problems and he gave us bliss and happiness.

[chanting **om mani pedme hum** with Josemaria]

Rinpoche asked us to sing more, to sing mantras and sing his songs, before he passed away. It is nice. **om mani pedme hum** is so beautiful and if we do it together with Lojong, that is perfect.

Now I have reached the same part as before in Mind Training, and on Tuesday, we will continue with the rest of it.

Now, before we make our dedications -because we need to dedicate, when we do something positive - here, we have a very famous Spanish singer. I don't know how many Dharma songs you made in Spanish, but you have one particularly very nice that we all sing around the world. [sings a snippet of his song]. You know, your song, but we want all three verses, not just the first one. The transmission of your song. Since 1997, we have a dharma centre, dharma group, here in Malaga, and they composed this song for Rinpoche. It is based on folkloric singing that they have in the Summer here in Malaga. Very nice. They go around, playing a little guitar and dressed up like in the 18th century. And they make all these nice songs and you have to reply. Very nice, in groups, they go around the streets, singing.

[Jose Maria singing his song, clapping]

*Mi Lamita me ayudò
Mi Lamita me ayudò
A subir los escalones
Y vale más mi Lamita
Que el oro en las ocasiones
Mi Lamita me ayudò
Me gusta el vino y la coñac
Pero el Lama de Via Marco Polo a mi me gusta más*

*Ay que enseñanza más alta
Ay que enseñanza más alta
Ay que chorreòn de nieve
Ay que Lama tan bonito
Que suerte quien lo entendiè
Que suerte quien lo entendiè
Me gusta el vino y la coñac
Pero el Lama de Via Marco Polo a mi me gusta más*

[Josemaria: I am going to translate into English. The words for us are quite meaningful.

*My small lama help me
to go up the steps upstairs
my lama is worthy, more worthy than gold in many occasions
I like wine, I like cognac, but I like Lama Marco Polo more]*

[Josemaria :The second paragraph says something like:

*What a high teaching, what a high teaching
What a snow melting
What a beautiful Lama*

*What a happy one who understands him, What a happy one who understands him
I like wine, I like cognac, but I like Lama Marco Polo more]*

[Josemaria: That is more or less the meaning of this.]

Do you have some more Spanish songs?

[Josemaria: there are more]

Can you sing us another one? [laughing] Now he is trapped here [laughing]

[Josemaria: you need to talk to my agent].

Ah, very sorry, I will refer to the agent.

Josemaria dedicates this song to our Argentinian, South American friends, who made this in Borobudur in the year 2000.

[Josemaria sings:

*Yo no le canto a mi Lama / Porque alumbra y nada más
Le canto porque él ya sabe / De mi largo caminar
Le canto porque él ya sabe / De mi largo caminar*

*Ay Lamita tibetano / Luna de mi corazón
Compañero en el silencio / En la pena, en el amor
Compañero en el silencio / En la pena en el amor*

*Perdido en las emociones / Quien sabe Lamita por donde andaré
Mas cuando salga la luna / Cantaré, cantaré
A mi Rimpoché querido / Cantaré, cantaré, cantaré.*

*Con esperanza y con gozo / Yo me pongo a practicar
Viviendo una vida nueva / Que es mi forma de cantar
Viviendo una vida nueva / Que es mi forma de cantar*

*Y en algo nos parecemos / Lama de mi corazón
Tu brillas como un lucero / Yo lo canto en mi canción
Tu brillas como un lucero / Yo lo canto en mi canción*

*Perdido en las emociones / Quien sabe Lamita por donde andaré
Mas cuando salga la luna / Cantaré, cantaré
A mi Rimpoché querido / Cantaré, cantaré, cantaré]*

[Josemaria translates:

*I don't sing to my Lama, because he is shining, only shining.
I sing to him because he knows my long way
I sing to him because he knows my long way*

*Ay, small Tibetan Lama, moon of my heart
fellow in silence, in sorrow and in love
fellow in silence, in sorrow and in love*

*I am lost in my emotions, who knows, Lama, where I am going
but when the moon rises, I will sing, I will sing,
To my beloved Rinpoche, I will sing, I will sing.*

*With hope and bliss, I keep my practice
leading a new life which is my way of singing
leading a new life which is my way of singing*

*In some things, we are similar, Lama of my heart.
You shine like something very bright
And I sing you in my song
You shine like something very bright
And I sing you in my song*

*I am lost in my emotions
who knows, Lama, where I am going
but when the moon rises, I will sing, I will sing,
To my beloved Rinpoche, I will sing, I will sing.]*

That is very beautiful. That is really really nice.

One more, Josemaria, please.

[Josemaria: I have one of Itziar. Itziar made this in 1991. It is called Rosa de los vientos.

*Rosa de los vientos, gran Boddhisattva
Sanador compasivo
Tus palabras son sonidos de caracola
Tus silencios son perfume flor silvestre*

*Rosa de los vientos, gran Bodhisattva
Sanador compasivo, voy contigo voy
Voy contigo en mi canción
Ven conmigo ven conmigo en tu canción*

OM MUNI MUNI MAHA MUNI SHAKAMUNI SOHA]

So beautiful. What is the translation?

[Josemaria: Rosa de los vientos is like you know, when the sailors used to...]

Oh, this is like the sailors thing, so important here in the Mediterranean, the rose, it is like the compass thing, see the directions.

[Josemaria: yeah, the compass, to see, from where the wind comes, to sail.]

Here in the Mediterranean, we have a lot of these, all the points of the compass.

[Josemaria translates:

*Windrose, great Bodhisattva
Compassionate healer,
your words are like the sound of the conch
your silences are like perfume of wild flowers*

*Windrose, great Bodhisattva
compassionate healer,
I am coming with you
I go with you in my song
Come with me in your song.*

Om Muni Muni Mahamuni Shakyamuni Soha]

We did go. All over the world. Next Tuesday, I need to interview you, you need to tell something. We'll do in Tsering Jong. I am interviewing the most senior of Rinpoche's disciples. All, as you can see, have incredible experiences in their stories, including Josemaria. Soon, next week, we need to hear his story. It will be very nice. Josemaria is the Director of Tsering Jong, which is the long life retreat centre up in the Alpujarras mountains. It is one of the last projects that Rinpoche started. Beautiful. I will take the laptop and show you. Such a beautiful place. I am sure you have never been to all our NgalSo centres, such incredible things our sangha friends have made together, so many beautiful people, beautiful places. So also, it is good to rejoice, to see all these beautiful gompas and sanghas and stories, so nice. So I thought, we do it like this. And of course, in the future, when it is possible, we will also do South America, with great pleasure. But now we have this possibility and at least we can be together with our friends in Brazil, Chile, Argentina, Venezuela, and also many other countries around the world. So nice we at least can be together virtually. It is better, the freedom.

By the way, if anybody has a Dharma question, please send it to Sharon at shalahelp@yahoo.com. Then she will send the question to me. Then we will try to reply, depending on what the question is [laughing]. At least a Dharma question. You can write in Spanish, Portuguese, Italian - German and Dutch I can't understand, only Latin languages [laughing]. Usually, when someone has a question, it is a question other people have too. It is not usually just one person. It usually benefits everybody. We will continue every Tuesday and Thursday to do streaming, so if you would like to send some Dharma questions, then at the end, between singing and things, we will also answer the questions. Every Wednesday, Lama Michel Rinpoche is teaching, so please also tune into that, if you

like. And through our NgalSo website, we have many many possibilities of listening to courses for free, so please do. Now, let's dedicate for inner and world peace. As Rinpoche says, my big problems become small difficulties and may they disappear, especially the pandemic, and all other problems as well. May big ones become small ones and then become zero problems.

OM BHISWA SHANTI HUNG (5x)

nyimo deleg tsän deleg
nyime gung yang deleg shing
nyintsän tagtu deleg pel
kön chhog sum gyi jin gyi lob
kön chhog sum gyi ngö drub tsöl
kön chhog sum gyi trashi shog

Thank you very much.

Actually, if we do this, this is our swift-return prayer for Rinpoche, because Rinpoche is Self-Healing. If we practice Self-Healing, we continue, he will definitely come back. Definitely if we practice his teachings, he will be interested in coming back. [laughing]. With us. Then it is interesting to come back: “they are so good, practicing my teaching”. And in the meantime, we have become better people. This is a win-win situation. [laughing]. We have become happier, healthier, and we create the causes for Rinpoche to come back: what is there not to like? See you all Tuesday. All this is recorded, so you can watch this if you miss any. Thank you, Maria Christina, for translating in Italian, and thank you if anybody else is translating, please continue. See you all next Tuesday. Thank you very much.