

ངལ་གསོ



NGALSO  
Path to Enlightenment

## Self-Healing 1 & 2 Summer Course Reading and Reflections part 8 Lama Caroline

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

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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 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

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

**om muni muni mahamuni shakymuniye soha**

**om maitreya maitreya maha maitreya arya maitreya soha**

**om karuna karuna maha karuna arya karunaye soha**

**lama khyen lama khyen drinchen tsawe lama khyen  
lama khyen lama khyen kyabne kundu lama khyen**

**om mani peme hung**

When we say our mantras, we dedicate them to all the people suffering in different ways from the effects of the pandemic. For example, those in South America, North America and many other places in the world.

A few months ago, here in Italy, in the lockdown because of the pandemic we did many different teachings explaining how to meditate [on healing practices]. Now in Europe it's a little bit passed fortunately for us, but it's still strong in other places in the world. We posted all the instructions on how to meditate, on our website - except Black Manjushri. I was thinking maybe some of our friends in San Paulo could help me - those working in the Shide Cho Tsog Dharma centre. I remember I did several times the explanation of Black Manjushri there, so if somebody could please find the recording and send it to Sharon then we'll transcribe it and post on our website. It's important that everybody knows how to do it. We will put it together with all the different instructions - it's all there. If you can help with that I'd be grateful. For those of you who are locked down, please be patient because you really don't want to get Covid. It's not a nice experience. Even if you feel well, maybe you're a bit bored stuck in your house in San Paulo or wherever, please don't go out because it's really an unpleasant experience having Covid and you won't enjoy it. Please stay inside and do a retreat, this is actually better than Black Manjushri. If you have to go out for food, you have 24 hour supermarkets so go in the middle of the night when there are fewer people. Try and avoid busy places as much as possible. That's the best thing to do. Of course on top we can say Black Manjushri mantras, but please don't go to the hairdresser, do your meetings through zoom.... Really, really don't go out. Stay at home as much as possible if you have the possibility. Not everyone can, but most of those watching do. In my opinion the best practice to meditate on during the lockdown is Parnashavari, Guru Parnashavari, which you can do for yourself and others. If you do get sick with Covid, it's very helpful for recovery. At the end of this session we'll say some mantras dedicating for the people who are sick and suffering. All of you always say: "I have no time to practise, I want to do a retreat". So now, for the first time in your life, you have to stay at home and you have more time to do your practice. Either do a retreat or write a book of your experiences - about your life with Rinpoche or something like this. Do online yoga classes, watch streaming and just be patient and wait for it to pass. That's the best thing to do.

Regarding healing, we're talking about *NgalSo Tantric Self-Healing 1*. In this point in Rinpoche's book he's talking about what actually became NgalSo Reiki. Already in the late 80's he had that idea.

Yesterday we were talking about the mantra of Buddha Shakyamuni and the benefits and so on, and then Rinpoche started to talk about the hand initiation. This was in the late 80's. As you know later Rinpoche developed all these *Chagwang* NgalSo Reiki systems. But already in the 80's he was thinking about it. He says: "We have hand initiation, healing through touch. In the same way a lama gives blessing by touching a person's head with his hands". Rinpoche would get someone and demonstrate how he did it. For example, when he went to Tibet, many times, 10,000 people came to see him and what they wanted is for him to touch them on their head - to receive his blessing. There's a very strong belief in Indian-Tibetan Buddhism that a highly realised person can transmit healing and blessings through touch. Rinpoche always used to touch with the hand. I've seen some lamas, like the Panchen Lama, they have a stick - like a fishing rod - with what looks like a yak tail or something on the end and they touch all the people with this because there are thousands and thousands. That's another way they do it. Rinpoche was always doing with his hands, but also with his feet. Tibetan people, not here in the West, but Tibetan people they used to lay where the lama would put the feet on them. That wasn't popular in the West so we didn't encourage that one. For the Tibetan people, especially the Khampa people - Khampa is Chatring around where Kyabje Trijang Rinpoche's monastery is - it's considered a great blessing. Then Rinpoche says: "The tradition of blessing with the hands appeared at the time of the historical Buddha. The Buddha's cousin had no faith in him. He always competed with the Buddha. Sometimes Buddha had to take medicine for digestion. Once his cousin asked the doctor for the same medicine. The doctor told him it was not possible because it could only be given to the Buddha, an enlightened being". Why? Because the Buddha had very strong digestion. "The Buddha's cousin who was called Devadatta became very angry so the doctor gave him a double dose of the medicine which made him feel very bad. After this the doctor could not heal him. He got worried and sought out the Buddha for help. The Buddha went to see his cousin, put his hands on his head telling him: if I am not an enlightened being I will be unable to cure you. As soon as Buddha touched his cousin's head, expressing the power of the truth, the latter one immediately calmed down and got better until he was completely cured. From that time on the tradition of healing by touching the head with the hands has been used".

In the Buddhist tradition we have touching the head, actually not just us Buddhists - Jesus also used to do things like that, didn't he? Many other great people throughout history have been able to heal people through touch.

This was in the late 80s. I'm not quite sure the year we started with the reiki. Maybe 20 years ago we made NgalSo Reiki. *Chagwang* means hand empowerment. We have many systems of hand empowerment, hand blessing, in Vajrayana Buddhism. In Rinpoche's lifetime he brought out 2 systems but we actually prepared 5 systems. I don't know what we're going to do about those now. We have another 3 systems of Chagwang. For many years Rinpoche was giving this initiation based on the Five Fathers and the Five Mothers. Healing like this here in Italy, also in Spain, Brazil, and many different countries. In our

Dharma centre, Shide Cho Tsog in San Paolo, we have a Chagwang NgalSo Reiki clinic. We also have a very strong WhatsApp group where people can ask for distant healing. Today I was speaking to one Dharma friend from San Paolo, and she was reminding me that so far they've helped and healed 1000 people. In our Reiki distant healing group there are 35 members, mainly Brazilians, some Italian people, some Spanish, and some Australian people. They've been really successful and they have a lot of requests for help. It's really good. The NgalSo clinic in San Paolo is run by a very good friend of ours. She's actually an ex-Franciscan nun. Since many years she's been dedicating herself to Buddhism and healing others in many different ways - a very beautiful person. Last year they brought out one book, explaining all their experiences from the clinic. It's available in English and Portuguese.

So *Self-Healing 1* is like the blueprint for many things that were to come out afterwards. Now we can see this. At that time we didn't know. Rinpoche always used to say we need to touch with peace, with our family members, with our friends. When we touch, hold people's hands, give them a hug, whatever, we should do with a very peaceful, very loving feeling. That's a kind of healing, isn't it? Then we have many other kinds and levels of healing. For example, we can do healing with the hands based on Medicine Buddha and the Four Dakinis, or the Five Fathers, the Five Mothers, or with Tara. There are many systems. When I get round to it I will explain in more detail.

That reminds me, yesterday I asked if anybody wants to ask any questions. So Carolina from Chile sent a question. She said: "Tell me more about the thousand buddhas, the four buddhas of the thousand of this fortunate aeon, of the badjralpa".

If you really want to know there's a 4 volume book, 1960 pages long that you can buy from Thartang Tulku. Four volumes explaining all about this. It's quite long. There's a sutra - *the sutra of the fortunate aeon* - that was originally spoken by the Buddha that explains about the 1000 buddhas of this aeon. It was translated into Tibetan and now it's available in English. It's a big book. The point is that we have different *kalpas*, different aeons, world aeons, and in our present one which is actually called the badjralpa, the fortunate aeon, 1000 buddhas will appear. They will appear in India, in Bodhgaya, and then they will teach the Dharma and then those teachings will spread, people will be helped and then gradually people will forget about Dharma, it will decline and everyone will forget about Buddhism. Then another buddha will come again. It's like everything else in the universe - everything's cyclic. Gradually, over the course of billions of years, 1000 buddhas - so not very quickly - will appear. I have to confess I haven't read since yesterday the 1960 pages of this sutra. At least I can tell you the names of the first 4 or something. 1000 buddhas is something positive, isn't it? It's this idea that many people got enlightened, actually there's more than 1000 buddhas, but these are the 1000 that turn the wheel of Dharma, that teach Buddhism. Actually there are thousands and millions of buddhas. It's a very optimistic world view. The idea is that everybody can achieve enlightenment if they do the right thing. Until now there have been 4 buddhas in the fortunate aeon. The first one was called Krakucchandra, the second one was called Kanakamuni, the third one was Buddha Kashyapa and the fourth, the present one, is Buddha Shakyamuni. These other ones were really a long time ago. On YouTube, they have videos that talk about 1000s of years ago when they had pyramids and stuff like that -

basically it's like that. 10,000 or 20,000 years ago is a really long time so we don't know much about them to be honest because it was such a long time ago. Buddha Kashyapa we know a little bit more about because somehow - I don't know how many thousands of years ago he was - it is close enough that there are still some memories. For example, Shakyamuni took his bodhisattva vows obviously in the time of Buddha Kashyapa and Palden Lhamo, Palden Lhamo Shri Devi, she also took her vows in that time. Also Tara, Buddha Tara. So we know a little bit more about Buddha Kashyapa. Now we're in the time of Buddha Shakyamuni and they say the time of Buddha Shakyamuni is 5000 years. We've had 2500 years, so theoretically that means we should have 2500 more years. However, that depends. If we behave really badly Buddhism will die out more quickly. We'll try not to do this, at least we'll do our best to continue the Dharma, to practise Buddhism. Then after Buddha Shakyamuni, the next one will be Buddha Maitreya, he'll be the fifth one. The Future Love Buddha. There are some predictions, that say he will come 20,000 years in the future or something. It's not as soon as one buddha disappears another will appear. There has to be some kind of change in society, some kind of condition for a buddha to appear. When Shakyamuni appeared, it was what we call in the West - the Axial age. Not only did Shakyamuni appear but also Jesus, Aristotle, Lao Tze. Many great beings appeared at the same time all around the world. It was a time with a special fortunate karma, when enlightened people could manifest, and at that time there were many of them. There was Zarathustra, Jesus, Buddha - all about the same time. There was the founding of democracy in Ancient Greece, in the city states. Many amazing things happened at the same time. Collectively humanity had that karma. For Buddha Maitreya to manifest humanity again needs to recreate the positive karma for a buddha to manifest.

They say it will be 20,000 years in the future. However, Lama Gangchen Rinpoche used to have this thing called the Future Love Buddha project - in the early 90s - and we made many pictures of Maitreya. Then he together with his wealthy patrons bought 9 very big (3 or 4 metre high) Buddha Maitreya statues. They made them in India and they shipped them to Tibet, Nepal, and to the monasteries in India. I remember we put one in Trophu Monastery, where Rinpoche in his past life was Trophu Lotsawa, when he was a leper. He had a special connection with Buddha Maitreya. Now the monastery is almost destroyed but anyway Rinpoche put back a beautiful Maitreya Buddha statue. I think he put one in Gangchen monastery and in Sera Monastery in Tibet. Exactly I don't remember, maybe also Tashi Lhumpo and Drepung in Tibet. Then one in the Himalayan Healing Centre in Kathmandu, and then also in some of the Indian Buddhist monasteries. Definitely in Sera, because I remember that. We watched all the monks and lamas fill up the statues. This Maitreya was so big they had to do it from the side. They pushed everything in from the side - all the mantras, all the holy objects and relics that go in. Rinpoche had this Future Love Buddha project. He said at that time that it wasn't necessary to wait 20,000 years for Maitreya Buddha to come and actually if we want we could manifest the energy of Future Love Buddha right now, if we became more loving ourselves. If we start to give love, unconditional love, then we're creating the condition for Maitreya to come right now. These things like Shambala and Maitreya, - okay there's some prediction of when they will appear but we can speed up the process by creating positive conditions. So the fifth Buddha is Maitreya. The fourth, Buddha Shakyamuni, is the one who teaches tantra and also buddha 999 will teach tantra. That will be like 10 billion years into the future. So if

you don't practise tantra now you'll have a long time to wait, so don't miss the boat or rocket or whatever. If you want to read the sutra which is called the: *Arya Bhadrakalpika Nama Mahayana Sutra*, the sutra of the fortunate aeon, about how the 1000 buddhas became enlightened, you can get it off the internet from Thartang Tulku Dharma Publishing. So that's what I can tell you about the 1000 buddhas at the moment.

People are welcome to send in questions if they want to know anything more.

Back to *Self-Healing 1*. Rinpoche said all kinds of amazing things: "You should think about everything I have said" and now we're actually doing that, we were a little bit lax before because we were captivated by how wonderful he was and his energy and everything about him. Of course we were very much interested in Rinpoche's teaching but now we're celebrating Rinpoche's life and his mission and all his amazing teachings. We will definitely think more about what he said and also try and put it into practise. He said: "You should reflect upon whether it's true or not, whether it will bring some benefits or not". Dharma, reciting mantras, practising Self-Healing, we need to see if it's true or not. "For this you need to practise, then these teachings will be really helpful. It's not possible to give Dharma realisations like a gift we give to a child. We have to do our own personal work and think inwardly". This Rinpoche always used to say. He said that Buddha said - which is true it's in a sutra - "If I could wash away your suffering like washing away dirt with water I would have done so, if I could take away your pain like pulling a thorn out of your hand I would have done so, but I can't! What I can do is show you how to do it yourself. Then you have to practise the Dharma yourself and wash away your own suffering and pull out the thorns of your own suffering". That was what the historical Buddha said. Actually Buddha Shakyamuni, when he passed in parinirvana said very clearly to all his followers: "You should take refuge in the Dharma. I've left you all the instructions, the Dharma is your refuge. Practise that". Similarly Rinpoche's left us all the instructions of what to do, so now we need to put it into practise. The more we practise, the closer we will be to Rinpoche. Rinpoche has not just gone and disappeared like normal people when they die because he was a high holy being. If we practise and do Self-Healing and the other meditations... lots and lots of people have told me that since Rinpoche passed into the clear light, into the rainbow body, that their practice feels more strong, that when they practise they have a special feeling, they feel more close to Rinpoche. Why? Because he's there. This is the secret, if we want to be near Rinpoche we need to practise, if we want to develop that kind of realised mind we need to practise. It's true. If Rinpoche could have given us all his realisations he would have done so, because he was happy to give us whatever we wanted - but he couldn't. We can only get realisations by putting in the effort and practising, so that's what we should do now.

Then he says: "Herbal medicine that we take only gives us a relative cure, the absolute medicine is Self-Healing by the power of dependent arising". Fortunately for us there are many different kinds of medicines in the world of many different traditions: Chinese, Indian, Western, Western herbs, South American, and then we have all different kinds of allopathic medicines and chemical medicines. Some plant medicines are allopathic by the way, it's not the same as chemical medicine. For example, if you have a fever allopathic medicine gives you a cool feeling, it pacifies the heat in your body. Homeopathy does

something similar, it's subtly removing the cause. It works on the principle that like cures like. Many of the herbal medicines that we take in Ayurveda or Chinese or Himalayan healing medicine are actually allopathic medicines. We have this wrong idea that allopathic just means chemicals, but it doesn't actually. Whatever medicine we take, of whatever tradition, they're working with the elements, aren't they? Pacifying and balancing the five elements in different ways. Either in a rough way or a soft way, but anyway that's what they do. But, this is only temporary because in Tibetan medicine they say that our body and mind is like a pot with 5 snakes in it. This is a nice example. In Albagnano we have 6 types of snakes. I've never seen all 6 types but I know we have some black ones and some little brown ones with a pointy head. It's like Vajrapani - he has 6 kinds of snakes as his ornaments and they say it's the 6 families of nagas. In Albagnano we have mainly black ones, about a metre long, that are not poisonous. In Himalayan medicine they say our body is like a pot, a big pot, and if you put 5 poisonous snakes in a pot and put the lid on it - otherwise they would just get out - what would happen. They're in a small space so they would fight each other. Finally what would happen is the strongest one will win. It will kill the others. This is like our elements. The elements of space, wind, water, earth and fire. We like to say they are dancing, but if we say in the other way, if we're not careful they are fighting. They are in conflict because some elements are friendly, some are in conflict. Left to their own devices our elements will degenerate, we'll get old, we'll get sick and die because one element will overpower the others. Taking medicine, and that also means our diet actually, eating a healthy diet for what's suitable for our bio-type can temporarily balance our elements and what we call our *doshas* or 3 humors. Of course this is what we want without being totally obsessed by it. We want to be healthy and we want to be in balance. That means we don't need to think about our body too much because it's healthy and in balance. We're not in pain, we're not too tired, we've got energy. So hopefully we can carry on for a long time and do something positive with our life. We want to be in balance, but this is only temporary. Absolute medicine is to understand the nature of reality, to understand interdependence. To understand impermanence actually. They say of all animals the elephant has the biggest footprint and it's true. If you look in some muddy place, for example in Indonesia, when an elephant goes past it leaves a really big footprint. We've seen this in Borobudur. They have really big feet and if it was soft ground they would sink in very far. Of all the footprints, the elephant's footprint is the biggest and of all the impressions left in our mind definitely impermanence makes the biggest impression. Rinpoche has just shown us very strongly, very powerfully, a teaching on impermanence. I think we all got the point in some way.

If things are impermanent, that means they change. Things are not permanent in the way we wish them to be. If we start to look like this, if we start to investigate, we can see that not only are things in a constant state of change but things are inter-connected. There's one story about an *arhat*. I think he was on a beach or something, and on this beach there were some bones of some type, maybe of an animal or fish or something, and some shells. He looked at that and from that - just looking at the bones and shells - he understood impermanence and interdependence. As a result he was able to free his mind from suffering and understand that the way his mind was working was wrong. That always seeking this kind of profound inner wish and vision we have, that everything be permanent and existing from its own side, is not true. Just by looking at nature, by seeing some bones

on a beach, he understood that and he became an arhat. Unfortunately that never had the same effect on me, I've seen lots of bones in my life. Obviously he had more merit. We need to make more of an effort. They say in Buddhist philosophy that the easiest way to realise emptiness, the nature of reality, is to think about interdependence. Dependent origination is the king of reasons they say. Why? Because if everything's connected, things cannot be separate. That's obviously true. Now it's not as difficult to understand because we have - some of us anyway - this ecological Gaia type vision. We know that we're actually made of stardust, the atoms in our body are from exploding stars. Our body and mind is not a closed system, we eat, we breathe, we're totally dependent on the environment and as we discovered through *lojong* - on the kindness of all the other people around us. Everything's interdependent. This is the right way to think. Then if we start thinking in a collective way, stop thinking about just ourselves, our separate existence - me, myself, I - we start to think in the collective way. That's the right way to think, that's the positive step forward. That's what we were thinking about in the *lojong* teachings these days. Even though we've stopped talking about it, we should still think about it. Definitely this year we're experiencing some difficulties collectively. What to do? That's life, that's samsara. But we can practice *lojong* and try and find a silver lining in the cloud.

Then Rinpoche says: "Now it's important for you to ask questions. This will bring us more benefit". Rinpoche liked very much this idea of people asking questions and him responding. He never really turned up with a text and said point 1 has 4 parts and point 2 has 3 divisions... he never taught like that. It wasn't his way. He taught by his example, or by giving initiations or by doing practice. He liked people to ask him questions because he said that's how the historical Buddha taught. Shakyamuni also didn't have loads of books that he carried around in a cart. He would go for lunch with somebody or he would meet somebody and the person would ask him a question and he would reply. This is how the Dharma gradually came out, by many different people asking questions to the historical Buddha. Here's some people asking questions to Rinpoche.

First question, somebody asks: **How can we help other people by reciting mantras?** Rinpoche says: "We should recite the mantras and dedicate the positive energy accumulated. We must dedicate because we cannot teach the Dharma to everyone". That means many people are not open to our ideas, but anyway they are sick, tired and in need. We all know people like that, don't we? Our family members, people at work, many people we know are not open to talk about Buddhism. They don't see the benefit or the use. What we can do for example is we can pray, we can do something positive with a good motivation. We start with good motivation: "I want to become a buddha for all beings, I want to improve myself" and in the end when we've done something positive and we've accumulated some merit, *punya*, we dedicate it. We say: "All the positive energy that I have accumulated I dedicate", that means we give it away to all beings. "May they become buddhas as quickly as possible. May I become a buddha or at least a bodhisattva to guide them". Why we do this is because positive energy, if you have a lot of it you have a positive reflection. At our level it's not transferable but when we become a high bodhisattva it is. A high bodhisattva can transfer their merit - sorry I don't know, maybe you're all high bodhisattvas. You're just kindly sat there, so I can accumulate merit by talking to you, this is very possible. Why not? I've no idea, it maybe true. However, if



we're not high bodhisattvas, anyway we're saying good wishes. Our good wishes are not so powerful but that's why we get together as a Sangha, as a spiritual community, and like in San Paolo we have this reiki group, many people praying together is powerful. Maybe just one person saying **om mani peme hung** on their sofa is not so powerful. That's why we do these collective things - like Rinpoche encouraged us - to collect hundreds, thousands and millions of *tsog* offering and dedicate that for world peace and other things. By dedicating it, we give it away for the welfare of other beings and then actually we can still use it. If we seek the benefits of our own positivity, we cannot have them - we lose them because our ego is involved. Our selfishness gets in the way. It works like this: the more we think about other people, the better everything is. You and me. The more we think about other people, the better our lives are. That's the way to go. We can't teach Dharma to everybody, but we can secretly send them love, send them good wishes. Many times we do like this for our friends and family members who are not Buddhist but anyway we still request prayers. For example, you can request prayers in the Indian and Nepalese Tibetan monasteries and then you can send money - they won't do it without because they need it, this is how they live - you have to get in contact through Help in Action or the Dharma centre. They use the money to provide food for the monks, to live. Monks don't have jobs so they have to have something to eat and medicine and things like that. Rinpoche always said if you make a small or big offering your wishes will be realised much faster. Here in Albagnano we don't do exactly like that, we have for example this one euro a day. If you join this euro a day scheme they read out your name and pray that all your wishes are fulfilled. How much is a coffee in Italy? I don't drink coffee so I don't know. [Someone answers]. It's like having one espresso per day. Rinpoche said having espresso everyday is bad for you! [Laughing]. Instead of having coffee in the morning you could use your one euro a day to do something better.

Then Rinpoche says: "Many people do not accept that mantras are medicine, they think it is something strange invented by Buddhists, other people find Buddhists strange and half crazy". Actually mantras are not just for Buddhists. Hindu people have them and maybe other traditions. I don't know. People have all kinds of projections about things they don't know, don't they? One thing that Rinpoche made me do was study the world religions. At first I really didn't want to do it. I thought: "What for, I'm quite happy as a Tibetan Buddhist". Then actually I did study other religions and I began to appreciate the qualities of Christianity, Hinduism, Islam, Jainism, Judaism - all very beautiful traditions. All of them have really great beings and positive ideas. It is really interesting. Rinpoche was very much into this idea that we should know about other people's cultures, their religious traditions and appreciate them, show them respect. Not be closed-minded. Of course what people think about us is out of our control, but from our side we should always respect other people. As you know Rinpoche always wanted that everyone in the world of all traditions to be welcome to come to our centres. Not just card carrying Buddhists. That's how we will continue. He says then: "Also many Western habits are strange to us Tibetans. That means each one must understand this with their own minds". Many Western people think Buddhists are strange, Tibetans are strange, vice-versa, but they think many things we do are very strange indeed. This is a common phenomena. The point is Rinpoche never said we have to like Tibetan culture or a foreign culture. He said we need to continue with our own culture, rediscover the positive essence of our own culture. Spiritual practice and

the mantras and so on could be beneficial and make us better people. He always said if you want to go back to your own culture, your own religion - there's no problem.

Next question by somebody who says: **How does Tibetan medicine work?** That's a big question. Actually you need to go on a course for 7 years if you want to study Tibetan medicine. It takes 7 years to know all about it. Some years studying and some years practical experience. It's like being a doctor in the West. Rinpoche said: "The medicine generally comes from natural raw materials such as roots, stems, leaves and medicinal seeds. But what helps most is the blessings given to the medicine." So, Tibetan medicine is basically Ayurveda with Buddhism on top: a lot of meditation, a lot of mantras, a lot of positive energy. It also has some elements of Chinese medicine and actually some elements of Greek and Persian medicine. Why? Because Tibet was never a closed country as people believe in the West. Even in the 7/8th centuries they were organising medical conferences and bringing for example Arabic and Greek doctors. In the 7/8th century they were bringing people from Constantinople, all doctors that were available they used to bring them because they wanted to learn their medical traditions. Then all this knowledge was put together in something called the *Four Tantras*, which is the basis of Tibetan medicine. It looks very much like Ayurveda but it's got strong elements of Chinese medicine regarding for example the cycle of energies. It's linked to things like astrology, geomancy, also pulse reading which is from the Chinese system. It's a combination of the Indian and Chinese medical systems with lots of Buddhist meditation on the top. Tibetan medicine is an allopathic system, so for example if you have fever then a cool plant like bamboo or something with a cool nature is the medicine, or camphor. If you have a cold or a phlegm nature problem, things like chilli, hot nature things, are the medicine. It is giving the opposite energy - so it works like this.

They were very much into gathering plants, so they knew about the elemental qualities of the plants based on what they looked like and the taste of them because the elements have different tastes. Earth and water has a sweet taste, fire has a salty taste - anyway they have different tastes. So they would taste them to know what qualities they have. Also it depends where they are growing. In the West we have paganism and we have anthropologic (Rudolf Steiner stuff). They have this bio-dynamic agriculture which is nice. Gathering plants according to the phases of the moon and the seasons. Actually this is just ancient knowledge that before everybody knew. Tibetan medicine is very much like some plants you gather at night, some plants you gather in the day. For example, plants on a mountain generally have a cool quality. It also depends where they are growing. They take into account all these things: the time, the cycle of the year, the seasons, where the plant is growing... They gather the plants when they know a particular quality is very strong. They also have many different ways of preparing medicine as we do in the West. They make pills, syrups or teas, oils. When Rinpoche was working as a healer in the 80s, he was going around the world helping people with tantric meditation, mantras, **om muni muni**, four limitless meditations and also Tibetan herbs. At Kunpen in Milano, Rinpoche used to keep all the remedies under his altar. He didn't have tons of it but those he had - he had a very small room with a little altar in a glass case - were underneath. When he did a practice, at the end he would absorb all the buddhas into the remedies. Even to this day in Gangchen Labrang they do like this. When we do *rabne chenmo*, many times, we also

bless the remedies. That's how they do it in Kathmandu. Rabne Chenmo is not just blessing the Temple. People used to say, Tibetan people, that our medicine, the Gangchen Labrang medicine, was working much better than everybody else's. You needed less medicine to get better. Why? Because of the blessings of Rinpoche. People would take less pills but they would get better. From other places you would have to take many more pills. Actually it's also the quality of the plants. Rinpoche used to emphasise very much the practice of Medicine Buddha and the Four Dakinis in the 80s and early 90s. We will come on to that gradually. He set up a school of Tibetan medicine and astrology in Milan, which unfortunately is no longer going - in the Kunpen. There are other schools nowadays. He really wanted that this knowledge came into the West. At least theoretically we can teach the principles of Tibetan medicine and of astrology and geomancy here in Albagnano and in our NgalSo centres around the world and we will. We already prepared several beautiful books on the subject so gradually we will explain everything. If you'd like to learn - very welcome.

Then Rinpoche says: "Chemical medicine - for example paracetamol or anything like that - is made without any astrological or energetic considerations. Our medicine is manufactured at specific times, according to the moon, according to certain astrological conditions and specific dates. In addition these medicines hold the energy of the five elements, which are balanced and blessed by the enlightened beings". For example we used to go on pilgrimage with Rinpoche in Tibet to holy places. I remember one time we went to Kham, one part of Tibet, where the monastery of Kyabje Trijang Rinpoche is. A beautiful area of Tibet. There is one place there called Kangaling. Actually I think this is where the monastery of Drupchen Rinpoche is, I think it's near there. It's a beautiful place and we went there one August at a time of year when the moon falls on the lake in a certain way. The water becomes more blessed than usual. We had to collect this water and then they were going to take this water with the moon energy inside to Kathmandu, to the Drupkhang for them to make the herbal remedies with. They definitely do all these things, it's true. Also they put many blessed things in the blessing pills. In the normal pills no, but in the blessing pills they put many relics and many holy substances as well. Like I was saying the other day in what we used to call the mama and papa pills - not the singers from the 1960s - but the Rinpoche's white and red blessing pills. We use to call them the mama and papa pills. Inside them there were all kinds of incredible things such as snow-lion milk. I don't know how you milk a snow-lion, I have no idea but that was one of the ingredients. Perhaps it was Tomo Geshe Rinpoche - the one who had the yetis, maybe he had a snow-lion. Who knows. Many things were possible before that are not possible these days.

"All these aspects are present in these natural medicines, many other spiritual conditions are necessary to enable the medicines to carry out their healing functions. Unlike regular medicine Tibetans can act by curing sickness arising from the use of black magic and other external interferences". Many times Rinpoche said that when we have a medicine - even paracetamol, aspirin, any kind of medicine, Western or chemical or Chinese, or Indian or Tibetan, any kind, Peruvian or whatever - before we eat it we should do the blessing like we do for our food or for the inner offering. If we know how to do the blessing of the inner offering we should do it. If not we can do **eh yam ram lam bam shuddhe shuddhe soha,**

**om ah hung, om ah hung, om ah hung.** We imagine that all the essence of the pure elements dissolves into the medicine and it becomes more powerful. Sometimes people get very sick and have to take strong Western medicine, they have no other alternative, at least like this they feel better. I believe it's better to do this kind of self-meditation, so it's somehow taking the edge off the chemical quality. We're putting in life energy, not just the chemical energy, or whatever, through the chemical reactions, the molecules. Putting a more soft, sweet, healing energy inside the pill as well. Many people I heard say, even if they're taking a cancer drug or something like this, like this they feel a lot better. **eh yam ram lam bam shuddhe shuddhe soha, om ah hung, om ah hung, om ah hung.** We can do that also with our food because our food is medicine.

Then Rinpoche says: "We can also cure sicknesses arising from the use of black magic and other external interferences". So actually this is the role of a lama healer, not of just a healer, a Tibetan doctor, an Ayurvedic doctor. Normally if we're sick, we have a headache or stomach ache and we go and see a doctor and the doctor says actually you've been eating the wrong thing, you're not in harmony with nature. For example you sit on the beach all day without any clothes on, without a hat, you don't drink enough water so of course you developed a bile condition. Or conversely you've been in a really cold, mountainous, wet place and now you've got a kidney problem - like here in Albagnano. It's very humid and cold here so you get kidney problems and arthritis. It's an environmental thing. So first we try like this and actually the medicine is supposed to be the last resort. The doctors advice is to cure ourselves through our diet and taking care of our behaviour, acting naturally in accordance with the seasons. The more we can get back to nature the more healthy we can be basically, and the more out of nature we are - like modern life - the more unhealthy we will be. It's easy to understand. When we do the complete opposite to how our bodies were designed we get sick. All of a sudden we have technology like electric lights and everything else, but our bodies are still the same bodies as people had 10,000 or 20,000 years ago. It's not really adapted to modern lifestyle and the modern diet. The more we can get back to nature, the better it will be, we'll be more healthy, more peaceful, more balanced. Anyway this is what a normal doctor will do. Then if necessary they will give us some herbs or some acupuncture, some massage, some different treatments, tell us to jump in a waterfall if we're too hot - this kind of thing until we get better. A lama healer, their specific job is to heal the things that normal doctors can't heal. In fact, when Rinpoche came to the West that was his mission - to heal the incurable. Incurable by normal medical means. Rinpoche, was very much able to understand and to heal the spiritual causes of illness - the emotional causes. We saw this with thousands and thousands of people. Many people he just gave his red and white blessing pills and some mantra and they got better. We saw this all over the world - with many, many, different things. Some people he put his shoe on their head, I saw that. A Birkenstock on the head, that was also effective. At least Rinpoche's Birkenstock was - maybe not everybody else's.

In Buddhism we talk about what are called the four maras. What are the four maras? The four demons, the four maras, the first one is delusion. So: who's my friend, who's my enemy - my enemy is myself, especially my own delusions, my anger, my jealousy, my pride, that's what's harming me. I did it myself. Nobody else is to blame - it's me. They

are my delusions - I harm myself and therefore I do stupid things, I act unconsciously, I eat and drink the wrong things and then I get sick. First one is delusion, the mara of delusion. Then there's the mara of the aggregates. That means our body and mind is an unstable system made of the five elements that is guaranteed to get sick and cause us discomfort because that's its nature. There are 5 elements and like five poisonous snakes in a pot they will fight to overpower each other. If we stick around long enough we will get ill and sick. That's also an obstacle to our spiritual practice, to our life. The third obstacle is the mara of death. Death is an obstacle to our spiritual practice, unless we know how to transform it and then it's not. Tibetan yogis - not just Tibetan yogis - but people who practice esoteric traditions work very hard to be aware of the death process so in their last moment they can do something positive with their death experience. It's possible. If not, the rest of us try and have a long and healthy life as much as possible. A long and positive life is better than short and positive life. If we are positive we want to have as long a life as possible. The fourth mara refers to problems coming from other people. This is very much less than the other three. Rinpoche says in his book: Who's my friend and who's my enemy. So let's say 95% of our problems are caused by our own mind and then some by our body. It's like if you buy a fridge - you know in about 5 years your fridge is going to die - and we know in a certain number of years our body is going to die. It's like that. We know death is coming so we need to think about that and live in such a way that at the time of death we die with a happy mind. A very small amount of our problems are coming from either the weather, other people or spiritual black magic. Very little, especially in the West or at least in Europe. Maybe we have some problems related to the weather especially now with the climate crisis - too hot, too cold, too windy, too this, too that... A few years ago there was a heatwave and many people died across Europe, especially in France I remember many old people died from heatstroke. This thing about magic, these days it's not really so common. It does exist but not really very much to be honest - just occasionally. However it is very manifested in Nepal, in Brazil, and in some other places. It's still alive in some other cultures. Many of the people I know in Brazil have problems related to this - somebody has cast a spell on them. In Europe we've done such a good job of destroying the environment we seem to have also destroyed all of the spirits and everything else. There are not many left. In the places where there's a better environment, more healthy places - where ancient cultures are stronger - they still have this tradition of magic. We have many ways to protect ourselves, for example in *Self-Healing I* Rinpoche suggests we do **om muni muni maha muni shakjamuniye soha**, and make a vajra tent or vajra ball of light to protect ourselves from negative influences. If not we have many other means. For example Black Manjushri is very popular in our centres and sangha in South America. Please anybody that's listening I was saying at the beginning I gave the explanation of Black Manjushri in San Paolo, can somebody check the archive and send the recording to Sharon in Albagnano so we can transcribe it. We're missing one explanation on our website about Black Manjushri. You can do Black Manjushri, then we have our Dharma protectors - we have many different means actually.

The next question somebody asks: **What do we do if we are under a negative influence.** In Italy they call it the *malocchio*, in South Italy they have this thing that looks like a chilli that some people carry around because they believe it protects them from this malocchio. Whether it does or not I have no idea. Definitely we know if somebody looks at us badly -

we can feel it, we feel their look. Rinpoche always said that looking like that was like shooting somebody with an energy gun and we need to look positively with peace at everybody, nicely. So we have lots of different practices, for example the Lion-faced Dakini, Singhamukha, that's another practice Rinpoche taught a lot for this kind of thing. We have Vajrapani, we have Black Manjushri, we have the Dharma protectors, so no need to worry. We have loads of protective practices. Rinpoche what he actually says in *Self-Healing I*: "For people who are under negative influences it's good to recite the mantra **om muni muni maha muni shakymuniye soha**, then dedicate the positive energy generated for the well-being of the person who's harming you". This is lojong, isn't it? Complete lojong teaching. Or we could do **om mani peme hung**. This is better than tennis, energetic tennis, sending it back and forth. Just have compassion for them, open your heart, send them good energy and maybe they'll change their mind and become more positive towards you and stop harming you. This is the lojong way. Rinpoche said: "The mantra **om muni muni maha muni shakymuniye soha** is very important because all the deities - all the guru buddhas - and all the buddhas who help us, they take their origin in Buddha Shakyamuni". As we know we have hundreds and hundreds of different yidams, different meditational buddhas. Hundreds, thousands maybe, loads of them. All these we consider to be manifestations of Guru Buddha Shakyamuni's mind. Therefore if we don't want to meditate on a hundred thousand or a thousand or a hundred or five buddhas or three buddhas - meditate on one buddha, meditate on Shakyamuni Buddha: **om muni muni maha muni shakymuniye soha**. We have this very nice tangkha that Rinpoche asked Duccio to paint, it's still in the gompa of Kunpen in Milano, it's a huge bodhi tree and on the leaves is written peace in many different languages. Underneath is the World Peace Buddha, he's standing up and he's sending, it's like the Buddhist flag, a rainbow of positive energy to the world and all beings. Rinpoche emphasised very much: **om muni muni maha muni shakymuniye soha** for many years when he had that picture painted. It's nice. Rinpoche had like a box, a seat, and he used to sit there under the tree with the World Peace Buddha sending a ray of energy down to him. Here in our Albagnano Healing Meditation Centre we have a picture in our restaurant which is a little similar. Rinpoche is in the centre and then we have the World Peace Buddha sending a rainbow and we also have Jesus on the other side. Jesus sending his blessings. Rinpoche said one time he had a vision of Jesus and Buddha together so that's why he asked Duccio to paint it. Jesus is also a buddha, also a bodhisattva for people of other cultures. People have different mentalities. We say there are a thousand buddhas but there are thousands of buddhas. As it says in the *zamathog sutra*, the buddha will manifest in any form whatsoever - appropriate for the minds of the people. If you need your guru to be a soldier, your guru will be a soldier. If you need your guru to be Shiva, your guru will be Shiva. If you need your guru to be a dog, your guru will be a dog. If you need your guru to be your mother, your guru will be your mother. There's no limit to the manifestations of buddhas in order to guide and heal us. Of course, from our point of view, we think all the holy beings of all religions are manifestations of buddhas - manifesting that way to help people with different mentalities.

Then Rinpoche says, "The various aspects of Buddha Shakyamuni manifest themselves in different forms of deities and other buddhas and they all take their origin in Buddha Shakyamuni". For example, we think that the Five Dhyani Buddhas are the five aggregates. That's what the body and mind of Buddha Shakyamuni are made up of. We

think the Five Element Mothers are the five pure elements of Buddha Shakyamuni. We think Buddha Vajradhara, the blue one, the tantric buddha, is the tantric form of Buddha Shakyamuni and he manifested in that form to share tantra with certain kinds of people who had the karma to receive the teachings - mainly kings and royal families at the time. In the sutra teachings it says we should see our own guru as the embodiment of all buddhas, that's the best. Rinpoche used to say Buddha Shakyamuni was wonderful, but he was a very long time ago. Many people used to say him: "This lalitavishtara is very nice but that was thousand of years ago, I personally believe more in you and what I can see you do". This is true actually, our guru is more powerful than the historical Buddha. Why? Because our own guru is the one guiding us, being kind to us, leading us to enlightenment. Even though Rinpoche has passed into the rainbow body, he's left all the instructions and he's still here energetically. Everybody can feel it. Obviously it's not quite the same as before but anyway he's still here, he's still guiding us, encouraging us, he left all the teaching and explanations of how to do. When we pray we connect with him and our minds transform, our hard minds soften, our selfishness opens. This is true isn't it so we should all carry on like that.

Rinpoche says: "There is only one origin of all the buddhas, so it's important to arrive at the main point. Sometimes we need a peaceful method, other times we need a wrathful method". For example when we have to care for people - generally of course the advice is to be very sweet and very kind and very peaceful that's the best. Work to develop, to increase all the positive conditions to the growth of spirituality. However, for example, a mother with children: if you're taking your children to school and your child runs out behind a car, and there are passing many lorries and motorbikes and things like this then you would grab your child and probably, even though it's not allowed, hit your child behind the ear. Why? Because you don't want your child to kill itself. You would show something wrathful to impress on your child very strongly that running out onto the road and getting killed by a truck is not a good idea. There are certain cases in Vajrayana Buddhism where the use of wrathful means is allowed. However, for us - do not try this at home - it's better to be peaceful. The high lamas have this possibility but unless you're sure you are a bodhisattva really don't bother. They say first you have to realise emptiness and then you can start to think about doing wrathful actions. First realise emptiness and then come and discuss it. Before that, please don't. I remember here in Albagnano we had a couple of times Yamantaka retreat and during this Yamantaka retreat some people felt that going around shouting at people was imitating Yamantaka. That's completely not true. For example, I have one friend in San Paolo and she's a practitioner of Yamantaka. She always says to me: "Ah Yamantaka is so cute, so lovely. Look at his smile he's so lovely and sweet" because she understand the actual inner quality of Yamantaka. That's how we have to think. If you want to practice a wrathful meditation, inside is completely sweet, completely cute, soft, sweet, completely adorable but outside is like [makes a wrathful face]. That is towards our delusions, but inside it's completely the mind of love and compassion. Please don't think that going around shouting at people and doing things like that is imitating a wrathful buddha because it's not. Anyway first realise emptiness and then come and tell us about it. Then maybe to do a wrathful action is okay. If not please don't bother, concentrate on peaceful and increasing actions. The other day Francesco was talking about his experience with Rinpoche and he said very occasionally they used to do

this wrathful fire puja if it was necessary. Here in Albagnano we had Dzawa Tamdrin who did an incredible fire puja with gunpowder, bow and arrow, chopping up blocks of concrete - he was doing everything. Incredible this tantric lama from Mongolia who came. He got out all the weapons offered to the protectors and he had these concrete blocks and he was chopping them up with a sword. It was really something. Like I say - don't try that at home! If we need a wrathful method we ask a high tantric lama to do it for us.

Next question: drugs! Somebody says: **What about people who use drugs to achieve a spiritual path and get in touch with other kinds of energies.** Lama Gangchen said: "Many people use drugs thinking in this way, however this is not spirituality, the drug generates an alcoholic mind. If drugs brought benefit to the spiritual path then we could all take them and there would be no need for either teaching or Dharma practice. If this were true and it was that easy then there would be already many enlightened people who would not need to go through all the hardships of listening to teachings and practising them". Buddhism came to modern society in many forms. For example Zen Buddhism came 100 years ago. Theravadan Buddhism came a hundred years ago. But the Tibetan tradition came 50/60 years ago. Firstly to Nepal and India and then the Western hippies got on the magic bus and from London to Kathmandu - on the happy hippy bus - they started to meet the Tibetans. Then Western people became very interested in Tibetan Buddhism and it gradually spread out through the Western world. At the time many people were interested in drugs, like psychedelics and stuff like that. I have some older friend who are old hippy type people, who took drugs and had some kind of spiritual experience. For example, my ex-husband he took LSD in a place called the Round House in London which was a concert place for all these bands like the Rolling Stones, Velvet Underground and all these other hippy bands - and he saw Lama Tsongkhapa. He was very impressed by this and got interested in Dharma. However, if he hadn't already had that impression within his own mind Lama Tsongkhapa wouldn't have manifested. I believe - because I've never taken LSD or psychedelic drugs - what you see is a manifestation of your own mind. It can only be. If you have beautiful things in your own mind it'll manifest, if you have horrible things in your own mind it will manifest. Like the rest of life. Some people did start Buddhism like this, but most of them didn't then continue to take drugs because they found the effect of meditation was easier and more beneficial. Honestly if you meditate and practise tantra your gates of perception, if you want to call them like that, are very open and you'll be more than satisfied with the result and you won't need to take drugs to have an incredible experience. It's not necessary. Having not taken them I'm not qualified, but I believe it must damage the nervous system in one way, it's forcing open the gate of perception. In the West they explain that your dopamine and serotonin chemistry is all used up very quickly, so yes you have some kind of experience but then you have a big down. Dopamine is the happy mind chemical, so you have a very blissful time and then it's all used up and then you're really miserable. It doesn't sound like much fun does it. Rinpoche mostly, never said to people don't do this and that but he always said try and cut down on things. Like it says in the book, cut down on cigarettes, on coffee, on alcohol, on drugs - try and do it less. If there was a pill we could take and we got enlightened, there would be no need to practise. It doesn't exist such a thing.



Then it says: **What about someone who takes drugs with the best of intentions.** For example in Brazil and in Peru we have this ayahuasca drug, this vine that people take, this hallucinogenic drug that's incorporated into certain kinds of Shamanic traditions. I remember one sangha member of ours she went to Brazil and took ayahuasca and then she came back here and Rinpoche just looked at her and he said: "What have you done?". He said: "You've polluted your aura," and then gave her loads of precious pills because he could see in her energy that there was something wrong. I just remembered that. This is what I saw personally on the subject. Other people are welcome to share their own experience on the subject - if they have them. This is what I saw myself.

Rinpoche says: "To swallow drugs with the intention of awakening bodhicitta may lead the person to feel much love for the people around them, they will seem to be very nice. The person may think this state is permanent but when the drug wears off they will feel much hate". I think this is this dopamine thing isn't it. You feel very high and very blissful and then you come down and you feel very tired, very weak and depressed. "This means our mind cannot control the drug. What controls our mind is our ignorance which is the poison with the power over our mind. In the world today there are people who do things which appear beneficial but are in reality very harmful. They provoke a lot of air pollution and harm people, there are many harmful external conditions". One time I was teaching Dharma in Brazil. I'll tell you one story. I've traveled around the world for many years with Rinpoche and also I've been to our Dharma centres around the world teaching. One time I was in Brazil and I met one man who'd come to hear about Self-Healing, so I was talking to him: "Hello, who are you?". He started to tell me about his life and he said he was one of the people who invented ecstasy in the 60s or 70s. They started synthesising ecstasy and at first they had this idea that it was very nice and blissful - some kind of spiritual idea. But, then they got totally into the money. He became super rich, he had a factory making ecstasy and he had a private island and an helicopter and everything. Then, for some small reason, some mistake, not because the police discovered the factory or something but because he didn't pay his taxes or something the police discovered what he was doing and they came and took everything - he lost everything. He went to prison. He'd come out of prison and I found it really interesting actually he said: "Now I want to learn Self-Healing". Just goes to show. He had an ecstasy factory, a private island like James Bond, he had an helicopter and everything but in the end he thought doing Self-Healing was better. This is a true story.

Then Rinpoche says: "People do things that appear beneficial but are really very harmful and they produce air pollution and harm people". It's true. In our modern lifestyle this is our problem, isn't it? Air pollution through our modern lifestyle - climate change. We have an excess of carbon dioxide in the atmosphere that's heating up our planet. We need to think how to cool down our planet and that means we have to make many lifestyle changes. Live in a more simple way, in a more collective way, in a more natural way and not consume so many things. He said there are many external harmful conditions. More and more. The Dharma does offer us many positive ways of thinking that can help. We're not saying that everyone has to become a Buddhist, but anyway our ideas definitely have something to contribute in regards to how to change modern society for the better.

Then Rinpoche says: “People who are greedy for money do things which are very harmful to humanity. In the beginning God was God, there was faith in God, Buddha or Jesus. In this century money has become God. Now we have the Money God. It so happens that this energy is different from God’s energy”. Rinpoche used to talk about this a lot - the Money God. About how we now worship the Money God. We used to walk around the galleries of Borobudur with Rinpoche and on the left side there’s something called the *Jatakamala* (the previous life stories of the Buddha before he became enlightened, when he was a bodhisattva). I remember there’s many of these stories that are illustrated and one always used to make me laugh. I studied all this because Rinpoche asked me to so I know some of the stories. There’s one throne - they made this carving in the 8th century not nowadays - and on top there’s a big bag of money and all the people are prostrating to it. [Laughing] So it’s not just now. There are many stories like that also in the Tibetan tradition. For example one Tibetan lama, one geshe, got fed up with all the people around him so he got a big bag of money and put it on the throne saying: “Oh lord, god, guru money, please bless us!”. To show people how they were acting. If you do go to Borobudur you can have a look at that. If not right now we have virtual online Borobudur so you can look if you want to go around. There are many beautiful things illustrated, it’s like a big spiritual comic book or like a Cathedral in the West. Many people were illiterate so they used to depict all the stories and people would point them out, so sure they were doing the same thing on Borobudur. Money has become the God - Money God. Following money we’ve forgotten our spirituality and the environment and human qualities and many other things.

Then Rinpoche continues: “In this century - that means actually last century but in modern times - people talk a lot about freedom. We say we’re free but it’s not true. We’re not free from the money power. We’re tired, we’re grasping at it and we’re stuck to money. Where’s the freedom? Money’s like a magnet that always attracts us. Where is the freedom?”. It’s true, isn’t it? Now everything is so expensive, it’s become like this. Before all the things that were free, like water was free, now everything you have to pay for, even water. Probably next oxygen, we’ll have to buy that too. Most people in their lives of course think I want to be well, I want to support my family, I wish for wellbeing - but then the idea is I need to get as much money as possible to do this. So then trying to work - because with money you can buy things, a lifestyle, a house, a this, a that ... Then they spend all their life working to get the money and okay they get some nice stuff but then they get old and they get sick and then they die so that’s not so much use. But, most people in the world if you said okay you can have a spiritual realisation or you can have a million dollars I imagine 99.99% would say: “Thanks for the million dollars, that’s really nice of you”. We don’t really understand the value of spiritual developments, it’s not so obvious to us. Maybe at the moment, this year, the world’s on pause isn’t it because of the pandemic. Many people don’t have so much money and we’re been forced to reassess our lifestyle collectively and make many changes that for sure we were not intending to make collectively because we were just interested in following the Money God but now no other chance - we have to stay home, many people have less money. We’re rethinking how we live. It’s one opportunity to make some positive changes in society. Who knows, maybe we’ll become more free, have to work less, live in a more collective way, and even be happier - who knows? This depends how we act.

Next question somebody asks to Rinpoche: **What can I do when I become angry or when I feel angry.** Lama Gangchen said: “I will give you an example. If we have money in the bank and we spend it we have to replace it. The same thing happens when we feel angry. We have to balance the anger energy in our mind. Therefore if we feel angry during the whole day to balance it we have to accumulate merit, positive energy, the whole next day. When we transform anger into merit...”. Now he’s talking about tantra. First he’s talking about normal people. He talked about this a lot. He said like with the telephone. The telephone came in the 90s, mobile phones. When we first had mobile telephones it was really expensive to make a call. I know nowadays we have WhatsApp and everything and it’s free, but at that time it was very expensive to call abroad. Even with the phone attached to the wall. Rinpoche used to say some kinds of calls were more expensive than others. For example, if we’re in Italy and we call our friend in Brazil and we’re chatting nicely to them but at the end of the month comes a huge bill and we get shocked. He used to give this example a lot of the telephone. Some calls were more expensive than others and he used to say the most expensive call we can make is anger. If we like to spend all our positive energy very quickly we just get angry and we have to pay a lot and pay means we get sick, we get tired, we get weak, we have bad experiences - it ripens on us. Because everything has a reaction. So he used to talk many times about this - that we need to cut down our karmic telephone bill, cut down and economise and if possible we need to cancel the cost altogether, get like WhatsApp or something. Karmic WhatsApp would be if we become a bodhisattva, then everything’s free karmically if we understand emptiness. Rinpoche says: “If we succeed in transforming anger into merit, we’re using anger itself to accumulate merit energy”. Okay, but do not try this at home, this is the example I was telling you before. This is a practice for high beings, for bodhisattvas. For example we do have these wrathful beings, like Yamantaka and these kinds of practices. These wrathful practices are very good for extending our life, for overcoming sickness, they’re directed against sickness, negativity and delusion - not against people. It’s possible - but it’s not so easy. Generally in tantra I think mainly we talk about transforming delusions into the path, I think the one we can easily understand is how to transform desire. The rest is actually quite difficult. Transforming jealousy into the path, transforming anger into the path... maybe pride, in tantra they have this kingly feeling a lot, queenly feeling, maybe that feeling is possible to transform. Pride and attachment maybe possible but the others are quite difficult. As we become more evolved it becomes easier.

We’ll do one more paragraph and that’s enough for today. Rinpoche says: “We have a strong habit to feel angry, but if we accumulate positive energy the negative energy is slowly going to weaken, so to do this it’s important to chant a lot of mantras. For example **om mani peme hung** or **om muni muni mahamuni shakyamuniye soha**. One day the person will get tired of always feeling angry and then his mind will start to transform itself”. I think many times people who are angry are damaged inside, wounded. If we put one positive energy inside then it heals inside, then no need to be angry and aggressive towards other people. It’s kind of like a wounded animal or something. Lashing out at people because they’re in pain psychologically. All of us have problems with anger, with frustration, so let’s try and sing the mantra of Buddha Shakyamuni and Chenrezig and try and transform our own anger and aggression. Also we’ll send love and compassion to all those who are suffering due to the pandemic and from all other kinds of sickness,

suffering, ageing, dying... there's many other problems in the world so we'll send this positive energy to everybody. Maria Cristina is going to guide because she knows lots of tunes.

[Chanting: **om muni muni mahamuni shakymuniye soha - om mani peme hung**]

Now we're going to sing a little bit the mantra of Guru-Buddha Parnashavari because many of our friends are still locked down, hopefully not experiencing Covid but anyway some of them are. We can do the mantra for the benefit of other people around us in our city, in our country, in our continent who have got Covid. If we do have Covid if we do the Parnashavari mantra, we imagine millions and billions of Parnashavari's going through our body and it's like they're sending a wisdom fire that's purifying our body. You have fever with Covid so it's purifying the fever feeling, it comes a holy fire, a buddha fire, an angelic fire that purifies all the sickness if we want to say in the Western way. Or we can imagine that the energy is going through us pacifying and cooling down the sickness. As we like. Very important - golden light. If you are sick you should feel very comfortable, very safe, very protected. If you are sick maybe get your computer and put YouTube with the Parnashavari mantra. This is what I did when I was sick - playing 24 hours a day, day and night, because you're sleeping and then you wake up a little bit.... So all the time like this and you feel very safe and secure. Gradually the sickness will pass and you'll be okay.

[Chanting:

Parnashavari: **om pishatsi parnashawari sarwa dzawari prashamanaye soha**

Black Manjushri: **om prasö / chusö / durtasö / durmisö / nying gola chö / ka**

**la dzah kam sham tram bhe phe soha ]**

So we try and do like this, just simple. Parnashavari gobbles up all the viruses everywhere, to remove the Covid. If we want to do Black Manjushri by the way, another good way to avoid negativity is not to look at the internet, not look at the media. That would help protect us from negativity - if we stopped looking at our phone and reading all the stuff that other people are saying on the internet. So we try and do like this. Everyday we'll try and pray a little bit together, with our friends, who are still experiencing the pandemic. Please pray and do mantras as much as you can, there's many recordings of Rinpoche himself doing it on our YouTube channel. All the instructions are there.

Thank you very much for listening. Let's dedicate all the positive energy we've created by listening to the Dharma. Also it's nice doing this because we're altogether wherever we are in the world. Many of our friends are sat many months by themselves in their own houses. Even though you're sat there on your sofa, you're not alone because through the streaming and WhatsApp we can see how many friends we have. It's a much better feeling. The Dharma is always our spiritual company. Rinpoche is always with us, the guru-buddhas are always with us so no need to feel alone. No need to feel afraid. Let's dedicate for inner and world peace.

**om bishwa shanti hung**

By the power of the truth peace and bliss forever



*Free download on [NgalSo.org](http://NgalSo.org) for personal, non-commercial practice and study.*

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 grant us their blessings, may they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

Thank you all very much.

[Message from Geraldo: I'm still counting the mantras of Parnashavari as Rinpoche requested me and also those of Black Manjushri as Lama Caroline requested. Please send the number of malas you've recited by WhatsApp - my number is available in the groups. At the moment we have collected 7 million Parnashavari mantras, 3 million Black Manjushri mantras.]

Please continue. I found the Parnashavari mantra very helpful. So please continue because you'll find some benefit from doing it. Thank you all very much, thank you Geraldo for counting, thank you everybody.... the whole team of everybody helping. Maria Cristina for translating, Carmi on the streaming, then we have translators Carolina in Chile, Shi Yang in Chinese - thank you everybody for giving us this possibility to be together virtually in our NgalSo tv virtual gompa!