

Vesak
and the life story of Buddha Shakyamuni
Lama Caroline

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Hello everybody, we're here on Vesak day, the full moon day of May, in Albagnano, in Lama Gangchen Rinpoche's personal gumpa. We're going to do some guru yoga to connect with Rinpoche-la and then we're going to start to explain the NgalSo teachings because today is an auspicious day. Today is the day when Buddha Shakyamuni taught the Kalachakra tantra during his 80th year, on the full moon of May. It's also the anniversary of when Shakyamuni Buddha was born and achieved enlightenment and passed into Parinirvana. It's a very auspicious holy day so for this reason we thought it was a good day to start to explain Lama Gangchen Rinpoche's holy NgalSo teachings.

Rinpoche asked many times that we explain all his teachings for everybody again. So, I had the good fortune to spend 30 years with Rinpoche, listening to and writing down his teachings. Hopefully for the next 30 years we can repeat them all and we can understand something of his holy words and ideas. After 30 years we look *[laughing]*. Also, we are the older crowd but there's many new people, new disciples of Lama Gangchen Rinpoche and maybe they don't know - they weren't there when Rinpoche gave all the explanations of Self-Healing and all the other beautiful things. We'd like to share what he actually said and did so you can continue the practice yourself. Obviously we'd like some more young NgalSo practitioners not just old ones *[laughing]*. Lama Gangchen Rinpoche made all these beautiful teachings for us, for the modern world. It means not just for us who were there but for all, and that means also for the next generations. He always said the next generations will need these teachings much more than we do even now when he shared them in the 1990s.

First we're going to do some guru yoga to connect with Rinpoche's holy mind. Now Rinpoche's in the rainbow body so we're going to request Rinpoche to come and go through our crown chakra, each and every one of us, and stay in our heart chakra and subtle mind and grant us the realisations of all the different dharma realisations from taking refuge up to getting enlightened.

So you can see behind me, this is Rinpoche's throne, and there you can see his *dagam*, the yellow silk robe that he used to wear when he was doing teaching and rituals, there you can visualise Rinpoche's rainbow body. Blessing us. Above him is the 3rd Kyabje Trijang Rinpoche who was Lama Gangchen's root guru, for whom Rinpoche had incredible guru devotion. So we're going to do some preliminary prayers, we're going to use this Sadhana [*the six preliminary practices*]. Or if you have this one we also have the dagyi jetsun lama prayer inside there - it's inside many of the sadhanas we do. [*Holding up copies of the self healing sadhanas*].

We're also going to repeat this beautiful prayer for Rinpoche to come back soon, it's the one from Kyabje Trijang Rinpoche. Also we have the one from His Holiness Pabongkha Rinpoche. They are on our website: ngalso.org if you want to download them. Then we'll start to explain Rinpoche's NgalSo combined practice that we're just paginating now here in Albagnano. It's not ready yet, but this is the last major sadhana that Rinpoche worked on and gave his approval for, we're paginating it now, so we'll be using this beautiful sadhana soon. Rinpoche checked this sadhana, everything is there, all the NgalSo practices in a short way; what he used to call the 20 minutes practice which actually became 40 minutes because he added a lot of practices. [*laughing*].

Ok. So let's do some meditation.

Preliminary Practices

NAMO GURU BYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (x3)

NAMO TRI RATNAYA

sang gye choe dang tsog kyi chog nam la
jang chub bar du dag ni kyab su chi
dag ghi jin sog gyi pai so nam kyi
dro la pen chir sang gye drub par shog

semchen tamche dewa dang dewai gyu dang denpar gyur chik
semchen tamche dungal dang dungal gyi gyu dang drelwar gyur chik
semchen tamche dungal mepai dewa dang min drelwar gyur chik
semchen tamche nyering chak dang nyi dang drelwai tangnyom la nepar gyur chik
semchen tamche lu sem gyi du ngal le so shing trai yun lu sem de wa dang denpar gyur

chik
semchen tamche ngalso topching chinang ngochu koryuk dangshing tsangmar ne gyur
chik
semchen tamche dang zambuling gi kyen do tadag chi nang ghi shide dang dhukun denpar
gyur chik

tamche du ni sa shi tak
sekma lasok mepa dang
laktil tarnyam bendurie
rang shin gyampor ne gyur chik

lha dang mi ye choepe dze
ngoe su sham dang yi kyi trul
kunsang choetrin lana me
namkhe kang kun khyab gyur chik

OM NAMO BHAGAWATE BENZA SARA PRAMARDANE TATHAGATHAYA
ARHATE SAMYAK SAM BUDDHAYA TAYATHA OM BENZE BENZE MAHA
BENZE MAHATETSA BENZE MAHAVIDYA BENZE MAHA BODHICHITTA BENZE
MAHA BODHI MANDOPA SAMKRAMANA BENZE SARVA KARMA AWARANA
BHISHO DANA BENZE SOHA

kon chog sum gyi dempa dang
sangye dang jangchub sempa
tamche kyi jin gyi lab dang
tsok nyi yongsu dzogpai ngatang chenpo dang
choe kyi ying nampar dagshing sam gyi mi
kyabpe tob kyi deshin nyi du gyur chik

malu semchen kungyi gongyur chig
dude punche mize jomde la
ngonam malu yangdak kyen gyur pe
chomden korche nedir sheg su sol

gosum gupe gone chag tsel lo
ngosham yitrul chopa malu bul
togme nesak digtung tamche shag
kyepag gewa nam la ge yi rang
korwa matong bardu legshug ne
drola chokyi korlo korwa dang
dagshen genam jangchup chenpor ngo

sashi pokyi jugshing metok tram
rirab lingshi nyide gyenpa di
sangye shingdu migte bulwar gyi
drokun namdak shinla chopar shok

IDAM GURU RATNA MANDALA KHAM NIRYATAYAMI

lama gyalwa shakya tugpa la chag tsel lo
choe to kyapsu chiwo jingyi lap tu sol

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA

TAYATHA OM GATE GATE PARAGATE PARASAM GATE BODHI SOHA

TAYATHA OM BEKANDZE BEKANDZE MAHA BEKANDZE BEKANDZE RADZA
SAMUGATE BEKANDZAYE SOHA

OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA

OM AH HUM KARUNA KARUNA MAHA KARUNA ARYA KARUNAYE SOHA

OM TARE TUTARE TURE MAMA AYUR PUNYE GYANA PUSHTIN KURUYE
SOHA

OM TARE TUTTARE TURE SOHA

khorwa le drol tare ma
tuttara yi jik gye drol
ture nawa nam le drol
drolma yum la chag tsel lo

OM MANI PEDME HUNG

OM WAKESHVARI MUM

OM VAJRAPANI HUNG

OM AH RA PA TSA NA DHI

OM VAJRASATTVA SAMAYA MANU PALAYA VAJRASATTVA TENOPA TISHTA
DRIDHO ME BAWA SUTO KAYO ME BAWA SUPO KAYO ME BAWA ANURAKTO
ME BAWA SARVA SIDDHI ME PRAYATSA SARVA KARMA SUTSA ME TSIT TAM
SHRIYAM KURU HUNG HA HA HA HA HO BHAGAVAN SARVA TATHAGATA
VAJRA MAME MUTSA VAJRA BAWA MAHA SAMAYA SATTVA AH HUNG PHET

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

NAMO GURU BYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (x3)

NAMO TRI RATNAYA

losang gyelwa kung gyi yeshe ni
chig tu trime gyalten zinpe tzo
rabgyam kyilkor gyatso trodu gon
drinchen lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI GYANA SHASANA DHARA SAMUDRA
SHRI BHADRA SARWA SIDDHI HUNG HUNG (x3)

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

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

Method to realise the inner guru

dagi jetsun lama tuk ge chen
gniam thag da la tuk che si su sol
ghe pe shel san dag la ten du sol
u lung sun ghi nan wa tsel du sol

tse chik gning ne sol wa deb pe tse
dechen khorlo u su lek shuk ne
yi la sam pe do don ma lu pa
ghe me lhun ghi drup par jin ghi lob

tsog nyi tso dang dig tung shag pai tse
dun gyi nam kyi yin su leg shug ne
lab chen tsog nyi yong su dzogpa dang
che rang nye tung chang war jin gyi lob

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

dag ghi lo na cho la chok pa dang
cho min sam jor gnen pa shi wa dang
cho dang tun pe do don ma lu pa
be me lhun ghi drup par jin ghi lob

dor na deng ne tse rab tam che da
di chi bardo ne kab tamche du
re se kyab ne lama khye le me
tug je chen ghi da la si su sol

gon kyab drel we gnam tak da chak la
jetsun lame tuk che ra gong ne
ku dang sung gi nang wa drelme du
nyam su gnong ne kelsang tob par shok

kye wa kuntu yangdak lama dang
drel me cho kyi pel la long cho ching
sa dang lam gyi yonten rab tsor ne
dorje chang gyi gopang nyur tob shog

khyö ni la ma khyö ni yi dam khyö ni kha dro chö kyong te
deng nä zung te jang chub bar du khyö min kyab shän mi tsöl wä
di dang bar do chi mä thar yang thug jei chag kyü zung dzö la
si shi jig dröl ngö drub kün tsöl tän gyi drog dzö bar chö sung (repeat three times)

Now we imagine receiving initiation from Rinpoche's holy body, speech and mind [*indicates crown, throat and heart chakra*] with white, red and blue nectars, one-by-one and then together they dissolve into our 3 chakras. A rainbow of self-healing - 5 lights and nectars - blesses our body, speech and mind together like we did so many times together with Rinpoche. Also tonight many South American friends are listening. So you already have this experience with streaming, of receiving initiation with Rinpoche like this through the streaming so you know it's true, you felt it many times. So now Rinpoche's in the rainbow body but it's kind of the same. He always said afterwards, when he passed into paranirvana: *you can speak to me heart to heart*. Anyway now Rinpoche doesn't need a plane anymore, now he can be in Albagnano and Sao Paulo, Rio, Buzios, Santiago and Buenos Aires and Madrid and everywhere else in the world at the same time - no problem.

[Pause for meditation]

Now we imagine that for each and every one of us that Rinpoche comes to the crown of our head in his rainbow body and then descends through our crown chakra and comes to stay in our heart. Now we're never separated from our holy guru's mind.

[Pause for meditation]

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

Ok. Today is Vesak - this is the full moon of May - as we know in the Buddhist calendar this is kind of our Christmas Day, let's say, because it's actually Buddha's birthday, the Buddha's enlightenment day, and when the historical Buddha Shakyamuni passed into parinirvana. So it's very auspicious. Also it's when the historical Buddha taught the Kalachakra Tantra, he was 80 years old, and it was his last major teaching. As you know, Lama Gangchen also spent many years sharing the Kalachakra with us all around the world, especially here in Albagnano. Also the Kalachakra Tantra has a very big connection with the Borobudur Stupa-Mandala in Java, Indonesia, of which Lama Gangchen Rinpoche was so fond and many of us went there together with him, so many times.

Actually in Buddhism Vesak is when the moon is in pushkar nakshastra, it's usually the full moon of May. However, the Tibetan calendar is a lunar calendar, rather than a solar calendar like in the west, so the exact dates of major festivals move each year. This moon, like today, is a very special moon. Many times we were in Madrid with Rinpoche at the time of this moon. For many years we used to go there for the LGWPF congress, and every year there was this special super-moon. I remember always looking at this special moon from Madrid. Pushkar is the most auspicious of the lunar mansions. Nakshastra means lunar mansion.

Rinpoche many times did the Vesak celebration in Milano. In Italy we have something called UBI, the Buddhist Union of Italy, so it's when all the Buddhists could gather together and we did many beautiful things. Like one year we made a procession with Buddha Shakyamuni's relics down the Marco Polo street on a red carpet, that was amazing. The same Buddha relics that Rinpoche brought to South America and world wide. Maybe Carmen can say something.

[Carmen: In 2004 we had the Buddha's holy relics and so we had a very special celebration of Vesak in Milano, in via Marco Polo. The whole street was closed to traffic and then we could manage a kind of carpet on the road, A red carpet. Then representatives from all religions in Milano came to this Vesak celebration. Every year the Forum of Religions in Milan they used to come to our Vesak celebrations. So this, 2020 is the first year maybe that we don't have that, since it is a public celebration we can't do it because of the lockdown. Rinpoche used to like very much the celebration of Vesak together with

all the representatives from all religions. Rinpoche liked religious dialogue and thought that it was very important to make peace through dialogue between the religions. So that's why we invite all of them every year and they came.]

Anyway as we know 2600 years ago, more or less, the historical Buddha Siddhartha was born in the Shakya dynasty - in a Nepalese family. In those days it was India, these days it's Nepal. Siddhartha was not born like a normal person, he was a high level bodhisattva who descended to earth to turn the wheel of dharma. To teach the Buddhist teachings. He's actually what we call the 4th Buddha of our fortunate aeon. That means many buddhas have appeared before, and after the time of Shakyamuni many buddhas in the future will also appear - but he's the 4th one. He's our Buddha. Anyway Siddhartha was a tenth level bodhisattva but because of his bodhisattva vows from previous aeons, he promised to descend to our world, reach enlightenment, and teach the dharma in the degenerate time. That's our time.

As we know he enacted what we call the 12 or 16 great deeds, and also many other great deeds. He descended together with many devas from Tushita heaven into his mother's womb and she had a dream of a 6 tusked auspicious white elephant. Then there were many auspicious signs when he was in the womb. His mother developed super powers of healing. She used to touch people and they'd get better, like super reiki power *[laughing]*. The life of the Buddha is illustrated in one very famous Mahayana sutra called the Lalitavishtara, and that means: lalita - the divine play and vishtara - manifestation sutra.

Because Siddhartha was actually a tenth ground bodhisattva he just showed all this, his life, to teach us something. His descent, growing up, going to school - his whole life story is a teaching for us. That's why it's called the Divine Play Sutra.

Gangchen Rinpoche, our guru, was very fond of the Lalitavishtara Sutra and as you know it's illustrated on the Borobudur stupa-mandala in Java, Indonesia. On the second gallery. Some years ago we made a very beautiful book about it. It's only available in English. Rinpoche liked it very much - he wanted to make a series of five books actually. He left us lots of things to do until he comes back. We need to continue with those projects. We have this very beautiful book which explains panel by panel the 120 illustrations of the Lalitavishtara Sutra on Borobudur. Here in Albagnano between our dharma centre and the new Temple of Heaven on Earth, are copies of the lalitavishtara panels that Rinpoche bought and had installed.

When Siddhartha descended from Tushita, he gave his crown to Maitreya Buddha as his regent. That means that after Shakyamuni will come the Future Love Buddha Maitreya. So, we have hope for the future. Because he was in Tushita Heaven he had to descend to take rebirth. He'd already promised to do so in previous aeons. Before he departed he gave his diadem, his crown, to Bodhisattva Maitreya. Lama Gangchen since many years, many lifetimes actually, was very connected with Buddha Maitreya. In this lifetime when he did his Geshe exam in Buxor, an Indian refugee camp, in the 1960s he offered a beautiful tangkha of Buddha Maitreya to the monastery. Also in this lifetime he bought 9 beautiful 3 metre high Maitreya statues that he offered to Tibetan monasteries in India, Nepal and

Tibet, like SeraMey, and Tashi Lhumpo. It was called the Maitreya - future love project. He said no need to wait, we could have Maitreya's love now if we wanted. Rinpoche did many incredible things in this lifetime - really! Anyway this we need to talk about another time. Now we have a lot of time to speak about the NgalSo teachings, all Rinpoche's activities, Rinpoche's past lives. We have so many things - we'll never finish.

Anyway, the Buddha, when he was still a bodhisattva, descended to earth and took rebirth and then he started to grow up. His mother Queen Māyā passed away one week after he was born. She went to the Heaven of the 33 devas. He was brought up by his aunt, Mahāpajāpatī Gotamī. Siddhartha, in Sanskrit means: siddha - realisation and artha - mundane realisation. His name means he is the man who can realise everything, the man who has everything. Artha is in the mundane sense, not in the spiritual sense - so that name was given to him by his father King Suddhodana. Artha is material well-being. Like having beautiful relationships, houses and money, status, education and everything beautiful in your life in a normal sense.

King Suddhodana called the astrologers as was normal in those days to make the horoscope of the baby boy. And the astrologer said this child can either be a great emperor, a chakravartin, that means let's say in a modern sense a kind of ruler of India, or he can be a great spiritual leader. He started to cry because he said I'm sorry I will not live long enough to see his future destiny manifest. It means someone like Ashoka or Alexander the Great, who were great emperors. But a chakravartin is the peaceful version, Ashoka and Alexander were not so peaceful.

King Suddhodana was king of a very small principality so obviously he thought: *wonderful, my son will be the ruler and emperor of the whole of Asia. Fantastic.* He thought this is the version I want, not the spiritual version, so he did everything he could to bring that about. However, even from early childhood Siddhartha started showing signs of being a very special high spiritual being.

For example, when Suddhodana took Siddhartha to the temple, for the blessing of the gods, all the statues of the Vedic gods, Brahma, Vishnu and Indra came to life and they all got off their pedestals and prostrated to Siddhartha which was quite a good sign already that he was a special person. *[laughing]*. When Siddhartha went to school his teacher was totally overwhelmed by him, how brilliant he was - he was a genius basically. He didn't have to go for very long because he already knew everything. That was another sign. So his father was getting a bit worried that maybe he's not going to be an emperor because the astrologer said he would become either a buddha or a chakravartin king.

One day when Siddhartha was still a child his father took him out in his chariot to show him the kingdom, you can imagine the scene: *one day my son all this will be yours*, that kind of thing. So he took him around the kingdom. They got to one place and there were some trees, it was quite hot so Siddhartha sat under the tree and while he was sat there, he watched the farmers ploughing the fields and immediately he started to understand interdependence, how everything is connected and he entered into a deep state of meditation. Sitting there under a tree, was the first time he spontaneously entered into

meditation. He was about 8 or 10 years old - something like that. Why? Because he had all these very strong imprints from his past existence.

So, he was educated as a prince in sports and martial arts and all the other things a prince have to know: Sanskrit, music, speech making, politics, everything. When he was 16, his father said: *ok my son, now you have to get married*. 16 was quite old in those days. But actually Siddhartha didn't want to get married. So he said: *ok if you can find a girl that has this and that quality* - thinking it was impossible. All the shakya lords brought their daughters - 500 daughters - to present them to Siddhartha. It was like: *ok hello, here's a gift for you, nice to meet you*, but he wasn't attracted to anybody. But finally the last one - number 500 - *[laughing]* arrived saying: *oh sorry I'm late!* Anyway the last one, Yaśodharā, she was the one with all the qualities that he was seeking. They also had a special karmic connection from their other lives. So then Siddhartha, and this is illustrated on Borobudur, offered his ring to her. Rinpoche liked this panel very much, he always used to show it to us when we went around Borobudur. Siddhartha had run out of presents at this point so that's why he took the ring off his finger because he'd no more presents left to give them.

At first King Suddhodana, Siddhartha's father, was not too impressed with Yaśodharā, and he said: *you're not modest, you're not wearing a veil, I don't like you*. But then she said: *actually I don't have anything to feel guilty about so that's why I'm not wearing a veil*. Then Yaśodharā's father said to King Suddhodana: *actually it's your son who has to prove he's worthy for my daughter*. So then they organised this sports competition with wrestling, archery, sword fighting, all this kind of princely stuff. Siddhartha also had to prove himself to be good at grammar, rhetoric, mathematics - in ancient India they were very, very good at all these things. There's the famous scene in the Lalitavishtara where Siddhartha takes the bow of his grandfather which nobody else can bend and he bends it, puts the string on and shoots an arrow through 7 palm trees. Which is something impossible but anyway he did it - demonstrating all his abilities. Then the arrow went into the ground and disappeared. So anyway he won all the competitions and proved he was a worthy husband. Then the young couple got married. Suddhodana gave three palaces to them, filled with all kinds of enjoyments, also with a harem because he was an Indian prince and that was the custom for princes in those days. King Suddhodana thought definitely Siddhartha will not want to become a saint or a buddha now *[laughing]*. This was his plan - to distract him with beauty.

However, our Lama Gangchen Rinpoche, always said that actually the buddha at this point of his life story was showing the integration of the dharma into the daily life. Already when he was born he was a tenth bhumi bodhisattva. All his actions showed how to transform the ordinary life.

Then of course there's the famous story that one day Siddhartha goes out of his palace, of course he's been out of his palace before but this is at the age of 29, his Saturn return. It's like, you know that time in our life when suddenly we start to realise that life is not exactly how we want it to be, we've all passed through that - no? Because when we're young we have this illusion that we're invincible that we can do anything but when we start to get a

little older it's: *oh no I'm going to die*. This is an existential realisation isn't it. Siddhartha before he was enlightened, had that realisation at the age of 29 when he had his Saturn return. 29 is 28 in Asia because they count one year more than us in the west because they add the year we spend in our mother's womb. Obviously Siddhartha went out all the time, but now he saw things in a different way. He went out together with Chandaka, his charioteer. Chandaka is a super important person for us because he's the previous, many lives before, life of Kyabje Trijang Rinpoche who's Lama Gangchen's guru and also the guru of many of us. Chandaka was a charioteer, and while he was driving the chariot he used to teach Siddhartha things. Here in Albagnano our main Temple of Heaven on Earth and also the Temple of Great Love in Campos in Brazil, they're both strange round buildings that were originally used for training horses. Rinpoche said this is because of this special karmic connection that the NgalSo tradition and Rinpoche have with his root guru Trijang Rinpoche who was originally the charioteer of the Buddha. Interesting isn't it. We originally thought - *oh what a funny temple it's a horse place!* Rinpoche explained that just as horses were trained in there now the guru has to direct and tame our wild and unruly minds like training horses. You know horses, you have to guide them on the right path. He used to say a lot of these nice things.

Siddhartha went out in his chariot driven by Chandaka and it's like for the first time in his life he noticed the sufferings of birth, ageing, sickness and death. Actually like us in our life, at a certain point in our life we suddenly realise: *oh, I'm not invincible, I'm going to get old, I'm going to get sick, I'm going to die*. Shock! Horror! For us in the west, we don't think birth is suffering, we actually think birth is really nice. But for those who believe in reincarnation, after death comes birth and Lama Gangchen Rinpoche he always used to say, we never consider this, but it's true, imagine having to grow a head. Rinpoche said many times, imagine how difficult it must be to grow a head or arms - you know so uncomfortable. We never thought about this. You know like when you're a child and a tooth comes through and it's uncomfortable - so imagine having to grow a head, what that must feel like. Actually being born is not that nice. At least for normal people.

Anyway Siddhartha saw all these things, so he felt really disturbed like we do when we first have this realisation. But then he saw a sramana, a sramana is a religious wanderer. In India there's a lot of these people - no? People who have left the ordinary life and just spend their life going around like a yogi, or sadhu types. He thought - he looks happy. *[Laughing]*. He's the only one who looks happy. So then he went back to the palace and said to his father, King Suddhodana: *father we have a problem! We're going to get old, we're going to get sick and we're going to die!* The king said: *yes of course, what do you want me to do about it - I'm a king. What do you expect? I don't know what to do about it, I'm just the king!* *[Laughing]*. So then Siddhartha said: *for me this is not enough. Even if I become the king it's not enough for me to be the richest and most powerful guy as I will still get old, I will get sick, I will die, all my loved ones will get old, will get sick and they're going to die. There must be more to life than this. I want to find a solution.* So he asked to his father permission to become a sramana, to go to the forest to meditate. It seemed like a better option to him, he wanted to find something else in life, some real meaning. King Suddhodana said: *absolutely not, you're going to be an emperor* and sent him back to the palace and put lots of guards around him. He said: *stay in there with all*

your beautiful wives and he put lots of guards around so he couldn't get out of the palace. He said: *forget about that*. He was on lockdown. *[laughing]*.

So Siddhartha is in his palace, and ok, at a certain point the devas - remember he came down from the Tushita Heaven - so the devas were like: *uh oh he's stuck in lockdown in the palace with all the beautiful girls surrounded by guards. Actually he's got to become a Buddha, so this cannot happen*. So then when everybody was sleeping the devas came down to earth, and they put like a kind of enchantment on the palace so everybody fell asleep and Siddhartha could actually see what the people around him were actually like on the inside. He saw everybody as quite ugly, not so attractive looking, it's like the spell, the illusion of mundane life, was broken. Like this is not really the best, this is not really the nicest. Then the devas whispered in his ear: *remember, you promised.. some lives ago you were going to seek enlightenment, now is the time you should go*. Then the devas opened the great gates of the palace and there is the famous image on Borobudur of him leaving with 4 devas holding the horse's hooves so it didn't make any clip, clop noises - then the horse could go out without waking up the guards and he could flee from the palace.

Before Siddhartha left the palace, he kissed his wife Yasodhara and son Rahula goodbye and he blessed them so they would be ok. Anyway don't worry he's not exactly abandoning his wife, afterwards Yasodhara and Rahula both achieve spiritual realisations and become arhats, and all three of them had a karmic connection since many lives to be together. So Siddhartha escaped from the palace on his great horse, Kanthaka. Chandaka, his charioteer, was also with him and they went to the forest. A beautiful tropical rainforest. So there, Siddhartha met a hunter and he swapped his beautiful princely and silken clothes with him. Siddhartha said: *do you want to change your hunter clothes, very ragged and horrible brown clothes for my beautiful silk robes* and he said: *of course! [laughing]*. So they exchanged clothes and he got these really old rags, forest coloured rags, and he cut off his hair. Indian princes had long hair, to show their status. He cut off his hair with his sword and then he gave the sword and horse back to Chandaka. He said: *please go back to the palace, I need to go alone into the forest on my spiritual path*. Then he went alone into the forest. He wanted to be a sramana.

So the first place he came to actually was an ashram full of female yoginis. Also nowadays it's very popular isn't it yoga and yoga classes, but I don't think they were wearing lycra like nowadays *[Laughing]* but anyway they were there in the forest exercising and meditating. I mean ancient times were actually not so different to modern times honestly. So Siddhartha stayed there for a while and learnt all their philosophical tradition and yoga and other things. It's a bit like us really, many of us have been through all these different things - yoga, reiki, all kinds of spiritual things to get to where we are now.

After that, he continued on his spiritual journey and he met 2 other spiritual teachers, this time 2 male yogis. Alara Kalama and Uddhaka. Alara was a master in what's called samadhi which means profound states of meditation. Both of them were masters of samadhi but each had a different realisation. Guru Alara had the realisation of limitless consciousness and Guru Uddhaka had the realisation of limitless space. So Siddhartha learnt from these 2 gurus these things, and each one of them said: *oh you're a marvellous*

student please stay here and help me to run the ashram, continue my tradition. But Siddhartha both times said: no thank you very much I still need something else. When Siddhartha left Uddhaka, five other yogi friends went together with him to continue meditating in the forest. They went as they believed in him, let's say.

Then Siddhartha spent 6 years practicing what's called tapas, not tapas like in Spain *[laughing]*, that would be ok - 6 years of Spanish tapas! Tapas means burning in Sanskrit. It means difficult ascetic practices to purify your body and mind. They still have this today in the yoga tradition. It's a very difficult practice. So he spent 6 years doing these kinds of things. Actually all this is recorded in the Theravada sutras, you know, it's really interesting. In the Theravada tradition it is recorded his experiences of doing yoga practices and ascetic practices. Basically what he wrote was: *do not try this at home [laughing]*. No really he says: *I made all these experiments on pranyama and extreme yoga to control body, mind and senses and I just ended up feeling sick, I got a huge headache, I got lhung, anxiety, so he said: don't bother I've tried.*

At one point he was eating just 6 juniper berries a day so probably he was in the Himalayas because they have Juniper bushes there. Nowadays they still have them in the Himalayas - Rishikesh and all those places. Anyway he was up there with all these yogis and he was fasting, just eating just 6 juniper berries a day. He became super thin. Anyway at this point his mother, remember his mother queen Maya, one week after his birth she passed away and went to the heaven of the 33 devas. Ok so then she was getting worried, she's a deva, and she said: *oh my son is starving himself to death doing weird yoga practices. So she came down with many devas with all kinds of food saying: my son - a bit like an Italian mama [laughing] - eat this and he said no, no. He said: of course I can eat your divine food but the point is I'm trying to show to humanity a path that they can follow - if I start eating divine food that would be impossible for normal people so I will not have it thank you very much mama. [laughing]*. Instead what he decided to do is to start eating human food again. So there was one girl called Sujata - she must have been the daughter of a rich family who had lots of happy cows - she got the yoghurt and ghee from 1000 happy cows and she made it into a super food, and gave that to Siddhartha. He ate that and broke his fast and his body returned to its previous radiance - like before. Before it's said his body looked like a tree trunk. Very dark. Because he hadn't eaten hardly anything for like a really long time. So it was getting dry and dark. Then his radiance returned. In our tradition, our NgalSo tradition, many times we've offered long-life pujas to Rinpoche, also the rabne chenmo, here in Italy, Spain, Holland, Nepal, Brazil and all round the world. Within this we have a part which is remembering the life of Buddha and we make the same offerings to our guru, like the yoghurt super food and all the other things the Buddha received. We offer these things to our gurus and also to the *jindalas*, the sponsors, as signs of auspiciousness. So one of the things we offer is yoghurt imagining it's from a thousand happy cows.

So he took the super food - the yoghurt - and all the other yogis were really disgusted with his behaviour and said: *you're not a true yogi, you've broken the vow of asceticism and they all went off in a huff saying: pfff we don't want to be your friend anymore, and left him. Siddhartha said: ok whatever, because actually we need the middle path, not the left*

not the right, so not too much over-indulgence, not too much starving yourself to death. We need always the middle way in life. Later he's showing the middle way in relation to Buddhist philosophy, but the point is we need to take the middle road in life, the healthy way.

The story goes on and he puts the bowl in the river and the nagas take the bowl down to their naga kingdom as a relic. There's many, many more beautiful things in life of the Buddha. If you want to know them all you will have to read our book.

But anyway the Buddha he knew that he had to get to Bodhgaya - in Bihar state in India, and that he needed to find a bodhi tree and sit under it in order to achieve enlightenment because when he was a deva in Tushita Heaven he already knew what he had to do. Each Buddha has a particular kind of place where they're going to be born, a certain kind of tree to meditate under, they have a certain kind of retinue and so on. So Siddhartha had to get enlightened under a bodhi tree in Bodhgaya. Maitreya, in the future, actually is going to be enlightened under a different tree, an Asoka tree. Siddhartha knew he had to go to Bodhgaya in Bihar state in India. So he set off walking through the forest and on the way he met Swastika, the grass cutter, who gave him a pile of grass that he took to make a meditation seat. These days we use it as a sign of concentration. Ancient yogis didn't have like Ikea like us, so they used grass to make a kind of a nest and sat on that. So he took from Swastika the durva grass which is a sign of concentration. Remember all this is just a divine play, it's just to show us the path, what to do. Swastika means auspicious in Sanskrit.

Anyway Siddhartha is walking towards Bodhgaya, he didn't have a plane ticket like us or an air conditioned bus like we had when we used to go to India *[laughing]*. He's walking. At one point he gets to the river Ganges, and there's a ferry man and he says: *please take me across* and the ferryman says: *no chance you have no money*, so Siddhartha says: *fine and he levitates across*. So they say since this time, this is what they say in India, that they always let sadhus and yogis free on all the ferries. *[Laughing]*. That's what they say, actually they still let them travel for free on trains. This is true. Finally Siddhartha got to Bodhgaya which is the place of awakening. When he got there he found the tree but then all the devas from the 33 heavens wanted to decorate the Bodhi tree he would sit under. It's a bit like us we were always saying: *please Rinpoche come to my house*, and everyone's was always saying, *please come to my house, please come to my house*, so then what Siddhartha did to make them happy is that he manifested the illusion of many trees so each of the the devas could decorate a tree with beautiful jewels. So everyone was completely happy because they could make the offering, and they all thought they were the only one. It's very much like us with Rinpoche.

Actually what this is showing is that high beings can create what's called emanations. In Tibetan Buddhism we have this, some high beings we say that they have emanations. Like, Lama Gangchen Rinpoche, when he was reborn in Dakshu in Tibet in 1941, it's said that there were 3 Lama Gangchens. There was a body emanation, a speech emanation and a mind emanation. Our Lama Gangchen was the mind emanation. Now let me get this right - there was a body emanation that passed away when he was very young and there was a

speech emanation that many of us met. There was one guy who apparently from the ordinary point of view was a little bit - let's say - in a different reality. He was considered to be the speech emanation of Lama Gangchen. Our Lama Gangchen was the mind emanation. All these kinds of incredible things are possible in Tibetan Buddhism, in Vajrayana Buddhism, in the dharma. Anyway with these high beings, great beings, many more things are possible than what we with our small reality can imagine.

Buddha means awakened. Actually one of the things Rinpoche used to say, he used to say a lot of things but, he used to say like that Buddha, *sangye*, actually means awakened and he said you westerners your translation is not very good and we need to use the correct one. Actually this is now improving. Ok it was true when we first met and before us 50 or 60 years ago the translations weren't very good but these days we have many people, for example Lama Michel speaks perfect Tibetan, and then many of us are studying classical Tibetan so our comprehension of the dharma and its meaning is much better than it used to be.

Anyway, so Siddhartha is sat under the tree in the Bodhgaya forest and this was on the eve of the full moon of May, and he said: *I'm not getting up until I achieve enlightenment - that's it! Until I achieve awakening - sorry [laughing]*. He said: *it's enlightenment or bust*. So last night, 2600 years ago, he sat down under the tree and said: *I'm not getting up until I achieve awakening*. So on the night of the full moon of May he faced his own inner delusions, his pride, his jealousy, his ignorance - all his delusions. This is represented by the story of mara, the devaputra mara he's a kind of samsaric god, attacking him in different ways. Actually on Borobudur mara is represented as being very attractive looking, very handsome. This devaputra mara is a deva, a samsaric god, who likes to keep us all bound in samsara which he considers to be his kingdom. Let's say, he feels we're all his subjects within samsara. So, he's displeased by anyone achieving liberation. So as Siddhartha was about to break out and achieve liberation he tried to stop him. In one way we can say maybe he's symbolic of our ego. It's a bit like this famous book in Buddhism *Dagdzin Shagdeb* the debate between wisdom and ignorance. It's like having an angel and the a devil on your shoulders but in Buddhism the devil is very attractive looking. He's not ugly looking like we represent devils in the west. It's mainly because of our desire that we're caught in samsara actually - isn't it. Ignorance and desire binds us.

So mara, the devaputra mara, the first thing he did is he sent in his daughters, who were very attractive young girls, singing and dancing around Siddhartha to tempt him. But Siddhartha thought - you know what I've descended from Heaven and I've seen better! *[Laughing]*. But it symbolises, as we also have to do, he had to face his own inner desires and overcome them. As we know in Buddhist philosophy desire is when we see something attractive and then we overestimate its good qualities and get obsessed by it. So you know, we become like fixated on something - thinking this is the true source of happiness. Anyway the dancing girls didn't work so they disappeared. So next mara sent in his army of demons to attack Siddhartha with all kinds of demonic technology... you know like storms and lightning and orcs with weapons and earthquakes and all this kind of stuff. But, what Siddhartha did is he meditated on unconditional love. Siddhartha meditated on unconditional love and there's this famous story that all the weapons transform into a rain

of flowers. So that didn't work so then mara himself appeared in front of the Buddha and said: *there's no way you're going to get awakened, there's no chance*. It's like his ego or ignorance was provoking him, trying to sabotage everything. So then Siddhartha said: *ok but then I'm going to call the earth as my witness*. So then the earth goddess Bhumi came up from under the ground. Remember when the Buddha entered into deep meditation as a child when he saw a farmer ploughing the ground, at that time he understood the nature of reality, of nature, this interconnectedness. When he saw the farmer was cutting the ground there were worms who were being eaten by birds and so he understood about karma, cause and effect and many lives - it all came back to him. So now he dismissed mara saying: *I take the earth as my witness, I'm good enough to get enlightened actually and I'll show you, I'm going to get enlightened*. Then he entered into a very profound meditation and he passed through what we call the 4 Brahma viharas, the 4 states of samadhi, and he passed through - this is according to the Theravadan tradition - the Brahma viharas and then through all the bhumis according to the mahayana tradition. Also according to the tantric tradition he entered into new bliss and emptiness, the clear light of bliss and achieved enlightenment, awakening as the sun rose on the morning after the full moon of May - which is why for us Buddhists this moon has a very special energy. For this reason.

Actually on Borobudur, on the Lalitavishtara panels, there's actually just before the one of the Buddha achieving enlightenment, there's a scene of the devas pouring like nectars through his head with vases and Rinpoche says this shows that Siddhartha was practicing tantra. He said also in other parts of his life the fact that he was married and so on, shows he was actually integrating the tantric path. One of the features of tantra is transforming everything of the ordinary life and using it as the path to enlightenment. Principally birth, bardo and death but we'll talk about that later. A very important subject.

Anyway Siddhartha, as the sun rose after the full moon of May in the lunar constellation of pushkar, achieved awakening, his mind became what we call in Tibetan *sangye*, that means his mind was completely purified of all delusions and his heart was completely open and expanded towards all beings and he became a Buddha, an awakened one. After that he spent 7 weeks thinking *wow this is really amazing* as you would if you've achieved that. He just sat there for 7 weeks thinking *wow incredible*. Meditating. After 7 weeks the Vedic devas, Brahma and Vishnu saw the Buddha meditating there so they came to earth and they said to him: *please awakened one there's many beings in this world who have only a little dust in their eyes so for their sake please clear the dust and lead them on the path to awakening*. Vedic gods - we all watch Hindi movies - they have implements don't they, that are symbols of their power. So Brahma offered his discus, the wheel, and Vishnu offered the conch. The Buddha accepted and these become the first symbols of Buddhism. That's why nowadays - for example - excuse me [*takes a conch shell*] this is Rinpoche's, Rinpoche has many of these - no? This dharma conch symbolising the continuation of the dharma teachings. We probably have a dharma wheel in here somewhere, we have many of these things [*looking around*]. We have this huge dharma wheel that's going to go on the Temple of Heaven on Earth. They use this conch by blowing it [*demonstrates with the conch*] like this. So it's like the sound of the dharma. Recently Rinpoche was saying this prayer, in recent years: *may the great sound of dharma eliminate the suffering of all sentient beings, may it uphold the meaning of dharma for inconceivable eons to come*.

[Blows] Please Rinpoche, please may our NgalSo dharma continue - it will. [Laughing]. We very often offer these things symbolically. Please Rinpoche, please come back. Come back and turn your wheel of dharma and continue with your great sound of dharma. Ok, we have lots of Ganden Nyengyu monasteries and they have all kinds of beautiful rituals as we also do in our many dharma and healing meditation centres like here in Albagnano and all around the world. But Rinpoche showed us we can also be creative so each one of us in our own way please make many requests to Rinpoche in our own ways to come back soon. In whatever way we can. Come back and continue, what you've started - please.

Anyway so the Buddha accepted the request of Vishnu and Brahma and he said something along the lines of: *profound clear light difficult to understand. I thought nobody would understand so I thought I'd stay in the forest*, that's basically what he said - something like that. [Laughing]. *That's what I was previously thinking but now I will get up and teach the dharma*. So, then he thought about who I should teach the reality, the dharma that I understood? Who shall I tell about reality? Then he thought: *ok I'll go and tell my previous 2 gurus Alara and Uddhaka. The one who taught me limitless space and the one who taught me limitless consciousness. I'll tell them first*. But in the meantime his 2 previous gurus had died, they'd passed away, so - he's Buddha you know, he's clairvoyant. He realised his teachers were no longer there so he thought he'd tell the 5 yogis, the ones who told him to get lost because he ate the super food, they were still around - he decided to tell them. His old yoga class. With his clairvoyance he understood that they were in Sarnath in the royal deer park. Sarnath is next to the holy city of Varanasi, so he decided to go there, so of course he had to walk which is really far. When we went with Rinpoche from Bodhgaya to Varanasi in a bus it took us a really long time, maybe a whole day. Anyway Siddhartha -Shakyamuni - walked through all the cities and eventually got there after many adventures and finally got to the deer park.

So when he arrived there were the yogis sat there meditating. They saw him and went like this [turning away]. And he said: *oh hello it's me again*, and he said: *I've got something to tell you*. They said: *ok 5 minutes, we'll give you 5 minutes of our time*. Actually after he achieved enlightenment we call him Shakyamuni, the able one of the Shakyas. Anyway Shakyamuni's brilliance and eloquence and marvellousness overwhelms them and they actually became really interested in what he was saying. A bit like us - no? - with Rinpoche, totally mesmerised for many many years. Also with Kyabje Trijang Rinpoche, they're mesmerising these high lamas aren't they. And for those of you who've had the fortune to meet other high lamas, they also have this special quality. Ok, so they said 5 minutes so Siddhartha said: *there is suffering, there's an origin of suffering, there's a cessation of suffering, there's a path out of suffering*. That's not even 5 minutes! [Laughing]. So this is what we call the 4 Aryan Truths, the truths of people with higher perception. Arya means someone with a higher perception of reality. Then hearing this they achieved nirvana and they became the first members of the buddhist sangha. Shakyamuni's first followers. Actually these 5 yogis in the past life were 5 tigers that ate Siddhartha - not Siddhartha - but they ate the bodhisattva in a previous life when he came across them in the forest, a dying mother tiger with 5 cubs starving to death, so he sacrificed himself to feed them. As a result of creating this karmic connection, after many

lives, they became his disciples. Which means by the way that any relationship with a bodhisattva is positive for us. Obviously I'm not suggesting that we eat bodhisattvas or anything like that but any relationship with them, good or bad, creates positive karma for you, eventually.

Anyway from the deer park in Sarnath and the first turning of the wheel of dharma and the first 5 disciples, Shakyamuni Buddha then spent the next 45 years of his life wandering around north India and what we call turning the wheel of the dharma three times in three major cycles. He taught the 4 Noble Truths, then he taught the middle way view of reality, the prajnaparamita, then he taught a third wheel which is what we call the *yogachara* view of reality - mind only. He taught about reality three times. Why? Because people have different mentalities. It's like with Rinpoche he said many different things to many different people, because each one has a different mentality and to guide people on the path everybody doesn't need the same instruction. We have different philosophical schools in Buddhism and the *yogachara* school is the one that everything arises from the side of the mind. There are many Chinese and Tibetan followers of this view.

The Buddha also taught Tantra during his life during his long years - 45 years wandering around in North India. They say that the first tantra Buddha taught was the Guyhasamaja Tantra, the king of tantras, and the last tantra the Buddha taught, a month before he passed away was the Kalachakra Tantra. Maybe if you'd like we'll talk about that another day, it's very, very interesting the life of the Buddha and his disciples, the people around him. He had many male and female disciples, monks, nuns, lay people, business men, generals, prostitutes, all kinds of people, like people from all kinds of life because he would just wander around and people would invite him and his sramana followers in for a meal. They were sramanas, spiritual travellers. So after they ate people would ask them questions. Rinpoche always said that actually Buddhism came out like this. Not like ok I'm going to make a study programme, not like we do these days with module 1, module 2, BA, MA - no it appeared because people asked Shakyamuni's advice. Then he would give a reply. Many of his disciples had incredibly good memories, not like us, and so afterwards they could remember what the Buddha said. I have all kinds of examples, one old lady was suffering from ageing so the Buddha gave one teaching. Somebody would say: *oh I don't like my husband*, and he used to give an answer. Somebody would ask: *how do I achieve the state of samadhi*. Different questions, all kinds of answers fitting each person's mind. OK. So Buddhism came out like this with the Buddha giving replies to people's questions. Rinpoche said himself that's how his Self-Healing teaching come out - exactly he didn't have it all planned but it arose due to the coming together of interdependent causes and conditions. At the end of his long life, about 80 years old, the Buddha was very healthy and then very quickly manifested illness and passed away, like Rinpoche. Rinpoche also passed away very quickly. Some people say the buddha passed away at 80, some people say 82, 83.

Anyway, the Buddha said - this we're making very short, another time we'll talk about this - basically he said to his disciples after I pass away take refuge in my teachings. Which is exactly what Rinpoche said to us isn't it. Anyway, Rinpoche said: this is a nice story of Buddha, but for many people these days it's too far away, these ancient stories. Many

people came to Rinpoche and told him actually Rinpoche what we believe in is you, we can see what you did - your life, your history. Rinpoche said that many times. So he said that's why he always asked us to record our stories because this will be the modern Lalitavishtara.

Tomorrow at the same time I will continue and I will start to speak about our modern Lalitavishtara, I'll start to talk about Rinpoche, when he was born and how he came to the West and how he established NgalSo Buddhism. We will start a little bit tomorrow, our modern Lalitavishtara. How Rinpoche started with NgalSo teachings for modern people. How we started this practice that he'd like us to do, this combined practice. The first one he taught was NgalSo Self-Healing 1, **om muni muni mama muni shakyamuniye soha**. So we will start with all these beautiful and true and meaningful things. I've no idea how long this will take, but it doesn't matter does it, we hopefully have a lot of time. Bit by bit we'll explain Rinpoche's teaching, not just talk about it, Rinpoche said before he passed into parinirvana please for us all to now practice his teachings in a deeper way so that's why we're going to go through them bit by bit. Maybe you all already know, but anyway we'll review what Rinpoche taught us and then together we'll try and practise and get more experience together with his blessing. We'll continue like this, so it's very good for the old students and hopefully also good for the new students so we can understand things better and you get all the ideas about how to do the practice and we can continue together. Continue means we grow, we change, we evolve. Rinpoche gave us all the tools, more than all the tools, he gave us a complete tool kit. A Swiss army knife of spiritual practices - it's true he did. He gave us even too many honestly, because all is not for everybody but for all different mentalities he showed the path. Who knows, if we do that then maybe Rinpoche will come back soon.

[Recitation: Swift Return Prayer written by Trijang Rinpoche]

Carmen explain om muni muni like Rinpoche used to do.

[Carmen: when Rinpoche first came to Italy in the beginning he was living in Gubbio in Perugia and then he came to Milano. In Milano we were staying in one house in Corso Di Porta Vercellini. We were guest of Federica Faccaruli. Anyway Rinpoche-la at that time was teaching only muni muni to just a few people. It was just one room, one room house and Rinpoche in this room used to sleep and there was a little toilet. Then we have lunch there altogether sitting on the floor. We used to put some plastic on the floor and then eat.. We were not so many, anyway 10, 12 - you know. So we used to have lunch there together and then in the afternoon there was puja. So a few people were coming for puja, so there was muni muni singing, we were singing maybe 5 mantras and then once we had a retreat 10 mantras. 10 mantras to sing and it was very tiring [laughing]. Exhausting. Then we used to sing in this way, ok, now we singing together].

om muni muni maha muni shakyamuniye soha x 10

10 times like the first NgalSo retreat [*laughing*]. Anyway, thank you all very much for listening and also Carmen, Bebel and everybody - thank you so much. Rinpoche left us so many beautiful things. So we will continue to deepen our understanding of Rinpoche's teachings and hopefully then we can also get experience like he requested. The old students of course, also the middle students and new students. So we're still doing Vesak together with Rinpoche, Rinpoche's definitely with us - we can feel him. Actually Vesak can be the whole month of May by the way. Ok so see you tomorrow. Thank you very much.

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

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.

De sol a sol, a noite ou ao meio dia, possam as tres joias concedernos seas bencaos, possam as tres joias ajudar nos a alcancar todas as realisacoes, possam as tres joias espalhar muitos sinais auspiciosos no caminho de nossas vidas. (*Portuguese*)

All'alba o al tramonto, alla notte o durante il giorno, possano i tre gioielli concederci le loro benedizioni, possano aiutarci a ottenere tutte le realizzazioni e cospargere il sentiero della nostra vita con molti segni di buon auspicio. (*Italian*)

Al amacener y ala nocher, por la noche y durante el dia, puedan las tres joyas concedernos suas bendiciones, puedan ayudarnos a obtener todos las realizaciones y colmen el sendero de nuestras vidas con muchos signos de buen auspicio. (*Spanish*)

Puissent les trois joyaux, jour et nuit nous combler de leur grace, puissent les trois joyaux nous dispenser toutes les réalisations, puissent les trois joyaux remplir notre vie de multiples signes de bonne augure. (*French*)

Bij zonsopgang en zonsondergang, bij nacht of middag, mogen de drie Juwelen ons hun zegeningen schenken, mogen zij ons helpen te verweven alle realisaties en besproeien het pad van ons leven met variërende tekens van voorspoed. (*Dutch*)

Ok and finally as Rinpoche requested, let's say in the last year actually he requested us to repeat this a lot. Ok. This is from Shantideva.

sem chen né pa ji nyé pa
nyur du né lé tar gyur chik

dro bé né ni ma lü pa
tak tu jung ba mé par shok

May everyone who is sick from disease
be freed at once from every sickness.
May every sickness that afflicts anyone
completely disappear from this world.

men nam tu dang den pa dang
sang ngak dé jö drup par shok
kha dro sin po la sok pa
nying jé sem dang den gyur chik

May medicine be full of strength.
May our mantras be chanted with success.
May the virus that feeds on our flesh
be kind towards us and have compassion.

Thank you all very much, see you tomorrow.