

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 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 snowland, 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 terton 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 lama's 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 ldan', 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 ldan '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 resent 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.