

ངལ་གསོ



NGALSO
Path to Enlightenment

Lama Gangchen Tantric Self-Healing 2 Commentary - part 24 Lama Caroline

This text is a lightly edited transcription of a teaching given by Lama Caroline in Gangchen Jangchub Ling, Malaga, Spain on November 19, 2020.

This text may exclusively be reproduced for purposes of (non-commercial) personal Dharma practice and study. Downloading is free of charge. If you wish to make a donation, go to NgalSo.org for details.

Hello everybody this is Lama Caroline, I'm here in Gangchen Jangchub Ling, Malaga, Spain, and we're going to continue with the commentary of *NgalSo Tantric Self-Healing 2* which was made by our precious guru Lama Gangchen Rinpoche. So first we're going to say some prayers but this time actually we're going to do some different, slightly different, prayers from normal. Normally we do the NgalSo preliminary prayers don't we. So today we're going to do the Guru Yoga which is inside *NgalSo Tantric Self-Healing 2*. I'm looking here at the English edition, version number two, and if you have the same book as me we're going to look at: Calling the guru. Let's see if I can find it. Anyway, why we're going to do this is because actually we have very good news that the stupa for Rinpoche-la, for Rinpoche-la's holy body, is progressing in Albagnano, the construction, and for the next few days, maybe five days, one week, our community there are going to engage in the Guru Yoga retreat of Rinpoche's name mantra. So it would be super nice if all of us around the world, because we're all part of the international NgalSo sangha, could join in. Then you know we're all creating also a special connection in this way. So let me just find it, but I'm sure you all know what it is. In Albagnano they say this prayer every morning. This is very good. Here we are, it's on page 183. I'm sure in our other editions of Self-Healing we have the same one. This is a very special prayer that Rinpoche, actually it's not written by Rinpoche, it's written by one famous master called Gyalwa Kotsangpa, from I think the 18th century, but Rinpoche always liked very much this prayer. Probably it was given to him by his guru I imagine and for many years he recommended that we do this. I remember Lama Michel saying that when he was young, when he used to come to visit Kunpen, one time Rinpoche grabbed him and told him he had to do this prayer. Of course, being Lama Michel he memorised it immediately. Also at the same time, in 1992, Rinpoche told us to do the same prayer and of course, we being us we didn't memorise it. Anyway, now we're getting into it. So anyway it's called: Calling upon the root guru with

prayer and recitation of his mantra, a method to reach the true inner guru. So those of you who have this prayer we can do together, try and repeat in Tibetan, and then I'll read the translation. So in front of us is Rinpoche, in his rainbow body, and as we do this we imagine Rinpoche's looking at us super kindly, super nicely, and then from his heart is coming all his wonderful love and empathy and compassion and his bodhichitta energies absorbing into us. Then afterwards we'll say one mala of Rinpoche's name mantra. Just for like one auspicious thing. Maybe the rest of us who are around the world, the international NgalSo Sangha, who like can start to participate in the recitation of the name mantra for Rinpoche-la for this next week while they're building the base of the stupa and then they're going to build up, like the cube and the dome and the rest of it. If you'd like to participate, because this is also participating in building the stupa, then we can all do it together.

dagi jetsun lama tuk ge chen
gniam thag da la tuk che si su sol
ghe pe shel san dang ten tu sol
u yung sung ghi nang 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
gheg me lhun ghi drup par jin ghi lob

tsog nyi sog dang dig tung shag pai tse
dun gyi nam khai u su leg shug ne
lab chen tsog nyi yong su dzogpa dang
che rang nye tung jang war jin gyi lob

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

dag ghi lo na cho la chiok pa dang
cho min sam gior 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 du
di chi bardo ne kab tamche du
re se kyab ne lama khye le me
tug je chen ghi da la zig su sol

Kyewa kuntu yangdak lama dang
drel me choe kyi pel la longchoe ching
sa dang lam kyi yonten rab dzog ne
dorje chang gyi gopar nyur thob shok



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 the depths of my heart please joyfully take the seat at the centre of the lotus of 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 be able to accomplish all wishes in accordance with the Dharma. May I pacify all negative thoughts and actions and firmly set my mind in the direction of the Dharma.

In short, from now and in all my future 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. Throughout 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 achieve the state of Vajradhara.

Then there's a note which says Gyalwa Kotsangpa said: *you can meditate countless times on the generation stage but there is no higher meditation than on the guru. There is nothing more profound than the aspiration of the prayer to the guru. By continuously praying to him, the light of the guru will never cease to shine upon you. The root of all happiness is the prayer to the guru.* This prayer was first given by Gangchen Tulku Rinpoche to his disciples in Kathmandu, Nepal, at Losar, Tibetan new year in 1992. It's true, I was there. Now, I'm finally doing this prayer.

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

So now each and every one of us we imagine that Rinpoche, like it says in the prayer, comes to the crown of our head like a rainbow version, dissolves through the *dechen*

korlo, the wheel of great bliss, through our central channel and comes to mix with our very subtle mind at our heart.

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

Now we imagine Rinpoche's holy mind mixing with our subtle mind and we meditate on that.

Now we're going to recite one mala of Rinpoche's mantra together, just to create one auspiciousness. I hope that all of us around the world, can all this week try and recite Rinpoche-la's mantra. Those who like of course, then we connect with all our Sangha in Albagnano. We'll put all the numbers together so we're all collectively accumulating positive energy. We need to accumulate many positive energies. So we'll do this together as one spiritual family. Just before we start I just want to show you one thing. This here [holding up a text] is about all the meditations you can do. This is one that I got in Tashi Lhumpo Monastery in Tibet. This is 108 meditations that we can do based on the mantra of Lama Tsongkhapa, *migtsema*, the guru yoga of Lama Tsongkhapa. It means through the Guru Yoga, through reciting the name mantra of our Guru, Rinpoche, we can do everything. All the practices that normally we do, the different *yidam* practices and so on, we can do by reciting the mantra of the guru. For example, we can do pacifying, increasing, we can learn to control our minds, become more charismatic, we can do combined actions like the Karma Buddha Family, we can do all kinds of incredible things. Like I say there are 108 different meditations we can do. Or for example, we can imagine just Rinpoche, it's enough, but you can also imagine Rinpoche is Buddha Shakyamuni or Buddha Vajradhara or you can imagine that Rinpoche is here [touching the third eye point] as Chenrezig, here is Manjushri [touching the throat] and at Rinpoche-la's heart is Vajrapani. There are so many incredible different beautiful meditations we can do on the Guru Yoga and the Guru Yoga Mantra. Anyway, let's do one mala, as one kind of auspiciousness to start.

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

So please all of you who have time, please recite some of Rinpoche's name mantra. Then please send the number to Geraldo in Albagnano. So then we, our international Sangha, collect Rinpoche's name mantra together, not only our Albagnano Sangha. That would be very nice because we all need to work together. So let's do that this next week.

Hello everybody, hope you're all okay, all those of you who are having a little more strict restrictions this week. We have to think this is not going to last forever and focus on what we can do rather than what we can't do. Look on the positive side, Rinpoche taught us like that. Don't look at the negative, always try and see the positive in any situation. He said that now in the pandemic we need to apply what he taught us and put it into practise. Maybe many things that normally we do, we cannot do. But we think: *okay what can I do in my house. Okay, I can meditate, I can try and develop love, compassion, empathy.* For example, these days we were talking about this *lamrim* section of *NgalSo Tantric Self-Healing 2*, and last time we were talking about the development of bodhichitta weren't we? So for example we could do those meditations to help us develop, to open. Rinpoche said, to help us: *open our small selfish heart and transform into the big open heart of compassion.* So we could do that, for example, and many other things.

So let me just find the page, my book is now totally falling to pieces. So we're still referring to this on page 62, which is this scanning meditation of the lamrim, the stages of the path. So this kind of meditation which we call lamrim, the stages of the path, actually within the historical Buddha's teachings it was already there but it was kind of systemised gradually by people like Nagarjuna. Then there was a text in the ancient Indian monasteries, in Tibetan, it's called *gomrim*, *bhavanakramer* in Sanskrit. It was sort of a proto-lamrim. Then gradually over the centuries the main points of the Buddhist path, Buddhist teachings, were systemised by various masters. Especially according to our tradition by the great master Atisha, who made the *sama*, the new teachings of the second Tibetan Buddhism, in the 11th century, he created the modern form of lamrim that we still do today.

What we were talking about was why it's so important to develop bodhichitta. I was saying before that many people have asked what was the best ever experience you had with Rinpoche. Of course, there were millions of incredible experiences that we all had, but I was saying that for me what really characterised Rinpoche, I think you'll all agree, was his incredible unlimited love, compassion and empathy towards every single person. He totally gave everybody his full attention any time, day and night, he was there for everybody, listening to them, taking care of their suffering. We all felt totally loved, totally accepted, in a very profound way. Why? Because he had this quality that we Buddhists called bodhichitta, the mind of enlightenment. So the last time I was talking about that, I was actually talking about the 10 benefits of bodhichitta and actually, I used part of one of the traditional lamrim manuals that we have within our tradition. We have eight or ten very beautiful lamrim manuals. But then I thought you know what, inside here - which is the book after number two - *NgalSo Tantric Self-Healing 3, Guide to the good thought supermarket*, we have actually Rinpoche's own take on the subject. So I thought we should go and we should look at that again. You heard what I was saying last time about the benefits of bodhichitta, now let's hear the Rinpoche version. So in this book, it's really nice, because every idea it's like one more light. So it starts off that we only have one tiny light in the mind, it's not completely dark something is there but just like the first dawn, you know the first glimmer of awakening. Then gradually throughout the book, Rinpoche shares with us many ideas that make our minds bigger and more open and more pure. Each time it's like the sun rising, if you get up early enough you can see the light gradually

changing until finally there's full sunlight. It's the same with this book. The idea is that our inner light gradually increases as our positive thoughts increase. So now I'm going to look at page 289 of this book, *Guide to the good thought supermarket*, and why I'm repeating this is because it's super important. The point of spiritual practice is to make other people happy. The point is to care for other people. It's not just about our own happiness. It's not enough just to think about ourselves. If we think of our spiritual path in terms of ourselves it won't really go very far. The Mahayana point of view is that all happiness, all success and all well-being comes from thinking about other people, and all unhappiness, all misery, all disaster, comes from thinking about ourselves too much.

Anyway in Rinpoche's book, *Guide to the good thought supermarket*, it says: *89th light, the 10 benefits of bodhichitta*. So this book, you can see on the front, it says *NgalSo*. What does *NgalSo* mean? Actually, in Tibetan it means like in English re-lax, it means relaxation or ease. Rinpoche always said he could explain the whole spiritual path in terms of these two syllables: *ngal* and *so*. The first part is all the things that we don't want in our life, all the dependently arising causes and conditions that make us tired, stressed, upset, weak, depressed, etcetera etcetera. What we don't want, that's the *ngal* part. The second part, the *so* part, is all the positive dependently arising causes and conditions that will create happiness and well-being and joy and everything positive for ourselves and others. So this book is written in terms of this, first what we don't want and then what we do want. Why is it written like this? Because the traditional manuals of meditation and so on are written very much like for example: *don't do this*, it's somewhat didactic. But Rinpoche understood that we don't like that, he understood that if somebody says *don't do it* what will probably happen, like little children, we will do exactly the opposite. What Rinpoche did is each time he showed us: *if you want to do like this, this will be the result. If we do the other way around, this will be the result*. Then we can choose, can't we? What we need is actually the correct information, because all the time everybody wants to be happy, to be peaceful, but unfortunately we don't have exactly the correct information to become happy. Many times we run after happiness in ways that actually create unhappiness for ourselves and others.

Okay, page 289. One is the shadow and one is the light, darkness and light.

***Ngal**, first shadow: with a small selfish heart we will never develop realisations of either sutra or tantra.*

***So**, first sunlight, with the big heart of bodhichitta we will enter the Mahayana and Vajrayana mandalas.*

We'll actually be able to go into the palace of enlightenment, learn what's there and develop ourselves, because without there's no chance. That's why we have to take the refuge and bodhisattva vows at the beginning of all tantric practices.

***Ngal**, second shadow: in the darkness of selfishness our inner crystal buddha nature is sleeping and so we cannot ascend the throne of buddha-hood.*

***So**, second sunlight: our bodhichitta heart crystal wakes up and we become the lineage holders of our lama's enlightenment.*

In the other manual I was reading the second benefit is we would become a son or

daughter of the buddha, so this is how Rinpoche explains it. Normally our inner purity, our buddha-nature, is asleep, completely asleep. Why? It's covered by the darkness of selfishness and unknowing. We're not saying we're bad people, but it's like our inner goodness is sleeping so there's no chance for us to become a buddha, an awakened one, for our inner qualities to fully manifest. If we develop bodhichitta our inner light, our inner crystal energy, wakes up. It's like switching on something inside, something incredibly powerful.

Then third: ***Ngal, third shadow: with the shadow of selfishness the maximum we can achieve, is the peace of nirvana.***

So, third sunlight: with the great heart of bodhichitta our inner light develops without limit and we can achieve full enlightenment.

If we just think about our own well-being, it's true that we can follow the Buddhist path. We can achieve, finally, if we put all the practices of *don't do this and that*, for example, avoid violence, don't get involved in discussions, if we practise ethics and then learn to concentrate, think about the nature of reality, bit by bit we can achieve what's called nirvana which means no more suffering. This means all the time our mind is producing a state of peace and well-being which of course would be wonderful. However, that's still a selfish mind, isn't it? If I just focus on my own well-being what about everybody else? You know my friends, my family - me alone is not enough. That's why Rinpoche always said we need to change our small selfish heart into the big, into the great, heart of bodhichitta. We need to extend our circle of caring. Now we have a small light maybe like first or second light, a little dawn. Of course, something's there, but it has to become unlimited light, like a supernova. In fact, that's how Rinpoche was, he had this incredible light and we all were literally bathing in his energy. I think every single person that met him connected on a very deep level to that light and also we recognised our own light by being with Rinpoche which is exactly the function of a guru. His whole reason for being was for us all to recognise our own inner light, to be empowered, and for us to start to grow together, to evolve.

Ngal, fourth shadow: with a small self-cherishing mind nobody will like our behaviour or vibration.

Self-cherishing means thinking about *me, me and my*. From this feeling of *I*, from this wrong perception of reality that most of us had since we were born, this design fault of our minds, our brains, comes mine, me, my stuff, my happiness. It's called self-cherishing. Me first. If there's one last piece of cake it's mine, if there's a parking space it's mine, this kind of mine. Not like: *oh maybe we'll have a little piece each, no I want it*. This is called self-cherishing. So with the small self-cherishing mind nobody will like our behaviour or our vibration, that's true, isn't it? Selfish people, nobody likes them.

So, fourth sunlight: with the big heart of bodhichitta everybody will love and respect us and be attracted to our gentle and peaceful vibration.

This is completely true, it shows in people's behaviour. For example, if the cooks of our Dharma centre brought Rinpoche one croissant he would break it up in little pieces and share it with every single person, they all got a little piece. Then they started to bring many croissants, so he gave one croissant each to everybody. Finally, he only got a little piece but he didn't care. Whatever he had, he was sharing it with everybody. Rinpoche was like

that in everything, he was so incredibly generous. Over the 30 years I worked for him, I saw him give so much to everybody around the world. It was really amazing. For example, I was saying that he has Help in Action, this incredible charitable project helping many disadvantaged people in the third world. He would just help anybody. Now, this is not necessary because the economic situation improved in Tibet, but let's say 25 years ago when people from his birth village were still very poor, people would come to see him and they wouldn't just say: *I have this problem can I have one blessing*, they would say: *can I have a sheep or can I have a motorbike...* He'd be like: *sure*, and give them the money. Can you imagine? For us even if we're walking in the street and the Red Cross or Unesco or something like that comes and they say *can I have two euros*, we think *mmm not sure*. Imagine if somebody came up to you on the street, you don't even know them, and they said can you buy me a sheep - actually sheep cost like three hundred euros - and you said: *okay sure*. Rinpoche was like that, without any hesitation, and not just with his village people in Tibet. I saw this all over the world with every single kind of person, whatever they needed. As much as he could he tried to give to others whether it was education, opportunity or whatever they need. Absolutely whatever he could give. Of course, the best thing from our point of view is to give the Dharma, but if somebody needed a croissant he would give them a croissant, if they needed medicine it would be medicine. It says in our text, of the bodhisattvas, how they do. It says may I be your medicine, may I be a bridge, may I be everything. So whatever he could, he would give to others. So we really saw how it should be actually, the actions of a bodhisattva. It's true. That's why everybody loved and respected him, was attracted to his vibration, because he was not selfish. Rinpoche was not thinking about himself, in fact Rinpoche if there was nobody around he'd be very bored. For him, his whole reason for being was to be around lots of people all the time. Not because he had some necessity from his side, but because he was there to help others. Everybody knows that's completely true.

Fifth shadow: whatever good things we do polluted by selfishness will only cause us to be reborn in a happy state within samsara and the benefits will only come once.

So, fifth sunlight: *with a great awakening heart we get a huge amount of positive energy each moment even when we sleep, eat and relax. Whatever we do causes our inner light of self-liberation and enlightenment to increase and the benefits will never finish.*

This is talking about how much merit we generate. Let's say normally when we do good things to help other people, most people think, for example, if I give somebody a present there's this feeling: *oh then you need to give me one back*. There's always some kind of self-interest or maybe I need to take a photo and put it on Instagram to show what a good person I am, this kind of feeling. This means our positive action is polluted by self-interest by selfishness. Okay you do something, some positive thing, a result there is for sure, some happiness and well-being but it says it's quickly gone that positive energy, that good feeling. But if we have bodhichitta, that's what I was saying last time, even if we spend all our time on the sofa eating popcorn if we have bodhichitta, no problem, we generate an incredible amount of positive energy and the benefits of that positive mind will never finish. Another thing I was saying last time is that, and this is true, Rinpoche had this ability to manage *punya* merit. For example, I've never been interested in the stock market and all these kind of things, but I have some friends who do this kind of thing so they're always busy like *how is this doing* and then maybe moving their investment from one

place to another, always trying to maximise the money, the investment. Rinpoche was doing like that but with *punya*, with merit. For example, like me, I might say: *okay I'd like to make some merit* so I'll offer a bunch of beautiful flowers to the buddha, there's some merit, some positive energy, not like this. Actually, Rinpoche was sponsoring in all the monasteries of our tradition in India and Nepal and Tibet and Mongolia huge pujas each year. I mean me personally I only got to know the extent of this after Rinpoche passed away. Incredible amounts of pujas, really extensive pujas, and many offerings to all the monks and lamas are being done each year on behalf of Rinpoche and Albagnano and the NgalSo tradition. Rinpoche when he came to the West, first he had the Kunpen institute, thanks to the kindness of the Ceccarelli family who let him use the apartment where he stayed and also the downstairs with the studio and what became our centre, very kind, but still kind of small. But then very quickly there was a huge amount of development all around the world, including Albagnano, Gangchen monastery, all incredible things, many things in Brazil. Why? Because Rinpoche was moving merit. He always explained like this, he always used to say: *don't think when I'm not talking I'm not doing anything or if I look like I'm asleep I'm not doing anything*. He said always he'd be like making deals with the merits. Maybe he'd asked for some pujas in, let's say, Pomra Khangtsen or somewhere, one of our friend monasteries, a huge amount of pujas, then he'd be thinking: *okay I have this investment in the merit bank, x amount, huge amount, of energy then with this I like to do this, maybe I like to build a stupa in Brazil, maybe develop a Dharma centre*, all kinds of things because he had all kinds of incredible projects. All the time he was like creating huge amounts of energy and then spending it by dedicating it to various projects. So that's why within 20 years, it went from one tiny little apartment to a huge, huge thing, a huge centre in Albagnano and not only that around the world. Many incredible centres, all kinds of incredible things, Rinpoche developed over the past 30 years that we all now need to, as one spiritual family, continue. Why he did all that was for us actually because he himself didn't need it. He said actually many times: *I don't need to be here, in fact I'd rather not be in Milano, but I'm doing this for you, all of you. Because need to change something, need a better idea, peace culture, I'm leaving this for the next generations*. That means us and the ones after us. Rinpoche dedicated all his life, moving the merits like this to create all this for us. Now we need to stick together, we're in one moment of a pandemic, we have to think: okay this is nothing, this is going to pass in maximum - I don't know - let's say three months, four months finished. So we just need to focus on the positive. Think: *okay maybe I'm stuck in my house, even I can't see my friends, I can't go out, okay no problem let me try and develop bodhichitta*. Why not? Let's try and invest our time, our positive energy, in something meaningful you know.

Sixth point, **ngal** sixth shadow: *with a small self-cherishing mind even if we find self-liberation and the inner peace of nirvana, we have not erased the imprints of delusion from our inner disc only the delusions and obstructions to liberation*.

So sixth sunlight: *the great heart of bodhichitta is the strongest fire to burn away our negative actions and erase the imprints, the obstructions to omniscience from my inner heart computer*.

Remember from the last time, the purifying power of bodhichitta. There's nothing that can more quickly transform our mind and help our inner purity and goodness to manifest itself. Because all of us are fundamentally good and pure but we need something to manifest it.

Bodhichitta, this is what's fully ripening that state of our inner purity and goodness. So it says: *even if we achieve nirvana*, which most people would think was wonderful, *still our mind's not completely pure*. Our mind is not manifesting any more unhappiness for our self, but let's say to be technical we've erased our delusions like our anger, our jealousy, but still, there's something there. What's still there is called the obstructions to omniscience. There are two things we need to remove from our minds to become a buddha according to the sutra teachings. One's called the obstructions to liberation which means our anger, our jealousy, our pride, our ignorance, unknowing, but then after there's something called the obstructions to omniscience. Let me explain it to you in a sort of housewife term. For example, we all have a fridge, let's imagine we put very blue cheese, garlic and onions and all this kind of thing in our fridge. Then we think: *oh my fridge smells, I think I need to clean my fridge, horrible*. We get rid of the onions, get rid of the garlic, get rid of the cheese, then the fridge is completely empty, and we take out the garbage. But it still smells, there's still something there. That means that still some imprint is there of the cheese and the onions. So even when we remove the anger, the jealousy, the pride, the ignorance, there's something still there. We call this the obstruction to omniscience, so that means we need to do a deep cleaning on our mind. How we do the deep cleaning is called the bodhisattva path. This is why by the way, the historical Buddha had many disciples who were arhats and each one has an incredible story. Sometimes we think: *why did that happen, I thought they were arhats, they have no delusion, they're supposed to be in nirvana, I thought nirvana was total peace*. Why things still happen to them is because they still have imprints within their mind. The mind's not completely purified on all levels. For example, Maudgalyayana, was one of the Buddha's most important disciples. He was the one with all the superpowers, but this is a true historical fact, he was murdered. While he was meditating a band of thieves came up to his meditation hut and attacked and killed him. You might think: *how's that possible?* How it was possible is because, even though he'd achieved nirvana, he'd still got some kind of imprint within his mind to manifest this experience. It shows that nirvana, even on a personal level, is not enough. There are many other stories about arhats as well. I was saying last time, we call an arhat a small buddha which we might think: *ah better than me!* Sure. But there's small buddha, then there's middle buddha and then there's, let's say, big buddha, a real buddha. So: *the great heart of bodhichitta is the strongest fire to burn away our negative actions and erase the imprints from my inner heart computer*. Rinpoche always used to explain this thing, because people say: *oh how is it possible from life to life that you continue*. It's not exactly the same person, but there's a continuum of consciousness. In some schools of Buddhism, there's a thing called the *alayavijnana*, like a storehouse consciousness, where the imprints are stored and they go from life to life. Imagine for example that this phone is my inner space disk. Rinpoche always used to explain like this. This is an inner space disk and inside here is stored, which obviously you can't see, it's immaterial, within our subtle mind, the essence of our *pranas*, the five elements, and all the impressions of our body, speech and mind. This is why karma continues to function. It doesn't matter if nobody saw you, if you create a cause it still comes back to you, to me too.

If we want to completely purify the deepest part of our mind, we should develop bodhichitta. This purification of the mind is what's called the bodhisattva *bhumi*, the stages

also naturally if other people are happy we get the positive reflection of happiness ourselves.

NgalSo. Eighth shadow, eighth light. *Eighth shadow: due to selfishness we are constantly harmed by spirits and interferences, they shake hands with our inner negativity, our disturbed humours and elements.* We always explain like this, with our two hands. This [right hand] is the outer negative, this [left hand] is my negative. Outer negative cannot harm, it's a bit like this coronavirus, it can't latch on to me unless there's something in me that it can stick on to. They say it's got like little spikes, this is actually a good example. So any virus or any negative energy, there has to be something in me that can catch it. So they say for example that for people with a good immune system a virus can't latch on. Outer negativity can only manifest if we have something negative, we can only experience it if we have something within us that's shaking hands with it. That's how Rinpoche always used to explain it. So what's it shaking hands with? Our inner negativity is our jealousy, our pride, our anger, our frustration, our ignorance, our desire, you know our dissatisfaction or our disturbed humours or elements. So what's a disturbed humour? Wind, bile and phlegm is our biotype. We all have one biotype. Wind is like nervous, thin, nervous type. Bile is kind of strong, more kind of alpha-type, aggressive, pushing, wants to be a success, sports type. Phlegm is like... actually the Tibetan idea is big is the best one, big is beautiful. So phlegm is bigger but also more peaceful, more steady. Each one is dominated by a different series of elements. Wind is dominated by wind and desire, bile by fire and by aggression, and phlegm is dominated by earth and water and also by unknowing, by ignorance. Outer negativity can latch onto these. This is how many kinds of misfortune in our life manifest. We don't want that, *Ngal*. Now we know, we don't want that so what's the solution?

So eighth sunlight: with a great heart spirits and non-humans don't harm us, they feel our pure love, vibration, start to love us and to like us instead.

Not just spirits but also other people. Many times we have people that don't like us, maybe they have some concepts or something, whatever reason, but if all the time we're kind they start to change their mind about us don't they. They think *oh I was wrong, actually they're really nice* and then their aggressive feeling disappears. In fact, they might even start to love us, it's possible. Pure love energy also pacifies our disturbed bile humour, so we do not receive the reflection of aggression from the outer world. This is really important. If the world outside of us is *everybody's horrible, everybody's aggressive, everybody's nasty*, why? It's a reflection of something inside of us. Actually, we all know this is true from our own experience because let's say sometimes we wake up in a bad mood, with a headache, grumpy, and then all day we're grumpy and we think everybody's horrible and strangely everybody looks really horrible back to us because we're acting in a very grumpy way so they react. This is completely true. Our inner aggression is linked also with the fire element in the body, our emotion gradually builds up like an energetic imbalance within our body that we call *tripa* or bile energy. This we need to pacify by taking care of our emotions and also with our diet, our behaviour, and where we live. There's a whole series of things we need to do to pacify our aggressiveness according to the *NgalSo* Tantric vision of the world. One of the best things we can do is make an effort to practise love, it doesn't mean we have to give everybody a kiss, well you can if you want, it means having empathy towards other people. Heart-felt empathy: may you be well, may you be happy.

That's what love actually means, unconditional love. I don't want anything back I just love you for being there: may you be happy, may you have the best life you can. So you might think *oh I'm an aggressive person, it's not possible for me to be like that* - but why, why is it not? We don't have a fixed personality, this is true, so if we continue to think every day I'm going to have five minutes loving thoughts, then gradually it's like we're creating a new habit in our mind and gradually we'll start to become nicer. Gradually our mind... you know like those big ships in the Mediterranean, these huge ships, it takes ages for them to turn or to slow down, so it's a little bit like our mind. It's not going so quickly but if we keep on applying the positive condition it's turning in the right direction. Like every day, *semchän thamche dewa dang dewe gyu dang dänpar gyur chig*: may all beings have happiness and the causes of happiness. Then we keep doing it every day, pushing the mind in the right direction. The mind will change. Why? Even though we think *oh I'm like this I can't change*, this is a delusion it's not true. We can change. It doesn't matter how old we are, everybody can change because the mind is flexible and it doesn't have a fixed essence so that's why if we practise the Dharma we can improve. Gradually, the mind goes in the right direction. We start to become a loving person and our aggression goes down and then guess what, when we get up in the morning we wake up with an inner smile. Then the reflection that comes back is positive. Buddha said: *you don't need to believe anything*, we don't have dogma in Buddhism but we can make experiments. For example, think: *tomorrow I'm going to get up and even though I've got a mask on, no problem, I shall smile at people and they can still see the smile in my eyes. I will be kind, I will smile and commit random acts of kindness to people, whether I know them or not, I will be kind, be gentle, speak a few kind words* and so on. Then we see if it's true or not, okay?

Ninth point from Rinpoche's book, the ten benefits of bodhichitta. ***Ngal, ninth shadow: without bodhichitta, we will not be able to become a buddha, we cannot conquer obstructions to knowing only those to self-liberation.***

So, ninth sunlight: relative and absolute bodhichitta accumulates merit and wisdom in our inner heart bank account so we can quickly attain all the realisations of the Mahayana and Vajrayana grounds and paths and quickly achieve the truth body and form body of a buddha, a supreme healer.

Rinpoche always said when we did something positive it was like depositing merit in our inner heart bank account. Which is not exactly like this [showing a bank card], it's not physical. We are like - how do you say - investing our positive energy for the welfare of all beings and that's in fact the only way that we can keep our positive energy. Like for example in the *Suranangama Sutra*, Mahayana Sutra, it asks how do you keep a drop of water? You keep a drop of water by putting it in the ocean. How do you lose a drop of water? By putting it out because it will just dissolve in the sun, it'll evaporate. It means every time we do something good for the benefit of all, the energy is increasing. Rinpoche always used to say we need to invest our positive energy in our inner heart bank account. So recently we might be thinking: *my bank account is rubbish, especially this year, it's never been so rubbish, there's no interest*. If we think about this it's just depressing isn't it, for most people, especially for many people having real financial difficulty and so on. We think *all my life I've been just concentrating on the outer bank account*, this of course somehow we need to, but now how about trying investing in the inner bank account, the one I never pay attention to. Rinpoche always said that if we have enough inner *punya*,

enough positive energy, things will work out for us, no problem. No need to worry about the details. He always said *please work on accumulating positive energy, then things will happen*, you know like it did for him. It looks like a miracle but it wasn't a miracle it was because he accumulated all this incredibly positive energy and then spent it doing good things. Of course, like a bank account, you can put it in and you can take it out again - we who don't know about these things very well, we have to be careful not to spend our positive energy in the wrong way. How we spend the positive energy in the wrong way is by enjoying ourselves too much. Like for example, if we get a lot of positive energy it means things happen for us very easily. We can get, let's say, enchanted with this and we can think *okay wonderful I'll spend all my time going on beautiful holiday, to beautiful restaurants and having wonderful times*. Then we're just spending and we know, like in our bank account, if money is not coming in and we're just spending, it'll just go down, down, down, and finally we'll run out of money. When we run out of *punya*, money, in our inner heart bank account then we get problems. Then we go into deficit. Rinpoche used to explain a lot about this. He used to say karma is like this. Rinpoche had two phones, I also have two phones but only one of them is working as a phone, don't worry. So he had two mobile phones, and he was continuously on them day and night calling people all over the world. Sometimes, this is not joking, the bill used to come to Kunpen and it was like 5000 euros or something. Everybody was like *oh my god!* Sometimes the phone company would call and ask *what are you doing, this a private house*. But Rinpoche was all the time calling people. Why? To help them. He had so many different projects all around the world and people he was continuously caring for. Rinpoche knew very well about this, about the phone bill. Okay let's say today you're in Albagnano and you have one friend down the road and you're calling, you can maybe use WhatsApp and it doesn't cost anything so you can speak as long as you want on your phone. But then you have another friend let's say in Brazil or Tibet or Australia or somewhere, and you also like to call them and you're talking and it's very nice and you're having a good time - until the end of the month and then comes your bank balance and you get a complete shock when you see the bill. You didn't realise when you first got your phone how expensive that call was. Once you realise that calling that friend in Brazil or wherever is so incredibly expensive, we say *okay I'm not calling them anymore or I'm going to find a cheaper way to do it*. I'm going to get WeChat or WhatsApp or something so I can call for free. Rinpoche said karma is like this. We don't understand that some actions are more expensive, some actions are very expensive like for example anger is incredibly expensive. We don't realise that all our good energy is getting lost through anger. As soon as we do, we stop doing it. That's the thing, we don't realise how expensive our actions are because if we did we'd change immediately. This is what NgalSo means. Rinpoche's idea of explaining the spiritual path is he's showing us: *that's super expensive, if you want to keep doing it fine but you will get sick, you will have no friends, you will be alone, you will be miserable, but please if you like go ahead*. Rinpoche was always like that, he never ever said to people you should do this and you should do that, we all know that's true. Many times he just let people make their own experience. We'd say Rinpoche *I want to do this and that*, and he'd say *yes...* Then oops you'd fall on your face then come back saying *oh Rinpoche I made a mess*, he was *oh okay now I'm giving another better solution*. This time maybe we listen. Rinpoche was always doing like this. Why? Because we don't listen so that's why Rinpoche decided to teach like this, *ngal* and *so*: this is what will happen if you continue to do this but if you do the opposite, if you

do the positive, this is what will happen. Then it's up to us. This is exactly why Rinpoche explained the Dharma in this format of NgalSo. So that was number nine. If we want to accumulate incredible energy in our inner heart bank account, which will enable us to do whatever we want in life, including getting enlightened but also have a long life and good health. Rinpoche always said whatever we want to do in life we need five pure elements and also we need incredible punya, incredible merit. If we want all our wishes to be fulfilled the best way is to fill up our inner heart bank account, develop bodhichitta.

Then point number ten, the last one. *Tenth shadow: Without bodhichitta, we cannot achieve nirvana and bring inner peace and bliss to ourselves. Tenth sunlight, full sunlight: with bodhichitta, we can become a supreme healer who brings inner and world peace to everyone.*

I just wanted to share with you a little bit of Rinpoche's book *NgalSo Tantric Self-Healing 3*. Because this book is super nice. We have, for example, many different beautiful manuals on lamrim, which is the different stages of transforming the mind, then the lojong, which is the mind training teachings where we learn to use difficulties as part of our personal development. Very important. Also, something called Mahamudra, which is how to understand the nature of reality. In this book, Rinpoche put together some of his thoughts on these three things: lamrim, lojong and Mahamudra. So this is super nice, so now I'm making publicity but only for NgalSo followers obviously. Anybody who doesn't have a copy of this book please consider getting one. You can get through the online shop of Albagnano if you look there. Super nice book to have. Really interesting. I worked on this, I wrote this down for Rinpoche, I spent maybe one year of my life doing this, now I'm thinking it's so useful and so interesting. I did this then many other things afterwards. Now I'm looking at it again, it's so nice, so beautiful what Rinpoche says and also so incredible, it's got special energy for Rinpoche followers. This book is our inheritance, like all Rinpoche's books. This is what Rinpoche wrote down, left for us to do, so it's not like *oh I'm lost, I don't know what to do*. All the instructions are here: how to be happy, how to have a good life, how to develop our inner life and so on and so on. Anyway if you'd like a copy of that please consider getting one from our online shop. Why? Because we need spiritual company, especially this year. Of course we always need it but this year is very difficult, too hard. You might have noticed I put up some lights. Why? Because we need more light, a more cosy feelings. I think we're all feeling a bit like this, this year, we need everything to make us feel better. If we do all these things, we'll definitely feel a lot better. This is why we're doing these classes. So that was the ten benefits of bodhichitta. I just wanted to go through that again based on Rinpoche's actual book, rather than - also beautiful - our general lineage teachings. I'd like to show you something a little bit different. Rinpoche was always kind of teaching in a mature way, wasn't he? It's up to you. If you like okay go ahead, if you want to be miserable and by yourself be selfish and the result will be you will be by yourself, you will be miserable. If you'd like people to love you and everybody want to be with you then develop empathy, love and kindness towards others. Like with Rinpoche, we saw the result. For example, Rinpoche was always going around the world, all the time, because many people invited him: *oh please come here, please come there to this event*, and Rinpoche said *yes, of course, I will come with my secretary*, and then he would always turn up with about 15 people: *they're all my*

secretaries. Rinpoche always travelled with a ton of people all the time. Why? It's not that he needed but everybody wanted to be with him all the time. Why? Because he had this incredible empathy and people could not get enough of his company. So we saw it's possible. So bit by bit. Okay you might think *oh it's impossible I can never be like Rinpoche* and this and that, but we become our own version of something like that. What Rinpoche embodied was the Dharma. This is completely true, one friend said to Rinpoche *I think lamrim is boring*, people used to say all kinds of things, then Rinpoche looked at her very seriously and said *what do you mean, do you think I'm boring*. Because Rinpoche was the living embodiment of the Dharma. He thought it was strange that somebody would possibly think the lamrim is boring.

The Buddha showed us a path that each and every one of us can follow. Rinpoche followed it and we saw the result, incredible result. But Rinpoche and all the other masters of our lineage they've given us everything we need to do it ourselves. We can't say *oh something is missing* because it's not true. Rinpoche left everything for us, beautiful centres, number one conditions, wonderful teachings, everything arranged. Nothing is missing except from our own side we need to put it into practise, that's the only missing part. Rinpoche always said we need to - how do you say - develop the missing part and one of the missing parts is that we can't be bothered to do it or we're bored or we don't feel enough self-confidence that we can do it. But there's absolutely no reason why not, each and every one of us is good enough to evolve on the spiritual path. Guaranteed. Anyway so that was the 10 benefits of bodhichitta. After that, I was talking about how to live the bodhisattva's lifestyle. So we talked about the perfection of generosity and we talked about the perfection of patience. Actually, there are six bodhisattva perfections: generosity, ethics, patience, energy, concentration and wisdom. We still need to look at a few of those. Now we'll continue to look actually based on *Self-Healing 3*. All Rinpoche's books are interrelated, so actually you need all the books to get the whole picture. Why? Because we couldn't have a book that was too big because we wouldn't be able to lift it up! It'd be impossible. Once I counted how many pages I wrote down with Rinpoche, I think it was like 20000 pages or something. You can't have a 20000 page book or something, can you? That's why we have many books. For example this section we're doing now about the lamrim is quite short in *Self-Healing 2*, but no problem we just get *Self-Healing 3*. Then gradually we can get the whole picture.

So we talked about the perfection of generosity last time. Then we also talked about the perfection of patience. These days I'm talking with lots of friends in our Sangha and one friend was saying to me, she was doing a retreat, that many times she didn't feel like it, this thing like patiently enduring suffering to practise the Dharma. What Rinpoche always explained to us is that normal life is suffering, nobody's obliging us to do anything. It's, how to say, like we're practising the Dharma because our ordinary self is not good enough. Nobody dragged us into a Buddhist centre and said you must practise Buddhism. In fact, nobody can be made a Buddhist by anybody else. This is one very different thing about Buddhism from other spiritual traditions. It's like you have to be capable of understanding what you're doing and you have to assent to it yourself. You can't be, let's say, baptised into Buddhism or something, it's not possible. Each of us freely entered into this and if we don't practise what would happen? What happens is we just stay the same. A thunderbolt

will not fall on our head or anything like this, but we'll remain miserable and unhappy in our personal samsara, again and again, and again, creating unhappiness and dissatisfaction and problems for ourselves and others. We practise because if we don't we won't change, we'll just remain as we are which is not satisfactory because we're always miserable, depressed and our mind's not stable. We know we're not happy with our lives and it's always: *if only I had that I'd be happy*. We never reach happiness, it's always: *if only I had this, if only I had that*. We never get what we need. Rinpoche said we need to change the point of our view of our mind, then we can be happy, we can be peaceful. Life is suffering, all we have to do is patiently endure our life and not get angry and pissed off about it or disturbed about our life. We don't need to make any extra problems or suffering for ourselves. We don't need to be like ascetics or doing something super hard and tough thinking this is Dharma practise. This is what I wanted to say, Rinpoche always made everything super nice, super sweet, super joyful, so we always felt all the time like it was Christmas. For us every day with Rinpoche was Christmas Day, not because he was giving out presents but because it was that feeling. When we explained Christmas to Rinpoche, *oh you know we're with the family, we're kind to each other, we give presents*, he'd just say *but we do that every day, don't we?* He found very strange our modern idea that we only do it sometimes. Anyway, Rinpoche's idea is that we practise but in a joyful way, in a soft way, in the most happy way we can. He always taught us like this. He kind of tricked us into practising the Dharma, tricked us into sitting 10 hours with him in the gompa, convincing us that was the most enjoyable thing ever in the whole world. It was actually at the time. We just need to think about things in a different way, so it's not like I must practise Dharma - it's because we like it, we feel better. It's much better than switching on the tv and watching some horrible film or some awful news. I was saying before Rinpoche was all the time, it's true, listening to all these news channels, watching all the Italian news and euro news and Russian news and English news and American news - he used to watch all the news. He had all these news channels on his tv. Why? He could do that because he had bodhichitta and every time he saw a bomb explosion or a tsunami or an earthquake or refugees or whatever, he was praying for all those people. So, for him, it was part of his bodhichitta mind, whereas for us it's just like after a while: *I can't stand this anymore I just feel depressed*. That's the difference you know, his bodhisattva mind, bodhichitta mind. An ordinary mind after a while is just like: *oh stop, I can't stand it anymore*. So anyway we have to practise in a joyful way, that's what I want to say. So patiently enduring suffering means we have to actually... Rinpoche's point of view is to practise the Dharma in a joyful and happy way. So I wanted to just add that.

Then also another friend sent me one question saying: bodhisattvas wish to get out of samsara, wish to become a buddha for the benefit of all beings, but then it says they also commit to stay forever in samsara. Isn't that a contradiction?

I also have to reply to this. For example, Shantideva, our very famous master Shantideva says: *for as long as space exists, for as long as beings remain, for that long I will return to help and heal all sentient beings*. This is the bodhisattva's wish. Our Rinpoche used to say this very often. This is good, because actually it's a promise - it means a promise he will come back. He will come back and re-manifest again to continue to guide sentient beings again and again and again. There's no contradiction between being an awakened one,

being a buddha, and being able to help sentient beings in samsara. It's not like one or the other and this is a very important point in Mahayana-Vajrayana Buddhism. A buddha, an awakened one, can still be with us, can be reborn as a human being and guide other people on the path. We're all in our personal samsara, in our personal drama, *this is happening, that's happening, that person's horrible, I'm totally attracted to that one*. Rinpoche has this pure mind, awakened mind, enlightened mind, and he's still there with us but he doesn't experience it in the same way. If we think about it in an ordinary way we can see this is true. There can be many people in the same room with completely different experiences. Why? Because they have a different background, different education, different culture, so they can be in the same space but experience it in a very different way. This is why in the Buddhist tradition we say that for example, the buddha can manifest as a *tulku* and be with us in the human realm to guide us to enlightenment. Also, we say for example that the bodhisattvas, the buddhas, can be in the animal realm, they can be in the hell realm, they can be in the ghost realm, they can be in the god realm, they can be in any realm and they can relate to those beings and help them. It doesn't mean that they experience that kind of same emotion, that same kind of mental suffering, mental or physical suffering. We can see that's completely true. Even in the normal experience we've seen this with Rinpoche and many other people. Maybe we're feeling all negative and Rinpoche just comes in and says *hello* and completely changed the energy. There's no contradiction. Somebody can seek enlightenment, seek awakening, in fact, we should, and if you're awakened what would you do? You wouldn't think now I'm going to go to the Bahamas and drink martinis for the rest of all eternity or wherever or heaven. I wouldn't go to heaven and drink martinis or whatever angels drink for the rest of eternity. What else is there to do except make others happy, care for others, bring others to peace and well-being and healing. There's absolutely no contradiction, because the whole reason of an awakened being is to help and heal others. That's exactly why we have the mind... the buddhas have to manifest at least in our world as human beings, as *tulkus* because otherwise we can't see them or most of us can't see them. Rinpoche could see quite a lot of them actually, some of us also. I don't know if it was like some energy field around Rinpoche, anyway we have some collective karma, but many of us saw some incredible things at the same time when we were with him. Anyway, there's no problem. Yes, a bodhisattva wishes to become awakened, to become a buddha, and simultaneously wishes to stay working for all beings for their welfare and happiness forever, every single day, every day of the year, Saturdays and Sundays forever. And they're completely happy with that. Like Rinpoche, Sunday didn't exist for him, Sunday, Saturday, holiday, he had no concept of that at all. It was just: I need to help people. That's how we should do, no? Of course, we will do it in our own way, inspired by Rinpoche. We don't all come out exactly the same, each one will develop according to their own potential, their own capacity. Each one will mature to the best version of ourselves, an awakened version of each and every one of us.

So let's have a look at Rinpoche's book *Self-Healing 3*, Also Bodhisattva Shantideva, there's a beautiful book called *Bodhicharyavatara, guide to the bodhisattva's way of life*. Each chapter is the perfection of generosity, the perfection of ethics, patience, and so on. If you have time please read that. I think it's in almost all languages. Really beautiful. Okay, patience. We've done that one actually but because I have no patience I jumped over ethics but now we need to go back to the perfection of ethics.

The basis of Buddhist ethics is *ahimsa*, non-violence. Rinpoche said: *peace with everything, everything with peace, by all human beings' attention and by all holy beings' blessing*. We said that hundreds and hundreds and thousands of times. We said it with him, no? It's true, that's what the historical Buddha said: *don't harm anyone and if you can try and help them but at least don't harm anyone*. This is the basis of ethics. Let's have a look. I'm looking at page 305. Again it's written like *Ngal* and *So*, the path of darkness and path of light. Rinpoche says: *we have the negative dependently arising cause and condition of our body, speech and mind energy flowing everywhere like a river that's broken its banks*. That's so true, no? When we have an emotional attack it's just like that, isn't it? Like a river going everywhere, uncontrolled. We act recklessly without shame or without consideration for others. How many times have we done that? A lot, a lot! We are completely controlled by our ignorance and negative deluded emotions of attachment, aggressiveness, nervousness, jealousy and so forth. Then we walk around saying I don't care. *Acting in this self-destructive and childish way we harm ourselves and others and bring deep inner suffering, darkness and depression upon ourselves*. So this is the negative part. In Buddhism ethics means we're creating like a fence basically or let's say a dam around our energy of body, speech and mind, around our emotions. Why? Because we want our emotions to go in a positive way, we don't want our energy flowing everywhere making a mess. So when we say somebody's unethical that's what we mean. We're losing it, we're losing all our good energy of body, speech and mind by acting aggressively or nervous or saying bad things. What we try and be is peaceful, to contain the energy of our body, speech and mind. Why do we want to contain the energy of our bodies, why do we not want to spend it all like a tsunami, an emotional tsunami, why? Because it explains here on page 305 of Rinpoche's book: *so, the path of light. We need self-healing, not the small mind of continuously seeking sensual and emotional gratification. By practising so Self-Healing we achieve the power of self-morality of ethics and we develop our inner positive energy and inner light*. We need to understand that bombarding our senses with extreme energy is not really enjoyment but suffering. This is for example like when we look at our phone for 10 hours. We think it's fun following the phone but we just get tired, our eyes hurt, wasting time, wasting energy. We do it because we think this is fun but in fact they make these phones, they make the programmes in them, so we get addicted to the endorphins. They respond to thumbs up and likes and all this stuff that they put, like the colours. We are like laboratory rats, addicted to all this stuff then of course finally we get burnt out. Anyway not just with the phones, with many different things we shouldn't waste our energy. We need to understand how to use our energy wisely in each moment of the day and the night. What would be the best way to use our precious human energy? Unifying our big heart energy of relative bodhichitta with the inner space experience of absolute bodhichitta. Rinpoche used to say *first we need to change our small selfish heart into the big open heart of compassion, the bodhichitta mind*. He always said he was from the 8th century jumping into the 20th century and that modern people spent trillions of dollars sending people to the moon and what did we come back with, with rocks. Not very useful, rocks. He said Tibetan lamas have been to the moon and brought back the essence of compassion, the essence of peace, of bodhichitta - that's useful. He said we should do like the lamas, go to their moon. He always used to say like that. It says here: *we should use our energy and unify our big heart of bodhichitta with the inner space experience of*

absolute bodhichitta. Rinpoche always used to call what we normally call meditation on emptiness inner space training. In fact, I was saying that in *Self-Healing 2*, it's kind of like not the da Vinci code but the Lama Gangchen code. There are many little messages encoded into the designs. You've got to figure out what they mean. Many of them are talking about inner space, inner light, inner purification. If you don't want to read the book you can just look at the pictures, there are some people who like pictures, like in comic books. Through the pictures, through the images, the messages are being revealed.

If we practise ethics it means we're not getting involved in gossiping, fighting, listening to negative information, we're not doing bad things. If we're not doing bad things it means we're not thinking about them either. It means we have more space in our mind, so then we have time to meditate. If we want to evolve and develop our inner capacity, then we do this thing Rinpoche called space training. Which is, for example, thinking I'm totally convinced that I truly exist, absolutely sure, but if I truly exist I must be able to point to myself. Then we start: *where am I? Am I in my head, am I in my ear, my eye, my nose, my tongue, my brain, the combination of my body and mind?* We go through this whole checklist of looking for this very vivid sense of self. If we do this what's called analytical meditation it's like: *no not there, not in the eye, not in the ear, not in the nose, not in the tongue, not in the brain, not in that part of the mind, not in that other part of the mind, not in the body because I can lose parts of it and still have a sense of I, not in the combination of the body and mind.* We go through all the list and finally we get to the end of the list and it's like *I've run out of options*. But the sense of *I* is still there. Then we should think there's nowhere where this hallucination of a permanent independent self, which is so strong to me, which is the basis of so much emotional suffering, actually there's nowhere I can point to and say where it is. All I can say is it's not there. Not there means a big space. That's why Rinpoche always said if you search for something you can't find, what you find is a big space. When you recognise that big space it means our fantasy was wrong. If we think like that for long enough we can become free of our mental suffering of a permanent independent self and we can become a happier and more balanced, healthy person. More in touch with reality. Rinpoche always called it space training.

So he said if we practise ethics what we can do is use our energy to meditate on the two bodhichittas. Remember in *Self-Healing* all the time we're doing **om ah guru...** [reciting mantra with garuda mudra] and everybody's like *what are you doing, you look so silly, why are you doing this*. [Waving arms up and down]. Why we do this is because it's like the two wings of a bird flying, a bird with one wing as we know cannot fly. What we need is two wings going together. We need relative bodhichitta which is this incredible love and compassion and wishing to help others, which gradually matures into what we call bodhichitta. The other one is research into where is this fixed permanent self, this centre of my identity that I'm so totally sure is there and this is what causes all my negative reactions. Where is it? We need to do these two. So this wing is looking for this actual hallucination, but we have to understand that it's an hallucination, that our mind is making that. This wing is the dedication wishing to grow for the benefit of all beings. If we have two wings and go long enough then what will happen is we start to take off, we start to float up and fly to enlightenment. That's why we do this mudra when we do *Self-Healing*. When we first started to do *Self-Healing*, we went with Rinpoche to the Indian Buddhist

monasteries - Sera, Ganden, Drepung, Tashi Lhumpo - and in the monasteries in Tibet and Mongolia and everywhere. We used to go in and Rinpoche would make us sit in the middle of a huge assembly hall full of monks, very serious, a lot of very old monks, hundreds and hundreds of them looking at us and then we would start doing Self-Healing. We always had to start doing like this [garuda mudra] and we're thinking *oh no!* At first it was difficult because we also had to understand the beauty of Rinpoche's practice because we weren't used to doing anything like this, we'd never seen anything like it. Anyway so we all started doing this with all the monks looking at us, also with Rinpoche, Rinpoche was there in the front doing it with us, but when Rinpoche explained to the lamas, monks and geshe the meaning of his practice and many of them really started to support it.

By practising ethics, which is based on non-violence, we can instead of getting involved in just rubbish on Facebook or wasting our time or fighting with our neighbours or whatever, spend our time developing the two bodhichittas. Opening our big heart of relative bodhichitta and flying in the inner space of absolute bodhichitta. Also, we can practise what's called the three ethics of a bodhisattva. The first is do not harm any living being. This is actually a very big one because maybe '*this*' is harmful, you have to think about it. Maybe many things in our life actually have some harmfulness, then maybe we need to change many things. Anyway try as much as you can, not to harm any being.

Then it says *we need to accumulate healing energies and inner light by integrating the Theravada, Mahayana and Self-Healing into our daily lives.* So we need to practise all the different kinds of Buddhism.

Next, *we need to channel our energy into benefiting, helping and healing other beings in whichever ways are suitable to their culture and personal views.* Obviously, we shouldn't impose things on people, that's a big thing in Buddhism. The Buddha said: *I'll show you the path, but you have to do it yourself.* We're not missionary types, we provide positive information for those who like to follow. So don't harm others and do everything we can, like Rinpoche said, to every day do one less negative thing and every day do one more positive thing. He always said that a lot. On top, do everything we can possible, within the law, to benefit others. Everything suitable to benefit others. Sometimes we need wisdom because sometimes we think something is suitable but in reality, it's not. As we grow wiser we know, don't we? We should help people suitable to their culture and personal views. That means, of course, we should respect other people's culture and other people's religions. Rinpoche always emphasised that a lot and made us truly know many other cultures, many other kinds of people, that normally we would not have been exposed to and also have respect for them. Because one thing is to have some general idea, but another to actually meet people from different cultures and religions. For example he started the spiritual forum together with the United Nations and in so many countries there are these local meetings of spiritual leaders who come together to talk about peace, the environment, and so on. In Milan for many years, our NgalSo group has been participating in these inter-religious meetings together with the bishop of Milan and Islamic leaders, Jewish leaders, Hindu leaders, and other Buddhist leaders as well. People of all different spiritual traditions. Since maybe almost 30 years various representatives from our community, have been working together for this spiritual forum. Rinpoche instilled in us

that we need to respect other people's religion and culture because if not, how can we help anybody. No way, no?

It says on page 305, *we need to perfect our relative and absolute ethics quickly*. That's the end of it, so let's get ethical, ethics is fun. Why? Because then we don't have any more drama, drama is only fun while we're addicted to suffering. Once we discover that not having drama is much better, then we start to think *maybe I should be ethical, my life is a lot better, it's a lot nicer and not only that but I have the time and space to evolve*. Then we have what we call *pratimoksha*, the way of personal liberation, that means do not get involved in things that will create drama and create problems. Laypeople have one way not to get involved in drama, like for example for laypeople, householders or every person: don't harm others or protect life, don't steal things, give things instead but do not steal other people's things, don't take what's not given. Why? Because if you do you'll get caught and there'll be a lot of drama. It's going to be a big mess, so don't do it if you want a happy and peaceful life. Also sexual misconduct, in Buddhism we don't have this thing that sex is a sacrament like in other traditions, but don't commit sexual misconduct with your best friend's partner or whatever. Why? Because you'll have a lot of drama that's why. If you want a peaceful life, happy life, don't do it. Express your sexuality in a consensual way, with respect. Then what else? Lying, stealing, killing, and don't intoxicate yourself. As Rinpoche says in *Self-Healing 1*, don't wake up in the morning after a party with your head in the ashtray, with a big hangover. It's just not becoming and anyway it's not suitable because we wish to develop clear minds. Actually, Rinpoche never said to most people don't drink, but he said drink less and for example, I heard Rinpoche sometimes say if you want to drink okay but drink only a little, maybe some wine in the evenings. I.e. do not drink two bottles of wine or a bottle of whiskey because it's just not compatible with meditation. Then, don't lie, be truthful. Now we're talking about the *pratimoksha*, so generally if we're truthful it's much better. Trust is incredibly important. However as we see later, when we come onto the bodhisattva vows, there are certain cases where you can. For example, if somebody's running down the road with an axe and he asks where is somebody, *I want to kill them with this axe*, you can say *that way* when you know very well the person's gone another way. That would be okay, that's out of caring for others. For our own purposes we should not lie, we should be truthful so people know when they talk to us they can trust us, they can rely on us. Rinpoche emphasised very much that we should trust ourselves and be able to rely on ourselves. One of the big problems that we have nowadays, is most people feel that they cannot trust the government, the weather, their boss or anybody, or their religion, or whatever, but they also cannot trust themselves. What we can learn to do is to trust ourselves. We take refuge in our inner buddha, our inner Dharma, and we wish to become a Sangha jewel for the benefit of all beings. At least we should feel I can trust my guru and I can trust me, so life's okay. Then everybody else give the benefit of the doubt. That's a better way to think. So that was the perfection of ethics. Now we've done, in a very short way, Rinpoche way, the bodhisattva perfection of generosity, bodhisattva perfection of ethics, and the bodhisattva perfection of patience. Next time, we will do the bodhisattva perfections of energy, concentration and wisdom. Then we did the six perfections and we will carry on.

Rinpoche emphasised the practice of the six perfections very much. For example, we have one sadhana called *Mahayana Self-Healing*, where Rinpoche linked the bodhisattva perfections together with various buddhas, various bodhisattvas. He did that for many reasons. For example in Indonesia, near Borobudur, where most of us went many times, there's one temple called Mendut temple. Originally, on the outside of this temple, there were the Eight Bodhisattvas so there's like Chenrezig, Manjushri, Vajrapani, Maitreya, Samantabhadra, Sarwa Vishkambhini, Akashagarba and Ksitigarbha. There's a way to link all these holy beings, these buddhas, who embody these qualities with the six perfections. Rinpoche made one sadhana, one method, to realise this. How to realise the six bodhisattva perfections based on meditating on and reciting the mantra and visualising ourselves as the six bodhisattvas. Rinpoche emphasised this a lot. Rinpoche always had this idea of practising sutra and tantra together. There's no contradiction in fact. If we do the tantric practice correctly, this is increasing our practise of the generation and completion stages, increasing our bodhichitta. It's not something separate. Like I was saying before bodhichitta, this wish of opening our hearts, developing love, compassion, empathy, superior intention, wishing to truly do something, wishing to evolve the benefit of all beings, is actually the basis of the tantric realisations like bliss, which we talk about in highest yoga tantra. If you want to develop spontaneous new bliss and emptiness, you need to meditate on the two bodhichittas. It's all interrelated. Before we talked about two hands shaking, outer negative shaking hands with the inner negative, but now this is all the positive causes and conditions coming together. We need to meditate on the two bodhichittas in the sutra way and then our generation and completion stage practices are also like meditating on the two bodhichittas. It's the same, two hands are shaking together and we will very quickly develop a completely pure, completely compassionate, completely peaceful, completely open and completely awakened mind of an awakened person. Bit by bit all of us can do this.

To conclude for tonight maybe some friends joined a little later in this session. So in Albagnano, this week, the cement base for Rinpoche-la's stupa, for his holy body, is being built. The rest of the stupa will be built gradually. For the next week, our friends are engaging in the retreat of the name mantra of Rinpoche: **om ah guru vajradhara sumati muni shasane karma utta vardanaye shri bhadra var samanaye sarwa siddhi hung hung**

At the beginning of this session we did the Calling the guru from afar prayer and **dagi jetsun lama tuk ge chen** and we did one mala of Rinpoche name mantra. We're all one family, it doesn't matter whether we're in Australia or America or Patagonia or anywhere, we have Sangha members all over the world, so wherever you are in the world we're all together as one family so it would be nice this week if we can all say Rinpoche's name mantra. When you've said a thousand, ten thousand, whatever you can do, then you send the number to Geraldo or somebody in our Albagnano community. Then we make the collection of all the numbers. Why? Rinpoche liked this a lot. It's like we're depositing in our inner heart bank account, so we have both a personal one and a collective Sangha one. Rinpoche was very proud of this, he was always saying *oh you know five and a half million Guru Puja tsog recitations and millions of this and millions of that*. He was always encouraging us like this. So we should continue. For us personally it's very good because

then we're not missing Rinpoche so much if we say his mantra. We feel he's together with us, he doesn't feel so far away. It's like one therapy for us. So who would like to do, you're very welcome. Please let's try. In this way all of us, our entire NgalSo community whether we're in Albagnano or not, we're contributing energetically to the successful construction of the stupa for Rinpoche-la's holy body. We can all participate in the project.

So to conclude let's do again in a super short way, just taking refuge and then Rinpoche's prayer and mantras. This is like most short economy version prayer, but it's okay.

namo gurubhye
namo buddhaya
namo dharmaya
namo sanghaya (x3)
namo tri ratnaya

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 dân 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

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

[Recitation of mantra: om ah guru vajradhara sumati muni shasane karma utta
vardanaye shri bhadra var samanaye sarwa siddhi hung hung]

Please if we can let's recite Rinpoche's name mantra this week and try and accumulate this positive energy together. Now let's dedicate. If you have any special dedication in your mind and for sure you do because so many people are sick, suffering, the news is incredible, so anyway whatever wish you have as we dedicate please make many good wishes for whoever is sick or whoever is suffering, the environment, whatever you feel is important. Let's touch our hand to our heart and then we'll dedicate together.

om bishwa shanti hung

By the power of the truth, peace and please forever.



Now the Shantideva dedication, the one that Rinpoche used to say very often actually from the 10th chapter of the *Bodhicaryavattara*. Today I'm going to say it in English.

May every being who's sick with disease be freed at once from every sickness.
May every sickness that afflicts the living, be holy and forever absent from the world.
May medicines be full of strength, may our mantras be chanted with success, may the bacteria and the virus that feed on flesh be kind, their minds imbued with pity.
May beings everywhere who suffer torment in their bodies and minds have by virtue of my merit limitless joy and happiness.
As long as space exists, for as long as there are beings to be found, may I continue likewise to return to drive away the sorrow of the world.
May the pain and sorrow of all wandering beings ripen holy upon me and may the virtuous company of bodhisattvas always bring about the happiness of beings

nyinmo deleg tshän deleg
nyime gung yang deleg shing
nyintshän tagtu deleg pe
könchog sum gyi jin gyi lob
könchog sum gyi ngödrub tsöl
könchog sum gyi tashi shog

At dawn or dusk, at night or midday, may the Three Jewels, the Buddha, Dharma and Sangha, grant us their blessings. May they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

Next Tuesday we'll continue with the commentary of Rinpoche-la's beautiful book *NgalSo Tantric Self-Healing 2* and the other bodhisattva perfections of energy, concentration and wisdom. Thank you all very much, hope you have a good week and see you all soon. Thank you.