

## Self-Healing 1 - Reading and Reflections part 3 Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline at Albagnano Healing Meditation Centre on May 26, 2020.*

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namo guru bye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya

sang gye choe dang tsog kyi chog nam la  
jang chub bar du dag ni kyab su chi  
dag ghi jin sog gyi pai so nam kyi  
dro la pen chir sang gye drub par shog

In the Buddha, Dharma and Sangha I take refuge until enlightenment. Through the practice of generosity and the other perfections, may I become a buddha for the benefit of all sentient beings.

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)

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

Please, my precious and holy guru, show me your beautiful smiling face.  
Grant me the blessings of your breathtaking speech and look upon me,  
tormented by suffering, with your infinitely compassionate mind.

Now, I beseech you from the depths of my heart, with single pointed concentration: when I meditate upon you at the crown of my head, please gracefully take your seat at the centre of the wheel of bliss, and bless me to be able to accomplish whatever virtuous wish comes to my mind, swiftly, easily and without exception.

When I call upon you, please peacefully appear in the space in front of me, so that I may complete the two accumulations of merit and wisdom, in the manner of a vast, increasing wave, in order to purify all my negative actions.

When I pray to you from my heart, please joyfully take the seat at the centre of the lotus at my heart, and remain there at all times, day and night, until I attain the essence of enlightenment, and bless me that I may accomplish all favourable conditions leading to happiness, and that all conditions obstructing the path to freedom be quelled.

Bless me that I may effortlessly accomplish all wishes in accordance with the dharma, pacify all evil thoughts and actions, and firmly set my mind in the direction of the dharma.

In short, from now, in all my lives, in the future and in the bardo, I need no other refuge than you.  
Please look upon me with your compassionate eyes.

To this suffering being without refuge, please pay attention, and mature my ordinary body, speech and mind so that I reach the bliss of inseparable oneness with your holy body, speech and mind.  
Never separated from your holy body, speech and mind may I always enjoy good fortune.

Through all my lives may I never be separated from the perfect guru, and so enjoy the splendour of dharma. Perfecting the virtues of the paths and bhumis, may I quickly attain the state of Vajradhara.

lama khyen, lama khyen, drinchen tsawei lama khyen  
lama khyen, lama khyen, kyabne kundu lama khyen (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

Ok, so now we imagine that Rinpoche, our Rinpoche, Lama Gangchen Rinpoche, comes to the crown of each and everyone of our heads, wherever we are in the world, and dissolves into our heart. Rinpoche is always with us, every moment, blessing our mind.

*[Pauses to meditate on this]*

So, all the time, we have the positive direction and inspiration and also the joy of Rinpoche in our mind, together with us, guiding our life.

Hello everybody. We are here in Albagnano Healing Meditation Centre. We continue to follow Lama Gangchen's teachings on Ngalso Tantric Self-Healing I, the beginning of his holy teachings here in the West. The centre here, by the way, looks really beautiful. Everything is going on very beautifully here in Albagnano. Next month, the centre will be reopened, so any friends from around the world, if you'd like to consider coming in the Summer, you are extremely welcome. We are preparing everything for you. So please, start to book your tickets to come to the Summer retreat in Albagnano, if you like. Also, at the moment, we are very lucky, we have our venerable monks and lamas and geshe, who are doing Chenrezig Singhanada retreat here in Albagnano, and also many of our sangha are participating, so everything is going on here in a very beautiful way.

These days we are talking about Self-Healing. I was just looking at what to do today, and Sarah from Spain, sent me some notes from a congress. Rinpoche, for 25 years, since 1992, made the Lama Gangchen World Peace Foundation Congress in Madrid. Sarah sent me this beautiful transcription of Rinpoche talking about **om muni muni**. So I thought, we could read that first, because that is what we are talking about these days. Actually, that was the year that Rinpoche founded the Lama Gangchen World Peace Foundation, which was, as we all know, founded in Madrid in Spain and became so important for all of Rinpoche's activities around the world.

In the first Congress, the first teaching Rinpoche gave was about **om muni muni**. Rinpoche said: *this conference is very very important. Why? Because we need spiritual healing, a special Tantric method. Teaching Tantra for healing is very important.* These are Rinpoche's words. The Tantric power to heal is a very old Tibetan method with a very ancient lineage. Tantric healing is holy healing. So what Rinpoche began teaching was **om muni muni** and the Four Limitless Meditations. This was what he taught first.

So Rinpoche is saying, for us ordinary people to get directly in contact with holy energy is not possible, so this is why we need a spiritual teacher, because the spiritual teacher has the transmission and blessing that comes from the lama's lineage - from the historical Buddha down to our times. So, if one has created all the right conditions, if one has a connection, with the help of the mantra **om muni muni maha muni shakjamuniye soha**, we can overcome anything.

Rinpoche said that many years ago, but now thanks to Rinpoche, we know thousands of mantras. In this particular situation, we are in very strange situation at the moment in the world, maybe our mind is all over the place, because of so many difficulties. Maybe in our family somebody is sick, or we have some economic problems, all kinds of difficulties. I am sure a lot of people are having difficulties concentrating, because of the grief of Rinpoche passing into parinirvana, so maybe also, if we can do one mantra well, it will help us a lot, whether it's **om muni muni** or any other mantra that Rinpoche has taught us. So now we have the example, to really try to put into practice what Rinpoche taught us. Most of us have been here for many years, so now we really have to do it.

Rinpoche said this mantra, **om muni muni**, really does work, if we recite it, if we work at it. And it has the power, because of its special tantric power and energy, a subtle energy, to work on our subtle body and on our subtle mind. So this is a very important point in Rinpoche's Self-Healing teachings that we have a gross body and a gross mind, the one we are familiar with, but we also have a subtle body and a subtle mind, which, even though it exists, in the West we are not really so familiar with. Always Rinpoche was saying that the gross mind, the conscious mind, is just some small part that we can see. Below the surface, there is much more. It is something like an iceberg, it's much bigger below the surface than what's in the conscious experience. Rinpoche always used to say: *it's much more powerful, the subtle body and mind than the gross body and mind.*

So, the Four Limitless Meditations:

May all beings have happiness and its causes;

May all beings be free from suffering and its causes;

May all beings never be separated from the great happiness that is beyond all misery;

May all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.

Rinpoche said, this is true everywhere and in every situation, whatever our culture or our tradition or our religion, the Four Limitless Thoughts are true for everybody. So now we really have to put this into practice. Like me personally, for example, every time I look at a newspaper, it is so depressing. The only thing to do is this, isn't it? Otherwise you just feel depressed if you look at the media, the news in an ordinary way. Rinpoche, every day, he looked many times at the news, and I always used to ask him: *why do you do this, Rinpoche? Can't we have something else on the TV, can't we have a film or something? You only watch many channels of news, in all different languages.* He said: *No, no, I am*

*meditating on the Limitless Thoughts, sending love and compassion to each one, to each person.* So this is what now we have to do or otherwise better not look at the media.

So then Rinpoche starts to say exactly like in Self-Healing I: *we suffer from one enemy, our thought enemy, our mind enemy*, like in Self-Healing I. He says: *you have lost your peace of mind, always busy, rushing here or there and everywhere.* We never take time to relax our body and mind. We need to become more open and recharge our energy. And we can only do this through spiritual energy.

So for us now, the challenge is to do what Rinpoche told is, isn't it? To actually put his teachings into practice. With such a high holy being like Rinpoche, everybody felt so incredible around him all the time, because he was sharing his positive energy and his merit with everybody. So everybody just felt marvellous all the time, basically, so everything was wonderful. Now the challenge is - that Rinpoche kindly, so kindly, has given all his teachings, his lineage, everything to each and everyone of us – we have to put it into practice.

In Kunpen Lama Gangchen, Milano, where Rinpoche lived in the late eighties and nineties until he came to Albagnano, in his room, which was kind of under the roof... it was completely full of pictures of Kyabje Trijang Rinpoche. [To Carmen]: Do you remember? He found a colour photocopier, large size, and must have been very excited, because he made about 50 copies of the Trijang Rinpoche picture and he made like a wallpaper, and the whole roof was covered in pictures of his guru. Rinpoche's guru, Kyabje Trijang Rinpoche, had already passed away, but Rinpoche didn't sit around feeling miserable. He was completely full of love, joy, and totally dedicated to others. That's how he dealt with the situation, isn't it? He totally integrated what his root guru, Kyabje Trijang Rinpoche, taught him. That is what we actually have to do, integrate his teachings, his beliefs, and live them. In honour of Rinpoche, we have to try and integrate what he taught us.

Rinpoche in Madrid, gave a beautiful teaching on **om muni muni**, which is a little bit different from the one in the book, so I thought it would be nice to share. Rinpoche said: *our mind is working overtime, and we are always preoccupied and unhappy.* So true, no? This is why we need spiritual energy, and mantras really do work. They work as a result of dedication, the result of dedicating merit, or what we nowadays call *sonam* or *punya*. Positive energy. Rinpoche said, there are many methods to balance our body and mind. For example, there is Tibetan medicine, various therapies, chemical medicines, Ayurveda, but all of these are not enough. Healing can only truly take place, if both the body and mind are balanced. If they are in harmony and filled with positive energy. Rinpoche gives a very nice explanation about the meaning of **om muni muni maha muni shakyamuniye soha**. Here we have Carmen again, fortunately, who was one of the original **om muni muni** mantra retreat participants. Please can you sing the mantra, and then we will explain. The first retreat ever of Ngalso.

[Carmen+all]: **om muni muni maha muni shakyamuniye soha** (x10)

The first Ngalso retreat completed [laughs].

So Rinpoche gave us this mantra **om muni muni maha muni shakymuniye soha**, Sanskrit, and he gave a very nice explanation about each part of the mantra, each syllable.

**om**, we have incredible explanations. So many. It explains everything, the body, speech and mind of all the buddhas, but what Rinpoche actually said is: **om**, means *sharing peace and joy*. Nowadays, we see **om** everywhere, on t-shirts, on the internet, it is everywhere, so every time we see **om**, we should think, Rinpoche said: *this means, I need to share peace and joy, not share being miserable and bad mood*. Before, Rinpoche was there, showing all the peace and love, and we are kind of following along, it's true, no? But now we ourselves need to do this. One of my dharma friends here, I won't tell her name, said a very nice thing - all our friends say nice things - but she said: this thing of dakas and dakinis, before she could never get it. But after Rinpoche passed away, she sees a part of Rinpoche in all of us around, somehow. When she sees Carmen, she sees a part of Rinpoche, when she sees Cosy, all of us here. You can't see who is here now, but I can. When she looks at everybody, she sees one part of Rinpoche. That's why we need to be like this. That's beautiful isn't it? We need to share **om**, we need to share peace and love. Like Rinpoche always used to say, when you see everybody, say hello, good morning, be nice. Not: *mmpff* [makes grumpy face]. [laughing].

Next, **om muni. muni** in Sanskrit means capacity. Rinpoche said in the mantra **om muni muni maha muni shakymuniye soha**, there are four **munis**, so it means we need to develop four types of capacity. The first **muni** means, we need to heal our temporary suffering and achieve what in the West is called renunciation. Rinpoche used to explain that we have to give up violent thoughts, violent ways of speaking, violent ways of acting. That is what we have to renounce - not our girlfriend or boyfriend, or our cat or our dog, or our money. Not these things. We need to give up our negative mental attitudes, is what we need to renounce. **I** [stresses I] need to renounce my inner violence. So how I speak has to be really sweet. Like Rinpoche always said, we shouldn't share many kinds of bad faces and gestures. But you are always looking with peace, talking with peace, touching with peace, everything with peace, like this. This is what Rinpoche says that we need to do to escape from Samsara.

I was thinking about this this afternoon. Now we are really bored of this lockdown, no? So boring, so fed up with all this. Now we are all excited, maybe the lockdown will end, and we will be free. But actually, if we think about it, from the Buddhist point of view, we are just going into another lockdown, aren't we? Our personal lockdown. It's true no? *Finally, I can do whatever I want and everything will be ok*, but no, it won't, because we are in Samsara, unfortunately. So, if we really want to get out of lockdown, we need to change, don't we? If we want to be free, we need to put what Rinpoche is saying into practice. Develop the four capacities.

Ok, the second **muni** is the energy of bodhichitta. Rinpoche said, bodhichitta is the big mind and the big heart. What Rinpoche says, is we/you have everything we need materially, but what we need is to develop our spiritual, let's say, bank account, we need to develop our inner capacity. And he always said, we have to change our small selfish heart



into the big open heart of love and compassion. This is why we were so attracted to Rinpoche isn't it, because he had this energy of bodhichitta. It was kind of radiating, you know, like an electric radiator. You could literally feel this energy of great love, unconditional love and compassion around him. Like, one time, Bernard, got those things - I don't know what they're called - they look like coat hangers - and he was measuring Rinpoche's aura. This was also at one of the Lama Gangchen congresses in Spain. And he measured that it was so big: he backed away and backed away, he had to go out of the room, across the street, down the road, it was enormous, Rinpoche's aura. And this is of course exactly why we are attracted to Rinpoche, because he has actualised bodhichitta, isn't it? That's why we were so fascinated by Rinpoche, because he has really, truly, this energy of bodhichitta. And he always said that great beings, like himself, could bless a place, which is why all these places, our centres, like Albagnano in Italy, like Campos in Brasil and so on, all our centres, have a special energy, which is why it is important to come to the centres to meditate. Of course, we can all sit in our house on the sofa. Some people might think, I prefer my sofa, but energetically, it is better in the centre. So in these holy places, where our Sangha congregates, it is actually easier for us to transform the mind and for us to open our hearts.

[Lama Caroline holds up an iPhone handed to her, with Rinpoche's picture]: This is interesting. I don't know if you can see. This is a Kirlian photograph of Rinpoche with this kind of Russian camera. She [who handed over the phone] says four times they tried to take Rinpoche's photo and it just came like this [waving hands around], his aura was so strong. In Kirlian photography, there are some special cameras. This is from many years ago, maybe 30 years ago. There was this new age congress in Torino, many years ago, and they had one of these special cameras. We all miss Rinpoche, so therefore we should try and change our small selfish heart into the big open heart of compassion, and try and be more like him, try and be nicer, try and be more open-hearted, try and be warmer. Because we miss that feeling, don't we? So now, we have to generate it inside of us.

This second **muni** means that all of us have the capacity to do that. It is not just Rinpoche who was a unique person in the world that had this capacity, but he made a lot more effort to develop it than we did. You know, there is a famous story of Drukpa Kunley that went to the Jokhang in Tibet, you know the beautiful Jowo, the main holy Buddha statue of Tibet. He went up to the statue and said, you and me we used to be the same. But you made efforts and I didn't, so look at the result. This is actually what this **muni** mantra means: we have this potential, we have this capacity, but we need to put it into practice.

Ok: **om muni muni**. The first **muni** is we want to get out of our, let's say, lockdown of Samsara and we want to renounce our violence. The second **muni** is we want to develop our big heart of bodhichitta. The third **muni**: **maha muni**, this is *Shunyata*. Shunyata means that things don't have an essence, if you search for them, you cannot find them. Rinpoche used to explain that.. he says: *emptiness is like space*. Now our minds don't have space, our minds are blocked, so we need space training. That is what he used to say: *we need inner space training*.



Now our minds are full, blocked with our concepts, with our ideas. This is actually what he is talking about in Self-Healing I. Rinpoche explains very nicely and very practically Buddhist philosophy. This we will continue these days. Like we were reading the other day. Rinpoche said actually: *we are suffering but we are completely full of all these concepts, of enemies, everything is wrong, we are full of these...* this is our personal samsara. And the way he says in Self-Healing I is actually one of the best and truest descriptions of Samsara. Rinpoche used to explain things in terms that we could get, that everybody could get. Not all this kind of Buddhist philosophy stuff, where everybody is like: *yes, yes...zzz* [mimics falling asleep] *oh, that was very interesting...* and then: *what was that?* [Laughing]

Rinpoche in Self-Healing I, II and III, explains in great detail his thoughts on the subject. But he used to say now our mind is completely full of all these kind of projections, all these negativities, like who is my friend, who is my enemy, in a way that is very destructive for our emotions. Rinpoche used to say we have to put all this in our space garbage bin - you remember that one? [*Carmen: space box*]. Space box, or space recycling bin. Space garbage bin, like on the computer, press the thing and it is gone. It is not real, all my fantasies, all my projections, all my suffering. In Self-Healing I, which we will continue with after this, Rinpoche explains very well about this concept.

So **maha muni** means we need to open our chakras. We need spiritual space. Rinpoche says this realisation is very important. This is just in the beginning, when he first started to teach Self-Healing. Sometimes I used to ask Rinpoche: *how come you never get mad at people? All these people, very difficult, very stressful, "Rinpoche I need this", "Rinpoche I need that", day-night, day-night, no weekend, continuously. How come you never get like tired or bored, like me?* And he used to say: *I have patience, because I have space. If you have inner space, you have patience. Then it doesn't matter. When you have very huge space, it is OK.* Why we don't have much patience, is because we are full, full of all these concepts, no space, and then we react. Whereas he never did, very accepting. He loved everybody unconditionally, in a way that was unique. It was really incredibly impressive to observe Rinpoche, how he would give time, attention, love and caring to one person. Normally we would say: *I need a tea, I need a break, I need a walk*, but then comes the next one and then the next one, and the next one, and each time was the same, no? Not like us. So ok, we need more inner space, which is the third **muni**, the **maha muni**.

Now, for example, there are so many difficulties. Specifically, I am talking to our friends in South America, where the pandemic is getting worse, so many difficulties, so much stress, so many anxieties. So better at this time, to do some dharma practice. Stay in the house and try and do some meditation. Try and develop love and space, acceptance. Because otherwise it is very difficult emotionally to deal with what we are all facing. Of course, we have posted on the internet, on Youtube, all these instructions, of Parnashawari, the Long Life Practices, Black Manjushri, but please, this is together with wearing a mask, staying away from people, and following all the rules. Not one or the other, you have to do both. Rinpoche always said, you know: *in ancient times, the elements were more pure and*

*then the practice was more powerful*, but now since the environment is very degenerated, our practice is not enough, we need to do many other things to take care as well. Like maybe Milarepa and all these kinds of great people in the past, it was more easy, they said one mantra: and *poof*, like this they got realisations, healing. For us, we need to follow the rules and many things together to protect ourselves. Rinpoche always used to say that now is a very degenerate time, so we accumulate more merit than the people in the fortunate times, in the time of Tsongkhapa or Milarepa or Shakyamuni Buddha. So even though we might think our practice is not so great, we accumulate more merit for less effort. At least that is good news [laughing]. Less is more in our case.

The fourth **muni**, **om muni muni maha muni shakyamuniye soha**, means capacity, so the fourth **muni**, **shakyamuni**, means the capacity of Shakyamuni Buddha. Rinpoche said that Shakyamuni Buddha even showed the tantric secrets. He was very kind, Shakyamuni Buddha, because before him, all the holy beings kept all these teachings secret. In the Buddhist histories, I think the fourth Buddha, Shakyamuni Buddha, and I think the 999<sup>th</sup> Buddha of the 1000 buddhas of our eon, or something like that, are the ones that will teach tantra. So either catch the bus now, or you have to wait for another 995 buddhas - lots and lots of buddhas, to come and go. I mean, the tantric tradition of Lord Buddha is incredibly profound, incredibly powerful, and we were so lucky in that one incredible highly realised master like Gangchen Rinpoche, who completely showed us in the West, in the East, in the North and in the South, exactly how to do in modern days. We are so lucky, really, incredibly. We can't even imagine our good fortune. They always say, if we could imagine - if we could visualise our fortune, it would be big like a mountain.

Ok, so these teachings are Rinpoche's legacy to each and every one of us. So, we can receive all kinds of inheritance, but we have actually received the most impressive inheritance that anybody could possibly give us. Rinpoche has shown us the key, how to get out of the lockdown of Samsara, our personal Samsara. Samsara is something personal that we carry around, and nobody else is doing this to us. It is our own emotional drama that each and every one of us takes around with us. But Rinpoche clearly showed each and every one of us not to do this. If we are just sat here, feeling miserable, it is nobody else's fault except my fault. I am miserable because it is my fault. I cannot blame anybody else, or the weather, or the pandemic or anybody else that I am feeling miserable, actually, it's just me. And I have the key, but I need to get it out and use it.

Anyway, Rinpoche explained like this **om muni muni maha muni shakyamuniye soha**. Every time we say the mantra, one thing is to feel, to imagine the golden light going to our heart chakra, then radiating out, transforming all beings, bringing peace, inner and world peace. But then, what we have to think about as well is, while we are saying it, what does **muni** mean. Ok, meditation has many meanings, but for example thinking about the meaning of the mantra is meditation, thinking about becoming a better person is meditation. Also, feeling is meditation, feeling the positive thoughts, the transformation, visualising is meditation. There are many kinds of meditation, *gom*. Rinpoche always used to say *gom de*, meditation and recitation, because we are usually repeating some mantra or

saying something. To conclude what Rinpoche said in Madrid in 1992 at the first Lama Gangchen World Peace Foundation Congress. He said: *we all need to balance our energies, and this includes spiritual energy, which is essential for the development of body and mind harmony.*

Rinpoche, very kindly, showed us how to practice the Sutra and Tantra tradition of the Gelugpa tradition of Tibet, first in a way that brings us back into harmony, that makes us more balanced people, better people, and then we can talk about becoming enlightened. He was talking very much about how to heal stress, the anxiety and the physical side effects that come from modern life. Rinpoche said we need to balance our energies, we need to open and broaden the space within our heart. What does it mean to have inner space? It means having a good heart, a clear mind, a positive heart and a positive mind. Then Rinpoche says, very interesting, if we want to develop that, we need to take care of our Earth, our environment. Yeah ok, of course we need to relate to material things, to the material world, but it says we should do so in a spiritual way. Rinpoche said: *we can't just take from the earth.* We need to feed the earth with spiritual energy. Rinpoche says all kinds of incredible things, very profound things actually, but in a few words. Because it is true, no? For example, we are all good people but many times, for example, we are in a very stressed, polluted environment, then the stress, the negative side of the mind is coming out.

One thing that Rinpoche did - Rinpoche did all kinds of beautiful things - but when he was building the many beautiful temples and stupa mandalas around the world, for example in Minas in Brazil and also our temple here in Albagnano and many other places. In these places, he said, you know people just take everything from the earth, so instead we have to put back. So he was burying jewels, and rare Buddha relics. Rinpoche had very incredible things with precious energy, and everybody was like: *ooh, what are you doing?* And he was like: *we need to give back to Mother Earth.* Not a little gift like us, not one coin, but tons of precious things. Like for example here in our temple in Albagnano, just on the first floor, the central pillar has 200.000 quartz crystals inside it. And that is just one pillar. One day we have to ask Lama Michel how many vases, how many statues, how many *gyaltsen*, because all these are full of precious energy. Rinpoche put a lot of time and effort to build this energy field, also in Brazil, when he built the Borobudur stupa mandala there, he put tons of precious things. It's all cemented over now, sorry everybody you can't see. It's got a metre of cement over the top [laughing].

We need to do like this, we need to not take, we need to give. Not only to people, but also to Mother Earth. Like for example - you can't see here with the camera - but outside of here, Rinpoche is making a beautiful Buddha Garden. He planted 100.000 trees in Gangchen in Tibet. In Andalucia in Spain (in the mountains, near Granada) he is creating a long life forest. He requested... it is one of the last projects that Rinpoche started before he passed into parinirvana. He went there and he planted 108 trees, and he requested that we immediately plant 3.000 trees in the Sierra Nevada. He wants to create a long life forest. Why? Because we need long life, so therefore we need to take care of the environment's

long life. Rinpoche is doing all these kinds of beautiful things. Then, if we do like this, then it is easier to develop love, compassion, equanimity. It is interdependent.

For example, in Milano, back in the 1980s, Rinpoche had this beautiful thangka of the Medicine Buddha and the four dakinis. The four dakinis represent the four elements. In Guhyasamaja, the four elements - actually there are five - are earth, water, wind and fire. What it means, is that if we take care of the elements then we can develop love, compassion, joy and equanimity. In the secret Tantric teachings many times you see four dakinis, in the Chöd teachings, in the Medicine Buddha, in Guhyasamaja. There are actually five elements if you count space. But what it means is, we need to take care of the elements. And if we take care of the elements, then our positive emotions increase. We can see clearly why everybody is miserable, depressed, stressed and neurotic these days, because we don't take care of the environment. This is one reason why Rinpoche recommended - of course it depends on your life choices, but some of us live in cities, some of us live in the countryside - but Rinpoche was recommending that it was better for us to live in a more clean place, in a nicer place, because it is easier to evolve there.

Next time I do the streaming - Lama Michel is of course doing it tomorrow - but next time I do it, I will get out my books and I will remind myself which one of the elements is which emotion. I remember that the earth element is limitless equanimity, because the earth accepts more or less everything horrible we do to it. So it or she has a lot of equanimity. But anyway, they have a very beautiful explanation about which one of the elements is related to joy, and to love, compassion and equanimity, so I think next time I will talk about that.

Speaking of this, on Thursday, actually, I'm streaming from Dawn and Claudio's Gompa, near here, in Bee. As you know, I would like to ask our friends, who were there in the early times with Rinpoche to share their stories, one by one. Claudio, who was with Rinpoche in the very early times, he met him in Kathmandu and was his translator for many years. He was the translator of Self-Healing I in Brazil. Claudio has entered a life retreat, so he is not coming around here, so I'm going to go to him. Then Claudio can share his story on Thursday. I think that will be very nice.

Anyway, Rinpoche-la, Lama Gangchen Rinpoche, was saying very simple things, but it is so profound, what he says. Not in a banal way but put in simple words, with very great meaning. Now we need to really think about it, not just: *yes yes*. Now we really need to think about it and integrate it. Why? Because he really knew. A lot of people are like: *bla bla bla*, talking around, but really they don't have any feeling. But Rinpoche really understood exactly, so he put in our words, simply, how it actually was. It is like with Rinpoche's practices, his NgalSo sadhanas, it looks like they are short - well they are short, very easy - but it doesn't mean that they are not very profound. In the Indian tradition, actually the most essential practices are for the ones who know the most. If you don't know, there is lots of description, a big fat sadhana, with, you know: *there is a palace that looks like this and everything*, a big description. Maybe like 3/400 pages long. This is for beginners. If you really know it, it is like very essential. You know, we think we are in the

kindergarten, but he was actually telling us the highest way, in a certain way, how to practice. He himself showed this, honestly - I mean it wasn't like he gave us something to practice and he wasn't doing it himself. We saw for the last 30 years what he was continuously doing, even to his last moment, were his Ngalso Self Healing practices. Last December, 2019, the last Kalachakra retreat here in Albagnano with Rinpoche, was very beautiful, very interesting. Rinpoche said: *now we are learning all this very complicated Kalachakra sadhana, you have 734 deities, but what you need at the last moment is to gather your energy into your heart, not this.* This is useful for now, ok, to transform, it is useful, all these long things, complicated things, but finally we need to get the point. And this is what Rinpoche has definitely shown us. He actually said: *even one mantra will be enough.*

Rinpoche's teachings are very profoundly interesting and meaningful, which is why I think we should continue to review them. Fortunately, Rinpoche always said, in the future this will be very important and very useful, so at least we were intelligent enough to record what he said. So now we have this opportunity. At least that much we did, maybe not much else [laughing]. Speaking of which, if there are any friends watching from anywhere around the world and you have recordings, or notes, audio cassettes, or video of Rinpoche's teachings, please send us a copy, to Albagnano, and we will add it to our archives. Please. Or you can send it to us, we will copy the information and give you back afterwards, if you like. Any language. Send to Sharon because we are making an archive.

Ok, anyway, thank you for listening. Please continue to listen, because it is like therapy, psychological therapy, that we all need. I need this, you need this, so we better sit together and listen to what Rinpoche taught again. Tonight, to conclude, we have to recite the Lam Rim section of the Lama Chöpa. Rinpoche loved Lama Chöpa, sometimes we used to do like three times a day [laughing]. Rinpoche used to love this, and always used to refer, when he gave a teaching, back to the verse in the Lama Chöpa. Whatever he talked about, he said *that* verse in Lama Chöpa. He would say the number, we had to look at it and repeat it with him.

So, verse 84

84 shing chog dam pa je tsün la ma la  
chö ching gü pä söi wa tab pä tü  
de leg tsa wa gön po khyö nyi kyi  
gye shin je se dzin par jin gyi lob

85 län chig tsam shig nye pä däl jor di  
nye ka nyur du jig pä tsül tog nä  
dön me tse di ja wä mi yeng war  
dön dän nying po len par jin gyi lob

86 ngän song dug ngäl bar wä me jig nä  
nying nä kön chog sum la kyab dro shing

dig pong ge tshog ta dag drub pa la

87 tsön pa lhur len je par jin gyi lob  
lä dang nyön mong ba long drag tu trug  
dug ngäl sum gyi chu sin mang pö tse  
tha me jig rung sri tsho chen po æä  
thar dö shug drag kye war jin lob

88 zö ka tsön ra dra wä khor wa di  
ga wä tshäl tar tong wä lo pang nä  
lab sum pag pä nor gyi dzö zung te  
thar pä gyäl tsän dzin par jin gyi lob

89 nyam thag dro wai di kün dag gi ma  
yang yang drin gyi kyang pä tsül sam nä  
dug pä bu la tse wä ma shin du  
chö min nying je kye war jin gyi lob

90 dug ngäl 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 we kye par jin gyi lob

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 parjin gye lob

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

93 dö na ji pa rang dön kho na dang  
thub wang shän dön ba shig dzä pa yi  
kyön dang yön tän ye wa tog pä lö  
dag shän nyam je nü par jin gyi lob

94 rang nyi che dzin gü pa kün gyi go  
ma nam che dzin yön tän kün gyi shi  
de chir dag shän je wä näl jor la  
nyam len nying por je par jin gyi lob



95 de na je tsün la ma thug je chän  
ma gyur dro wä dig drib dug ngäl kün  
mal ü da ta dag la min pa dang  
dag gi de ge shän la tang wa yi  
dro kün de dang dän par jin gyi lob (x3)

96 nö chü dig pä drä bü yong gang te  
mi dö dug ngäl chart har bap gyur kyang  
lä ngän drä bu zä pä gyur thong nä  
kyen ngän lam du long par jin gyi lob

97 dor na zang ngän nang wa chi shar yang  
chö kün nying po tob ngä nyam len gyi  
jang chub sem nyi phel wä lam gyur te  
yi de ba shig gom par jin gyi lob

98 jor wa shi dang dän pä thab khä kyi  
trä la gang thug gom la jor wa dang  
lo jong dam tshig lab jä nyam len gyi  
däl jor dön chen je par jin gyi lob

99 tong len lung la kyön pä trül deg chän  
jam dang nying je lhag pä sam pa yi  
dro nam si tsho che lä dröl wä chir  
jang chub sem nyi jong par jing gyi lob

100 dü sum gyäl wa kün gyi drö chig lam  
nam dag gyäl sä dom pä gyü dam shing  
theg chog tshül trim sum gyi nyam len la  
tsön pa lhur len je par jin gyi lob

101 lü dang long chö dü sum ge tshog chä  
sem chän rang rang dö pä ngö gyur te  
chag me tong sem pel wä män ngag gi  
jin pä phar chin dzog par jin gyi lob

102 so thar jang sem sang ngag dom pa yi  
chä tsham sog gi chir yang mi tong zhing  
ge chö dü dang sem chän dön drub pä  
tsül trim phar chin dzog par jin gyi lob

103 kham sum kye gu ma lü trö gyur te  
she shing tsang drug dig shing sog chö kyang

mi trug nö län phän pa drub je pä  
zö pä phar chin dzog par jin gyi lob

104 sem chän re rei chir yang nar me pä  
me nang käl pa gya tshor nä gö kyang  
nying je mi kyo jang chub chog tsön pä  
tsön drü phar chin dzog par jin gyi lob

105 jing gö nam par yeng wä kyön pang nä  
chö kün den pä tong pä nä lug la  
tse chig nyam par jog pä ting dzin gyi  
sam tän phar chin dzog par jin gyi lob

106 de nyi so sor tog pä she rab kyi  
drang pä shin jang de chen drang drel wa  
dön dam nyam shag nam khä näl jor gyi  
she rab phar chin dzog par jin gyi lob

107 chi nang chö nam gyu ma mi lam dang  
dang pä tsho nang da zug ji zhin du  
nang yang den par mep ä tsül tog nä  
gyu mä ting dzin dzog par jin gyi lob

108 khor dä rang zhin dül tsam me pa dang  
gyu drä ten drel lu wa me pa nyi  
phän tshün gäl me drog su char pa yi  
lu drub gong dön tog par jin gyi lob

109 de nä dor je dzin pä de pön gyi  
trin lä gyü de gya tsö jing gäl te  
ngö drub tsa wa dam tsig dom pa nam  
sog lä che par dzin par jin gyi lob

110 kye shi bar dö gyäl wä ku sum du  
gyur wä rim pa dang pö näl jor gyi  
tha mäl nang shen dri ma kün jang te  
gang nang lha kur char war jin gyi lob

111 nying Gä dab gyä dhuti ü dag tu  
gön khyö shab sen kö pa lä jung wa  
wö säl gyu lü zung du jug pä lam  
tshe dir ngö du gyur war jin gyi lob

112 lam na ma zin chi wā dū je na  
tshän thab tshang gya la mä pho wa ni  
tob nga yang dag jar wä dam ngag gi  
dag pä shing du drö par jin gyi lob

113 dor na kye shing kye wat ham chä du  
gön po khyö kyi dräl me je zung nä  
ku sung thug kyi sang wa kün dzin pä  
sä kyi thu wor gyur war jin gyi lob

114 gön khyö gang du ngön par sang gyä pä  
khor gyi thog ma nyi du dag gyur te  
nä kab thar thug gö dö ma lü pa  
bä me lhün gyi drub pä tra shi tsöl

So now we are going to imagine that Rinpoche in his rainbow body comes to the crown of each and every one of our heads and dissolves into our heart. Many times in the past years, Rinpoche used to chant this verse and then we also did for the blessing of all the temples, and the centres and everywhere. Rinpoche would like to bless everyone who needs a merit field, but now we need Rinpoche to bless us, to bless our minds.

So now we are going to do verse 115.

Imagine Rinpoche, in a rainbow body, like a sun of full love, full joy, full Rinpoche energy, like an inner sun dissolving into our heart. And we become full of his inner light, like an inner sun, dispelling all the darkness that we are feeling.

115 de thar söl wa tab pä la ma chog  
Jin gyi lab chir gye shin chi wor jön  
Lar yang nying Gä pä mä zeu dru la  
Shab sen wö chag tän par zhug su söl

When you do this, and absorb Rinpoche into your heart, one nice thing you can do is imagine Rinpoche in a lotus flower in our heart. And the lotus flower does like this [closes fingers], you know like these flowers that close in the night. Rinpoche is inside the flower and then we say Rinpoche's mantra: **om ah guru vajradhara....**, and Rinpoche is there in our heart. Rinpoche was going here and going there, but now he is here happily resting in our heart. The idea is that we are mixing the guru's holy mind with our subtle heart and that we can't, by distraction, lose the energy. With the mantra, **om ah guru vajradhara** [makes circular movements around the lotus and closes the lotus], we visualise he is inside a beautiful flower, so Rinpoche is always there with us. Like a little Rinpoche apartment, let's say. Imagine he is there, with a bed, with a thangka with everything, whatever we like [laughs] inside our hearts. However we like to imagine. Rinpoche's inside our hearts, he's there with his iPad, phone, all these things [laughing]. Our spiritual

company. And of course, when we sing the mantra, then Rinpoche's mantra is going out everywhere, his love, his compassion is spreading everywhere. When you practice Lama Chöpa at home, you should do this at this point. Then the guru blesses our mind and then you do whatever kind of meditation you would like to do afterwards.

**om ah guru vajradhara sumati muni shasane karma utta vardanaye shri badhra var samanya sarwa siddhi hung hung (x3)**

Then when we go about our everyday life, let's say, like for example we are walking around the shops, then Rinpoche is in our hearts and we can say the mantra quietly and bless the environment, and the other people. Rinpoche is always with us. When we have a beautiful lunch, we offer to Rinpoche, this is how you do in Tantra. You say **om ah hum** and offer to the guru in your heart and so on.

116 di tar gyi pä nam kar ge wa yang  
dü sum de sheg sä chä tham chä kyi  
dzä pa mön lam ma lü drub pa dang  
lung tog dam chö dzin pä gyu ru ngo

117 de yi tu lä tshe rab kün tu dag  
theg chog khor lo shi dang mi dräl shing  
nge jung jang sem yang dag ta wa dang  
rim nyi lam gyi drö pa thar chin shog

118 si shi nam kar ji nye ge tsän gyi  
deng dir mig shi gü pa kün dräl te  
nä kab thar thug ge leg na kä dzö  
phün tshog päl la röl pä ta shi shog

119 kün khyen lo zang drag pä chö kyi der  
lab sum nam dag tse chig drub la tsön  
nä jor rab jung tshog kyi yong gang wä  
thub tän yün du nä pä ta shi shog

120 zhön nü dü nä la ma lha chog la  
söl wa thab pä lo zang drag pa yi  
jin lab shug nä shän dön lhün gyi drub  
lo zang dor je chang gi ta shi shog (x3)

121 dö gü jor pa yar gyi tsho tar phel  
kyön me rig kyi däl dro gyün chä me  
nyin tsän lo zang dam pä chö kyi da  
phün tshog päl la röl pä ta shi shog

122 dag sog nam kyi deng nä jang chub bar  
gyi dang gyi gyur ge wa chi sag pa  
shing dir je tsün dam pä zug kyi ku  
gyur me dor je tar tän ta shi shog

Usually here it's finished but in our Lama Chöpa, we have some more practices to do.  
Carmen, can you do your beautiful **om mani padme hung**, please.

[Carmen sings with Lama Caroline]

om mani padme hung (x3)  
om maritse mam soha (x3)

om mani padme hung hri  
om mani padme hung  
chomden gyalwa shitroe lha tsok khen  
bardo jikpa trang le drel du sol (x3)

dümin chiwe tshänma thongwa na  
de yi möla lama sangyā ku  
sälwar thong ne chidag pa chom te  
chime rigdzin nyurdu thobpar shog

mig may tse way ter chen chen re zig  
dri may kyen pay wang po jam pel yang  
du pung malu jom tse sang wai dang  
gang chen kye pay tsung gyen tson kha pa  
lo zang drag pay shab la sol wa deb

Thank you all very much, see you on Thursday.