



## On August 29, 2015, His Holiness the Dalai Lama met with Sera Jey Lhawa Kyabje Choden Rinpoche at the Radisson Hotel in Delhi, and bestowed advice.

To begin, KyabjeChoden Rinpoche made a request to His Holiness. "For the sake of the teachings and all beings in general, and in particular of the teachings and beings in Tibet, the land of snows, holy guide, may your life be long and stable, and may you quickly be able to travel to Tibet and once again place your holy feet in the Potala Palace, thereby shining as the sun of happiness and joy for the entire Tibetan race. Continuously, I pray and dedicate whatever merit I may accumulate for that to occur. I request that you may be a protector refuge just as I have prayed, and that lifetime after lifetime you may look after me with your great kindness. As an auspicious symbol of your looking after me in that way, please accept this golden rosary with your holy hand." As Rinpoche offered this request, His Holiness happily accepted the rosary in his hand. He then bestowed this advice:

"The first time I noticed Rinpoche was during an audience, in the sunlight room of the Jen-selPodrang of Norbulingka, with Sera monks who had travelled a short distance to break the boundary after completing the rains retreat. One detail I remember clearly is how the sunlight dipped from the ceiling, alighting on top of Rinpoche's head. At that time, I did not know Rinpoche. But I clearly recall how, when the sun touched Rinpoche's head, a bee descended and stayed on his head as well [an auspicious sign]. Rinpoche, do you remember?"

Rinpoche replied, "I don't remember."

"Then I thought, 'this is a magnificent lama.' Later [in the 1970's] an important issue arose in Lhasa. There were some people who found it difficult to communicate with me directly, so they transmitted information through Rinpoche. Those people were amazingly strong-hearted and altruistic. Because there was trouble at the time, this work was of great benefit to me.

"Before that, when I was sitting for my Geshe examination in front of the monastic assembly, Rinpoche was one of the debaters. The topic of debate was Madhyamaka—was it the benefits [of realizing emptiness?], or the two truths [ultimate and conventional]?"

Rinpoche replied that the topic was the two truths.

"Oh. Well, at that time we not only had become acquaintances: we became Dharma friends. Later on in India, Rinpoche was a great teacher and learner of Dharma in the great seats, and diligently gave vast Petri [teachings on philosophical texts]. Rinpoche was probably the one with the greatest expertise in [ChimJampalyang's] *Clear Ornament Commentary on Abhidharmakosha*. Rinpoche took responsibility for preserving and spreading the teachings, teaching and caring for many students in Tibet, India, and also many foreign countries. It is important to rejoice in that again and again, and make strong prayers. Probably Rinpoche does make such prayers.

"In recent times there have been those who [wrongly] say, 'Rinpoche did not exercise his full ability in [stopping the practice of] Dhogyal.' But from my side, Rinpoche remained, in the beginning, middle, and end, a lama's sincere, forthright disciple with a pure altruistic intention and without any duality between his speech and his innermost intention. That's very good indeed.

"Some time ago, before [Loseling] Gen Wangchen passed away, a I received a phone call from him by way of Ling Rinpoche. I said to Gen Wangchen: 'At this time, when the teachings of the Buddha, and especially Tibetan Buddhism and culture are in a destitute state, the two of us together have struggled for the cause of the Buddha's teachings and Tibetan Buddhism and culture. Through the force of our struggle, and the positive imprints it has engendered, we will certainly continue to have a relation from life to life.' Today also, such circumstances having come about, and Rinpoche having struggled during this time of strife, we too will certainly continue to have a relationship from life to life. Rinpoche must also have the intention that we may continue, like now, to work together for the teachings and sentient beings in the future.

"This life has reached a successful completion. Death is the inevitable end of birth; in that, we are all the same. I also have reached the old age of eighty. Recently when I saw a German doctor-friend of mine for a knee problem, he said to me 'you are no longer eighteen; you are eighty.' That's for sure. For youth to turn to old age is the nature of things. He added, 'there's really not a whole lot you can do about that!'

"That's the truth. Nevertheless, Rinpoche should have no regret for his activities he has done while alive. He has made his life deeply meaningful. So, relax with a happy mind. I pray and make similar inner aspirations at all times."