

Biography of H.H. Jigme Phuntsok Dharmaraja

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Foreword

Respectful homage to Manjushri!

Ever since the beginning of time, in this boundless universe, countless Buddha's and Bodhisattva's have through their unconditional compassion and immeasurable abilities, unrestrainedly manifested all kinds of appearances, benefiting the countless sentient beings immersed in the boundless ocean of samsara. Their unimaginable deeds are truly unfathomable to ordinary humans. Especially the deeds of Pillar of All Life, unequalled Venerable Lama, His Holiness Dharmaraja Jigme Phuntsok Wishfulfilling Gem, who has through countless aeons, across realms in all ten directions, manifested all kinds of shapes and identities in benefit of all sentient life and propagation of the true Buddhist Dharma, would be difficult to fully describe even for a Bodhisattva of the first ground, without mentioning for an ordinary monk of meager wisdom like me!



Let us not talk about aeons, as the distinct merits of life benefiting from this life, in front of the common to be transformed sentient beings, are quite known to a member of his Tibetan entourage like myself. But not many of them are known to his holiness' thousands of domestic and foreign followers. As nowadays the number of disciples studying under his

holiness' guidance increases by the day, attaining Buddha enlightenment through the greatest jewel in tantric Buddhism: the Great Perfection, is most probably the wish of all of these students. Further, all esoteric accomplishments is rooted in faith and devotion to the dorje lama. Just like great master Tilopa once said: "If you want to accomplish Buddhahood in one life time, you must enter the indestructible vehicle of esoteric Buddhism, generating enlightenment on the path of the esoteric vehicle fully relies upon the faith and upright respect for the dorje lama, if you want to establish faith in the lama, you must witness his merits, and if you want to witness his merits, you must understand his biography."

So because of the aforementioned reasons, to allow the good men and women who have already followed, or they who have not yet followed his holiness, along with the many people from all layers of society, to have a correct understanding of Rinpoche's merits and virtues, I have picked up my pen and written down the many events from his venerable holiness' more than uncommon life.

Upon reading the many biographies existing today, it is inevitable to make some personal observations as out of unknown motivation, some authors use too thick a layer of colored paint when describing their concerning subject. And in this age of the gradual concealing of the true Dharma, this exaggerated extolling has become ever so popular, and can practically be seen all around. It has become a latent literary malady in the written world. Tibet's incomparable pandita Mipham Rinpoche once said: "One shouldn't eulogize anybody with glorious but untrue language, even one's fundamental lama shouldn't be praised with lies." Depending hereon, this whole text has been written closely following the truth, and is fully supported by the actual facts, without having added any untrue contents, nor beautiful but exaggerating words. Which means that this work is fully reliable, and is not open for suspicion. Regarding this fact, all of his holiness' disciples can act as witnesses.

Concerning Rinpoche's own merits of Buddhist practice, he keeps utmost secrecy and never reveals anything, so this text has not been able to record his inner and secret biography of encountering his yidams or attaining uncommon accomplishments, and has been limited to his luminescent dream spheres and other common merits of life benefiting and Dharma propagation, nevertheless still hard to accomplish for ordinary men and women.

Honestly, for an ordinary Tibetan monk like me, to write this biography in a language other than my mother tongue, of course posed some difficulties. And thus it was impossible to use the beautiful moving language that should have been used, as well as it was inevitable for linguistic errors to occur. But what is written here is not a love story, nor a novel on chivalry, as it is the modest and factual record of a true holy man's life career of life benefiting and Dharma propagation. Therefore, may the faithful consider reading this work to be the receiving of a true jewel!

His manifestation throughout many lives

His holiness has during many aeons, throughout many lives realized all kinds of different manifestations for the benefit of all living beings. According to historical records: when primordial Buddha Samantabhadra in the Dharma World Palace of the Tugpo Kodpa realm, turned the Dharma Wheel of the highest Dzogchen Luminescence, Rinpoche was the collector of his teachings, named: Bodhisattva of the Vajra Threshold; he was the son of the founder of Dzogchen in the thirty-third heaven, Deba Zangjong; under the seat of Holiness the Vajra Guardian, he was the collector of the esoteric teachings, named: Bodhisattva of the Wisdom Threshold; under the twelve patriarchs of Dzogchen, he was the collector of the three inner secret sastras, named: Bodhisattva of the Vajra Threshold; the aunt of our great master Shakyamuni, the Mother of All Life; the mother of great luminescence wielder Garab Dorje when he came to earth for the propagation of Dzogchen, named: Dedan Wangmo; Acarya Jampal Shes gnyen's foremost disciple: the Brahman Benevolence to Wish; when his Greatness Padmasambhava lived on this planet, he was the royal Dharma successor of his esoteric teachings at the eight charnel grounds in India, named: Shakyamitra, as well as Nepal's Jinamitra, and one of his 25 Tibetan disciples: the Demon Subduing Vajra (Dorje

Dudjom); in the latter period of Buddhist propagation, he was Kashmir's great translator Khro pu Lo tsa; great Luminescence wielder rGod kyi lDem 'phru can, Legs ldan rDo rje; Age Wangbo (Unrestrained Speech); Terton Padma 'Phrin las and Terton Lerab Lingpa.

Furthermore, to transform living beings from different spiritual origin, and to propagate the teachings of different schools and disciplines, his holiness has in India and Tibet manifested himself as the founder and head of different sects. Great master Dharma World Vajra has in his terma prophesized:

India's Arhat Sa gi lha,

Demon Subduing Vajra under his holiness Padmasambhava,

Kunga' Gyaltsen Dharmaraja of the Sakya School,

Gelukpa's holiness Gelek Pelzang,

And Kunzang Chodrak from Minyak...

Thus clearly pointed out that His Holiness once was India's ArhatSa gi lha (author of 'Treatise of the Flower Plait'); under the seat of Tibet's great Acarya, Orgyen the second Buddha, Padmasambhava, great Luminescence Wielder Demon Subduing Vajra; earthly manifestation of Manjushri, Sakya Dharmaraja, Sakya Pandita Kun dga' rGyal mtshan; one of the two foremost disciples of Gelukpa founder Lama Tsonkhapa, named Gelek Pelzang (Khedrubje); Kunzang Chodrak from Minyak (writer of the great comment on the 'Entering the Bodhisattva's Way of Life'). And according to the records in the terma written by Terton Vajra of Impureness Transcending Awareness: His Holiness was once Dharma King Chogyal Phagpa; patriarch Minling; great wise from Tawu named lhalung Paldor; Lerab Lingpa, and after five more lives he will be the leading general of the messianic Kalachakra army, who will descend unto earth leading 50,000 followers, to exterminate evil religions, by then whoever fortunate enough to establish a bond with him will be able to incarnate to the pure sphere of Shambala.

Prophesies on his incarnations

Dharmaraja The Wishfulfilling Gem is a great attainer whose appearance has been prophesized more than two thousand years ago by our greatness Shakyamuni Buddha in the 'Fundamental Sastra of Manjushri'. The sastra says: The great virtuous whose name begins with 'A',

Will uphold the true teachings of the Buddha,

And possesses the respects of wisdom and virtue,

He is prophesized to realize the true level of awareness,

And will enlighten my Bodhi.

The 'A' mentioned here indicates the first letter of His Holiness' Sanskrit name, A bHya La ksham.

Regarding the lama's name, one thousand two hundred years ago, further specifications have been written by great luminescence wielder Padmasambhava. In his 'Profound Illusionary Mirror' he predicts:

My son the Demon Subduing Vajra,

In Nyarong of Kham,

On the banks of a slowly flowing river,

In front of three majestic snowy peaks,

The esoteric mantra master will be born in the year of the dragon,

And will be Holiness Lerab Lingpa,

He will practice the path of the highest vehicle,

And reveal numerous terma,

And if faith can turn out in favor,

He will eliminate many disasters of the turbid age,

And widely propagate the exoteric and esoteric teachings.

The great tertön will live on earth,

And enjoy the age of eighty-one years,

Seven of his disciples will attain Buddhahood,

And one hundred and fifty of his entourage will attain medium realization,

Over four thousand people will establish faithful bonds.

Later the spiritual child of his incarnation,
Will be born in Dokham in the bird year,
His name will be 'A' and he will master the three thresholds,
His teachings will survive on earth for three thousand years,
Over six thousand yogi will form his entourage,
Of which nine hundred will attain great realizations,
Seventy thousand human beings will establish faithful bonds,
The great master will live to the age of eighty-six.
His next incarnation will be born in central Tibet,
His name will be Prosperity and he will be born in the tiger year,
He will live on earth for thirty-three years,
And his teachings will survive for two hundred years,
Three of his disciples will reach attainment,
Over one thousand human beings will establish faithful bonds.
Three lives after this life,
At the juncture of Kham and Tsang,
In the dragon year he will be born in a noble's family,
He will possess the subtle practicalities,
And will be named Vajra Power Without Hindrance,
He will become the master of all Terma,
Widely propagate the Dharma and benefit living beings.
Samaya!

It is more than clear that these are very detailed prophecies describing the lama's former, present, and future two lives.

Terton Lerab Lingpa himself has also clearly described the seven marks his own spiritual child incarnation would possess. In his 'Text of Future Prophecies' is written:

The earthly manifestation of Demon Subduing Vajra,
Will be born in the bird year at the place of Dharma origin,
The name of the father will be Lotus,
And that of the mother will be Jade Ocean,
His hand palms will show the mark of the Dakini,
He will master the three ocean-like thresholds,
And will realize the original face of the Dharma.

Aspects regarding the place of birth, time, name of parents, physical characteristics, levels of realization, etc, will one by one be explained in the following paragraphs.

Impressive demeanor from his former life

The Dharmaraja's former life, the famous all over Tibet, great treasure finder Lerab Lingpa, was born amidst numerous auspicious signs, in 1856 (fire dragon year) within the perimeter of Nyarong county of nowadays' Sichuan province. His father Yewa Darjei possessed wisdom as well as courage, and showed great spiritual accomplishment, his mother Orgyen Drolma was an earthly manifestation of the Wisdom Khandro, and was gentle and virtuous.

Padmasambhava prophesized:

***The earthly manifestation of the Demon Subduing Vajra,
The faithful that possesses wisdom and great compassion,
Due to his great aspirations,
Shall be born in Nyarong in the fire dragon year,
His father ('s animal sign) belongs to dragon and mother to monkey.
And in his 'Lotus Instructions' he gives even more detailed prophecies:
Manifestation of the body of Demon Subduing Vajra,
Manifestation of the speech of Vajravahari,
Manifestation of the mind of Padmasambhava,
The great compassionate who possesses full wisdom,
In the place of Dokham is called Leling,***

***Will be born in the fire dragon year,
And through undefined actions,
Will benefit life and fulfill all their wishes.
Bodhi Vajra has in his 'Future Prophesies' also prophesized:
The earthly manifestation of the Demon Subduing Vajra,
Will be born within Nyarong,
For whoever establishes bonds will him,
It will be the same as meeting Padmasambhava in person...***

Ever since birth, the great master has shown himself to be quite different from others. When he was still very small, together with a group of other people, he went hunting in the woods. Due to fetal obscurations, the child he still was picked up a rifle and aimed at the animal ahead. But just at this moment, he suddenly witnessed those animals transform into writings of the Dakini, or all kinds of deities. He promptly remembered his true descent, and as if having woken up from a dream, he threw down the rifle, danced of joy and said: "I understand, I understand!"

Later he studied the Dharma under Patrul Rinpoche, Dzogchen Khenpo Bado and many other lamas. And because of his incomparable wisdom, he fully mastered all teachings within a short period.

Due to his aspirations in former lives to reveal hidden treasures, from then on the great lama started to travel across the land benefiting all life, and revealing profound hidden teachings. In Central Tibet, Amdo and Kham, relying upon many practical mudras (concubines), he revealed countless precious termas. Padmasambhava once said:

***My boundless jewel of concealed treasures,
The vast and profound Dharma,
My victorious heart's son who possesses the victorious certain understanding,
and has little fixations and great wisdom,
The manifestation of Demon Subduing Vajra called Leling,
Will be born in the future fire dragon year,
And reveal many treasures in Central Tibet and Kham,
He will engage in numerous forbidden actions,
And if no demonic adversities are encountered,
Will live on earth for more than seventy years.***

Originally, the great treasure finder's more than three hundred sixty pages counting secret biography holds many spectacular stories, but due to lack of space and time, we shall only record but a few.

In front of Nyarong's Lhangdrag sacred mountain, surrounded by thousands of believers, all were awaiting to witness the treasure finder reveal a terma, when he more than relaxed, instantly took a one foot high Amitabha Buddha statue from the solid rocks. All present experienced utmost faith in the lama.

Once, when revealing termas within Qinghai province, the local protector spirits and earth spirits were somewhat upset and started to descend hail and create other adversities. The treasure finder not only didn't suffer any harm at all, to punish them, besides revealing his to be revealed termas he also confiscated the spirits' full possessions. Finally, those evil creating protector spirits, and earth spirits, felt great remorse and confessed their sins in front of the great lama.

In the same year, the demonic armies from the remote side areas invaded Tibet for the ninth time and prepared to destroy Buddhism. The Tibetan army was powerless in opposition of the fierce demonic ranks, and Tibet's great virtuous prayed to the great treasure finder to subdue the demon legions. The lama strapped a stone to a tree, but didn't expect that the stone, in which the soul of the demon leader was trapped, would flee. Terton at once personally started the pursuit, and on the way he met seven impressive horsemen, which he asked whether they hadn't seen a strange stone. They unanimously uttered: "Indeed a strange stone was skipping in that direction." The lama urgently pursued the stone and finally caught up with it. He trussed it up with iron wire, took out his Phurba dagger and thrust it into the stone, which immediately started bleeding fresh blood. At that same instant, the demon armies had already surrounded the Potala palace, and upon entering the Jokhang temple, the main general suddenly started bleeding from all seven orifices, dropping dead on the spot, whereupon the rest of the soldiers also decided that it would be much safer to leave. Tibet was smoothly saved from this great catastrophe.

Once when the lama was meditating, he witnessed Padmasambhava as high as a two-story building and who offered him three unseen instructions, transformed into light, and disappeared. Upon circulating the Tsari sacred mountain, he suddenly witnessed great attainer Dampa Sangye, who transformed into the five basic syllables of the five Buddha's and entered his heart. Due to this circumstantial faith, the great lama wrote down seven meditation guidelines. Once at dMu rdo sacred mountain, he met a solemn looking yogi, who transmitted him victorious instructions and finally transformed into a light point.

And another time, in Sertar, in his pure mind appeared over a thousand Dakinis, who offered beautiful Vajra dances for the lama. Finally they all resolved into each other, leaving only sixteen of them. Some were dressed in Khampa clothes, others in Amdo outfit, and some even in traditional Chinese garments. Two of the Chinese dressed Dakinis offered the treasure finder sixteen profound prophesies on the flourish and decay of future Tibetan Buddhism.

Later, the thirteenth Dalai Lama Tupten Gyamtso invited the great treasure finder to Lhasa, whereupon the two of them arrived at Samye. In front of the Arya Pa lo'i GlingContinent Hayagriva throne, terton revealed a Vajravahari statue, and in the Jokhang temple he revealed the scripture of the 'Wishfulfilling Gem of the Drop from The Heart'. Following, he gave initiations and instructed the Dharma to the thirteenth Dalai Lama, the fifteenth Karmapa, Sakya Dharmaraja, Dodrupchen Rinpoche and other great virtuous. But mainly to the thirteenth Dalai Lama, of whom Jamyang Khyentse Wangpo was his main Dharma patriarch.

The great lama of complete merits, revealed termas and encountered his yidams as easily as walking on flat grounds. From his actions and words, it became clear that his career of life benefiting closed the verge of its ultimate completion. One day, when talking to Dodrupchen Rinpoche, he said upon parting: "We have no more chance to meet again during this life in this impure world, and we'll have to wait until we meet again in the pure realms."

Before his death, the lama did not only vaguely indicate that his future incarnation would propagate the Dharma at the Nubzur Monastery, but made detailed prophecies. In his later years, the treasure finder visited Nubzur Monastery, where he gave the 'Padmasambhava Fierce Practice' initiation to Tulku Nubzur, and said: "A few years from now I will come and live here permanently, and widely propagate the exoteric and esoteric Dharma, by then Tashul lama will be your tutor. (Later, when the Dharmaraja propagated the Dharma at this monastery, Tashul lama indeed was their tutor.) You can build a house for me. For this fact to be free from adversities, Nubzur Monastery should annually practice nine days of the 'Dorje Phurba Most Secret Wrathful Guideline'."

In the year 1926 (fire pig year), the material body of treasure finder Lerab Lingpa entered the Dharma world amidst many auspicious signs, temporarily headed for the Cupper Auspicious Mountains. As in this life he had not opened the concealed gateway, his career would continue into his next life, leaving the succession to his earthly reincarnation, Dharmaraja Jigme Phuntsok. Padmasambhava once prophesized:

***The earthly manifestation Leling in Kham and Tibet,
Manifests all kinds of appearances,
Sometimes he manifests the appearance of the wise,
Allowing others to experience true faith,
Sometimes he manifests the appearance of the ignorant,
Allowing others to feel extraordinary,
The deeds of his three gates of body, speech and mind,
Are unfathomable to anyone!
The Padmasambhava Dharma that Leling has not propagated,
Will temporarily be guarded by the Dakini,
Waiting for his next incarnation to be widely propagated.***

Place of birth

The Buddha has in the 'Sutra of Immaculate Names' personally predicted: the land empowered by Orgyen the second Buddha and many great light wielders, the pure sphere manifested by the great compassionate pillar Chenrezig, in the Dokham area of the Tibetan snow-land, is a panoramic breathtaking place, called the Holy Place of Dharma Origin rDo khog rDzu med Chos lhas (nowadays within the perimeter of Padma county in Qinghai province).

Mountains surround this place, and many pine trees cover the hillsides, where pure springs provide the rhythm at which hundreds of birds sing their song about the fresh and colorful flowers apparent. Those boundless hills and mountains provide rich soil

upon which plants and trees rely for growth. Those tall and straight pines reach into the sky as if they were grown on the air, the slowly lapping rDzu med river, with clear waters showing the bottom, with fish sometimes hiding and sometimes showing themselves, painting-like birds, free and unrestrained, occupied by singing their moving repertoires, flying over those stretched plains dotted with magnificent rainbow-like flowers. This bird and flower covered beautiful mountainous area, that would make anyone nostalgic and long for, is the sacred place of birth of His Holiness the Dharma King. Just like one hundred years ago great treasure finder dBang phyug once predicted:

At the boundless place of Chos lhas,

Where demon subduing lotus flowers blossom allover,

On his heart he will show the 'Hong'-syllable mark.

In 1992 on His Holiness' sixtieth birthday, one hundred lamas of the Larung Five Sciences Buddhist Academy set out for that place and built a Lotus Gathering Stupa there.

Noble Caste

In this rich and beautiful place where the Dharma was very active, lived one of the five noble castes of the Tibetan people. This family has a long running history that continued through this generation of lCags khung A bsTan. He married a young and virtuous girl of a local respectable family, and they gave birth to two sons, of which the eldest was the celebrated great esoteric yogi Dudjom Rinpoche the first (Trakthung Dudjom), who established a Dharma headquarter at the sacred place of Larung, where he transmitted the esoteric teachings, and of whom over one hundred of his disciples have realized the rainbow body, possessed great supernatural abilities, countless magical capacities, and amongst whom there were earthly manifestations of all the eight Bodhisattva's. His fame reached widely across the whole planet. The second son lCags khungChos rgyas, had a son named gNas mChog, and after lCags khunggNas mChog had married they gave life to a very beautiful and intelligent child, which they named Peti (Lotus). Peti grew steadily and was a noble and fair man who stuck out of the crowd, he possessed prenatal honesty and courage, loyalty and earnest, and he showed a certain degree of spiritual attainment.

In a place called Nubzur, in Sertar, in a family of thirteen uninterrupted generations of great virtuous lama's, lived a dignified and lovely, civilized and gentle maiden of young age, her name was Yudok (jade ocean). She was goodhearted, pure and immaculate, was fully devoted to the Three Jewels and dealt with others compassionately. The local people unanimously agreed she was a good maiden with a noble character as well as of outstanding beauty.

Peti and Yudok lived together in mutual love and respect, and provided in their life supplies by herding sheep and cows, disregarding the many hardships, the regularly offered to the Three Jewels. Unselfish and free of burden, they shared a warm, peaceful, pure and happy pastoral life.

The miraculous birth

In the warm spring of 1932, when all life started to wake up again, Yudok after becoming pregnant had many experiences different from other times, she had been in an extremely agreeable mood and felt even more compassion towards other living beings. At the same time, Peti had also experienced many prosperous dreams. Both future parents were feeling very strange. And indoors they regularly noticed a wonderfully overwhelming perfume. Also did the neighboring villagers periodically hear beautiful music coming out of their tent nearby, amongst many other different phenomena. In the next year (1933 AD) on the prosperous third day of the first month of the Tibetan calendar at which the Shakyamuni Buddha had manifested supernatural abilities and vanquished the six leaders of the non-Buddhist sects, Yudok was close to giving birth, but she felt very relaxed and experienced no pain at all. Normally, ordinary people, influenced by the winds of karma, are born head facing downwards, but this child left the mother's womb head facing upwards, and immediately assumed the vajra sitting position, he opened his eyes filled with sparkle, and smiled at all present. He took the placenta in his hands, threw it over his left shoulder as it were his Dharma robe, and recited seven times the Manjushri heart mantra: "Om Ah Ra Pa Tsa Na Dhi". This miraculous happening that had just taken place in front of their eyes amazed sGron tshe and all others present. Everybody deeply felt that this was something out of the ordinary and they immediately sent someone out to the by then very famous tulku Lotus Vajra (Bado Rinpoche) to report this whole happening. After hearing about what had happened, the great lama was very pleased and said: "This child must definitely be the incarnation of a great virtuous Buddhist." Further he seriously urged all people concerned: "You must in no case make this news public, to avoid any accidents, for now everyone must keep absolute secrecy." Later, according to the prophecies of tertön Lerab Lingpa and the rare miraculous phenomena at the time of his birth, tertön dBang phyug, and great realization A hang lHa rig, faultlessly recognized His Holiness to be the tulku of great tertön Lerab Lingpa.

In mother's womb

After his birth, he fed on his mother's sweet breast milk, just like any other child. What was different is that children of one or two years of age do not yet possess an integer thinking ability, but His Holiness' infant heart already showed true devotion and compassion.

In his mother's womb, his big spirited eyes gazed at everything around him. And every time he saw others slaughter livestock, in his heart he experienced incomparable compassion, he then thought: these innocent living beings are being killed, this is really too pitiful, if possible, I would rather exchange my own precious life for their salvation. But he was not yet able to express his emotions through speech so he could only hold

on to his mother and cry out loud, this time after time showed his Bodhicitta, which he possessed since before his birth. Every time he would witness living beings in pain or difficulties, he would think: if only I could save them out of their abyss of suffering, and bless them with happiness and pleasure; how good would it not be if I could fulfill all their wishes!

Upon seeing Buddhist statues or scriptures he would appear very happy, and started dancing, moving hands and feet, while constantly laughing, and he would touch them with his soft and frail hands, or put his palms together in respect, etc. When he could not yet say: "Mama", he could already recite Chenrezig's and many other yidams' heart mantras.

Sometimes when his mother would go out to work, she would put him in his cradle, and through the opening in the roof of the tent, he could watch the green pines on the hillside touch the clear blue sky, and very surprised he would think: how high these trees are, it looks as if they've grown onto the sky.

At the age of three or four, he already had an uncommon devotion to Mipham Rinpoche, and in his heart, Mipham Rinpoche really was Manjushri Bodhisattva, so every time when praying for empowerment, he would think as if he were praying to Manjushri. From that period on he would start to see the Buddha's and Bodhisattva's appear in different shapes (peaceful and wrathful) as if it were an everyday thing. When after dark, in his mind would appear wrathful yidams, he would be very afraid. Thus frequently before sleeping, he would ask his mother: "Dear mama, please don't fall asleep before me, otherwise, upon seeing those wrathful bodhisattva's, I will be very afraid." Gently comforting him, his mother would say: "My darling, don't be afraid, I will stay by your side the whole time. We will fall asleep together." As he knew his mother would stay with him, he could rest at ease, and in his mother's warm womb slip into a sweet dream.

This kind of compassion and honesty would grow as he grew older, grow stronger day by day.

The opening of the wisdom lotus

Just like all other children, at the age of six, his holiness started to learn to read and write. But after having studied the letters, and spelling, he felt it to be somewhat strenuous and difficult, and could not help himself to be a bit worried, what was he to do now?

One day, when passing by the Kha rngaMani scripture pile, he saw a little piece of paper sticking out of an opening between the rocks, out of curiosity he ran towards the rocks and took it out. He opened it and saw lots of writing on it. As he wasn't yet able to read it himself, he asked another person to read it out loud for him. Apparently it

seemed to be the 'Language practice of the Manjushri Lion'. And at the end of the text was written the following phrase:

An old man in sacred India,

Of high age ninety nine years old,

Didn't know how to read nor write and practiced this method diligently,

After one day he got to see Manjushri.

After hearing this, he thought by himself: this old man has only practiced for one day and already reached such high levels of attainment, for a child like me, it will probably not take long to succeed as well. He was very happy and clapped his hands, saying: "This is too good, too good!" Upon which he earnestly practiced for a couple of days, with as a result that he experienced many signs of unsurpassed empowerment.

From that day on, he hasn't studied anymore spelling, but mastered the language naturally, and also understood the general contents of all scriptures and their commentaries.

Originally, the merits of great masters are fully reflected in their study, reflection, oral transmission, debating, writing, vows, concentration, wisdom, and their deeds of Dharma propagation and benefits to living beings. But a large part of ordinary people needs to establish their belief and devotion through experiencing someone's supernatural abilities. Just like the scriptures say: "The world's ignorant, establish faith through witnessing supernatural abilities." Regarding this fact let us first talk a little bit about his holiness' unrestrained psychic abilities at the age of six. He could observe any object that was covered or hidden by rocks or mountains, which is the ability of unrestrained sight; anything others were thinking in their minds, he knew very clearly, which is the ability of knowing others heart; he could vividly remember the scenes of when he studied the Dzogchen essence with Padmasambhava or with Zhabs bkhar pa Lama (1781-1850) and his study of the Dharma with Kongtrul Yonten Gyatso (1813-1899) many lives ago. And especially the scenes of nine hundred years ago when he was the intellectual son of King Gesar, minister 'Dan sras Gyu 'od 'Bum me, still lived clearly in his mind as if it had all happened yesterday, which all indicate his ability of remembering past lives.

Due to his habits of his former life, when he was still a child, he could reveal terms even easier than blowing away dust from an object. The objects like Buddhist statues and precious boxes are still preserved until today. Just like Chagmed Rinpoche (1605-1770) at the age of five already had some awareness about his true nature, his holiness in those days, when playing with his other friends, would regularly meditate sitting in the grass, observing his heart, and search for the coming and going stream of thoughts in his mind. Sometimes when playing with his children friends he would find terma. And he would regularly witness gods or Dharmapalas, etc. Lama Lodro, filled with

happiness, once said: "I don't know what benevolent faith in former lives, allows him to witness so many gods and protector deities so frequently, maybe it is because of his roots as a member of the ICags khung family. Truly mysterious!"

Comfort in times of sorrow

At the age of nine, his only thirty somewhat years old father, unfortunately left this world. Which caused the family situation to become worse every day, with increasing poverty. Forced by their life situation, he could only wear ragged old clothes, and was frequently ridiculed by others. Once at a place called rDzong rtse (near the five-colored lake in Sertar), after having endured other children's mockery, he felt abnormally sad, started crying and ran home. It was already quite late, thick black clouds packed together in the sky above him, and not long after it started to rain heavily. By the time he got home, his clothes were soaking wet.

In the middle of the night, he was still lying there in his wet clothes, staring out in the darkness, he couldn't catch his sleep for a long time. Outside the rain was still pouring down, and heavy thunder deafened his ears, lightning in intervals, broke through the nightly darkness. He shivered of cold, and felt hurt inside. When he thought of his father, who had left them at such a young age, he really felt that that there was too much suffering in this world. With the tears rolling over his face, he unknowingly slipped into a state similar to sleep.

In his clear luminescent state, Padmasambhava appeared for him, with shining rays of light, one face and two arms, his hand in the sDigs mdzubmudra, and sitting in the position of the dancing king. Padmasambhava spoke to Rinpoche in great compassion: "Good-natured boy, don't be sad, and do not disrelish this world, once you've grown up, you will become a one of a kind talent, and you will be respected by many people, Mipham Rinpoche directly accepts and empowers you, your future deeds of life benefiting will be very extensive." After finishing this comforting news, Padmasambhava disappeared. His Holiness was delighted with this enormous consolation, his sad and loathing feelings had disappeared.

After he woke up the second day, he encouraged himself again, and put on an armor of diligence. He had regained complete faith in the road ahead. At this time, the eastern skies were filled with red luster, and the climbing sun slowly showed her smiling face, as if all was prophesizing his future glorious deeds of life benefiting.

Interesting childhood stories

Every person has many interesting stories from his naïve and innocent childhood that once recalled when old, always bring about a special feeling. Even hearing others tell their unforgettable childhood stories, can be moving to us. An average person's childhood indeed is very confusing and enchanting, but for attained spiritual masters, their rich and miraculous childhood years, are even more appealing to the audience's imagination.

Here, I will write down a few stories from Rinpoche's childhood, to share with you.

In those days, when one day he and some friends were crossing a river hand in hand, they were inspecting the bottom with their feet, slowly moving forward, when they suddenly discovered a big rock in the middle of the river, blocking their path. As they didn't know what to do next, a frightened expression appeared on their faces. The by then only four years old Rinpoche bravely said to the others in calmness: "Do not fear, just follow me closely." And he courageously stepped onto the slippery rock. On the spot where he put his foot, he left a deep and clear footprint, thus creating a sort of step that the other kids could use to pass the rock. Everybody was happy and followed his holiness. The imprint on the rock is still clearly visible today.

And there was some other time, he was playing with his friend Kun 'du, while playing tag, it suddenly got serious and they started fighting. Because Rinpoche was skinny and not as powerful as the stronger Kun 'du, he ended up underneath, and just when Kun 'du was lifting his hand to strike him, lama wittedly grabbed him by the ears and jerked him upwards, which made Kun'du cry out in pain. Begging for mercy, he said: " Please let go of me, please let go of me, I won't hit you anymore." Upon which they were friends again just like before.

'Water flows downstream', is a natural never changing concept everybody acknowledges. But a great realization, whose four great elements have attained unrestricted levels, indeed can make water stream uphill. At the age of ten, on a blue-skied summer day, the lama was herding a group of yaks across the Sertar river. By then the river was flowing slowly, and the water level wasn't any higher than his ankles. On a wide-stretched plain, the cattle grazed undisturbed, and lama lay down on the cotton-soft grass, gazing at the cloud dotted blue skies, observing his inner heart nature. Slowly, his heart became one with the great vacuum, and he entered an ego-escaping sphere. Without noticing, the setting sun had already disappeared behind the horizon. But suddenly fierce winds arose, and hail started falling from the skies. He woke up as if it were a dream, quickly got his cattle together, and started heading back home. But once he reached the Sertar river, he stepped into the water without having noticed that the water level had drastically mounted, with as a result that he got washed away by the current. The people on the shore were shocked by what had happened in such a short time, and started yelling: " There is a child being washed away by the river, somebody help us quickly!" Confusion was all around, when suddenly someone cried out: " Ah! Look over there quickly, the water is flowing upstream!" Their eyes turned towards the river, and no matter how hard it was to believe, the water was indeed flowing upstream, thus creating an upward whirl, where in the middle of the whirl His Holiness was lying in the greatest peace, as if he were still observing his inner heart. All present stood there with open mouths, shocked after what had happened. He safely reached the shore, and immediately herded his cattle home as if nothing had happened.

Parting from the banal life in the bloom of his youth

Notwithstanding he was as naughty as his little friends during his childhood, and sometimes put the adults in difficult situations, he has never done anything that went against the expected actions in Buddhism. As time passed by, his holiness, from a bright and joyful child, grew into a young and handsome youngster. From his strong facial lines, one could see his banality surpassing charisma. His deep and sharp eyes had already seen through everything in this banal society. And after having witnessed the inevitable dreadful facts of birth, disease, age and death, he experienced a profound and absolute aversion towards this samsara of endless suffering. He deeply realized the truth about "Laymen live as in a pit of fire, but monks live as in a cool house," so regardless his relatives expected him to take up the responsibility of continuing the family lineage, and make name for himself in society in honor of his forefathers, he had already made up his mind to leave this all behind.

At the age of fourteen Rinpoche gave up everything in this society as if it were a pair of old shoes, without ever looking back. And in front of Khenpo Soam Rinchen he shaved his head, and pledged the sramana vows, his Dharma name was 'Goodness of Benevolent Speech'. From that day on he set out on this new path in his life, and he started indefatigably his monk life of diligent study. He followed many lama's conform with the scriptures, extensively studied and contemplated the exoteric and esoteric teachings, memorized many scriptures especially the main sastras of the five parts, with no less than three hundred stanza per day. The growth of his wisdom was unstoppable like the spring tide. And just like Longchenba in his days, started turning the Dharma wheel at the age of fourteen, his holiness, from those days on, started uninterruptedly turning the miraculous Dharma wheel for some fortunate disciples.

In the beautiful language that then started flowing from the wisdom of his pure nature, he wrote many profound works. It is only very regrettable that besides his 'Guideline for the Mipham Rinpoche Practice', many works amongst which his 'Inner, Outer and Secret Ode to Manjushri's Sword of Wisdom' and 'Keys to the Practice of the Eight Eloquences' have all gotten lost.

Matter transcending wonderful wisdom

In those years, his holiness' wisdom and eloquence already surpassed all averages. Once, upon paying a respectful visit to the then very famous and renowned earthly manifestation of Vimalamitra, called Yu khog Lama. The Lama played a joke on him, saying: "I've heard that you are not afraid of hardships in order to receive the true Dharma, and that you live very poorly and simply, but telling from your healthy colored skin, and fresh and vivid expression, this does not seem to match the facts." He continued: "I've heard that you are the reincarnation of treasure finder Lerab Lingpa, who is the virtuous that has once given Precious Vase initiations on the crown of His Holiness Dalai Lama the thirteenth, and sprinkled nectar on his tongue (secret initiations), but now you indeed are not able anymore of performing the same, doesn't that make you feel somewhat ashamed?" The Dharmaraja used the technique of attacking the opponent's shield with his very own lance to answer his question, saying:

"I have heard that your venerability the earthly manifestation is of Vimalamitra, the virtuous that has once given Precious Vase initiations on the crown of His Holiness Padmasambhava, and sprinkled nectar on his tongue (secret initiations), but now you indeed are not able anymore of performing the same, doesn't that make you feel somewhat ashamed?" "Who says that I am Vimalamitra's manifestation?" "Well then, who says I am the reincarnation of Lerab Lingpa?" Eventually, g.Yu khog lama had nothing left to say, and laughed out loud, raising his thumb, saying: "I really didn't expect that you would have such an outstanding wisdom and eloquence, this is really too delightful!"

Back then, his holiness would in his dreams frequently visit the pure realms and receive miraculous teachings from many Bodhisattva's. When asleep, he still was fully aware of all objects and people in his surroundings just like during broad daylight. Further he possessed strong predictive abilities towards facts about to happen in the future. This is clearly noticeable through his by then written 'Future Prophecies': for example, the predictions on the fact that more than ten years later the superior official of Sertar, bSod nams Nor bu would get cruelly killed, and the almost complete destruction of Nubzur Monastery by the army, have all proven to be right.

Thorough realization of the Great Perfection

The age of fifteen is for most people still a time of juvenile ignorance, passing time in meaninglessness. But the flowers of wisdom through study, reflection and practice of the countless exoteric and esoteric teachings already filled the continuum of Rinpoche's heart, and at the same time he had build up an inexpressible fierce faith in the unsurpassed luminescent Dzogchen. With all of his heart he prayed to Mipham Rinpoche, and in a short period of time did he recite one million times the four-sentence prayer to Mipham Rinpoche:

***In the empowerment of the empty awareness of the Youthful Manjushri,
Attaining the eight eloquences in the secret intellectual world,
Victorious master of the ocean of the threshold of instructions,
I respectfully pray to His Holiness Mipham Namgyal.***

And he thoroughly read ten thousand times his 'Direct pointing at the nature of the heart'. At that time he already felt different than before. The naked personal nature of aware emptiness, the wisdom of the original meaning of the Dharma nature, rid itself of all fixations of conscious experiences, and the sweet coating of discursive thoughts, and fiercely exposed itself, the deepest parts of his heart let completely go of all obstructions of confirmation and denial, and suddenly it was all enlightened. Without exaggerating he said: "A determined vision so stable that it could not be shaken, not even if thousands of great realizations would descend before me. At sixteen, flowing from my great natural awareness I wrote 'Secret keys to the focused practice of Dzogchen', upon which the true Manjushri in the shape of my lama Mipham Rinpoche, accepted me as his kindred, and presented me the beautiful and honorable name Ngawang Lodro Tshungmed. Light wielder Great Benevolence Holiness once prophesized:

He upholds the Dharma and masters the meaning of the esoteric threshold,

The earthly manifestation of the Demon Subduing Vajra named Ngag dbang, possesses formidable power and realizes formidable virtues.

Terton Chos rgyal Gling pa concerning the Dharmaraja's sacred name predicted: He, whose name is Ngag dbang and dresses in red Dharma clothes,

His name will spread far over Kham and central Tibet,

And will widely propagate the exoteric and esoteric Dharma in all ten directions.

His holiness' levels of attainment of then are all recorded in his past and present illuminating 'Commentary on the direct pointing at the nature of the heart'.

Notwithstanding his realization had already reached the summit, to show his to be transformed disciples that the true Dharma is precious and hard to encounter, and to point out the importance of the following of a lama, he appropriately studied with the following number of masters.

Leaving his hometown

In the year of his sixteenth birthday, he got to hear the sacred name of Thub dga' Wishfulfilling Gem, and just like when in the past Milarepa for the first time got to hear the holy name of great translator Marpa, the hairs all over his body stood up straight and tears started rolling over his face. He thought to himself: no matter what, I definitely have to visit and follow His Holiness. He and his friend Thos pa secretly planned to go study in Sershul together, and follow Thub dga' Wishfulfilling Gem. But in those days his mother had fallen ill due to long periods of weariness, and as she was bedridden, he could not get himself to leave his severely ill mother behind, so he postponed his plan for the time being. During the following year, his compassionate mother who had nourished and raised him, silently left this world. From that day on he would have nothing else but the true Dharma to rely upon. He thought to himself: my father has left us in the bloom of his life, and mother has left us before she reached the old age of confusion, from now on I have nothing but the true Dharma to rely upon, so I should try to find a lama conform with the scriptures. After having arranged the last preparations for his mother, he started packing some things, and arranged to meet Thos pa to get ready to leave. Just upon leaving the house he was halted by some relatives who would not let him go, without a choice he could only go back to the monastery. He thought: if we leave in broad daylight they will definitely find out and stop us, so we should leave at night. He arranged a place to meet Thos pa. And he sneaked out in the middle of the night when all was quiet, catching up with Thos pa at the arranged spot, and together they left their ancestral village. They set out on the road to Sershul.

On the second day, the lama's from the monastery found out that his bed was empty. He had only left a small note by his bedside, saying:

***My great compassionate mother has already left this world,
I feel an inexpressible pain in my heart,
And intensely feel that everything in this world,
Passes us by as swiftly as a lightning strike.
Only the light of the true Dharma,
Is trustworthy enough to rely upon,
I hereby leave my hometown,
And run off to another place to follow my lama,
If I one day will come back here again,
I will definitely benefit you all with the Dharma rain.
After seeing this note, they couldn't help feeling very sad.***

The life of study

Different from today, there weren't any convenient means of transportation in those days. His holiness and Thos pa carried their own bag, crossing mountains and ridges, enduring their hunger, and when they could not longer stand it, they'd beg for some food along the way. After having sustained numerous hardships, they finally reached their destination: SershullCang ma Buddhist Academy.

Not minding the fatigue of the whole trip, they immediately went to see the lama. Thub dga' Wishfulfilling Gem was a tall and skinny man, he appeared hale and hearty, had compassionate eyes but without affecting his dignity, he dressed in an old Dharma robe. Upon seeing the lama's impressive face, Rinpoche immediately experienced an incomparable faith, and all sensitive discursive thoughts disappeared completely. He instantly prostrated himself, and silently took an oath: if will for the rest of my life in all respect follow the master with the three delights. Following, he diligently studied the complete exoteric and esoteric teachings of the lama, and especially the initiations and instructions on the Dzogchen transmission. He studied earnestly just like any average disciple. His ramshackle hut made of leaves could only hold one person, it was just sufficient enough to hold back the wind and rain, and to block the heat or cold, in times of heavy winds it would shake and rumble as if it were to collapse. In winter, when it snowed heavily, his hut was not more than a pile of snow in the landscape. Regardless of the icy cold winter or moist and hot summer, throughout the year he would always wear some ragged abandoned clothes he found on the charnel ground. To quench his thirst and to stuff his stomach, he only had a little bit of yogurt that was distributed amongst the group of monks. Notwithstanding the age of nineteen really is the period in which a young man's body fully requires sufficient nutrition, his holiness indeed only had this little bit of food to live from. Just like in the past, when Longchenba studied under Kumaradza, to walk in the footsteps of the great virtuous from the past, his holiness also underwent unimaginable hardships. When the other monks of the LCang ma College witnessed him endure such suffering, they all fully admired him.

As he had just arrived at the LCang ma Buddhist College, the many resident monks did not acknowledge his wisdom. Once he engaged in a debate with another lama on a difficult Abidharma topic. The scene got more and more intense, and many wise monks together tried to break down his holiness' statements. Finally the Dharmaraja used a very powerful proof (from the 'Great Commentary on Abidharma'), but they unanimously denied the existence of such a statement. Upon which they all started leafing through the book and found out that his statement was ultimately correct, for which they all could only feel utmost respect. From then on they all yielded for his holiness' boundless wisdom.

Following his lama's, extensively studying the ocean-like teachings

Besides following his fundamental lama Thub dga'Wishfulfilling Gem for the study of the profound essences of the exoteric and esoteric teachings, he has also followed the mentioned lama's for the study of countless teachings of the five main parts. Before Mani LamaPadma siddhi he studied the transmissions of the keys to the original purity, the unrestrained self-attainment, and the bardo teachings. Before great realization Nams mkha' 'Jigs med he received 'Lama Yangthig' and initiations of a hundred yidams. When following Dzogchen KhenpoYon tan mGon po he respectfully received the great initiations of 'Nyinthag Yabhsi'and Kalachakra. Before Khenpo Gyamtso he studied 'Treatise on the Middle', 'Four Hundred Stanza', 'Treatise on Entering the Middle', etc, of the Madhyamika School. Before Tshul dga' Lama, he studied the 'Great commentary on Abidharma', etc, of the Abidharma school, as well as the full transmission of the 'Tripitaka Sutra'. With Khenpo'O rgyan mGon po he studied the 'Three hundred stanza' and 'Commentary on the Fundamental Treatise on the Monastic Vows' etc, of the vinayateachings. And under lHa sprul Rinpoche he studied 'Ornament of Realizations by Lord Maitreya', and other common teachings about logics, arithmetic studies, and grammar. Furthermore he studied many different teachings under great yogi Kar chos, tulku Padma Nor bu, KhenpoZla 'od, Lama dGe 'dun Dar rgyas, bSod nams Rin chen, Blo gros,'Od lo and many others. All in all, he has followed over ten lamas, and under their guidance studied many essential Buddhist teachings. Regardless of who the lama was, he always followed them with his whole heart, in utmost respect, and has never done anything to make them unhappy. He has always obeyed their instructions, and was always sincere and in accordance to the Dharma, so he has at all times received his masters' unanimous praise.

There once was a disciple who begged his holiness the Dharmaraja to write an autobiography, but he said: "I don't have any biography to write, yet there is one thing: I have never done anything to upset any of the many lama's I have followed, and have always treated all of them with utmost respect, this is the only biography there is to write on my life."

Especially his faith and devotion to his fundamental master Thub dga' Wishfulfilling Gem is inexpressible in words. His holiness has many times told us disciples: "Ever since the first eye I lay on my lama, until the day he passed on, I have never for a second seen him as an ordinary human, and telling from his emphasis on the purity of his vows and monastic discipline, according to the concerning evidence written in

'Entering the Middle Path', I have always thought of him as being a Bodhisattva of the second ground, but when I witnessed all the auspicious signs of his attainment at the time of his nirvana, I knew that my lama had already reached the ultimate Buddhahood."

His holiness also says: "During the six years that I have followed Thub dga'Wishfulfilling Gem, I have never upset him, and just like when rGyal ba'I My gu followed his lama mKhyen brtse'i 'Od zer, I haven't even done anything that caused my lama to look at me in anger or dissatisfaction. Nevertheless there is only once, I was afraid of interrupting my own study and practice, and had refused to visit a layman's house to recite the sutra's in penitence, when Thub dga'Wishfulfilling Gem found out about, he and said to me: "Surely you don't mean that you are not willing to benefit all living beings, right?" I was so terrified then, that I started to cry from shock. I have never had any negative opinions on the actions of my lama, and even when he was joking, I always thought that he had some profound secret meaning, and saw it as a wonderful instruction. Every time lama would touch my head, or empower me by putting his forehead against mine, I would be excited for a few days on end, and be very happy." Nowadays, when teaching the Dharma to his many thousands of disciples, upon mentioning his lama Thub dga'Wishfulfilling Gem, out of inexpressible nostalgic feelings for the love of his lama, tears still roll over his holiness' cheeks. All the disciples that have once received teachings from his holiness, are deeply aware of this fact.

The ultimate endurance of hardships to receive the true Dharma

During the period in the LCang ma Buddhist academy, Rinpoche heard about the sacred name of the then famous all over Tibet, and unanimously known as an earthly manifestation of Chenrezig, lama Padma siddhi. And in his heart he really wanted to visit the lama to beg for instructions. In the winter of that year, he told his whole idea to his lama Thub dga' Wishfulfilling Gem. His master agreed, which made Rinpoche very happy. He immediately told the good news to his loyal companion Thos pa. Thos pa lama was very surprised, saying: "Did the lama really approve?" "Yes, he really agreed. Well then, are you coming or not?" "No matter where you go, I will follow your holiness!" Coincidentally, Darjey and Klong gsal were also planning on visiting Chenrezig Lama, upon which the four of them set out together.

As it had been snowing heavily for many days, and the whole Khampa district had been going through the worst snow disaster in the last hundred years, of the sometimes four five hundred animals livestock of some rich families, only a few animals were left, and the local people were forced to move to other areas less stricken by the snowfall. The area had become a desolate picture without birds or the traces of human beings.

On the way, the whole landscape was covered by thick snow up to their knees. And the snow kept falling uninterruptedly night and day, all they could see was nothing but a vast and boundless white plain, as if it were a silver white world. The four of them walked difficultly through the snow, and every time they put one foot down, they had to use a lot of force to pull it out of the snow again. They proceeded slowly, and in one day they could only cover one or two kilometers. Every time they would encounter a

blizzard, it was impossible to determine their direction. With as a result that after two days, they were back at their original location. Because they had been in the snow for so long, their legs had already lost two or three layers of skin, and they were bleeding constantly, thus causing intense pain. His holiness thought to himself: his venerability the Shakyamuni Buddha has once given up his own head and blood for only four sentences of the true Dharma, then of what importance is this little bit of hardship to me? Isn't it so that: "Only after a bone freezing winter, do the plum blossoms smell the best"? Upon thinking of all this he would have an even stronger determination. Thos pa was on the verge of collapsing, and said in a worried expression: "I don't know in which horse month of what monkey year we will arrive there. Shouldn't we all go back?" But Rinpoche encouraged him, saying: "We have already come this far. If we give up now, all the efforts we have already put in will be for nothing, and we will not have received the true Dharma, wouldn't that be a great waste?" Only if we can 'endure the unendurable, practice the impracticable', we can be called the true practitioners of the Dharma." Following he told them of the bitter practices of rTag tu Ngu Bodhisattva. After hearing his stories, they all got their strength together, and courageously continued their journey ahead. The three of them couldn't help themselves from laughing. They continued their path.

The only food they had brought with them was a small ration of tsampa that was very seriously being managed by Thos pa, if they hadn't reached the point at which they could not walk any further, they were not allowed to eat. Every time upon distributing the tsampa, he used to say: "It is tsampa, but it's not a lot, we should try to economize as much as possible. Remember that when the Buddha was going through his six years of bitter practice, he only ate one grain of rice the first two years, drank one drop of water the second two years, and deprived himself of food and water the last two years. So we should study his example." The whole trip they quenched their thirst with snow. They hadn't drunk any hot water for over ten days, and at night they could only dig a hole in the snow and sleep inside to spend the night. Following they would set out again by dawn the next day.

As they hadn't seen any sunshine for many days, they were all longing for some sun. But they hadn't expected that sunshine would bring even more suffering. The hot sunlight reflected on the snow hurt their eyes so bad, they couldn't keep them wide open. At first it were the two lama's in front whose eyes got hurt the most, and the two behind had to start guiding them, but after a while, their eyes would give up as well. Fortunately, the first couple had already recovered, so they could continue to take the lead in turns. Thos pa put his head down and said in a sad tone of voice: "It's better without the clear weather, may the lama and the Three Jewels bless us."

On the second day, the weather had turned bad again, and a strong northern wind had risen, as if it were knives cutting through their muscles, they were so frozen they started shivering, their teeth chattered, the water fallen from their mouth froze before it reached the ground. Thos pa was severely frozen, and he was biting his lip and chattering his teeth. Lama saw what was going on and urgently said to Klong gsal and Darje: "It looks as if Thos pa is quite frozen, we better take him running, otherwise he will be in danger." The three of them dragged Thos pa and started running through the

snow, and after having run a few kilometers, Thos pa's body started to regain its temperature, and he slowly recovered back to normal. They were all very happy.

That day, they hadn't been walking very far, they ran into a pack of up to sixty bears swiftly approaching them, Thos pa immediately thought of running, while the other two thought of opposing them. Lama said: "None of this will work, we should pray to the Shakyamuni Buddha and Chenrezig with all of our heart, and eliminate their hostile intentions." They prayed as Rinpoche had told them. And it was effective indeed, the bears were as if they started to feel compassion, and they slowly retreated.

On the third day, in the far distance they could spot another human. They feared he would've been a robber, but Darjey said: "No matter how, at least we've run into another human, it looks like a good omen to me, because for more than ten days we have crossed an area without any signs of people at all." They finally reached a place without snow, and with some gathered twigs and wood, they built a stove, made a fire, boiled some tea, and after dinner they slept a good night's rest.

The next day, their spirit had greatly improved, they arrived at the monastery, and asked for Chenrezig Lama's place. After lunch, they immediately headed in that direction. And after four or five hours, they finally got to meet Mani Lama, Padma siddhi. Rinpoche asked him some questions about the level of his realization, and Chenrezig Lama answered them all in affirmation. Furthermore he instructed many unsurpassed keys of the esoteric teachings. In that period Chenrezig Lama was just teaching on the merits of the heart mantra of Chenrezig, and they were collectively reciting the mantra. At the same time, he was also teaching the 'Entering the Bodhisattva's Way of Life', and the four of them attended one class. Upon reaching the stanza:

***Even if you would make jokes of me,
Or humiliate and ridicule me,
As I have already offered my body,
Why should I go on cherishing?***

Mani lama said to all of his disciples present: "Because this time, the foremost disciple of Thub dga' Wishfulfilling Gem has participated our reciting, the generated merits have increased a hundred times, and after he has left all will return to normal." After having perfectly received the Dharma essences, Rinpoche and the three of them bid farewell to Chenrezig Lama.

When they reached the banks of the Yellow River, the water levels had swollen, and the floods had damaged the bridge, upon which they prepared to go around and find another place to cross the river. But after having walked for more than ten days, they still hadn't been able to cross the river, so in the end they decided to return to lama Chenrezig's place. Rinpoche said: On the way here we also encountered many setbacks,

and now on the way back we again encounter many adversities.” Chenrezig lama said in comfort: “By enduring hardships to receive the true Dharma, one can eliminate karmic obstacles collected through many lifetimes, and undo many adversities in future propagation of the Dharma. In fact you should be delighted.” They emboldened themselves again, and headed home.

In that period, the snow had started to melt, and sometimes they would be buried by an avalanche, which would take them very long to get out of. One day, up to twenty dogs, owned by a nearby family, fiercely came running their way. Three of them didn’t know what to do and started running, but his holiness said: “Running is not an option, as we definitely can’t run as fast as dogs can, I have an idea. We put our backs against each other and protect ourselves with sticks.” Indeed it was a very efficient technique, and the pack of dogs wasn’t able to get close to them. After a while, the dogs got called back by their owner, and they were safe and sound.

No matter how precisely Thos pa had calculated the food supplies, they had already finished their last bit of tsampa. After having fastened for three days, they started feeling weak on their legs and could no longer hold it, upon which they decided to start begging for alms.

Rinpoche and Thos pa went to one family, where they received many food products, and were invited inside to have lunch. Suddenly Klong gsal and Darje also came to this family. Thos pa said: “Look over there, two great virtuous with pure monastic discipline are coming this way, you should treat them well and donate abundant food supplies, thus collecting boundless merits for you and your family.” His holiness was very afraid that the man would find out the four of them were together, and secretly urged Thos pa not to talk like this. What they didn’t know was that the man wasn’t capable at all of making great offerings, so he only gave Klong gsal and Darje some food and didn’t invite them into the house.

It was already dark, when they finally reached the LCang ma Buddhist academy, and Thub dga’ Wishfulfilling Gem was standing by the door waving for Rinpoche and Thos pa to come to him. They cheerfully came by the lama’s side, and he said to them: “As you hadn’t come back for such a long time, I was starting to worry that this naughty Thos pa would have taken you back to Sertar. But it’s good that you’re finally back now.” He put his hand on their head while saying: “It is highly valuable that you are willing to go through such hardships in order to receive the true Dharma teachings. Padma siddhi is really an earthly transformation of Chenrezig, and it is normally very hard to receive his transmission on Dharma essences.”

Noble character

In Buddhism, if one doesn’t even possess a good character, then how can we talk about attainment? Rinpoche’s prenatal noble and compassionate character has made him since childhood very fond of teachings on ethics and virtue. And after reading this kind of teachings, he would be very happy, and deeply contemplate on the matter. Thus

through this kind of edifying, he developed a character, remarkably different from average people on the level of knowledge and education. During his six years of study in Sershul, regardless of his young spirit, adolescent naivety, and curiosity, he has never said anything that hurt others, not to mention engaging in an argument or fight. He always treats others in goodness, respects the higher and loves the lower, respects the elder and cares about the younger. He deals with all human beings in righteousness, open-heartedness, and upright love, every place his holiness frequents will be filled with an ambiance of peace and auspiciousness. Regardless that his knowledge is broader than the void, of which man hasn't even reached as little as a dust particle of, and his wisdom higher than anything climbable and profounder than anything measurable, his outer manifestation is completely the same as that of any average monk. Anyone who has come in contact with Rinpoche will say: "I would never have thought that such a great and famous tulku, would be so modest and easy to approach, so friendly and close, without the slightest bit of pride and an air of being higher than us." At young age, he was already very composed when dealing with others, and more stable than a mountain. Regardless of his fame, he has never longed for any of the eight successes in society, he has always devoted his full attention to the diligent study of the scriptures, and always dedicated himself to his career of study, contemplation, practice, education, debate, and writing. Like all his still present Dharma-fellows of before unanimously agree: "No need to mention his talent, wisdom and attainment concerning society-transcending matters, only his deeds and actions in social terms are even hard to be equaled." Indeed without exaggerating, all the outstanding qualities of past spiritual masters are fully embodied by his holiness, making 'mountains bow and rivers give way.'

Compassionate acceptance

At the age of twenty-two did his holiness truly realize that only the fully ordained monk, the true upholder of the Shakyamuni Buddhist Dharma is, so he received the fully ordained upasampana vow from Thub dga' Wishfulfilling Gem. And regardless of the ten years of turbulence he has been through, until today he has always guarded his vows just like guarding his own eyes. Nevertheless the inside yogi could perfectly accept a concubine, in order to enjoin even more monks and nuns in the future, he has propagated the Dharma and benefited other life as a pure monk. So only this merit of having so many monks and nuns dressed in yellow and red spread over this planet, is unimaginably great.

Amongst all his disciples numerous like the stars, the great realization highly respected by all schools and sects, Thub dga' Wishfulfilling Gem, indeed has compassionately accepted his holiness to be his one and only heart-son. And on many occasions he used to say in deep emotion: "We two have the faith from former lives, when he leaves me for only one day, I will not be at ease for one day, just like when a child would leave its mother; I treat him as if he were my own flesh and blood."

Sometimes Rinpoche would be naughty. Once, the main responsible of the monastery criticized him, saying: "As a tulku you should set an example for others, if you start breaking the rules, then what will the average students do?" After hearing this, Thub

dga' Wishfulfilling Gem showed his discontent and said: "None of you are qualified to criticize my little tulku, because not even ten of you can counterbalance only the little finger of my little tulku." He would frequently tell his students: "It's more than enough if you do like my little tulku, even if he one day would start walking on his head you can still follow his example." Later he instructed Rinpoche personally in the 'LCe btsun sNying thig' and many other secret teachings. Through the empowerment of the intellectual transmission, he completely realized his lama's absolute secret meaning. His own heart and his lama's wisdom had become ultimately one.

Not long after, Nubzur Monastery sent a team of monks to the academy to invite his holiness back to their monastery to become their abbot and to turn the miraculous Dharma Wheel. Thub dga' Wishfulfilling Gem said in a saddened tone of voice: "Of course as a tulku of your monastery, you have the authority to decide whether he can stay here or not, but because of the deep feelings between me and my disciple, if he would leave me so abruptly, I would be very sad. Please let us live together for one more year. As I only have an old sheep's lifetime left, you can invite your tulku back home after I have left this world." By then, he hadn't agreed on letting his holiness return to his monastery.

Time flies, and in the wink of an eye another year had passed. One day before Thub dga' Wishfulfilling Gem was about to manifest the Perfect Silence, he called Rinpoche by his side, and said to him in serious voice: "Last year, when the people from your monastery came to take you home, I really couldn't agree on letting you go, but now you and I have no other choice but to part. In the future you must devote all your abilities to the propagation of the Dharma and the benefit of all living beings, and regularly pray to me, for I will empower you." Every word, every sentence was saturated from his love for Rinpoche. For the time being, Thub dga' Wishfulfilling Gem's deeds of life benefiting were completed, and amidst numerous auspicious signs, his material body merged into the Dharma world.

Finally, in the mood of 'cheer upon first sight of the lama, and grief upon leaving', Rinpoche left the old sacred sphere of blossoming Buddhism, called Sershul, and returned to Sertar.

Refusing to accept the Dakini

Time flew by, and because his beloved lama already had entered nirvana, after six years of bitter study of the Dharma, his holiness returned to Nubzur Monastery, by then he was barely twenty-four. His return brought a fresh spring breeze to the whole monastery, all present were very happy, which was written all over their faces and expressions. They arranged a majestic ceremony for the accession of his Dharma seat, and from that day on his holiness started presiding over the monastery and turning the Dharma wheel.

One day, a young woman of sixteen springs called Dharma World, came to his holiness. She was breathtakingly beautiful, noble and refined, with ice-white skin, and jade

bones, as she stood there like a precious jewel out of the ocean, she made true what is meant with the proverb: A face that would make fish dive for the bottom, and an expression that would make the moon hide and flowers discomfited. She wasn't wearing any jewelry or ornaments, but she still gave others a naturally fresh and pure sensation, she was grand in her talking and moving. In tenderness she spoke to his holiness: "I am a Dakini that possesses the conform distinguishing signs, you and I have the unbreakable faith, if you could accept me as your consort, it will bring on great benefits to your career of benefiting all living beings."

The great lama thought to himself: originally, a concubine that possesses the conform signs is of vital importance to the esoteric light wielder who has transcended the eight laws of society, as stated in the 'Fundamental Sastra of Impressive Fierceness':

Of all illusions, the female is the most unsurpassed one.

But in the turbid times of the concealing of the true Dharma, there are many ordinary people of no attainment who use tantric Buddhism as an excuse, but in fact only thrive on lust, and thoughtlessly engage in double practice, thus severely staining tantric Buddhism. To avoid this kind of problems, I should continue propagating the Dharma in the shape of a monk with a pure monastic discipline. Hereby, his holiness resolutely refused.

Dharma World stayed in the monastery for two or three days and did whatever she could to persuade his holiness of changing his mind. But Rinpoche held on to his decision and treated her very coldly, without really paying much attention to her and what she had to say. Finally, as it was impossible to bend Rinpoche's mind, she said in powerlessness: "As you have already made up your mind, and are not giving me any opportunity at all, I will insist no further, but one day you might regret." After saying this, she left the monastery.

Afterwards his holiness told this event to Lama Blo gros. Lama Blo gros said regretfully: "The Tibetans really aren't fortunate enough, as you have now refused this khandro, you will encounter many setbacks in your future career, and especially in your career of revealing termas. But, from today on you can frequently recite the Dakini's heart mantra, and teach your disciples the praise of double practice and submission. In your later years, you will still be able to gather large numbers of followers, and your career will be extensive. At that time, you can widely teach the works of Lonchenpa and Mipham Rinpoche." His holiness kept silent after hearing all this.

Lama Blo gros felt this regret mainly because of what was personally prophesized by Padmasambhava:

***At his twenty-six or seven years of age,
There will be a Dakini that possesses all the conform signs,
Called Girl of the Nectar Dharma World,
Who will come forth and playfully invite him to make her his consort.***

***If he accepts,
He will be able to open the five profound concealed gates,
And eliminate the turbulences in Tibet,
The brilliant sun will rise,
And all people will experience unequalled happiness.***

By then, the time of the prophesy had arrived, but because of insufficient fortunateness of the Tibetan people, his holiness turned down the offer to accept a concubine, otherwise the Tibetans wouldn't have had to go through such cruel and inhuman war.

Propagation of the sutra amidst the sound of gunfire.

At his holiness' twenty-sixth year of age, due to the collective's karmic powers, the Tibetan area underwent earthshaking changes. And war broke out. Cities were on fire, and the people were frightened, as they had no place left to stay. But the even more painful disaster was that the sacred Buddhism had reached the summit of its extinction. Monasteries either got sealed or destroyed. Many great lamas upholding the Dharma decided it was better to just enter nirvana, some got imprisoned, and some swallowed their own tears of bitterness and left their ancestral motherland to move abroad. The pure land of flourishing Buddhism of Tibet experienced the cruel extinction of all life. Everywhere you looked, you would see piles of corpses and seas of blood, too cruel to witness. In such days of turbulence in which human life was no longer important, how would it be possible to continue to teach the Dharma?

It is very hard to imagine, but his holiness had erected a Dharma headquarters at the silent place of the Lion Fortress, where they all lived in huts made of leaves. All around were numerous army camps, but his holiness persisted in teaching the exoteric and esoteric teachings of mainly 'The Seven Treasures' to over sixty of his disciples. The rocks of the Himalayas were like a forest of fierce lions that formed a safe barrier. Frequently the sounds of mass manslaughter could be heard, or blazing fire be seen, uninterrupted gunfire went on during the whole day, and sometimes the bullets would even land next to them, or hit nearby trees, scattering leaves all around. But his holiness still appeared very naturally, and uninterruptedly transmitted the Dharma, without moving as if he were Bodhidharma in meditation. But his followers weren't necessarily all like that, some determined ones, with stable faith, followed Rinpoche's example and concentrated on their lama, but some were very nervous and not at ease. The miraculous thing was that the troops walking back and forth, and the numerous patrols during night and day, have never been able to find the spot where his holiness was teaching the Dharma.

During this period, one day in his dream, his holiness arrived at the Copper Auspicious Mountains, and participated amongst thousand of others in the public offerings held at the Palace of the Lotus Luminescence. Later he went to the golden lustrous Immeasurable Palace of the West, where he met Orgyen Padmasambhava, and countless light wielders. The many Courageous were cheerful, and started dancing vivid Dharma dances and singing beautiful Dharma songs to welcome his arrival.

The tunes at which we nowadays sing the many Dharma songs in the Five Sciences Buddhist College in Sertar, are those that Rinpoche heard at the Copper Mountains that day. Padmasambhava greatly praised the majestic scenes of his holiness teaching the Dharma amidst the rain of gunfire.

The empowerment of the Dharmapala

The situation got worse everyday, and the central government ordered the lower ranks to: destroy Buddhist statues, ridicule the Three Jewels... The whole day, big and small public criticism happenings took place, society was at unrest, and the people were nervous. Some monks of weak perseverance, after the many beatings and humiliations, lost their true conviction and took off their lama robes, to put on ordinary clothes and forsake their vows; some openly badmouthed the Three Jewels. Back then, more than eight hundred monks forsake their vows.

One day, when the 'Dzi chung great criticism happening was coming to its end, an official stood up and spoke: "We have booked many great results during the past days' activities, many monks have changed sides. Tomorrow I want Jigme Phuntsok to address the crowd, and openly point out the mistakes of the monks. If he dares to say anything wrong, ha! Then you can all watch what will happen to him." His hard language chilled the crowd. But his holiness was still very much at ease as if nothing had happened.

Back home, he thought to himself: if I refuse to do, as they want me to, my life will be in danger. Of course, even if I would have to give up my own life, I will never do or say anything that could hurt the Three Jewels. Upon which he started to make food offerings, and pray to the protector deities. By the second half of the night, he felt that his face started swelling up. In the early morning, a man came to call him, but was startled upon seeing his holiness. Rinpoche asked him: "How swollen is my face?" He answered: "It is extremely swollen, there is only a crack left for your eyes, you can really hardly tell its you." "Very well, now call the official over here."

Not long after, a uniformed arrogant official walked into his holiness' room. But his mouth fell wide open upon seeing him, he stuttered: "How, how can you be so ill, quickly have someone to take him back to his village." And just like that, Rinpoche was safe.

And every time such happenings would occur, his holiness would mainly pray to protector King Gesar, and his face would swell up, making him unrecognizable. So he has never had to speak out any negative language about the Three Jewels. Remembering the happenings back then, his holiness says: "In those special times, to able to not to break my vows, and finally convert danger into peacefulness, all relied upon King Gesar, as well as the Single Knot Buddha Mother who hasn't left my side, and was always there when I called her.

In those times, no need to mention the teaching of the Dharma, even when they would see you hold a rosary in your hand, you would have no chance of escaping. A superior official had been able to confiscate a work written by his holiness, called: 'Guideline for the King Gesar practice', from the hands of one of the disciples. He considered it to be of great value, as it could make up for the best evidence. But even before he got the chance to act, the book mysteriously disappeared, and miraculously returned to Rinpoche's bookshelf. So their conspiracy failed once again through the empowerment of the Dharmapalas.

Exempt from the troubles of imprisonment

The whole of Tibet was immersed in bitter rain, and no sun was seen in those days. Those gangs' cruelty started taking on even worse proportions, and especially the damage inflicted on Buddhists grew more intense everyday. During a gathering at a place called Ra skor, those inhuman executioners stigmatized the Buddhists with red-hot steel, making their skin and flesh produce a sizzling sound. They uninterruptedly got severely burned, hurting them as if going through death and coming back again, fainting of pain; of some people their head got pushed into the fire; some were forced to take up a knife and slaughter yaks; some got bound together with mad dogs; numerous cruelties impossible to describe took place, and Tibet had frighteningly become hell amongst mankind.

There once was an official of the worst kind, to whom there was no evil he wouldn't do. Everyone hated him the most. One day he came to his holiness clearly without any good intentions, and closely observed Rinpoche's body, with as a result he discovered that under his clothes Rinpoche was still wearing his monastic robe. He couldn't hide his happiness, thinking: "This time I can really score big."

He was overwhelmed with pleasure, ran to his superior official, and reported the whole situation. The superior immediately ordered an emergency meeting and prepared to investigate the matter. But during the gathering, as he sat there in pride, he could never have expected that suddenly all the illegal and private affairs he had committed himself had become known to his superiors, and as he was guilty he ended up in jail himself. So in fact he only brought on his own disaster.

Further there was another superior official who really couldn't stand his holiness, and was constantly trying to find a way to entrap Rinpoche. One day, he came to the Nubzur Monastery, and said to Rinpoche; "Jigme Phuntsok, it seems that you are a very clever man, you haven't even suffered any physical pain yet, but you shouldn't be happy too fast, because today I will oblige you to say: 'Buddhism is superstition, I forsake the Three Jewels!' Otherwise, I won't treat you courteously. His holiness said upright: "Making me say this, is even harder than climbing the heavens. Buddhism is the truth, it is impossible that I will give up the Three Jewels." He exploded in anger, and shouted: "Alright then, you dare to refuse to me in this manner, maybe you don't want to live any longer." His holiness said in peaceful but impressive tone: "Even if it means death, I will never give up the Three Jewels." He was so angry his neck turned red, and pointed his finger at Rinpoche, yelling: "You insist on not doing as I tell you to,

even when facing death, you still hold on to your naivety. Let us see how things will turn out, see whether in a few days you will be sitting here or in jail.” And he rushed out of the room.

As he was an alcoholic, on his way back to Sertar, he sat down and drank the one glass after the other. He was already blind drunk but still continued drinking, eventually he started vomiting blood and died. As he tried to harm a sacred being, he probably ended up in hell within three days, where he will suffer himself.

Another time, someone had discovered that his holiness was keeping Buddhist scriptures at home and was secretly transmitting the Dharma, and reported this to the senior officials. The officials immediately gathered their best soldiers and set up a strong team to arrest him. They really thought that they could clear the job easily and be victorious. But once they arrived at the place called Kyo yu La kha where Rinpoche’s tent stood, they could only find the traces of the tent that had been moved, and even after searching carefully, they couldn’t find anything, so they had to return empty handed. When they afterwards found out that Rinpoche hadn’t moved at all, they were all shocked, and some of them were no longer prepared to give his holiness any more trouble. The old officials of Sertar that are alive today, still have no explanation for this occurrence, and do consider this to be rather mysterious.

Dream travels

For ordinary people, being awake is already full of confused thoughts, no need to mention when being asleep or in a dream. But for the virtuous that has already fully realized the Great Perfection, the situation is completely different. Nevertheless he might show a difference between being asleep or awake, in fact he will always reside in the state of ultimate luminescence. In other words, there no longer exists a difference between sleep and wake.

(Over nine hundred years ago, his holiness was ‘Dan sras Gyu ‘od ‘Bum me, his father was minister ‘Dan ma and his khandro was called Ne’u chung.)

In the year of the iron dog of 1970, on the fourteenth day of the ninth month, in his luminescent dream sphere, his holiness met great tertön Ratna Gling pa (1403-79). Tertön spoke to him, smiling: “The happenings of when you met king Gesar at the great gathering should be written down, so that everybody can share the merits, and also the dorje songs that Dakini Ne’u chung sang that day are of great benefit to all who sings them.” Later, his holiness recorded the happenings of his dream travels in his collective works, of which we have here chosen the following passage to share with you all.

On the fifteenth day of the seventh month of the earth bird year, I started to practice the ‘Guru Yoga of King Gesar’, and continuously practiced for a few days, upon which on the early morning of the seventh day, I entered the luminescent dream state. I arrived at the front gate of a wonderful palace build of all kinds of precious stones. Suddenly before me appeared a sweet and beautiful maiden of young age, she had a prune-shape face, and eyebrows like the crescent moon, her teeth were bright white.

She dressed in a purple-red pulu, and wore much jewelry like the typical Tibetan Nine-eyed Gem, blood-coral, and other, fully dressed like a Khampa girl. Upon seeing me, she ran towards me and took my hand, she said to me smiling: "My close friend, I am so happy you have come here, I am Ne'u chung, can't you still recognize me? Let's go together to my father 'Dan ma's place!" She took my hand and started walking, we laughed and talked all the way.

Ne'u chung was very moving when she started talking, and without noticing we had arrived at a majestic building. We entered and in the middle of the bright room sat a long gray haired elder with a young and vivid expression. His eyes were filled with luster, and he was dressed in a Tibetan woolskin robe. He took up the brilliant sword that lay beside him, and pulled it out of its sheath, the sword shone forth a radiant brilliance that filled the room. Upon seeing this old man, I realized that he was great minister 'Dan ma, I was so excited that I buried my face in his lap, and tears started rolling over my face. He stroke my head and said: "My beloved son, let us now go to see the collector of the Buddha's of the three times, King Gesar." Later the three of us arrived at a ruby palace of boundlessness, inside were many Buddhist scriptures and statues, and all kinds of ornaments. King Gesar was seated on layers of soft pillows, he shone light, a dorje scepter with colorful ribbons was floating on his right hand, and his left hand was holding a blue and radiant Wishfulfilling Gem, he was wearing a half full moon shaped cape, and appeared very impressive. (I cannot clearly remember the other pieces of clothing) I experienced an incomparable faith and devotion, and after paying my respects, I put my head on his knees, saying: "Great holiness, may all merits of your body, speech and mind, merge into the continuum of my heart, and empower me to complete my deeds of life benefiting and propagation of the Dharma." King Gesar nodded his head in agreement, and waved his scepter in the air, reciting the seven line prayer:

***At the northwest of the Orgyen realm,
In the heart of the lotus,
The uncommon victorious accomplished,
Whose name is Padmasambhava,
Surrounded by Dakini and entourage,
I follow your holiness in my practice,
And pray for your empowerment to descend.
After reciting he said:
As you visit this victorious place today,
You have received the unsurpassed fourth initiation,
And have received common and uncommon accomplishments.***

Upon which he put his dorje scepter on my head. Suddenly, all my trivial discursive thoughts merged into the Dharma world, and the clear luminescence of Light and Emptiness appeared.

At this moment, minister 'Dan ma was sitting on a square carpet aside, many offerings spontaneously appeared before him. All present started to make collective offerings, and Ne'u chung started to sing. She sang a moving dorje song of which the echoes could be heard for as long as three days. After finishing her song, she softly said to me: "Let's go!" As the two of us prepared to leave, I woke up from my dream.

The dorje song that Ne'u chung sang that day is integrally recorded in Rinpoche's collective works.

Great compassion

In those years of turmoil, the people didn't only suffer psychologically, in daily life not knowing in the morning what the evening would bring. What was even worse was that famine had struck the land. The people cried of hardships, and the sight of more and more people starving to death had become ever so common. The Tibetan land had become the world of the hungry spirits.

In those days, some Buddhists took on killing. And under this kind of circumstances, even more countless living beings got killed. But his holiness has never hurt any other living being, and just like Sakya Pandita once stated:

No matter how difficult the situation,

The wise will never resort to walking the path of the ignorant,

Just like when a swallow is thirsty,

It will never drink the water that already has fallen to the ground.

In those days, upholding a noble character had become an ultimately rare affair. Rinpoche says: "During those hard days, I have never killed any living being, nor have I ever stolen nor committed other unlawful deeds. When the situation would get too terrible, I would practice Jambhala, with as a result that everything needed would present itself easily; sometimes I would practice the technique of fasting, so I could sustain without food for ten or more days." Of course in days of peace, it is not difficult to uphold the rules, and practice the Dharma, but to love all living beings in days of turmoil, is really precious. Really like: when thick packs of snow weigh heavily on the pine, the pine will still stand as straight up as before.

When teaching his disciples on compassion towards all living beings, his holiness says: "Since my childhood up till now, I have never hurt any living being on purpose, but there is twice that I might have caused the death or injury of two living beings. It happened when I was still a child, I was sleeping in the tent one day, when a lamb insisted on sleeping together with me, I threw it out of the tent, and after a few days it died. I was very saddened by this. And some other time, two mountain sheep were

constantly fighting, and to stop them, I used a wooden stick to separate them, accidentally injuring one of the sheep, it also died a few days later. I suspect myself of having caused their death.” Furthermore, have I during my whole life treated all living beings compassionately, and liberated many animals from captivity.

Unnecessary to mention killing living beings personally, even upon seeing others kill animals, his holiness would experience the same pain as if the knife would cut his own flesh. Every time Rinpoche would see others hit a dog, he would cry and say: ever since timeless ages, these living beings have once been our own mother, but due to their karmic powers, they have now become animals, this is already more than pitiful enough. But you still bear to hit them, it would be better if you would just hit me instead. Once Rinpoche witnessed someone hit a dog, he experienced great compassion and immediately manifested illness.

Some other time, a lama called Kun lo was sound asleep at night, when a poisonous snake had crawled under his cover, and bit his foot twice. He woke up of the pain, and sat up straight, scaring the snake away.

On the second morning, Rinpoche heard about what had happened, and immediately ordered to blow the conch shell, gathering all the sangha to recite the rescue from snake danger guideline of the twenty-one Tara’s. At the same time they also used some other therapeutic methods, but all without any results. They didn’t know what to do next. Upon which his holiness said in compassion: “Let’s see if there is anything else to do.”

The next morning, Kun lo lama had no more pain in his foot, which he felt to be very odd. “Maybe I’m still dreaming...” and he sat up to inspect his foot, but the wound had disappeared indeed, and not even a scar could be found. He was so happy he almost started dancing. But, his holiness’ right foot had become severely swollen, exactly at the spot where Kun lo lama had been bitten, and there were marks of snakebites, which stayed for fifteen days. Kun lo lama knew that his lama had transformed his poisonous wound unto himself, in order to suffer the pain in his place.

Have you ever seen mice and cats play together in harmony? Well, just like in Asanga Bodhisattva’s biography, the true loving and compassionate heart can move heaven and earth. In his holiness’ environment live many animals that are born enemies and mix like water and fire, but still poisonous snakes and ferrets live together from dawn till dusk, and dogs and wild rabbits talk about each others grieves, and then there is his holiness’ loveable and loyal little dog that would risk its own life to save that of marmots... All because of Rinpoche’s great compassion and love that has transformed the nature of these born enemies, and made them live together in peace and compassion.

The white lotus from the muddy waters

During the recent twenty years, Tibet has undergone natural and human disasters never before seen in history. The people live under the poorest conditions, and the sacred teachings of Buddhism have been crushed to pieces. In those days, upon reciting one time the heart mantra of Chenrezig, one would suffer intense physical punishments, without even mentioning what would happen if one would fully practice the true Dharma.

Exactly under these circumstances through his wonderful wisdom and through the empowerment of the Dharmapalas, Rinpoche has been able to persist in uninterruptedly transmitting the initiations, instructing the sutra's and keys to a group of fortunate disciples, as well as collectively practicing the Dharma. Sometimes in caves deep in the mountains, or in forests among the trees, regularly in the middle of the night, when all was quiet, by the light of the moon, his holiness would transmit his teachings to his followers. For example: in the 'Dzi chen forest when he transmitted 'The great Web of Illusions' to Khenpo Chos pad and others; in some mountain cave he instructed Zab gsang Khenpo on 'Rest in the Nature of the Heart'; in the Kyo yu cave he taught Ra kho Khenpo on 'Bodhisattva's Way of Life'. Compendiously, his holiness has in different caves or forests continuously transmitted specific Dharma teachings to a handful of disciples. In those days of unrest, people able to persevere in instructing the Dharma uninterruptedly for so many years are up till today still unseen of.

Back then, the Buddhist scriptures and treatises at any time faced the danger of being burned. Yogi Darjey risked his own life to hide the by Rinpoche written 'Direct pointing at the nature of the heart' and other works along with a handful of sutra's, in a rather safe cave. After some years, upon recovering the hidden works, only the works written by his holiness had stayed intact, and all other volumes had already decayed due to rainwater during the many years.

In those days, almost all monks had been forced to renounce their monastic vows, and all resorted to herding cattle, or working the land, together with the laymen, leading a very tough life. Monks that still upheld their pure vows were scarce as the stars at midday. The minds of the people had become so polluted that breaking one's vows was considered a prideful thing to do. Further, the majestic looks of his holiness, and his cool charisma touched many beautiful women in those days. And many amongst them acted their best performances in his presence, trying their utmost to seduce him. But, he never paid any attention, and only saw without looking, heard without noticing. The late Khenpo sGeg rdor, who always accompanied his holiness as if he were his shadow, used to say in remembrance: "No need to mention breaking any vows, even his bowl, staff and three pieces of Dharma clothing have never left his side. You youngsters cannot imagine how hard it was in those days to uphold ones pure vows!"

His holiness once said in nostalgia: "Back then, upon renouncing ones vows, one would receive a prize and compliments from the superior officials, and there practically wasn't anyone left who supported the monastic discipline. But every time I thought about how hard it was to receive human life, and that the disciplines are the root of all merits,

despite the hardest of all hardships, I have always protected my vows as if they were my only pair of eyes. Nowadays, all of you have much windfall in upholding your vows..." During those years, not to infringe even the subtlest disciplines was really unseen of. His holiness' pure character and actions can do nothing but deeply move all of us, just like the white lotus flowers that grows from the most muddy and turbid waters, immaculate and natural.

Monument in the repropagation of the Buddhist Dharma

During these long years, the Tibetan cultural legacy has been severely destroyed. The many majestic temples and monasteries have in mild cases been torn down their roofs or walls, and in severe cases, have been equaled to the ground; many statues of highly detailed craft have been mutilated, and some completely wasted; most Buddhist scriptures have been torched; Buddhist disciples have been severely tortured, with in mild cases superficial flesh wounds, but in most cases with death in jails as a result, back then there wasn't even one complete monastic group practicing the Dharma left. The ancient pure Buddhist realm of the snow land had become the world of the Raksa, and all around one could notice fierce demons with bared fangs, evil creatures producing ever more evil. Buddhism had become paralyzed. But at this crucial pivot point of life and death, his holiness with uncommon boldness, and frightening perseverance has grabbed hold of the sky-supporting pillar, and reinvigorated the Buddhist system, again carrying the white Buddhist pennant up high.

Achieving this goal was not an easy task considering the regime in those days, Rinpoche risked his life, and thought of every possibility usable to eliminate the numerous adversities. He gathered a handful of fully ordained monks and opened a meeting at the Precious Mountain of the Garuda Heart to discuss the matter. He organized discipline transmission ceremonies and initiated up to thousands of monks in the sramana vows. The numbers of monks kept growing and a vast monastic group was born, thus reviving and completing the by then severely mutilated Vows of Non-Liberation. He offered transmissions on the 'Great Perfection of Manjushri' for all monks and instructed on profound exoteric and esoteric teachings, thus erecting a monument symbolizing the period of re-propagation of the Buddhist Dharma.

From then on, the packs of thick clouds that had covered Tibet got thinner and eventually disappeared, the brilliant sun arose from the eastern mountain peaks of the Qinghai-Tibet plateau and gradually showed its smile, defrosting the earth and melting the ice, the people got to see the sun again. Just like Padmasambhava once said: "In those days Tibet will experience some happiness."

Regarding these facts, over one hundred years ago, detailed prophesies have been made, Dudjom Rinpoche the first wrote in his 'Future prophesies': One hundred years from now,

***Only an empty name will be left of Buddhism,
And after a certain period,***

***At the Tsa ri sacred mountain (Garuda mountain) in Kham,
The earthly manifestation of the Demon Subduing Vajra,
Will again raise the victorious streamer of the Buddhist teachings,
If he can ignite the tradition torch,
The teachings of the Old Translators will be ever more glorious.
In the terma of treasure finder Impurity Transcending Vajra is said:
Buddhism temporarily experiences setbacks,
But revives one day in Sertar,
The great virtuous whose name sounds 'A',
Will become the Dharmaraja of this place.***

We must clearly understand the following: as the vain of transmission of the exoteric and esoteric teachings and especially of the vows can be uninterruptedly continued nowadays, completely is the result of his holiness the Dharmaraja's indefatigable efforts. In remembrance of this glorious page in Buddhist history of the repropagation of the Buddhist Dharma, on the summit of the Garuda sacred mountain, a Manjushri temple has been build. And numerous devotees from around the world have come here on pilgrimage.

The golden eagle spreads its wings and takes to the skies

"If you want to know how high the pine tree is, you have to wait till the snow has melted." After the countless changes, his holiness' ideal picture of the future hadn't worn down, on the contrary, after forging a thousand times, it had become ever so strong. At this time Buddhism was at the dawn of its reinvigoration.

It was 1978, the year of the iron monkey, when the abundant crops were being harvested, on the tenth day of the tenth month, the autumn weather was rarely agreeable, and dots of auspicious clouds were scattered over the blue skies, as if they were beautiful goddesses dancing and singing softly. The air all around was filled with an auspicious atmosphere, and in this panoramic area of clear waters and green mountains of the Larung gorge, the Five Sciences Buddhist Academy was founded.

The Larung gorge is situated within the perimeter of Sertar County, and is about twenty kilometers away from the county village, its height varies from over three thousand to four thousand meters sea level, in a typical highland climate. The area has special geographical characteristics. When you climb up to the college along the long and winding mountain road, you will unwillingly become enchanted by the surroundings, and immediately forget all irritations and unhappiness, emotions promptly will become more open, and one will feel extraordinarily at ease and cheerful. One will not be able to hold oneself from feeling as if already having entered a pure realm. When standing at the appropriate location, upon looking around, one can notice as if the mountain ridges around compose of a six-leaf lotus flower. Upon detailed observation, there are five main peaks. They are generally called the 'Five Peaks', so this place can also be considered as a 'Small Five Peak Mountains' (Wu Tai Shan, Chin.)

One hundred years ago, the well-known Dudjom Rinpoche the first established a Dharma headquarters here, with over one hundred huts for his disciples, of which thirty-three followers ultimately realized the rainbow body achievement. Later this place lost all human signs. And from then on his holiness the Wishfulfilling Gem erected the victorious streamer of the Buddhist teachings, and started his ever-expanding impressive career.

Over thirty years ago, when his holiness was initiating the 'Great Web of Illusions' to Khenpo sGeg rdor and a few disciples, he said to him: "Thirteen years from now, I plan to establish a great Buddhist academy at Larung, by then many houses will be build in terraced order on both sides of the mountains. By that time, you plan on being a Buddhist scholar or a practitioner?" Clearly, long ago his holiness already foresaw in great detail the impressive blueprint of the college today...

Prophecies have been made about this, Tulku Nges don Chos kyi Nyi ma has in his 'Profound Lotus Threshold' written:

***The lotus will blossom in the gorge of embrative deeds,
The golden eagle of Nubzur will fly in the sky,
And his silvery sound will carry to all ten directions,
All birds will gather under his wings.***

The blossoming lotus in the gorge of the embrative deeds here means, the lotus shaped Larung gorge of spontaneous embrative deeds; the golden eagle of Nubzur monastery indicates his holiness. And the numerous birds in the sky indicate his many followers. Besides, in great light wielder Power Possessing Vajra's prophecies is written:

***The sounds of the Dharma drums of Sertar will shake heaven and earth,
The wonderful and moving sounds will attract the bees of all directions.
Gathering in this place.***

Just like in the prophecies, ever since Rinpoche has established this college, disciples have started coming as waves, gathering in this place in an unstoppable motion. Ever since the beginning with only ten or more sangha, up to the vast group of almost ten thousand permanent resident sangha right as we speak, this college has truly grown into the largest Buddhist college in this world.

Not for personal benefit, but out of the aspiration to help all life abandon suffering and receive happiness. Out of the greatest compassion towards life immersed in the boundless ocean of rebirth, the great lama has founded the college, and during more than twenty years, has widely accepted disciples and educated monastic talents. He has instructed them in the treatises on the five great parts of exoteric Buddhism, in the tantric part of esoteric Buddhism, and in the commentaries on the tantric keys to the practice of the highest vehicle of Dzogchen. Like this he has already produced a large group of great virtuous and accomplished Buddhist teachers, along with other well-

educated disciples who have spread in all directions to blow the Dharma conch, sound the Dharma drums and benefit life.

Further, many disciples have manifested their high levels of attainment in the benefit of other life. Like sGo chen lama, who after having received his holiness' esoteric teachings on 'Great Perfect Victorious Wisdom', has realized the rainbow body without remains. And as mentioned in the 'Brief Annotations on the Realization of the Rainbow Body' by Khenpo Sodarjey, many disciples like Chos pad, Gaba, 'Jigs dbang Khenpo and others have manifested their bodies to shrink after death, and to produce numerous indestructible sarira crystals. Further there is also the Han-Chinese nun, called Minghui, who exactly six months after having received the Dzogchen teachings, reached attainment and entered nirvana. Of course, followers incarnating to Dewachen are truly uncountable. And the fact that every time his holiness holds a Dharma gathering, sarira crystals spontaneously fall from the sky, is no news to his many disciples.

It is just as if the Nalanda University from the past has been re-established on this earth. But only after having visited the college in person, one will be able to fully understand the above merits.

Widely propagating the Dharma Wheel of Exoteric and Esoteric Buddhism, his vast and profound merits have become more than clear. Once during a public offering to Manjushri, his holiness stuck out his hand and received a beautifully crafted small case. All disciples present who witnessed this fact greatly intensified their faith in his holiness...

Establishing a pure monastic order

Due to over twenty years of serious damage, Buddhism was left crippled. There was internal chaos in the Buddhist community, and Buddhists were no longer united. From that period on, his holiness started to mainly propagate the monastic discipline threshold, and let numerous monks take the sramana or fully ordained vows. He proposed the restructuring of some rather large monastic groups, along with the reparation and rebuilding of their monasteries. The monks started to wear their monastic robes again, and the study and practice of the Dharma was taken up.

In the year of the wooden cow, his holiness transmitted the great initiation of the 'Collective Instruction Threshold' to more than three thousand of his disciples, and he decided that it was necessary to engage in a large-scale reorganization of the many demerits within the Buddhist community. He immediately gathered the abbots and leaders of Tibet's main monasteries, as well as many famous great virtuous to discuss the matter. They all praised Rinpoche's suggestions, and agreed that restructuring was the most important thing to be done. Following, an official letter was made public with the following contents: Besides the many secret mantra masters like myriads of stars surrounding the bright moon, all sangha in the monasteries must uphold a pure non-liberation discipline. According to the demands in the sutras and sastras, they who do not maintain a pure discipline or have broken the vows of the esoteric doctrine, without

exceptions are not allowed to live together with other sangha. And as sangha, all should earnestly study, contemplate and practice the Dharma and give up all banal social activities, all should possess the conditions to be a true sangha eligible to accept offerings. This open letter became a miraculous medicine for the main monasteries all over Sichuan, Qinghai and Gansu, and returned life to the by then suffocating Buddhism.

Disregarding the fact that during this reorganization many adversities and unsolved setbacks occurred, his holiness has never retreated, and has eliminated all problems, to eventually gain victory. He says somewhat melancholically: "Before I started this large scale reorganization, there wasn't even one monk or layman who didn't treat me with respect, but after the reorganization, many people hate me to the bone, and speak badly of me. Nevertheless, I still believe that Buddhism already is like the setting sun in the west, if we don't rearrange the inside of the Buddhist community, and leave all to nature, then danger will be nearby. In order to prolong the wisdom lifespan of Buddhism, I'd rather give up my own precious life, and I will never yield or retreat for any encountered difficulty or setback..."

As nowadays the many monasteries of Tibet and domestic and overseas monastic groups can uphold their pure vows, and live in order, is all due to his holiness' efforts of eliminating evil and propagating good, and of invigorating what was beneficiary and accusing what was disadvantaging. This is also an inerasable milestone in Buddhist history. But, there are almost no people who feel thankful for this. Just like the sutra's say: "Originally, being able to dye cloth is due to the empowerment of the Shakyamuni Buddha, but most people still consider this to be a very normal thing." We can imagine, that if his holiness hadn't exerted himself to reorganize Buddhism, what would have become of the Tibetan monasteries by now!

The pure heart's wish

After the letter for reorganization had become public, it rapidly spread all over Tibet, and caused a wave of reactions as it had struck the weak spot. The opposition swiftly organized their ranks and started creating all kinds of adversities. They exerted themselves to think of obstacles, and paved the area with opposition. It was as if a thousand pound weight had fallen on his holiness' shoulders. Rinpoche thought to himself: I swear, with the Lama and the Three Jewels, as well as my pure heart as witnesses, that my motivations of reorganizing the decaying Buddhism solely my loyalty and faith are towards the Wishfulfilling Jewel called Buddhism, without any polluted selfish intentions. Why then do I encounter such great difficulties and setbacks? A thin layer of clouds troubled his mind.

As he was feeling this way, in the evening of the eighteenth day of the third month of the fire tiger year, in his luminescent dream state, his victorious yidam appeared amidst colored rays of light. He said to him in serenity: "Good man, you mustn't feel depressed, you most definitely possess the ability to take on the great task of upholding Buddhism, just like the Buddha has clearly prophesized in the 'Fundamental sastra of Manjushri'. Your future career of Dharma propagation and life benefiting is decided

upon." After having finished talking, he disappeared. His holiness called upon Khenpo Tenzin Norbu and others to start searching the 'Tripitaka Sutra'. Apparently, in the 'Fundamental sastra of Manjushri' was clearly stated:

***The great virtuous whose name is 'A',
Upholds the true Buddhist Dharma,
Possesses the respect of wisdom and merits,
Is prophesized to attain the True Awareness,
And declares the unsurpassed Bodhicitta.***

On the fourth day of the sixth month, his holiness excitedly spoke out to about a thousand of his disciples: "Today I take this oath, and declare the unsurpassed Bodhicitta: to in the best case guide all living beings on the Jambudvipa into liberation, if not possible than of medium ability save all living beings of the central great country, and at least put all the people of Tibet on the path of liberation."

Personal encounter with the three Manjushri's

In Tibet there are three commonly recognized earthly manifestations of Manjushri, which are Gelukpa's Tsonkhapa Lama, Sakya's Sakya Pandita Kun dga' rGyal mtshan, and Nyingmapa's Lonchenpa. Every Tibetan knows these three. His holiness has due to his unimaginable levels of attainment, personally encountered them one by one, and received transmissions, initiations and empowerments.

During his years of study in Sershul, when he just started studying 'Treasury of Measurable Reason', he experienced some difficulties in understanding some of the rather profound and difficult language, so he concentrated and fiercely prayed to his yidam. One night, in his luminescent dream state, Sakya Pandita appeared, and transmitted him 'Sutra of the True Names' as well as gave him unsurpassed empowerment. After waking up, there were no more exoteric and esoteric teachings he didn't understand, and especially all problems in the logic studies disappeared as if they were butter encountering a sharp blade. He slept for two or three days on end. After waking up, he was especially excited and uttered: "I'm ill."

On the second day of the seventh month in the year of the fire tiger, his holiness sat on his bed resting. And suddenly in front of him, a white flash of light stung his eyes, following appeared a great master, wearing a long-eared yellow pandita hat, dressed in the three Dharma clothes, with a pure jade-like complexion. He immediately recognized this great master to be Tsonkhapa Lama, upon which he went forth to pay his respects. The great lama transmitted him the 'Three Principal Aspects of the Path', and said to him smiling: "I now reside under His Holiness Maitreya Bodhisattva and my name is Manjushri Threshold, if among your disciples there would be some willing to memorize the teaching of the 'Three Principal Aspects of the Path', and uphold the Eight Disciplines, through the empowerment of the Dharma nature, they could definitely temporarily incarnate to Tusita to enjoy Dharma happiness, and in the future when I realize Buddhahood as the Buddha called Lion Roar, they can become my first and principal disciples." After having said this, he became light and disappeared. His

holiness told this story of his encounter with Tsonkhapa lama in full colors to his disciples. And later, numerous Gelukpa Geshes and monks from Tawu and Drango came to study under his holiness. And even more people memorized the 'Three Principal Aspects of the Path' and upheld the pure Eight Disciplines.

In the winter of the wood bird year, in the period of the 'Great Web of Illusions' transmission to thousands of his disciples, many auspicious signs appeared. One day, his holiness was sitting in his bedroom, contemplating with his eyes closed, when suddenly, upon opening his eyes, he could only see His Great Venerability Lonchenpa together with Khandro Yeshe Tsogyel amidst numerous bundles of five colored light. They floated down, and offered him profound initiations on the 'Great Web of Illusions'. After having finished they took off and flew away, without leaving a trace. In great euphoria, his holiness swiftly recorded the whole guideline of the just received initiation. It is now recorded in his complete works, and the initiation given to his domestic and overseas disciples exactly that very guideline.

Rinpoche having personally encountered the heads of the Gelukpa and Sakyapa tradition, allowed him to fully incorporate and unite the standing Geluk, Sakya, Nyingma etc. schools of nowadays Tibetan Buddhism without any contradictions.

Possession of the eye of wisdom

Of course it is a very common thing that snakes often hurt humans. And especially in the mountainous land of Tibet, poisonous snakes frequently appear in search of opportunities to hurt man. Therefore, in the past, it was an often-occurring fact that humans died of a poisonous snakebite. But the predictive abilities of the great lama's can indeed save people from harm.

Once, Rinpoche's family tent had moved to a place called Yar chen, and an old woman from Nubzur village was letting her horse graze on a nearby slope. At noon, she came to his holiness who was just having lunch with his family, and they hospitably invited her to join. While eating, his holiness was chatting with her, and asked: "Do you have deer musk at home?" "Yes I do, wrapped in a leather bag." "Do you know how to avoid poisoning after a poisonous snake bite on the foot?" 'Dzi lo said in confusion: "No, I don't." "If you have been bitten, you must put the deer musk in water, and after a while rub it on the snake bite, like this you can detoxify the wound." After finishing lunch, 'Dzi lo bid farewell, upon which Rinpoche told her again not to forget this method.

She walked out of the tent, and led her horse back. When she arrived at a place called Ya cung, she sat down and took a rest. A black venomous snake bit her on the ankle, and took off to its cave immediately.

She endured the intense pain and hurried home, but no other family members were home. She thought to herself: What now, once the poison starts to spread, my life will be in great danger. She suddenly remembered Rinpoche's advice, and immediately took

the deer musk and did as she was told. With as a result that she was saved from danger. She felt great faith in his holiness, and upon meeting others, she would tell the story of how miraculous it was that his holiness had know what was about to happen. As for today, she is still alive in good health.

Further there is a Khenpo named Chos pad, who in his childhood lived together with his mother. Regardless the fact that they weren't rich, they still lead a good life, and possessed a handful of jewelry that was passed on for generations. He became a monk later, and graduated as a khenpo under his holiness the Dharmaraja.

One day, he spent the whole day to beg for a transmission from his holiness. Rinpoche granted his wish, and at noon they shared lunch together. They chatted cheerfully while eating yogurt and tsampa flour balls. Suddenly, his holiness froze and said: "Bad, something has happened at your house!" After saying this he took out a Phurba dagger and gave it to Khenpo Chos pad, saying: "Go outside immediately, point the dagger in the direction of your house, and recite the Dorje Phurba mantra out loud." He was quite nervous, ran out and started reciting in the direction of his home. Along with him, his holiness started reciting: "Om Gele Gelaya Hong Peid", sounding like the thunder, shaking the earth in fierce wrathfulness for over a thousand miles. Anyone unaware of the situation got frightened so hard, that hairs arose over their back, and their souls got scared out of their bodies. After a while, Rinpoche said to Khenpo Chos pad: "Everything's alright now." After having finished their meal, Khenpo Chos pad returned home happily. Once home he only realized what had taken place, and experienced an enormous faith in his holiness' levels of attainment.

What had happened was that his mother had left home to herd the cattle to the mountains, and the tent was left empty. At this moment, a thief sneaked into their home, searched for valuables, and put all the found jewelry in a bag. He was overjoyed and prepared to run off, when suddenly his body began to shake all over, and he lost his mind, upon which he dropped the bag and fled, completely out of control.

The faith of Dharma propagation and life benefiting

As nowadays his holiness' fame is spread all over Tibet, and his reputation covers the country, practically everybody knows of him. And every word or action of these great Bodhisattvas has far-reaching and profound implications. In recent years, disregarding the many diseases his Dharma body has had to endure, he has extensively traveled many places all over the world, in order to widely establish faithful bonds with all living beings.

Great virtuous never promptly engage in any action just upon a certain thought, like banal people do. Before they act, they not only deeply contemplate, they also meticulously observe the circumstantial faith. His holiness' foresight and sagacity are unfathomable to ordinary persons.

In 1986, granting the invitations of many monasteries all over the Dokham region, his holiness and entourage visited Tibet's many famous monasteries and sacred mountains. During his stay at the gNas nang monastery, the monastery did not only perfectly provide in his holiness' daily necessities, but to show their respect they offered numerous highly valuable objects and articles. When gathering his followers, Rinpoche said: "These offerings are really unnecessary to me. Of all the articles I only choose two items, one is a mattress, and the other a bridle. Today I want to observe the circumstantial fate, right now all the sangha must recite the mantra of circumstantial fate in front of the Buddhist statues and the Three Jewels, and then we'll have a look which of these two objects gets chosen. If the mattress would get chosen, then this will represent I should settle down in one place and propagate the Dharma, if the bridle would get chosen, then this will represent the fate that I should travel around and widely benefit all life with Buddhist propagation." The sangha started diligently reciting the mantra in front of the powerful Buddhist statues. Finally they all discovered that the label had exactly fallen on the bridle. His holiness smiled after having seen the result, and took up the bridle. Apparently, from now on I shall start traveling many places in propagation of the Dharma and liberation of all life. Next year I will make a pilgrimage to mount Wu Tai, and later I will travel the many countries of this planet.

Following they arrived at the rBa zhabs Brag dkar sacred mountain, where a rare and precious 'Cloud Gem' was obtained. One day when his holiness was teaching several thousands of his students, he suddenly said: "This place maybe has a very particular stone, whoever can find it, please give it to me. To you it has no use at all. But handed to me, it will become a very important factor in my career of Dharma propagation and life benefiting. This piece of stone, regardless of hot or cold weather, always feels moist. And sometimes radiates a blinding black light." A few days later, when Rinpoche was living at the Be lo Ri khrid, a herdsman brought the stone to his holiness. Rinpoche was delighted and said: "The faith of my future Dharma propagation relies upon this stone." And he offered the herdsman a pure white ceremonial scarf. As Rinpoche observed that the stone had lost its brilliance and had become completely black, the herdsman told the story of the stone's coming... One day, a thunder-like sound came from the sky, they went out and saw that a magnificent stone had fallen near he tent, upon which they picked it up. They kept the stone in their tent. But their family had a snuff snorting elder, who later started using the stone to grind his shag tobacco, causing the stone to become severely polluted and to lose its original luster and brilliance... Rinpoche immediately started to fume the stone with incense, and washed it repeatedly, he recited the sutras and empowered the stone. He blessed the stone again, and gradually it regained its original purity and blinding radiance.

Discovery of an ancient cave

In the same year, his holiness took numerous disciples on pilgrimage to mount Me ne, and they stayed at the gNas nang monastery. The sun had just left the horizon, when his holiness slipped into a brief meditation, in his vision many writings of the Dakini appeared. He immediately said to his escort: "Bring me pen and paper!" Upon which he recorded the following phrases:

***To the right of this place in southeast direction,
At the one third spot of the red heart jewel,
In the middle of the bushes on the mirror-like plain,
Collective offerings of handprints, writings and stupas,
The tiger girl will present akatak,
If the timing is right, it can be found.***

Following they gathered up to twenty girls of the tiger star sign, and up to ten boys. He said to them: "Right now, all of you must set out in southeast direction to search for a cave, its location is at the third of a heart shaped stone, this stone is located in the center of a plain as flat as a mirror, and the entrance to the cave must be surrounded by many trees." The children went to search for the mountain meditation cave. Meanwhile his holiness and disciples went to the cave of Padmasambhava, and recited prayers in blessing. In the cave, nectar started flowing spontaneously, and the people outside could hear wonderful music and smell fragrant perfume coming from the cave. They continued with Manjushri collective offerings. When at this time the children who went searching for the meditation cave returned. They reported the approximate location of the cave and their experiences to his holiness. Rinpoche was very pleased, and smiled, saying: "The circumstantial fate is very auspicious and complete." Lama again called upon some others and said: "You go to the cave now, and enter the secret Dakini cave on the right, inspect closely whether you can see any naturally manifested Buddha images, handprints of the Dakini, scriptures, stupas and Dakini collective offerings." With as a result that each one of them were discovered. Thus they had found the meditation cave of Vimalamitra and the secret cave of the Dakini. Many great virtuous through history have gone through lots of hardships to search for these two mysterious ancient caves according to the many prophecies, but the circumstantial fate had never been mature, so they had never found it. But this time, his holiness has according to terton Matiratna's terma records, smoothly discovered this yet practically unknown cave to mankind. Dharmaraja says: "If one practices in this cave, one can receive unsurpassed metaphysical empowerments, practicing in Vimalamitra's cave can eliminate absent-mindedness, upon practicing for seven days one can receive Vimalamitra's personal acceptance, as well as a hundred meditational practices. In the secret cave of the Dakini, if one masters the order of Generation and Perfection, and engages in ten thousand collective offerings, he will definitely be able to incarnate to the pure realms without abandoning his material body..." Nowadays, numerous people still practice in the cave or go there on pilgrimage.

Rare signs of accomplishment

A great attainer, who has accomplished all inner merits, can at the same time manifest multiple earthly manifestations in benefit of all sentient life. According to the aforementioned prophecies by Dharma World Vajra, when his holiness was Lerup Lingpa, he at the same time manifested himself as Tawu's great accomplished: Kun bzang Chos grags.

Tawu's great wise Kun bzang Chos grags, was a great attainer of profound and ultimate wisdom. The words he spoke close to his death are also proof of that. Back then, his

servant Ahwa asked him sadly: "Lama, after your death, where should we go look for your reincarnation? I beg you to compassionately indicate, how should we continue this Dharma school..." The lama smiled and said: "Regarding my reincarnation, no need to go looking all over the place, as in the future a great virtuous who can memorize the 'Sutra of the True Names of Manjushri', will come here and rebuild this Dharma headquarters. He will be my reincarnation." Following, whilst talking about the merits of upholding the vows, and rubbing his bowl, he silently entered nirvana.

After having discovered the two mysterious caves, his holiness the Dharmaraja and entourage made pilgrimage to the Go bo sacred mountain. By then, the many great lama's from Minyak, relying upon the Dharma World Vajra prophesies and the fact that his holiness could memorize the 'Sutra of the True Names of Manjushri', and other evidence, faultlessly determined that Rinpoche the earthly manifestation was of Kun bzang Chos grags. His holiness established an affiliated college here, and instructed the many believers in the 'Sutra of the True Names of Manjushri' and 'Entering the Bodhisattva's Way of Life', along with 'Liberation upon Hearing in the Bardo' for a handful of matured disciples.

On the auspicious day of the month of Shakyamuni's descend from heaven, at the summit of the Gobo Mountain, countless disciples were gathered like clouds. At this moment, his holiness meditated briefly next to a large rock. And following revealed a Shakyamuni statue from the rock. The crowd sighed upon witnessing this happening. Padmasambhava once personally handed this statue to the protector spirits, and they were ordered to in the future hand it to Demon Subduing Vajra's earthly manifestation. After having received this statue, his holiness immediately blessed the crowd with it. Later in front of the mountain, on a large boulder, Rinpoche put his foot down and clearly left a one-inch deep footprint, leaving the best proof for the many doubters. Nowadays numerous pilgrims still visit this place.

All over Tibet one can notice engraved Chenrezig mantra's in the rocks, as well as some very impressive Mani piles. But spontaneously appeared mantras through the profound accomplishments of great yogi, are still quite rare. During the period when his holiness was practicing the red Chenrezig practice here, numerous Chenrezig mantras spontaneously appeared all over the rocks. Sometimes, when one was staring at the rock, a clearly visible red colored Chenrezig mantra would appear. And even now after more than fifteen years, they are still very distinguishable. All present experienced great faith in the great yogi's meditational powers and enlightenment.

On these holy grounds of the Tibetan snow land, many sacred mountains of great empowerment can be found, but the more than famous dMu rdo Mountain really stands out of the crowd, as it is the sacred place where many great attainers have reached uncommon accomplishments. It is also one of the sacred mountains blessed by Padmasambhava, and many practitioners of the Dharma consider it to be the best spot for Buddhist practice. When his holiness took his disciples on pilgrimage there, after having bathed and finished the blessing ceremony at the foot of the mountain, something really strange happened: on the mountain suddenly appeared two Bodhi stupas which had never been there before. Of course, in this region many miraculous

happenings have taken place, and the locals have already gotten quite used to it, but two non-manmade towers spontaneously materializing truly was and still is the first time ever. The news not only shook the local villages, but also spread out in all directions, causing many pilgrims to start visit this place or come for mediation retreat here.

During the same year, his holiness visited the main seventy-three Geluk, Nyingma, Sakya and Kadam monasteries of Tawu, Drango, Dartsemdo, and Kandze. And he made pilgrimage to the five sacred mountains of Padmasambhava's body, speech, mind, merits and activities. Rinpoche instructed the sangha of all visited monasteries, saying: "All Buddhist activities should be mainly study, contemplation and practice. If he who studies Buddhism doesn't understand these, then this should be seen as a great shame. As monks you shouldn't blindly follow the savage people from society, but you should employ the true Dharma to subdue your unruly continuum." The Dharmaraja poured the Dharma nectar over the seventy-three temples, monasteries and Buddhist colleges, and re-blessed and purified the many sacred mountains, spiritually heavily polluted throughout the many years of turmoil. Further, he urged the many laymen to uphold the ten positive actions and give up stealing and other evil deeds. Everyone should at least recite one hundred million times the Manjushri heart mantra. Thus allowing all the people from the Kham region to pass their lives upholding good, spreading the scent of benevolence and prosperity all over the area.

The launch of the Dharma propagation in Han-China

I don't know whether anyone has ever made any statistics about how many of the 1.2 billion Chinese are Buddhists, could there be one in a thousand? Which is clearly a great difference with the Tibetan people who are practically all Buddhist. It is thus impossible that this fact wouldn't trigger the many great lamas' compassion.

It was the eighties, and all over the mainland enormous changes were taking place. Especially since the opening up of the country, everything renewed. Many cities changed as if overnight, and countless skyscrapers arose like mushrooms. International corporations, and financial mega-groups started competing, China's hi-tech became one of the worlds top ranking technologies. And the development of its material welfare let the rest of the world baffled.

But from a different angle, things didn't seem that optimistic. The people's morals and ethics were on a downhill race, and it wasn't too difficult to notice the ever-increasing crime rate, divorce rate, etc... From the troubled look on the faces of the city people, one could tell how much they suffered inside, how much pain they had to endure, and how empty they all were inside... Their mental world had become an abandoned stretch of desert.

Especially Buddhism had reached its worst level of decay, regardless of the vast amount of temples and monasteries, besides the beautiful architecture loaded with gold and platinum in their celestial surroundings, the inside was so corrupted that only a

pitiful number of true Buddhism propagating temples was left. Even the many sangha dressed in yellow robes, had practically no knowledge about Buddhism at all, without mentioning the many laymen who consider burning incense and paying tributes to the Buddha to be true Buddhism, and don't understand anything about its real meaning. So it is not very strange that so many people consider Buddhism to be some kind of superstition.

To liberate the countless people on the mainland, in 1986 his holiness started to declare his intentions of sprinkling the nectar of Buddhist teachings towards Han-China, in order to irrigate the dry ground of the Chinese heart. As Han-China mainly is the transformational realm of Manjushri, his holiness prepared to pilgrimage Wu Tai Mountain, an intention he made public to over six thousand of his disciples during an initiation in 1986...

One morning, during an initiation of the 'Web of Illusions of Manjushri', upon reciting the inviting of the yidam, his holiness suddenly jumped up from his throne, and landed back down softly. He meditated deeply for a while and said calmly: "Just now, in my experience, Manjushri and Vimalamitra from mount Wu Tai in China, personally came here and invited me to visit mount Wu tai next year. From now on I start to establish faithful bonds with the Han-Chinese and transform them, in the future our college might have many Chinese students coming here to study and practice the Dharma."

During the same year, when making pilgrimage the many sacred mountains, this fact was also clearly indicated. When visiting the bSod thog mountain, his holiness walked into the Yamantaka cave, and said: "The empowerments of this Manjushri sacred mountain are very intense, next year we have to visit mount Wu Tai. As for now we have to establish a victorious circumstantial fate, and first make Manjushri collective offerings. You all go outside now." He ordered all disciples to leave the cave, and stayed alone meditating.

When inviting the Dharmapala, a twelve years old girl is needed, but amongst the present followers, there was only an eleven years old girl. After having finished the offerings, the Dharmaraja left the cave and started circulating the mountain. When from the front, a monk dressed in yellow walked up to his holiness, and smiled, saying: "You and your followers are going to make pilgrimage to mount Wu Tai next year. I am very happy for this. I here have a book called 'Annals of the Five Peaked Mountain'." After having said this, he gave a book to his holiness and short after disappeared without a trace. Upon going through the book they discovered that it was written in Tibetan, but the strange thing was that on the side, marks of ancient Chinese writing could be seen. The Dharmaraja said: "This is a terma personally delivered by the Dharma protector, but because we haven't found a twelve year old girl during the offerings, the circumstantial faith is not completely auspicious, this book might not be complete." The disciples examined the book closely and noticed that indeed one page was missing.

Personal encounter with Manjushri

In order to propagate Buddhism in Han-China, and to accept fortunate Chinese disciples, on the sixth day of the fourth month of 1987, the Five Sciences Buddhist College of Sertar appeared different from ordinary. The sangha all got up very early and made their final preparations before setting out on a journey... Very early the spring sun was hanging in the cloudless blue sky, seeming ever more radiant than before.

A total entourage of ten thousand Tibetans accompanied his holiness. Some of them had already left earlier by truck, driving past the Kumbum Jampaling Monastery to mount Wu Tai. While Rinpoche and a small group of disciples first went to Chengdu, where they made a pilgrimage to the famous sacred sites of mount Emei and Leshan. Later they flew to Beijing by plane.

On the second day, his holiness and disciples arrived at the sacred Buddhist place of mount Wu Tai in Shanxi province. Mount Wu Tai in April was filled with spring colors, flowers and green leaves, the temperature was very agreeable and there blew a mild wind. The whole area was abode of the arriving spring. By then the numerous sangha from Sichuan, Qinghai and Tibet started arriving, filling the whole mountain with their red colored robes, adding a yet unseen majestic tinge to this world famous mountain. The ability of the Tibetans of adapting to new environments really left others in envy, and the relaxed air in their character impressed many Chinese. Many mainland Chinese who had heard the news that his holiness had arrived, started flowing in like clouds from all directions, also forming a vast and majestic group. The circumstantial fate was very prosperous, and many auspicious signs could be witnessed all around. For the Mongol and Chinese disciples, his holiness mainly transmitted teachings like 'Comprising stanza of the Gradual Path to Enlightenment', 'Entering the Bodhisattva's Way of Life', etc. In front of the Shakyamuni Buddha Sarira tower, they all together recited the 'Text of Deeds and Wishes of Samantabhadra', which echoed through the whole valley. He declared: all who establish faithful connections with me, will incarnate to Dewachen. And especially to encourage the widespread of the Nyingmapa teachings, his holiness build statues of the founder of Nyingmapa, the second Buddha Padmasambhava, in all more than fifty monasteries, furthermore he build a Manjushri temple, Tsonkhapa temple, etc. From then on, Rinpoche started widely accepting countless Han-Chinese disciples.

Normally his holiness would live at the Bodhisattva summit the whole time, but one day, after instructing the Dharma, he moved to the Benevolent Fortune Youngster cave without any prior notice. Not long after, seven children appeared from out of nowhere. His holiness instructed them in the Dharma, upon which they left without leaving any trace. Something that left all present very astonished.

Following he went in strict isolation for twenty-one days. On the twenty-ninth of April, in his pure state, the basic nature of the wisdom of the Buddha's of all times, Manjushri Bodhisattva vividly appeared. His body was golden, was wearing the five Buddha's crown, with one face and two arms. His left hand holding the Buddhist scripture, his right hand holding the precious sword up high, sitting in Vajra lotus position, in full

ornament, residing in natural peace. His holiness was overwhelmed with joy, and his devotion grew even stronger, upon which he wrote in dorje song style: I am just like a child without any support looking desperately for his mother, looking for your shadow with the greatest devotion every night and day, but up till now, I didn't know where you were at all, today I am here with ten thousand of my disciples, having traveled thousands of miles, having gone through many hardships, coming here from the far place of Tibet, all because I wanted to find you...

In front of Manjushri he declared his heart wish: life after life I will liberate the troubled living beings trapped in this painful cycle of rebirth, I will free them from the lock of karmic confusion, and let them enter the ultimate Dharma world, receiving unsurpassed bliss. During this period, with the wisdom that flowed from his natural awareness, his holiness wrote many profound works on the keys to the practice like 'Heart Wisdom Light Point of Loyal Advice', etc.

Later, his holiness set out for the in 'Buddhavatam Sakamaha Vaipulya Sutra' described cave called Luo Yan Ku cave, where Manjushri resides in meditation. Here Rinpoche stayed in isolation for fourteen days. His holiness says: "During the whole period I resided in the luminescent state day and night." Through the empowerment of the wisdom of Manjushri, he wrote: 'Silent Practice of the Great Perfection of Manjushri___ Holding the Buddha in ones hand', and other unseen victorious works on Dzogchen. At the same time, Dharma protector King Gesar appeared before his holiness and declared ever protect and support his holiness' career of Dharma propagation.

According to the personal faith of many of the disciples, some got to see Manjushri's mudra, writings (mantra), sword, etc, numerous signs on Manjushri's body as described in the 'Annals of Mount Wu Tai'. But even more pleasing was that many disciples of profound spiritual roots naturally encountered the ultimate Manjushri inside their own hearts.

Accepting the four kinds of Han-Chinese disciples

When he was still a child, the great lama already possessed an inexpressible devotion to Manjushri, and he has since early longed for visiting the pure realm of mount Wu Tai where Manjushri resides. Before this actual visit, he had already visited the place three times, relying upon his ability of dream yoga.

One day, when he was in the Benevolent Fortune Youngster cave, he said to his disciples: "In my dreams I have visited this holy place three times. Once, near the Dorje monastery at the middle peak, I have found a damaged, stone Manjushri image under a tree. Right now I want you to go to the middle peak and look whether it is there or not?" His servants in his entourage immediately set out for the middle peak, and indeed under a tree they found the stone Manjushri image. After the discovery everyone experienced an even greater faith in his holiness. The statue was taken back to Sertar and is now worshipped in the Manjushri temple on the Garuda Mountain.

During the unforgettable hundred days at mount Wu Tai, his holiness transmitted the 'Seven Treasuries' and many other exoteric and tantric teachings to the Chinese and Tibetan disciples. And to benefit future living beings Rinpoche has handed many teachings to the Dharma protectors to be hidden as terma at this holy place. Where they will wait to be revealed by the future fortunate in order to benefit countless mainland Chinese.

Upon preparing to return to Tibet, the thousands of Chinese disciples earnestly prayed for his holiness not to leave, saying: "Now you have to return to Tibet, but we hope that you will return to mount Wu Tai as soon as possible, and stay here for a long time." His holiness said to them nostalgically: "In the warm spring when the flowers started to blossom, I arrived at mount Wu Tai just like the cuckoo bird, they sang their moving songs for you, I widely transmitted the victorious and miraculous Dharma, and together we shared the Dharma joy. Right now the yellow leaves are starting to fall, and the chilly wind tells us that autumn has arrived. At this time the cuckoo bird returns to Mongolia, just as I have to return to Tibet. All gatherings end in parting, and all life ends in death, this is a natural law that none of us can change. Regardless you haven't prayed to the cuckoo bird, they will still return here next year. But regardless you have prayed to me a hundred times, due to age and poor health, I might not have the opportunity to visit this sacred place again. I hope that all of you act positively, deny all evil actions, and concentrate on the practice of the true Dharma. If in this life we have no opportunity to meet each other again, not long from now we will be able to meet again in Dewachen."

Amidst the many sad feelings of the disciples, his holiness waved goodbye to the celestial mountains wrapped in morning fog. What was different from when Rinpoche arrived was that a large group of monks dressed in the yellow robes of northern Buddhism followed his holiness back to Tibet, to the Larung Five Sciences Buddhist College. Starting a new historical chapter of Chinese monks entering Tibet for the study of Buddhism. From then on, waves of Han-Chinese from all corners of the mainland started flowing in this broad ocean of Buddhist Dharma, to the fullest extent enjoying the taste of the Dharma nectar. Gradually growing from the handful monks in the very beginning, into the large monastic group of over six hundred Han-Chinese nowadays.

Truly a magnificent feat

Ever since Buddhism entered Tibet from India over two thousand years ago, this area has been called the 'Central land of flourishing Dharma'. Convinced belief in the Three Jewels really became the prenatal instinct of the Tibetan people. And as one of the Three Jewels, the sangha has always occupied a high position in the eyes of the common. But if you research Tibetan history, you will find out that there have always been very little nuns, and especially compared to the vast numbers of male monks, the difference is even greater. Due to historical preconditions, in the eyes of Tibetans, only girls that are left no other option will become nun, and the majority of families will consider their daughter becoming a nun to be an embarrassing fact. Another fact is that the Shakyamuni Buddha in many sutra's pointed out the many shortcomings of women like 'intense mental defilements...' etc. Therefore, if one doesn't possess sufficient

merits, accepting female sangha can bring on many adversities to one's career. So, in history, lama's who broadly attracted nuns are very rare. About one hundred years ago, Lama Brag dkar of Drango once accepted up to one hundred nuns, which is still considered a historical miracle.

Written in 'The Bodhisattva's Way of Life' is: 'Just like the compassionate mother, takes special care of the sick children, do the Bodhisattvas, especially commiserate with the inferior ones.'

In 1988, his holiness stated in public: "Originally, our great master Shakyamuni Buddha out of compassion, allowed females to enjoy the same privilege as males, to become a nun. But because of many reasons, the Tibetan area has never known a rather large female monastic group. In order that the pitiful women also could shake off the banal ties of society, concentrate on the study of the Dharma, and quit living their lives in emptiness, from now on, I start accepting nuns, and establish a female monastic order." What was shocking was that once this dorje language had been spoken, results could be noticed immediately. All around girls started to give up their banal lives and gathered in the college to follow his holiness, earnestly studying the Buddhist Dharma. Through the victorious empowerment and charismatic appeal of his holiness, in a short few years time, from ten to hundreds up to a thousand, until today already over four thousand jomo are gathered. Compared to this vast number, the lama's have to give up first place, because the team of Tibetan nuns clearly leads the total of the four kinds of disciples. And not only in number are they the first, also many female Buddhist talents stand out of the crowd. Every year for a new group of well-educated nuns, his holiness awards the academic degree of Khenmo. Upon which they can set out for the many affiliated colleges to instruct the Dharma. Accepting so many jomo is really a magnificent historical feat, and is the number one not only in Tibetan history but also in the history of the world. Regarding this fact, a few years ago Chinese journalist Chen Ji has once written in his 'Sanskrit chants in the clouds': "I have visited Tibet's Drepung Monastery, Qinghai's Kumbum Jampaling Monastery, and Gansu's Labrang Monastery... They all are famous for their numerous buildings and great numbers of sangha, but they all proved to be definitely inferior to the Five Sciences Buddhist College of Sertar, as this college gathers over seven thousand sangha, and is thus considered the number one in the world..." Considering that the college is not an educational establishment for females only, there probably isn't any other comparable institution.

On four thousand meters sea level, on the spine of this earth, a high academy for Tibetan Buddhist studies developing at such speed indeed can be considered a world record.

Furthermore, his holiness has already accepted over two hundred nuns coming from all corners of mainland China.

The meeting with the Panchen Lama

Everybody knows that the Panchen Lama throughout history has been acknowledged to be an earthly transformation of Amitabha. And because in the eyes of all Tibetans, he truly is a manifestation of the Buddha's wisdom and compassion, he has always been honored as the second highest spiritual authority of Tibet.

In the summer of 1985, during his tour of the whole Tibetan area, the Panchen Lama came to Sertar to meet with his holiness. From their silvery tent, amidst the fresh green plains, in which these two holinesses talked freely about the blossoming of Buddhism, frequently sounded their roaring laughter. And painful silent expressions would appear on their faces upon remembering the cruel faith Buddhism had gone through during the periods of unrest. Panchen Lama said earnestly: "You have erected the monument for the re-propagation of the Buddhist Dharma, and we can all witness the outstanding contributions you have made. Especially in these turbid times of the end of the true Dharma, establishing a Buddhist academy with such courage, and building this Dharma headquarters in this sacred mountainous area, to educate Buddhist talents, is really pleasing and worth praising. From the bottom of my heart I hope that this Buddhist college will grow ever larger and that its name will spread all over."

April 1987, his holiness makes a pilgrimage to mount Wu Tai accompanied by over ten thousand disciples. And upon passing through Beijing, the two great lamas met again. Both were extremely pleased and talked extensively. Panchen Lama showed great appreciation and praise for his holiness' actions of reorganizing the Buddhist community and carrying the Buddhist flag up high. He said: "You are without any doubt the bright sun of the Tibetan land, you have completely reversed the dreadful situation, and allowed the Tibetan people to again bathe in the blessing rain of Buddhism..." On the fifteenth both holinesses visited the Shakyamuni Sarira Tower in Beijing, and held a majestic blessing ceremony. All present recited the auspicious text to wish for the blossoming of Buddhism and the widespread of the Dharma.

1987, Panchen Lama sent a personal invitation for his holiness to visit Beijing and to lecture at his personally established Central High College of Tibetan Language Buddhist Studies. His holiness agreed gladly.

After arriving in Beijing, during two months, with his outstanding wisdom and rare eloquence, did his holiness teach the many great virtuous of Nyingmapa, and all other schools on works like 'Precious Beacon of Certain Understanding' and other Buddhist instructions, as well as giving them profound initiations and instructions on the keys to the practice. Bringing on great benefits for all present, which felt all very proud to be able to hear his holiness' instructions on the Dharma. And Panchen Lama again showed his appreciation and praised his holiness' boundless wisdom to be profound and incomparable. Later, Panchen Lama invited Rinpoche to accompany him to one of the greatest monasteries of Lhasa, the Tashilhunpo monastery. When both holinesses arrived there hand in hand, they received a warm welcome from the complete monastic

community present. There, they held blessing ceremonies for the chörten of the fifth to the ninth Panchen Lama's.

On the second day, at the congress gathering the greatest lama's of all schools and sects, all great virtuous of all traditions present held their speeches, when Panchen Lama invited His Holiness Wishfulfilling Gem to represent Nyingmapa and hold a short instructive speech. The great lama used numerous proof and citations from the sutras and sastras to show that the ultimate messages of all schools are not paradoxical at all. Thus receiving the greatest praise from all lamas of all different traditions.

During this period he engaged in mutual research on Buddhist topics with the many great virtuous from the other schools.

Padmasambhava in the pure manifestation

Samye Monastery is the first Buddhist monastery in Tibetan history, and is also the ancient monastery of the first group of Tibetan monks. It is the world famous grounds where great master Padmasambhava has propagated his esoteric teachings.

While Rinpoche was in Lhasa, the abbot of Samye implored his holiness to visit the monastery and give Dharma instructions to which holiness agreed. At the time of his arrival, the monks had in the middle of the great prayer hall erected the Buddhist streamer symbolizing the flourishing of the Dharma, so the circumstances were very auspicious. On location, his holiness wrote a praise to the Buddhist streamer. While transmitting the Dharma to the present disciples, the scenes of the past when his holiness together with the king and other ministers received the essential transmissions from Padmasambhava all started to reappear before his eyes. In utmost devotion he prayed to Padmasambhava, saying: "Back then, in this place you transmitted profound instructions to the disciples numerous like the stars, and you loved Khandro Yeshe Tsogyel and me, Demon Subduing Vajra, so compassionately. But now you reside in the pure realms, and I am left in this turbid and dark world to liberate these stubborn and hard to transform living beings. I beg you to empower me and all other life." Filled with sorrow Rinpoche continued: "All laws are transitory. Back then when Padmasambhava instructed us disciples on the esoteric teachings, Samye was so majestic and brilliant, but now all that has been lost." He remembered the sastras that back then, Padmasambhava had instructed granting Demon Subduing Vajra's request, upon which he resided in his spontaneous nature of awareness and from his wisdom flowed the language with which he wrote a profound treatise, collecting all the keys to the Dzogchen practice of Longchenpa's 'Tshig don Rin po che'i mDzod'. This treatise is now recorded in his holiness' collective works. Further he said to the disciples: "If you can frequently recite this treatise, you will definitely be able to enlighten the Great Perfection." Following, his holiness wrote a text with the wish for the teachings of all Buddhist traditions to be ever flourishing.

On the way to the sacred mountain of Chimpuk, they encountered a group of nomads herding their cattle. They were spurring their cows, while loudly singing the mantra of

Padmasambhava: "Om A Hong Banzer Gere Banma Sidhi Hong," which echoed through the valley. Because of this faith, his holiness started singing this dorje song:

***All loyal and fortunate Path companions please listen,
Before the yoga of equality in enlightenment of samsara and nirvana,
Entourage of the very own nature that is Padmasambhava,
No need to go through hard trouble searching in other places,
Because in the palace of the Cupper Auspicious Mountains in your own heart,
you can witness the true face of the Dakini and the Courageous entourage in person. The fortunate faithful of today,
The pure mudra, statue, mantra and footprint,
In the mind there is no impure soil, nor stone nor sand,
Nor is there any difference between good or bad,
Because all is the manifestation of the boundless Buddhas' mandala-temple,
But only very few fortunate ones can realize this.
In former lives Padmasambhava has produced the terma,
Hidden in the heart of the Child Vase Buddha,
To be opened with the cupper key of the luminescent emptiness Dharma body,
Simultaneously untwining the knots in all eighty thousand Dharmas.
I wish that this fortunate victorious crowd,
Can soon gather in the wonderful auspicious mountains,
Surrounded by a hundred thousand light wielders and Dakini,
In person witnessing the true face of Padmasambhava.***

The treasure chest of Chimpuk

The sacred mountain of Chimpuk is the blessed place where Padmasambhava and many other great lamas have practiced the Dharma.

When the whole group had left Samye Monastery, and were approaching the sacred mountain of Chimpuk, on the road, in his lucid state appeared that all laws no longer contained any obstacles, and upon nearing a great flat stone, his holiness spontaneously put his foot down and left a very clear footprint on the rock.

Just at this moment, from the front, an ugly female demon appeared, with messy hair and dirty face, baring her fangs. She approached as if trying to put up obstacles. His holiness manifested the Wrathful Padmasambhava image, and scolded: "You have not only not heard Padmasambhava's instructions, nor have you ever seen his victorious image. You roam across the place hurting others, and spend your days only by committing evil. Now you even want to give me, this esoteric yogi, hindrance. But you will not succeed as today I will feed you Bodhicitta food, and trap you under the ground for nine years." With wrathful demon subduing Dharma powers, his holiness brought this wild demon under control, and ordered her to take the oath never to commit evil again and to protect the Buddhist Dharma. At the same time, Rinpoche also wrote a demon submission guideline.

When meditating at this victorious Chimpuk Mountain, a Dharma protector in miraculous way handed his holiness a precious case terma. This treasure chest was a summarizing treatise on the keys to the practice of the Generation, Perfection and Dzogchen, written by Padmasambhava to eliminate the many disasters of the turbid age. It was made in the shape of an auspicious conch shell, and given to Khandro Yeshe Tsogyel with the words: "In the future, the earthly manifestation of my heart son Demon Subduing Vajra will come to the sacred mountain of Chimpuk as a yogi with his entourage, at that time the Dharma protector will personally hand him this treasure chest." Upon which the Khandro hid the case in the rocks.

A few days later, his holiness called Khenpo Chos pad by his side, took out the treasure chest and showed it to him, saying: "Today you are obliged to find a similar chest, if you can't find it, then don't come back." Khenpo Chos pad started searching all around, and eventually arrived at the meditation cave of Padmasambhava. In that cave there was a woman in isolation, supposed to be an emanation of Khandro Yeshe Tsogyel. She handed him the chest. The contents of these two cases have not yet been revealed, as the time has not yet matured. Only the guidelines for the 'Practice of the Light Wielding Buddha Mother', and the 'Fierce Practice of Padmasambhava' have been put into words. Upon reciting them one can purify ones vows, and eliminate obstacles on the Path. The fact that his holiness has received two terma at Chimpuk was long ago prophesized by Impurity Transcending Awareness Vajra: "At the sacred place of Padmasambhava, relying upon the power of his oaths in his previous life, regardless his inner heart did not request any terma, he will receive the precious objects without effort, and spontaneously decipher the secret contents, he will incarnate to the Cupper Auspicious Mountains relying upon his powers of his oath and accumulation."

A Central Tibetan event

On the way back from Lhasa, his holiness granted the invitation to visit Kagyupa's famous Drigung monastery. They drove slowly along the impressive welcome formation the monks had arranged. When suddenly, his holiness witnessed Kagyupa's great Dharma protector, with a blue body, and red hair, Dharmapala Apchi surrounded with flames, swiftly coming towards Rinpoche in respectful welcoming. The others also noticed many strange occurrences. And while still on the way, his holiness swiftly composed an Apchi Dharmapala recitation guideline, and said to the monastery's sangha: "If in the future you Kagyupa can regularly recite this guideline, then your own tradition will flourish uninterruptedly."

Later, his holiness went to the sacred mountain of the three principal Dharma protectors of the Nyingmapa tradition, and recited some Dharmapala guidelines. At the same time, Rinpoche also transmitted the Dharma protector initiations to his disciples, and told them: "As nowadays, in these turbid times, only relying upon one's own powers, is no longer sufficient to eliminate the strong adversities, and demonic obstacles, therefore we should rely upon the protection of the wisdom possessing Dharma protectors. The same for if we wish our teachings to be propagated extensively, we should even more rely upon their assistance. Therefore, I hope that all of you present, from now on will continuously pray to the protectors for elimination of

obstacles in your own practice and in your propagation of the Dharma, so that adversities can be transformed in constructive powers.”

On the way back to Lhasa, his holiness passed through the place called sNye thang, where long ago Atisha had lived shortly after arriving in Tibet. There a group of monks came forth and invited his holiness to enjoy their offered food and drinks. While eating, Rinpoche said to the monks: “Yesterday I dreamed that his holiness Dromtonpa offered me food, so I must conclude that amongst you someone must be a reincarnation of Dromtonpa, and therefore I must beg for empowerment.” After having finished the food, his holiness got up to have his crown touched by the monks, but they all were so scared they drew back. Rinpoche approached them one by one, and respectfully touched their hands with his head. They were so scared they all stood there bowing deeper than a ninety-degree angle.

The same day they arrived at the Sakya Monastery. Upon entering the scripture hall where a high throne was placed, his holiness asked the present incense and light responsible: “Is it necessary that I go sit on this throne?” The incense master answered somewhat troubled: “Back then, the Panchen Lama has also just paid his respects to the throne and hasn’t sat on it.” His holiness laughed out loud saying: “Very well then, otherwise I would have to incarnate into the Sakyapa tradition for one more lifetime.” On the way back, his holiness said: “When I was eighteen or nineteen years of age, and studying in Sershul, once when Sakyapa lama Kun dga’ bSod nams was giving us the ‘Vajra Curtain Sastra’ initiation, he said to me: ‘In the future you must uphold the Sakyapa teachings and take on the important position of head of the tradition, you must widely propagate the Sakyapa Dharma.’ Back then he loaded me with such an enormous and difficult task, that I imagined I would have to reincarnate into the Sakyapa tradition one more time. But from the circumstantial fate today, I can tell that I don’t have to incarnate back to earth anymore.”

The story of the black goat

His holiness has not only benefited human life with the true Buddhist Dharma, for he frequently instructs the Dharma by the side of the ear of the many animals in his environment like dogs, marmots, pigeons, rabbits etc, endowing them liberation as well.

There once was a black mountain goat that ever since birth followed his holiness as his shadow wherever he went. He was utterly obedient to his master, and was very gentle. He used to sleep by the side of his holiness’ pillow. Through the many years, he had become a big mature goat, and was very loyal, enduring labor as well as anger. No matter where his holiness went, he was always prepared to carry the luggage.

His holiness treated the goat with utmost compassion, and regularly instructed him in exoteric and esoteric teachings. And Rinpoche even gave him the transmissions of the most secret ‘Nyingthig Yabshi’ and the ‘Seven Treasures’. Finally the black goat that had followed Rinpoche for more than ten years had grown old and serenely passed

away. After its death, his holiness frequently recited the sutra's as he did not know whereto the goat had incarnated.

In 1989 (earth snake year), on the fourteenth of the first month, at about five o'clock in the morning, his holiness got up to meditate, when suddenly in front of his eyes five-colored light appeared, amidst which a pleasant looking youngster was seated with his hair knotted, dressed in white. He gently came towards his holiness, respectfully greeted, and said in the following stanza:

Fearless unrestrained speech of instruction, debate and writing,

Victorious wisdom of perfection of the Three Studies,

Wishfulfilling Gem of boundless life benefiting source,

In front of such incomparable virtuous master I greet.

After having said this three times, he continued: "Do you recognize me? I am your black goat from the past! Because in the past you frequently recited the Buddhist Dharma by my ear, adding your boundless compassionate empowerment, after my death I incarnated to the realm of Shambala, and became an exceptionally smart bilingual parrot, I could fully understand all teachings instructed by Dharmaraja Rigs Idan ma 'gags pa. One month ago, I already incarnated to the Eastern Realm of Present Happiness, where I reside under the seat of Salvation from Fear Bodhisattva, which in fact is Mipham Rinpoche. I visit you this time, because I wish you may live long on this earth, and may your career of Dharma propagation and life benefiting spread in all ten directions." After having said this, he became a light spot and disappeared.

His holiness was utterly pleased and experienced great faith. As he feared to forget the details of today's happening, as time would go by, he immediately took up his pen and wrote the following stanza:

***Today I have received news from the Eastern Realm of Present Happiness,
Incomparable venerable holiness Mipham,
Has already become the Salvation from Fear manifestation,
And amidst his countless Bodhisattva followers,
Instructs the vast and profound teachings.
While I am immersed in the wheel of samsara,
Amidst the to be transformed life of inferior karma,
I constantly suffer disease and adversity,
Upon contemplating these facts,
I feel sadness mixed with joy,
And in the depth of my heart I frequently long for the realms.
The only important thing is the propagation of the Dharma and benefiting of life,
At any cost the benefit of life must be accomplished,***

***But your holiness, I am not sure whether I have the ability?
As nowadays in the snow land,
Many talk about the Buddhist practice,
But in fact only engage in the eight laws of banal society,
They who practice the true Dharma are scarce as the morning stars,
When thinking of this my heart hurts.
All life that lives on this earth,
Is pressured by unbearable suffering,
But still creates even more causes for suffering,
How can the great compassionate still bear this?
For all sentient life that establishes bonds with me,
I pray to be able to guide them to Dewachen,
During this period of manifestation of the flourishing five impurities,
I wish the perfect aeon from before could revive,
From now on through all lives,
May father you be pleased and accept me,
As corresponding to the respective interests of all life,
I wish to offer a banquet of profound Dharma.***

For that all disciples should establish great interest and faith in the study of the Dharma, his holiness told this story to all followers.

At the mountain cave in Nepal

Nepal is also considered to be a Buddhist country. The founder of Nyingmapa, greatness Padmasambhava, and many other light wielders have all once practiced the Dharma here. And especially the Asura cave of the place called Yanglesho(Pharping) is the sacred cave where Padmasambhava has practiced the Dharma and attained the victorious fruit of the Great Seal Light Wielder (Mahamudra attainment).

In the beautiful land of Nepal, his holiness respectively granted the invitations of the second Dudjom Rinpoche's Orgyen Dongak Choling Monastery and Bhutan's national lama Dilgo Khyentse Rinpoche's Khyentse Monastery to offer transmissions and instructions and accept numerous disciples. Following Rinpoche visited the Thim po ha Ri temple, which is said to have been personally constructed by his holiness Atisha, where the four Prajna sutras that Nagarjuna Bodhisattva brought from the Dragon Palace to this world are stored. That day, accompanied by six disciples, his holiness arrived at Yanglesho. The scenery was very agreeable here, and Rinpoche felt very moved, upon which he faced the dark colored Nepalese and Tibetan laymen, and sang the following song:

***The summarizing body of all Buddha's' deeds called Manjushri,
Resides in the Child Vase Body world of the heart,
Empowering the victorious light of wisdom to shine eternally,
I pray to enlighten the secret meaning of the lineage.
Arrived at the sacred place of Yanglesho in Nepal,***

***All impure confusing manifestations dissolve in the Dharma world like a rainbow, And the yidam who never practiced the Path,
Now witnesses the ultimate face of the web of illusions.
In the pure nature of all laws where awareness and emptiness are one,
Liberation is attained upon desiring as well as upon doubting the grasping of samsara and nirvana,
When the unconfused yogi is sound asleep,
He promptly opens the hundred doors of eloquent wisdom.
The laymen desire happiness in this lifetime,
And the sangha desire it in next,
But still with a golden chain or a wool cord they are all tied up,
To shake off these shackles does pose difficulties.
The five poisonous discursive thoughts are enemies of the past,
Because now we purely reside in the basic nature of awareness and emptiness, Giving up the four straining and meaningless yogas,
The illusionary yogi wants to sleep in a comfortable place.
It is said that at this place in the past,
Padmasambhava realized the fruit of the Great Seal Luminescence,
And now the son follows the example of his father,
And doesn't ask for any keys but attains self-liberation,
At this place the entourage of as many as there are seven treasures,
Enjoy the delightful banquet of the luminescence wielders of the past,
Just like the Garuda arrives at the fourth light wielding ground,
Becoming the guide of boundless living beings.***

In this Asura cave, all manifestations suddenly were purified, and Rinpoche clearly witnessed the great pure and equal nature of all laws, the scenes from his former life as Nepal's minister Jinamitra appeared clearly in his mind, as well as the scenes of when Padmasambhava transmitted the victorious teachings of Dorje Phurba at this very place. Immediately, from the ocean of his wisdom, he opened the intellectual terma of the 'Neck Pouch Dorje Phurba Practice'. In fact, this Phurba practice is made by Padmasambhava personally, and is the most victorious practice to eliminate adversities. Back then, Padmasambhava has said in prophesy: "Me, Padmasambhava, will entrust, you, Jinamitra with the quintessence of all Dorje Phurba tantras, do not forget to practice it, in the turbid ages of the future, your sacred earthly manifestation shall recall this practice and widely propagate it, Samaya!" Later, in India, His Holiness the Dalai Lama also wrote a 'Prayer to the Lineage' for this practice.

Pilgrimage to the three great stupas

When his holiness was staying in Nepal's capital Kathmandu, he did not only visit many sacred meditation sites, but also spent some time visiting the three great stupas. First, visited the Svayambhunath Stupa. This stupa is considered the world's oldest Buddhist tower, something that can be concluded upon tracking down its history. Long ago, when human age was ten thousand years, from the wisdom of all Buddha's spontaneously appeared a one foot high crystal stupa; in the times of Krakucchanda Buddha, the whole of Nepal was one large ocean, of which in the middle the crystal

stupa stood erected; in the times of the Kanakamuni Buddha, this stupa was called the Stupa of Natural Speech of the Dharma World; and in times of Kasyapa Buddha, master Shantikara built an outside tower around it in protection, which up till today is still present and majestic as ever. Before circling the tower, his holiness said to his disciples: "The stupa is the representation of the Buddha's wisdom. The Buddha has once said: 'There is no difference between offering to me now, as respectfully offering to my stupa in the future.' Circulating the stupa can purify many sins, and can generate boundless merits, within Nepal there are many sacred stupas, but there are three most important ones. In the past, Tibetan king Trisong Detsen especially came to Nepal on pilgrimage to see these three stupas. Therefore we should cherish this occasion." After having said this, they joined their hands in prayer, and started circulating the stupa.

Not far from the Svayambhunath Stupa, there is the Vasubandhu Stupa, the stupa in which the remains are kept of Vasubandhu. Buddhists, commonly know the story of the circumstances regarding his demise. Back then, when master Vasubandhu arrived at this place, he unfortunately witnessed a monk working the field, and thought to himself: we have indeed entered the age of the end of the true Dharma, monks have even started to plough the land. Struck by sadness he manifested his death. Later, the people build his stupa at this place. Before the Vasubandhu Stupa, his holiness sighed in emotion: "As a monk, we should mainly study, contemplate and practice the Dharma, and we shouldn't be occupied with banal activities as farming or trade. Didn't Vasubandhu, who was often called the second great Buddha, manifest his death upon seeing a monk plough the land?"

When residing in the Songlang Monastery, his holiness diligently recited three hundred thousand times the Manjushri ode:

I pray with all of my heart and mind,

To all-knowing wisdom holiness Manjushri,

Please bestow me with the Manjushri empowerment,

And let your wisdom enter my continuum.

Upon just having completed the recitation, the local people noticed a white bundle of light shining forth from the Bodnath Stupa, directly into his holiness' room. All who had witnessed this experienced great faith in Rinpoche. He said to his entourage: "Today I have just finished reciting three hundred thousand times the Manjushri Ode, let us now immediately go to circulate the Bodnath tower."

All who have some knowledge about Tibetan Buddhist history know that: the Bodnath tower is the tower built by Padmasambhava, Khenpo Bodhisattva (Shantaraksita) and king Trisong Detsen when they were born as the three sons of their poultry breeding mother Jadzimo. And it was then they together declared the oath to in the future propagate Buddhism in Tibet. Upon circulating this stupa, his holiness said to his

followers: "Declaring oaths is very important. No matter what good deed we undertake, we should always declare a great wish. Upon circulating this stupa, we declare the wish for incarnation to Dewachen. But in no case we should declare an evil oath, otherwise, just like when Padmasambhava was constructing this tower in his former life, there was a yak who declared an evil wish, and later became the Buddhism destructing demon king Langdharma!" After having finished circulating the Buddhist tower, his holiness and entourage walked into a shop selling Buddha statues and other articles. When suddenly, Rinpoche noticed an extremely solemn Manjushri statue on the counter. He gazed at it for a long while, upon which he rubbed his eyes and continued peering at the statue. Everyone was quite surprised, and looked at Rinpoche in confusion. His holiness explained quite cheerfully: "When I just entered the shop, I was immediately attracted by this Manjushri statue, and suddenly the statue smiled at me, I suspected myself from blurred vision, and rubbed my eyes, but with as a result that a ray of light shone from the heart of the statue, right into my own heart. I would like to invite this statue back with me." In the beginning the shopkeeper did not want to sell the statue at all, and Rinpoche's disciples spent quite some time talking upon which they finally convinced him of selling. After having invited the statue, his holiness was utterly pleased, and sang the following song:

***Forever living at the sacred Wu Tai Mountain,
The eight great Bodhisattvas and numerous followers,
All wisdom collected into one body,
I greet thy indestructible holiness Manjushri,
At first I was driven by karmic experiences,
But thanks to your great compassionate subtleness,
This cast statue offered me great comfort,
Who can ever measure the size of your kindness?
In order to please father you,
Until all worlds of the void come to their end,
I will uphold the deeds of the Bodhisattva numerous like the oceans,
And repay your unrestrained great kindness.
Ever since, this statue of Manjushri stands by the side of his holiness' bed.***

Later, they arrived at the sacred place where the Shakyamuni Buddha in his former life offered his own body to a hungry female tiger. The Buddha was once born as a little prince, who at this place offered his own body to feed a hungry female tiger. His brother, after having found out about his little brother having fed his own body to the tiger, was struck by grief, collected the remains of the body and built a stupa in remembrance of this selfless deed. When his holiness thought of the Buddha's great compassionate actions when still walking the path of the Bodhisattva, tears started rolling over his cheeks, while saying: "Our great master the Shakyamuni Buddha, when in the past practicing the Path, has on countless occasions given up his own body for the benefit of us living beings in the turbid age. We who study the great vehicle, should walk his footsteps, practice the six paramita and ten thousand actions, and we should most of all make great selfless offerings."

Victorious fate with the Dalai Lama

The commonly acknowledged earthly manifestation of Chenrezig in our present Buddhist society, the Dalai Lama, has profound faithful bonds through many previous lives with his holiness the Dharmaraja.

According to 'Clear Mirror History of the Dynasties': The flourishing career of the historical Dalai Lama must rely upon the esoteric teachings of Padmasambhava and the terma of great treasure finders. The fifth Dalai Lama followed great tertön sMin Gling as sutra teacher, while Rinpoche's previous incarnation tertön Pad ma 'Phrin las was head of the tradition. The seventh Dalai Lama followed great tertön Dwags po 'Gro 'dul Gling pa, and through this faith they both enjoyed longevity, and a flourishing career. But due to the many prejudices amongst the officials after the transition in the Tibetan government, strong adversities arose against the Dalai Lama following Nyingmapa masters and upholding Nyingmapa teachings. With as a result that the Dalai Lama's lifespan and size of his career during consecutive lifetimes, encountered great adversities. Until the thirteenth Dalai Lama, who realized this circumstantial fate, and followed the Dharmaraja's previous incarnation, great tertön Lerup Lingpa, of whom he received profound initiations, and under whom he respectfully studied the Nyingmapa esoteric teachings. He especially propagated his terma of the 'Most Secret Dorje Phurba Sword'. In the earth dragon year of the sixteenth Rabjung cycle, tertön Lerup Lingpa revealed the Wishfulfilling gemstones of Vajravarahi and Hayagriva, which he presented to his holiness the Dalai Lama. Through this circumstantial faith, the Dalai Lama enjoyed longevity, and a flourishing career of life benefiting. His Dharma and politics shone their light over the Tibetan land like sun and moon."

It was a wonderful coincidence that upon the earth dragon year of the seventeenth Rabjung cycle, when his holiness the Dharmaraja was instructing the vajrayana teachings to Khenpo rNam grol and over one thousand disciples in Tibet, the following stanza flowed from the natural awareness of his holiness' wisdom:

***One day when the thunder sounds in the sky,
And the peacocks start to dance,
May you bring on the blissful rain,
And allow all leaves to carry abundant fruits.
Upon which his holiness offered a pure white katak to Khenpo rNam grol.***

After Khenpo rNam grol had left Tibet and returned home, in India's famous Drepung Monastery, he offered a work written by his holiness the Dharmaraja to his holiness the Dalai Lama Tenzin Gyamtso, who was very pleased, and received it with both hands, bringing it to his crown. Further he prayed: May I very soon be able to meet his holiness Jigme Phuntsok.

One day, he said to Penor Dharmaraja, the director of the South-Indian Higher Buddhist College: "The earthly manifestation of the sutra teacher of the thirteenth Dalai Lama, H.H. Jigme Phuntsok Dharmaraja now propagates the Dharma in the Tibetan snow-land, it would be highly beneficiary to the benefiting of all living beings if we could

invite him to India. I, myself, also would like to request him for initiations, and receive his teachings. You are a great virtuous of good character, with pure vows and devotion, furthermore you are my loyal intimate friend, I entrust you with the completion of this matter.” Penor Dharmaraja spontaneously agreed.

Following Penor Rinpoche delegated his people to Sertar, to invite his holiness. But due to Rinpoche’s busy schedule and poor health, he hadn’t been able to go. Later, in 1990, relying upon the empowerment of the Three Jewels, after all international travel permits had been arranged, Rinpoche and his entourage arrived in India’s capital New Delhi.

During this period, his holiness received numerous monasteries’ and monastic orders’ hearty welcome, and he visited many famous temples, monasteries, the royal palace, and other world-renowned tourist attractions. India in April is very hot, and that kind of dry heat is very hard to get used to. One day, in the hotel where his holiness was lodging, the sound that the air conditioning suddenly started to produce, miraculously became the moving sound of the reciting of Manjushri.

A few days later, his holiness the Dalai Lama arranged a car to pick Rinpoche up in New Delhi. And after all necessary paper works had been taken care of at the Chinese embassy, his holiness and entourage set out for North-India’s Dharamsala.

His days in Dharamsala

Dharamsala is a treasured piece of land offered to the Dalai Lama by the Indian government, located at about 800 kilometers away from the capital New Delhi. The place is covered with pine forests, and in the far distance snowy peaks can be observed. Originally, the whole of India belongs to a tropical climate area, but over here, during the hot summer season, a cool breeze brings on a refreshing feeling for the inhabitants. Anyone who has ever been to Dharamsala will have the same experience.

On the twenty-fourth of May, his holiness smoothly arrived at Dharamsala’s rNam rgyal Grwa tshang Monastery. The monastery had arranged for a grand welcoming ceremony, and the Dalai Lama was all smiles, when he presented an auspicious katak and a sparkling Shakyamuni Buddha statue to his holiness the Dharmaraja, welcoming his arrival. Rinpoche, at the spot, composed a prayer for longevity for the Dalai Lama. The first time they met, was as if two brothers, who hadn’t seen each other for a long time, were reunited again, experiencing inexpressible joy. Hand in hand they walked to his holiness the Dalai Lama’s living quarters, where they extensively talked about their many lives of common Dharma propagation.

The same day, Dalai Lama offered the thirteenth Dalai Lama’s silver coins and golden mandala, and requested his holiness for initiation. Rinpoche in return, presented the Dalai Lama with the initiation of his own terma: the ‘Neck Pouch Dorje Phurba’. During the initiation, in his holiness’ wisdom suddenly appeared the ‘Guideline for the Dorje Phurba Fire Offering’ of, which he started to recite, while the Dalai Lama took pen and

paper and wrote the contents down. What was miraculous was that over ten years ago, he already could fluently recite the auspicious stanza from the terma.

On the twenty-fifth, for world peace and so that all living beings could enjoy the nectar of the Buddhist Dharma, both holinesses held an impressive collective offerings gathering in the great hall of the rNam rgyal Grwa tshang Monastery, according to the guidelines in tertön Lerup Lingpa's terma of the 'Most secret Dorje Phurba Sword'. Attending the gathering were sangha from the rNam rgyal Grwa tshang Monastery, Nechung Monastery and numerous domestic and international believers. Both great lamas sat on their respective wonderful thrones in the greatest stateliness, each holding a Phurba dagger, arousing reverence in the hearts of all present. The one moment they subdued the evil demons and non-Buddhist sects with wrathful and fierce expressions and gestures, the other moment they regained their original compassionate look and instructed the Dharma. The disciples responded in the same way with one moment experiencing fear and the next moment feeling joy for the miraculous instructions. They prayed to the Buddha's of all ten directions for empowerment, allowing all living beings on this planet to bathe in the luster of the Dharma sunlight, eternally enjoy the nectar of the miraculous Dharma, and eventually attain Bodhi.

At noon of the twenty-sixth, they both enjoyed lunch in the Dalai Lama's new quarters, where they elaborately talked about their many lives as teacher and disciple, monarch and minister. At the same time, they also discussed on many difficult matters regarding the esoteric and exoteric teachings. His holiness the Dalai Lama said intently: "You are the pillar of Buddhism in Tibet, do not give up proceeding because of some temporary setbacks. You have to stand straight up like the pine through wind and snow, live long on this earth, and widely benefit all sentient beings." Upon which the Dalai Lama presented his holiness with a dazzling statue of the Buddha of Longevity. In the afternoon, Rinpoche offered him the 'Great Perfection of Manjushri' initiation.

After the twenty-seventh, Rinpoche instructed the Dalai Lama daily on the keys to the practice of the 'Great Perfection of Manjushri', and on Patrul Rinpoche's 'Three essentials of Dzogchen', amongst other profound instructions on the base, path and fruit of the Dzogchen practice. Instructions that his holiness the Dalai Lama respectfully studied.

Responding to the wishes of the Dharmaraja and his entourage, the Dalai Lama presented them the initiation of the terma of the fifth Dalai Lama 'General Collection of the Secret Practice' and the transmission of the 'Prayer to Padmasambhava', etc. Following, the Dharmaraja gave a Dorje Phurba initiation to the monks of the rNam rgyal Grwa tshang Monastery. Upon which they offered his holiness an unseen and wonderful debate. Fully pleasing Rinpoche, who continuously praised their wisdom and eloquence.

In the Nechung Monastery, during the initiation of the 'Vajra Youngster', upon inviting the yidam, suddenly the gNas chung Dharma Protector descended, respectfully offering his holiness a pure white katak and mandala, saying: "Padmasambhava eternally

observes and blesses you from the Dharma World, you should use the 'Fierce Practice of Dorje Phurba' to subdue all demons and evil religions." Following, the Auspicious Goddess Dharma protector also descended prophesizing: the Dharmaraja is the manifestation of the true Padmasambhava, and is the compassionate pillar for all life in the turbid times.

On the fourth day of the sixth month, the day at which the Shakyamuni Buddha turned the Dharma Wheel, both holinesses together declared their Bodhicitta intentions in front of a Shakyamuni Buddha statue, and in benefit of all living beings they recited the 'Text of the Deeds and Wishes of Samantabhadra'. This Shakyamuni statue was brought by the Dalai Lama upon leaving Tibet, and is one of the five Shakyamuni Buddha statues King Songtsen Gampo has made, his holiness the Dalai Lama intensely cherishes this statue and considers it to be his only true companion. After declaring their heart wishes, the Dalai Lama offered Dharmaraja a pure gold Dharma wheel decorated with many precious stones, praying to his holiness to live long on this earth, and indefatigably turn the Dharma wheel in benefit of all living beings.

Later, when giving initiations and instructing the Dharma to the monks of the Sera Monastery, his holiness the Dalai Lama came to the south of India, and during the Dharma gathering held there, he introduced to the crowd: "This is the earthly transformation of treasure finder Lerup Lingpa, the sutra teacher of the thirteenth Dalai Lama. I have especially invited him, as he is the head of today's Nyingmapa. For all of you present to be able to see his holiness today, can be considered an outstanding faith." Following, he offered to the collective initiations on 'Avalokiteshvara', and 'rDo rje Grags Idan', and the Dharmaraja offered his holiness the Dalai Lama, the longevity initiation of his former incarnation Lerup Lingpa, called 'Miraculous Vase of Nectar'. In September of the same year, his holiness the Dalai Lama sent a letter from Dharamsala saying:

"Your Holiness, Great Accomplished, Upholder of the Vows Jigme Phuntsok Jungne, who can illuminate the Buddhist Dharma and especially the teachings of the Old Translators (Nyingmapa):

In recent days, upon our meeting in India, through your kindness of offering me initiations and transmissions on profound Dharma teachings, and at the same time explaining me many difficult topics, you have eliminated my many doubts on exoteric, esoteric teachings and especially on Atiyoga's Great Perfection. In my heart I feel incomparable happiness, for which I sincerely thank you.

Today I have already sent out the initiations and guidelines you requested on 'Eleven-faced and Thousand-armed Mahakarunika' and 'Unmoving rDo rje Grags Idan', please accept them in happiness.

For the future benefit of countless living beings in Tibet and the propagation of the Buddhist Dharma, I wish You may live long, may Your career of life benefiting and the spreading of the Dharma expand continuously every day, and may You persevere in maturing the Wishfulfilling Gem of Buddhist Dharma of this land. Please inform me of any future possible prophecies.

Dalai Lama

1990

Pilgrimage to the sacred sites

India has profound significance in the eyes of Buddhists, mainly because it is the sacred land where the Shakyamuni Buddha has manifested his thirty-two impressive appearances for the benefit of all living beings, and it is also the land of Buddhism's origin, making it a place where numerous Buddhists gather. Probably every Buddhist wishes to visit this land that holds countless treasures, experience the atmosphere from when the Buddha lived here, and try to receive some enlightenment.

In the Higher College for Buddhist Studies in the south of India, his holiness gave profound initiations on the 'Nyingthig Yabshi' to today's head of the Nyingmapa tradition, Penor Rinpoche and his over one thousand disciples. And during two months he transmitted many victorious teachings among which mainly the 'Precious beacon of determined understanding'. His way of teaching through penetrating keys greatly received the audience's positive comments, and the whole college including Penor Dharmaraja, other tulku, khenpo and great monks, were astonished by his holiness' profound and vast wisdom, and incomparable eloquence. At this college, his holiness proudly received the highest acknowledged honorary degree in the Buddhist world, the doctorate degree of mastery of the esoteric and exoteric teachings.

Following, Rinpoche was again invited to the Sera Monastery, where in the monastery's most splendid sutra hall, his holiness instructed the Gelukpa Geshes on the highest Nyingmapa teachings. Afterwards, many monasteries and famous great lama's from Kadampa, Sakyapa, and other of India's flourishing schools, invited his holiness to instruct the keys to the practice. Originally, there were many misunderstandings between the many traditions in India's Buddhism, but the arrival of his holiness built a bridge between all of them, allowing all traditions to harmoniously mix as water and milk. All Indians praised his holiness the Dharmaraja to be the pillar of the highest roof beam of Tibetan Buddhism.

Especially the numerous Tibetans living abroad, after having found out that his holiness had left his homeland and arrived in India, urgently started flowing in to see him. They were just like children living far away from home, suddenly seeing their compassionate mother again, having difficulties expressing their mixed emotions of grief and happiness.

In India, besides teaching the Dharma in numerous world-famous monasteries, his holiness also visited many tourist sites, museums, temples etc. And following, Rinpoche made a pilgrimage to all famous sacred sites, of which the first he visited the auspicious mountain where the founder of Madhyamika, Nagarjuna Bodhisattva propagated the Dharma.

On the road from Dharamsala to New Delhi, Rinpoche visited the Lotus Sea. According to 'Padmasambhava's biography': when Padmasambhava was in the land of Za hor, the king tried to burn him at a stake. Upon which he manifested great psychic abilities and transformed the pyre into a large lake, where he himself naturally sat on a lotus flower in the middle of the lake. From then on this lake was called the Lotus Sea. And nowadays numerous pilgrims visit this place. Originally, the root of a lotus is attached to the bottom of the lake, but when his holiness arrived by the waterside, a lotus root miraculously floated to the surface and drifted towards his holiness. All present stood perplex by what had happened. Rinpoche made a prayer to Padmasambhava under the form of a Dorje song. Following, he visited many nearby caves of intense empowerment.

When visiting the dPal Idan 'Bras spung Tower, the south-Indian sacred site where the Shakyamuni Buddha instructed the esoteric teachings of the 'Kalachakra', his holiness gave the 'Kalachakra' initiation to his disciples, also he wrote a summarizing 'Kalachakra commentary' and declared his wish for all living beings who establish faithful bonds at this place to incarnate to the realm of Shambala.

Following, his holiness made pilgrimage to the four most famous sacred sites of Buddhist India (Shakyamuni Buddha's place of birth, place of enlightenment, place of turning of the Dharma wheel, place of Nirvana). In the 'Debate Sutra' is said: "If one makes pilgrimage to these four sacred places, even the five dimensionless sins will be purified."

First, Rinpoche arrived at the place where the Shakyamuni Buddha attained the Bodhi fruit, Bodh Vajra. Here his holiness held a Samantabhadra Dharma gathering. At this place, there is a statue called the 'Speaking Tara', which according to legend, when in the past his holiness Atisha visited this place, the statue bowed its head and said smiling: "If you want to reach the Buddha ground from the ground of cause, then you must practice Bodhicitta." When Rinpoche saw this statue, he immediately took the blood-coral rosary that was hanging from his ear, and offered it on the neck of the 'Speaking Tara' statue. But the miraculous thing was that three years later, this rosary returned to his room in Sertar. At this place his holiness also wrote out a wish, which mainly says: may all living beings that establish faithful connections with me, incarnate to Dewachen. And also says that his holiness will respectfully serve all future nine hundred and ninety six Buddha's upon their attainment of Buddhahood.

Upon arriving at the Vulture Hill where the Buddha turned the wheel of the formless Dharma, at the foot of the hill, his holiness said in humor: "When the sixth Dalai Lama arrived here, this place was filled with Buddhist scriptures, and now I see nothing but luminescence, and truly experience the state of what is said in the sutra's: 'The Buddha has no nirvana, Buddhism will never conceal.' You all go to the top, while I just stay here."

At the Deer Park where the Buddha turned the Dharma wheel for the first time, for his first five monks, his holiness offered his disciples the 'Manjushri Courageous' initiation,

and to respond to the many non-Buddhist scholars present, Rinpoche gave instructions combining scientific knowledge with Buddhism, greatly impressing the present audience.

Later, his holiness visited the place where the Shakyamuni Buddha has practiced bitterly for six years, the shore of the Niranjana river, and the sacred place of his enlightenment. Here his holiness instructed on the merits of bitter practice. Upon arriving at the spot where the herdsman has offered a bowl of milk to the Shakyamuni Buddha, when Rinpoche was talking about the merits of offering, a little monkey came towards him, in his hands holding freshly picked flowers, which it offered to his holiness. Rinpoche gladly accepted the gift and recited the sutras for the monkey in return of the merits.

At the sacred place where the Buddha entered Nirvana, his holiness sighed and said: "To allow all life to experience resentment towards the wheel of rebirth, and let them profoundly understand the rules of transience, the all-knowing Buddha lived on this world for eighty-one years, and after having propagated the Dharma for forty-nine years, his material body finally entered the Dharma world. So we should never consider any law to be everlasting."

Finally they arrived at Lumbini the Buddha's place of birth. Upon visiting this place, and remembering that Buddha descended into this world to liberate all living beings in the turbid ages, tears started flowing over his holiness' face, he put his hands together in devotion and started praying and reciting mantra's.

For ordinary people, going to sacred places mainly proceeds in an enjoying and visiting mood, and always results in sightseeing and taking some pictures for souvenir, in fact without much true meaning. But, the Dharmaraja and his entourage, upon visiting these sacred sites, mainly put their emphasis on praying, prostrating, circulating, declaring their wishes and so on.

Granting the king of Bhutan's invitation

As Bhutan has always been a part of the early Tibetan dynasties, it has always preserved its fine Tibetan traditions, and up till today it is still a land of flourishing Buddhism.

It was 1990, and Bhutan was threatened by the invasion of neighboring countries. Of course, it wouldn't be too difficult for a larger and stronger country to swallow a small country like Bhutan. But, the empowerment of the bodhisattva's as well is unpredictable and unfathomable. In the terms of treasure finder Dragonsound Dorje is stated: "In the future year of the iron horse, when this country will face great dangers, if the great holiness who is the earthly manifestation of Manjushri from the Tufan land can be invited, relying upon his powers, all disasters can be eliminated."

During that year, king Jigme Senge Wangchuk of Bhutan, found about that his holiness was the true manifestation of Manjushri, and thought to himself: if I can invite this great holiness, he will definitely be able to eliminate the recent calamities, and further will be of great benefit to Bhutan's flourishing of Buddhism, the strengthening of politics, and the peace of country and people. Whereupon after having discussed the matter with the concerning officials, he sent forth the official invitation to his holiness.

His holiness granted the invitation, and arrived at the Bhutan capital with his entourage. They were warmly welcomed by the king, the national lama and many officials. In the majestic palace, a traditional Tibetan welcoming ceremony of the highest honor was held. In the Kyerchu Lhakhang temple that was once built by Songtsen Gampo, the Dharmaraja offered national lama Dilgo Rinpoche profound initiations on 'Wrathful Padmasambhava', 'Dorje Phurba' etc. Later, upon offering victorious instructions to the king, the king's mother and concubines, his holiness said: "Noble king, your status is of immeasurable height, and your entourage and people lead a free and unrestrained life, they perform the positive deeds, and the whole population upholds the teachings of the greater vehicle. A country that proclaims Buddhism like this is really admirable, just like the majestic snowcapped mountains. But, the positive or negative changes in the outside circumstances are unpredictable, and regularly a threat from the sunlight in the west (neighboring country) is experienced, and the threat of being reduced to a deluge is frequent. If you can practice the 'Padmasambhava Wrathful Practice of Dorje Phurba' with dedication, you can gather numerous accomplishments. Like this the Snow Mountains will be as solid as huge rocks. Due to past curses, some are searching the right time to take your majesty's life, lone the Wishfulfilling Gem amongst mankind, the manifestational body of the mind of Manjushri can protect you. In the future you must uphold the golden streamer of the Dharma transmission, and wear the precious crown of Nyingmapa. Because like this, your politics, and the Dharma will be brilliant like the full moon." Through the Dharmaraja's empowerment, Bhutan's calamities were all eliminated.

Upon arriving at the sacred place of Bumtang where Longchenba has practiced the Dharma for many years, in a layman's home, his holiness witnessed Sunlight treasure finder's Phurba dagger, upon which from khenpo's boundless wisdom the guideline for the eight great Dharma activities flowed. It was immediately written down, but concealed in a precious chest as Rinpoche said it was not to be opened for before three years, but the circumstantial fate has up till now not yet been matured and the terdrom has not yet been reopened.

Following, his holiness visited the many sacred sites of Bhutan. On the road to Wangdu, the place where king Gesar once vanquished evil king Shing khri they first visited the cave where Padmasambhava has left an impression of himself. Upon proceeding, in his holiness' mind suddenly appeared the scenes from his former life, at which he said: "In those years, when our king Gesar army was on the way to Wangdu, to subdue king Shing khri, many non-humans put up obstacles along the way. As I proceed for Wangdu today, many of them will be out for vengeance. So we should be prepared." And indeed as his holiness had foreseen, suddenly heavy hail started falling from the skies, and very drastically, floods came rolling accompanied by the deafening sound of

thunder. The Dharmaraja immediately manifested the wrathful expression and sang dorje songs and submission mantras out loud. After a short while, all adversities promptly disappeared.

On the road to the Gangteng Monastery, Tsi'u dmar Dharma protector descended, and requested his holiness for initiation. His holiness offered him and a small group of disciples the 'Dorje Phurba' initiation. Tsi'u dmar Dharmapala was ultimately pleased and made some future prophesies for Rinpoche, saying: "In case of extreme urge, call upon me, for I will assist with all my abilities." Through this fate, his holiness wrote a guideline for the Tsi'u dmar Dharmapala.

Following, he arrived at Paro Takstang, which is the place of the cave where Padmasambhava manifested the wrathful appearance of his eight manifestations, to vanquish the evil demons. Upon entering the cave, his holiness said: "At this place nine volumes of termas on the wrathful practice of Padmasambhava are concealed, for the benefit of the future people of Bhutan, I will not reveal them in this lifetime, and wait until my next life to reveal them." But due to the circumstances, his holiness revealed a concise guideline. Rinpoche continued: "Originally, I planned to manifest the appearance of a pure monk and not reveal terma in this lifetime, but due to the strong powers of Padmasambhava's aspirations, many profound secret language has already flown from my mouth. So also this time I have no choice but to reveal this concise guideline terma." Which is mainly because in his past life, Padmasambhava has personally ordered the Dharmaraja to come and reveal these numerous terma.

Spiritual travel to small Tusita

When talking about dreams, none of us will feel very unfamiliar. Ordinary people will also sometimes experience strange or special dreams, but that is nothing really out of the ordinary, as our dreams are mainly manifestations from our confused habitual tendencies. But dreams of visiting the Buddha realms, of encountering the bodhisattva's and talking to them in person, are probably a little bit farfetched for ordinary people. Following is the account of a dream of his holiness the Dharmaraja, which will most probably not leave us unmoved. (Recorded from his holiness' collective works)

During the night of the first day of the tenth month of the water monkey year of 1992, when I was in the dreamy state between sleep and wake in my own room, suddenly a lovely youngster came to me. He appeared to be of no more than sixteen of age, and in his hair he was wearing some hairpins like many youngsters nowadays, he was dressed in silk robes and was wearing some ornaments. He was a pleasant picture to look at. He said to me softly: "Let us both go outside for a trip." "I am severely ill right now, and very heavy, I will have great difficulties walking. Who are you anyway?" "I am an old friend of yours, my name is Youngster of Incomparable Wisdom. You don't have to worry that much, if you can't walk yourself, I can carry you." He grabbed my hand, I

stopped worrying, and started following him closely. We crossed many mountains I had never seen before, and arrived at a marvelous mountain cave, where I immediately noticed Thub dga' Wishfulfilling Gem majestically sitting there, as impressive as he once was before his death, I experienced an incomparable devotion, and suddenly all discursive thoughts halted, after I regained my spirit, I asked: "Dear lama, didn't you enter nirvana already a long time ago? Back then, when you and I parted, I was only twenty-four years old, and now I have already reached old age, this illusionary body of mine has become very ugly and decayed, but you are still as before and haven't aged nor grown younger, how can this have happened? My lama spoke out: "This is what is called 'the truth about that anything can be manifested out of where nothing exists at all', don't tell me you don't understand this? Haha!" I said in sadness: "Benevolent master, I have been tortured by my heart disease, causing my mind to be somewhat at unease, and now I caught this very serious illness that no one has been able to diagnose nor treat yet, please could you blow some air on me in empowerment?" The lama said somewhat surprised: "Oh, of all things, you are most of concerned about your own disease!" After hearing this, I felt very embarrassed, and said in shame:

***Woo ho! I pray to thee great compassionate holiness,
Please look down in compassion upon the inferior evil being I am,
Regardless I have already declared the Bodhicitta aspiration ages ago,
I feel ashamed for still attaching importance to my own benefits.***

After having said this, tears started rolling over my face. My lama said in comfort: "This doesn't matter, on the path of the practice of Bodhi, one must put on an armor of diligent courage. Let us father and son put our heads together, I will recite an aspiration stanza for you:

***The accumulation of the peaceful good,
Is the only cause to the unsurpassed jewel of Bodhicitta,
May you after having produced it spontaneously,
Accomplish the career of life benefiting and Dharma propagation.***

While reciting he put his head against mine in love... I was quite excited, and thought to myself: I wish I could forever stay by my lama's side. Just at this moment, the previous youngster said to me somewhat discontented: "You shouldn't consider yourself to be really existing, let's go, let's go!" He brought me to a dense forest, where a cheerful god was sitting in the center, around him many sangha and bodhisattva's were gathered. I asked the youngster silently: "What place is this? Who is the master over there? And where does this whole entourage come from?" "This place is called the small Tusita, and the master over there is the crown prince of Maitreya, the attendees are all bodhisattva's who have one more lifetime left before reaching Buddhahood. Nevertheless, in the past they have on many occasions before you and others declared their aspiration to incarnate to Dewachen, but due to the sin of giving up the Dharma and due to the five dimensionless sins, they incarnated to this place. Following, they will definitely incarnate to Dewachen." I was quite confused and asked: "I have heard that the gods in the world of desire have no essence (semen) nor blood, and they can only enjoy male female pleasure through dispersing energy, then how can Maitreya

Bodhisattva have a son?" "Nothing originates from nothing, but anything can originate through fate. Isn't that just the cause?" I immediately realized that the young crown prince the true Maitreya Buddha was. Upon which I immediately went forth to greet, and prayed respectfully:

***Future Buddha Pillar of All Life,
Forever spontaneously showing great compassion,
My place of refuge for Dharma instruction during the turbid age,
I greet thy youngster Holiness!***

Following I proceeded: "Are the statements of our own doctrine I yesterday made about the declaring of aspirations correct or not?" "Regardless of the minor flaws in the language used, the ultimate meaning completely matches my meaning." "Well then, tomorrow I plan to arrange for the wise to discuss and research the subject of whether or not there are discursions on the path of the preliminaries, as all have their own opinion, what is the ultimate secret meaning?" Maitreya Bodhisattva laughed and said: "What is the use of discussing or researching the discursions on the preliminary path, even if you don't understand this matter, it will not prevent you from attaining the sacred path, wouldn't it be better to practice Dzogchen? I am joking! In my works, all these problems are clearly explained."

***Any discursions in the three cycles,
Can be considered obstacles of knowledge.***

If you can link the upper and lower meanings of these works, then what difficulties can there possibly still exist? Regarding this matter, master Benevolent Lion has written detailed explanations you can always read in reference." I continued: "Regarding the ultimate meaning of the 'Ornament of Realizations by Lord Maitreya' many wise as well as ignorant of Tibet all have their own opinions, as I don't know your ultimate secret meaning, could you please explain to me clearly?" "Ever since a long time I've been willing to propagate this matter, but the time has not been right yet, so I have always postponed it up till now." After saying this he held out his arm and rubbed my crown, blessing me while saying:

***I wish that your goodness,
Will return back to Tusita not long from now,
For when we will gather with countless bodhisattva's,
I will instruct you this profound and vast Dharma.
Upon which he disappeared.***

The youngster of Incomparable Wisdom took me back to my bed, and said: "Now you sleep well, but do not forget the profound meaning of this trip, engrave it in your heart!"

Not having been able to open the concealed gateway

The terma of the Nyingmapa hold an unsurpassed mystery. Notwithstanding his holiness has revealed numerous terma in this lifetime, the most important terma still is the opening of the concealed gateway of the 'Brong ri sacred mountain. Which is also the most important act in his life. Because: if the concealed gateway can be opened smoothly, then thousands of living beings will be able to incarnate to the pure realms without abandoning their material bodies, and furthermore will the scientific society and non-Buddhists become witness of one of Buddhism's concrete mysteries.

Regarding this matter, Padmasambhava has written in his 'Profound Illusionary Mirror':

***You, Demon Subduing Vajra of today,
In the future dragon year in Nyarong,
Will reveal the terma and eliminate the difficulties of the times,
In the bird year the manifestational body will in the east,
Open the terma if fate is not destroyed,
Allowing the living beings of the turbid age,
To enter the pure realm without abandoning their material body.
Regarding this fact, Impurity Transcending Awareness Vajra has prophesized:
One day a monastery is built in Sertar 'Brong ri,
And the red and white flowers blossom on the five snowy mountains,
Thou will open the thirteen concealed gateways.***

If one wants to open all thirteen terma gateways, it is imperative to start with the gateway at the 'Brong ri sacred mountain. Which also implies that if one fails to open the 'Brong ri gateway, no other gates can be opened as well. In the year of the water monkey of 1992, the news that the Dharmaraja was to open the 'Brong ri Mountain concealed gateway on the tenth day of the tenth month, rapidly spread in all directions. It had become Tibet's hot topic, and all were awaiting the outcome. His holiness said in determined voice to his countless disciples: "The opening of the terma gateway this time is of unimaginable importance. If it can be accomplished, then countless living beings will attain unsurpassed realizations. In case all auspicious circumstances are present, but I am not able to open the gateway, then I will crawl home like a dog for all of you to witness. Before the monkey month of the monkey year, all of you must gather all favorable auspicious circumstances, otherwise, even I will be powerless."

Just like any other doorway, a key is needed for the opening of the concealed gateway, which also has to be revealed as a terma. It was hidden in a white lion rock. And amongst the most important conditions for recovering this key was the construction of a stretch of road. Treasure finder Omni-benevolent Sun has prophesized:

***The crown prince from the Dakini realms,
The aspiration from former lives of the Wishfulfilling Gem on the crown of the unsurpassed one will be mature now,
In his hand he holds the thirteen concealed gateways,
But he needs the auspicious key.***

Here the Wishfulfilling Jewel on the crown of the unsurpassed one indicates his holiness the Dharmaraja. Further he also indicated: upon opening this auspicious concealed gateway, during the process of gathering the favorable auspicious circumstances, some people possessed by demons, will create numerous adversities.

During the turbid ages of the end of the true Dharma, the demons are utterly savage, and proceed in sabotage all over the place. Especially towards the benefiting of others, they exert themselves to put up obstacles. A group of weak people, empowered by the demon king, started to create countless adversities, and finally succeeded in completely destroying all auspicious circumstances. No matter how many great virtuous, countless laymen and officials from Lhasa to Han-China tried their utmost best to help this fact succeed, it didn't work out after all. All were immersed in great sadness. And his holiness said to the crowd crying: "Originally, I planned to spend my youth with mainly studying, contemplating and practicing the Dharma, in my middle age I planned on propagating the Dharma and revealing terma, and at the verge of old age I hoped to open the concealed gateway, mainly to help the faithless and hard to transform living beings, and especially the many scientist, to eliminate their doubts, and allow countless humans to fly to the pure realms without abandoning their physical bodies. Back then, in front of Padmasambhava I declared the aspiration to reveal the terma. But life in the turbid age just isn't fortunate enough, causing this gate to be left unopened. I feel great pains upon thinking about this, and am very much at unease even when sleeping or eating. Right now I have no possibility at all of opening the gate, if circumstances can be favorable, thirteen years from now we might have another chance." But later, after a few years the favorable circumstances had not been created as well, and the gate has never been opened. Finally, his holiness declared: in this lifetime, the gate has not been opened, may it be opened in my next lifetime.

Padmasambhava once prophesized: if King Gung thang could have opened a gate at a certain mountain, then all life of Jambudvipa continent could have enjoyed prosperity for thirteen years, but due to demonic obstacles the gate has not been opened as wished. Indicating that there already were prior cases in history of failing to open concealed gates due to absence of auspicious circumstances.

Grand Dharma gathering

His holiness besides instructing the Dharma daily, also on fixed or unfixed basis organizes some Dharma gatherings, providing the many disciples not able of studying the Dharma on a long-term basis, with a good opportunity of establishing favorable karmic bonds. Every year the college holds the following gatherings on fixed occasions: the great Dharma gathering of the Light Wielders at the first month of Psychic Transformations of the Tibetan calendar, the Vajrasattva gathering at the Sakya month, the Samantabhadra Dharma gathering starting at the day of the first turning of the Dharma Wheel, and the Dewachen gathering during the month of the Descend from Heaven.

The first Light Wielder gathering was the most impressive ever, arousing faith in the hearts of all spectators. According to statistics, over thirty-eight thousand sangha, local

or from abroad, wearing their yellow robe, covered the mountain slope like a blinding golden light. From then on, every year, countless sangha from all directions have come to participate in the gathering. Which in these turbid ages, besides from purely Buddhist countries, is a rarely witnessed fact. His holiness has once revealed Padmasambhava's Dorje Sempa terma, regarding which Padmasambhava has once prophesized that this practice is of the greatest benefit to all living beings of China and abroad. Therefore, Rinpoche decided not only to propagate this practice in China and abroad, but also to annually hold a Dorje Sempa Dharma gathering at the eighth day of the fourth month at which the Shakyamuni Buddha respectively was born, attained enlightenment, and entered nirvana. Countless laymen participate annually, but what is even more unbelievable is the number of Dorje Sempa heart mantra's that have been recited up till today: 80. 000. 000. 000. 000. 000 times!

His holiness in this life attaches the greatest importance to 'Text of the Deeds and Wishes of Samantabhadra', and therefore he annually provides the sum of one million RMB to make offerings. Everyday, uninterruptedly the five offerings are held in numbers of three thousand, and during the annual Samantabhadra Cloudlike Offerings Gathering, the five offerings are made daily in numbers of one hundred thousand. Upon witnessing the water and lamp offerings on the tables in the Dharma hall, along with the many figures like the Eight Auspicious Symbols or the Garuda bird, made of flowers, and the countless yak-butter figures, undeniably ignite the faith in the hearts of all participants. Every time the total number of times the 'Text of the Deeds and Wishes of Samantabhadra' is recited, exceeds one hundred million. His holiness regularly says to his disciples: "The merits of reciting this 'Text of the Deeds and Wishes of Samantabhadra', and of the water, light and food offerings daily, are unimaginable." Upon which he encourages all to declare the aspirations and to recite frequently.

The college annually holds a Dewachen gathering, and Rinpoche also visits many places to organize gatherings at which he encourages all participants to incarnate to Dewachen. On three occasions the gatherings were of enormous size. The first time was the Dewachen gathering at Larung in 1992. When the silver-white tents covered the plains, and seas of participants flowed into the gorge. The white kataks in their hands were like the white crest on the tidal waves. The sound of how the reciting filled the atmosphere is inexpressible in words. According to rough statistics over four hundred and fifty thousand participants showed up! Later, at the gatherings in Nyarong and Tawu, almost a million people participated. You can imagine how grand these ceremonies were!

But not only on the mainland, also abroad many successes were booked: the Padmasambhava gathering in Bombay, India; the great Padmasambhava Dharma Gathering in San Francisco, USA; the Dorje Phurba gathering at Bhutan; the Longevity gathering in Canada; the meditation gathering in Montpellier, France; the Dorje Phurba gathering in Hong Kong; the Dorje Sempa gatherings in Singapore; Taiwan, etc... Thousands of participants showed up at any gathering across the world. Just indicating, that through the gatherings his holiness has organized in the Larung College as well as

abroad, countless human beings have been able to establish unsurpassed ties with the Dharmaraja.

Crossing the Pacific

His holiness the Wishfulfilling Gem has through his unconditional compassion, victorious great aspirations and many subtle practicalities guided humans from all over this world onto the ship docked at the harbor of the wheel of rebirth, and easily steered this ferry through waves and wind, sailing towards the precious continent of liberation.

In 1993, near the end of the four hundred and fifty thousand people counting Dewachen Dharma gathering, his holiness received the invitations from in total twenty-nine Buddhist institutions from the USA, Canada and other countries at the other side of the Pacific. Every letter clearly indicated the upright hopes of the inviting party. And under the looks of the numerous disciples sad to see their lama leave, the Dharmaraja set out with his entourage on a three-month world tour of Dharma propagation.

When passing through Guangzhou customs, nobody expected a new problem would crop up unexpectedly, the group of Tibetan sangha dressed in red robes, and the very charismatic Dharmaraja, really stuck out of the mass and drew the crowd's attention, causing the immigration officials to look at them in great suspicion. One official approached, and said in very impolite manner: "All of you must go through thorough examination before departing." Upon which he took them into a small room where they had to wait for further news. His holiness said to his entourage: "Tsi'u dmar Dharma protector has once promised: at crucial occasions, he would immediately arrive upon calling him." And following Rinpoche started to sing the dorje song of the three fundamental Dharmapalas.

The official was just about to start his 'examination' as he suddenly passed out and fell to the ground, and the other immigration officials also were in total confusion as if their minds had been blurred. At this point they suddenly received a call from the highest-ranking immigration officer, ordering them to immediately give free passage to the Dharmaraja and his entourage. Afterwards it appeared that the concerning official had never made such phone call at all. And like this, his holiness smoothly left Chinese grounds to pass through Hong Kong and arrived at one of Asia's four dragons, Japan's capital, Tokyo. The crisp and neat atmosphere of Japan brought on a new sensation for the whole group. And his holiness received a warm welcome by the many Buddhist groups of Eastern esoteric and Tibetan esoteric Buddhism. According to schedule, Rinpoche gave instructions on wisdom and compassion to a group of disciples, and held a lively congress on many topics like the relationship between technology and Buddhism in our society with the many present scientists and linguists. His holiness said: "Science and Buddhism are indispensable elements of human society, for science and technology can satisfy the people's material desires, and improve the life standard, while Buddhism brings on mental happiness, and eliminates the inner darkness of ignorance. Thus it is clear that the value of Buddhism cannot be neglected, because if there would be no Buddhism, and there would only exist the monotone urge for material relish, then only the opposite would be attained. As nowadays, the extremely

rich but beengened of Southeast Asia urgently need the nectar of the Buddhist Dharma..." No one present was not moved by his holiness' very reasonable instructions, and many came forth to take refuge.

The plane crossed the Pacific Ocean and not long after they arrived at the world's super nation, the USA. Their first stopover was at the world's commonly acknowledged most beautiful island: Hawaii. The soothing ocean breeze, lush surroundings, and breathtaking panoramas indeed are hard to describe in words. No wonder this place is one of America's main holiday resorts. Uninterruptedly, the sandalwood forests spread their moving perfume and the numerous peacocks show off their magnificent colorful feather screens, drawing the crowd's attention and receiving the visitor's unanimous praise.

One day, the countless flowers smiled, and the peacocks started to dance, the air was filled with sandalwood scent, his holiness was sitting on the soft green grass, enjoying the beautiful scenery, staring at the deep blue ocean. When suddenly, a group of about thirty blond-haired, bright-eyed North Americans came to his holiness, and from the other side, a group of chestnut-haired, dark-eyed South Americans arrived. Upon seeing his holiness' tranquility, softness, and uncommon expression, they put their hands together in prayer and approached. They sat down in respect, and his holiness said interested: "Today, you blond-haired North-Americans, and brown-haired South-Americans gather here with me, a black-haired Tibetan old man. This is truly a very auspicious fate..." Following Rinpoche instructed them on the transience of life, at which finally all hundred of them took refuge to Buddhism.

During that period, some afternoon, a volcano in the south of Hawaii had erupted, and many geologists were left powerless, when a disciple suddenly called his holiness for empowerment. The Dharmaraja put down the phone and said to all present: "One thousand years ago, when Tibet's Heporivolcano started to erupt, the Demon Subduing Vajra used his psychic abilities to extinguish the fire. Nowadays, I have a fake reputation of being the earthly manifestation of the Demon Subduing Vajra. May I have the power to extinguish the fire." At which his holiness took his Phurba dagger and started to recite the mantras. Not long after they received a phone call saying the fire had doused. Later the many geologists from Honolulu especially came to see his holiness out of gratitude. They praised from the bottom of their hearts: "The might of Tibetan Buddhism and your empowerment are truly incomprehensible!" Later this fact was covered in the local newspapers.

In the local Nechung Dorje Drayang Monastery, his holiness gave the 'Dorje Phurba' initiation to the numerous disciples present.

Arrival at mainland America

July and August are truly the hottest months for the whole of America, and the people are struck by inner and outer heat. The arrival of the Dharmaraja most appropriately brought on a soothing breeze, offering incomparable refreshment for the people.

After having spent a few happy days at Hawaii, they arrived in San Francisco by plane, where Rinpoche took a rest before proceeding to Colorado's Vajradhatu Buddhist center.

Vajradhatu Buddhist center is personally established by Trungpa Rinpoche, and is located within the state of Colorado. By then its name was already spread all over the planet, and it is said that one out of five Americans has been a member of this very famous and impressive center. Nowadays, all over America, Australia and the rest of the world, over one hundred affiliated centers have been established, and at many places meditation centers have been erected. It is America's largest Buddhist center.

Upon arriving at this center, his holiness received the heartiest welcome. And Rinpoche organized many initiations and Dharma instruction activities here. The center even especially organized a grand international Dharma gathering which numerous great virtuous, sangha, devotees and laymen from tens of countries attended. In the magnificent great Dharma hall, his holiness the Dharmaraja was sitting on a high throne, in vivid expression, upon which all present concentrated on this great lama in the greatest devotion. Rinpoche instructed on the never changing truths of the Shakyamuni Buddha's teachings. All disciples were fully absorbed by his rich and voluminous voice, and fully immersed in the joyful Dharma atmosphere. Suddenly, a loud applause resonated. Following, his holiness arrived at the great meditation center, where a continuous number of six hundred practitioners reside. They all requested his holiness to instruct the keys to the practice, upon which Rinpoche instructed the Dzogchen essences of the 'Garuda Spreads its Wings' and the 'Great Perfection of Manjushri', for the six-years practitioners of the preliminaries. Many present fully enlightened the true nature of the Dharma through this profound transmission, and some who hadn't fully realized it, also established an uncommon certainty and unsurpassed experience about Dzogchen. All of them felt a fierce faith in his holiness' perfect realization through Buddhist practice. Once, Rinpoche said cheerfully: "Many Americans have utmost faith in the teachings and the lama, thus enlightening the Great Perfection is not difficult at all."

Following, the group set out for the state of Oregon, where at the Marpa Buddhist University, his holiness instructed on the longstanding history of Buddhism, and the differences on the path of Tibetan, Northern and Southern Buddhism, for up to four hundred students and teachers, receiving the unanimous praise of all attendees. Later, he also visited the Karma Ling Buddhist Research Center and Kagyupa's Auspicious Monastery, where he gave a 'Dorje Phurba' initiation along with Kagyupa instructions.

In the Ati Wisdom center, a more than ten day long grand Dharma gathering was held. One day during the gathering, the Dharmaraja and his entourage visited a zoo in the state of Oregon. All people were happy and cheerful while his holiness was reciting the mantras in blessing. He said: "All these animals are locked in cages as if they are imprisoned, this is really too pitiful." All the people enjoy happiness on the account of these animals, and the many animals are trained to make all kinds of performances for the fun of the visitors. An obedient and sweet dolphin was competing with a man in the pool, with graceful movements, and superior swimming skills, floating and diving,

sometimes heaving from the water surface, and sometimes diving to the bottom of the pool, most obviously defeating the human competitor, eliciting the crowds roaring cheers. His holiness said somewhat saddened: "The people consider these animals to be their source of entertainment, but in fact, if one doesn't understand the rules of what to accept and what to reject, and only lives to fulfill one's primary needs, well then there is no difference left between them and animals. Therefore, upon having received human life, we should abandon all evil, uphold all good and practice the true Dharma, because only like this life will start having some true meaning."

By the last day, the atmosphere at the Dharma gathering had reached its highest peak, and thousands of Buddhists and high-educated intellectuals from over more than ten states, stood in line respectfully welcoming the Dharmaraja, upon which they entered orderly. No empty seat was left in the Dharma hall, and the view was more than majestic. The great lama's offered a precious mandala, and the khandro from the five continents in full adornment, wearing the five Buddha crown, and holding many offerings, prayed for the Dharmaraja to live long on this world. His holiness kindly offered the disciples profound initiations on 'Dorje Phurba', 'LCe btsun sNying thig' and the Buddha of Longevity, as well as gave some instructions explaining the many Buddhist mysteries in modern scientific terms, allowing the many scholars to be quite amazed, and to establish some correct views about Buddhism. At the same time, his holiness also participated in the National Day light gathering.

In the great Buddha Dawn temple, the heads of the Christian religion and Islam religion came to visit his holiness, upon which Rinpoche talked about the origin of Buddhism, and said: "It is truly worth praising to have faith, regardless of which religion, all have some aspects worth encouraging, therefore all religions should learn from each other, in order to unite and understand each other better..." All present fully agreed, and following his holiness transmitted the four preliminaries for the attending Buddhist. The sound of the Dharma resonated all over the city...

In Washington and New York

Under the many sad looks, his holiness and entourage left Oregon and flew to America's capital: Washington. Here a large international peace Dharma gathering was organized. Many people flew in from all places, and numerous government officials from Washington DC participated along with many people from all layers of society. Also many great figures from Tibetan Buddhism attended. When the Dharmaraja walked into the great hall, all attendees gave a standing ovation, and applause roared like the thunder in his welcome. His holiness mounted his throne, observed the room smiling, waved to the crowd, and after all had properly seated, the organizer gave a brief speech, upon which his holiness started talking mainly about the subject of kindness and peace. The Dharmaraja said: "The effect of Buddhism on the whole society is immeasurable, and nobody from any layer of society should neglect its value. And what Buddhism emphasizes the most is kindness and compassion. Of course, the love mentioned in Buddhism, is not the love in its narrow meaning as most people consider, but it is truly the selfless compassion and kindness towards others. If everybody could lift his own goodness and love to the level of true selfless contribution, then our whole

society could be filled with a kind and loving atmosphere: otherwise our mental world will turn into a pitiable desolate stretch of desert..." His upright language moved the hearts of all present, and they could only express their mutual feelings by applauding enthusiastically. This speech really shook up the capital, and World Daily, China Times and other media extensively reported on the impressive speech given by the spiritual leader of Tibetan Buddhism who had come from the mainland: His Holiness Jigme Phuntsok Rinpoche, who had become the capital's hot subject.

Following, upon invitation his holiness arrived at the Palyul Kunzang Monastery of the American female tulku Ahkon Lhamo, who is personally recognized by Penor Rinpoche. Here his holiness transmitted the vows for the capitol's largest group of sangha, as well as taught on the merits of upholding these vows. In the great temple of this monastery, his holiness gave the 'Dorje Phurba' initiation, and instructed Dzogchen essentials. Due to the large number of disciples, the Dharma hall was not large enough to contain all students, so many of them had to follow the initiation and teachings by in-house TV. After the gathering, the Dharmaraja blessed the newly built temple and Tibetan stupa.

Soon after, his holiness and entourage visited the White House under the organization of vice-president Gore. In Mr. Gore's letter for his holiness is written:

Thank you (the intermediary) for your letter informing me of the visit of His Holiness Jigme Phuntsok to the United States. It was wonderful to hear this from you.

Unfortunately during this period I will not be in Washington, as on July thirtieth and thirty-first I am traveling to Tennessee to participate in a congress on family policy that weekend. I sincerely regret that I will not be able to meet with His Holiness personally, but I understand that my staff is working on arranging a White House tour for him during his visit. I appreciate you bringing this to my attention, and I hope you will feel free to contact me again if I can be of any further assistance.

Thanks again for your letter. Best wishes.

Sincerely,

Al Gore

Consecutively, they visited Memorial Hall, the Apollo rocket that has been to the moon, and the aviation museum. In front of the monument for World War II, his holiness recited the Phowar guideline for the fallen war heroes.

During his stay in Washington, one night, as the college in Sertar was struck by an epidemic, his holiness returned to the college in his dream. He visited many houses of the lama's and heard everything they said clearly. The next day, his holiness said to his disciples: "Yesterday night I went to the college in Sertar and noticed that many sangha have caught a seriously contagious disease. We should recite the sutra's to empower

them.” After returning to the college it appeared to be true that an epidemic had struck the college during that period.

The next day, the whole group left by plane for America’s second largest city: New York. Where at the Padmasambhava Center, Buddha Kindness Temple, Trungpa Dharma association, and other places, many days of initiations and instructions were held. In the Trungpa center, his holiness gave the ‘Kalachakra’ initiation and taught on the merits of the Shambala realm. The thousands of disciples present experienced an unsurpassed fate and together sang the Kalachakra dorje songs for his holiness, resonating through the whole auditorium... During the following two days, organized by UN’s vice-general secretary, Bhutan’s ambassador to the United Nations accompanied his holiness on a tour of the UN building and the International Monetary Fund headquarters. At the UN building his holiness prayed for world peace. Further he visited New York’s World Trade Center, the majestic one hundred and eleven floors skyscraper, from where his holiness looked down over the whole city.

In New York, khenpo talked with famous scientists and linguists about many topics like the similarities between Buddhism and science. Further, a large press meeting was organized, at which Rinpoche in impressive spontaneity answered the many questions by the journalists, and unknotted the many doubts in their hearts. All journalists received satisfying answers. Upon cutting into political issues, his holiness answered: “I spend my life solely with Buddhist practice, and do not participate in politics, I only engage in the propagation of the Dharma and the benefiting of all life.”

Upon government approval, a Buddhist activity center was established in New York, called the New York Larung Exoteric and Esoteric Center. Which was the first and largest Larung liaison center to be established outside of China. Concerning this fact, World Daily newspaper and New York’s News magazine made full story coverage. After having completed this visit to New York, his holiness left for Boston, where one day they experienced the worst storm ever, which severely interfered with the daily life. After the many pleas by the disciples, his holiness recited the storm disaster eliminating guideline of the Padmasambhava practice and instantly silenced the storm. In the American Research Center for Tibetan Studies, Rinpoche instructed on the origin, development and characteristics of Tibetan Buddhism, which was warmly welcomed by the many specialists concerning. No matter where his holiness went, and regardless of what crowd he addressed, his profound wisdom always brought about great inspiration for all attendees. Irrespective of instructing profound Buddhist Dharma, or ordinary social knowledge, even when making jokes, he let the disciples receive great benefits. Just like Sakya Pandita once said: “The king is respected in his own country, but the wise is respected wherever he goes.”

Travel to Canada

Time flew by, and just when the American disciples were all immersed in the joy of the Dharma, it was made public that his holiness’ time of departure from America had arrived. All students were saddened, but had no choice but to accept this cruel fact. His holiness looked at all the sad disciples who had come to see him off and said

compassionately: "Parting after gathering is a never-changing natural law, I hope that all of you will diligently practice the true Dharma..."

The one's grief is the other one's pleasure, far at the Nova Scotia airport in Canada, all were cheerfully staring at the skies in great expectation, awaiting the arrival of Tibet's Buddhist leader. The plane the Dharmaraja was on landed smoothly, and all disciples cheered... They respectfully welcomed the head of today's Nyingmapa in true Western ceremonial style, as premier Savage had written an official welcoming letter to his holiness.

On the second day, the weather was very agreeable, his holiness and entourage visited Canada most beautiful scenic site of Nova Scotia. Here, the sky and the sea unite in one color, the many gulls fly about sometimes touching the water, and red-crowned cranes stand by the waterside chatting. The distant dragon-like mountain ranges most appropriately fit in the surrounding scenery, as if creating a mirage. Normally, beautiful scenery can easily be described in words, but no words can be found to describe the original beauty of this place. Upon enjoying the breathtaking scenery, his holiness said: "This place is truly as beautiful as they say, I fear that I have never visited a place as beautiful as here. It makes people feel very joyful."

In the afternoon, in his residence near the seaside, Rinpoche received up to fifty journalists, and talked to them intimately. One journalist asked: "You have come to West from Asia's snow-land, thousands of kilometers away, what is your main purpose?" The Dharmaraja answered: "To bring peace and tranquility to the people." He continued asking: "How will you bring peace and tranquility to the people?" His holiness answered modestly: "This of course is something I cannot complete by myself, but must rely upon the ability of every person. Regardless for Buddhists or non-Buddhists, the most important thing is a kind and compassionate heart. As large as world peace, or as small as a happy family and friendship ties, all must rely upon a kind heart and proceed through love and friendship. Doesn't every country emphasize the simultaneous development of these two qualities? Isn't the basis for mental civilization kindheartedness?" Following another journalist asked quite nervously: "Does his holiness ever feel unhappy or depressed, and if so, what does he do then?" Without thinking his holiness answered: "Whether I am happy or sad, I pray to the Three Jewels." Every time upon answering the questioner, the others, or concentrated on his holiness' expression as if they wanted to observe anything different from ordinary people; or some sat aside contemplating the many answers his holiness had given; and again there were others nervously taking pictures, afraid of missing that one good occasion. In his special charisma, the Dharmaraja attracted everyone's full attention, and the empowerment of his voice touched the string in the hearts of all present. The whole room was filled with an auspicious atmosphere. One journalist earnestly wrote in the Daily Newspaper: "Despite his lack of obvious charm, despite his unwillingness to answer every question directly, after forty minutes everyone in the room is feeling happy and relaxed. It is a curious thing that being with someone so calm can be more inspiring than being with a loud leader."

The next day, his holiness left for Halifax, where he received the city mayor Ducharme's personal welcome letter, and all Buddhist organizations and temples' hearty welcome. The time difference between Halifax and China is exactly twelve hours, which means that at noon, it is exactly midnight in China. The Dharmaraja said to his disciples: "The many theories in modern astronomy concerning the planet's motion, perfectly suit what is said in 'Abidharma' and 'Kalachakra'... and there is no difference in their ultimate meaning." Thousands of people participated in the initiation and Dharma instruction activities organized here, at which his holiness said to the crowd: "Regardless of whatever we do, studying common knowledge as well as practicing Buddhism, all should proceed after repeated observation. We even have to observe our three meals every day, so no need to mention crucial things as life and death. Of all studies, I consider Buddhism to be the best. And whether Buddhism can really be considered the first among all knowledge, the wise amongst you will naturally find out. I have continuously studied Buddhism since the age of six or seven till the age of sixty, and have deeply experienced that Buddhism is the most ultimate knowledge. Its basic principles are: don't commit any evil, and uphold all good. So we should all diligently study the only reliable brace for this and next life: the Buddhist Dharma."

Upon initiating the Manjushri Great Perfection in Canada's largest Buddhist Center, countless fortunate disciples attended the vast gathering. The large tent that could easily hold up to ten thousand people was packed. The Dharmaraja instructed all disciples the profound Great Perfection in easily understood language under the form of keys to the practice.

After the instruction, the center offered his holiness beautiful Kalachakra songs, along with their self-directed performances, which vividly resembled the true scenes of the Kalachakra army descending onto earth, eliminating all evil non-Buddhist sects. The Dharmaraja smiled candidly.

Arrival in Europe

The visit to Canada had reached its completion, and the next stop was to be the continent on the other side of the globe: Europe.

His holiness and entourage left Canada and crossed the vast Atlantic ocean, bound for one of world's ten most famous cities, Paris, mainly granting the sincere invitation by Sogyal Rinpoche, the author of the 'Tibetan book of living and dying'.

Paris indeed is a very typical city, with its classical appearance and characteristic architecture, of which especially the world-renowned charitable foundation of Holy Mary gives the city a kind of mysterious atmosphere. Paris has the name of being the city of art, and truly all over the city an atmosphere of art can be felt, causing many of the world's artists to frequent it.

In a short few days time, his holiness visited the Eiffel tower, the Louvre and other scenic sites, along with the many Buddhist monasteries and organizations. Rinpoche

met with government officials as well as many devotees, to whom he gave satisfying instructions. His profound teachings allowed many people from all layers of society to gain faith in Buddhism and take refuge.

Following, Rinpoche set out for Montpellier's Lerup Monastery. This place is truly a good place for Buddhist practice, and the meditation atmosphere at the monastery is very present. From a distance, the many tents of the disciples can be seen just like dots in the scenery. And from the actions of the good men and women, it is clearly noticeable how supple their inner hearts are. But what is even more valuable is that each one of them has an utmost respect for their lama, which clearly indicates their strong devotion. Sogyal Rinpoche and his followers welcomed the arrival of the Dharmaraja and entourage in the greatest grandeur. His holiness was utterly pleased to see the very modest Sogyal Rinpoche and his respectful disciples and practitioners.

On the second day, the initiations and instructions started, the many disciples from this monastery and numerous attendees from Holland and other countries gathered in the main Dharma hall, which was packed with people. All sat orderly at their own respective places. All had the same joyful expression on their faces. And all of them were feeling very honored to be able to witness in person the Tibetan spiritual leader and head of today's Nyingmapa, His Holiness the Dharmaraja, and receive his blessings. All disciples raised their heads and stared at Rinpoche on his precious throne, the looks on their faces clearly reflecting their sincere respect and devotion. Together they started singing prayers in long-stretching moving tone. The Dharmaraja was feeling extremely well, and after having offered them profound initiations, he said cheerfully: "Upon seeing the intense ambiance of Buddhist practice here, I am very pleased and comforted, as this is really very rare in this day and age, especially in western Europe, where due to high material welfare, many people easily resort to laziness and spend their lives in emptiness. Due to the karmic powers of good deeds in former lives, we have received human life, and due to the powers of fortune and merits we have encountered Buddhism, as we feel happy about this, we should also reflect on how short human life is, for in a fraction it could be terminated, and nobody can be certain how much lifetime they have left, for we can never be sure we won't die tomorrow. Therefore, we should practice the Dharma even more diligently." Thus instructing on how hard it is to receive human life and the transience of it...

During the thirteen days here, his holiness continuously instructed the Dharma and gave initiations, which were all simultaneously translated in four different languages, allowing all disciples to immediately understand the Dharmaraja's teachings. During this period, his holiness has also according to his own experiences instructed the Dzogchen keys to the mature students, allowing many disciples to fully enlighten the Great Perfection. His holiness says: "It is very easy to enlighten the Great Perfection, but it is very hard to stabilize and extend the realization, it is necessary to produce never ceasing determination, and build up an incomparable faith in the lineage lama..." They all said earnestly: "We have before all heard instructions from the Dalai Lama, Dilgo Rinpoche, Penor Rinpoche and many other great virtuous, and we all consider them to be outstanding. But from the intellectual transmission point of view, the Dharmaraja is truly unsurpassed."

As Rinpoche was about to leave this place, many disciples came forth and pleaded for his holiness to stay, propagate the Dharma and benefit human life, they said sincerely: "In western Europe, there not only is advanced medical science to preserve your health and take care of your diseases, the environment and life standard are also the best. But what is even more important, is that here you will be free to hold religious activities, and you will not receive any interference, which will be highly beneficiary for your career..." After hearing their pleas, his holiness smiled and said joking: "You are not telling me to abandon the thousands of disciples that are waiting for me back home, as well as my motherland Tibet and all living beings of the East, not?"

One day on the top of a hill in Montpellier, an inauguration ceremony was held with all French disciples for the future construction of a temple here. All prayed for Buddhism to flourish, and all living beings to enjoy happiness... When his holiness looked to the east and said: "Venerable Dharma protectors, please prepare to welcome me, for I am coming home to the land of Buddhism, Tibet."

Following his holiness respectively visited the Trungpa Dharma gathering in Holland, the Nyingmapa center in England, the Wisdom Vajra center in Germany and other places where he gave initiations, instructed the Dharma and held grand Dharma activities. Everywhere the Dharmaraja went, he received the highest honor, but to avoid too much unnecessary writing, we will not go any deeper on the matter. Following his holiness visited Taiwan where also Dharma activities were organized and Hong Kong's Palyul center where he gave a 'Dorje Phurba' initiation, to finally pass through Shenzhen and arrive at Chengdu, concluding a three-month world tour of Dharma propagation.

As the plane landed at Chengdu's Shuangliu airport, countless Han disciples had gathered in cheerful ambiance. The sea of people was the largest crowd ever seen in the history of Chengdu's international airport...

Briefly, no matter which country his holiness Wishfulfilling Gem visited, he has always brought on prosperity, tranquility, peace and Dharma joy for all the people. His venerability always dealt with people according to their own separate natures, and guided countless living beings onto the path of the true Dharma. He has poured the nectar of Buddhism all over the Jambudvpa continent.

The Dharma sound of Dokham

The merits of his holiness the Dharmaraja have become clearer by the day, his named is spread in all directions, and his career of Dharma propagation and life benefiting still expands daily. His fame throughout the different sects and monasteries as well is clearly noticeable.

In 1994, his holiness visited the Kham area, and by the Yid lhung lHa mtsho Lake where in the past the great tertön had revealed treasures, he recited the guidelines and blessed the lake. At this moment, many of his followers noticed numerous protector

spirits on the water surface paying tributes to his holiness, thanking him. As they disappeared, a great wooden log floated to the surface. His holiness ordered the disciples to fish it out of the water, and put it on the shore. He started to concentrate and recite the sutras in liberation of the spirit, at which the many followers spontaneously understood that this was a life form from the hell of loneliness. Following they visited King Gesar's place of birth, and enjoyed the nearby scenery.

They next visited rDzogs chen Shri Singha, dGe gong Buddhist Academy, Sershul Monastery, dGe mang Monastery etc, where Rinpoche offered initiations and teachings. Upon arriving at the Monastery that was once directed by Mipham Rinpoche, khenpo gave blessings to tens of thousands of believers... Only in the afternoon all activities were completed, and his holiness said: "Nevertheless I have been very busy today, but ever since this morning, I have during the whole day not even produced one discursive thought. This is all due to the empowerment of Mipham Rinpoche."

When arriving at Sershul LCang ma Buddhist College, his holiness looked around and noticed that the school had become very desolate. The sangha were not at all impressive, and there was no more atmosphere of Buddhist study and practice left. When arriving at the place of the remains of Thub dga' Wishfulfilling Gem, upon remembering his fundamental lama, tears started rolling over Rinpoche's face and he said sadly: "Over thirty years ago, the pillar of all three worlds, Thub dga' Wishfulfilling Gem, instructed us disciples in the profound exoteric and esoteric teachings, back then I was still a young man, with vivid energy, and enjoyed the Buddhist Dharma nectar under the guidance of great venerable master Thub dga' Wishfulfilling Gem. But now, no laws abandon their transient nature, ah! As now I am already old, and the LCang ma College has changed into this..." He continued: "For me to be able to transmit the Dharma to the four kinds of Tibetan and Chinese disciples, is all thanks to Thub dga' Wishfulfilling Gem's intellectual lineage empowerment." Upon arriving at the spot where his holiness used to live (nowadays not more than a drench), relying upon many circumstances, his holiness offered yogurt to the present monks, and ordered them to drink it out of their hand. Upon remembering his life here, he sighed: "Back then, to walk the footsteps of the past great lama's, I engaged in bitter practices here to receive the true Dharma, and I only relied upon yogurt to stay alive. In this age of highly developed technology, I hope that all of you present will not be obscured by external manifestations, as you should also follow the example of the past great virtuous and diligently study, contemplate and practice the Dharma. You should in no case pass this life emptily!" To repay his lama's boundless kindness, his holiness re-established a Buddhist college here.

Regardless of the fact that Rinpoche had refused to accept a consort and his opening of the concealed gateway in this life had encountered many adversities, due to his past aspirations, ever since childhood he has revealed many termas as easily as blowing dust from an object. Many cases of naturally opening of intellectual termas in his mind as well as revealing treasures hidden in the four great elements have been widely recorded throughout the text.

Qinghai province's Yize Lake is the sacred spot where many treasure finders throughout history have revealed numerous termas. The pine-covered mountains embrace the clear and peaceful lake, composing of a breathtaking panoramic painting. But the external beauty was not important, for in the lake a priceless treasure was hidden. His holiness arrived at the shore of the lake, and fixated his view on the water surface. Following he stepped into the water, and when reaching the center of the lake, he halted and slightly immersed reaching his right hand to the bottom. The onlookers on the shore were still not aware of what was going on. His holiness had revealed a precious chest and returned to the shore. The curious followers tried to look over Rinpoche's shoulder to finally find out that his holiness had revealed a hidden treasure from the bottom of Yize Lake. They were all fully amazed.

Later, at the peaceful place of the southern peak at the Larung College, his holiness opened the terdrom, and inside a Vajrasattva practice was concealed. In the footnotes, Padmasambhava had written: "This guideline is of the greatest benefit mainly to the Han-Chinese and other non-Tibetans." From then on, the practice of Vajrasattva started to spread all over China and the rest of the world, and the declared numbers of Vajrasattva mantra recitation have become astronomical.

When his holiness was staying in one of Qinghai's monasteries, one night in his luminescent dream sphere, his yidam clearly appeared and said: "At this place, in one of the local families, a precious stone is present. For ordinary people this stone is of no great use, but in your hands, this stone will be of great benefit to life." The second day, his holiness organized for his followers to search for the stone, and finally received it as wished. Later it became an important auspicious asset in the circumstantial faith for Dharma propagation and life benefiting.

His holiness one by one accepted the many impressive invitations by the numerous Kagyupa, Gelukpa and Nyingmapa monasteries, and regardless of old age and poor health, traversed Sichuan, Gansu, and Qinghai, visiting the more than one hundred large and small monasteries. Everywhere his arrival was welcomed in the highest traditional Tibetan honor: a vast group of thousands of horses in front of the lineup was majestically clearing the way, and at the monasteries, the numerous monks dressed in their three pieces of Dharma clothing, in their hands holding a pure white katak formed lines at each side of the road in respectful welcome of his holiness, the many laymen and women were dressed at their Sunday's best and danced and sang... Everywhere the air was filled with prosperity.

At every Dharma headquarters his holiness attended, he gave constructive propositions for solving the regarding local demerits, and at many places he established Buddhist academies, allowing the sangha to diligently study the Buddhist Dharma. He also put the greatest emphasis on the upholding of the pure vows. And for the many sangha, he transmitted corresponding Dharma instructions. Rinpoche urged the numerous young and old laymen and women to forsake evil and carefully deal with cause and effect. Rinpoche asked them to recite the Amitabha names and mantra, and to practice the four great causes for incarnation to Dewachen, thus allowing the full population of

Dokham, from ages seven to eighty, to recite the sacred name of Amitabha, spreading the echo of the Dharma all over the region.

Footmarks in Southeast Asia

Due to the gathering of his holiness' unsurpassed aspirations and the disciple's immeasurable fortune, the exoteric and esoteric united Dharma has been able to be spread across the globe in many countries of America, Europe and Southeast Asia. Responding to the sincere invitations by the many Buddhist centers of Singapore and Indonesia, his holiness set out for Southeast Asia in 1995.

First he visited the wealthy cradle of etiquette: Singapore. Where in the splendid and beautiful great hall of the Concord complex, a grand Vajrasattva Dharma gathering was held, attended by many domestic and international Buddhists of all traditions along with numerous people of all layers of society. After his holiness had given the Vajrasattva fourth initiation to the thousands of participants, he said: "As we are not able of receiving wisdom through the practice of the Generation and the Perfection, is mainly due to the boundless profound sins we have committed since timeless aeons. If we want to enlighten the noble truth, and obtain miraculous wisdom, we must eliminate the mountain obstructions of our sins. So, diligently repenting is indispensable..."

At the People's Buddhist Study Society, his holiness offered the victorious most secret initiations of the Great Perfection for the uncommon mature disciples. He initiated his personal keys to the practice threshold of 'Silent Practice of the Great Perfection of Manjushri ___ Holding the Buddha in ones hand' as well as one of Longchenpa's three great self-liberations: 'Self-liberation of Equality'. The Dharmaraja explained the profound Dzogchen essence in easy and clearly understandable language. All disciples present concentrated on his holiness, afraid of missing even one word. Through the unsurpassed empowerment of the lama and the incomparable faith of the disciples, many had unseen experiences or signs of accomplishment. They were filled with gratitude and said: "Great benevolent lama the Dharmaraja Wishfulfilling Gem, regardless you have before instructed the Great Perfection in Europe and America, but this is really the first time of true Dzogchen practice abroad. We shall not disappoint you, and shall diligently practice this unsurpassed practice hard to come by for a hundred aeons, to repay your kindness." His holiness was very pleased upon hearing these upright words. Following, he also gave initiations and instructions at the Bodhi foundation, Guangming Mountain Pu Jue Chan temple and Singapore's largest laymen temple.

During this period, his holiness persisted on eating strictly vegetarian, and encouraged the many disciples: "The Buddha has in the 'SurangamaSutra' and 'Nirvana Sutra' extensively propagated the sins of eating meat. Eating strictly vegetarian even for a short period can generate many merits."

The Vesak fest on the fifteenth of the fourth lunar month is one of Singapore's important national holidays. On that day, all Buddhist organizations, and Buddhist

families, light candles, hang out colorful ribbons and Buddhist flags, all around the city all kinds of Buddhist activities are organized. All people are overjoyed and celebrate the birth of the Shakyamuni Buddha. In this cheerful atmosphere, his holiness attended the Buddha bathing ceremony at which he gave a moving speech. Upon talking about the Buddha's unconditional compassion, all present had tears rolling over their face, and put their hands together in prayer, experiencing incomparable faith in Buddhism.

Following, Rinpoche also attended the great Vesak show organized by the Singapore government. During the show, the pupils of the Amitabha School and Manjushri School gave their best performances. His holiness was very pleased and said in praise: "For a country's government to be able to attach such great importance to Buddhism, allow small children to undergo its constructive influence, create opportunities for them to grow familiar with Buddhism and study it, and let them bathe in love and compassion, fully developing their wisdom, is truly precious and worth praising. If all countries could follow this example, then, mankind's next generation would be filled with kindness and peace, and the road ahead would become very smooth!"

Rinpoche's next stop was neighboring country Malaysia, where in Malacca, he granted the local Karma Kagyu center's invitation and visited their great Buddhist hall. The devotees were since early waiting and cheered as his holiness arrived. As they beheld Rinpoche's impressive image, the crowd became silent in utmost respect and devotion. During the initiations and instructions, Rinpoche said to the crowd: "During my whole life, I consider wisdom, compassion and devotion to be the three most important factors in Buddhism. If one doesn't possess wisdom, then in this modern society of technological development, fanatical sects and pseudo-religions, it is difficult to differentiate right from wrong and decide upon what to accept and what to reject in this utterly complex material outside world; if one doesn't possess compassion, then how can we be called Buddhists of the greater vehicle; and if one doesn't have devotion, then it will never be possible to enlighten the Buddha's secret meaning. These three are interdependent, and not one can be missing. If these three factors are not present, then enlightenment will only be a beautiful dream..."

When leaving Malaysia, upon seeing the many sad expressions on the disciples' faces, Dharmaraja said compassionately: "I have already offered you the nectar of the Buddhist Dharma, even if we can't meet again in the future, it will be more than sufficient for you to practice the true Dharma." They all cried as they waved goodbye to his holiness...

Receiving victorious empowerment during illness

In 1995, due to inner, outer and secret circumstances, his holiness manifested severe illness, bringing about thick packs of sky-covering clouds to the Larung gorge, weighing heavy on the mind of all disciples.

It was already late autumn, when Rinpoche's illness had become so severe, he decided to go to Chengdu for medical assistance. Upon leaving, a cold sadness got grip of the

blue skies and yellow grass, and the disciples were struck by grief, as they cried and prayed for his holiness to recuperate.

In Chengdu, after many days of therapy by China's famous doctors and professors, still no results were seen at all. The many disciples were extremely nervous, and fully understood that his holiness is a great attainer who has already reached freedom in life and death, and due to the inner, outer and secret circumstances of the illness this time, it would not be sufficient only to rely upon medical science for recovery. Numerous disciples came forth and prayed, recited the sutra's, liberated animals, and so on, all to beg for his holiness to live long on this world, but the Dharmaraja still kept silent.

One evening, in his luminescent state of awareness, his holiness Atisha, Dromtonpa, Mipham Rinpoche and Lama Blo gros appeared in front of the Dharmaraja. Atisha kept silent, and looked at Rinpoche compassionately, Dromtonpa said cheerfully: "We have come here this time, mainly because his holiness Atisha is very concerned about you. Not long from now on the tenth of the third month, the violent waves in the sea will be interrupted, good man, do you know what this means? (It means that his holiness' disease will fully recover)" After having said this, the two great lama's dissolved into the Dharma world of equality in luminescence and emptiness.

Mipham Rinpoche sat solemnly, and manifested a wrathful posture as he fiercely prayed to Padmasambhava to eliminate all evils and demons manifested through confused discursions. Following, he resided in the pure mandala and prayed for his holiness to vanquish all adversities through the forbidden practice, eliminate all obstacles and ultimately complete his career of Dharma propagation and life benefiting. Following he became light and disappeared.

Lama Blo gros said smiling: "Rare good man, you should reside in the Dzogchen state of equality in samsara and nirvana, and coming out of the meditation you should practice the Bodhicitta of the mutual exchange, for in this way all will become windfall and tomorrow's sun of bliss will arise in your own heart..." Following he gave some other instructions and finally resolved in the light.

Close to the Chinese New Year, many great virtuous started arriving in Chengdu to offer substantial offerings to his holiness in plea for Rinpoche to live long in this world, and continue to turn the Dharma Wheel. All disciples prayed even harder. But his holiness said seriously: "Regardless I could accept your pleas, I have developed an extreme aversion towards this turbid world of the five impurities. And I also disrelish this decayed body of mine, so I no longer want to stay in this world."

Later, one night, in his manifestation of equality in dream and luminescence, the Dharmaraja arrived at a pleasing and majestic pure realm, where the Dakini from the five continents gallantly came forth in his welcome, singing a moving dorje song:

***In society you endure suffering when benefiting life,
We the Dakini of the five continents,***

***Today have come to welcome you,
To frequently visit this realm of extreme pleasure.
The Dharmaraja answered singing:
Regardless you do not have any desire,
You still manifest a stance of lust,
Only even thinking of it produces great pleasure,
I greet in front of such great holinesses.***

After having paid his respects like this, the five Dakini brought his holiness to a pure realm, where in the middle a miraculous throne decorated with precious gems was placed, but nobody was sitting on it. At this place Mipham Rinpoche was the main responsible, tertön sMin Gling was the Karmadana, and holiness mkHyen brtse'i 'Od zer was the practical vajra Acarya. Upon seeing Mipham Rinpoche, his heart felt incomparable joy, he approached and prayed: "My great kind lama illusionary body of all Buddha's: in the Jambudvīpa continent of karmic powers, I have developed an intense aversion towards the many evil actions by the living beings of the turbid age, and further I feel great loathing for my own decaying body, I don't wish to stay in the Saba world any longer, and would like to go to the pure realms, and transform countless living beings with the actions of a pure Bodhisattva, I beg you to agree." Mipham Rinpoche answered somewhat discomfited: "My heart son, don't you know Buddhism is about to conceal? Do you mean you can bear to abandon your vajra disciples? Do you mean you have forgotten about the sufferings of all living beings in the three worlds of samsara? Are you saying you have forgotten your wish to gladly descend into hell and liberate all living beings, just like the swan is fond of the lotus pond? The Saba world of the flourishing five impurities in fact truly is a pure realm, and your human body in fact truly is the indestructible vajra body. So you shouldn't produce such evil discursive thoughts!" After having heard this, his holiness felt ashamed and said: "Your venerability has compassionately accepted and protected me life after life, and although I have since long declared my Bodhicitta aspirations, I still desire personal profit, regardless nirvana and samsara are equal, I still desire the bliss of peaceful perish. I am too ashamed. From now on, to fulfill the wishes of all living beings, I will no longer fear any suffering, and am prepared to continue to liberate the living beings of the Jambudvīpa continent."

Mipham Rinpoche was all smiles, and his face seemed like the full moon, he said smiling: "Good man, wonderful! Your great aspiration of still being prepared to stay in the Saba world for the benefit of all life is truly invaluable and worth praising, the youngster body precious vase Buddha in your heart is equal to the ultimate Mipham Gyamtsho, you benefit boundless life with the subtle practicalities, your career of Dharma propagation will be ever more flourishing. The stronger the five impurities, the more victorious the luminescence of the Great Perfection will be. This Dharma throne is prepared for you, when in the future your career of life benefiting on earth will be completed, you will come here with your entourage, take place on this throne, and extensively turn the Dharma Wheel. This throne belongs to you alone."

***Following his holiness approached treasure finder sMin Gling and prayed:
Image of the aware nature of omnipresent original purity,***

***To attain liberation from the web of confused fixations of manifestation,
And enlighten the never-changing true meaning,
I pray to thee all-knowing vajra wielding holiness.
And for his holiness mKhyen brtse'i 'Od zer, Rinpoche offered a prayer:
All-knowing compassionate threshold of life,
Earthly manifestation of Longchenpa's intellectual treasury,
Great yogi of the luminescent void,
I sincerely pray to your holiness of the Fearless Continent.
TertonsMin Gling recited, as mKhyen brtse'i 'Od zer chanted along:
Namo,
The Buddha threshold is present in all living beings,
So widely declare Bodhicitta,
As all these living beings are of suitable spiritual origin for the Dharma
practice. The sacred attainers who possess the ten powers,
Forever benefit sentient life in great compassion.
The great holiness of the Three Jewels,
In this true illusionary realm,
I pray for the Buddha and followers,
To descend into this victorious sphere,
And bestow your holiness with the fourth initiation,
For may you receive common and uncommon accomplishments.
Upon which they endowed Rinpoche with unsurpassed empowerments.***

Suddenly, all kinds of offerings appeared, and the Dakini started dancing and singing, while all the light wielders enjoyed the mutual offerings. The Dakini of the five continents escorted his holiness back to earth. And just at this moment, Rinpoche woke up from his dream.

Following, the Dharmaraja's health improved by the day, and on the tenth day of the third month, he had fully recovered and returned to the college.

At that time, Larung had already entered spring, as ice was melting and fog drove off, birds had started singing and the grass was turning green. The disciples had since long started to prepare for his holiness' return. Joy was read from their expressions as they stood by the side of the road like two long red ribbons along the winding mountain trail, ceremonially welcoming his holiness' return home.

Regarding this fact, his holiness specifically wrote 'Victorious Songs of the Path__ The miraculous sounds of heaven's drums', and in celebration of having eliminated all adversities and vanquished all evils, Rinpoche organized many days of dorje festivities for the collective of his disciples.

Liberating living beings and subduing evil

In the eyes of most people, liberating living beings from captivity is considered a great and positive deed. But many still withhold some doubts about the subduing of evils, and some even consider it to be some form of killing. But in fact, things are not all the way

they think. The true act of subduing is in fact the most ultimate way of freeing living beings. Regarding the contained mystery, we here would like to record one of his holiness' dreams. From which you might receive some insights.

In the early morning of the eight April of 1997, his holiness slipped into a dream state, what was different from the luminescent state normally, was that this time it was almost similar to the dream state any ordinary person could experience. At the time, he wasn't aware of being dreaming, but still all appeared very clear and aware.

In his dream, his holiness arrived at an unfamiliar but pure place, where he, upon raising his head, suddenly saw his fundamental lama Thub dga' Wishfulfilling Gem sitting on a wonderful high throne, instructing the Dharma to thousands of devotees. His posture was very solemn, and his face appeared the same as forty years ago before his time of entering nirvana. The Dharmaraja experienced incomparable joy, and thought to himself: during the last few days, our college has collectively practiced Yamantaka, but I still don't know whether it has been of benefit or of harm to life. The collective reciting of the submissive mantra's by the sangha might destroy the cities, bodies and minds of countless demons and evil religions. Notwithstanding we do possess the ability of destruction, we might not possess the ability of liberating them. I cannot prevent myself from having some doubts. But now I have the perfect opportunity of asking my lama for instruction.

Upon thinking this, he approached the throne. Thub dga' Wishfulfilling Gem was filled with joy upon seeing Rinpoche, and his expression seemed ever more compassionate. His holiness told his lama about his doubts. And the lama answered in a mild voice: "This time your Yamantaka practice has been of unsurpassed levels, and has been of the greatest benefit to all life, this time you have really engaged in a large scale liberation of living beings. Just like a few days ago you made a joke to that Tibetan. (A few days before, when a Tibetan came to visit his holiness, he told Rinpoche of his intentions to free insects, at which his holiness had made a joke, saying: 'Are there Tibetans nowadays who slaughter insects? Even if you set them free, they will die anyway after a few days, so it isn't necessary to free them.') Freeing insects can only prolong their lifetime with a few days, and freeing large animals like cows or sheep can only prolong their lifetime for a few years. But if one ultimately subdues the demons, their lifetime is prolonged eternally. Thus we can state that subduing the most absolute from of liberating living beings is." "For the yogi who possesses the true abilities, subduing indeed is the most ultimate form of freeing life, but if one doesn't possess the ability of liberating them, doesn't such subduing possess many demerits?" "Do not worry about whether you can liberate them or not, as long as you rely upon the guidelines written by the great virtuous from the past, if the subduing proceeds through the powers of the concentration, mantra's, mudras, pure intentions, etc, then the merits will be unimaginable." Following, the lama continued talking about the many merits of liberating living beings. As his holiness was aware of how fond his lama was about freeing living beings, he approached the throne and said: "Ever since I have come back from Singapore, I have at least freed one hundred million lives on mainland China." Upon hearing this, Thub dga' Wishfulfilling Gem was overjoyed, put his hands together and said: "Good man! Good man! You are really the Wishfulfilling Gem of the

turbid age, you are really the red sun of the age of the end of the true Dharma.” After saying this three times, he offered Rinpoche four instructive sentences under the form of a dorje song:

***The profound peaceful triviality-surpassing unintentional Dharma,
Enlightens the meaning of the nectar-like Dharma nature,
The subtle and practical actions respond docilely to the transformed,
I wish to receive the powers to liberate boundless living beings.***

Following, the lama gave some instructions on the properties of the Three Jewels, and finally said in clear voice: “In the turbid times, the practice of subduing is of great importance, and without the pollution of selfish hatred, proceeding with the true intention of benefiting other living beings, then even taking on the appearance of subduing demons can create limitless merits. But nowadays, in the turbid age, many beings have no faith in this practice and speak badly of it, or even engage in the practice without any compassion and even in anger, all of this is not right.” After having said this, the fundamental lama gave his holiness a statue of Yamantaka, saying: “The Yamantaka practice this time has been of great benefit to all life, therefore I present you with this Yamantaka statue.” The statue’s eyes radiated fire, and it appeared majestic in its wrathful posture.

At this time, the lama called his holiness to him, and empowered him by putting his head against Rinpoche’s. Dharmaraja felt mixed emotions of sadness and joy, felt just like when his lama empowered him by putting their heads together close before he had entered nirvana. At this point, Rinpoche woke up from his dream, and the hands on the clock pointed at exactly five o’clock.

In the morning, his holiness discovered a Yamantaka statue in his room, that had never been there before, it was just that the two bodies statue from his dream had become a single body one, and the one face and two arms had become three faces and six arms, also the facial color was somewhat different. Through this fate his holiness propagated that the liberating of animals, the only cause was for making the Buddha’s, Bodhisattva’s, and fundamental lama happy, and he encouraged the many Vajra gatherings, monasteries, Dharma teachers, and laymen of mainland China to extensively engage in liberating animals from captivity, and walk the miraculous path. From then on, under guidance of his holiness, all have responded enthusiastically and all over the world the liberation movement kicked off. According to abstract statistics, over more than six million RMB worth of animal lives have been released already.

A trip to the south

To widely liberate the many beings immersed in the ocean of suffering of samsara, in 1997, regardless of his old age and poor health, his holiness traversed many cities and provinces and made a pilgrimage to many famous mountains and sacred sites, where with the subtle practicalities he has benefited numerous living beings, leaving his footprints all over South China.

First he arrived at one of the four famous Buddhist sites, realm of Samantabhadra Bodhisattva: mount Emei. Where the majestic mountain ridges clothed with forest, along with the numerous large and small temples, monasteries and Buddhist academies make up for the mountain's solemn appearance.

At the Thousand Buddha summit of the mountain, along with thousands of followers, his holiness at dawn enjoyed the five-colored Buddha light manifested by Samantabhadra Bodhisattva. And amidst the colored clouds, they all recited the 'Text of deeds and wishes of Samantabhadra'. Further, Rinpoche instructed many victorious teachings, and the many temples and schools spread all over the mountain invited him to instruct the Dharma. Following, Rinpoche arrived at mount Leshan, where large-scale animal liberation activities were organized.

The city of Guilin in August was immersed in the perfume scent of the osmanthus blossom. The many devotees had since long busily been preparing his holiness' arrival, and their insuppressible joy was readable from their faces. Rinpoche arrived timely, and took residence in the well-prepared mountain villa.

During this period, accompanied by the sweet osmanthus perfume, Rinpoche instructed many teachings responding to the respective spiritual levels of the countless visiting disciples. At the same time, he also visited the celebrated scenery. When taking a tourist boat ride on the river Li, enjoying the beautiful surroundings, his holiness slipped into a deep meditation, from which he promptly awoke, stared at the lapping river, and said: "Just now in my discursive mind, I remembered my former life. Back then when I was youngster of Benevolent Fortune, I have once followed many spiritual masters in this city, and received miraculous teachings from them. Back then the city of Guilin was called Incense City."

Rinpoche's following stop was the city of Nanning, the largest city of Jiangxi province. Here many non-Buddhist took refuge and started off on their path of Buddhist practice. Large-scale animal liberation activities were held, and thousands of fish along with giant turtles and snakes were saved from the threat of death and given a second chance in life. His holiness recited the sutras for they would be able to in the future receive human life, practice the Buddhist Dharma and head towards liberation. At that moment, in Rinpoche's pure wisdom, appeared a never seen guideline in Tibetan Buddhist history, called 'Guideline for Simultaneous Receiving of the Three Vows', which was immediately written down.

Afterwards, Rinpoche left for Yunnan province's mount Jizu. For most Buddhists this mountain is not unfamiliar at all, as it is the sacred mountain where the remains of the successor of the Shakyamuni Buddha's teachings, his holiness Mahakasyapa reside, as well as it is the realm of Maitreya Bodhisattva. The many monasteries of mount Jizu along with many other temples from Han-China, celebrated his holiness' arrival with the greatest Chinese traditional ceremony. In the Golden Roof temple at the summit of the mountain, in front of the stupa once constructed by Ananda and the King Who Has Never Hated, due to many auspicious circumstances, his holiness gave detailed

prophecies: "This sacred mount Jizu, is the realm of Maitreya Bodhisattva, and is also called small Tusita. Regardless this is the first time I have visited here in person, I have traveled this place in my dreams, and have had the honor to personally encounter his holiness Maitreya. All of you present possess a profound past faith, and all amongst you who can uphold a pure discipline will become the Maitreya Buddha's first disciples. Therefore you should be happy, and carefully uphold the pure vows." Next, his holiness meditated in isolation for seven days at the Hua Shou Gate, during which many auspicious signs appeared, and he miraculously received Mahakasyapa's Dharma robe. Rinpoche said: "This place holds great blessings, the physical remains of Mahakasyapa are located within the Hua Shou Gate, waiting for Maitreya Bodhisattva to come here with his followers, open the gate, and take the remains in his hands while he will instruct on the merits of upholding one's pure vows... The fact that thousands of years ago, Asanga Bodhisattva has meditated here in isolation for thirteen years is rarely known to others, and this fact has also never really been acknowledged. But this time, through my meditational abilities, I can decide with certainty that the Vajra Cave under the Hua Shou Gate, the meditation cave of Asanga is... Back then, when I was youngster of Benevolent Fortune, I came here together with Manjushri Bodhisattva as beggars, to visit the diligently practicing Asanga. His only possession was a clay jar beside him, so you can imagine how bitter his practice was. At that time, Manjushri and I declared to never leave each other as if we were each other's shadow and forever propagate the Dharma and benefit life together..." Amongst the disciples in his entourage, many witnessed uncommon signs of blessing and enlightenment according to their own personal spiritual levels.

After leaving mount Jizu, his holiness consecutively visited Shenzhen, Guangzhou, Shantou, Fuzhou, Wenzhou, etc, and everywhere he came, Rinpoche accepted many disciples, and offered the upright followers profound instructions, initiations, and blessings.

The next stopover was Hangzhou in Zhejiang province. Here his holiness visited the stone statues of Ling Ying temple, and in front of the stone bed where on the wall monk Jigong has once left a handprint, his holiness said to his followers in praise: "Monk Jigong can really be considered a great yogi, who has benefited numerous living beings through his uncommon actions of not accepting nor rejecting anything." Upon visiting the West Lake, Rinpoche prayed to the Nyingmapa lineage holders for empowerment and said: "From 1990 on, this lake has become a pond for animal liberation, and many animals have regained freedom here, may they as soon as possible abandon this ocean of suffering." Whereupon he recited the sutra's in empowerment.

In front of Ningbo's Buddha sarira tower at the King Asoka Temple, his holiness and disciples declared their aspirations. And later at the pure realm of Avalokiteshvara of the South Seas: mount Putuo, Rinpoche gave instructions on exoteric and esoteric Buddhism to the disciples of all monasteries. In front of the new large South Sea Guan Yin statue, khenpo taught the profound Dharma and fed the crowd with the nectar of Buddhism.

Teaching, debate and writing of rare luster.

In his whole career, his holiness has always attached the greatest importance to the teaching of the sutras and the instruction of the Dharma. Except from when being on the road, he has never interrupted the teaching of the Dharma to his disciples. Back when he was studying at the LCang ma Buddhist Academy, he would daily teach at least seven or eight classes, and as he mastered all teachings of all schools and traditions, he would instruct them most appropriately citing many classical scriptures, making difficult matter easily understood, with beautiful and fluent language, clear and faultless in his vibrant and powerful voice. Of course, Buddhist teachers capable of propagating the Dharma are numerous even nowadays, but masters whose teachings are based on their own perfect attainment are still uncommon. His holiness completely teaches according to his own realization and experience. And lama's who can instruct the essentials of the sastras of the unsurpassed Great Perfection like Rinpoche does, are in Tibet even scarcer than the feathers of the phoenix bird, and not to mention outside of Tibet. Nowadays, regardless of his old age being close to seventy, he still teaches the Dharma uninterruptedly, and wise people, even after only hearing one class, will have an uncommon experience. His charismatic voice of the Dharma also attracts many non-humans, transforming themselves in human shapes, to listen to his teachings. One day, KhenpoDeba noticed a few horsemen who respectfully came to listen to his holiness' teachings, he went over there to hear what was being taught as well, but upon arrival he only found his holiness alone, and no sign was left of the horsemen.

Ever since childhood, his holiness has always had a great interest in causal science, the study of deduction and logics, so he has always been fond of debating. During his study at the LCang ma Buddhist Academy, he once visited the GelukpaSer shulMonastery and engaged in intense debate with the old great Geshes who had researched the study of debating for their whole life. He considered carefully and answered fluently. His bright reflexes and vast profound knowledge remarkably surprised the great Geshes. They praised him saying: "We never expected a young monk who has never entered the debate arena to possess such unsurpassed eloquent skills. This is truly rare!" Towards the Geshes who each have their own opinions about the inner teachings, he used reliable motives and proof from the sutra's to break their judgments thus leaving them speechless. And confronted by the many atheists and followers from other religions, he uses his wildfire of spectacular wisdom to burn down their woods of negative opinions and attitudes. During his visit to the Tashilhunpo Monastery one day, his holiness wasn't feeling very well. But after having debated with the monastery's Geshe Tenzin, his illness had fully recovered.

Average people upon writing books, will always have to look into some other reference works before writing, but Rinpoche has never used any reference works when writing. All his works are written when residing in his basic nature of natural awareness, or after having prayed to his yidam, and all are written in the abundant flow of words from his ocean of wisdom. We used to frequently see his holiness unrestrainedly write treatises, while making jokes and chatting to others. Completely different from the ordinary people with frowned eyebrows, trying to puzzle a book together by borrowing a chapter

left and stealing another one right. Lama has once said: "There isn't one of my works that isn't written through the empowerment of the lineage holding lama's, but in the ages of the end of the true Dharma, the matter isn't that there isn't enough Dharma, but that there aren't enough people who study and practice it. So I decide not to write many works." The works written by his holiness are bundled in three volumes, and deal with all kinds of contents, there are profound and mysterious keys to the practice of the unsurpassed Great Perfection, as well as mind soothing and relaxing songs about the Dharma path. Not only are there commentaries on exoteric and esoteric Buddhism, and songs of attainment, but also works on more general cultural topics. Many auspicious signs appeared when writing the 'Treatise of the Splendid Braid' on arithmetic and astronomy, in which he has recorded many yet undiscovered phenomena, and new concepts to modern science. Also has he written a vast work (270,000 characters) called 'Great Treatise on the Science of Sound' (transl. music), but it unfortunately got lost during the Cultural Revolution. His recently written 'Teachings for people in the 21st century' is a work that uses modern science and technology to explain the principles of rebirth and cause and effect, and has widely been welcomed by the intellectual society.

Regardless his holiness' teaching, debating, writing and inner accomplishments have since long reached perfection, he always most delicately deals with cause and effect. Regardless he ever resides in the luminescent state of equality and purity, in manifestation he has always diligently practiced the Dharma, as up till today he has already recited his yidam heart mantra for over 1.1 billion times is truly incomprehensible!

The greatest wish

There probably isn't any living being on this world that doesn't wish to enjoy peace and happiness, and there probably isn't one human that doesn't wish to abandon suffering. But from the day we are born into this world, we suffer all kinds of pain like gathering with enemies, the pain of leaving the ones we love, the grief of not receiving what we wish for, and the suffering of disease, aging, death, etc. If there would be a sacred place where there is no suffering at all, and only incomparable joy. Well, who wouldn't long for that place?

Guiding the boundless living beings into incarnation to Dewachen is the greatest wish that his holiness has declared in this life, and it is also his main career. He says frequently: "My greatest aspiration in this life is to guide all living beings who establish a friendly as well as hostile bond with me to incarnate to Dewachen. Regardless there are many pure realms like the Realm of Present Joy of the East, or the Copper Auspicious Mountains of Padmasambhava, Dewachen is the only realm with such perfect merits, and still so easy to incarnate to. After incarnating there we can accomplish all desires, and afterwards easily liberate all living beings..." His holiness frequently propagates the merits of Dewachen, and demands all of us to not only wish to incarnate to Dewachen ourselves, but also wish for all living beings that establish any relation with us to incarnate to this pure realm of Ultimate Joy of the West.

In 1989, in Lhasa, upon praying to the Jowo Rinpoche statue that the Shakyamuni Buddha has once personally blessed, when remembering the Buddha's great compassion, tears started rolling over Rinpoche's cheeks and he silently declared his wish to propagate the Dharma and benefit all countless living beings caught in the whirlpool of samsara, and guide them into incarnation to Dewachen. Following he slipped into deep meditation, and in his lucid state, the Jowo statue shone forth blinding rays of light, smiled and spoke the following prophesy: "Benevolent man, from now on all living beings that establish faithful bonds with you, will all incarnate to Dewachen."

Furthermore, Blo gros Lama and Mani Lama have once said: "In your later years, you will widely propagate the practice of the Pure Realm, thus allowing countless living beings to incarnate to Dewachen. According to this prophesy, the great lama started to commonly spread the Pure Realm practices, urge the common to recite the name of Amitabha, and encourage them saying: "All who recite the name of Amitabha one million times will definitely incarnate to Dewachen." Following, Rinpoche held several large-scale Dewachen Dharma gatherings, providing others with the best opportunity to establish Dharma bonds with him. The three most impressive gatherings were those of Sertar, Tawu and Nyarong. Every time massive numbers of hundreds of thousands of laymen attended. Of which the largest number attendees was recorded at the gathering in Nyarong where nearly one million people showed up. Countless laymen declared to recite the name of Amitabha one hundred million times. Only from the merit point of view, these deeds are nothing any ordinary person could accomplish, or even imagine to accomplish. When you've ended up in an abyss of suffering, but there is somebody to save you out of it, and take you to a sacred place of joy, then wouldn't we all immediately follow that person?

Bodhi Vajra prophesizes:

***Between Dam can and rNga la in the gorge of goddess Shing gi (GSer rnga dam lha yi bla lung du),
Earthly transformation of Orgyen Padmasambhava called Jigme,
With his Bodhisattva entourage of four kinds of disciples,
Widely propagates the exoteric and esoteric teachings like the bright sun,
With life benefiting career of indomitable proportions,
And pure transformed disciples spread in all directions,
All who establish faithful bonds with him will incarnate to Dewachen.***

This clearly indicates: to the right is the Dam cansacred mountain, and to the left is the rNga la sacred mountain, where in the Larung gorge of goddess Shing gi in the middle, there is a holiness called Jigme Phuntsok who is the manifestation of Padmasambhava, he accepts monks, nuns, laymen, and women, four kinds of disciples, and has a large-scale Buddhist career, all who establish bonds with him can incarnate to Dewachen.

As nowadays in the pure realm of Larung, the highly spirited Dharmaraja Wishfulfilling Gem continues with the greatest perseverance to indefatigably bestow the faithful disciples with profound exoteric and esoteric teachings.

Let us all pray to his holiness in the greatest devotion, for he may live long in this world, and continue to turn the Dharma wheel. May ever more living beings establish a spiritual connection with him, and shake off the burden of the ocean of samsara, heading towards the precious continent of liberation called Dewachen!

***In these plain words I tell,
The true story about an extraordinary life,
May all faithful believers,
Somehow benefit from it.
The master's disciples are like myriads of stars,
But none have written his biography till now,
For the faithful to build up devotion,
I modestly write this concise work.
In this turbid age of the five impurities,
Deceptive evil masters are all around,
But they who have perfected vows, meditation and wisdom,
Are scarce like the stars in the morning sky.
The venerable lama Wishfulfilling Gem,
Is hard to encounter in a thousand aeons,
He who wishes to attain enlightenment and liberation,
Should immediately give up banal life and follow him.
I do not ask for fame or fortune,
And write this book out of pure aspiration,
But my wisdom is inferior and knowledge poor,
I hope the reader will boldly correct my language errors.
Through this fortune like the full moon light,
I wish that all life trapped in samsara,
May enter the bright path of the Buddhist Dharma,
And together accomplish the lama ground.
Larung, on the third day of the first month of the Tibetan calendar of 2001.***

