

# The Life of My Teacher

*A Biography of*

LING RINPOCHE

HIS HOLINESS THE DALAI LAMA



# THE LIFE OF MY TEACHER:

## A Biography of Kyabje Ling Rinpoche

The significance of the Sixth Ling Rinpoche's influence on his student the Fourteenth Dalai Lama, Tenzin Gyatso, cannot be overstated. *The Life of My Teacher: A Biography of Kyabje Ling Rinpoche*, written by His Holiness the Dalai Lama, provides a testament to His Holiness's devotion to his profoundly accomplished and kind senior tutor. His Holiness writes, "when Ling Rinpoche passed away in December 1983, I felt as if the solid rock I had leaned on for so long had suddenly vanished."

Born in 1903 in Kyisho, Tibet, Kyabje Ling Rinpoche Thupten Lungtok Namgyal Trinle received his lharampa geshe degree at the age of twenty-one from Loseling College of Drepung before continuing his studies at Gyuto Tantric College. Ling Rinpoche received teachings from the Thirteenth Dalai Lama and was mentored by Phabongkha Dechen Nyingpo.

In 1940 Ling Rinpoche was appointed the senior tutor to the young Fourteenth Dalai Lama. "In guiding me through my education," His Holiness writes, "Ling Rinpoche was like a loving father to me, and it was under his watchful eye that I passed my final geshe examinations at the Great Prayer Festival in Lhasa in February 1959. In the early years of our lives as refugees in India, too, Ling Rinpoche's supportive presence was something I could always rely on."

In 1965, Ling Rinpoche became the Ninety-Seventh Ganden Tripa, holding the position for nineteen years. This position, as well as tutor to the Dalai Lama, have historical precedent in the Ling reincarnation lineage. The First Ling Rinpoche, Hor Dondrup Gyatso, and the Fourth Ling Rinpoche, Ngawang Lungtok Yonten Gyatso, were appointed Ganden Tripa. Tutors to the Dalai Lama have included the First Ling Rinpoche, the Fourth Ling Rinpoche, and the Fifth Ling Rinpoche, Losang Lungtok Tenzin Trinlae.

Ling Rinpoche was also known "as a great yogi whose identity had become fused with that of the meditation deity

Vajrahbairava," Geshe Thubten Jinpa, who served as the biography's general editor, notes in the book's Introduction.

*The Life of My Teacher*, originally published in Tibetan, is the only biography composed by His Holiness. With its composition, His Holiness maintains the Tibetan tradition of students documenting the lives of their spiritual teachers. Rato Khyongla Rinpoche, another of Ling Rinpoche's close disciples, assisted with writing the biography. Throughout it, His Holiness often refers to Ling Rinpoche in honorific terms such as "Guru Vajradhara," "the Vajradhara tutor," and "the precious tutor."

The Sixth Ling Rinpoche has also been an important figure for FPMT spiritual director Lama Zopa Rinpoche, going back to his childhood. In 1961, ten-year-old Lama Zopa Rinpoche was studying in Ghoom Samten Choling Monastery in Darjeeling. "While the Kyabje Vajradhara tutor was staying at the monastery," His Holiness writes, "he would often take Lama Zopa on walks with him. They would often eat together and so on, and Rinpoche liked him very much." In addition, many early FPMT students directly received teachings and initiations from Ling Rinpoche, including the biography's translator, Gavin Kilty.

In the following excerpt from *The Life of My Teacher*, His Holiness describes his departure with Ling Rinpoche from Tibet in March 1959 and the activities of the precious tutor during the following year.

# ESCAPE AND SETTLING IN MUSSOORIE

As I wrote in the book *My Land and My People*, the confrontation between Tibet and China escalated a few days after the conclusion of the Great Prayer Festival. One afternoon a large convoy of Chinese vehicles was seen traveling from the Nortolingka<sup>1</sup> toward Lhasa. Everybody said they were probably heading for the Norbulingka. The situation had now become very dangerous, and some people were saying that it was vital for Rinpoche to secretly flee Lhasa for a while. Because of this, Rinpoche had picked up his bowl for drinking tea and was ready to leave. However, it was not deemed necessary to leave that day.

On the evening of March the seventeenth, the situation had become so serious that I was powerless to do anything other than to escape from the Norbulingka Palace in Lhasa. I told the precious tutor that he should accompany me. Consequently, in his rooms at the Shapten temple, he took off his robes and put on a lynx hide undergarment owned by his predecessor, a brown woolen *chupa*<sup>2</sup> belonging to the labrang manager, and a fox-fur hat. He carried with him in the pockets of his *chupa* a golden amulet box containing the photograph of Kyabje Phabongkha impressed with his thumbprint on the back and a small ivory statue of Vajrabhairava carved by the Mongolian artist Dharma. He also sorted out and took some of his daily recitation texts. He told the monk Chosang Thutop to take good care of his pet dog Drolma. The manager told the other attendants that Rinpoche was going to the hermitage for a few days, thereby ensuring the secrecy of the situation.

At ten o'clock that evening, the precious tutor, his manager and attendant, Kyabje Trijang Rinpoche and his attendants, the ministers Surkhang, Shenkha, and Neshar,<sup>3</sup> and my three household attendants emerged through a secret door on the veranda of the Kalsang Palace and climbed onto a tarpaulin-covered transport truck. At Chapgo bridge we left the truck and walked as far as the Ramagang ferry site. Having crossed the river, we continued on horseback. We traveled as far as Ushang, where in the ninth century the famous emperor Tri Ralpachen, one of the three ancestral Dharma kings of Tibet, stopped to take tea in its temple. The following evening we stayed at Kyishong Rawame Monastery. We traveled through Chongye Riwo Dechen and Yarto Drala, and then Rinpoche went ahead to Thosam Dargye Ling Monastery, a great monastic center of Yarlung that was affiliated to the labrang.

When I finally arrived at Dargye Ling, Guru Vajradhara greeted me with an incense-led procession, and as soon as I arrived in my rooms, he offered me the three representations. That evening the monastery cared for me and all the government officials and attendants with excellent hospitality, providing all that was needed.

On the twenty-sixth of March, at Yulgyal Lhuntse Dzong, the residence of the former rulers of Jayul, Tenzin Norbu and Miwang Tsokye Dorje, a new Tibetan administration in the manner of a temporary government was created. During the ceremonies for the auspiciousness of its declaration, Rinpoche kindly performed the mandala eulogy.

All the while we were escaping we wore the clothes of laymen, and this prompted Rinpoche to joke, "Today we have had to become Bodongpas."<sup>4</sup> As we were approaching Tsona, a plane flew overhead from southeast to northwest. Rinpoche was concerned that this was a spy plane and that we could be bombed. On horseback Rinpoche only recited prayers, and that night he slept very well.

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On the thirty-first of March, we reached Chudangmo, the border of Tibet and India, and we felt very relieved to be free of Chinese oppression and danger. Eventually we arrived at Tawang in Mon, Arunachal Pradesh. Rinpoche stayed in a house below the monastery. Tsona Gontse Rinpoche offered Rinpoche all provisions and invited him to stay in a small hermitage, where they engaged in private conversation. Gontse Tulku had been a student at Drepung Monastery. While he was studying there and after he had left, he had been to discourses given by Phabongkha Rinpoche and had received teachings on Sanskrit grammar from him together with Ling Rinpoche. Therefore they were Dharma friends and they had exchanged texts and letters over time. He had received teachings from Phabongkha Rinpoche on peaceful and wrathful Manjushri combined, and from his notes taken at those teachings,

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<sup>1</sup> "A large uncultivated area west of Lhasa that had been used as a source of fodder for the Norbulingka stables," Melvin Goldstein, *A History of Modern Tibet 1913–51: The Demise of a Lamaist State* (Berkeley: University of California Press, 1989), 256.

<sup>2</sup> *Phyu pa*, the traditional Tibetan long-sleeved outer coat for men, wrapped with a sash around the waist.

<sup>3</sup> According to Trijang Rinpoche's autobiography the full names of these ministers were Surkhang Wangchen Gelek, Neshar Thupten Tharpa, and Shenhawa Gyurme Sonam Topgyal.

<sup>4</sup> A sect of Tibetan Buddhism that had degenerated to the extent of monks wearing lay clothes.



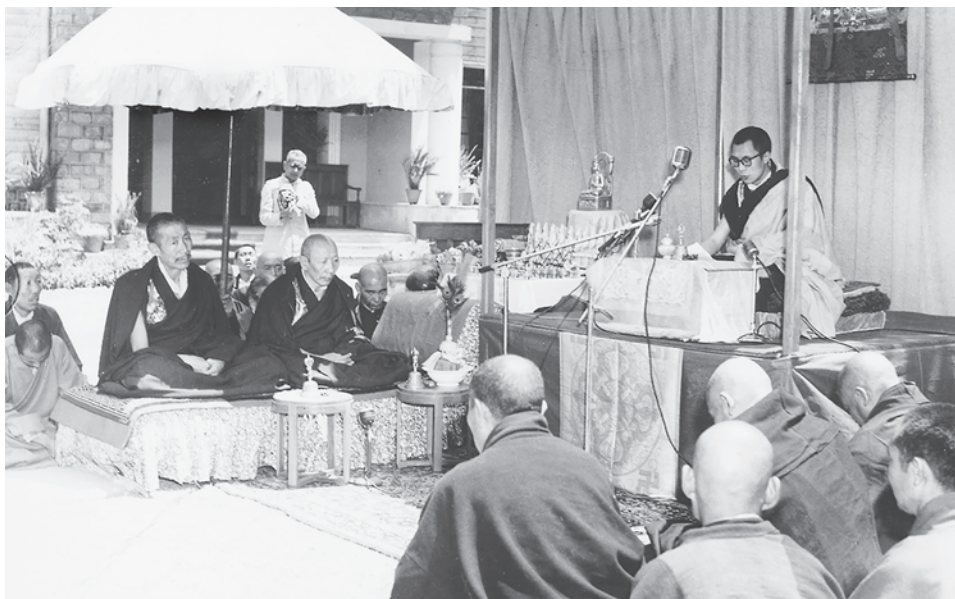
he offered to Rinpoche the notes on the practice of longevity and requested the Vajradhara tutor to live a long life.

Four days after leaving Tsona, having traveled through Tawang, we arrived at Bomdila. There, Kyabje Trijang Rinpoche offered a spontaneous song in the form of a request for tutor Ling Rinpoche to remain in this world for a long time. Rinpoche wrote down the words to the song.

While we were traveling through Pangjen district, the horse belonging to Locho the cook fell into a ravine and died. That evening Locho offered butter lamps, and Rinpoche asked his attendant, the Amdo monk Jinpa Gyatso, to recite the five common aspiration prayers<sup>5</sup> in their entirety. Moreover, the Vajradhara tutor himself along with Trijang Rinpoche recited prayers and made their own fervent prayers for the horse. Clearly, that animal possessed fortunate karma.

At the request of Guru Rinpoche in Bomdila, who was the incarnation of the Merak Lama Lodro Gyatso,

<sup>5</sup> This is a set of five aspiration prayers popularly recited as part of funeral rites. The prayers are (1) *Prayer of Samantabhadra*, (2) *Aspirations of Maitreya*, (3) the dedication chapter of *Shantideva's Guide to the Bodhisattva's Way of Life*, (4) *Tsongkhapa's Prayers of Auspiciousness at the Beginning, Middle, and the End*, and (5) *Tsongkhapa's Prayer for Rebirth in Sukhavati*.



ABOVE: KYABJE LING RINPOCHE. PHOTO BY BRIAN BERESFORD, COURTESY OF LAMA YESHE WISDOM ARCHIVE.

BELOW: THE DALAI LAMA'S FIRST TEACHING IN MUSSOORIE, 1959, ACCOMPANIED BY HIS TWO TUTORS. PHOTO COURTESY OF TIBET DOCUMENTATION PROJECT.



founder of the Mon Tawang Monastery, Kyabje Vajradhara gave him a transmission and a teaching of the Fifth Dalai Lama's *Oral Transmission of Manjushri: Instructions on the Stages of the Path to Enlightenment*. At that time the horses and mules that had been brought from Tibet, the stable keeper, saddles, equipment, and so on were all entrusted to Guru Rinpoche. He in turn showed great attention to Rinpoche's horse and mule and took great care of them.

From Bomdila we traveled to Tezpur in Assam. Then, by train, we all arrived safely at Mussoorie in northern India in the middle of April. There the Indian government arranged for Rinpoche to stay in a house near to Birla House, where I was staying. At that time there were very few visitors seeking audiences, so Rinpoche spent much of his time in meditation.

Rinpoche's manager remarked that he was concerned as they had not been able to bring any belongings from the labrang. To which Rinpoche replied, "Now the most important thing is that we, and in particular the Dalai Lama, have managed to escape to safety. It is because of the kindness of the Dalai Lama that we have safely reached the freedom of India. If we had remained in Tibet, we would all have been separated by the Chinese and been subject to the oppression of harsh treatment in prison. What would that have been like? Think like this and put aside your material concerns. Be happy and content that we are alive. No matter how much wealth we have, we all know it all has to be left behind one day. Only for us, leaving behind our possessions has come a little early now. Because of our karmic debt, now we have to pay back the loan. It is good we had something to pay with."

On the twenty-third of April, the precious tutor and I, along with Trijang Rinpoche, performed the rituals to invoke the commitment of the Dharma protectors who had vowed to guard the teachings of the Buddha, in order to quickly pacify these

troubling times in the world at large and specifically in the land of Tibet surrounded by snowy mountains.

The next day the Indian prime minister, Pandit Nehru, came from Delhi to meet me. The Tibetan administration officials, along with the precious tutor, respectfully formed the line to welcome Prime Minister Nehru with ceremonial scarves. Likewise, the following day Rinpoche was among those who saw the prime minister off.

On the second of May, which was the fifth day of the third Tibetan month, we performed an extensive Guru Puja tsog ritual and made many prayers for those who had recently passed on to the great highway of future lives because of the conflict in Tibet. The precious tutor, as requested, kindly made prayers for those who had lost their lives to quickly find the good path of lasting happiness.

The twenty-second of May coincided with the great festival of the *vaishakha* month. On the lawn in front of my residence, Buddhists from different parts of the world spoke in detail on the need to practice the essence of Buddhism. After this, the two tutors and I, along with others, recited various prayers, including the refuge prayer, the ablution ritual, and dedication verses. I gave a transmission of the six-syllable heart mantra of Avalokiteshvara to about one thousand people, including Tibetan residents of Mussoorie and foreign guests. Rinpoche also received the transmission. The next day Mr. Menon, the Indian government liaison officer, took photographs of me, the precious tutor, and others while we were engaging in religious discussions.

On the twenty-eighth of August, the monastic and lay members of administration in the form of the council of ministers performed a long-life ceremony for me by way of the Guru Puja ritual. Rinpoche led the rituals and kindly offered the prayers that "were to ripen into an indestructible life-force."<sup>6</sup>

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<sup>6</sup> Idiomatic expression stressing the effectiveness of the ritual.

## VISITS TO LADAKH, DALHOUSIE, BUXA, SARNATH, AND BODHGAYA

I was asked by the Buddhist Society of Ladakh to attend the opening ceremonies for a new Buddhist philosophy college in that region. However, I was unable to go because of the urgency created by the continuing arrival of many refugees from Tibet. So I asked the Vajradhara tutor if he would kindly go in my place. Consequently, on the third of September Rinpoche left Mussoorie by car for Pathankot. From there he flew to Srinagar in Kashmir, where he spent about five days as a guest of the state Buddhist society. The Ladakhi prince, Bakula Rinpoche,<sup>7</sup> took Rinpoche on a sightseeing tour of the area. The Kashmiri chief minister Bakshi Ghulam Muhammad and the raja of Kashmir, Karan Singh, invited Rinpoche for tea. Ladakh Kashmiri families in Srinagar that had fled Tibet extended

invitations to Rinpoche and welcomed him joyfully with great hospitality and excellent meals.

Then on the eleventh of September, he flew to Leh. At the airport Rinpoche was given an elaborate welcome by the abbots, lamas, and monk officials of the various monasteries, local leaders, and Indian army officers. From the airport Rinpoche traveled by horse to Pethup Monastery, where he spent the night. The next day he traveled again by horse to Samkar Monastery. There, as requested, he conducted the ceremonies for the opening of the

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<sup>7</sup> Bakula Rinpoche, though a prince belonging to the Ladakhi royal family, was a monk in the Gelug tradition. He later served in various senior positions in the Indian government, including being the Indian ambassador to the Republic of Mongolia. The main airport in Ladakh in its capital Leh is named after him.

philosophy college and performed the textual recitation for the debate. In the town of Leh Rinpoche gave the initiation of the thirteen-deity Vajrabhairava, together with preparatory empowerment, to about four thousand people. A few days later, in response to a request from the local people, Rinpoche gave the Avalokiteshvara initiation.

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Rinpoche was invited to Trikse Monastery, Lukhyil (Likhir) Monastery, Rizong Monastery, Hemis Monastery, Takna Monastery, and others. At these places, in response to the requests of the monks and laypeople, he gave teachings and transmissions of the *Hundred Deities of Tushita*, Tsongkhapa's *Foundation of All Good Qualities*, the blessings of the four initiations of the exalted Vajrayogini of the Naropa lineage, a long-life initiation, and a verbal transmission of the *mani* mantra. He made tea offerings, donations, and so on to monasteries of all affiliations, and made prayers for the Buddha's teaching and living beings, both generally and specifically. Rinpoche traveled everywhere by horse in this region, but because he had recently journeyed from Tibet by horse, he showed no signs of tiredness.

After he had perfectly completed his activities of bringing benefit to the teaching and sentient beings in Ladakh, on the fifth of November Rinpoche traveled by air from Leh to Kashmir. From there the party journeyed by car to Jammu, where they stayed one night at the house of Bakula Rinpoche. There he also gave a long-life initiation. The next day he returned to Mussoorie, where he visited me and told me in detail about life in Ladakh, and about his activities in bringing benefit to the Buddha's teaching and living beings. Two days later, with a Guru Puja tsog ritual, I petitioned Rinpoche to plant his lotus feet on this earth for a long time to come.

For some time, many lamas, tulkus, and monks and nuns from the various monasteries, as well as laypeople, had been arriving as refugees from Tibet and coming to the temporary Tibetan settlements in Dalhousie and Buxa Duar. I requested the precious tutor to go in my place to greet them and give them—especially the monks and nuns from the various traditions—advice on what to do in the short and long term. Consequently, on the fourteenth of December Rinpoche set out by car for Dalhousie, accompanied by the labrang manager and his attendant, by Phalha the lord chamberlain, a translator called Phursam, and others. There he stayed in a guesthouse arranged by the Indian government. On the



**FROM TOP: PICNIC IN THE DARJEELING BOTANICAL GARDENS, 1961. GESHE NGAWANG JINPA, LAMA ZOPA RINPOCHE, LING RINPOCHE, LOSANG LUNGRIK, AND MINGYUR-LA.**

**LING RINPOCHE, ACCOMPANIED BY THUPTEN TSERING AND LOSANG LUNGRIK, RIGHT, IN SRINAGAR WITH KASHMIRI HOSTS AND LADAKHI PRINCE BAKULA RINPOCHE, LEFT, 1959. PHOTOS COURTESY OF YONGZIN LINGTSANG LABRANG.**

following day, on open ground in response to requests, Rinpoche gave the initiation of the thirteen-deity Vajrabhairava, the great initiation of Eleven-Headed Avalokiteshvara, the permission empowerment of Avalokiteshvara Who Liberates All Beings from the Unfortunate Realms, a long-life initiation, and so on to a large audience that included the two tantric colleges, Trehor Kyorpon Tsewang Norbu, who was a spiritual friend that held aloft the standard of great learning, Pangnang Tulku, and others. He also gave advice on what to do in these new circumstances. He also visited the places in Dalhousie where monks of the three monastic universities (Ganden, Drepung, and Sera) were being housed.

The next day Khamtrul Tenpai Nyima Rinpoche came from Tashi Jong to visit Rinpoche in Dalhousie. He invited Kyabje Rinpoche to visit his place of residence and to see the statue building and restoration workshop there. He also presented Rinpoche with a painting of White Tara he had made himself, as well as an offering of the three representations together with a ceremonial scarf and a ritual request for Rinpoche to live a long life. Rinpoche spent a week there giving teachings, visiting places, sightseeing, and so on.

After this the party traveled to Pathankot in order to travel to the temporary settlement in Buxa Duar to see the lamas, tulkus, monks, and nuns who had set up monastic institutions there. Rinpoche had arrived rather late at Pathankot. Consequently, Rinpoche was unable to obtain a first or a second-class ticket, and the compartment was very cramped and hot. However, Rinpoche adopted the attitude that if it is for the sake of others, then any hardship can be tolerated.

In Buxa Duar Rinpoche's living quarters were arranged by the Indian government. In response to requests from several monks from Namgyal Monastery, Rinpoche gave the Vajrayogini blessing to those who pledged to perform the self-generation and recite the mantras daily. He also gave the great initiation of the noble Eleven-Faced Avalokiteshvara, the treasure of compassion, as well as a long-life initiation to over a thousand monks and nuns from all traditions and many laypeople. Among the ordained who had come from Tibet were many who had been forced by the troubles to give up their novice or full-ordination vows. Rinpoche bestowed on them again first their novice vows and then their full-ordination vows. Rinpoche was delighted to see that the monks were attending assembly and debate and taking on the responsibility of abiding in the four marks of contentment of an arya. Some had requested the initiation of single-deity Vajrabhairava, but Rinpoche had no time. To the ordained of all traditions, Rinpoche gave extensive alms.

In Dalhousie and Buxa Duar, as well as giving teachings to the crowds that had gathered, Rinpoche also gave them advice, which included reminding them that the desperate situation unfolding in Tibet was like some great hindrance descending upon the Buddha's teaching and the living beings but primarily was, without doubt, the result of bad karma that we had collected. Therefore we should never develop hatred toward the enemy but, with love, compassion, and bodhichitta, make prayers that they will be able to destroy the causes they may have accumulated for rebirth in the tortuous realms of suffering. He advised the ordained to guard the vows and pledges they had taken as they would protect their own eyes and to make this the foundation of their practice. They should concentrate on studying, contemplating, and meditating in equal measure the texts of their respective traditions. The Sakya, Geluk, Kagyu, and Nyingma traditions of Tibet were all genuine Dharma lineages that follow the same founding Teacher, and it was important therefore to abandon sectarianism and to let the jewel light of pure perception shine.

On the first of January 1960, Rinpoche went by train to the pilgrimage site of Sarnath. As arranged, he stayed in an Indian house where the consumption of meat was forbidden. Rinpoche made a thousand offerings in front of the precious shrine built by Dharma King Ashoka. Among other places, he often visited the park known as the Deer Park Where the Sages Fell to Earth, the site where our compassionate Teacher first turned the wheel of Dharma with his teachings on the four noble truths. There Rinpoche made prayers that the teachings set forth by the supreme guide who taught the path of nonviolence, in its aspects of insight and scripture, would prosper and remain for a long time to come.

I also arrived in Sarnath at that time, and on the tenth of January at eleven o'clock in the morning, Rinpoche came to where I was staying and described to me in great detail the situation of the monastic and lay Tibetan refugees in Dalhousie and Buxa Duar, as well as the essentials of the teachings and advice he had given them. At five thirty on the morning of the thirteenth, in response to my request, Rinpoche bestowed on me

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the daylong Mahayana precepts. On the fifteenth at nine in the morning, a long-life ceremony, combined with the Guru Puja ritual sponsored by Thupten Jungne, the administrator of the Sarnath Tibetan monastery, was offered to me. Vajradhara sat at the head of the chanting monks, and the ritual unfolded into the glory of enhancing the longevity and good merits of all.

On the eighteenth I invited the precious tutor to my residence and offered him lunch, where we engaged in substantive conversation. Later on in the afternoon, Rinpoche gave novice vows to eighteen people. On the nineteenth, in keeping with the activities of the previous Dalai Lamas, I was to perform my first bestowing of the monastic vows. Before the ceremony Rinpoche very kindly gave me advice on the practices of the great Vinaya holders of the past. Furthermore, on the actual day, I was supposedly the preceptor bestowing full monastic vows on fifteen recipients, including Daggyab Rinpoche, while Rinpoche was the master of the ritual, ensuring a faultless execution of the ceremony and carrying out all the main and minor points like an instructor.

On the twenty-fourth at one o'clock in the afternoon, I asked Rinpoche a few questions on sutra and tantra, to which he gave detailed replies that greatly expanded my understanding. At four o'clock Rinpoche accompanied me on a visit to the Sarnath temple. There he recited Tsongkhapa's *Praise of Dependent Origination*, thereby kindly bringing to our minds how the



LING RINPOCHE  
BEING GREETED  
BY LAMA  
THUBTEN YESHE  
AT TUSHITA  
MEDITATION  
CENTRE,  
DHARAMSALA,  
1982. PHOTO  
COURTESY OF  
LAMA YESHE  
WISDOM  
ARCHIVE.



compassionate Buddha taught emptiness by means of the truth of dependent origination.

On the second of February we went to Bodhgaya by train. On the third of February, in Ganden Phelgye Ling, which was the Tibetan monastery in Bodhgaya, representatives from the three main provinces of Tibet performed a long-life ceremony for me that would “ripen into an indestructible life force.” During the ceremony the precious tutor presented me with the emblems of the eight auspicious substances.

On the fourth of February at nine in the morning in the temple of the sacred Bodhgaya shrine,<sup>8</sup> I bestowed full ordination on thirty-one recipients, and Rinpoche acted as the master of the rituals. In the evening in front of the sacred shrine, the Tibetan monks, nuns, and laypeople sponsored a Guru Puja tsog ritual and made extensive offerings in the presence of the Buddha and his spiritual sons. Rinpoche also attended and made extensive prayers.

On the twelfth of February, at nine in the morning, Rinpoche accompanied me to the sacred Bodhi Tree and we performed the bimonthly confession ceremony. At half past five in the evening, Rinpoche performed a Guru Puja tsog ritual to delight the objects of refuge. On the twenty-first Rinpoche and attendants returned to Mussoorie.

On the twenty-seventh of February 1960, the iron-rat new year, Rinpoche made the customary offering of a ceremonial scarf to the thangka painting of Palden Lhamo, which has been known to speak. He also presented me with a mandala and the three representations, and celebrated Tibetan New Year. On the twenty-ninth, the third day of the first Tibetan month, Rinpoche accompanied me at the customary offering ritual to Palden Lhamo—the mistress of the desire realm—in placing upon her head the vajra-crown decree that she must continue to perform without hesitation the activities of the four feats appropriate to the needs of people in order that disease, famine, and violent conflicts are pacified throughout the world and that all beings live in the glory of Dharma, prosperity, and happiness.

On the third of March, in response to a request by finance minister Shakabpa Wangchuk Deden, Rinpoche made prayers for those who had passed away, especially the minister’s own wife, that they would purify their wrongs and broken vows and before too long reach the great city of the four enlightened bodies endowed with the five exalted wisdoms.

On the tenth of March, on a stage erected outside my residence, Rinpoche accompanied me in the commemoration of the first anniversary of the popular uprising by the Tibetan people against Communist China. The thirteenth of March was the fifteenth day of the first Tibetan month, and was the day that we traditionally commemorate our incomparable Buddha Shakyamuni’s defeat of the six non-Buddhist teachers and their disciples, who were outside the perfect path, with a display of miraculous powers. Therefore a ceremony of offerings and requests was held in my residence. Rinpoche attended and he focused on making prayers that the good path taught by the genuine Teacher would remain a long time in this world and so forth.

For three days beginning on the fifteenth, a number of propitiation rituals to Mahakala, Kalarupa, and Palden Lhamo were performed for the sake of the Buddha’s teaching and the temporal well-being of Tibet.

Rinpoche made fervent prayers embraced by wisdom that understands all three elements—the object of propitiation, the propitiation, and the agent performing the propitiation—to be empty of inherent existence. On the nineteenth of April, additional protector propitiation rituals for the benefit of the Buddha’s teaching and the temporal well-being of Tibet were performed, which Rinpoche attended.

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<sup>8</sup> The shrine here is the Bodhi Tree and the adjacent Mahabodhi Stupa, which houses a small temple within.