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NGALSO  
Path to Enlightenment

## **Self-Healing 1&2 Summer Course Reading and Reflections part 11 Lama Caroline**

*This text is a lightly edited transcription of a teaching given by Lama Caroline in the Albagnano Healing Meditation Centre, Italy on 24 July, 2020.*

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**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 uhta vardanaye shri badhra var  
samaniya 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**

**lama khyen lama khyen trichen tsawe lama khyen  
lama khyen lama khyen kyabne kundu lama khyen**

**om muni muni maha muni shakymuniye soha**

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

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

Hello good afternoon, buon pomeriggio, buenas tardas. Today we're continuing to look at Lama Gangchen Rinpoche's first teachings called *NgalSo Tantric Self-Healing 1*. Why we're doing this is because Rinpoche asked me to do it - to go through all his teachings, so it will take some time. So we have this book in Spanish, Italian, English, Portuguese. Hope you will get a copy, it's so beautiful. So what we're doing is we're reading the book - I think we have Dutch as well - and then I'm commenting on it. We did so many incredible things with Rinpoche, so I'm adding in other things that happened: other speeches, other things he said so that we go more deep. Rinpoche asked us all to go more deeply into his teaching. So we're doing like that.

When we do this everybody here in Albagnano Gomba, also our friends around the world, if you're watching the streaming, you're welcome to send questions. So send questions means send a WhatsApp to Maria Cristina who's kindly here doing the simultaneous translation in Italian. If anybody has a question you can send to her. Then if it's an appropriate question we will try to reply if we can. Anyway I'm just saying there's the option, this is interactive, we're live, and you can also ask us questions. Obviously not when I'm in the middle of talking but you can send and then we'll reply when possible.

So let's have a look at *Self-Healing 1*. Yesterday we were talking about Maitreya Buddha because it's in *Self-Healing 1*, we were talking a little bit about Lama Gangchen's feeling and connection with Buddha Maitreya, the Future Love Buddha. Also we did the practice together because Rinpoche said everything we do we should practise and receive the energy and the blessing straight away. So we will do like that. Another thing that we intend to do over this year, the next few years, is make the definitive version of the *sung bum*, the collected works of Lama Gangchen Rinpoche. We will make the final - that's it - definitive version of all the books and all the sadhanas. Then we won't need to do this, because that will be it. We're also working to develop an App for all the NgalSo sadhanas. Then if you sign up to our App you can download all the different NgalSo practices and sadhanas and if we make an update it will automatically update inside your App. We thought that was a very good thing to do. So that's also coming out soon.

Let's have a look at the book, actually in the Italian one there's a biography of Rinpoche which is not in my English one, a very nice short biography of Rinpoche's life. Let's have a look - there are some pictures - it's a little bit different. I'm going to read the one I've got. Here in my book, which is not in your book Maria Cristina, after it talks about Buddha Maitreya it talks about some topics that obviously were very important for Rinpoche, that are very important for us who follow the NgalSo tradition. About what makes us a little different to other Tibetan Buddhist traditions. Of course everybody has renunciation, bodhicitta, correct view of emptiness, and fortunately they all have great masters, enlightened beings, guiding them. Our lineage is from the Gelugpa tradition of Lama Tsongkhapa, that historically goes back to Atisha, the Indian buddhist master who

was instrumental in what we call the *sama*, the new tradition of Tibetan Buddhism in the 11th century. Anyway our tradition comes directly from Lama Tsongkhapa in the 14th century, a great Tibetan yogi, passed down through many great masters to the present day. We're Gelugpa, we're called in the West the yellow hat school of Tibetan Buddhism. Why? Because our masters wear yellow pointy hats, yellow *pandita* hats. Within our Gelugpa tradition there are various branches, we're the Ganden Nyengyu, that means the whispered lineage, the oral teaching lineage of Ganden and within that we're in the NgalSo branch. NgalSo means the teachings that were, let's say, remade in a way appropriate for us in modern times by Lama Gangchen Rinpoche. Within our Gelugpa tradition we have many great enlightened beings, awakened beings, great masters, great yogis. For example, we have many great teachers who are experts on Buddhist philosophy, really great, also many great tantric masters, Lama Gangchen was actually a great tantric master and he transmitted to us in extreme detail and with many blessings how to practise the tantric path. He came out of Tibet and went to India and then to Europe, South America and so on, working as a healer. That's how he actually came to the West in the early 80s. So we have a particular emphasis on healing, so many of our practices and meditations, like for example NgalSo Tantric Self-Healing, have this very strong emphasis. All Buddhist traditions, if you do the meditations you're going to get healed. In our tradition we make it more clear how that happens and we always give a lot of emphasis to talking about medicine, about the body and mind relationship and Tibetan medicine which is like Ayurveda and also the relation with the environment, we also talk about astrology which is actually our relationship with the environment and how it affects us. We have this particular kind of emphasis in our tradition, this is the approach of Lama Gangchen Rinpoche. We, the ones who follow this tradition, also intend to follow that line. At least we can understand and we can practise the healing meditations.

Lama Gangchen's idea was that even though he was a really great healer, one person alone was not enough to heal the world - of course. So then in 1991/92 he decided to share the essence of his tantric system with everybody who liked, literally everybody, and he made the NgalSo Tantric Self-Healing lineage and practice which is accessible to everybody. Rinpoche said anybody in the world who'd like to try is welcome to do it. He said that this was the real intention of Buddha Shakyamuni. Of course the Dharma, which means what stops suffering, stops the suffering of body and mind, is for everybody if they like. So our NgalSo practices, our Tantric Self-Healing practices, of which there's many can be done by anybody in the world. They can be used as a method to bring the body and mind into balance and it's very successful as a healing method. Those of us who wish to enter into the Buddhist Mahayana path and the Vajrayana tantric path are also welcome and can use them as we what we call a 'way of enlightenment', a way of personal development. So we can use these practices in many different ways. This is the particularity of the NgalSo tradition. There are many kinds of people with different personality, different kinds of difficulty, little difficulty, as Rinpoche always said, so we need many different healing methods.

Having said that, I will now go back to what it says in the book. Here, at least in my version of the book, it says: "The origin of spiritual healing". It says: "The holy Dharma and traditional Tibetan medicine" or as Rinpoche said Himalayan medicine "are based on

the teachings of Buddha Shakyamuni as contained in the sutras and the tantras”. In the sutras there are many explanations including teachings on anatomy, the identification of sicknesses, the formulation of diagnosis. It’s taught, for example, pulse reading and how to identify - what we call the three *dosha* - the three humors of wind, bile and phlegm and so on and also the pharmacopeia, that means like the medicinal ingredients. How to pick the medicine plants, how to identify them, how to make them into medicines. So this bit actually is talking about the medical text. We have one text, I said the other day, called the *gyushid*, the Four Tantras, which of course was attributed to the Medicine Buddha but was actually compiled by a very famous Tibetan doctor called Yutok Yonten Gampo. It is a synthesis of Chinese/Tibetan and also some elements of Greek and Persian medicine from the 8th, 9th and 10th centuries. It’s the best knowledge that they had at that time about medicine. It talks about the elements, the doshas, the humors, diagnosis, how to treat different kinds of sickness, how to make medicines, this kind of thing. If anybody wishes to study Tibetan medicine, this is the sort of thing you have to study. It takes quite a long time to study it properly, several years of course, but anyway that’s how you do it.

Also you need to study about astrology because the seasons affect us. For example, if you take somebody’s pulse in the summer it’s different, because the elements are different in the summer than in the winter. So we need to be aware of the relation with the environment as well. But then on top there’s what we call tantric healing. So here it says: “It’s the essence of the knowledge and methods which have been realised by spiritual masters who...”, anyway so the tantras are the essence of the knowledge and healing methods that the previous masters of our lineage had a personal experience of. This is what Lama Gangchen Rinpoche himself was an incredible expert in, as we know. We’re very lucky in our NgalSo tradition, here in Albagnano, our main European centre - Rinpoche shared all his heart with us. Every single special practice that he received from his masters - like for example Kyabje Song Rinpoche, Kyabje Trijang Rinpoche, Kyabje Pabongkha Rinpoche, Kyabje Zemey Rinpoche, Kyabje Dagom Rinpoche and many other great masters - all these practices he shared with us. It means he taught us how to do it. Rinpoche said: “I’m not taking anything with me to the grave”. It’s true he said: “I’m going to give everything to everybody who’s wants”, and in fact he did. Actually the last teaching he ever gave was about Black Manjushri, the last instruction on how to do the meditation. He gave everything, so now it’s up to us to put it into practise. We’re incredibly lucky. For example, many times if I’m looking up some practice of course I look on the internet, but many times I google and I find ourselves. If I want to know about some tantric practice I search and mainly what comes up now is ourselves. Rinpoche was so *avant-garde*, really. So we can conclude that Rinpoche left us everything, in terms of receiving blessings and information and so on. Now we need to practise more deeply and actually achieve the inner realisations of all these wonderful things that Rinpoche kindly shared with us. Then we will really become healers, tantric healers, ourselves. So we need to do more practise, all of us, you and me, we, all of us.

Anyway so this paragraph is talking about spiritual healing. Of course there are doctors, so doctor means I’m not feeling well so I go to a Tibetan doctor, a Himalayan doctor, not all are from the Himalayas these days, but a Buddhist doctor. First they will say you need to change your diet, you need to change your behaviour, this kind of thing. Giving some

natural medicine was always the last resort. If those kind of things didn't work and you had some problem that wasn't changed by diet, behaviour or eating some herbs then you would go to a lama. The lama would help you with your psychological problem or your weird incurable problem that the ordinary doctors could not heal. We have many of these practices. For example, first and foremost we have NgalSo Tantric Self-Healing, Medicine Buddha, Vajrapani - so many. Vajrapani is a very important one for mental health. Gradually we'll go through all these practices together and also we will do retreats together. We already did but we'll continue to do more for our new friends.

Anyway it talks more about this and you can read it if you want. But in this book, this first book in English, what's very nice is they have some testimonies. That means some people got healed by Rinpoche and wrote their experience and sent it to us. Here's just one or two, I'll read them to you, but actually we have thousands and thousands of these testimonies of people who met Rinpoche all over the world and then wrote their experience. This is just a few actually. It says here in Rinpoche's book there are thousands of these testimonies and they are freely available for everybody to read. I'm going to find out where they are - go and get the box or file - have a look through and then bring it to the gompa and we'll read some more because it's really incredible. Let's see what these ones say here.

This is from one lady called Tina Gredenghi from Ferrara in Italia. This is to Rinpoche, she says: "I'd like to thank you. For many years I had an ovarian cyst. The doctor said I had to have an operation. Fortunately I met you - Lama Gangchen - you gave me some pills that were to be placed in a cream and used regularly for one month". These are the mama and papa, red and white, pills. "After a month I went for a checkup in the hospital in Argenta. They told me the cyst was 90% reabsorbed and therefore no surgical intervention was necessary. I hope it will be possible for many people to meet you. Thank you from the depths of my heart". Actually, that is really incredible. An ovarian cyst doesn't just disappear like that. Many times in the past, I saw this when I was in Kunpen - Rinpoche gave the red and white pills to people who were very sick. There were incredible result. He used to give them to people who had cancer, aids, all kinds of very strong sickness. Like for example this lady. Normally you need to have your ovary removed if you have a cyst like that, a big one. Incredible, no? Rinpoche's red and white pills are really amazing. There are two pills, has anybody got some? [Someone gives a tin of cream with the pills inside]. Thanks, afterwards I'll give you back. These here, these are the red and white pills. You can see one's red, one's white. So this is not a sort of conventional medicine, these are blessing pills. Why? It's not made of herbs and stuff like that, it's made of blessed substances with a lot of prayers, with a very strong connection with Rinpoche and also Rinpoche's past lives. There are two pills, one red and one white. Rinpoche always used to say get a pot of Nivea, in fact he said this so often that at a certain point Istar, Rinpoche's secretary, wrote to the Nivea company saying Rinpoche made so much publicity for them could we have at least some free Nivea. They sent us many pots of Nivea. But you can put in any cream actually. Rinpoche always used to have this blue pot of Nivea that he used to get out from his pocket. He must have discovered it in Italy I think. Anyway so you get one new moisturiser cream, any type, and you put two of these in your cream. Then you pass your cream over the pills and you apply it externally to



whatever part of your body has a problem. Example here's one we've prepared already [laughing]. Many of Rinpoche's disciples have this, like Simona, it's a very important thing in the handbag. This Nivea pot is so old, the name's worn off. Can I open it? Can you see inside? There are the pills and the cream. So this lady had ovarian problems so she just rubbed on the outside of her body this cream and then in one month her ovarian cyst had absorbed. This is true, we saw many times.

The other possibility is you get a bottle - [holding up a bottle of water] not this one because this is with gas, definitely not with bubbles because Rinpoche said no good bubbles. Okay here's another one [someone passes a water bottle], here's one we prepared already [Laughing]. You get your water bottle, actually Buddha Shakyamuni said you should always carry a bottle of water with you. Did you know that? So this is like Buddha said - carry your bottle of water, but then you put two pills, one red and one white, in the water. It's a little cloudy because of the pills. What you do is you have this, you keep it in your house but don't keep in the sun, you can keep in the fridge or in the shadow and then you drink it - *glug glug glug* - and then when the water is down you add some more water [referring to the water in the bottle]. Not completely down, you just keep filling it up so the pills are gradually dissolving. What I found, the incredible thing about these pills is that they change colour according to the person. I've seen this many different times with different people. The pills seem to react to people and for each person the colour of the pills is a little different. Sometimes it's green, sometimes it's yellow, sometimes it's kind of brownish, reddish. I don't know why exactly but it's reacting energetically to the person. Very interesting. This is an incredibly powerful way to heal your body and mind. In Tibet the Khampa people, around Chatring, these kind of places, they go mad for these pills. Rinpoche used to, of course, give these pills for free, it's not a business, he gives freely his blessing. He used to give them for free and then the Tibetans would resell them - each pill fifty dollars. That means one packet was a hundred dollars, that's a lot in Tibet. There was a black market for Rinpoche's pills. They used to test the powers of Rinpoche's pills, for example he said one time some Tibetans made a little hole in a tree - they have a lot of pine trees on the side of the mountains - so they made a little hole, then what they did is they started to see how long it would take to knock the tree down. This was to see if the tree was stronger with Rinpoche's pills. They did all kinds of experiments to see the benefits of the pills. They really have incredible faith in these pills.

Actually Rinpoche in the life before, as Kachen Sapenla, also had incredibly famous pills. The pills of Tomo Geshe Rinpoche, were also incredibly famous. Remember we said that Rinpoche's past life and Tomo Geshe Rinpoche, and one other person, they were the three vajra brothers, three yogis, and all their pills had great healing power, so they made healing pills. They're incredibly famous in Tibet. For example, the Tomo Geshe Rinpoche pills are supposed to bring you back even from the brink of death. Also Gangchen Rinpoche's pills actually brought many people back from the brink of death. Many people who had very strong cancer, who should have died, spent many more years alive just by taking these pills and doing **om muni muni** and the 4 limitless or some mantra that Rinpoche recommended for them. So it's really incredible but it's true. These blessing pills, if there's nothing wrong with you it doesn't seem to do anything but if there is

something wrong with you it has an incredible effect. Afterwards I'll tell you some of the testimonies but I'll just share with you one or two things I saw myself.

One time I was making tea - as usual- and I was a bit spaced out, so instead of pouring the hot water into the cup I poured it over my hand, very clever. Anyway my hand was all burnt and it was all red and I thought: "Oh no my hands all going to blister". But then I thought: "Oh I heard Rinpoche's cream is working", so I passed it over my hand and then nothing happened to my hand. It wasn't even particularly red, it's amazing it really works because normally all my skin would have come off. It really works.

Another time in Rio de Janeiro I met one lady, she came to see me, and she'd been doing *feng shui* or something and she was sort of a feng shui expert. Anyway something had happened and she developed this kind of we call psoriasis in the West. Basically her skin was really bad and looked like snake skin - really it looked like scales all over her and she said: "I'm completely desperate, I've been everywhere I've seen all kinds of doctors, all kinds of healers, I've taken everything and nothing has helped". So I said: "Sorry I don't know what to do, however I heard that Gangchen Rinpoche's red and white mama and papa pills are very good - why don't you try?". So we give her the two pills, she put them in cream, went away, and then next day - 24 hours later - *brinning* - a call. "It's incredible, it's all gone". After one day her skin had got better. She'd had for 10 years really horrible scaly skin and then very quickly her skin healed through that. Incredible. Why? Because they're blessing pills so many times sicknesses are not just because you ate something or because you're in the wrong climate for your biotype or something like this, many times sicknesses have a karmic or a spiritual cause. So then these kind of mama and papa pills are incredibly effective. I saw this kind of thing. I remember many people who were very ill, Rinpoche used to just give these pills and then they used to come back year and year afterwards. When the doctors actually said there's no hope for you, they kept on coming back to see Rinpoche year after year.

Let's read another testimony. Here's another testimony from another Italian person called Luigi. So Luigi said: "The boy had been epileptic since the age of nine. The sickness manifested suddenly and none of the doctors he saw could find any cause or remedy. He had countless ECGs", that's like the brain scan, "and they were all altered" (i.e. not normal). "Since he started Lama Rinpoche's cure he has been improving steadily and the doctors cannot understand how this happened but I know the merit of this is due to the lama. Now after more than two months of treatment my son is almost cured, he does not have any crisis anymore nor does he show any other problems". Also amazing because it's not very easy to cure epilepsy actually. Regarding epilepsy, according to Rinpoche's lineage, Rinpoche's idea... epilepsy we say in the West it's something wrong with your brain chemistry or something, your neurological system, which could be true of course, but Rinpoche and the other Tibetan lamas healers would say it could also be something astrological, it could be because we have a bad elemental relationship with the planets, the stars, with something external. We have one practice called Vajrapani, Destroyer of Darkness, Vajrapani-Hayagriva-Garuda, which is especially for all these kind of problems. Obviously there are many different kinds of psychological problems or problems related to the brain, the mind. For example there are things like epilepsy and fainting, strokes, and

then there's like mania, depression, anxiety, all kinds of different kinds of psychological problems. This practice called Vajrapani-Hayagriva-Garuda is very powerful to help these kind of problems. In the Tibetan community Lama Gangchen Rinpoche was considered to be an emanation of Vajrapani. That means he had this incredible kind of loving but stable energy and it's true we all felt this around him. Vajrapani energy is like this, pacifying the disturbances of the mind, for example things like epilepsy. Gradually Rinpoche taught us all kinds of special practices, like for example we have what's called the astrology sadhana with lots of practices, lots and lots of practices, big thick astrology practice to make peace with the environment. Astrology means we need to make peace with the elements, the outer elements. We're part of the universe, all our bodies are made of stardust, all the atoms of our body come from exploding stars, we're totally connected to the universe, we breathe in air, we eat, we receive all the energies from the environment.

We have five elements: space, wind, water, earth, and fire, according to the Indian system. According to the geomantic system we have earth, metal, water, fire and wood - another five elements. One's looking more in this celestial universal way, one's looking more on the planet, the earth based, system. There are two systems. We use both of these systems in Tibetan medicine. Anyway our elements are like this much aren't they [indicating her body] and of course the elements of the universe or the planet are much bigger than us aren't they. So logically because our elements are this big and the other ones are enormously big, as those outer elements cycle and change they will affect our little elements won't they, they will actually overwhelm us and dominate our energies. Rinpoche explained many times about the relationship between the elements didn't he. This I'll talk about in more detail later on when we talk about *Self-Healing II*, *Self-Healing III* and other teachings.

Basically some elements are friends and some elements are opposite. For example, if you have a lot of water element inside, then if there's, like now for example, Mars in Aries, a strong fire energy on the astrological level you have to be nice to everybody and don't fight with anybody otherwise you're [mimics freaking out] because there's strong fire energy at the moment. If you have a lot of water energy inside but outside there's a lot of fire energy, obviously fire and water don't go together very well do they? Fire will boil away water, in that case because my water's little my water energy will be harmed by the outer fire energy or vice versa. If we have some fire energy inside and there's a lot of water energy outside in the universe then the water will put out the fire won't it. So sometimes the elements are helpful, for example in the geomantic system they say water is the mother of the wood element. So if the outer element of the universe is water then it's actually helping my inner wood element isn't it. It's nurturing it. So sometimes the outer energy is helping me, making me more energetic, more healthy, but many times it is opposite. When we talk about astrology, what we want to do is medical astrology and this kind of thing. What we want to do is find out what's the outer element and how it's affecting me, my elements, because then we can use the energy. We can protect ourselves because it's opposite or we can use that energy positively. So we have many practices to do this.



You know in the bars they have those machines, we call it a one arm bandit, a slot machine in English. You have to put your money in it, one euro or whatever, press the buttons and those things start turning. There's hearts and flowers and stuff and if they all line up then - *dung, dung, dung* - all the money comes out, but mostly you just keep on putting your money in and losing it. This is a bit like our unconscious relation with the universe. Now all those things are turning, the elements are turning. Sometimes it lines up well - *dung, dung, dung* - and everything's going really well, everything's super successful, but many times it's like we're losing, losing energy, because it's just not lining up in the right way. Anyway we have many practices to heal these things, like for example epilepsy. Before I was a Buddhist, I was just totally interested in science. When I was a kid I wanted to be an astronaut, I didn't get very far with that one! At school I studied physics, chemistry and mathematics, I did higher mathematics and everything. Then I went to university and I wanted to be a nuclear physicist and I was really into science. I didn't believe in spirituality, religion, nothing, at first. When you first come to Buddhism it's difficult, because we have this kind of scientific world view. First it's a little bit difficult to believe, like for example I totally didn't believe in astrology or anything like that or that if you say a mantra you can heal yourself from epilepsy. I thought it's not true and what you need is to work on your brain chemistry and this and that. However, having spent many years with Rinpoche, and seeing these things actually do work I have changed my mind. Not because somebody told me to, but because I've seen it with my own eyes - how many people have been healed and benefited by these methods. Obviously our Western scientific paradigm is just one other point of view but it's not the only one. Of course it has some validity, not just Western but let's say the scientific paradigm. Of course it has some validity but it's not the ultimate view of reality. We kind of think: oh that's it, that's you know... it's a world view and we grasp at it as if that's the ultimate truth but it's actually not. It's just another interesting point of view. Rinpoche, Lama Gangchen, was very much interested in the idea of putting together his world view of Buddhist philosophy about emptiness, interdependence and other things, with the scientific paradigm - why not? Increasingly in modern science, in physics and mathematics and so on, they are very much approaching what we would say is more like a Buddhist worldview, the more they go deep, the more they investigate the nature of phenomenon. Because of course, you know, finally you're going to see how things really are, if you keep going for long enough. So it's very interesting.

Anyway this person Luigi from Livorno, his son, probably his son or nephew, he was cured of epilepsy in two months following Lama Gangchen's healing methods. Amazing, no? Let's look at another one. Now there's somebody from Bologna, one lady from Bologna from Castel Maggiore, and she says: "When I was 19 and now I'm 29", so now she must be about 69 I think, but anyway she says: "When I was 19 I had dermatosis which I could not cure. I used several medicines and treatments but nothing really helped. This has been a genetic problem in my family, other members of my family were able to cure the disease with Western medicines, but in my case my skin seemed to be a breeding ground for this kind of dermatosis, after a forty day cure with Lama Gangchen's Tibetan remedy my skin cleared up for the first time in a very long time. The colour of my skin became normal with slight shadows from previous lesions but I hope they will disappear soon". So I don't know what cure she followed but I imagine she passed the cream like I

was saying with that other lady from Rio. We saw this many times. From the Buddhist point of view these skin diseases, if you study medicine, have all kinds of causes which we are not denying. However, from the Buddhist tantric point of view many times we say that why nowadays there's more kinds of difficult to cure sicknesses than before, also skin diseases and this kind of thing, is because we have damaged the environment collectively. I remember reading that here's half a million kinds of pollutants in the environment now. Half a million. Everything's polluted, everything's poisoned, so of course we are what we eat, aren't we? We are what we breathe. Of course if we put all the pollution and garbage in the water, the earth, the air, and everywhere, finally where's it coming back to? To us isn't it. For example, if we throw garbage in the sea then finally it's coming inside us, isn't it? It's not just going away. Why we do such things is because either people are ignorant or don't care or because we don't understand that everything's connected, interrelated. Hopefully now we're seeing that we are all connected, we're all as they say limbs of life, we're all connected. Hopefully we will realise that polluting things is not the way to go and that by taking care of the environment we take care of our own health. According to the Buddhist worldview many times we get ill because we pollute, we've harmed the environment. Not only in terms of actually polluting the environment, and ingesting the poisons - but also we say in the Buddhist world view that there are various spiritual guardians of the environment. Actually there's many of them, for example *nagas*, *sadak*, there's many. Basically these are the guardians of the environment, of the mountains, the waters, the rivers, the streams, the trees, the natural environment. Imagine we're in our house and next door comes a really horrible family and they make loads of noise and throw all their garbage cans into our garden and they just do horrible things and they're just absolutely awful neighbours. Finally, even if we're Buddhist, after some time we start to get fed up with them. If they continue for long enough, throwing their garbage cans over into our garden and old tires and leaving broken cars in front of our house and just generally being horrible we'll get mad with them and we will do something too. We take them to court or something. The guardians of the environment they do the same to us - they take us to court. They send us an injunction in the form of sickness or some psychological problem. We have many healing practices within our tradition to say sorry, to make peace, to pay back something to the environment, to change our behaviour. These practices are very effective for all kinds of sicknesses that can't be cured by the Western worldview. Including many kinds of skin diseases, but not just skin diseases many other kinds of serious illnesses. For example, in the last few years Rinpoche was teaching Chenrezig Singanada practice here and in his centres around the world. This is a very beautiful and effective practice to make peace with the environment. Of course we also have the Making Peace with the Environment practice and many other healing methods.

Let's have a look at another testimony. Here's another person, a man from Raffia - I don't know where's Raffia - in Firenze? It's another Italian person. So he says: "I took some friends of mine to Pomaia" - Pomaia is the Istituto Lama Tsongkhapa - "with their child who had one eye fixed near the nose since birth. Lama Gangchen was granting the Open-eye Chenrezig initiation which purifies all eye sicknesses and he gave the child's parents some pills. The mother followed the Lama's instructions and also recited the Chenrezig sadhana daily and after one month the effects are evident, now the child can move the eye". Amazing - no? So you see, the child is not even doing the practice the mother's

doing the practice for the child but anyway the eye got better. On the front of *Self-Healing I* there's a picture of Open-eye Chenrezig. Just a couple of weeks ago we did the *jenang*, the permission to practice, of Open-eye Chenrezig here in Albagnano. Personally I've been doing this retreat recently. Rinpoche always told me to do it and I never did. So everything Rinpoche told me to do, now I have to do. He told me actually two years ago I had to do Open-eye Chenrezig practice. So I did the practice and at one point my eye went completely red, stinging, all full of blood. First the white bit and then the iris bit went all red. Everybody was saying: "Your eye, your eye". I didn't want to look. Anyway it went all red, full of blood, and then gradually got better. When I went to Spain recently I went to my optician. I needed to get some new glasses. I asked the optician: "How are my eyes. You know I have this problem with astigmatism". The optician said: "No you don't". I first started to check my eyes when I was about 25, so let's say for 30 years I've been astigmatic. That means my eyes don't move together. Apparently now they do - incredible no? Now my eyes go together, so now I can save money, economise and get cheaper glasses. So they really work these practices. Me and this lady and many other people know these things are true, it's not like some fairy tale or something like that. Rinpoche gave us incredible healing methods that all of us can do and also they're extremely easy. All we need to do is the short sadhana and say the mantra, request Rinpoche's blessing, the lineage guru's blessing and it works. We're very lucky. I mean okay I still need to wear glasses but I'm not astigmatic anymore - so if you have an eye problem try Open-eye Chenrezig. Also Lama Michel had an eye problem and he did Open-eye Chenrezig and his eyes became very much better as a result. It really works so please try. It's free. It's true. I mean all these testimonies, of course they're true.

Let's have a look at another one. There's another lady called Aurelia from Gubbio. She says: "I am an untiring woman, in 1980 my suffering began with the gradual swelling of my body, my hands and feet became black. In 1982 I was operated for stellectomy sympathectomy. I was increasingly out of condition, my skin dried up with great aches and my movement stiffened with wounds in my joints. I was taken to a nursing home where I was diagnosed as having scleroderma, which is a blood vessel disease. I was treated with the extract of malarial medicine and vasodilators. I had lots of aches and pains, few positive results, and I went down to 39 kilos and as a consequence I was very weak and then I was vomiting and had stomach ache. I have tried this new cure from Lama Gangchen and I'm experiencing a general improvement. From the very first day I felt as if I was getting regenerated, in a few days both the vomiting and the stomach aches have gradually disappeared. I feel so much better. I wish to thank the ones who made this possible who gave me back hope and the desire to live". So that's what Aurelia said. Amazing. She also had a very serious illness.

Then there's another one from a professor from Vicenza in Italia. So it says: "To whom this may concern, I'm sending this letter to express my sincere appreciation and gratitude for the medical assistance and guidance that I receive from Gangchen Rinpoche. My health has been impaired as a result of a car accident which left me with numerous head injuries and neurological damage. These injuries greatly diminished the quality of my daily existence and as a result I was living with constant physical pain and neurological problems. After taking the Tibetan remedies that Gangchen Rinpoche gave to me I have

noticed a sharp improvement regarding my neurological disorders and these can be seen on my ECG examinations”. So he could see the change in the brain. “Once again I wish to express a deep appreciation for the effectiveness of the Tibetan medicines which were given to me by Gangchen Rinpoche”. Amazing. Like this, there’s many.

My friends on the streaming maybe you can’t see, but here we have Mr Roy Watkins from England, he has healing centre there. Have you got any stories? [Asking Roy]. Do you remember anything? Any testimonies. Would you like to come and share something?

Roy Watkins: Good afternoon everybody. Over the years we had a lot of help from Lama Gangchen with clients. You know probably the most dramatic example [Lama Caroline: Roy trained as an acupuncturist when he was 30 and has a natural healing centre in Ulverston in England]. That’s right. So a client came in and she had ovarian cancer, which was about the size of a cake. So over a month we tried different methods and so forth and there was really no change, it was really hard, like a hard object in her abdomen area. Anyway I said I was coming to Italy, to a retreat here with Lama Gangchen, and she heard his name and kind of developed a sort of faith. So an idea popped into my mind, that if she made a cake the same size as this particular big tumour she had, I could take it to Italy and offer it to Lama Gangchen and ask for help. So I brought the cake out and went up to Rinpoche and in his normal manner if you give him a new object he puts it on his head [Laughter]. He put the cake on his head and smiled for a nice photograph and so accepted the offering. The next morning I had an email from the particular lady and she said: “I woke up this morning and normally it’s very difficult to get up and bend because of the size of this tumour. But I woke up and I managed to get up quite easily and I checked, and the tumour had sort of liquefied into kind of jelly”. Then she subsequently went to have a scan and the actual hard part had gone down to about this size [making a circle with his thumb and finger]. That happened overnight, through offering something to a great healing lama. So it works. [Lama Caroline: this is why we make tormas offerings, it’s the same idea. Offering cake to the buddhas.] Our friend Mike Nicholson had an old man asking for some help because he had an arthritic knee. Mike gave him the red and white pills, said that he needed to put it in some cream and rub it on his knee. Mike saw the man in question and said: “How’s your knee?”. He said: “Oh that’s very much better. I just take these pills still in the packet rub it on my knee...”. [Lama Caroline: So you don’t even need the cream or take them out of the plastic bag]. So okay thank you everybody.

If anybody has a particular story you’d like to share about your experience of healing please send it to Maria Cristina on WhatsApp [Laughter]. If you feel like sharing, we’ll share it with the sangha. It says here there’s thousands of these testimonies so I’m going to find out where they are. Also because I want to see them, I’m very curious, I never looked through them all but now I want to.

Let’s have a look what else it says here. There’s many testimonies and also letters of appreciation and all kinds of things. Here’s one from the council for religious and cultural affairs of His Holiness the Dalai Lama, Gangchen Kyishong, Dharamsala, Kangra District, Himachal Pradesh, India. So it says: “Just as there are similar practices in many parts of the world in Buddhism there is also the practice of healing certain illnesses through the power

of esotericism and meditation in relation to various internal and external factors. As a result, apart from the medical system, this practice of healing also flourished in Tibet. Gangchen Tulku Rinpoche of Seramey monastery is a practitioner of this tradition and is well known for many different kinds of people he's been healing. It is our hope that he will continue to widely benefit others with this particular tradition of healing". So also I'm sure he was recognised within the Tibetan community for his work as a healer. Then there's one testimony from Lobsang Dolma Khangkar, she's a very famous Tibetan lady doctor and she has some books on Tibetan medicine that are translated into English, some very good books actually. So she says: "To whom it may concern, in this decadent era when many human beings encounter pestilent diseases and disorders induced by the evil force of the eight types of interfering spirits and the planetary influences on the earth and due to the nagas and earth spirits of the subterranean world it is explained in the Tibetan medical text that if a realised and holy person with high attainments apply their tantric formulas, their Vidhya mantras, then these ailments these sicknesses can be cured. Accordingly Venerable Gangchen Tulku Rinpoche, a fully qualified and accomplished master, from Seramey monastic college is confidently carrying out this practice through the application of firm meditative concentration following the essential instruction and lineages received from various spiritual masters in particular Kyabje Yongzin Trijang Dorje Chang, the late tutor to His Holiness the Dalai Lama, and Kyabje Song Dorje Chang. I offer my sincere faith and prayers that this may be of benefit to mankind. Dr Lobsang Dolma Khangkar, Tibetan doctor, Dharamsala, India". This famous lady doctor, says what I was actually saying in a very easy way. According to the Tibetan worldview, sickness is not just because of diet, lifestyle and things like that. It's because of our unbalanced emotions, our karma, our previous karma from the past, this life or other lives. And also because we have disturbed either what we call the planetary energies or the middle kinds of energies, there's eight types of middle energies, or what we call the underworld energies which are the *nagas* and *sadak*. The sadaks are the owners of the earth, the earth guardians. So we need to make peace with these energies and in fact this is exactly why we have the practice of Vajrapani-Hayagriva-Garuda - to make peace with the upper energies, the middle energies and the lower energies. A very powerful and effective practice.

She says Lama Gangchen's root guru was Kyabje Trijang Dorje Chang. Kyabje Trijang Dorje Chang was 'the lama' of his generation and he was the lama of all the other lamas. A great enlightened being who's now reincarnated, reborn, as the present Kyabje Trijang Choktrul Rinpoche who lives in America. He's also been here four times to Albagnano. Luckily for us he's kindly come here quite a few times, to Albagnano, and given us many blessings and initiations. So Kyabje Trijang Rinpoche was Rinpoche's root guru and the other day Lama Michel was talking about Rinpoche's past life when he was Kachen Sapenla. At that time Kyabje Trijang Rinpoche was passing by Gangchen Monastery. They wanted to meet, but that time it was not possible. So they created a *tendrel* to meet again in the next life. When Kachen Sapenla passed away, it was Kyabje Trijang Dorje Chang who found and recognised our present Gangchen Rinpoche's incarnation. It's very nice that His Holiness Kyabje Choktrul Trijang Dorje Chang, the present one, immediately and very kindly wrote a beautiful prayer to request Lama Gangchen Rinpoche to return. The last time, the last Kyabje Trijang Dorje Chang requested the previous Gangchen Rinpoche to



come back and two years later he came back and they say in between he was in Dakini land for one year and then one year he was growing in his mother's womb. So now again His Holiness Kyabje Trijang Rinpoche has requested our Rinpoche to come back quickly. Why quickly? Because we need him, we humanity need him back to continue to guide future generations in the right path of the Dharma. Also Kyabje Song Rinpoche, very great tantric master, Rinpoche was very close to him and many of our special practices that we do in our NgalSo tradition come directly from Kyabje Song Rinpoche. I know because I have copies of all Rinpoche's books and I can see all the notes Rinpoche wrote down from Song Rinpoche. Song Rinpoche explained to him all the special visualisations, all the special mantras which are now part of our tradition. Rinpoche, to preserve these precious teachings, opened it up to all of us. If somebody gives you a box full of precious jewels and diamonds you would really take care of it, wouldn't you? You'd be all the time: "I need to put a security camera and I need to put in a bank vault and I really need to take care". You wouldn't just leave it in the back of your car or leave the door open or something like that would you. You'd think: "This is super important and precious". We should feel the same about all the precious gifts, the spiritual legacy that Rinpoche has given to us. First we need to appreciate what Rinpoche gave us, of course now it's all made in a beautiful little book and for us we do all the time so maybe we don't appreciate what a special thing Rinpoche gave us. Before these practices were - it's called nyengyu, whispered lineage - that means only top lamas and people like that could receive the teachings that we received. Rinpoche kindly - because the world is very unbalanced and because we need - shared all these special teachings with us. Like I say he said: "I'm not taking anything with me to the cemetery. I'm leaving everything with all my friend and disciples". He left everything for us, a whole big box full of incredibly precious, Dharma jewels. Now we need to appreciate that, use them and put them into practise. Then really those Dharma jewels become our jewels, in the sense that a Dharma jewel actually means an inner realisation. We need to develop our inner Dharma jewels based on the blessing and incredible instruction that Rinpoche has left to all of us. It's what we need to do.

Then another one. This is from somebody in Sikkim. Remember when Rinpoche was in his late twenties, he went around... first he was in the Varanasi Sanskrit University for seven years together with Kyabje Song Rinpoche, then after that he was going around as a healer in India, Nepal and Sikkim. He became very famous because he cured the queen mother of Sikkim of an eye disease and then many people wanted to see him. So here is one testimony from somebody in Sikkim. So it's from Captain G.K. Bakshi, the principal of the higher secondary school of Gangtok in India. So it says: "To whom it may concern, I've known Reverend Lobsang Thupten Trinley Yarpel Gangchen Rinpoche for more than three years. He is my venerable guru and mentor, he is well known as an expert in curing eye diseases and also cases of paralysis. He has cured many patients in Sikkim and Mysore. He is also a well-known lama of the Mahayana school and an expert in Vajrayana tantras. He has a very large following in Sikkim, including people from all walks of life and all religions". So that's one testimony from a long time ago, from like 40 or 50 years ago. Anyway he's somebody who saw Rinpoche's healing actions in Sikkim.

Actually now to conclude these testimonies for today there's a testimony by Dominique, Dominique Nayir. Dominique was one of the early disciples, early and very close disciple,

of Lama Gangchen. She was French and she had a small centre in Paris. Actually a few years ago she passed away unfortunately, otherwise I would have her here sharing her own testimony. But recently I was speaking with her daughter, and she actually made a book about her experiences together with Rinpoche and we hope that in the future her daughter can come and read it to us. Maybe those of you who can read French, you can request the pdf and we can share within our sangha. Dominique was there right at the beginning, when Rinpoche was in Gubbio healing many people. Jampa, Claudio and Dominique were Rinpoche's assistants. Anyway let's have a look what Dominique says here. Dominique says: "I first met Lama Gangchen Tulku Rinpoche in Bodhgaya India, during the winter of 1985. He was already well known among the Tibetans as well as a growing number of westerners as a lama skilled in the art of healing. During my stay in Bodhgaya, I personally saw him cure several of my friends. I have lived among the Tibetans in India and I'm familiar with the methods of the Tibetan doctors. Lama Gangchen Rinpoche's methods are quite different from those practised by doctors in both the East and the West. I served as a translator for him in Europe and thus I have had the opportunities to see him in a variety of situation. For many people he was their last hope. An Asian person would not think this so strange, but for the average Western person this situation was often difficult to accept. So many people suffer in body and mind or both and they have to seek help from a lama in a strange land. I have seen that after following even brief treatments prescribed by Lama Gangchen Rinpoche the health of many people improved vastly and their mind became much more peaceful as well. This is because he not only cures the cause, the interdependent cause, of suffering but also treats the underlying root of physical and mental illness and pain. His principal source of healing power is derived from the force of mantra and touch. Fortunately, I've seen many thankful people cured of illness that they had suffered for many years. There is a collection of literally thousands of letters and personal accounts from people all over the world which serve as valid and verifiable proof of the power of Rinpoche's methods and the success rate he has achieved in improving the physical and mental well-being of those who come into contact with him. These writings can be seen and read by anybody who so wishes". I'm going to go and find them and then bring a few more at least to the Gompa. Not all, not thousands, thousands would be too many but a few.

Roy's got something else to say, please come Roy.

Roy Watkins: Once upon a time, I was traveling on a train down to London with a friend. We're sitting quite peacefully there and then a whole crowd of football supporters, drunk, got onto the train into the same carriage. Previously Lama Gangchen had mentioned that if you take a slipper and you fold it and you point it at dogs that are barking... but I had a problem I didn't have any slippers I just had boots on [Laughter]. So what I did, was I just folded a piece of paper actually and just rested it on the table because I didn't want to kind of like go like that [waving his arm] because they might be a bit aggressive. So surreptitiously I just rested it on the table and a little while later, as these supporters were leaving the train one of them came up and apologised. He said: "I'm really sorry that we were so noisy and we were disturbing you". I mean that doesn't happen very often actually, so it's an interesting one. About demons and things. I had one client come in and she had breast cancer and we looked at her blood and it was absolutely full of billions of

bacteria attacking all the cells. [Caroline: do you have one of those microscope computers that can see blood cells?]. Yes. We take one drop of blood and we put it on a slide and then we use a powerful microscope - you can see all the bacteria viruses, how the immune system is functioning and so forth. I've been using that for many years. Then she said: "You know by the way I'm possessed by a demon". I mean if one is a therapist or a doctor you hear many different stories, extraordinary stories, people tell you. So I thought *yes okay*, you know smiling sweetly. Anyway there's a special treatment for this called the treatment of the seven dragons, where you put acupuncture needles in different points in the body. So we put the needles in and I thought I'll put some nice background music on, so I put Self-Healing on. But before I put this Self-Healing on, when the lady lay down on the couch, she started speaking with this demon voice which sounded like what you'd imagine elvish would be. It wasn't a current modern language, it sounded like something out of Lord of the Rings. It was quite loud and my wife could hear it at reception and wondered what was going on. It was next door, through two doors, it was quite loud. So you know she said: "What's going on?". I said: "Don't worry it's just a demon". But anyway it didn't sound really aggressive so I put Self-Healing on and after a while the demon started to sing along with Self-Healing and it all became a very much more peaceful healing situation. Over time the lady got a lot better from the breast cancer.

I remember you saying to me that when this happened there was like a smoke that went out through the window - you saw something, do you remember?

Roy Watkins: That is the normal seven dragons technique. You open a window to allow any entities, that have entered into the body, to go out. If there's a blank wall behind, you put the needles in and you sit there for about half an hour and at a certain point it's like a sort of mist leaves the body and sort of drifts out of the window. It's not just me, this is how we were trained by Professor Worsley at the College for Traditional Chinese Acupuncture for treating inner and outer demons. Unfortunately it's quite common that people have this - whether it is entities or a psychological process that happens, it doesn't matter as long as a person gets better I don't mind. Then one more. One lady came in with pain in the neck and so we had to find out what the pain was and what could we do. So she said she had a really difficult relationship with her husband, they separated and he was a really violent man. He'd send people around to bother her, you know bang on the door and bother her and so forth which sounded like a real pain in the neck. So an idea popped into my mind from Rinpoche no doubt, because my rational mind wouldn't think of it. You have to relax for your subconscious to have some intuition. So I said to her to everyday say to herself that her husband was happy and well and peaceful. Because she said he was a very sick man. We turned everything into the opposite. This image she'd made of him - turn it into the opposite. And then to recite 100 Tara mantras. So a couple of weeks later the lady came in and I asked: "How's your neck?". She said: "Oh that's better, my husband came round to see me the other day with an envelope stuffed full of ten thousand pounds and gave it to me". So really as Lama Caroline and Lama Michel said, if you really change the image you're creating of the world, if you create a negative image turn it into the opposite and then use the power of healing and mantra then you can change your reality and help many people. That's probably the most important. [Applause]

Rinpoche used to call it a *chappel* [slipper]. You get a slipper, like a flip-flop, or an Indian shoe, and go like that [bending the sandal in half]. He said in the monastery they used it for jackals and dogs when they were barking. So a very creative use of that technique Roy with football hooligans [Laughing]. In Albagnano at the moment there's all kinds of incredible building noise, which of course is good because we have the Temple and other buildings - maybe we could try it on our builders at seven o'clock in the morning! [Laughing] Of course it's really good, all the developments here in Albagnano. It's Rinpoche's wish that we complete the Temple of Heaven and Earth and then, not only that, there's many other developments. There's the road down to the Temple and we're going to build what's called Shambala village. Some little houses for Dharma students and many other things all around because Rinpoche put all this energy into this didn't he. Not only here, also in Campos in Brazil we're building a temple, it's called the Great Love Temple. In Tsering Jong in Spain, our retreat centre, we're making many developments there. All kinds of building projects are going on. So it's very good, except when it's at seven o'clock in the morning. [Laughing]. But anyway we rejoice. We were talking about this the other day. I saw this as well, he used to get his Birkenstock and hit people on the back with it, like *poof* if they had some really way out problem, then they would get better. Or on top of their head. You've seen it haven't you Simona? Come and tell us. [Laughing].

Simona: [in Italian: I remember Rinpoche with his slipper in many places, here in the centre, in the Colonia and also in his house - many times there was a lot of barking and he would take his slipper in his hand, fold it, and he would say soon the dogs will calm down and stop barking. I used to watch and soon after they would stop to bark. Incredible.]

This is not just Rinpoche, this also worked for Roy. Why? Because Rinpoche gave us his blessing, his lineage. That means we can do it as well. That's what's really good, if it was only Rinpoche we would rejoice but the thing is he's also given us the possibility. Rinpoche was really incredible. I think I told this story before. One time we were in Tibet and there were a lot of people of course, there were always a lot of people. One Tibetan monk came up with a khatag and he had like an abscess on his face, like really stuck out - it was horrible. Rinpoche went like - *phut phut phut* - he spat on his face. The monk walked away and it went *puff*, and all the puss came out and then next day he was much better. We saw all kinds of stuff. Rinpoche's breath had really healing power, also for example with the eyes. Many of us we used to go to Rinpoche and he would go like [blowing] in our eyes for our eye problem. I must admit, confess, for many years when I had an eye problem I would just go to Rinpoche to say: "Rinpoche can you blow in my eye". Now that Rinpoche has passed into the dakini land - finally I had to do the retreat myself. But anyway it's working because of his energy, his blessing. So incredible stories, all true. There's many, there's hundreds, of these stories. Gradually anybody who likes to share, please share because these are true and these are the stories of our lineage.

Please Anila Tsomo come here.

Ani Tsomo (Leanna): Yes it was one day, not so long ago, I was in Lama Gangchen's house looking after the house, answering the calls etcetera. Lama Gangchen said to me you must wait until I come back. So it was quite late at night and at some stage I was very

hungry so I decided to look in the fridge, get something out, put it in a pan, and decided to add some spices. At that point I really liked Indian hot things and found a little bottle of devil's food [Laughter] which was *peperoncino*, you know chilli, a kind of a chilli sauce. Without thinking I went - *boom boom boom* - and put this chilli sauce over my food. Then I started eating the food, it was so hot that really it burnt my mouth but I thought I cannot throw it, I've taken all this food and I cannot throw it away - there are people starving everywhere I have to eat it! I ate all the plate of food and stayed with this really hot feeling all over my throat, stomach, intestine, everything, and for another 10 minutes or so I was there really with this terrible burning pain. Lama Gangchen arrived and he sort of looked at me and I said to him Lama Gangchen I did a really crazy thing, I put too much devil's food, devil's sauce, on my food. It was very hot but I decided to eat it because I thought oh my goodness I cannot throw it away and he just looked at me and laughed and in one second all the burning went [Laughing]. So that was really a very strong and quick healing that you know was felt all over my body! Thank you Lama Gangchen.

Daphne Stzern: I was following Lama Caroline on healing and I heard you were collecting testimonies. It occurred to me one day when Rinpoche was here that I hadn't told him this so I told him and then he made me tell everybody in the gompa. I would like to say it was a result of my wonderful practice and discipline - but it isn't. I had many problems with kidney stones and there was one big whopper, a very big one, in particular and the doctors were nice because they knew I was very frightened of being operated so they said okay we'll try zapping it, bombarding it. I don't know how to say that in English. I was in this machine and they were making jokes: "Sorry Signora it's a big one, it must be an English kidney stone". So I thought okay I will have to be operated. One day I was in Beé, I didn't know Rinpoche was in the bar. He used to go to the cafe in Beé a lot, and used to sit there drinking his tea and eating a brioche with his finery, with his Tibetan clothes. So he made me sit next to him and then he made a sign like this *snip snip snip* because he knew I was frightened of having an operation. So I sat next to him and on some days you know, when you don't have a pure mind, you don't feel like seeing Rinpoche but he always saw you in those moments. I didn't feel like I was pure enough to be in his company yet alone sit next to him. So anyway I had to sit next to him and then he took out a biro pen and he stuck it in my side for 15 minutes. I sort of sat there like this and that was that. The next time, I think it was the last check before I was supposed to have the operation, I went to have an ultrasound and the doctor sort of looked very perplexed and then he went back to the computer and then back to the screen and he went backwards and forwards about five times. I thought *oh no he's going to tell me I've got cancer or something*. He just looked at me he said: *Signora it's gone*. So I was forced to acknowledge Rinpoche's incredible powers and also I'm grateful I didn't have to be operated. [Applause]

Anybody else like to share a true healing story? Because we have so many, hundreds and hundreds and hundreds. Anybody listening you're welcome to share - WhatsApp your experience to Maria Cristina and we can repeat it for you if you like. Has anybody sent anything? [Maria Cristina telling something]. Carolina please can you kindly write it down. Now that we have the streaming technology when I get to Chile we will stream and so our Chilean sangha can share. But if you'd like to write down anything now in English or Spanish we can share it now or we can wait. Obviously as we go around to visit our



sangha members around the world we'll continue with our interviews of the stars of our wisdom planetarium. Rinpoche called it that didn't he - the wisdom planetarium. We have many stars, beautiful stars, all over the place. People with very special experiences. So we'll gradually ask people to share.

Hello Carolina you're live on NgalSo TV.

Carolina from Chile: Some people know me if not I know Rinpoche for more than 25 years and I have many stories.

Please share one.

Carolina: For example, I wanted to get pregnant with my last child, number three, and the doctor found a tumour in my ovaries, it was like 10 centimetres. The doctor found this tumour and said you can't get pregnant you must have surgery. So I said you know doctor wait because my lama is coming to Chile and I want him to heal me and the doctor said okay but don't wait too much this is serious. Rinpoche came and I said Rinpoche you know something I must have surgery please give me some Tibetan medicines so I can get healed. Rinpoche said: No no you're healed, you're okay". So I waited two months and I went to the doctor and the doctor did ecography and he said: "You know something I didn't believe you, but you're right your tumour is gone now you're healthy". Now I have my beautiful daughter Rafaela, 12 years old.

Story number 2, my son Giovanni he's 18. He went with me to Albagnano. He was around 14/15 and he had a surgery on the knee. They did the surgery but after he has like the wound, the scar, and it didn't close you know and for like for three weeks he had to go to the hospital.

[Problem with the connection to Chile]

Many of our friends, our sangha, have incredible stories of healing and this is why Rinpoche has so many faithful disciples. He will never ever leave because many people had these incredible true experiences of healing very serious illnesses. We always say in Buddhism faith needs to be based on experience, not just because somebody tells you something - that's not real faith, it's just dogma. This is why in our sangha we have so many truly faithful people because they really got incredible experiences. Please also other friends come and share. We're in this strange time in the world, so usually our friends would come here in the summer, to Albagnano, but of course now it's very difficult, impossible, for many people to travel. Please our friends from Brazil, from other places in South America, North America, wherever, if you have any stories please send them, you're very welcome if you'd like to share. Maybe you'd like to keep private but if you like to share, you know in order to increase other people's faith, then please do. Carolina are you there, hello? [Laughing]

Carolina: We continue the story. So, my son. The doctor said we have to do second surgery because this scar never closed. So I called Rinpoche: "Rinpoche my son surgery again, I'm scared, I'm so worried". Rinpoche said: "No, no it's going to be okay". So next morning

everything was ready for surgery and they take out the thing you have over the scar [the bandage], and the scar was closed completely. The doctor was: "I can't believe this, was open yesterday and now it's closed we don't need to do the surgery". It was a very big casino [mess], because we already paid for the room and anaesthetic or whatever, to get the money back because it was so difficult to get a room for the surgery and it's a miracle you know. Now another story. My daughter, I don't know this word in English but it's like a hernia in here, she has this finger near the leg and I said: "Oh she has an hernia". So I took her straight to the surgeon: "My daughter has this thing", and the surgeon said: "No no, this is not, this is a inflammation in the glands, so probably is cancer so you must take her to an oncologist, because if it's like this it's because she has something very serious, so you do ecography". I call Rinpoche again: "Oh Rinpoche my daughter has to do surgery". Rinpoche: "No, no, no, it's ok". The surgery took like six hours, it was supposed to be very fast. And the doctor came out and was you know: "I don't understand here I have the image but now we did the surgery and it was hernia and we really don't understand because here in the photo it's there but then we open and now it's okay, perfect, nothing, was just this little lump which I cut and it's okay". Here is another story [Laughter]. When my mother lend me the money to go to India she made me swear I wasn't going to become Buddhist and that I was going to marry by Christian church. Okay this is my background. Now they are okay with it. So Rinpoche came to Chile and came to my house and my father was with cancer in the prostate but he didn't say to anybody, nobody knew he had this. He needed surgery and he said I would like to meet your lama. They say hello to each other, my father look lama in the eyes and said I am healthy and I said: Rinpoche my father is very scared because he has to do like this surgery and he's afraid, man are always afraid of surgery", and Rinpoche look very serious at him and said just: "You are okay".

[Problem with the connection]

So all of Carolina's family have been cured by Rinpoche basically. Incredible - no? Like this there are many true stories. So thank you Carolina, thank you very much. Maybe another time we continue, but it's very inspiring and that's one reason why Carolina has great faith in Rinpoche. Together with Marbell, Felipe and Erica she is running our centre in Santiago. We have a NgalSo centre since many years in Santiago, Chile, called Centro Buddha della Medicina, Medicine Buddha Centre. They obviously have incredible faith. Thank you very much Carolina and everybody for sharing.

Rinpoche was really an incredible healer, it's true, everybody saw amazing things. In the early 90s Rinpoche said: "I want to share my healing tradition with everybody". Everybody who likes can become a healer and that's why he made and shared NgalSo Tantric Self-Healing. If we'd like to become a healer, first we have to heal ourselves. Then when we develop some healing energy we can help others. That's why Rinpoche-la very kindly made *NgalSo Tantric Self-Healing 2*. NgalSo Tantric Self-Healing and then many varieties, many variations on it to heal all kinds of different problems or little difficulties. We're incredibly lucky. Rinpoche left all this to us, so now we need to try it ourselves. Many people they had incredible experiences, there's all kinds of stories. I'll tell you one story, it's something that happened to me. Actually this is not about Self-Healing but anyway it's related. After Self-Healing Rinpoche made the peace culture books, so we

went around the world for one year and Rinpoche was talking about peace with everything, everything with peace. Everything absolutely about peace. I was going around and I was writing down everything what he said and then later we made all the peace culture books. We were always traveling everywhere with Rinpoche - all around the world - and he would go and repeat the same thing in every place. So for like one year we would do the same thing in different places around the world. We were going around the world, Rinpoche talking peace with everything, everything with peace, by all human beings attention by all holy beings blessing, looking with peace, touching with peace, peace with everything, everything with peace - you know all this kind of thing. So we were wherever, and one day I woke up and I had these marks down my face, like big scratches, three red lines across my face. Everyone was like: "Oh what did you do to your face?". I said: "I didn't do anything", then I went to look at my face in the mirror and I had like these scratches all the way down my face. Then I looked at it and I thought: "Oh I know what this is", this is from when I was nine years old. When I was at school, I was clever and a lot of the other kids didn't like me, because you know I was always like [putting her hand up] any answer, every exam I used to get 100%. So all the other kids didn't really like me so much. Anyway one day the other kids they got me in the playground and they beat me up, because I was like the super clever one in the school. So they beat me up and one of them scratched my face, one boy scratched me, so I had these scratches down my face which of course healed. But they beat me up, so inside I was annoyed with them so I took up karate. I learnt karate for many years, I trained so nobody would ever hit me again. It was very successful by the way as a technique. But I had this kind of something wrong inside. Then many years later Rinpoche was talking about peace this, peace that, so it went into my mind, into my subconscious, and it must have touched that thing that I was feeling. Then this released that emotion and that wound, which was actually inside my mind, came out again in my body. The scars were bright red again like when I was a kid, that time it really healed. Rinpoche explained like this many times, that we have many things inside our subconscious, recorded there, and it's like then comes some condition and they come out. If you can touch what's in the subconscious, the actual emotional cause of a problem, then you can really heal your body and your mind. Just to treat superficially it doesn't work. I mean for example as far as I was concerned that had healed when I was eight years old. I never thought about it since, but it was actually still registered within my mind, my energy system. It just shows that all this stuff what Rinpoche said is true. That's why he always said we have this un-manifest suffering within our subconscious and we need to heal with positive thought, peace thoughts, loving feelings, mantra, mudra, colour therapy, breathing therapy, all these kind of things. If we transform the subconscious we can actually truly become healed. Rinpoche did this in many different incredible ways for all of us. All his teachings they have this power, if we actually do them they will touch inside ourselves and we'll be healed on many different levels: physically, emotionally, spiritually, all kinds of stuff. Rinpoche left this for all of us, everybody who would like to come and learn the NgalSo healing method - very welcome. It truly works so please come if you like. If you can't come you can practise through the streaming but of course if you can ever come to meet in person it's nice, also something different.

I think for today that's what I would like to say. I think we'll do more of this - people sharing their true experiences of healing. So that was another thing that was in *NgalSo*

*Tantric Self-Healing 1*, some testimonies of people's experience of healing that they had with Rinpoche, that's just a few. So let's sing **om muni muni maha muni shakymuniye soha**. That's what Rinpoche used to teach at that time, **om muni muni** and 4 limitless. Let's sing some mantras and then to conclude, yesterday Simona sang that Parnashawari song because our friends were suffering in South America and North America. Today they're still suffering so can you please sing the Parnashawari song again. Why? Because today it's still there isn't it? Please teach us how to sing that song and then we can all do the dance and sing ourselves. Those who are in the lockdown you need to move a bit, so you can do some moving and sing the mantra and get some exercise as well [Laughing]. So let's sing **om muni muni** and then please Simona come and share the nice Parnashawari song again please.

[Chanting: **om muni muni maha muni shakymuniye soha**]

[Simona: singing the Parnashawari song: By the power of the truth, by all the human beings attention, without agitation, without agitation. By all the holy beings blessings, may the diseases become small, small, small. May small diseases disappear peacefully and quickly, peacefully and quickly. With the blessing of inner scientists Shakyamuni Buddha. **om pishatsi parnashawari sarva dzwari prashamanaye soha** x many.]

This is very nice, we need to learn this one. Thank you all very much for listening. Now we need to dedicate and then see you tomorrow, five o'clock Italy time, central European time. Let's dedicate for inner and world peace and like Rinpoche said: may big problems become small problems, may big sickness become a small sickness and then disappear.

**om bhishwa shanti hung**

**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, see you all tomorrow.