

Buddha's 15th Miracle in 15 Days at Shravasti



Day fifteen — miracle fifteen

On the fifteenth and final day of the spring celebration, King Bimbisara brought gifts to Buddha. Buddha then told King Bimbisara to bring vessels for food and the vessels were miraculously filled with foods of a hundred different tastes. When the assembly ate them, their bodies and minds were completely satisfied. Buddha asked them, “Why is there such immeasurable misery in the world?”

By his blessing, even the eighteen kinds of demons realized that their misery was caused by deeds they had done themselves. They felt great faith in Buddha. As on all the previous days, those assembled attained great advancement. Some increased their bodhi-mind, some attained arhatship, some attained the stage of nonreturning, many attained the seeds of rebirth as humans or gods and countless others increased their virtue.

~taken from <https://buddhaweekly.com/15-miracles-15-days/>.

A song of Naropa



The Mahapandita Naropa placed his hand on the top of Marpa's head, and sang this song of oral instructions:

You, Marpa the Translator from Tibet!

Do not make the eight worldly dharmas the goal of your life.

Do not create the bias of self and other, grasping and fixation.

Do not slander friends or enemies.

Do not distort the ways of others.

Learning and contemplating are the torch that illumines the darkness.

Do not be ambushed on the supreme path of liberation.

Previously, we have been guru and disciple;

Keep this with you in the future; do not give this up.

This precious jewel of your mind,

Do not throw it in the river like an idiot.

Guard it carefully with undistracted attention,

And you will accomplish all needs, desires, and intentions.

Naropa said many kind things, at which Marpa greatly rejoiced. Marpa made a vow that he would return to see Naropa, and he then left for Tibet.

A song of Marpa



Marpa sang this song to his disciple Milarepa:

‘Contemplating the lives of the Masters, one sees that
even a desire for more instruction is a distraction.
Keep the essence of the teaching safe in your heart.

Too many explanations without the essence
is like many trees without fruit.

Though they are all knowledge, they are not ultimate truth.
To know them all is not the knowing of truth.

Too much elucidation brings no spiritual benefit.
That which benefit the heart is our sacred treasure.
If you wish to be rich, concentrate on this.

The Dharma is the skillful means for overcoming mental defilement.

If you wish to be secure, concentrate on it.

A mind that is free from attachment is the Master of Contentment.
If you want a good master, concentrate on this.

The worldly life causes tears; abandon laziness.
A rocky cave in the wilderness was the home of your spiritual Father.
A deserted and solitary place is a divine abode.

Mind riding upon mind is a tireless horse.
Your own body is a sanctuary and celestial mansion.
Undistracted meditation and action is the best of all medicines.

To you who have the true aim of Enlightenment,
I have given instruction without concealment.
Myself, my instruction, and yourself,
the three are placed in your hand, my son.
May they prosper as leaves, branches, and fruit,
without rotting, scattering, or withering.'

Thus, he sang. Then, placing his hands on my head, he said, 'Son, your departure breaks my heart. Impermanence is the mark of all composite things; we can do nothing about it. Yet you stay here for a few days. Ponder on the instructions and if you have some uncertainties, clarify them.'

~taken from *The Life of Milarepa* by Lobsang P. Lhalungpa, chapter 5 Meditation p.92 – 93.

Milarepa's Song



Milarepa sang this song:

“I prostrate at the feet of Marpa the Translator.

Those who wish to know and practice the Dharma,

who merely venerate their lama without fully entrusting themselves to him,

will be benefited only slightly.

Without receiving true initiation,

mere words of Tantra will blind you.

Without being guided by the true meaning of the Tantras,

all your practices will lead you astray.

Without meditation according to the profound instruction,

he who practices asceticism only torments himself.

He who does not subdue desire and illusion

speaks merely fruitless and empty words.

He who does not know profound skillful means
will fail, however great his effort.

He who does not have the key to the profound meaning of the Dharma
will be long upon the Path, however great his courage.

He who accumulates no merit and seeks only his own liberation,
reaps rebirth.

He who does not give up what he has accumulated for the sake of the
Dharma

will not achieve perfection, however much he meditates.

He who is not deeply content with what he has
sees the wealth he accumulates taken by others.

He who lacks in himself the source of happiness
finds only pain in outer pleasures.

He who does not subdue his demon of ambition
finds only ruination and strife in his desire for glory.

Selfish desires stir up the five poisons.

Temporal desires separate the dearest of friends.

Self-glorification evokes resentment in others.

Keeping silent about oneself will prevent conflicts.

By maintaining tranquility and avoiding distraction,

In solitude you will find your companion.

Humility leads to the highest goal.

He who works with care will quickly achieve results.

Renunciation brings great fulfillment.

The practice of the secret path is the shortest way.

Realization of emptiness engenders compassion.

Compassion abolishes the difference between oneself and others.

If there is no duality between oneself and others,

one fulfills the aim of all sentient beings.

He who recognizes the need of others will discover me.
He who finds me will achieve Enlightenment.
To me, to the Buddha, and to the disciples
You should pray as one, considering them as one."

Thus he sang. Then he added these words: 'I do not know if I have much longer to live. Now that you have heard me, do as I have done.' He spoke and entered into a deep state of meditation. And so, at the age of eighty-four, at sunrise on the fourteenth day of the twelfth month in the year of the Wood Hare, under the ninth lunar constellation, the Master passed into nirvana.

~based on *The Life of Milarepa* by Lobsang P. Lhalungpa, chapter 9 Nirvana p.171 – 173.