

ངལ་གསོ



NGALSO  
Path to Enlightenment

## Ngalso Self Healing I & II - Part 14 Lama Caroline

*This text is a lightly edited transcription of an interview of Mili Rinpoche by Lama Caroline in the Albagnano Healing Meditation Centre, Italy on August 20, 2020.*

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**namo gurubye  
namo buddhaya  
namo dharmaya  
namo sanghaya (3x)**

**namo triratnaya**

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

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

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

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

**om muni muni maha muni shakymuniye soha x 3**

**om maitreya maitreya maha maitreya arya maitreya soha x 3**

**om ah hung karuna karuna maha karuna arya karuniye soha x 3**

**Lama Caroline:** Good evening everybody. As you know, recently, we have been talking about *NgalSo Tantric Self-Healing I*. Lama Gangchen Rinpoche's first main teaching. During this time, I have been interviewing some of Rinpoche's oldest and in a sense most senior disciples. Tonight, we have here Mili Rinpoche, our old friend and vajra brother. He was also there at that time. So I would like to interview him.

Could you tell us, obviously, something about you, your life, how you have become a monk and a Rinpoche, how you met Gangchen Rinpoche, the early days in Nepal and India, the monastery, Gubbio, Milano and things like that.

**Mili Rinpoche:** As long as I can remember! I will try to make it short [laughing]. Because it is a very long story. To start, before starting with the encounter with Rinpoche, I will talk a little bit about my life. I was born in Brittany, in France, in 1963 - makes me younger [laughing]. I was born in a Catholic family. But my father was Catholic communist, a bit of a funny combination. I was very spiritual, I had a lot of interest in spirituality. Of course, at that time, there were no Buddhist centres in Brittany. Now we have, but at that time none. Of course, I was very much connected to the Church, you know spiritual people. You go to what you can connect to, to connect with your spirituality. Then, when I was 11, I wanted to become a monk. I had a very good childhood, I cannot complain about it. We are eight, I had 7 siblings, so a big family. We had a big family, three brothers and four sisters. So well-balanced: four-four. My parents always gave time and care and love to us all the time. Then, at a young age, I had a lot of dreams of Tibetan monasteries. When I was 18, I bought a kind of spiritual magazine, and there was an interview with Lama Yeshe. Of course I read the books of Alexandra David-Neel, that were very inspiring. I did the army, when I was 18, because we had to, it was compulsory. So I had to do the army, I didn't want but I was a secretary in the office of the mayor. You have to do one year service. You have two months training. So I did my two months training. I had all my grades and then I had my rotation as secretary accountant in a restaurant for colonels and generals [laughing]. Although I was very good in shooting with guns, I mostly never used it. I was very good, 10/10, good concentration. After that year passed, I went to work. I had my diploma in landscape and gardening architecture. When I left the army, I found a job in the city council, as a landscape gardener. I didn't last long, because I went to Nepal.

When I was 20, I decided after my birthday - the day after my birthday - to move out of my house, my parents' house, and I went to a Buddhist centre. So my first connection with Buddhism was with the Kagyu lineage. I took refuge with Lama Gendun in Dhagpo

Kagyü Ling, in Dordogne. Then I took also many initiations from Dilgo Khyentse Rinpoche and Shamar Rinpoche. I had a very good connection with Shamar Rinpoche who was very close to Gangchen Rinpoche. It was very strange, because at that time, I didn't have any knowledge of the Tibetan language, but when I went to the gompa of this Buddhist centre - you know it was very big, because the Karmapa goes there, one of the Karmapas goes there. When I used to go to the gompa for the prayers with everybody, I understood. It was like everything was so easy to understand. All the images and all the thangka paintings and even the text in Tibetan for me it was very easy to read in phonetics, the use of the bell and the dorje, for me it was [mimicking easy use with hands], no problem. When Shamar Rinpoche came to Dordogne, to the centre, he gave the initiation of Vajravarahi. We did it traditionally, we had to stand up, it was so hard [laughing], but it was very inspiring and a very powerful initiation. I had a long red beard at that time and when I went for the blessing, Shamar Rinpoche - I think I still have that paper - he wrote in Tibetan "the red beard that burns like a fire" - in connection with Vajravarahi [laughing]. I don't know why, but then he pulled my beard and laughed. I don't know the whole story, but I know that Rinpoche had a very strong connection with Shamar Rinpoche. I know that when he went to Nepal, all the time, they had this strong connection together. They were friends actually. Very special. I mean, I have this connection with the Kagyü. When I went to Sikkim, some years ago - I cannot remember the year - I went to Rumtek, where the Karmapa used to stay, and then I went to get blessings. I went with my first attendant, who was a Sikkimese, and his uncle was the chief secretary of state, so I was well-treated in Sikkim. When I went to Rumtek, I went to receive the blessing from Gyaltsab Rinpoche, who I think is still alive. He is an emanation of Vajrapani. He was very powerful. He scolded my attendant, I don't know for what but he scolded him. Then with me, he was nice, but I was like: "whoa" [mimics backing away]. Actually, my aim with going to Rumtek was to visit Jamgon Kongtrul Rinpoche who was an emanation of Manjushri. It was just before he died in a car accident actually, so I don't know in what year. I had a very strong connection with Jamgon Kongtrul Rinpoche, we were like brothers. I was very shocked when he passed away in this car accident, because I was planning to see him again.

This was my first encounter with Buddhism, so it was a centre in Dordogne. Then I went back home, I had to work. Then after, I read again about Lama Yeshe, and I thought: "ah, I need to go, I want to do something more intellectual". The Kagyü - of course they are very deep in study, they also have intellectual study, but they emphasise more retreat and practices. So the year after, I went to the Vajrayogini centre in the south of France, near Toulouse and Lavaur. Now, I don't remember if I met Lama Zopa there, or in Nepal. I did a Nyungnye retreat in Vajrayogini. Two or three, three Nyungnye retreats, so it is 21 days.

**Lama Caroline:** For those of you, who don't know, that is a fasting retreat, connected with Buddha Chenrezig, the Buddha of Compassion.

**Mili Rinpoche:** I met Geshe Tengye there. He's passed away now. I met Lama Zopa Rinpoche. Then I met the Kagyü lamas. But somehow something was missing. I said, I

will go to Nepal, I don't know why but I said I will go to Nepal and I will meet my root guru there. It is a weird thing, thinking that way. I was exposed to many lamas, but I didn't have this kind of relationship - although, I liked very much Shamar Rinpoche, but I didn't have this heart connection, something that [mimics spice between fingers], you put in a dish to make it more tasty [laughing].

So if I do it chronologically, I went to Vajrayogini, when I was 19. Then in 1983, the end of 1983, I went to Nepal and Rinpoche was going back from Greece after the first time. I took the cheapest flight, and it was Bangladesh Biman Airlines, the worst of them. It was so strange. I took the flight in Paris, and then we stopped in Athens, then from Athens to Dacca and from Dacca to Kathmandu. When we did the stopover in Athens - I don't know for what reason - when we came into the plane, I saw this lama with a big beard and he was with Deki-la and Alexander. I was so impressed, you know when you are attracted to something but I was young, innocent, and very timid. I felt very attracted, but I was so timid and so amazed also, that I actually made that flight with him. Because normally, I was so frightened to move around. I matured more when I did the one year of army, but I was so afraid to go alone, take the train, like maybe an agoraphobic. Then we arrived in Nepal, and I realised immediately: "but I didn't even talk to that lama and there are thousands of lamas in this country" [laughing]. I was not a monk at that time. Kathmandu at that time was so different from what it is now. It was still in the hippy time, so it still had this kind of flavour. There was incense everywhere, people smoking pot. I never touched drugs in my life, but it was interesting to see those people. I spent 15 days in Kathmandu, in this beautiful place, bars, having a good time. Then I went to Kopan monastery for the *lamrim* course. I received the lamrim teachings from Lama Zopa Rinpoche. So I forgot about the lama from the plane. Not really forgot, but it was not my preoccupation anymore, because I was not expecting to meet him again.

One night - Lama Yeshe was dying in Los Angeles, I think in a hospital - and we were asked to do the Heruka Vajrasattva mantras in turn. My turn was between midnight and one o'clock, alone in the gomba. I did the mantras every night. Every time I locked my room - at that time the room was very spartan, very rustic - and I went to the gomba. One particular night I had a vision when I was sitting in front of this big 1000-arm Chenrezig statue. I had this vision that someone was going to my room and robbing my things, but I couldn't move because I had made the vow to do the mantras [laughing]. I was so inexperienced, I was so trusting, I was in a monastery, so nothing bad could happen. My room was locked, I had put my belt with some money and the passport somewhere else, luckily. But some money, my credit card, all the cheques, was under my mattress. When I got back, I had had this vision, so I was a bit nervous. I was doing the mantras, with this thing in mind. When I got back to the room, I checked and I couldn't find my purse, it had disappeared, it was not there. I developed anxiety, and I developed what is called *lhung* and I almost had a heart attack [grinning]. All night, I didn't sleep the whole night, of course. I was not worried about the money and the credit card and the flight ticket that was also gone. I wasn't worried about that. I was worried about my parents because someone had to pay back something to get a new ticket and things like that. I was more worried

about them than about me. I was in the monastery with lamas and monks, doing retreat and lamrim, and everything was beautiful. But I was worried about my parents, which is why I developed *lhung*. Anyway, the next day during breakfast, Claudio was a monk at that time, Claudio Cipullo, and he was talking with Fabrizio, I don't know his family name. He was the translator for the Dalai Lama. Fabrizio was talking about a lama healer - it was a conversation between those two, I was just listening to their conversation. When he talked about this healing lama, I had in my mind a vision of the lama who was on the flight. It is so weird these connections. I asked Claudio: "will you come to translate for me?" He spoke Tibetan and I didn't at that time. So I said: "Will you come to translate for me to see that lama, because I have this problem [pointing to his heart], so if he is a healer, I would like to meet him." So this is how Claudio met Rinpoche, because I had this problem. So Claudio came with me to this place, where the parents of Tseten Guyrme had their house, near Boudha. Other than that, Boudha was so quiet, no housing around, paddy fields, it was very beautiful. And then at the moment when he opened the door - Jampa received us and I think it was Tseten also - who was the lama sitting with another lama? The lama from the plane [grinning]. Rinpoche was talking I think to Phutok Rinpoche. So he was busy talking with the other lama. Then Claudio explained the whole situation - then Rinpoche sent Claudio away [grinning] and said: "you, you stay." So I stayed for three hours, and it seemed like 5 minutes to me.

Then I went back to Kopan. I was thinking: "I need to go back the next day". And I said: "Shall I go? Shall I not? Shall I go? Shall I not?" [laughing]. All the time like that. But funnily, in my luggage - it is very weird - I had brought a box with a silver knife, a silver fork, a silver spoon and a silver teaspoon. I was thinking: "I have this and I am going to bring this and give it to the lama that will be my root guru." So weird. I did some deep thinking. I compared the impact this lama made on me on the flight, and the impact he made on me when I went to see him, and I thought: "he is the one." You don't ask questions, it is coming from the heart. You know who he is, really. Of course, whether the lama accepts you or not is another question. Also normally, you have to observe the lama before taking him as a root guru. Otherwise, when the lama does things, that you think is not correct then you start to criticise. Then you create real bad karma for yourself. But, I decided it was ok, I would follow my intuition and my feeling. The following day, I went back alone to see Gangchen Rinpoche. When I arrived, I asked Jampa: "is Rinpoche there?" He said: "No." [laughing]. Then I heard: "Yes, yes, come in" [laughing]. So I came in and Rinpoche took me with him and we went to, I think it was in Patan, somewhere in Patan. I went with him and there was a big flock of Tibetan people in one big room and then there was this kind of funny person dressed up - that was the oracle of Kalimpong. At that time, I didn't have any idea what an oracle was. Then, the oracle started and I was not afraid. I was not afraid at all. Then they put, how do you call it, a stool, and they put me in front of the oracle who was in trance. Then the oracle took his fingers and pierced my [pointing to his upper abdomen] - I had a lance, how do you call it, a spear - a spear piercing me through here, it felt like that. Then after the oracle gave me seven grains of wheat and then he said: "that's it" [makes throwing over his shoulder movement] and

everybody was like bowing, all afraid, and I was standing straight. It was my first encounter with the oracle, and it was really nice actually. So it was a privilege that Rinpoche gave me. The following day, I decided that I wanted to become Rinpoche's student and asked him to give me ordination. I offered him the silver things. Then I made a request, and Rinpoche said: "mmm" [mimicking doubting hand signal]. So I requested for three days, three times. Then the third time, Rinpoche said: "okay." Then two days after, I came back and I talked with Rinpoche and I said: "Mmm, Rinpoche" - I think Claudio was always translating with me - "I am a bit worried, I think I changed my mind, because I have to go back to work. All my things got stolen, so I have to make some money. I think to keep vows when you are so young like I am is very difficult in our society". When you start, when you take vows, it is good to be surrounded by a community of people who have taken vows, because it is so very difficult to keep them. So I went back to France, I didn't take the vows. I am not going to tell you all the stories, because then we will be here all night. I try to do the highlights, but it is not easy.

Then I went back to France and Rinpoche told me to meet him in Zurich, it was in 1985, when the Dalai Lama gave the initiation of Kalachakra. So Rinpoche gave me Tseten's brother Sonam, in Zurich, address and he said: "You go there, you tell you come from me, and you wait for me." Then I went there. I arrived in Zurich and I didn't know anybody there. I arrived: ding dong [mimics ringing doorbell]. A Tibetan opened, I said: "Hello. I am student of Lama Gangchen." They hosted me for 15 days, and then I asked: "Rinpoche is not coming?!" They said: "No, no, he is not coming." So anyway, I received the initiation of Kalachakra from the Dalai Lama. I had a lot of good encounters with Tibetans. Then I asked Sonam: "Where is Rinpoche?" He said: "He's in Gubbio" [laughing]. Sonam gave me the address and I decided to go to Gubbio. I was determined. I was going to Gubbio, so I got the address. I arrived in Gubbio and Rinpoche was expecting me, of course, you know magically. Then there I took the role, the duty, of Dominique. Dominique was cooking and cleaning and translating. Then after, it was Cipullo, Claudio. But then I took the slave duty [laughing]. No, I took the cleaning, and cooking for 15 days. Then, Rinpoche gave me the 10 vows, the vows of *rabjung*. These are the basic vows of the monk and you are allowed to wear robes. Not the yellow robes, but this outfit [points at his clothes]. Also the *dhongka*, you can wear. But not the yellow, the yellow is when you become *getsul*, when you have the 36 vows. And another yellow, with more small patches, is when you become *gelong*. But anyway, these are just details for monks and nuns. Anyway, Rinpoche gave me the *rabjung* vows at that time. I took the *getsul* vows in 1986 with Geshe Tekchok in France. Then I took the *gelong* vows in 1987 in Bodhgaya with the Dalai Lama. I come and go all the time, I never stayed permanently with Rinpoche, never. Even when I used to go to Nepal, Rinpoche said: "You stay in a hotel." I thought: "Why? Why? I want to stay with you, I want to stay in the centre, in our healing centre." He said: "No, no, you stay in a hotel." Rinpoche wanted me to have my freedom, this is one of the reasons.

When I was in Gubbio I was cooking. I can understand very well the kitchen up there in the house, Rinpoche's house. When Rinpoche was in the labrang, you don't know how



many people are coming. So it is a terrible work for the cook. When you say: “how many people are there going to be today for lunch?” “I don't know.” “So what should I cook?” It was a hard job to prepare for four or twenty, you don't know. But every day, there were people coming, from the beginning of Rinpoche's time in Europe. Then I was cleaning, of course. The first day I slept in Jampa's room, we had two separate beds. Then for whatever reason... I snore and Jampa complained so I moved. With Rinpoche, also, we used to do prayers. Rinpoche had people for healing, they were coming for healing. We stayed in Francesco's house, a beautiful farmhouse in Umbria, in Gubbio. Day by day, Rinpoche had meetings here and there and then, I remember, in 1986 or so, I went and I was with Rinpoche when they had this inter-religion council with the Pope and the Dalai Lama. I was in Assisi at that time with Rinpoche. It was always a good blessing.

Now coming to that point in Gubbio, Demo Lochö Rinpoche wrote to Rinpoche, he was the abbot of Namgyal Monastery and an emanation of Tara. He came to visit Rinpoche in Gubbio, and I opened the door and he gave me a blessing head to head. Nowadays, you can see lamas giving forehead blessings, but at that time it was very rare. It was very special to receive those kinds of blessings, head-to-head. He gave me this blessing and said: “how are you, Rinpoche?” And I was like: “what?” So coming back to when you asked how I was recognised. It's a few things added together. So this was one thing. Gangchen Rinpoche used to call me all the time yogi-ji. When I was in my young time, he called me yogi-ji. Geshe Jampa Gyatso from Pomaia called me Mahapandita. And I said: “no, I am not.” He said: “yeah, yeah, you are, you were.” Also, when I was in Nepal, with the oracle, the oracle gave the place where I was in the previous life, the place name, but didn't give the name of the lama. Then also in South-India, there is *melong* lady, Ama Tharpa, she said it also. She said: “when I see you, you are with a pandit hat, I see you with a lake” and so on and so on. Anyway, I had many dreams also when I was young that woke my curiosity. Then when I went to Dharamsala the year after Demo Rinpoche came to Gubbio, I went to visit him, and I said: “why were you calling me Rinpoche at that time?” And he said: “you pray to Tara and you will get the answer.” So I went to Bodhgaya and I did prostrations to the talking Tara, the one that talked to Atisha, requesting if I have to be recognised then it may be. Then I went back to Sera. I enrolled in Sera Me Monastery in 1988, at that time in *Tsangpa khangtsen*. Rinpoche's quarter. Then they kicked me out because I was a lama from *Pomra khangtsen*. These khangtsens are for monks from different regions in Tibet.

I became friends with many monks from Kham. I became friends with the son of Khalka Jetsün Dampa Rinpoche. I became very close friends. I had also a lot of connections with the bad monks, because this is how I could learn Tibetan language, because they had time [laughing]. The good monks were busy studying. So those who were not good in studying, they had a lot of time to go around. I opened a dispensary there. I took care of the health of people, because I worked in the hospital in Switzerland. Actually, I opened the first clinic in Sera. Anyway, coming back, because otherwise my life is very long, I can spend many hours talking. But coming back to the Rinpoche thing, to the reincarnation system. I met those khampas, lamas and monks, and had very strong affinities. There were pictures of

my previous life also in the room. So I said: “I know him, I know, I know.” So I asked the geshe at that time, who was in charge of the house, I said, “do you know any lamas, who passed away in...” I said: “I am this lama” [pointing at the picture]. He said: “not possible.” Because they didn't want, it is political. Rinpoche always called me Mili Kyabgön Rinpoche. There is one Mili Kyabgön in Ganden, one in Sera and there is one in Tibet. Many emanations.

**Lama Caroline:** Kyabgön means refuge protector.

**Mili Rinpoche:** This Mili Kyabgön used to be the King Lama of Mili kingdom. Mili used to be a kingdom. When we went to Tibet, in front of many high lamas, Rinpoche said: “He is Mili Kyabgön.” I said: “Rinpoche, if this is not true, please, don't say it.” Because it was vague for me. So this geshe said: “no, no, no, no, no.” And I said: “can you give me a list of monks, lamas, who passed away before 1963, who have not been recognised yet?” So he made a list of 12 lamas, and he gave that list to three high lamas in Sera, SeraMe, and then the lamas gave the same answer. Because of that, he decided to write to the Dalai Lama. The Dalai Lama checked and gave the same name that the other lama gave actually. So then, I got recognised officially and I had this enthronement in SeraMe. Then I became a lama from Pomra khangtsen, from the Kham district.

**Lama Caroline:** Pomra khangtsen is the hostel for the monks from Kham, the Kham region.

**Mili Rinpoche:** So Tsangpa khangtsen were very embarrassed and said: “Oh, we don't want some wars with the khampas, so you can't stay here.” I was living in Lama Michel's apartment. At that time, Lama Michel was not there yet. So I had to move from a very nice place to almost a shed. But anyway, I got recognised, I did all the ceremonies that had to be done. But I was not really satisfied with that reincarnation. It's no problem, the reincarnation system is very complicated. It is not important whether you are the reincarnation [of one or the other]. We are all a reincarnation of something or someone. We have millions and millions of reincarnations behind us. But what is important, is what you do in this life. If you have a title, what do you do with a title? If you have a title, it can be useful for the Dharma, if you use it in the right way. If you don't use it, forget it. There is no point, it is just a title. It is good for ego, that is all. What is interesting with this Mili Kyabgön from India, who is in SeraMe now - he came here, he is a very tall lama and I think maybe some of you have met him - we are very close. It is possible that we have the mind in common. This Mili Kyabgön is a nephew of Geshe Wangchuk, who is from Mili also. So we have a big bunch from Mili... also Tenzin from Mongolia is from Mili and Drubchen Rinpoche also is from Mili. You are having a Mili invasion here [laughing]. Mili Kyabgön is supposed to be an emanation of White Manjushri. But I don't think I am [laughing].

**Lama Caroline:** How far is Mili from where Kyabje Trijang Rinpoche's monastery is?

**Mili Rinpoche:** Not far, actually. It is mountainous country. Actually, Mili used to be flocked with bandits, at that time. It is not that far from Chatreng.



I remember also one thing. When I went to Gangchen monastery, Rinpoche told me go to the pond and look at it: “you will see something in the vision lake.” All I saw, was myself [laughing]. You have to have the state of mind for it. It’s not that easy. I remember also one lama said to me: “you go to lhamo latso” - which is one lake in Tibet – “and you pray for three days and you will get some visions.” But I never see myself. I do divination, I do *mo*. Most of the time, so far, it has been accurate. But Rinpoche told me, you will get bored one day and I got bored of it. Because, when I lived in Mongolia - I lived in Mongolia for some time - and I used to go every year there, doing healing. This is what my other work is about, is healing. So it’s why I follow Gangchen Rinpoche, because he is a healer and it is what I connect to, healing. People were asking me questions, but no Dharma questions, only material life questions. In the end, okay you want to help people is one thing, but then it gets boring to choosing the husband for this one and the boyfriend for that one and the business for this one. At the end, you would like to have, you know, what kind of practice will be the best for me to do? When I did divination it was interesting, interesting things happening. But I used to do a lot of healing and prayers for the dying people and I had a lot of interesting experiences at that time.

Also, one time, I went to the opening ceremony of Amarbayasgalant monastery in North-Mongolia, the national monastery of Mongolia, the Guru Deva Rinpoche monastery, At that time, the ministers were there and I was with Patrul Rinpoche. I was sitting next to Patrul Rinpoche. I didn't have a beard, I had a moustache. Gonsar Rinpoche was there too, because Gonsar Rinpoche was the previous life abbot in that monastery. It was pouring rain, and Rinpoche said: “you can make it stop.” I said: “Rinpoche, I don't know how, I lost the formula” [laughing].

**Lama Caroline:** Can I just interrupt? The Gelugpa School, our Gelugpa School was the dominant school of Buddhism in Mongolia.

**Mili Rinpoche:** Why am I saying that, because after when I went to Australia, I lived for seven years between Australia and Singapore, and I had more experience with the Self-Healing and Making Peace with the Environment than I had at that time in Mongolia.

**Lama Caroline:** So what did you experience?

**Mili Rinpoche:** It was interesting, because we did one day of Making Peace with the Environment in a beautiful place at Lake MacDonald near Noosa, in Queensland. There is an open air amphitheater and then behind you have the lake. So we put everything settled, and people were sitting on the steps. All of a sudden, the sky started to be dark and dark and dark and dark. But while I was doing the Self-Healing of the Environment, all around the amphitheater and above was all blue, and outside it was all black. The rain didn't touch us, for the whole time I did Making Peace with the Environment. At the moment we stopped, we packed up and it poured rain. I could see, and not only me, my students and the people around could see the effect of Making Peace with the Environment and the environment itself. Also, one time, I was in the Blue Mountains, near Sydney, and I was with five of my students. We went to this kind of open cave, aboriginal open cave, and

then we sat and we started to do the Self-Healing. The sky all of a sudden became all black. Really, it was completely dark black. And then as long as I was leading the Self-Healing, the sky opened in two [mimics parting the sky] and then all in blue until we finished. After there was a rainbow and it was amazing. Amazing signs of what the mind can create. The power of this practice, really.

**Lama Caroline:** May I just say something, Rinpoche? Here in Albagnano there are many storms coming through this valley, like big storms. Rinpoche would get us to do six mantras, six mudras and lots of incense. He used to go like that [mimics reeling in clouds], and he used to move the clouds. It's true, we all saw that didn't we? We saw it many times. He moved the storm away from us, moved it down the valley and away.

**Mili Rinpoche:** Before I gave teachings in Australia - because I lived there for some time - Rinpoche used to tell me that in previous times yogis used to do Self-Healing with sound. Using the sound energy to transform elements. So I thought: "Ah, this is a good idea." Because the people who came to me, first I tried to teach them Self-Healing like we do. I remember now in Malaysia, when Rinpoche said: "you go on stage" and I said: "Oh no, I am going to do the clown" [mimicking arm movements from Self-Healing; laughing].

**Lama Caroline:** In the Chinese assembly hall with Mr. Kok, one of Rinpoche's old friends. He used to rent what we call the Chinese assembly hall for the Chinese community in Kuala Lumpur, and he used to build, with loads and loads of Chinese friends, this huge plastic stupa, perspex stupa, with flashing lights, pink lights [laughing]. Rinpoche would be there and make us all do Self-Healing, Medicine Buddha initiations and many other things. For many years Mr. Kok organised that. We still have a centre in Kuala Lumpur.

**Mili Rinpoche:** Because some people like to do [these practices with arm movements], some people don't like to do. It is like that. But in Australia, the people receiving Gangchen Rinpoche's teaching I gave they were so-so with the arm movements. Although it was very efficient to some, some were a bit hesitant. [To Lama Caroline] do you remember when we were in Milan and Rinpoche asked me to do the demonstration of the Self-Healing with sound? With the movements is efficient, and with the sound is efficient. Actually, it is how much you concentrate, how you use your mind. Because we can do like blablablalbla [doing the movements] by heart and you can move. It is good, ok, it is like aerobics. So it is movement, exercise. But if you go and do it with concentration, then you give more power to the energy. You raise the energy. So with just the sound, it gave another dimension to Self-Healing. I decided, okay I am going to take off all the movements, and just use the sound of each syllable and this is what I do mostly.

**Lama Caroline:** So like **om ah hung tram hrih**?

**Mili Rinpoche:** Yes, yes: **eh yam ram lam bam, om ah hung tram hrih**. So this is what I used to do mostly, in Australia. Self-Healing with the sound, also I did Reiki, you know a lot of healing with the hands and it worked very well. People, emotionally, they cried "I

never cry, what did you do to me?" Things like that. Because they were loosening up, they loosen up the chakras and they loosen up the control, so by loosening up the control they allow the positive energy to enter. So Rinpoche gave us jewels, in the form of those teachings and it is up to us to apply them. But I saw so many times so many results. Sometime if you are really sick, sometime you can be healed totally and sometimes you cannot be healed totally, but you are more peaceful. It is just a matter of karma as well.

If you understand - you have to study, you know - the meaning of each Dhyani Buddha, what he is for and things like that, then once you know that very well, then when you do the vibration of the seed syllables you develop the energy, positive energy of each of the five Dhyani Buddhas.

**Lama Caroline:** Actually, Rinpoche, maybe you don't know, but right now we have a group of people doing Tibetan singing bowls. I am sure they would love to hear more about this. These days, we have a group that play with Thonla, Rinpoche's nephew. They are here till Sunday.

**Mili Rinpoche:** For example when you do the sound, for example the sound of the seed syllable **ah**. When you are timid you have communication problems. So the more you do the sound, it's not like "aahhh" [very softly], but YOU DO THE SOUND [loud], then it is not only that you expand your voice but you will also open up yourself. You get more confident. So this is a result of it. One of the results.

I remember, when I was very young right at the beginning, Rinpoche would call me second throne and yogi-ji, also heart son. It's ok. It doesn't make me special. I am only one disciple among the others. Many of you didn't see me around all the time, because I have to work, I have to make my income. I have a sponsor, but I cannot always rely on my sponsor. For the last 14 years, I have looked after my mom. This is a bodhisattva job. Your parents looked after you when you were a kid, so you really have to look after your parents when they age, if you can. So I looked after her until she passed away. She passed away in December, recently. So I didn't spend much time here. I didn't live here for example. Although Rinpoche has asked me to come and live here. Lama Michel also, just a few years ago, made a request, please come and live here and teach here. It's not only that, you have to find all the conditions. So far, they were not all together. So I have been following Rinpoche time to time, going to Borobudur some time, going to Nepal, going to Tibet, going to Mongolia. Malaysia many times of course. Of course, every time I met and encountered Rinpoche it was a teaching. You learn. You learn how to perfect yourself. It is like if you want to have a knife to cut, you have to sharpen the knife. It is the same with your personality and with yourself with a guru. You know, the guru, the teacher, he is not just there to show you the practice. You can buy books and read the books. But he puts you in situations, all the time, that: okay, you have the knowledge, apply the knowledge. Then bit by bit, you transform. It can take years and years and years. But at the end, who you were 20 years ago, and who you are 20 years after, although it might look like you are the same person, you are a totally different person if you really follow the teachings. Because you transform yourself. This is what I learned with Gangchen Rinpoche. I learned with

many lamas. Like Lama Michel said, he also has many lamas, he had many teachers. I had many teachers too. But my main guru was Gangchen Rinpoche. He was always teaching in an informal way. But somehow I feel, I think, I improved. I hope so [laughing]. Yeah, I changed somehow. I was very square-minded when I was young, very uptight, timid. So I have changed. I am now more open, more flexible, elastic. I hope so [laughing]. Thanks to Rinpoche. Sometimes, you know, in the beginning time Rinpoche was really like *tsk tsk tsk* [mimics slapping] and at the end Rinpoche was really nice and soft. He showed that something happened.

I remember, in July of last year, I became Rinpoche's driver. I was the official driver when I was here, I drove Rinpoche. Even though he had drivers, I drove Rinpoche around and then I spent time with him, talking. The last time I saw Rinpoche was in Berlin in December and then, you know, nothing. Last July, he said about his life: "Oh Gonsar Rinpoche said I would live to 102, but I don't think so." I said: "please, Rinpoche, remain as long as you can for us." But I think he already planned, already started to prepare somehow, without telling anyone. He knew something. For us, of course, it is difficult, because it is like a sudden separation and separations are always painful. So anyway, what we have to do now is apply what he taught. I remember in the past, Rinpoche said: "I gave you all everything already. So now, it's up to you to practise or not." That was some years ago already. Rinpoche gave us everything - it doesn't matter how long it will take, but if we can apply - I mean, there are many teachings. It's like you are in a restaurant with many dishes. If you want to eat all, you can eat all, but sometimes you can't because it is hard to digest. So take one dish that you like and then eat the whole with joy. It is like: take one teaching and practise the teaching with joy and develop it until you are perfect. You don't have to do everything, but Tibetan Buddhism has so many big fields of teachings and practices. Rinpoche gave us this kind of big lunch, and still more to be translated. But what we have now, you know: ok, we have to be serious. Not just doing like Dharma marketing. You have to be serious in the practice. It doesn't mean that we have to pretend to be someone else or to change our attitude. It comes automatically, without making an effort. If you make an effort, it is not natural. It comes automatically. Your change becomes obvious to others. Maybe not to you, but to others it does. If you force yourself, then it is not natural, and something is wrong. But if you apply, particularly Rinpoche's teachings, definitely you will have - by experience - results. And you really don't have to change yourself, wearing robes, dress Tibetan, wearing the *chuba* sometimes. Be true to yourself. By the power of the truth, be true to yourself.

To conclude, because time is running now, always think that Rinpoche is always there in our heart. If we have good karma, Rinpoche will be there. Rinpoche said: "if my new incarnation wants to continue, give all the space for it. And if not, then leave him alone." But, we have to think that at the moment although Rinpoche is not in his body - I mean his energy is in his body, in the cemetery - but his energy is in our heart, so we connect heart to heart to Rinpoche. Although he is not manifesting bodily, he is manifesting in other ways. So we are not separated from Rinpoche. We are united with Rinpoche. We can't see him with our eyes, but he is there.

**Lama Caroline:** Rinpoche said that most important was the continuation of his teachings, his ideas and that is what we all have to do.

**Mili Rinpoche:** I miss him, very much, and of course I cried. I didn't expect to cry, when I arrived today, and then I saw Lama Michel and *poof* [mimics crying]. I didn't expect to lose my control. It is normal, it is human, it is emotional. But we cannot keep on crying and crying and crying. We have to keep on practising, apply the teachings. Of course, we miss the presence of our lama, the physical presence. But you know, we can't bring him back. Whatever we would do, he is not coming back as a zombie, so we cannot bring him back. We have to carry on with what he gave as a transmission to us. So of course, I am, like Lama Caroline, like Lama Michel, very happy to come here and if people want to give teachings, whether they are on *trulkor*, on Self-Healing. The same in Paris, because I am teaching a group of Paris, Paris group, the French. I am still working... When Rinpoche passed, I stopped doing any translations, so I still have to finish. I am slow, I am like a turtle. But you know, I am very happy to share the Dharma - if it is requested, then I will do. Also, in Germany, the group of our friends from Ganden Tashi Choeling, I go there from time to time. Mostly, I go twice a year. So I give teachings there too, in Germany. They requested me just recently. Lama Dechen recently requested me to give a teaching on lojong. So anyway, now I think it's time to stop. Thank you for asking me.

**Lama Caroline:** Thank you Rinpoche, that was very interesting. Please, come more often, come much more often and give more teachings here in Albagnano. I am saying on behalf of everybody here in Albagnano. Thank you all very much. Thank you Rinpoche.

[NgalSo Dedication Prayers]