



NGALSO
Path to Enlightenment

Teachings and meditation Buddha's first teachings Lama Caroline

This text is a lightly edited transcription of a teaching given by Lama Caroline at Albagnano Healing Meditation Centre, Italy on May 10, 2020.

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

Hello everybody, we're here from Gangchen Labrang, Lama Gangchen's house in Albagnano di Bee, and we're in his personal gomba. We're going to do some prayers and some more guru yoga to connect with him, and then we're going to share some of his precious teachings. Today we're going to do Italian translation, Carolina from Santiago she's translating on Facebook in Spanish. So first we're going to do this [*holding up the preliminary prayers booklet*] preliminary practices.

Recitation of:

Meditation on taking refuge
Meditation on taking refuge and generating bodhichitta
The seven limitless meditations
Purification of the site and Transformation of the offerings
Offering mantra
Expressing the power of the truth
Invocation of the Healing Buddha
Seven limb prayer
Mandala offering
Buddha Shakyamuni prayer
Buddha Shakyamuni mantra x 3
Prajnaparamita mantra x3
Medicine Buddha x 3
Buddha Maitreya x3
Karuna mantra x 3
White Tara mantra x3
Green Tara mantra x 3
Praise and prostrations to Tara
Avalokiteshvara mantra
Manjushri mantra

Vajrapani mantra
Manjushri mantra
Vajrasattva mantra x 3
Lama Tsongkhapa mantra
Meditation on taking refuge
Homage to 21 Tara prayer
Maritse mantra
Prayer and mantra requesting the blessings of the lineage guru
Prayer and mantra requesting the blessings of the root guru
Method to develop the inner guru

Request to become one nature with the guru

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

lama khyen lama khyen
drinchen tsawei lama khyen
lama khyen lama khyen
kyab ne kun du lama khyen

kyoni lama kyoni yidam
kyoni kadro cho Kyong te
deng ne zung te jang chub bardu
khyo min kyap zhan mi tsol wa
di dang bardo chi men tar yang
tuk jei chak keuen zung dzoe la
si ahi jik drol ngo drup kun tsol
tan gym drop duo barcho sung

By the force of having requested three times, light rays of white, red and dark blue stream forth from the centre's of our Guru's body, speech and mind, one by one and then together, they absorb into our own chakras individually and then together. The four obstacles are purified, the four empowerments are implanted and the seeds to the four pure buddha bodies are received and a smiling emanation of our guru dissolves into ours and we are blessed with inspiration.

[Pause for meditation]

Now we imagine Rinpoche stays in our heart. Our spiritual company forever.

[Pause for meditation]

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)

I would just like to say something to our Brazilian friends. Today we're speaking in English and Italian. We have Carolina in Santiago who's somehow through Facebook translating live in Spanish. I have no idea how this happens but maybe we can organise this in Portuguese. Don't ask me how because I've no idea. Someone who speaks good English can translate. Anyway if they can do it in Chile - you can too. We also have to translate sometimes in Italian for our Italian friends.

Anyway so hello everybody. We're going to talk a little more today about Rinpoche's ideas. Rinpoche always said Buddha's life was very interesting, the Lalitavishtara, but he said actually what happened with us, with Rinpoche, is a modern Lalitavishtara. These days I said very briefly the story of the Buddha. Rinpoche, Lama Gangchen Rinpoche, always used to say that we know that the Buddha's first teaching was the first turning of the wheel of dharma at Sarnath, near Varanasi, of the Four Noble Truths. All Buddhists know that. But Rinpoche said actually the Buddha's first teaching were on the way to Varanasi when he met 2 Burmese merchants. So today I looked in the Lalitavishtara Sutra and also in our Ngalso astrological practice book, I thought we'd talk about this because Rinpoche mentioned many times about it over the years - so many times he talked about this. Also because Rinpoche encouraged us somehow to use these astrological practices. *[Carmen: also in Self-Healing 2 they are there]* In the beginning - there's a whole section of the 7 astrological practices. Actually in 1993 when we made the book, I just wrote it down - at that time I'd never heard of such things. *[Laughing]*.

So why do we use astrology in Buddhism? Because it's useful like the weather report - it's like the weather, the weather of interdependence. Ok, these are some of my notes, I've got hundreds of notes of what Rinpoche said fortunately. He said: *the infinite stars and constellations are like our galactic neighbours. It's like our outer environment. So we want to have a good relationship with and take care of our environment. When there's an imbalance in the outer world, in the heavens - let's say - it reflects on us. So this is why we do these kinds of practices, these kind of meditations, to create a good relationship with them.* Ok now this is me speaking. The outer world, you know we're part of the universe, we have the same elements and energies inside of us as the rest of the universe because we're all made of the same elements. So therefore when the elements in the universe are out of balance - it affects us. It's much bigger than us so we try, by doing these kind of meditations, we try and bring our small energy into harmony with the big energy and elements of the universe.

So the origin of all the astrological practices in Buddhism actually is the questions of the 2 Burmese merchants to the Buddha on the way to Varanasi. If you read - everybody has the internet - so if you read now the astrological previsions for the last few months you'll see we have a big astrological imbalance so we should try and use this kind of practices to protect ourselves. Rinpoche prepared a lot of this for us - so we should use it. These are some notes I took from Rinpoche about 10 years ago but I just thought it was interesting what Rinpoche was saying. Rinpoche said now we say we have no time - yeah? No time to do all these practices, we don't want to do, they're too old fashioned and we're too busy with our computers, our phone and our tv. So nowadays we're not really using these profound energies. But Rinpoche said fortunately our group, our NgalSo group, we are learning these practices so he hopes that something will remain of these energies, of this lineage. And he said to everybody: *I give you permission to use and teach this*. Through the NgalSo system of course [*laughing*]. Please save and keep this energy somewhere.

These are Rinpoche's words: *if you look at modern life, it looks like we're just losing everything, nowadays even food has no energy, even we don't have natural food anymore. Nowadays we have so many ideas, so many doctors and so many chemicals and so many medicines but there are more and more sicknesses appearing and there's many things that doctors don't know. Nowadays, our sicknesses are coming from the environment. Why? Because we damage the environment then there's some reaction. We're losing many ancient systems, but if we lose them then in the future we really won't know how to deal with things. In the future there'll be many more questions, many more doubts because we're losing our solutions. This is why I'm asking my group, my NgalSo followers, to continue with all this kind of ideas and method and puja and practice and this kind of wisdom. And also why I request you to record everything. I'm saying this because in the future you will need a record of this.*

Anyway so that was like 10 years ago. Fortunately because Rinpoche encouraged us since 30 years to write down and then tape - and all other kinds of media - we recorded many things that Rinpoche said. Therefore we can accurately repeat, share, what Rinpoche said.

So Rinpoche always said the first teaching of the Buddha were to the 2 Burmese merchants on the road. So here in the Lalitavishtara Sutra, which is actually illustrated on Borobudur, it's explained. If you're interested and you have a copy of this, Rinpoche's book Seeds of Peace, it's panel 103. Or if you go to Borobudur... by the way we intend to continue going to Borobudur each year. Rinpoche liked it so much and found it so important that somehow we'll continue the NgalSo pilgrimage each year. We'll continue with all our practices there. It's like the place of the origin of the NgalSo lineage because Rinpoche had many special visions there in 1992 which encouraged him to start to share these precious teachings with many friends all over the world.

Ok I'll summarise what it says in the Lalitavishtara. So the Buddha has attained enlightenment. Siddhartha has become Shakyamuni. And as I said in the first 7 weeks he sat thinking: *wow this is amazing [laughing]*. As you would! 7 weeks: *oh incredible!* So it says in the 7th week, he was sitting under the bodhi tree and 2 wealthy merchants from Burma called Trapusa and Bhalika approached. They had this huge merchant caravan, 100

carts pulled by cows, oxen, with many things they were bringing to India to sell. This is nice - they never used to hit the cows to make them move - they used to give them flowers. They used to feed them flowers to get them to carry on. It's nice. So they're in Bihar state, passing through the rainforest, so they were near the bodhi tree, where the Buddha's sat meditating. When they got near all the wheels of the carts got stuck in the mud. So they couldn't move. And they thought this is really strange because it's always been really easy to pass this land and now all of a sudden our wheels are stuck in the mud. So they got out lots of lotus flowers, they thought maybe the cows needed more food, so they gave flowers to the bulls to make them pull the carts out but they ate the flowers and nothing happened. So they said this is really strange, and they sent 2 riders ahead to look what was happening. They came back and said actually there's somebody sat under a tree, so they all got off their carts and went to have a look what's happening. They got off their ox carts and went to look at this person and when they approached the Buddha they were overwhelmed by his brilliance, his radiance, so they thought maybe he's a deva, a god, sitting under the tree. The word deva in Sanskrit means shining one and it's where the word dio [god] comes from in our language.

So he was shining, but as they got near him they saw he was wearing saffron clothes, the clothes of a renunciate, so they thought *oh he's a sramana, a monk*, and they thought let's offer him something to eat - as was the custom of India. They had like 100 carts full of stuff, so they went to one of the carts and got honey and cakes and sugar cane. A lot of amazing things from Burma. They made a beautiful meal. Inside the sugar cane is a very sweet liquid. So they came and offered this food, but then the Buddha thought - and he hasn't eaten since he got enlightened - that the previous buddhas had always accepted food in a begging bowl so he thought it's not appropriate to just receive with bare hands. Then the 4 Guardian Kings of the world, of the 4 directions, thought this is a good chance, so they zoomed down to the earth and each had a beautiful bowl. One had a gold bowl: *please have my gold bowl*, the other one said *no take mine, I have a lapis lazuli bowl*, the third one said, *take mine, I have a diamond bowl [laughing]*. It was like: *my bowl, my bowl...* But the Buddha didn't accept so they thought maybe he wants something more simple because he's a monk. Then they came back, each one with a beautiful stone bowl made of a special stone that had the quality of being indestructible. So then these gods come back with these 4 stone bowls saying: *my bowl, my bowl [laughing]*. The Buddha didn't want to hurt any of their feelings, so he actually took all 4 bowls. He said to the first god: *because you offered me this bowl you will become an excellent receptacle to receive the dharma*. To the second one he said: *because you offered me this your mindfulness and your wisdom will never decrease*. To the third one he said: *because you offered me this bowl you will develop a special pure mind, be praised by humans and gods*. To the fourth one, to Virupaksha the lord of the nagas, he said: *by offering this bowl with your pure motivation you will develop incredible punya, merit, good fortune*. Then he went like that [*clicks fingers*] and all 4 bowls dissolved into one.

Ok so now the Buddha had this suitable vessel. The 2 Burmese merchants took a lot of ghee from many, many cows. They had like 200 cows with them so they had a lot of ghee and they filled this beautiful bowl with ghee. It's clarified butter. So anyway the Buddha accepted this bowl full of ghee from the 2 Burmese merchants and he said: *in a previous*

life you both prayed that when a bodhisattva achieved enlightenment and became a Buddha you would be the first ones to offer him food. And you prayed that once he'd eaten your food he would turn the wheel of the dharma to teach buddhism. He said: this is an excellent omen that you could offer me this ghee made from all these many, many cows. So the Buddha accepted it, ate the ghee, and then threw the bowl up and it disappeared into the sky because the deva, Subrahma, caught it - and thinking wonderful, I've got the Buddha's bowl took it off to the deva realms [laughing].

Then the Buddha said, and this is the origin of all these astrological practices, to the 2 merchants from Burma: *may the blessings of all the devas, all the gods, be with you. May you always have success and may wellbeing surround you like a garland. May you have glory on your right hand and glory at your left hand. When you travel to the east may the constellations to the east protect you. When you travel to the south may the constellations to the south protect you. When you travel to the west may the constellations to the west protect you. When you travel to the north may the constellations to the north protect you. As a result of your pure prayers and offerings in the future may you become a buddha called Madusambhava.* Which in Sanskrit means something like the collected essence of sweetness, because they wanted to offer like sugar cane and ghee to the Buddha. Madu means sweet in Sanskrit. So the 2 Burmese merchants Trapusa and Bhailika were obviously completely delighted by the Buddha's prediction and took refuge in the Buddha and dharma and entered into a religious path. They were the first ones. Even before the 5 monks in the deer park.

Anyway Rinpoche always used to tell this story, you know, he used to like telling that - didn't he? From this came out all this astrological practices like tashi tsekpa, the sutra of the 10 directions, the constellations practice and many others. We have many sutras to purify astrological misfortune. So anyway sometimes we should do them. In NgalSo Tantric Self-Healing 2, presumably all you watching have this - at the beginning are the 7 astrological practices. Actually even that is enough, Rinpoche always said even if you do just **eh, yam ram, lam, bam, shuddhe shuddhe soha** that's enough. **Eh, yam ram, lam, bam, shuddhe shuddhe soha** means taking care of the five elements. The shortest and easiest way. Because in all Rinpoche's practices we were always doing **eh, yam ram, lam, bam** - we did it millions of times. Hopefully we'll do it millions of times more. He said that, you could just do that, it's the essence of astrology. Or if you like very complicated things you can do Kalachakra sadhana with 734 deities, we have that too every December in AHMC. If you like doing very long detailed things!

Anyway what Rinpoche said in those notes I was reading before is actually the reason why he was teaching all this, is because we're going need it - that's why. He also used to say a lot that for example - when he made the environment book - I'm doing this for the future when things are going to be more difficult. In the Vajrapani book and so on, he said the next generations are going to have many more difficulties than we had, so therefore I'm teaching all these healing methods so life is more easy for you, so you can deal better with what you'll have to face. However, we shouldn't take this in an all doom and gloom kind of way, we shouldn't feel depressed, all it means is that Rinpoche has given us many tools so actually we can deal with things better, so we have many solutions. Because we can see

recently with the casino [mess] the world's facing - till now everything looked ok but one thing happened, the pandemic and now everything's falling to pieces isn't it - the economy, everything. As Rinpoche said we need solutions and new ways of dealing with things. One thing Rinpoche used to talk about a lot is about how we can create the future Shambala society, like when we did the Kalachakra retreats every winter. There's various predictions you know of things: in 400 years we'll reach the age of Aquarius according to the Vedic calendar, we'll be in the Shambala society, but Rinpoche said actually this depends on us and all positive groups doing something. Also it doesn't have to be 400 years it can be faster. So now we're in this really weird moment in our lives aren't we, where everything's blocked. I was reading Rinpoche's notes and he said one day everything's going to collapse, and we were always like - *oh just ignore that bit [laughing]*. We said we hope he's not serious, when he says things like this. Actually we were just like this [covering ears], we really didn't want to hear this! Now we have this global situation so it's like as we emerge from this pandemic, we have to try and go back in a better way than before. Not just: *oh everything's worse and everything's blocked, and everyone's poor* - we and also many other positive people, environmentalists, spiritual people, many many different groups together, have to find a way to make the world a better place.

All Rinpoche's ideas, like his projects on non-formal education, peace education, all this about regenerating village cultures like Albagnano, regenerating eco systems like Tsering Jong, are about how we could do in the future. Also, by the way, Rinpoche is coming back. I want to show you all something. Rinpoche's coming back [holding 2 soft toys and laughing]. Rinpoche actually already got all his toys for his next life - it's true. Rinpoche's labrang is packed with all kinds of things. Let me explain to you, Rinpoche explained to me like this - when he was with Kyabje Song Rinpoche, who was a very famous high lama, and he was his attendant for 7 years. As Kyabje Song Rinpoche got old, near to passing away, he used to buy toys. He went and bought many things like this and he put them in his labrang. Rinpoche thought it was really strange - *why is he buying all those toys?* After he realised he was buying them for himself. [Laughing]. Not just because of this, but also many things Rinpoche said. Anyway Rinpoche will come back and continue with all these projects in the future. Rinpoche himself said: *there's no need to feel miserable. Just carry on with your practice.*

Anyway so the Buddha accepted the first 2 disciples, they were the 2 Burmese merchants and actually in the Buddha's lifetime many people who were attracted to him were from the merchant class, they weren't Brahmins and people like that. Anyway I just felt like sharing that story with you as Rinpoche said that to us many times.

When Buddha got to Sarnath and met the 5 sramanas who he was practising yoga with before, who rejected him when he took the yoghurt, the ghee, from the girl Sujata - he said: *please I want to share something with you.* Then he taught the Four Noble Truths and this is the 'official' beginning of Buddhism, the turning of the wheel of dharma. So also the Four Noble truths, the first turning of the wheel of dharma, Rinpoche used to explain in a very nice way related to the word NgalSo. You know Rinpoche's teaching they're all called NgalSo, the NgalSo lineage, the NgalSo teachings. He used to explain linked to the

word NgalSo. The word NgalSo in Tibetan is like the word re-lax in English. It means something like to recover your energy when you're tired and sick and you refresh and renew your energy. The Four Noble Truths are: there is suffering, there is an origin or a cause of suffering, it's possible to achieve nirvana which is total peace and freedom and there's a path to achieve that. That's the Four Noble Truths. But Rinpoche, Lama Gangchen, used to explain like this: *the word NgalSo is like the word re-lax in English. It's got 2 syllables: Ngal and So. The first syllable Ngal - what does it mean? It means all the negative interdependent causes and conditions that create suffering for ourself and others. The second part of the word So, the second syllable, means all the positive interdependent causes and conditions we need to create, generate, in order to create happiness and wellbeing and peace for ourself, others and the environment.*

It's like the first 2 are the bad news and the second two are like the good news basically. There is suffering, what it means is this is the human condition. We're never satisfied, there's always something wrong either overtly or in a subtle way. Ok, we talk a lot about this in Buddhist philosophy, in the sutra texts, for example nobody wants pain, but they say even if you have something pleasurable it's impermanent and it changes into suffering if you do too much of it. For example, let's think of something that most people like, chocolate, most people like chocolate, so most people would think that eating chocolate was a very pleasurable experience and it's a good thing. However if eating chocolate is a truly pleasurable thing then the more we eat, the better it will be. The Buddha always said don't believe me, you don't have to believe anything with faith, with blind faith, what you should do is experiment with my teachings. Ok. So this one we can try at home. So we get the best chocolate we can find, you know one of those really good Swiss ones with the little orange bits inside or 90% chocolate - whatever it is our favourite, anyway the best chocolate we can find. If you can't go out you can order it on the internet. Anyway get the best chocolate you can find. Get a few bars, not just one - 10! *[Laughing]*. It's absolutely your favourite. Ok, wow the first one is fantastic. It's so nice. Maybe the second could be too. But already by the third it's not so nice. Unfortunately everything is like this - all the things that we like - like sunbathing, chocolate, anything pleasurable - that thing will eventually change to the opposite.

Ok apart from this there's all kinds of big and small sufferings and problems and difficulties in life isn't there. Also ageing, sickness, death, all kinds of difficult things to face emotionally. Actually Rinpoche, Lama Gangchen, he used to show us many ways how to deal with life, we are making a series of books called Overcoming the 4 sufferings, which we still have to print. He put down on paper, as you know I wrote all these ideas down for him, many, many different solutions for these major sufferings in life. How to deal with ageing, how to deal with sickness and how to face death in a positive way. He definitely demonstrated that in all the phases of his life. Anyway the first Noble Truth is that there is suffering, the second Noble Truth is basically we are responsible for our own suffering. Because you know normally if we have a problem we just blame the government, somebody else, our partner, anybody else, we say you did this - we all do this - no? We all have this tendency if something is wrong to blame somebody else. The Buddha he said that we are all responsible for our own experience. This is why Buddhism's not very popular in the west by the way *[laughing]*. Because we have to take responsibility for our

own life. Anyway this is the ‘bad news’, suffering exists and we are responsible for ourselves. We’re responsible for our own experience. Actually that’s really not such a bad news because if we’re responsible that means we can choose how to react to things. Because you know it’s true - 2 people can have the same experience and act in very different ways. If something ‘happens’ one person can act in a totally different way from the other. If we were not responsible for our own experience we would have to just accept life wouldn’t we, we’d just have to like: *ok I’ll have to just suck it up, there’s nothing to do, I have to accept this is my destiny, I have to accept..* Remember in the Buddha’s time there was one philosophical view in India that if you’re born into one caste that’s it, you have to accept that life situation and the Buddha himself was very much opposed to that. He said: *no, we’re responsible and we can change things for the better if we know how.* Actually one of the things the historical Buddha Shakyamuni used to do, in India, in ancient times, is they had this very strict caste system of Brahmins and warriors and business people and labourers. Four castes basically with sub-divisions and it was extremely rigid. So what the Buddha would do, for example, if let’s say a noble person came with their servants to be ordained as monks, he would make the servants be ordained before the noble person because in the monastic assembly where you sit depends on who gets ordained first. So then the noble would sit behind the servant the sudra. Sudras are labourers, then below them were the untouchables or outcasts. Rinpoche always said the Buddha was showing democracy. He said many times that the Buddha showed that. One of the important ideas of the Buddhist sangha is democracy and equality between people.

So Ngal is the interdependent causes and conditions that create suffering for ourself and others. The things that we need to abandon. The third and the fourth Noble Truths are the good news, the good part, and that’s how to create happiness and wellbeing for ourself and others. So the third Noble Truth is it’s possible to become completely peaceful, completely happy, completely overcome all negative emotions, completely expand and purify our mind. The fourth Noble Truth, there is a way, there is a path, an educational system to achieve it. So Rinpoche always used to say famously: *everyday we need to do one less negative thing and one more positive thing.* He used to say: *every cup of coffee less is self-healing, every cigarette less is self-healing, every coca-cola less is self-healing* and so on. Rinpoche’s first book is called NgalSo Tantric Self-Healing 1. This was actually the notes from a retreat that Rinpoche did in Brazil many years ago. As far as I remember it was in, correct me if this is wrong, I believe this was in San Paulo at the Shide Chotsog Dharma Centre. Claudio translated Rinpoche from Tibetan to Portuguese, and Bel wrote it down.

How did Rinpoche get to Brazil? Ok so this is what I remember. Please correct me any details of Rinpoche’s history if I’m wrong but we said before Rinpoche was 7 years with Kyabje Song Rinpoche as his attendant in Varanasi. He was supposed to study in the Sanskrit university but in reality he was going around, much more interesting, doing retreats and learning the dharma with Kyabje Song Rinpoche. He said he never went to the Sanskrit classes and he always came last, but of course because he’s Rinpoche, in the last year he got the top mark. Gangchen Rinpoche was Song Rinpoche’s attendant so he was always going around with Kyabje Song Rinpoche. So he says many times they were in a rickshaw and he was asking dharma questions to Kyabje Song Rinpoche. Ok Rinpoche learnt by himself many things, you know many incredible past lives, but he learnt directly

the tantric healing tradition from Kyabje Song Rinpoche. Afterwards he spent maybe around 10 years going around the Indian sub-continent as a healer. He would go around doing healing pujas, in the Tibetan refugee community and also in Sikkim. He became famous in Sikkim because the Queen Mother of Sikkim had an eye problem and Rinpoche had a special connection with the Open-Eye Chenrezig practice, it's an eye healing practice, so as a result of this he cured her problem and became famous in Sikkim. Actually at this time, in the 1960s, many of the refugee Tibetans - they were very poor - so they were working on the road construction in the Himalayas. They had this kind of job - very dangerous and many times they had to use dynamite and blow up the rocks to make the roads. Many people were injured due to the road making, so another thing Rinpoche became famous for was teaching the powa, the transference of consciousness, to the Tibetan refugees, because it was very dangerous and many people died.

Anyway in Tibetan Buddhism we have a lot of gurus and we we have many different kinds of gurus, some are like philosophy teachers, you know they specialised, some are astrologists, some are doctors, tantric masters - we have different kinds of lamas. Anyway Lama Gangchen as he travelled around India became famous as an healing lama. When he was young in Shigatse he studied medicine, when he was like 8,9,10, 11, 12 years old. So he'd always been interested in Himalayan medicine. In the Ayurveda tradition. So he learnt from Kyabje Song Rinpoche many different traditions of tantric healing. Tantric healing means... if somebody becomes sick, ok first you go to the doctor, go and get the medicine and change your diet, change your behaviour, if none of this works you go and see a lama in the Himalayas, because maybe there's some karmic cause, another kind of energetic cause that you can't see, and they do a puja or do something to take care of your health. To balance the body and mind. So Rinpoche was specialised in this. Rinpoche travelled around India doing this in the Tibetan community but at a certain point he also came into contact with western people. Actually he was in Goa in South India, there were all these kind of hippy people, hippy westerners, like kind of freaking out doing rave parties and this kind of stuff and he thought these people really need help. *[Laughing]*. Totally out of balance.

Rinpoche-la he put up a tent at Arjuna Beach in Goa where there were rave parties and some of Rinpoche's first disciples met him there. They were not feeling well and they went in the tent and Rinpoche was there and he would heal them, you know psychologically or with natural medicines. I believe the tent had two red crosses on it with the words LAMA and HEALER on the crosses. I think there he met Monica and Claudio. Anyway later we ask them. By the way this summer in Albagnano we're going to have the summer retreat, this we will announce officially of course, later. But one of the things we would like to do this summer is to share stories and memories and songs of Rinpoche. Obviously it depends, if people can meet together but for example this summer Monica and all these friends we hope they will share their stories. So I'm telling the story now but anybody who likes to correct me please do so. So anyway Monica, who now lives here in Albagnano, was in Goa and then she met Rinpoche and later on she was able to invite Rinpoche to Brazil. From India Rinpoche went to San Paulo and met the first of his Brazilian disciples including Bel and Daniel. Then he did, I believe, this first retreat in San Paulo.

In the combined practice book which were going to publish really soon which actually Rinpoche requested - ok so we're all very sad that Rinpoche passed away, undoubtedly, but Rinpoche said anyway please do the combined practice and try and be positive, and go deeper into the practice. Try and be joyful somehow, you know. In fact you have it here don't you Carmen, because Carmen is working on it, editing it, together with Sarah. Let's have a look. The first part is NgalSo Tantric Self-Healing 1. The first practice of Buddha Shakyamuni, **om muni muni maha muni shakyamuniye soha** and then many other things. The 7 astrological healing practices and Parnashawari - very contemporary. Open-eye Chenrezig. Anyway that's what we were thinking, to gradually go through all this, you know Self-Healing 1, *who's my friend, who's my enemy, everyday do one less negative thing, everyday do one more positive thing*. Like all Rinpoche's positive peace slogans and try to understand them a bit better. It's about time - no - after all these years that we try and apply them a bit more seriously. So I'll try and find a copy of the book NgalSo Self-Healing 1 and we look at what it actually says. Useful things.

Anyway so like this, we're almost out of time today but I wanted to share one story with you. One time our Rinpoche, Gangchen Rinpoche, met with His Holiness the Dalai Lama. I've no idea where, but somewhere they met. His Holiness the Dalai Lama asked Gangchen Rinpoche about this **om muni muni maha muni shakyamuniye soha** and he said usually it's **om muni muni maha muni soha**, there's no shakyamuni. The Dalai Lama asked Gangchen Rinpoche where this come from? Because in the Tibetan tradition there's always the question of which source has it come from, which text. Gangchen Rinpoche said this is what he'd heard from Tashi Lumpo, you know, from when he was a monk in Tashi Lumpo. Rinpoche was there *[in Tashi Lumpo]* from the age of 12 onwards, from 12 to 20. Then His Holiness said actually it doesn't matter the textual source, which book it comes from, because obviously it works. This happened many years ago, this was I don't know 30, 40 years ago or something.

Anyway, let's do our first ever NgalSo retreat again, om muni muni, was it 10 mantras Carmen. *[Carmen: 10 mantras]*. Your first retreat. Did you do it in Milano or Kathmandu? *[Carmen: actually we did both, I don't remember which we did first. We did I think first in Kathmandu the first retreat]*. We still have the recording of this. *[Carmen: then we also used to do in Milan]*. Ok, so we'll do that and then we'll do the prayers for Rinpoche's swift return written by Kyabje Pabongkha Rinpoche and Kyabje Trijang Rinpoche and please all of you, as much as you can, do this. Rinpoche always encouraged us to do a lot of everything. Not a few mantras, but many mantras. If many of us do many requests maybe it'll help Rinpoche to come back more quickly. Like millions, millions of Tsog offerings almost 6 million... this is like our spiritual bank account he'd say - didn't he? Also one last thing before Carmen does the first ever NgalSo retreat of 10 mantras, on this live chat I can see something, I'll put my glasses on, if anybody would like to ask some questions maybe we'll give a little space to question and answer. Daniel says the first retreat was in Campos do Jordão at Bel's mother house - ok, so Campos where Rinpoche's now building the beautiful big Temple of Great Love - and then he says we took Rinpoche to Ilha Bela, which is a beautiful island off the coast of Brazil, to our beach house for a weekend.

So Self-Healing 1 come out like this. Here we have the Temple of Heaven on Earth in Albagnano, almost ready, beautiful, and the second Temple is in Campos, in Brazil called the Temple of Great Love. But anyway it looks very similar. Interesting karma - no? Rinpoche's first retreat was in Campos and he received the key of the city to Campos and then got the possibility to build the Temple which is still in construction at the moment. I was saying the other day both of Rinpoche's big temples they're both like where horses were trained in the past so it's like this karmic connection with Chandaka, you know, Buddha's charioteer, who was Rinpoche's guru the third Kyabje Trijang Dorje Chang, who was the reincarnation of Chandaka. Interesting all these things. Can you see above me on the streaming? This is Rinpoche and above is the image of the third Kyabje Trijang Dorje Chang. Rinpoche had such incredible guru devotion - no? He was really an incredible example for us. Anyway we'll continue sometimes teaching one subject, in a structured way and sometimes we'll just talk freely. So Rinpoche himself, he always used to speak very freely and looked for the causes and conditions - didn't he? Responding like the historical Buddha did. Anyway today we were talking about the origin of the first teachings of the Buddha which were to the 2 Burmese merchants Trapusa and Bhalika which Rinpoche always referred to as the origin of the astrological traditions.

Ok Carmen could you please do the first NgalSo Self-Healing 1 retreat. Ok so remember Rinpoche always had the image of the World Peace Buddha with this beautiful Bodhi tree with peace in all the languages and from the Buddha's hand came out a multicoloured ray like the buddhist flag - you know - blessing the world. So if we like, we can imagine like that while we're singing the mantras. Like obviously now the whole world has got this big problem, and as Rinpoche said: *may big problems become small problems, then small difficulties and then disappear*. Imagine from the Buddha's hand is coming these rays pacifying all the difficulties that everybody's experiencing at the moment due to the pandemic and the environment and many other things. May the world return in peace.

om muni muni maha muni shakjamuniye soha x 10

lama khyen lama khyen
drinchen tsawei lama khyen
lama khyen lama khyen
kyab ne kun du lama khyen

We're going to repeat swift return prayer for Gangchen Rinpoche written by His Holiness the Fourth Kyabje Trijang Rinpoche.

[Recitation and reading of translation]

Ok so those are the words of His Holiness the Fourth Kyabje Trijang Dorje Chang. Now we're going to do this one that you can download off the ngalso.org website. We're going to do the *Request for the Infallible Truth*, a request for the swift return of Lama Gangchen Rinpoche composed by His Holiness Kyabje Pabongkha Chogtrul Rinpoche.

[Recitation and reading of the translation]

Ok. So that's the holy words of His Holiness Kyabje Pabongkha Rinpoche. Requesting Rinpoche's swift return. Please Rinpoche come back soon.

Om bishwa shanti hum
By the power of the truth peace and bliss forever.

Looking with peace
Listening with peace
Speaking with peace
Everything with peace
Peace with everything
By all the holy beings' blessing
And by all human beings' attention.

OM MANI PEDME HUNG
OM WAKYE SHVARI MUM
OM VAJRAPANI HUNG

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

nyimo delek tsen delek
nyime gung yang delek shin
nyitsen taktu delek pe
kon chok sum gyi jin gyi lob
kon chok sum gyi ngoe drup tsol
kon chok sum gyi tra shi shok

Ok so thank you all very much for listening. Thank you Carmen, thank you everybody. Anybody who likes to send me a copy of NgalSo Self-Healing 1 in Portuguese, you're very welcome. *[Laughing]*. See you all soon.