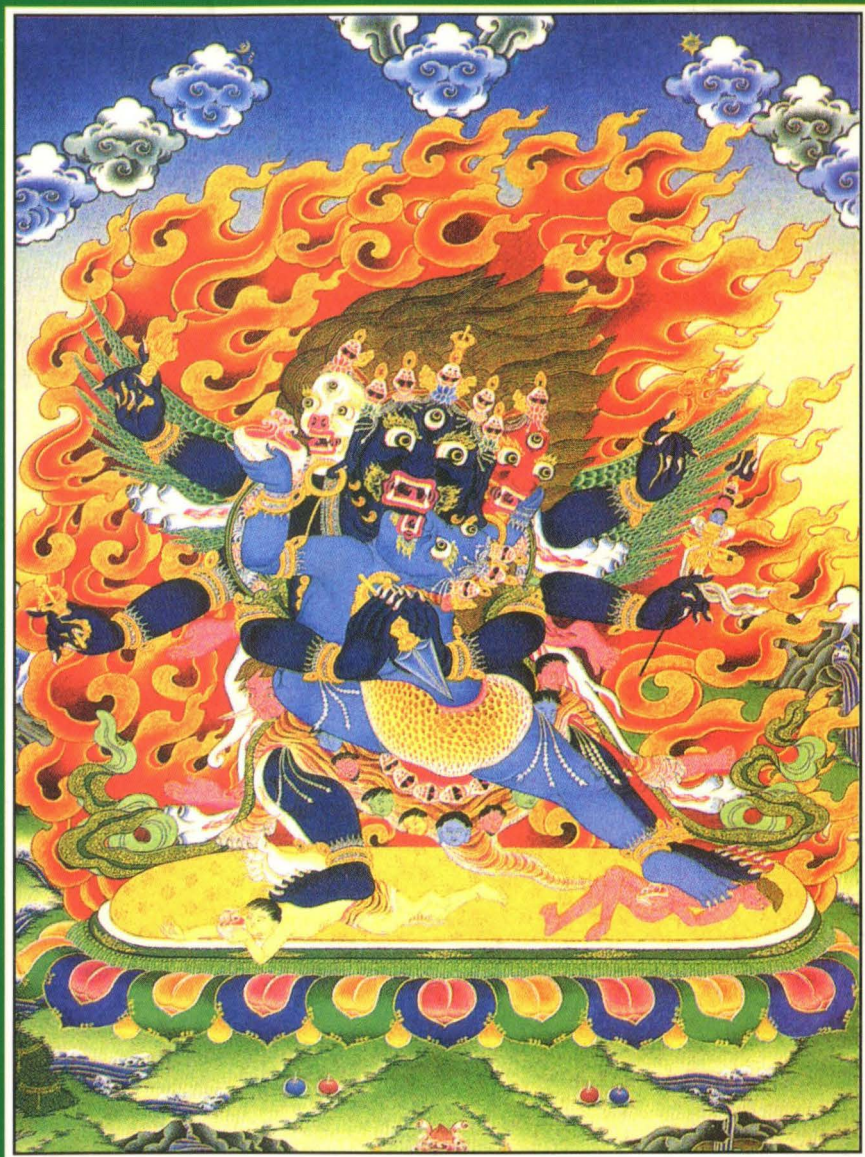
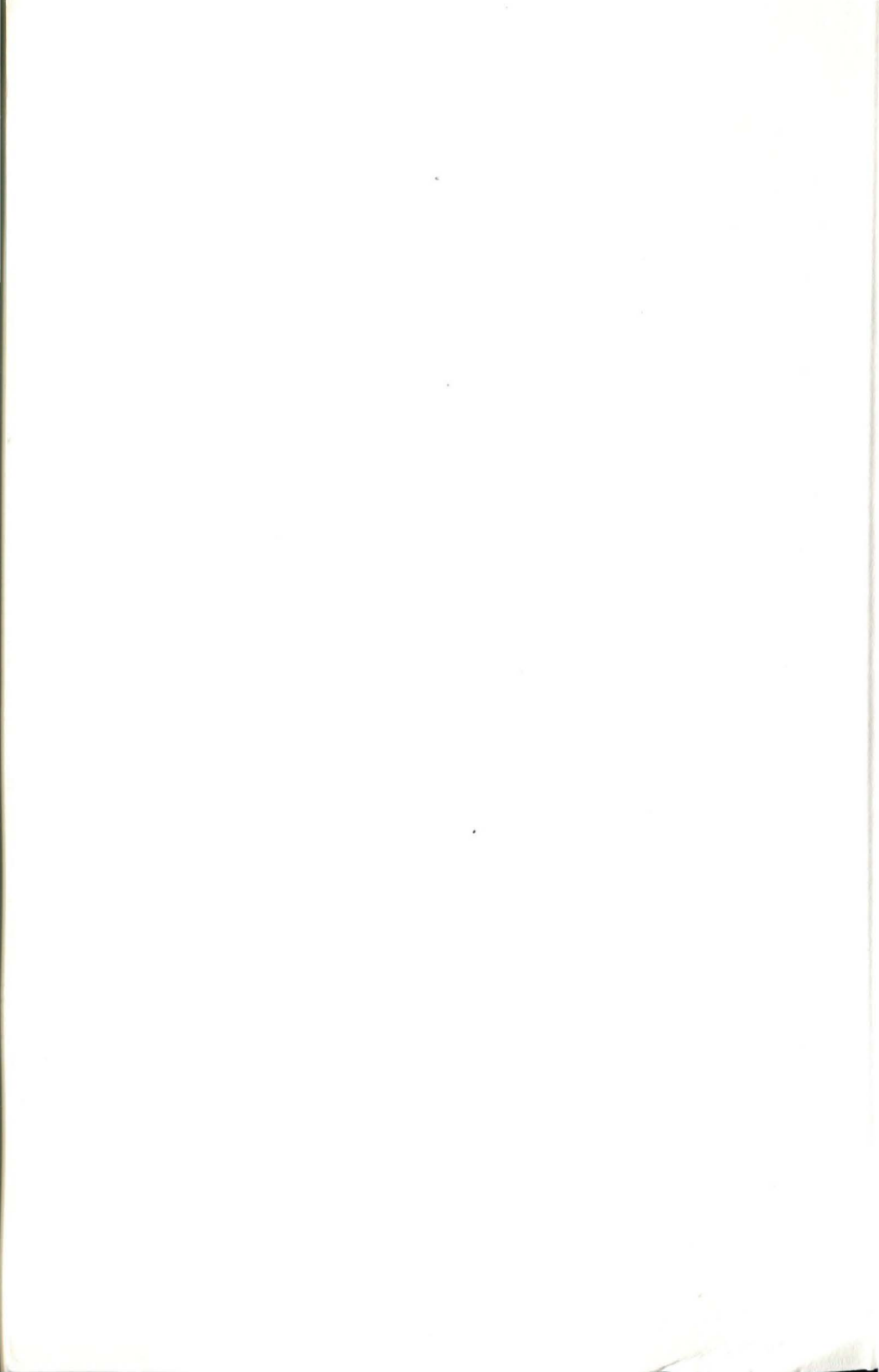


# The **GUARDIAN DEITIES** of Tibet



Ladrang Kalsang



**The GUARDIAN DEITIES**  
of Tibet

Lairing Kaling

Translated from Tibetan by  
Lairing Kaling  
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of THE

**The GUARDIAN DEITIES  
of Tibet**

by  
**Ladrang Kalsang**

Translated from Tibetan by  
**Pema Thinley**  
(Editor of *Tibetan Review*)

**Winsome Books India**



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## A Note from the Publisher

This book, *The Guardian Deities of Tibet*, is the first of its kind and is designed specifically for general, lay readership. Its purpose is to introduce to the readers the world of Tibet's rich tradition of Guardian Deities, or Dharma Protectors. However, it does not, as indeed it obviously cannot, give an exhaustive list and histories of all the Dharma Protectors of Tibet. Such a book could almost never be written. This book deals only with the principal, universally known Dharma Protectors.

This book is a simplified version of its Tibetan original. In order to ensure smooth reading, the footnotes, appendices and the difficult esoteric verse-forms extracted from the original sources have been omitted without affecting the tone and flow of the presentation. But because of difficulties in rendering in English the exact pronunciations of Tibetan names, Tibetan transliterations inevitably had to be appended in bracket. Unless one is desirous to know the exact Tibetan names, the brackets can conveniently be ignored. However, a few of the brackets contain useful clarifications of terms.





## Preface

The great many religious traditions that have come down to us through our benevolent ancestors are the pride of the Tibetan people in the world community. But through the vicissitudes of time these seem to have declined over the periods. Particularly in the case of the Guardian Deities (*srung ma*) strictest secrecy was observed by the Lamas who passed their respective traditions down only to their 'heart sons'. This was the manner in which the tradition was passed down through the generations. The ordinary members of the public had therefore very little familiarity with the history of individual Guardian Deities. I therefore felt an urge to make a brief compilation of the histories of the Guardian Deities of the Dharma (*chos skyong*) that would enable one to gain an immediate knowledge of each of them. In the course of searching for documents to start my research I stumbled upon a book titled 'the Complete Literary Works of Jedrung Zhepey Dorje' (*rje drung bzhad pa'i rdo rje'i gsung 'bum*) in which a book titled 'Collected Biographies of Guardians of the Faith' (*bstan srung rgya mtsho'i rnam thar*) was cited. This gave a stimulating fillip to my interest in undertaking the research and I earnestly began my work.

Making a careful study of that document, I found that its coverage of the subject was more detailed and expansive than ever before. It was a testamentary of a skilled research carried out over many years. But though undoubtedly a good work in every respect, its wordings were in the esoteric language of hidden treasure-texts and antiquated orthography. It was ill-suited for the general body of modern readers in many respects. I therefore simplified the verbostic terms by gleaning their essence. As regards those giving cause for doubt and those requiring reference to other texts, I went to the relevant sources and made perseverant efforts to uncover the meanings.

I did not take for granted the sources cited in the document but opened those very works to verify them. In the course of doing that I found that the main bases of this work were those mentioned in Rinchen Terdzod and hidden treasure-texts. In the work in question the Guardians of Religion are arranged in order of their antiquity. However some of them lack clarity for reasons of their

philosophical theories and I made this up by making comparative reference to other texts. Regarding the reference materials themselves I did not open each and every text on oblation offering rituals (*gtor chog*), propitiation (*bskang gso*), invocation (*asol kha*), etc. that I could get hold of, but rather on the basis of the order of the antiquity of the Guardians and the antiquity of the hidden treasure-texts in reference to each one of them.

From perusing Bashe (*rba bzhed*); Gyalpoe Kathang (*rgyal po'i bka' thang*, the hidden treasure-text of Ogyen Lingpa); Gurue Namthar Zanglingma (*gu ru'i rnam thar zangs gling ma*, the hidden treasure-text known to be uncovered by Ngadag Nyangben), and Lhadre Khathang (*lha 'dre bka' thang*, a hidden treasure text of Ogyen Lingpa), I found more than 40 different Guardian Deities mentioned by name. However I have taken only some of them who are well known. In regard to some I found no records as they are guarded secrets passed down only by words of mouth from the lamas to their root disciples. I left these subjects of 'whispered lineage' as they are. There are some regarding which supplementary information have been added from the source-texts for their invocation.

Though there is a great need to include the histories of more Guardians such as the Nine Gods of Tibet (*srid pa chags pa'i lha dgu*) and the Thirteen Kingly Guardians (*rje yi mgur lha bcu gsum*), I did not see any authentic source for these. It may also be mentioned that the Thirteen Kingly Guardians consist of the Nine Gods of Tibet in addition to four others (mentioned later on in this book). They are therefore not a new set of Guardian Deities. In writing this book I therefore let remain as they are those which had originated from the Yungdrung Bon religious histories. Nevertheless, apart from the mention that they were sons of Wodey Gunggyal (*'o de gung rgyal*) there are no separate histories of each individual Guardian Deity. Be that as it may, the Thang-yig, Bashe, etc. throw light only on Yarlha Shampo, Nyenchen Thanglha, and the like and no others. I therefore wrote this separate book to cater to a contemporary widespread interest.

There are many traditional explanations regarding the Gonpo class of Guardians. In particular, different schools or sects have their own traditional symbolisms, complexions and histories for

them which are at variance from one another. Nevertheless, for the purpose of this book I have followed the authentic work of All-Knowing Sonam Gyatso. An essence of it has been separately extracted. I have seen in Tibet a catalogue of Narrative Instructions on Gonpo (*mgon po'i chos skor*). It contained titles of one hundred and twenty-four different Narrative Instructions (*chos skor*). I do not know whether all of them could be found today. But the details about the Narrative Instruction on Gonpo are as found in Rinchen Terzod (*rin chen gter mdzod*). But since '*mgon po'i be'u bam*' was later written by Khedrup Thamche Khyenpa, it became the most authentic work amongst all the Narrative Instructions on Gonpo.

Though I have seen the Crow-Faced Gonpo (*mgon po bya rog gdong can*) and the Four-Armed Gonpo (*phyag bzhi pa*) being combined into one and, likewise, the Four-Faced and the Four-Armed Gonpos being combined into one, and many other such unseemly things, I have taken the universality of acceptance as the criterion for inclusion here.

Some narrations state that Tsering Che-nga (*tshe ring mched lnga*) and Tenma Chu-nyi (*bstan ma bcu gnyis*, the twelve female Dharma Protectors of Tibet) are not separate. However the universal treatment is otherwise. Because I have seen no other more illuminating source for Tsering Che-nga than the biography of Milarepa (*mi la ras pa'i rnam mgur*), I have followed that biography in-lyrical-form as the source. Some sources speak of different origins of each individual deity. Nevertheless I have followed Milarepa's biography here.

Having assumed that Pehar and Nechung Dorje Dregden (*gnas chung rdo rje dregs ldan*) were different characters, I carried out an indepth research. But I found that the later is only a speech miracle-emanation of the former; I found no evidence that it is a separate entity on its own. Because of this, the history of Nechung Dorje Dregden should be understood as a part of the history of Pehar Gyalpo.

Some Guardian Deities, such as the Tenma Chu-nyi (*bstan ma bcu gnyis*), do not have firm historical bases but only such things as texts of propitiation (*bskang gso*) and eulogies (*bstod*

*tsogs*), But because they constitute the early Local Deities (*yul lha*) of Tibet, I recorded them here by making a comparative study of Tendoe Chi-kyi Gyalmoe Luyang (*brtan mdos dpyid kyi rgyal mo'i glu dbyangs*) written by His Holiness the Fifth Dalai Lama and Gyag-ngen (*brgyags brngan*) renowned to have been authored by Lobpon Pema. Nevertheless, I found great many inconsistencies regarding the character; history; emblems, implements and hand gestures, and the mounting animals of each one of them. For greater details, therefore, one should look at the relevant source-texts of the respective deities. Yudronma (*gyu sgron ma*) is shown in some texts as something of the main deity of *Tenma Chu-nyi*. Some other texts, however, show her as altogether separate from *Tenma Chu-nyi*. Whatever be the case, Yudronma herself being the focus, I have written her history separately. In addition, I had a feeling that in some of the sources there had been mistakes in the writing of the names of each of the twelve deities of *Tenma Chu-nyi*. I therefore left the previous texts as they are.

I saw it as necessary that writing the histories of the Guardian Deities require more care and depth of research than writing other histories. Therefore since writing the first draft text, I made four reviews and revisions. After each revision I showed the text to the elderly and experienced experts. Their suggestions were duly incorporated for a yet another revised text.

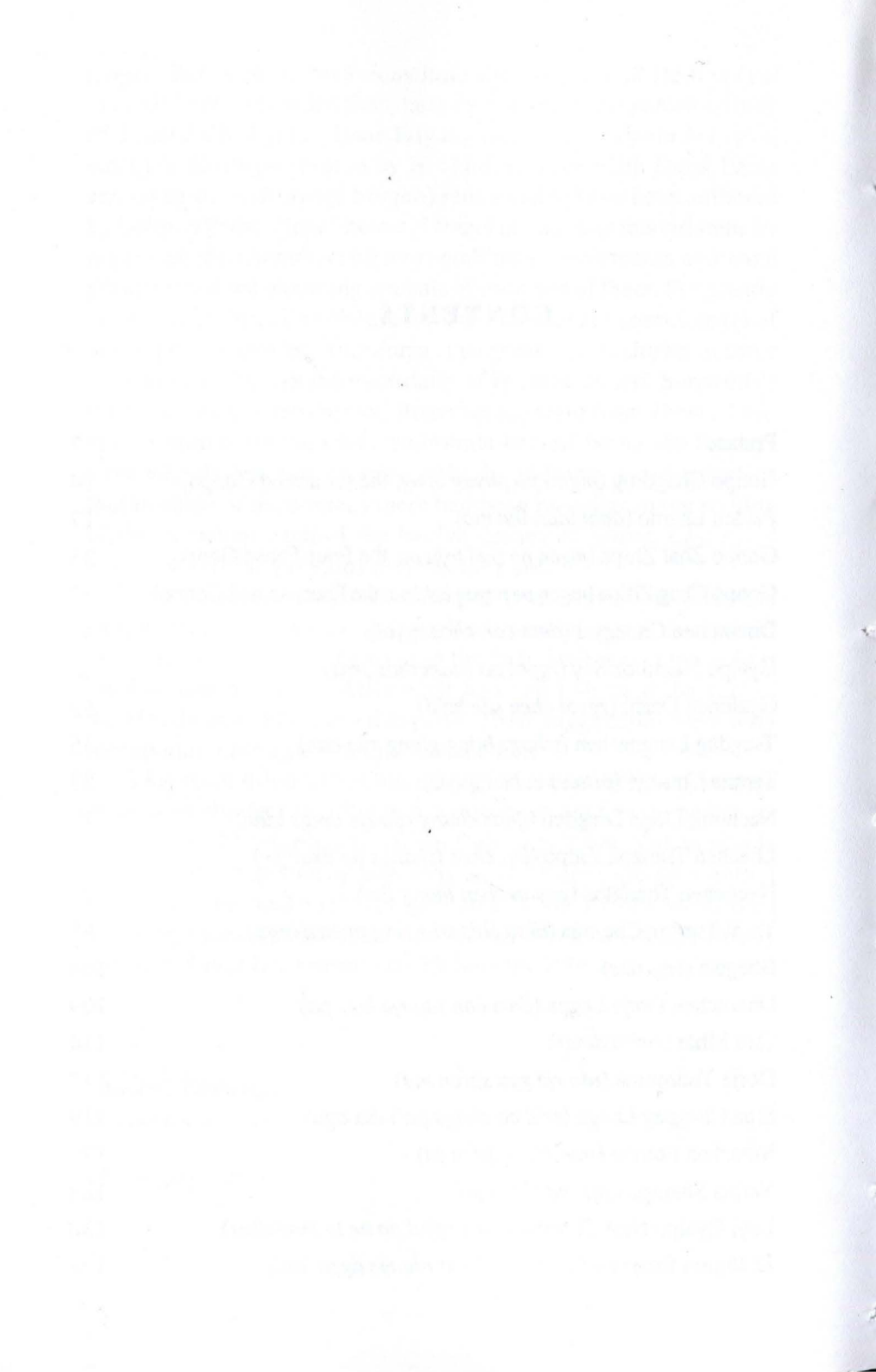
This book titled "The Guardian Deities of Tibet" was written in view of the fact that it has hitherto been hard to come across histories of the religious Guardian Deities of Tibet. The available texts are in antiquated orthography and lack appropriate length. I therefore embarked on this project on 2 October 1995, worked on it during times I could spare outside my office work and finally completed it at Dharamsala on 15 January 1996.

Ladrang Kalsang  
Dharamsala

15 January 1996

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Gonpo Chag Drugpa, the Six-Armed Gonpo

# Gonpo Chag Drugpa

(*mgon po phyag drug pa, the Six-Armed Gonpo*)

'The supreme among the Guardian Deities of the Three Types of Practitioners (*skyes bu gsum*); The Spontaneously Fulfilling Gonpo (*myur mdzad mgon*), Namsey (ie, Namthoe Sey: *rnam thos sras*), Leshin (*las gshin*, a reference to Dhamchen Choegyal), etc.'

This is how this Guardian Deity of the Great Practitioners (*chos bu chen po*) is referred to in context. The history of Gonpo Chagdrugpa, the ferocious, wrathful manifestation of Chenrezig (*spyan ras gzigs*, ie Avalokiteshvara), is, according to the tradition passed down from Khedrub Khyungwo Neljor, as follows: Long time in the past, this Gonpo attained the supreme, enlightened Bodhicitta mind in the presence of the Buddha Nangwa Thaye (*sangs rgyas snang ba mtha' yas*). He prayed to vow that should any breach occur in his Bodhisattva commitment, his head should shatter into a thousand pieces. He remained ensconced at Riwo Potala from where he worked for the benefit of sentient beings. Came the degenerate, sinful age when the character of sentient beings greatly deteriorated and became considerably more evil. The Gonpo felt frustrated. He felt that it was beyond his capacity to help sentient beings of such evil disposition. He therefore gave up his Bodhisattva commitment. Immediately his head shattered into a thousand pieces. Pursuant to this, Buddha Nangwa Thaye came and told him to recite once the sacred oath text he had recited at the time of making his previous commitment. He did as instructed and he became six armed. Thereafter he went back to continue his work for the benefit of all sentient beings, day and night.

In a town near Pal Drepung (*dpal 'bras spungs*) lived Tripala, a person of Dramse Shawari stock. A musical connoisseur par excellence, he used to make offering to the Buddha through his musical performance. One day while meditating in a hut at the cemetery called Dhurtroe silwey Tsel (the Auspicious Garden to



the south-east), he heard a sound from the sky above him. When he looked up, he had a vision of this Gonpo who told him: 'Commit to your mind my Sadhana (*sgrub thabs*: method of accomplishment through meditation, referred to in this book as "meditation practice" hereafter) which I am now going to bestow on you.' The instructions were later written down and the aural traditions (*snyan rgyud*) passed down successively with the result that various texts came into being. All these were later reviewed and corrected and Bhebbum (*be bum*) was written to become one of the most authentic narrative instructions on this Gonpo. However, in a bibliography of narrative instructions on Gonpo I have seen, the titles of more than one hundred works are given. Whatever be the case, this Guardian of the Three Great Types of Practitioners is highly valued by all traditions of Tibetan Buddhism, particularly the Gelugpa tradition.



Palden Lhamo

# Palden Lhamo

(*dpal ldan lha mo*)

The history of Palden Magsorma (*dpal ldan dmag zor ma*, the warlike Palden) begins thus. Long time in the past, there were eight jewel protector Mamos (a class of goddesses) at the Eight Great Cemeteries (*dur khrod chen po brgyad*) in India. This Palden was the jewel protector of the cemetery called Dhurtroe Silwa tsal (*dur khrod bsil ba tshal*). She was extremely aggressive and had enslaved all the Nagas. She was a custodian of religious properties beyond all challenge.

She was initiated and oath-bound by Chagna Dorje from the Volcanic Mountain Cemetery (*me ri 'bar ba'i dur khrod*) and was given the name Dorje Neljorma (*rdo rje rnal 'byor ma*). Thereafter at the great cemetery called Sanglung, Lobpon Pema (ie, Guru Padmasambhava) once again oath-bound her and gave an exhaustive instruction on her. Later, after coming to Tibet, it is said that the narrative instruction on her was hidden as a treasure at Samye.

Another history goes thus. At a town called Shinje Drongkhyer (*gshin rje grong khyer*) in South India, Shinje Legpey Gyalpo and Duemo Khalamebarma (*bdud mo kha la me 'bar ma*) had a son and three daughters. The youngest daughter was this Lhamo. Of her two sisters, one was snatched away by the Nagas and the other by gods. Not long thereafter, this Lhamo, then known as Lhamo wøebarma (*lha mo 'od 'bar ma*), desiring to snatch back her two sisters from the Nagas and the Gods, took from her father's hand his thoeyug (*thod dbyug*, a skull-headed staff) and Zhagpa (*Zhags pa*, or lasso) and from her mother's hand Nekyal (*nad rkyal*, or bag of diseases') and Tramshing (*khram shing*, or wooden board of criss-crossed engravings or drawing used to cast spell). Armed with these, she took on the Nagas and the Gods and triumphed over both. She snatched back her two sisters and ruled the kingdom. During that time, Pel Heruka oath-bound all the three sisters and took their life-hearts. Thereafter they became the main protectors of the Buddha Dharma.

Yet another history goes like this. At a time long in the past, at the north-east corner of this continent, there was a Wishing Tree (*dpag bsam gyi ljon shing*) which the gods had gained possession of. At one time, demi-gods (*lha ma yin*) took to enjoy the fruits of that tree. This resulted in a war between the gods and the demi-gods. The greatly enraged demi-gods came riding a 33-headed elephant. Thagsang (*thags bzang*), the King of the demi-gods, sat astride in the middle; demons (*gnod sbyin*) rode the remaining 32 heads. Surrounded by an army of a hundred million demi-gods. They rained their weapons in showers on the gods.

The gods sat in a war conference. But since anger could not be generated in any of them, one Trowo Lamka Nagpo (*khro bo lam ka nag po*) thought of a plan. He transformed himself into a pool of snow-water. The gods drank water from that pool. Upon this, extreme rage was generated in them. They wielded different kinds of weapons and went to fight the demi-gods. Gyajin (*rgya byin*, ie, Indra) sat astride in the middle on a 33-headed elephant, with 32 members of his inner circle (*nye dbang*) riding the other heads. Surrounded by an army of one hundred million gods, the gods and the demi-gods took on each other. But while blood spurting out of a wounded demi-god increased the strength of their fighters by about ten thousand, the strength of the god fighters did not increase likewise. As a result the gods lost the battle.

At this stage Chagna Dorje (*phyagna rdo rje*), in order to win victory for the gods, sent out a ray of light from his chest. This seeped straight into the centre of Khyabjug's (*khyab 'jug*, ie, Vishnu) forehead from which emanated forth an excrescence of iron. When the excrescence was punctured, there emerged a wondrously endowed woman of exceptional beauty who was bluish in colour. She was named Lhamo Uma Deva.

Thereafter when the great god Wangchug (*dbang phyug*, ie, Shiva) came at a cemetery, dressed as a monk, the gods offered him Uma Deva as his consort. A son and a daughter were eventually born to them. The son was named Shinje Mahakala (*gshin rje ma ha' ka la*) while the daughter was named Lhamo Marmo Tsenta (*lha mo dmar mo tsan tra*). Chagna Dorje conferred on the son and daughter a battle-field victory initiation. When the gods and the demi-gods fought later on, the demi-gods proliferated

in their number as before from the bloods of their wounded kind. Seeing this, Lhamo Tsenta cut off the head of demi-god Heren Keshu (*he ran ke shu*) and drank his blood. As a result the demi-gods stopped proliferating from the bloods of their wounded and the gods emerged victorious. The gods won back their wishing-tree and built the Nampar Gyalwey Khangzang (ie, the magnificent all-round victory building). From then onwards the Lhamo came to be known as Dhungkhar Dzongmar (*dung mkhar rdzong mar*).

Later Lhamo Dhungkhar became repentant of her previous sinful deeds and went to a hermitage called Ritroe Dangga (*ri khrod mdangs dga'*). She remained there for seven years, wrapped only in leaves and constantly reciting the mantra of Phagpa Miphampa (*'phags pa mi pham pa*) and became known as Panshawari the leave clad.

After she passed out of that life, she was born at a place called Lanka Purina (*lang ka pu ri na*). While her father, cannibal-demon Dashagiwa (*srin po dha sha ghi ba*) had prayed for the birth of a son, her mother cannibal-demoness Nawatse (*srin mo na ba rtse*) had prayed for the birth of a daughter. The mother's prayer came true, for a wondrously beautiful girl was born to them. However, the father became very angry and threw the daughter into an ash-pit. The mother secretly retrieved her and brought her up. She became known as Theldogma (*thal mdog ma*, ie, the ash-coloured one). Later in life Chagna Dorje made her a protector of the Buddha Dharma, for he saw in her a strong inherent power. 'May you transform into one Lhamo Nagmo Remati (*lha mo nag mo re ma tri*),' prayed Chagna Dorje. Since then, she became known as Nagmo Remati.

At some time after that, cannibal-demon Dashagiwa said he wanted to commit suicide. At this, his wife, cannibal-demoness Nawatse, said: 'Please do not commit suicide this time. Tell me whatever you need.' Then Dashagiwa said: 'I am greatly attracted to Lhamo Dhungkyongma (*lha mo dung skyong ma*). If I could win her then I will not commit suicide.' The wife replied: 'This is easy. I will send my daughter Theldogma to be a servant of Lhamo Dhungkyongma and entice her through guile.' Theldogma was hence sent to be a servant of Lhamo Dhungkyongma.

Lhamo Dhungkyongma told Theldogma: 'You, Theldogma,

are a destined being through your connection with the Buddha and by virtue of your karma and prayers. Particularly, your noble attainment is higher than mine. Therefore from now on, I will be your servant. You carry on your work with love.' The Lhamo felt happy saying this, and this was agreed.

At some time after that Lanka Purina, the city of the cannibal-demons, was attacked by monkey kings Balen (*bha len*) and Drinsang (*mgrin bzang*), and war raged in the city. When Lhamo Dhungkyongma went to view it, Theldogpa instructed her, 'Today, a deluder will come your way; therefore do not look at anyone.'

Soon after Lhamo Dhungkyongma went away, Theldogma gave the message to her father, cannibal-demon Dashagiwa, who transformed himself into a youth with a finely proportioned physique. He bound Dhungkyongma with an iron-chain. As he proceeded to take her away thus, Dhungkyongma disengaged the chain and converted it into a leg ornament for herself. Thereafter Lhamo Theldogma came along and asked her whether she had heeded her advice. Dhungkyongma became enraged and demanded to know why Theldogma had deceived her. At this, Theldogma asked her whether she was going away to be the wife of a cannibal-demon. Dhungkyongma became helpless. She had already undertaken to do whatever had been demanded of her and was hence obliged to go away to be the wife of a cannibal-demon.

At this, Dhungkyongma's mother, Uma Deva, became angry and uttered a malediction in these words: 'Leaving me alone at home, she has gone away to be the wife of a cannibal-demon. May she become an extremely ugly-looking one who like the cannibal-demons would eat human flesh and drink human blood. May Theldogma too, who beguiled my daughter into becoming the wife of a cannibal-demon, be born likewise to repay for her misdeed.'

Not long thereafter, the mother's malediction upon her daughter came true. She turned into an extremely ugly looking, ill-formed cannibal-demon-bodied being. When she had given birth to about 500 children, her husband, cannibal-demon Dashagiwa, died. The kingdom was also lost and she became a swineherd to cannibal-demons. One day while herding the pigs, she was raped by a swineherd named Dhimpu (*dim pu*) as a result of which she

became pregnant. She then joined up with Lhamo Theldogma who had been born as her servant. Together they rode a donkey, the riding animal of the cannibal-demons. Brandishing a sword in hand and tucking a bag of jewels at the waist, they ran off. Though the cannibal-demon army chased them, the donkey being faster, they could not catch up. Finally they came upon a cemetery where they saw a fresh dead body of a youth killed in battle. They wanted to eat the flesh. However, there was no fire to roast the flesh on, So they went to a volcanic mountain they saw erupting near the ocean. They roasted the flesh on the ember there and ate it.

Thereafter the mistress and servant Lhamos went close to the ocean. Dhungkyongma sat down to meditate upon Shinje Lunggi Khorlo (*gshin rje rlung gi 'khor lo*) for seven days and prayed: 'After passing away from this life, may I be born a wife of Shiva in the Desire Realm ('*dod khams kyi dbang phyug ma*). May this maid servant of mine be born my aide and subject in all my lives.'

By the power of her prayer, she was born the daughter of Shinje Thutselchen (*gshin rje mthu rtsal can*), the lord of the cemetery called Dhurtroe Rolwey Tsal (*dur khrod rol pa'i tshal*), located near the ocean. Her maid-servant Remati Theldogma was born the daughter of king Degong Yak (*lde 'gong gyag*) and his queen Drenpa Wangme (*dran pa dbang med*) of the driza (*dri za*, a class of demi-gods sustained by sense of smell) city Serding Kyemoe Tsel (*gser lding skyed mos tshal*). As she grew up, her parents bestowed great love and affection on her. They decorated each strand of her hair with different kinds of jewels. They build for her a miracle palace of skulls in the middle of their castle. In the centre of the castle they built for her a miracle bower of skulls called Thoepa Trulgyi Dingkhang (*thod pa 'phrul gyi lding khang*) which contained within it a throne formed by piling up a hundred-thousand corpses of humans. They kept her out of all sights and locked the door. She was barricaded by three rounds of walls. Nyugrumpa and Sadag Gyalmo and the like were appointed to guard her.

Lhamo Dhungkyongma, desiring to wean away driza-born Remati, recited the Mantra of Vajradhara (*gsang bdag gi sngags*) one hundred and eighty million times. By the power of this recitation, the Driza king and all his courtiers and others lost

consciousness. The girl Remati, remembering her past life, began to run forth. On the way she met Bazijahamu (*ba rdzi bya ha mu*), a maid servant of a householder named Rawa Jinsel (*ra ba sbyin gsal*). She killed the maid servant, ate her flesh and wrapped her skin round her waist and continued her journey. On the way she felt thirsty and drank from a pond of blood formed from the dead body of a cannibal-demon called Bhumna (*bum sna*). After that all who came in contact with her mouth-steam died, resulting in an end to an epidemic disease.

After that she came in contact with a dice-player (*sho mkhan*) named Tsenkya Dorje Dawa (*btsan skya zla ba rdo rje*) and together they lived as husband and wife. On the spot where a spurt of a droplet from their sexual intercourse fell grew a plant called Chongshi (*cong zhi*, ie, soma in Sanskrit), so it is widely said. One day she went to a town called Dangden (*sbrang ldan*, or 'land of honey'), carrying with her dice-player husband's black and white pieces along with her. She went up to the king, named Sengge Tsel (*seng ge rtsal*), to beg for alm. The king gave her a bowlful of honey by first gulping down a mouthful out of it. When the bowl was thereafter being placed in her hand, a sound roared from the air, asking, 'great demoness, have you drunk the king's residue?' Perceiving this to be a signal coming from god, Remati became extremely enraged and unleashed an epidemic in the king's land. The epidemic was stopped by the king's custodian of properties (*dkor bdag*) named Zang kyi Drawachen (*zangs kyi dra ba can*).

Nagmo Remati went to her previous friend Dhungkyongma at the great cemetery named Rolpey Tsel (*rol pa'i tshal*) near the ocean. While they were together in the process of destroying all sentient beings to extinction, Dhungkyongma transformed her riding donkey into a blue coloured mule having wings-of-wind, magical bridle and copper saddle and gave it to her maid-servant Nagmo Remati to ride. they enslaved the gods, Nagas and demi-gods and took to eating all sentient beings, resulting in the danger of their extinction. At this stage, because of the power of Lhamo Dhungkyongma's past prayers and virtuous deeds, the two came upon the Buddha Shakya Thubpa sitting under a Bodhi tree. Both Remati and Dhungkyongma offered him their life-hearts and the mind of enlightenment was generated in them.



Thereafter the two went to the cave of Asura and met sage Chogse (*mchog sred*). Dhungkyongma asked the sage: 'What are you doing in here?' the sage replied: 'At a time in the past, there was in this Desire Realm two monks called Gelong Tenpeyde (*dge slong bstan pa'i sde*) and Gelong Mataride (*dge slong ma ta' ri sde*). These two monks violated their sacred vows and the king punished them by having them executed. After death the two were born as demons and constantly harmed and harassed sentient beings. In order to subdue them I am meditating on Yum Ekadi Relchigma (*yum e ka dri ral gcig ma*)."

At this, Dhungkyongma asked, 'Could we too meditate and attain power likewise?'

'What accomplishment do you seek?' the sage asked back. 'We desire to attain power over this realm in order to be the protectors of the Buddha Dharma,' replied Dhungkyongma. The sage took them in and they attained what they sought. They had the vision of Yum Ekazati (*e ka dza tri*). Since then Dhungkyongma came to be known by the name of Palden Lhamo Nagmo Mahakali. Her maid-servant Remati was named Yaksha remati. Both were empowered with lordship of this realm and, on their part, they pledged to protect the Buddha Dharma.

It was thus that the Earth (female) Deity Tenma (*sa'i lha mo bstan ma*) and her retinue became their subjects and from then onwards the main protectors of the Buddha dharma. It may be mentioned in particular that the maid-servant Nagmo Remati is today's Palden Lhamo Magzor Gyalmo (*dpal ldan dmag zor rgyal mo*).

There are many legends about the genesis of this protector, Palden Lhamo, who originated in the lifetime of the Kasyapa Buddha (ie, *sangs rgys 'od srung*, the third of the thousand Buddhas for this aeon). However, for the purpose of this book, I have followed in full what is contained in Gyalchog Sonam Gyalts'o's work ('*od chen 'bar ma'i gtor chog bdud las rnam rgyal*) because I find it easy to comprehend and authentic. I reproduce it completely hereunder.

'Now I speak briefly on the history and genesis of this protector. At a time during the first Kalpa (*bskal pa*, ie, aeon) there dwelled underneath seven layers of this earth the lord Shinje

(*gshin rje sde dpon long pa'i rgyal po*) and the queen of devils known as Mebarma (*me 'bar ma*). They previously had two daughters of whom the elder had been snatched by the lord of gods (*lha'i dbang po*) and the younger by the king of Nagas (*klu'i rgyal po*). Later again they had a son and a daughter. The daughter asked, "I had sisters; where are they?" The father replied, "Your two elder sisters were taken one each by the gods and the Nagas" Asked again whether they could not be brought back, the mother replied, "The gods and the Nagas are powerful and difficult to take on." To this the daughter replied, "My power in this birth is greater than what I would have in a thousand births in this earthly realm. There is none in any world capable of taking on me. Give me the implements (*phyag tshan*)." The father gave her his lasso (*zhags pa*) and stick (*dbyug pa*), while the mother gave her criss-cross engraved plank (*khram shing*) and bag of diseases (*nad rkyal*). Armed with these, she, accompanied by her brother, went up to heaven where she subdued the power of the gods. Recovering from them her sister, she went down to the domain of the Nagas. She subdued the king of the Nagas and recovered from him her other sister. Thereafter the four sisters and brother together returned to their parents. The parents were greatly pleased and said: "Now there is none in this worldly realm who is stronger and more powerful than our family." The two sisters were appointed to rule the domains of gods and Nagas. The youngest sister, being of great power ruled all the three realms. The brother Shinje was made the lord of the life-breath of all sentient beings, to pass qualitative judgements and to punish wrongdoings. The youngest sister was given the names Shinje Chammo (*gshin rje lcam mo*, ie, sister of the Lord of the Dead), Due-kyi Yum (*bdud kyi yum*, ie, mother of devils), and Dhutsen Nagpo (*dus tshan nag po*). She lived on a daily intake of five thousand animated beings - their lives and breaths, and flesh and blood. She was invited to be the Mamo (*ma mo*, ie, the lord mother) of the world and the army-head of Lhasin De-gye (*lha srin sde orgyad*, ie, the Eight Gods and Spirits). While in this state, Pel Tragthung Gyalpo (*dpal khrag 'thung rgyal po*, ie, "the great blood-drinking king") oath-bound her, offered her his life-heart and propitiated her each week with a ration of an enemy of the Buddha Dharma. She was thereby

assigned to protect the Buddha Dharma. In particular, the brother Shinje and Shinje Chammo were blessed to adjudge the meritorious and demeritorious actions of the Six Types of Beings (ie, '*gro ba rigs drug*'). Brother Shinje was also given the name Mingpo Shinje Yugpa Chenpo (*ming po gshin rje dbyug pa chen po*) while Mamo Chenmo (*the Great Mamo*) was also given such names as Tsaminta (*tsa min tra*), Ekazati (*e ka dza' ti*) and Magpon Gyalmo (*dmag dpon rgyal mo*, ie, General-Queen). She was made the owners of the Sixteen Iron Forts in the South (*lho phyogs lcags mkhar bcu drug*). However, the Dharma-Protector who emerged thus had already previously attained the Mind of Enlightenment (the Bodhicitta mind) and later accumulated merits and insight (*tshogs gnyis*) to attain the eighth Bodhisattva Ground. But in order to protect the Buddha Dharma she manifested herself in this extremely ferocious protector-form. This is made clear in "*Ma mo khros pa'i rgyud*", "*gshin rje rtog pa*", "*me lce 'bar ma'i rgyud*", and "*gshan pa nag po'i rgyud*". They also state that the three sisters and one brother known variously as the Four Rematis (*Re ma ti mched bzhi*), the Four Bhelmos (*bal mo mched bzhi*), the Four Dhutsenmas (*dus tshan ma mched bzhi*) were all their manifestations in different forms for the purpose of accomplishing different works by appropriate means of calmness, numbers, power or wrathfulness. In short, all the Mamos (the mamos are a class of goddesses often depicted as ugly and terrifying) have their root source in Ekazati. She take miracle-births in different worldly and transworldly forms to accomplish different deeds.

Now the story of how she came (to Tibet) from India. Gyalwa Dorje Chang passed on the tradition to the great sage Saraha whose assemblage propitiated the deity. The tradition was passed down successively until the time of Pha Dhampa Sang-gye (*pha dam pa sangs rgyas*) who invited the deity to Tibet. That is how the Palden Lhamo tradition spread to Tibet. Particularly, Khache Banda Nagpoi Rosoel (*kha che bhanda nag po'i ro sol*) had a vision of her and performed many mystical rituals for the suppression of enemy forces. This lama performed the exhortation to the deity (*bka' bsgo*) and passed on the tradition to Mama Drenthadrel Choekyong (*ma' ma bran mtha' bral chos skyong*) whence it spread successively. The Palden Lhamo, whose compassion and

blessing comes spontaneously and whose protection and saving of our race and religion is immediate and potent is accomplished by specifically meditating on Shinje Choegyal's mother Tsaminti.'

Thus it is stated, regarding the origin of the Lhamo in India and how later on Pha Dhampa Sang-gye invited the tradition to Tibet. Everything is mentioned about how the Lhamo became the protectors of Trophu Lotsawa (1173-1225), etc., successively and the successive Dalai Lamas. On how she became the main protector of Je Gedhun Drub (the First Dalai Lama, 1391-1474), his autobiography (*rnam thar ngo mtshar rmad byung nor bu'i phreng ba*) states thus:

'During the Winter Debate session for the Female-wood Ox year, he (ie, Gedhun Drub) reached Bhodong. He joined one debate session. At the end of it at dawn, as he stood at Ladrang Serpo (*bla brang ser po*), scratching his head, he heard a clear sound of a woman weeping. He at once woke himself up from an apparent revery and asked what had happened. Came the reply, "I won't tell you, for were I to do so, you too will come to grief." He wondered what it might be and felt a bit uncomfortable. Again at dawn he clearly heard the same woman's sound. As he attentively listened to it, he was told: "At that location is your monastery. It is there that those to be prevailed upon by religion will gather. I of the feminine form too will follow you there. I will protect your followers."

As foretold by the sound of the woman, a few days after hearing the woman, he received news that Je Sherab Sengghe at Gaden had passed away. Incidents like this greatly enhanced the Panchen Gedhun Drub's admiration of and respect to the Lhamo. He accepted the Lhamo as his unique, chief protector. Regarding this, his biography (*rnam thar ngo mtshar rmad byung nor bu'i phreng ba*) states, 'What needs specifically to be stated is that this Lhamo Magsorma gave particularly careful attention and protection to him.' Also, the Autobiography of Gyalchog Gedhun Drub (*rang rnam*) states thus: 'Again, once while staying on a hill at Nyil (*snyil*), I was lying shivering and in terror, and moved to sleep closely behind my father. At this, my father asked, "What is there?" A monk wrapped full length in a piece of cloth and wearing a cap made from starched coarse cloth was pulling me by my leg. At

this Palden Lhamo came riding a young mule. She got off the mule and struck the monk on his hand with her emblem of stick (*pe con*). The monk ran away in pain, rubbing the affected spot.' As thus stated, and whatever may be the case, the essence of the matter was that during the time of Gedhun Drub, a close bond of mutual commitments developed with this protector. She in turn became the chief protector of the successive Dalai Lamas. For example, Gyalchog Gedhun Gyatso's (1476-1542) biography (*rnam thar dpag bsam ljon shing*) states: 'After meditating on and achieving the visions of countless number of tutelary deities, including the thirteen Yidhams (*yi dam*, ie, tutelary deities), the Yeshe Gonpo Chagdrug (*ye shes mgon po phyag drug*, ie, the six-armed Gonpo), and the Palden Magsor Gyalmo (*dpal ldan dmag zor rgyalmo*, ie, Palden Lhamo), and particularly after having had to go from Tsang towards Central Tibet (U), it may be said that today at one hundred per day, the number of invocations of the Palden Lhamo through recitation of her root-mantra has probably reached a figure approximating ten million, so it was said. At the Tashi Lhunpo seat, propitiation was made to the Lhamo every morning and offering of ritual cakes made three times a day. Parting offering was made every evening.'

It thus becomes clear that viewed from the fact that Gyalchog Gedhun Gyatso highly regarded this Lhamo, reciting every day her root-mantra a thousand times, she was his chief personal protector. During Gyalwa Gedhun Gyatso's lifetime there was a slight discord with Drigungwa (*'bri gung ba*). When this resulted at one time in an incident of open war, this Lhamo performed a miracle that saw the tent-ropes of the enemy camp snap off for no apparent reasons and the tents being carried away by the wind. Many other ill-portending incidents afflicted the enemy camp. Knowing this to be the miracle of the Lhamo, this Je went to the Gyal Lhakhang to view a highly sacred image of her there. He is said to have seen the Lhamo separate from the saddle of her mounting animal by about one *tho* (*mtho*, ie, the measure of span from thumb to middle finger when extended); her appearance was dark and oily and she seemed to be extremely fatigued from hard work. The Lhamo and Gedhun Gyatso became inseparable as between body and its shadow. The Lhamo appeared to annihilated

all obstacles coming in the way of the Je. At Gyal Lhaxhang there is an image of this Lhamo labelled as 'Lhamo Sungjoenma' (*lha mo asung byon ma*, ie the Speaking Lhamo) by Je himself and which is considered highly sacred.

Then during the lifetime of Gyalchog Sonam Gyatso (the Third Dalai Lama, 1543-1588) too, there is a history of continued propitiation of this Lhamo and the maintenance of a close bond with her. For example, his biography (*rnam thar dngos grub rgya mtsho'i shing rta*) thus states: 'At that time devils from the dark side (probably a reference to some people who did not like the Je) plotted to create obstructions in his way. When this happened, Palden Lhamo (Palden Lhamo Magzor gyi Gyalmo) appeared and annihilated them and this was actually witnessed.' The biography also states: 'As was the practice by the previous Je, he took good care to make all-round preparations to do prayers and make offerings of ritual cakes to Palden Lhamo the warlike Lord-Queen of the Desire Realm (*dpal ldan lha mo 'dod khams kyi dbang phyug dmag zor ma*). Then in the evening of Namgang (*gnam gang*, the last day of each Tibetan month) he sanctified the ritual cakes to be followed on the following day - the first day of the following month - when the Lhatsham star appeared, by the propitiation rites. When the sun rose, he would go up the terrace and make grand offerings of ritual cake and of body, mind and speech, etc. When this was being done, there actually appeared in the sky in front the Palden Lhamo, and numerous other wondrous occurrences were witnessed.' This shows that this Je also had a unique relationship with Palden Lhamo. Likewise, Gyalchog Yonten Gyatso (1589-1616) and the Great Fifth Gyalwang (The Fifth Dalai Lama, 1617-1682) also greatly relied on this protector. For example, the Supplement to the Autobiography of the Fifth Dalai Lama (*gong sa lnga pa'i rang rnam gyi kha skong*) authored by Desi Sangey Gyatso (*sde srid sangs rgyas rgya mtsho*) states: 'Shall we keep your passing away a secret and if so how? How shall we speedily find your reincarnation who should not be born in the home of someone close to us. As he was thus prayed to and asked with folded hands, he actually became alive and opening his eyes said, "Like the successive previous Jes (ie, Dalai Lamas) who had always sought guidance from the Lhamo, I too have her as my

chief Dharma protector. Therefore what you cannot decide may be referred to her by means of (dough)ball and other forms divination." These were the last words of the Fifth Dalai Lama at the time of his death to Desi Sangye Gyatso (1653-1679) on being asked whether his death should be kept a secret or not and on being prayed upon that his reincarnation come soon. Thus, it could clearly be said that the Lhamo was an inner circle, wholeheartedly relied upon protector of the successive Dalai Lamas and that all the critical issues facing the Tibetan Government were decided by seeking divine guidance from the Lhamo by means of the doughball divination.

The biography of Panchen Gedhun Drub (*rnam thar nor bu'i phreng ba*) contain an explanation of how he first heard this Lhamo's divine instructions. It states: 'Then he (ie, Gedhun Drub) arrived at Bhodhong (*bo dong*). Palden Magsor Lhamo being his protector since many lifetimes in the past, he wanted to get the initiations and the instructions that he had held in his past lives. To do that he had to go at that time to the disciple of Gyalsey Rinpoche, Rinpoche Choesang Pelwa (*rin po che chos bzang dpal ba*), residing at Bhodhong. On making his appeal, Rinpoche said: "I had a propitious dream last night. A monk came from the south of here amidst a dark, violent storm and arrived at the gate of Bhodhong. A bejewelled women went forward, saying she wanted to receive the great holder of the faith. That was my dream. So it is today that the Drugmo got carried away by the Hor (a light-hearted reference to the Gesar epic incident in which the queen of legendary Ling Gesar was abducted by Hor), ha! ha!' Gedhun Drub received all the oral precepts and instructions, etc. of this Lhamo exhaustively.'

Thus, since Panchen Gedhun Drub received the Lhamo instructions from Bhodhong, she became a unique, close and committed protector of the successive Dalai Lamas. As Gyalchog Gedhun Drub usually lived at Drepung, she became the chief protector to Drepung also. Later all Gelug monasteries, wherever located, having connection with Drepung also adopted this Lhamo as their chief protector. When a person named Lhaje Dragnawa (*lha rje brag na ba*) from Amdo Rekong (*mdo smad reb skong*) came to Central Tibet, and told Drogon Phagpa that the Amdo

region needed a competent protector he was advised to adopt this Lhamo. Since then her presence in the Amdo region became widespread. It is said that this Lhamo is loving at heart and spontaneous and potent in her manifestations. She became something like the supreme chief among all the protectors and became especially widespread among the Gelugpas. She is also widely adopted in the Nyingma tradition. For example it is stated about this Lhamo in '*bstan srung rgya mtsho'i rnam thar sngon med legs bshad*' by Lelung Zhepey Dorje (*sle lung bzhad pa'i rdo rje*): 'She is bountiful to those close to her heart and spontaneous and potent in her manifestations. Particularly she is the unrivalled and unique chief protector to Choegyal Terdag Lingpa (*chos rgyal gter bdag gling pa*), master and disciples.'

As thus stated, the lineage of the method of effecting the propitiation of and instruction for making life-entrustment to this Lhamo had been invited from the black stupa at Samye by Ngadag Nyang Nyima Woeser (*mnga' bdag nyang nyi ma 'od zer*). These were passed down to Choegyal Terdag Lingpa Gyurme Dorje and then successively to successive Jedungs Phagde Lotsawa Gedhun Tashi, Jedung Tenpa Gyatso, Gedhun Choekyi Wangchug, etc., till Rabjampa Dhondup Gyu through an unbroken lineage to be the unique, chief protector of the Nyingma tradition. Not only that, she was also relied on by the ecumenical schools (*grub mtha' ris med*). For example, it is stated in the preface to '*mdo khams dbang phyug dmag zor rgyal mo'i chos skor gyi dkar chag mkha' gri dgyes pa'i sgra dbyangs*' written by Panchen Lobsang Choekyi Nyima (1653-1679): 'Ngawang Lhamo (ngag dbang lha mo, ie, Goddess of speech) Palden Lhamo Magsor Gyalmo, depicted as cruel- and violent-looking in order to subdue the enemies of the faith in this degenerate age of sin (*snyigs dus*) is relied on by both the old and the new Nyingmapa schools. She was adopted as the chief meditational protector deity. Particularly the great Tashi Lhunpo Monastery, right from the time of its founding by the Omniscient, Lord Lotus-Holder, Gedhun Drubpa Pel Sangpo (*pad dkar chang dbang thams cad mkhyen pa dge 'dun 'grub pa dpal bzang po*), adopted this deity as its chief protector. Thereafter from the time of the lord of the heavenly realm, Mahapandita Lobsang Choekyi Gyaltzen, through his successive incarnations and



teachers and students, adopted her as their main protector.' It is also stated at the end of it: 'This Dharma protector was adopted by all religious schools - the old and the new Nyingmapa schools, the Bons, Gelugpas, etc., and the ecumenical schools transcending sectarian bias. Even in the narrative instructions (*chos skor*) of this Lhamo there is much intermingling so that it is difficult to know which one is of which lineage.'

Among the numerous narrative traditions of this Lhamo in the Nyingmapa school the more prominent are 'mka' 'gro snying thig chen po'i gdams pa' and Longchen Rabjampa's 'lha mo'i sgrub thabs' (How to meditate on the Lhamo). Longchen Rabjampa also composed a number of life-entrustment ritual practices. Particularly there are the teachings of Lobpon Pema called 'srog sgrub rtsa ba' and 'yang snying gnubs kyi man ngag' and Nyangter Dorje Rabten's 'rdo rje gshog rgod pa'i srog gtad' and 'bstan ma rgya mtsho'i rgyud'. There are truly a large number of narrative instructions on this Lhamo.

To summarise the history of this Lhamo, in the time of Buddha Khorwajig (*sangs rgyas 'khor wa 'jig*) she was known as Lhamo Woesser Chenma (*lha mo 'od zer can ma*) and attained Bodhicitta. During the time Buddha Serthub's teachings prevailed, she was a protector of the Dharma and was known as Paldenma. In the time of Buddha Woesung (*sangs rgyas 'od srung*) she was known as Lhamo Manzu (*lha mo man dzu*). Buddha Shakyamuni when reincarnated as Gelong Wangchug Pawo made offerings and propitiations to this Lhamo. In the lifetime of Buddha Shakyamuni she was anointed and entrusted with the protection of the Dharma. Since then she became the chief Dharma protector. Later Pha Dhampa Sangye brought the narrative instructions on this Lhamo from India to Tibet. He taught and spread the tradition and she was gradually adopted ecumenically by Sakya, Gelug, Kagyu, and Nyingma schools. On the lineage of this Lhamo there are so many long, medium and short written works by successive scholars of Tibet. Such then is the story of this protector who resides at the governmental abode of Gaden Phodrang as the Black Protector.



Gonpo Zhal Zhipa, the Four-Faced Gonpo

# The Four-Faced Gonpo

(*mgon po zhal bzhi pa*)

The concealed Gonpo (*sbas pa'i Gonpo*) or the Four-Faced gonpo (*mgon po zhal bzhi pa*) occurs authentically in such texts as 'Root Lineage of Sangwa Duepa' (*gsang 'dus rtsa rgyud*) and 'Oral Lineage of Dechog' (*bde mchog gi bshad rgyud*). The generally well-known history of this protector goes thus. A miracle emanation from the chest of the Buddha Pel Khorlo Dampa (*dpal 'khor lo sdom pa*), he took birth as a son of the great god Wangchug. He gradually became a chief protector of the Buddha Dharma. In general this Gonpo (protector) has thirteen different forms, including one as a brahmin. It is said that Yum Yangmo Nagmo (*yum gyang mo nag mo*), Tummo Jangkhu (*gtum mo ljang khu*), Sinmo Marmo (*srin mo dmar mo*), Singga Lima Sermo (*sing ga li ma ser mo*), sog-gi Goduema (*srog gi sgo bdud ma*), Nagmo (*nag mo*), the twenty-one Ley-kyi Shenpa (*las kyi bshan pa nyer gcig*), Kadoe Shuta Nagpo (*bka' sdod shu tra nag po*), Shata Marpo (*sha tra dmar po*), Bhegtse Chamsing (*beg rise lcam sring*), the three Bhesog Tsen (*be srog btsan gsum*) and particularly almost all the wrathful-looking deities of Tibet are subjected to the order of this protector.

Now about how the aural lineage of this protector came down. Nyen Lotsawa Dharmadrag (*gnyan lo rtsa' ba dar ma grags*) lived in India for a whole of seven years. During all of this period he obtained an exhaustive teachings on the narrative instructions (*chos skor gdams ngag*) of this Dharma protector. He befriended five merchants and came to Tibet through Purang (*pu hreng*). While thus enroute Tibet he thought, 'I, Lotsawa, being powerful, will surely be visited by the one called Ngawag Detse (*mnga' dbag sde rtse* - the identity of this person is unclear).' He also thought, 'Having worked laboriously for many years in India and therefore being able to bring such numerous instructions, I will surely be visited by the King.' He therefore deliberately refrained from visiting the King. The King got angry. He ordered thirty horsemen

to bring the Lotsawa in. In the evening of that day the Lotsawa dreamed that the King's mounted troops captured him. After waking up he told his fellow-travellers to contribute Tsampa from their food rations. He told his companions, 'There seems to be an interruption coming our way.' So saying he flung a ritual cake. Spontaneously there arose a dark violent storm which engulfed the King's troops. Only a handful of Atsaras (*a tsa ra*, ie, Acharya Indians) remained. Later the King was told what had happened. The King therefore learnt that the Lotsawa possessed black magic power and tendered apology. But it was of no help and the King died on the spot. The ministers of the King also experienced many ill-omens and it is said that all this was the result of Gonpo's protection.

From Nyen Lotsawa, the entire instructions were received by his spiritual son Khau Dharma Gyaltsen (*kha'u dar ma rgyal mtshan*). He in turn imparted it to Sachen Kunga Nyingpo (1092-1158). From then on the Gonpo became the Chief protector to the Sakya heads. The Ghurgon came to be known as Gonpo Chéywa (*mgon po che ba*, ie the elder Gonpo) while the Four-Faced is known as the Junior. On the Nyingmapa side there is a comprehensive aural tradition that had been passed down through successive Choegyal Terdag Lingpa spiritual father-son lineage. However, I do not propose to write each and every aspect of it here. On the Riwo Gadenpa side (*ri bo dga' ldan pa*, ie the Gelugpa School), there is since the time of the all-knowing Panchen Gyalwa Gedhun Drub through the successive Dalai Lamas the history of this Gonpo being a Chief Protector. This is clear in the biographies of each Dalai Lama. Particularly, in the Fifth Dalai Lama's autobiography (*rang rnam du ku la'i gos bzang*) it is stated: 'Though in the mistaken saying and belief of some this Four-Faced Gonpo portents misfortune and great attempts had been made to object to it, I have a particularly close affinity with this Dharma protector. There was a 20-page book which represented a complete compilation of the texts for the comprehension, propitiation and exaltation of this protector according to the Tse tradition. There were, however, around ten other pages of exaltation texts, etc., which that compilation fell short of and which I had to secretly commit to memory. Though I could not complete it all speedily, I

did finish memorizing everything in about 20 days. This became known to the Tulku of the Upper Chamber (of Tulku Dragpa Gyaltsen) who complained to Chong-gye Zhalpon Jinpal (*'phyong rgyas zhal dpon sbyin dpal*), "He (the Fifth Dalai Lama) has committed to heart the texts for the propitiation of the Four-Faced Gonpo". The reply to this complaint became known to the Discipline Master (a reference probably to the Fifth Dalai Lama's Manager, Depa Sonam Rabten) who said, "This demonic spirit is vicious" and therefore felt that it was improper for His Holiness the Dalai Lama to have done so. Nevertheless, since His Holiness had already finished committing everything to memory, he ordered that timely offerings to the Gonpo be made. This was duly carried out and offerings were made on the appropriate days during the waning and waxing of the moon and the eighth day of the lunar month (*yar ngo mar ngo'i brgyad gtor*).

It is thus clear from this statement that at that time though some people spoke ill of this Four-Faced Gonpo as portending misfortune, the Great Fifth Dalai Lama had a particularly close affinity and reverence to him who became his chief protector. Some people also say that this Gonpo had been designated by Machig Labdron (*ma cig lab sgron*) to protect hidden treasures. It is also said that the aural lineage of this Gonpo on the Gelug side came through Khedrub Thamche Khyenpa (*mkhas grub thams cad mkhyen pa*). For example, the work of Palmang Konchog Gyaltsen (*dpal mang dkon mchog rgyal mtshan*), known as the Ladrang Tashi Lineage (*bla brang bkra shis 'khyil gyi gdan rabs lha'i rnga chen*), states: "As regards the Zhal Zhipa (*zhal bzhi pa*, ie, the Four-Faced), he was relied on by the Ludrub (*klu sgrub*, ie Nagarjuna) spiritual father and son as Dharma protector at Nalanda. The holders of the Ludrub spiritual father and son's doctrine also received spontaneous protection of this Gonpo. As the Sakya Pandita (1185-1251), etc. were holders of the Nalanda lineage, he was a protector of the Sakya school. However, during a later Sakya period Tobtrog Wangpo (*stobs 'phrog dbang po*, a reference to the Four-Face Gonpo) manifested himself to Khedrub Thamche Khyenpa (1385-1438) and said, "Make offerings to me and I will protect you and your lineage." Since then it became the requirement for all seats of Je Rinpoche to adopt this protector,

so it is stated in the biography of Khedrub Je (*mkhas grub rje'i rnam thar*) written by Sangdawa Choeden Rabjor and Sera Jetsunpa.'

Thus, as actually contained in the Sangdue Root Lineage text (*gsang 'dus rtsa rgyud*) and others, this Gonpo is a spontaneous protector of the Buddha Dharma in general and the holders of the doctrine of Ludrub spiritual father and son.

# The Four-Armed Gonpo

(*mgon po phyag bzhi pa*)

The story of the Four-Armed Gonpo is told in the following manner. According to the work of the Third Dalai Lama, Gyalchog Sonam Gyatso, a long time ago a Gelong (a fully ordained monk) who was highly learned in the twelve ascetic practices (*sbyangs pa'i yon tan bcu gnyis*) sat meditating on Pel Dechog (*dpal bde mchog*). One night he had a dream in which a black man came and told him: 'You leave this place and go north to Otey Yul (*o ta'i yul*). There you will find a miraculously born Dechog called Yeshe Kyi Gonpo Deje Khorlo (*ye shes kyi mgon po bde byed 'khor lo*) who will grant you what you seek.' The Gelong went there as instructed. On the way he met a king called Gyalpo Gewey Pel (*rgyal po dge ba'i dpal*) who depended on a worldly deity (*'jig rten pa'i lha*) as his Yidham (*yi dam*, ie tutelary deity). The king took him to his palace. At the palace the Gelong visited the temple of the worldly deity. However, when the Gelong did not offer prostration to the deity, the King became very angry. He proceeded to kill the Gelong by first gouging out his eye-balls. This action of the King greatly despaired the Gelong. He prayed, 'By the power of the merits I have accumulated, my secret tantric accomplishments, by virtue of my concentration being still on Palgon (*dpal mgon*) and by virtue of blessings flowing from all these, may I be born a demonic crow spirit (*gnod sbyin bya rog can*) and gouge out the eye-balls of the king and all those close to him.'

After his death he was born a son of father Namsey (*rnam sras*) and mother Jharog Migchen (*bya rog mig can*, literally meaning the 'crow eyed') in the northern place called Gyalwey Drongkhyer (*rgyal ba'i grong khyer*). He grew up to become cruel, violent and fearsome. He gouged out the eye-balls of the king who had killed him in his previous life, and took out his heart and ate it. He annihilated the king's courtiers. And thus while he lived, eating all sentient beings, he was subdued by Pel Dechog. The crow-snouted demonic spirit asked, 'What kind of a listener does

the Buddha have?' In reply, it was said, 'I have a listener who is crow snouted.' So saying he empowered and blessed this protector (Gonpo) and made him a Dharma protector.

Later, while one day Lobpon Ludrub (*slob klu sgrub*, ie, Nagarjuna) - who was serving as the Abbot of Nalanda Monastery - went out to walk in the garden, along with other monks, he came upon a Mumen (*mu man*, a precious stone resembling sapphire) stone self-emanated image by the side of a nearby river. On taking a closer look, it turned out to be an image with one face and two arms, bearing a short crooked sword (*gri gug*) and a skull filled with blood (*thod khrag*). The head was that of a crow and the lower part of the body of the image was submerged in water. The Lobpon and his entourage made an offering of a ritual cake. The Lobden then said, 'It is apparent that you are a protector. If you are a protector of the non-Buddhists, remain where you are. But if you are a protector of the Buddha Dharma, please arrive in the cathedral of the Nalanda Monastery.' In the morning of the following day, the image had arrived at the gate of the cathedral. It was therefore taken to mean that the image was that of a Dharma Protector. The monks of the University were thenceforth instructed to make periodic offerings to him.

At one time the Dhuruka (*du ru ka*) war came. The enemy destroyed the Nalanda Monastery's temple and demolished the stone pedestal on which the image stood. In place of the offering-bowl, which they had broken, the enemy placed dirty stuffs. After inflicting the damages, the enemy troops left. In the evening of that day, when the caretaker came to make offering of ritual cake and saw the offering-bowl broken, he said (to the image): 'Dharma protectors like you cannot protect their own bowl; how can you protect the Buddha Dharma?' The stone-image exhibited noticeable displeasure at this remark and went back where it had come from. In addition, it kept its face turned towards the direction of the land of the Dhurukas.

When this happened, the monks of Nalanda, calling on the Gonpo to be their witness, made tantric offerings to the protector. They also took off their robes and repeatedly beat them to the ground and offered strong plaintive prayers. As a result the Dhuruka army got shaken by a strong earthquake and the troops



got killed by being buried under the earth. Thereafter Lobpon Ludrup came to the stone image and prayed to it to return to Nalanda. But came the reply, 'I will not come there. I need to go to the Silwa Tsal Cemetery. If you need a protector, there is one of my Chiefs near the sea in the south. He is in the form of a self-emanated Sapphire (*in dra ni la*) Stone image. Invite him and offer prayers to him to be your protector and he will condescend.'

Lobpon went near the sea as instructed. As he went about searching for the image, he one day came upon the image as it was foretold to him on a plane of sand. He made offerings of gifts to it and prayed to it to come to Nalanda. The reply came thus: 'I will not come this time. I need to the Bikramashila cathedral where all the Guardians of the instructions of Dechog Khorlo (*bde mchog 'khor lo*) are assembling. If you need me to be your protector, go east to a place called Choesang Trin Gyi Yangdzong (*chos bzang sprin gyi yang rdzong*). There you will find all the narrative instructions on me treasure-hidden. Take it out and meditate on it and get well acquainted with it. You will also find there an image of me made of sandal-wood. Consecrate it appropriately and place it in the cathedral. Offer uninterrupted prayers and make offerings to it and the Dharma will be protected.' Having heard this, Lobpon went to Nalanda and followed the instructions. The Dharma Protector revealed himself to Lobpon and the two became close companions.

In time the Nalanda Monastery completed the building of one hundred and twenty-eight branch monasteries. As there was a need for one hundred and twenty-eight protectors for these monasteries, Lobpon Ludrub once again went to the southern land of Nya-ngen Mepa (*mya ngan med pa'i gling*, meaning land of no misery, sufferings and sorrow) and came upon the previously foretold place of Choesang Tri Gyi Yangdzong. As he reached there, he saw on the face of a rock a self-occurred luminous temple of crystal. He knew that inside the temple were treasure-hidden a large number of precious tantric treatises (*rgyud sde rin po che*) of Chagna Dorje. When he proceeded to take out these he could not because it was being circumambulated and protected by Khadomas (*mkha' 'gro ma*, who are celestial females). An idea then came in Lobpon's mind. He miracle transformed his robe into that of the Buddha

and performed many different deeds. While the female deities hence got enthralled by the performance he took out the Drubthab (*sgrub thabs*, literally meaning the method of accomplishment, an entire system of visualisation, recitation, rituals and meditation concerning a deity or the cycle of deities, referred to as meditation practice in this book) of one hundred and twenty-eight Wisdom Gonpos (*ye shes kyi mgon po*). He composed one hundred and eight different propitiation texts to suit each of them and entrusted them to protect the monasteries and the pel Dechog doctrine. So it is stated.

Then Lobpon Ludrub imparted to his principal disciple, Zhiwalha (*zhi ba lha*, ie, Arya Deva), all the narrative traditions and instructions of this Gonpo. At one time there was a devotee of Wangchuk, the son of south Indian Shakerai sage Sermigma (*sha ke ra'i bram ze gser mig ma*), who no Buddhist Pandita could defeat in debate. As he proceeded to Nalanda to debate, this Gonpo gave the message of the coming of the non-Buddhist to Lobpon Ludrub who was at that time residing at Pal-gyi ri (*dpal gyi ri*). Ultimately it was Lobpon Phagpalha (*slon dpon 'phags pa lha*) who staking his religious faith took on the challenger. During the debate this Gonpo came to Phagpalha's aid and helped defeat the challenger. This defeated challenger Pandita was known as Tayang (*rta dbyangs*) or universally Lobpon Pawo (*slob dpon dpa' bo*). He later became a disciple and was imparted all the instructions relating to this Gonpo. This Lobpon later even composed a work of meditation practice, known as *'mngon par 'byung ba'i rgyud le'u bcu pa'*, for this Gonpo. Lobpon Pawo imparted everything to Lobpon Luyi Jhangchub (*klu'i byang chub*) who in turn passed it on to Bhing-ya Kirti (*bing ya kirti*). From Bhing-ya Kirti it was heard by Dhewa Akara (*de ba a' ka' ra*) from whom it was passed on to the senior and junior Dhuezhapba (*dus zhabs pa*). These two imparted everything to Lobpon Abaya Gusta (*slob dpon a bha ya gusta*).

This Lobpon imparted all the instructions to the Tibetan Lotsawa Galo (*lo rtsa ba rga lo*). From Lama Galo it was heard by Ghunghang Lama Zhang Tsonдру Dragpa (*gung thang bla ma zhang brtson 'grus grags pa*, 1122-1193). From him it was passed on to Drubthob Lingpa Gyara (*grub thob gling pa rgya ra*, 1128-

1188) and thence successively to Toen Shila Rana (*ston shi la rana*), and Phagde Lotsawa Gedhun Tashi (*'phags sde lo rtsa ba dge 'dun bkra shis*). From him the aural tradition was passed on successively to reach Gyalchog Yonten Gyatso (the Fourth Dalai Lama). Particularly from the time of Gyalchog Gedhun Drub (the First Dalai Lama) a perceptibly close routine-bond developed with this Gonpo. For example, the biography of the First Dalai Lama (*rgyal ba dge 'dun grub kyi rnam thar ngo mtshar rmad byung norbu'i phreng ba*) states: "Firstly, in the evening of the day I was born, bandits attacked our nomad camp. My mother hid me amidst boulders and ran away. Next day they came to see what had happened. A crow was seen standing guard over me to protect me from other crows and beasts of prey. I had therefore remained very much alive. A granny who happened to be present said, "Wa! a protective guardian sees to it that a tent does not get carried away and the mother does not get led away. Were it a demon, even the little son would not have been saved. So saying the child was taken away. This corresponds with my own memory of the event." This Gonpo repeatedly used to remind me of this event and say, "An upholder of the faith like you need to reply on a Dharma protector like me." Thus even from the time of Panchen Gedhun Drub there is a history of routine bond of relationship with this Gonpo. In tune with this history, this Gonpo and the Dhamchen Choegyäl (Dharma Raja) are the main protectors of the Gelugpa tradition of Tibetan Buddhism.

This Dharma protector, as described above, is the chief protector of the Gyuemey Monastery (*rgyud smad gra' tshang*) in Lhasa. There propitiation recitation is made to this protector throughout the day. Later all monasteries affiliated to Gyuemey had the Five gonpo Prayers as among their main recitation texts.



Dhamchen Choegyal

# Dhamchen Choegyal

(*dam can chos rgyal*)

The history of this Great Pledge-Bound Dharma King, the chief protector of Shar Tsongkhapa Lobsang Dragpey pel and the Riwo Gelugpa is told thus. When our lord Buddha Shakyamuni, the victoriously consummated, was seated in Dorjeden (Gaya) and was in the process of generating the Bodhicitta mind, he was attacked by an army of three hundred and sixty million devils. However, the devil's army was annihilated by the building of a personified mandala of Shinje She (*gshin rje gshed*). This building was done specifically for the purpose of confronting the devils. The annihilated devils were subdued and put into the path of generating the Bodhicitta mind. They were then imparted the tantric treatises and entrusted to Chagna Dorje. He was told: 'you hold this lineage and in future you protect my faith from all obstacles.' So saying the Buddha Shakyamuni built a Full-Enjoyment Body of Avalokitesvara (*thugs rje chen po longs spyod rdzogs pa'i sku*). He then miracle-embodied himself in the form of the assemblage of deities of the wrathful Shinje She Mandala in all its component parts and gave instructions on the tantric treatise. He also caused the miracle armies of Shinje She to perform numerous miracle deeds of different kinds to suit the nature and inclination of each of the individual subjects to be subdued and prayed, 'should any one deviate from my instructions, may all their heads and bodies burst.' So saying he got hold of his hand-staff and stirred the ocean. This resulted in an enormous whirlwind which quaked the whole earth. As this went on Dorje Jigje (*rdo rje 'jigs byed*) gathered the life-hearts of all the Shinjes and once again offered it to the Buddha Shakyamuni in his miracle form. He pledged to carry through all the instructions that he had been given and was thereby oath-bound.

This Dhamchen Choegyal is externally manifested with the face of a buffalo, alongside Yum Tsaminti, surrounded by four male and four female Shinjes. The internal aspect of him is

manifested as solitary and buffalo-faced, surrounded by the trio of the ten-necked cannibal-demon of Lanka (*srin po lang ka mgrin bcu pa*), Black Naga Devil (*klu bdud nag po*, a vicious black Naga inflicting diseases such as leprosy) and Khyabjug (*khyab 'jug*, the all pervading one, a reference to Vishnu) as his underlings. In this form of Shinje She, the victorious one (*bcom ldan 'das*) miracle-manifested himself as an extremely wrathful Jampal, embodiment of the Great Shinje She. In this form, he went to the southern world where beneath seven layers of the earth was the city of the Shinjes. There he trampled upon all the sixteen doorless iron citadels with sixteen feet, and thereby violently subdued its inhabitants. The chiefs of the Shinjes individually offered their life-essence to him and were oath-bound. They pledged to protect the Buddha Dharma as long as this aeon endures. They also pledged to work for successful completion of all the deeds of Jampal Shinje She (*'jam dpal gshin rje gshed*). In *gtsug tor rnam rgyal gyi rtogs pa*' it is stated that there are various sources which state that pledges to protect the Dharma etc., had been made in the presence of the Buddha himself. Of this there are various manners of saying and I suggest that for details one should read the respective sources.



Gyalpo Namthoe Sey

# Gyalpo Namthoe Sey

(*rgyal po rnam thos sras*)

The history of Gyalpo Namthoe Sey is told thus. Once a long time in the past father Drangsong Nammangthoe (*drang srong rnam mang thos*) and mother Lhamo Uma Deva (*u ma de ba*, whose name in Tibetan is said to be 'Peltsun Sangmo') had a son who they named Namthoe Sey. When he grew up they obtained for him the daughter of a Naga named Lu Gawo (*klu dga' bo*) as his bride. He was offered the dowry of the wish fulfilling jewel Norbu Samphel (*nor bu bsam 'phel*, the gem which increases one's wealth as much as one desires) for the bride. By the power of this jewel he became infinitely prosperous and powerful. He built a palace and a city the like of which had never been seen in the world before. In the middle of the city and the palace he filled two large lakes and built a golden bridge for each one of them. He conquered Jhang Dami-nyen (*byang sgra mi snyan*, the legendary vast, squared-shaped continent in the north where people enjoy unvarying health and fabulous longevity. The continent derives its name from the fact that seven-days beforehand its denizens hear from the sky the prediction of their impending death, for Dami-nyen literally means 'unwholesome sound'), Shar Luephagling (*shar lus 'phags gling*, the Eastern Continent which derives its name from the fact that its people are elevated twice as high as the people of this earth, for Luephagling literally means the continent of elevated beings), and about half of Lho Zambuling (*lho 'dzam bu gling*, ie this world, the southern continent). By using the Norbu Samphel he is said to have given life-saving provisions to the misery afflicted beings and thereby saved them from their sorrows.

In the preface to the Nineteen-Chapter History of Namthoe Sey Lineage (*rnam thos sras kyi rgyud le'u bcu dgu*) the history of Namthoe Sey is told thus. When at a time long in the past, the Buddha in the form of Chagdor Gyingpa (Chagna Dorje in a haughty gesture) sat in profound meditation in a celestial palace



amidst the enjoyment of Rinchen Nhadun (the Seven Different Precious Articles believed to be the extraordinary treasures of a Universal King - the Chakravarti Raja. They are the precious wheel, the precious elephant, the precious wife, the precious gem, the precious horse, the precious minister and the precious general), Namthoe Sey, a member of his circle stood up and said:

'O! Buddha, I desire to benefit the poverty stricken humans and gods. May I be granted your approval.' To this the Buddha gave him the symbolic gesture for Norbu Dzoë (*nor bu mdzos*, ie the Gem Store) and said 'may you fulfil your desire' and gave him the necessary empowerment. And he was given the name Jhangchub Sempa Rinchen Mang (*byang chub sems dpa' rin chen mang*). At that time there were six trillion (*Jhewa Drugbum*) harmful over- and underground spirits who all spontaneously pledged to be his subjects. Likewise, the Eight Great Nagas (*klu chen brgyad*), the Twenty-eight Goddesses of constellations (*rgyu skar nyer brgyad*) and the Eight Great Harmful Spirits (*gnod sbyin chen po brgyad*) too likewise submitted allegiance to Namthoe Sey. The entire circle of the harmful spirits were empowered to be the lords of treasures and blessed.

According to the History of Namsey (*rnam sras kyi lo rgyus*) written by Sonam Rinchen, the history of Namsey is told in the following manner. There was once upon a time a sage named Ghangpo (*drang srong gang po*) who obtained a bride of an exceptionally beautiful harmful spirit. In time she gave birth to a son who was named Beshramana (*be shra ma na*). When this son came of age he was enthroned the king of the harmful spirits and lived in the Changlochen Palace (*pho brang lcang lo can*). While he thus remained, there arose, at one time, a war between the gods and the demi-gods. Beshramana miracle-transformed himself into an extremely huge form and set one foot on top of the King of Mountains (*ri rab*). The demi-gods were overwhelmed and ran away.

As a result the gods were able to take a rest and he came to be known as Rest Giver (*ngal sos pa*). Later he attained enlightenment in the presence of the Buddha and was said to have been oath-bound to protect the Dharma.

According to what is written in another history of this protector

(*rgyal po rnam thos sras kyi rgyud las sna tshogs rab tu grub pa*) it is stated thus. During the First Aeon, in the world known as Wooser Namba Gyalwa (*'od zer rnam par rgyal ba*), in the lifetime of the Buddha Nyimey Nyingpo (*sangs rgyas nyi ma'i snying po*), this Namsey was known as Jhangchub Sempa Rinchen Mang. Later, not long after the Buddha Shakya Thubpa attained nirvana, Jhangchub Sempa Rinchen Mang came in his presence and asked: 'I desire to be of benefit to those who have already attained Buddha-hood and those who have not yet attained Buddhahood. How should I best go about fulfilling this desire of mine.' To this the Buddha replied: 'If you desire to work for the benefit of the sentient beings, there is in the north of this continent a king named Nammang Thoe (*rnam mang thos*) whose power and authority in this world is beyond all challenge. He and his queen Lhamo Peltsun Sangmo (*lha mo dpal btsun bzang mo*) are in extreme sorrow because they do not have a son. You pray to be born as their son and work for the benefit of all sentient beings,' thus instructed the Buddha.

After that Jhangchub Sempa Rinchen Mang prayed as instructed by the Buddha. One evening Lhamo Peltsun Sangmo dreamt of an exceptionally handsome young child coming into her room. On the coming day she told everything to the king. The king asked a sage who was learned in the field of knowledge mantra. The sage told the king that the dream signified that a Bodhisattva was to be born to work for the benefit of sentient beings. The king became extremely happy. In order to purify the queen for the arrival of the Bodhisattva son, she was washed in incense water. The queen eventually gave birth to a son as predicted and he was named Namthoe Sey.

One day when the son went into the garden to inhale its aroma for pleasure he met a most beautiful girl. Namthoe Sey's heart fell for her. He asked whether she would agree to be his wife. She agreed and the two carried on a sexual affair in the garden. At dawn the girl turned into a white snake and slithered into the nearby sea.

Seven days thereafter the same girl turned up as before and the two met and carried on their affair likewise. One day the girl told him, 'I am the daughter of a Naga king. I have three brothers.'

Mamthoe Sey obtained her as his bride from the Naga king. The daughter was given a dowry of eight different kinds of precious gems (*nor bu rin po che rigs brgyad*). These were treasure-hidden in the eight directions and sub-directions of this continent and there are many accounts of how Namthoe Sey worked for the benefit of all sentient beings thereafter. Particularly there are so many different versions of the origination of Namthoe Sey. It is important for those who desire to know everything in detail to read the original sources.

In an old text (known as *rgyal po chen po rnam thos sras kyi rgud yon tan rin po che'i 'byung gnas*) I came across, it is stated: 'Once upon a time there was a sage named Gangpo (*drang srong gang po*) who had a learned son named Nammang Thoe (*rnam mang thos*). Nammang Thoe had a son named Beshrawana. This son was enthroned as the King of the harmful spirits and lived in the Changlochen Palace.

'One day there was a war between the gods and the demi-gods. Nammang Thoe transformed himself into a form as large as the King of Mountains and ended the war, resulting in defeat to the demi-gods. The victorious gods took a rest and he came to be known as Ngel Soepo (*ngal sos po*, or the Rest Giver). Again at another time the gods and the demi-gods got engaged in a war. Nammang Thoe rode a lion and guarded the domain of the gods and he became known as Nhe Sungpo (*gnas srung po*, or the Guard of the sacred domain). At another time when the war of the sovereign lord of the demi-gods, Rabgoe (*rab rgod*), came he transformed himself into a huge monstrous snake and ended the war. The defeated demi-gods bemoaned, "We have been defeated by such an ugly looking one" for which he became known as Lue Ngenpo (*lus ngan po*, or the Ugly One).'

Be that as it may, the coming of the instructive oral lineage of Namsey to Tibet is told in the following manner. It was the Buddha Shakyamuni who first imparted the whole instructions of this lineage to Pel Chagna Dorje. Chagna Dorje in turn passed on everything to Choeze Choekyi Dorje (*spyod mdzad chos kyi dorje*). From him it has passed down successively to be heard by Khache Goenpawa Chenpo (*kha che mgon pa ba chen po*). From him it was heard in whole by Zangkar Lotsawa (*zangs dkar lo rts'*

ba) who taught and spread it. From Zangkar Lotsawa Yorwo Jotoen (*gyor bo jo ston*) received the whole instruction. Lama Sonam Rinchen, with offering of Mandala, received the lineage from Yorwo. Chimphuwa Tashi (*mchims phu ba bkra shis*) heard it from Sonam Rinchen. Thence it was passed down successively to Tagpa Jhosang (*brtag pa jo bzang, also known as Lhaje Jhosang*), Pema Tashi, Trophu Lotsawa Jameypel (*khro phu lo rtsa ba byams pa'i dpal*), Pon Sonam Wangchug (*dpon bsod nams dbang phyug*), and Poenpo Lachen Sonam Senge (*dpon po bla chen bsod nams seng ge*, possibly a reference to Khenchen Sonam Senge). From Sonam Senge the whole lineage was heard by Bhuton Rinpoche (*bu ston rin po che*) who authored '*rnam sras kyi sgrub thabs*, and many other narrative instructions. Bhuton Rinpoche passed on the whole empowerment, instruction and the lineage to his chief disciple Lotsawa Rinchen Namgyal. From him it was heard by Khenchen Dragpa Gyaltsen. Dragpa Gyaltsen passed it on to his disciple Khenchen Yeshe Gyatso. Jetsun Dragpa Samdup hear it from Khenchen Yeshe Gyatso and then it was passed down successively to Phagde Lotsawa Gedhun Tashi, Khyungpo Lhepa, Je Tsongkhapa Lobsang Dragpa, Panchen Lobsang Choekyi Gyaltsen, Khetsun Yonten Gyatso, Serdingpa wœser Zangpo, etc. through a succession of holy incarnate lamas transcending all sectarian affiliations and became widespread.

According to some related texts, it is stated that there are in Tibet one hundred and nine works of narrative instructions on Namsey which had been translated into Tibetan. Among them, the universally known are '*rtsa rgyud rdo rje sa 'og*', '*bshad rgyud 'byung po 'dul byed*', '*gnod sbyin gar mkhan mchog gi rgyud*', '*sna tshogs grub pa*', '*yid bzhin nor bu'i rgyud*', etc. There are, in addition, extremely large number of long, medium and brief commentaries on these by highly learned Tibetan scholars. However, this is seen to be out of context here and has therefore not been written. According to the Lineage of Ladrang Tashi Khyil (*bla brang bkra shis 'khyil gyi gdan rabs lha'i rnga cher*), written by the Second Pelmang Konchog Gyaltsen (*dpal mang sku phreng gnyis pa dkon mchog rgyal mtshan*, 1764-1853): 'Namsey is a protector who has achieved Higher Training in Moral Discipline. Through many tantra and sutras teachings he entrusted the

protection of the Dharma to the Gyalchen Zhi (*rgyal chen bzhi*, the Four Great Kings who are gods and evil spirits included in the category of the first level of gods in the Desire Realm). He always remains in the practice of the faith and has attained the eighth-ground of realisation. He has attained unification with the ground of No More Learning. There are numerous such accounts and he is indeed a protector of critical importance.'

# Gyalchen Dezhi

(*rgyal chen sde bzhi*)

The Gyalchen Dezhi or the Four Directional Protectors are Gyalpo Yulkhorsung (*rgyal po yul 'khor srung*), Phagkye Po (*'phags skyes po*), Chen Misang (*spyen mi bzang*) and Namthoe Sey (*rnam thos sras*). The story of Gyalchen Dezhi is told in the following manner. Once upon a long time in the past there were in this world two Naga kings called Whug (*dbugs*) and Whugchen (*dbugs chen*) and also two Garudas (*nam mkha' lding*) birds called Dra-nyen (*sgra snyan*) and Drachung (*sgra chung*). In course of time the birds came to persecute the Nagas and enslaved all the Naga subjects. The two Nagas ran overground and in the presence of Buddha Woesung (*sangs rgyas 'od srung*) attained enlightenment.

At one time, when the birds attempted to harm the two Naga kings, they could not. Wondering what the cause was, they asked the Nagas, 'previously you used to run away at the very sight of us; why is it that now you don't?' The two Nagas replied, 'We have obtained refuge under the Buddha Woesung, therefore you cannot harm us any more.' Feeling that this Buddha Woesung was of far greater power and skill than them, they accompanied the Naga kings to Buddha Woesung and together obtained refuge. They developed faith in the Dharma and they all became great friends.

Later in the time of Buddha Shakyamuni, the Naga king Whug took birth as Gyalpo Yulkhorsung; Whugchen took birth as Phagkyepo, Garuda Dra-nyen took birth as Gyalpo Chenmisang and Drachung took birth as Gyalpo Namthoe Sey. It is said that right from the time prince Sidharth entered his mother's womb, until he ultimately attained nirvana, these kings guarded and saved him.

When the Buddha Shakyamuni turned the wheel of Dharma for the Four Types of his Followers (*'khor rnam bzhi*, they being male and female householders, novice monks and nuns, fully ordained monks and nuns and ordained laymen and laywomen),

the Gyalchen Dezhi came in his presence with their respective retinues of thousands. They obtained refuge from the Buddha and vowed to protect the Dharma. The Buddha said to them, 'You should protect my Dharma from the many causes for decline which will afflict it after my passing away.' They are therefore unique Dharma protectors bearing instructions from the mouth of the Buddha himself. As regards the question how their narrative instructions came to Tibet and spread there, it has already been dealt with in the chapter on Namthoe Sey and I will not repeat it here.

Chapter 10 of the 'Ngoenpa Dzoe' (*mngon pa mdzod*, the Treasury of Abhidharma) text speaks of four continental spheres. These are Luephagpo (*lus 'phags po*) in the east, this world ('*Dzam bu gling*) in the south, Bhalangchoe (*ba glang spyod*) in the west and Drami-nyen (*sgra mi snyan*) in the north. In the middle of these four continents is a mountain called Rigyal Lhunpo. It is four-sided and four levelled. To the east of this mountain is the great Gyalpo Yulkhorsung. To the south is the Gyalpo Phagkyepo. To the west is the Gyalpo Chenmisang. And to the north is the Gyalpo Namthoe Sey. These four kings, along with their retinues, protect the Buddha Dharma in their own respective spheres.

In Dulwalung ('*dul ba lung*) the history is recorded thus. Long time in the past when the Buddha Shakyamuni was teaching on the Root Lineage of Jampal ('*jam dpal rtsa rgud*), the Gyalchen Dezhi were included in the Jampal Tsagyue Mandala and empowered to protect the Sutra and Tantra aspects of the Buddha Dharma.

Later, Patsab Lotsawa translated everything on the Gyalchen Dezhi lineage into Tibetan. From that time onwards, the Gyalchen Dezhi practice became widespread throughout Tibet with the result that it has become customary to include them in fresco paintings for all temples and cathedrals. This shows that these protectors, extant since the time of the Buddha Shakyamuni, are unique protectors.



Tsodag Langnachen



# Tsogdag Langnachen

(*tshogs bdag glang sna can*)

The history of the Tsogdag is told thus. Lha Wangchug (*lha dbang phyug, ie Shiva*) and Lhamo Umadeva (*lha mo u ma de wa*, who is the wife of Shiva) once had two sons. The elder was Tsogdag and the younger son was Zhonnu Dongdrug (*gzhon nu gdong drug*). As Tsogdag was extremely powerful and of unrivalled prowess and possessed great magical power, he was made the army general. At one time when the gods and the demi-gods fought a battle, the demi-gods triumphed. As the triumphant Gyalpo Thagsang (*rgyalpo thags bzang*), the king of the demi-gods, cut off Tsogdag's head, a plan came in Wangchug's mind. He came to learn that if the head of a beheaded animal which had not yet lost its warmth is attached to replace Tsogdag's head, the boy could recover. So on his way he cut off the head of a calf-elephant and attached it to Tsogdag's neck. Tsogdag recovered and he came to be known as Langnachen (*glang sna can*, or the 'elephant snouted').

Thereafter as his father, Wangchug, learnt black magic and went about giving relief to those who sought refuge under him and vanquishing those who opposed him, Chenrezig (*spyen ras gzig*, or Avalokitesvara, the Buddha of Infinite Compassion) came to realize that the time to subdue was ripe. Accordingly, when Tsogdag Langnachen went out for a walk in a garden outside the palace, he miracle-transformed himself into his exact replica and 'returned' to the palace. He was received 'back' to the palace by the queen and her retinue amidst play of celestial music.

Thereafter when the real Tsogdag returned to the palace, the courtiers said: 'The Lhachen (*lha chen*, or the Great God) has already returned and there are no two Lhachens. You have come here by faking as the Lhachen.' So saying he was thrown out of the palace. Tsogdag did not dare challenge Chenrezig and so sought refuge under him. Tsogdag vowed to fulfil whatever Chenrezig ordered.

In Tibet the instructions on this protector was spread by Dogmi Lotsawa (*'brog mi lo tsa' ba*). Thereafter it enjoyed widespread practice especially through the successive holders of the Sakya lineage.

# Tenma Chu-nyi

(*brtan ma bcu gnyis*)

The Tenma Chu-nyi occurs in as old texts as 'Thang-yig' (*thang yig*), etc., and are as such among the extremely ancient local deities of Tibet. Their history is told thus. At one time long in the past, when Lobpon Rinpoche (Guru Padmasambhava) lived in the Asuri Cave, located at the border between Nepal and India, and was in the process of oath-binding helpful and harmful spirits there, the Tenma Chu-nyi of Tibet went up to him and offered him their life-hearts. Lobpon told them, 'What work have you spirits been doing? Why do you want to offer me your life-hearts?' The Tenma Chu-nyi spirits replied: 'Our work is to safeguard the borders of the land of Tibet. As regards life-hearts, they are what we each have and we now offer them to you, Lobpon.' Lobpon felt glad and taught the method of practice for accomplishing their vision and later treasure-hid them. So it is said.

Their history is told in 'Thang-yig' in the following manner. When Zamun (*dza mun*), the protector of Zhangzhung (*zhang zhung*), miracle-transformed herself into two mountains and tried to crush Lobpon in between, Lobpon used the handle of his Khatamga (a three-pronged spear with three skulls piled one on top of another at the base of the tips of the spear which is the sceptre of Lobpon) to fling them in two opposite directions. After doing that, Lobpon menacingly pointed his finger at her. She became frightened and offered Lobpon her life in totality. Lobpon oath-bound her to protect the Dharma and gave her the name Yumchen Dorje Yubhunma (*yum chen rdo rje gyu bun ma*).

Thereafter when Lobpon reached Namthang (*gnam thang*), the Nammen Karmo (*gnam sman dkar mo*) hurled thunder-bolt on him. But by a feat of miracle Lobpon transformed the thunder-bolt into a vase filled with water and took it on his palm. She was awe-struck and prostrating herself to him, she ran into Peltso lake. Lobpon placed his Dorje (*rdo rje*, a diamond-hard adamantine sceptre which symbolises strength and indestructibility) on the

lake. The lake boiled and her right eye was blinded. The flesh of her body got separated from her bones. Her skeletal form came up and floated on the surface of the lake. She fell at the feet of Lobpon and asked for forgiveness and forbearance. And she surrendered her life to Lobpon. Lobpon oath-bound her to protect the Dharma and gave her the name Ghangkar Shamey Dorje Chenchigma (*gangs dkar sha med rdo rje spyan gcig ma*, literally meaning snow-white flesh-bereft Dorje, the one-eyed).

Thereafter as Lobpon went down to Oyug (*o yug*), the Tenma Chi-nyi (*brtan ma bcu gnyis*, the twelve female-spirit protectors) of Tibet performed a feat of miracle in an attempt to crush Lobpon between mountains. Lobpon used his handstaff to pull down two of the mountains. He also pulled down the habitat herbal mountains (*sman ri*), snow mountains (*gangs ri*), rock mountains (*gya' ri*), etc., of the Tenma Chu-nyi and thereby violently subdued them. The Tenmas became terrified and surrendered their life-hearts to Lobpon who oath-bound them to protect the Dharma. He particularly oath-bound them to protect the Dharma in Tibet against heretics. Since then, the Tenma Chu-nyi as we now know them came into being and became widespread.

The Tenma Chu-nyi are:

**1. Dhag-nyi Chenmo Dorje Kundragma**  
(*bdag nyid chen mo rdo rje.kun grags ma*)

This Lhamo took birth in Tsangtoe (*gtsang stod*) and is said to reside in Gungthang and Namtso (*gnam mtsho*), Chugmo (*phyug mo*), etc. She is depicted as dark sky-blue coloured, holding in her hands a crocodile victory banner (*chu srin gyi rgyal mtshan*) and a hand-mirror (*me long*). She rides a dragon.

**2. Palden Hari Dorje Yamakyong**  
(*dpal ldan ha ri rdo rje gya' ma skyong*)

This Lhamo was born the daughter of her father, Lenthang



Dhagnyi Chenmo Dorje Kundragma



Palden Hari Dorje Yamakyong



Ghang kyi Yumchen Dorje Kuntudrag



Drogchen Khordul Dorje Geg-kyi-tso





Ghangkar Shamey Dorje Yubhunma



Serchen Khading Dorje Langmoche



Kharag Khyungtsun Dorje Pel-gyi-yum



Mhari Rabjam Dorje Dragmo Gyal



Kongtsun Dhemo Bhoekhamkyong



Tsenla Laro Dorje Menchigma



Mhentsun Chenmo Dorje Yamakyong



Yuyi Drilbu Dorje Zulema



Mutsen (*glan thang dmu btsan*) at Padro (*spa gro*) in Mon-yul (*mon yul*). She belonged to the ancestry of Len (*glan*). She is said to reside at Len-yul Monkha (*glan yul mon kha*), Jomolhari (*jo mo bla ri*), Phagri, etc. She is depicted as dark-blue coloured. Her arms are ornamented with precious jewels and bones and holds in her hands a sword (*ral gri*) and an indestructible lasso (*rdo rje zhags pa*). She rides a Kyang (*rkyang*, a wild Ass unique to Tibet).

### 3. Ghang kyī Yumchen Dorje Kuntudrag

(*gangs kyī yum chen rdo rje kun tu grags*)

She was born the daughter of the King of the Shasa Draglha (*sha za drag lha*) ancestry. Known as Lhamo Dorje Kundragma or Dorje Yubhunma (*rdo rje gyū bun ma*), this Lhamo resided at Lachi Chuwar in Drin (*brin gyī la phyi chu bar*), Nalen Shelgong (*na len shel gong*), etc. She is depicted as dark sky-blue coloured. She holds in her hands the emblems of a Dorje (*vajra*) and the vase-of-life (*tse bum*). She rides a white snow-lion.

### 4. Drogchen Khordul Dorje Geg-kyi-tso

(*'brog chen 'khor 'dul rdo rje bgegs kyī gtso*)

She was born the daughter of the God-King of the nomads of Yardrog Yutso (*yar 'brog gyū mtsho*). This Lhamo resides at the Yardrog Yutso (literally meaning 'the turquoise lake at Yardrog'), Yardrog Dharghong (*yar 'brog dar gong*), Jhangdrog Nha-gye (*byang 'brog sna brgyad*), etc. She belongs to the ancestry of Drogsama (*'brog bza' ma*). She is depicted as black coloured and holds in her hands a lance with five different coloured flags attached to its top (*ru mtshon sna lnga*) and a lasso (*zhags pa*). She rides a mule.

According to another source, she wears a wet skin of Yak for clothe and holds in her hand the emblem of an iron Thoedem (*thod ldem*, a hand-staff sported with skull ) and rides a white-lipped Drong (*'brong*, or wild Yak).

## 5. Ghangkar Shamey Dorje Yubhunma

(*gangs dkar sha med rdo rje gyu bun ma*)

She was born the daughter of Dhungru Karpo (*dung ru dkar po*) of Zari Ghangkar (*rdza ri gangs dkar*) in Tsang. She belongs to the ancestry of Shasa (*sha za*). This Lhamo reside at Lhaphu Ghangkar (*lha phu gangs dkar*), Shetoe (she stod) in Ghangkar Dzong and Dorjedrag (*rdo rje brag*), and stood watch over the Dharma. This Lhamo is white coloured and is dressed in brocade. In her hand she holds the emblems of a jar of treasures (*gter bum*). She rides a doe.

According to another source, this Lhamo resides at the rocky mountain Ghangkar in Tsang, is white and at the same time yellow coloured, like the colour of crystal. She is dressed in a clothe of silk bordered with ornaments of pearl. She rides a doe. She is surrounded by a retinue of one thousand female forms (*sman mo*).

## 6. Serchen Khading Dorje Langmoche

(*gser chen mkha' lding rdo rje glang mo che*)

This Lhamo was born the daughter of Darbhu Tongthangje (*'dar bu stong thang rje*) which is located near Jhomo Kharag (*jo mo kha rag*) and Mhachen Pomra (*rma chen pom ra*). She is known to belong to the ancestry of Khyungsa (*khyung bza'*). She is white coloured and rides a Garuda (*khyung*). She holds in her hands the emblems of a hand-mirror and the feather of a peacock. Sometimes she wears the hide of a human skin and holds in her hands the emblems of a human heart and bow and arrow. In this form she is surrounded by seven yellow robed females. Still some other sources depict her as reddish-yellow coloured, holding in her hands the emblems of an axe (*dgra sta*, whose blade is semi-circular in shape) and a lasso. In this form she mounts a black mule.

### 7. Kharag Khyungtsun Dorje Pel-gyi-yum

(*kha rag khyung btsun rdo rje dpal gyi yum*)

This Lhamo was born the daughter of Dalhagarri (*dha lha gar ri*) at the Nubyul Katsel (*num yul ka tshal*) and belongs to the ancestry of Dhasamo (*dha bza' mo*). She resides at Dayul Thangtra (*rda yul thang bkra*), by the lakes of upper and lower north (*byang stod smad kyi mtsho 'gram*) and the western sea (*nub rgya mtsho*). She is red coloured and holds in her hands the emblems of a vibrating bell (*'dar dril*) and a hand-mirror (*me long*). She rides a garuda.

### 8. Mhari Rabjam Dorje Dragmo Gyal

(*rma ri rab 'byams rdo rje drag mo gyal*)

This Lhamo is the sister of Mhachen Pomra and belongs to the ancestry of Mhasa (*rma bza'*). She is said to reside in 'the mountains near Mhachen Pomra (*rma chen pom ra*). According to another source, she resides at the Mhachen Pomra ranges and belongs to the ancestry of Nyen (*gnyan*). She rides a Drong with curved horns (*'brong bu ra' gug*, Drong being a wild Yak) and wears the skin of a yak, and is robed in the lower half of her body with the wings of the Garuda. She holds in her hand the emblem of a Phurba (*phur ba*, a ritual dagger) made out of Chong (*mchong*, a precious gem with medicinal properties).

### 9. Kongtsun Dhemo Bhoekhamkyong

(*kong btsun de mo bod khams skyong*)

This Lhamo was born the daughter of the Kongpo King Kemo (*dke mo*). She resides at Drenatsog (*bre sna tshogs*) in Kongpo and belongs to the ancestry of Shesa (*she bza'*). She is dark-purple (*smug nag*) coloured and is dressed in silk and bark of tree. She holds in her hands the emblems of an arrow and a food-casket of gem (*rin po che'i za ma tog*). She rides the wind amidst clouds.

## 10. Tsenla Laro Dorje Menchigma

(*btsan la la ro rdo rje sman gcig ma*)

This Lhamo was born the daughter of Noejin Nyingtrog (*gnod sgyin snying 'phrog*). She resides at E-nyag Laro (*e nyag la ro*), Samding Gyabri (*bsam lding rgyab ri*), Nalen Shinglen (*na len shing len*), etc. She belongs to the ancestral lineage of Shesama (*she bza' ma*). She is reddish green and is ornamented with precious jewels. She holds in her hands the emblems of a cloth of silk and Ngoedrub Kyi dranggye (*dngos 'grub ky'i 'brang rgyas*, an item that enables 'glorious consummation of all that one desires').

## 11. Mhentsun Chenmo Dorje Yamakyong

(*sman btsun chen mo rdo rje gya' ma skyong*)

This Lhamo was born the daughter of Yarmo Thangtsug (*gyar mo thang gtsug*). She resides at Tanag Tsakhamo (*rta nag tsha' kha mo*) and in such places in Kham as Yarmo thang, Dhardo Serding (*dar mdo gser sdings*) and Yartoe Yarhang (*yar stod gyar thang*). She belongs to the ancestry of Yasamo (*gya' bza' mo*). This Lhamo is red coloured and holds in her hands the emblems of a Rinpoche (*rin po che*, a precious object) and a cymbal (*ting shags*). According to another source, this Lhamo wears a clothe of wholebody-skins of black snakes and mounts a Nharbushe (*rnar bu shad*) and holds an emblem of a Phurba (*phur ba*, a dagger used in tantric rituals) made from the Sengdeng tree (*seng ldeng gi phur ba*).

## 12. Yuyi Drilbu Dorje Zulema

(*gyu yi dril bu rdo rje zu le ma*)

This Lhamo was born the sister of Yarlha Shampo. She resides in the sacred mountains of central Tibet (*bod gyi dbus ri'i gnas*) and the Yarlung Pangphu (*yar klung spang phu*), Namtso Chugmo in the north (*byang gi gnam mtsho phyug mo*), Jhomo Yuri (*jo mo*

*gyu ri*), Wuru Katsal (*dbu ru ka tshal*, also known as Wuru Nyingtsal - *dbu ru snying tshal*), etc. She belongs to the ancestry of Shesa (*she bza'*). She is reddish yellow coloured and holds in her hands the emblems of a ritual hand-bell (*dril bu*) and a precious-material lotus (*rin po che'i pad ma*). She mounts a tiger.

Thus, these twelve Lhamos, the local deities of Tibet, have an extremely long history predating the arrival in Tibet of Lobpon Pema Jungney. In later periods, they were highly regarded by Panchen Lobsang Chogyen (1567-1662) and the Great Fifth Dalai Lama.



Nechung Dorje Dregden

# Nechung Dorje Dregden

(*gnas chung rdo rje dregs ldan*)

This Dharma Protector had an oath-bound connection with Tibet's rulers right from the time of Choegyäl Trisong Deutsan. Choekyong Dorje Dregden is indistinguishable from the Red Protector Pehar Gyalpo (*srung ma dmar po pe har rgyal po*) who constitutes the Red aspect of the Red-and-Black duo of the protectors of the Gaden Phodrang Government of Tibet. There are so many different versions of the origin of Choekyong Dorje Dregden. However, the most universally known version is found in the authentic works 'thang yig', 'rba bzhed', Ogyen Rinpoche's 'rnam thar zangs gling ma', and 'rgyal po'i bskang mdos yid bzhin nor bu'. According to the version contained in these works this version, long time in the past, during the First Aeon, this Pehar was a protector of the gods in heaven. In time he descended to earth. He landed on earth in a large wooden-bird he had miracle-created for the purpose. For this reason he was known as Gyalpo Shingjachsen (*rgyal po shing bya can*, or the King with the Wooden-Bird). After descending on earth he went to a place called Batahor (*bha tra hor*) where he assumed the protectorship of a hermitage called Gomdra Mhugpo (*sgom gra' smug po*).

Sometime after that when King Trisong Deutsan (*khri srong lde 'u btsan*) completed the new construction of the Samye Lhungyi Drubpey Tsuglagkhang (*bsam yas lhun gyi grub pa'i gtsug lag khang*, ie the Samye Monastery), he perceived a great need for a protector of great power and capability for it. The teacher and the disciple (a reference to Guru Padmasambhava and the king) conferred and saw the Choekyong Gyalpo Pehar as the most appropriate choice. As prayed by the King, Lobpon performed miracle to create the Namsey Tadag-gye (*rnam sras rta bdag brgyad*, Tadag-gye being an epithet of the god of wealth) surrounded by a circle of ten million harmful-spirits and enjoined it to serve as a part of the King's army. At that time a drawing-image of Namsey was done on a flag-cloth by one Thami Goentson

(*tha mi mgon brtson*) and this flag came to be known as the king's Ladhar (*bla dar*, which is a kind of a little flag placed on house-top and on which benedictions are inscribed).

Then the King appointed one of his trusted ministers, Lhasang Lupel (*lha bzang klu dpal*), as the commander of his army which marched on into Domed (*mdo smad*) (it is recorded as Yarmo Thang in Kham). The King's army fought the army of Drugu (*gru gu*) and carried the battle on to the hermitage in Batahor. The Batahor was sacked and Pehar Gyalpo at that time transformed himself into a vulture and took flight into the sky. A harmful-spirit in the army of Namsey saw him and shot him down with his arrow. The ground on which he fell came to be known as Jhagoe Shong (*bya rgod gshongs*).

Thereafter when the Tibetan army offered to invite him, Pehar said: 'I will not go to Tibet. However, if you want to make me go there at all costs to you, I would like to take along with me my attendant subjects, close friends for keepsake, etc.' The Tibetan army agreed to this. Pehar brought along with him a descendant of the king of Zahor (*za hor*), a crystal walking-cane (*shel gyi spa lcag*), and a speaking-Buddha image made of turquoise. He brought along these and many other representative objects of the body, speech and mind and extremely large numbers of precious items. Accompanied by these, he eventually reached Samye. With the accompaniment of joyful reception by Ministers and subjects, he was invited to Samye.

Thereafter King Trisong Deutsan and his Dharma teacher conferred and it was decided to entrust the protection of the Korzoeling (*dkor mdzod gling*, ie the treasury) to Pehar. Since then there had been a unique oath-bound relationship between this protector and the king. To this day he has remained, internally, the protector closest at heart to the government. Externally he is heroic, cruel and violent, full of power and capability. It is stated in the biography of Gyalwa Gedhun Gyatso (*rgyal ba dge 'dun rgya mtsho'i rnam thar dpag bsam ljon bzang*): 'Asked whether this Choegyal was possessed of the "divine wisdom" (*ye shes can*) based on various research works, it was replied as probable that he was indeed possessed of such a wisdom. Dorje Lobpon Ogyen Rinpoche Pema Jungney (*rdo rje'i slobpon o rgyan rin po che*



*pad ma 'byung gnas*, a reference to Guru Padma Sambhava), the second Buddha in person, had treated him like a great religious king. He placed this outstanding disciple, endowed with sharp sense-organs, in the mandala of the great practice lineage of the secret Tantra, and empowered and oath-bound him. This outstanding protector who has remained true to his pledge and code of conduct must indeed be possessed of divine wisdom.'

Likewise, the autobiography of the Great Fifth Dalai Lama (*rang rnam du ku la'i gos bzang*) states: 'In the morning of the third day, I invoked the great spirit at the Pehar shrine. I put atop my head the unique "soul-stone" of Dorje Choegyal that had been hand-purified by Khadro Yeshe Tsogyal (*mkha' 'gro yeshes mtsho rgyal*) and sipped a Dharma-medicated nectar. I then invoked the names starting from Pel Ogyen Sangye Nyipa (*dpal o rgyan sangs rgys gnyis pa*, ie the second Buddha, a reference to Guru Padmasambhava) through the great spiritual father-and-son holder of the tradition in Ngari of Legden Dujom Dorje (*rig 'dzin mnga' ris pa chen po legs ldan bdud 'joms rdo rje*) down the line until the great Lama holders of the tradition today who are the source of sound Dharma advises. I did this to promote the well-being of the Buddha Dharma and of all-sentient beings. I recited the sacred mantra of solemn undertaking to accomplish the Four Types of Virtuous Activities (*'phrin las rnam pa bzhi*, they being the activities of peace, increase, power and wrath). To these came the reply that there is a real fear of one being born in the Dorje Nyelwa (*rdo rje dmyal ba*, ie the Hell of No Respite) realm if one commits a breach of one's sacred commitments. I have no experience of ever having committed any breach of my own commitments. So saying he sipped the offering of the nectar. Indeed he has a long and rich history to date since the times he had earlier offered his life-heart in the presence of Sangwey Dagpo (*gsang ba'i bdag po*, an epithet of Chagna Dorje), Pel Tamdin (*dpal rta mgrin*) and Ogyen Pema Jungney (*o rgyan pad ma 'byung gnas*).

It is evident from this that the Great Fifth Dalai Lama invoked this protector by reposing greatest of faith and hope in him. Particularly, it shows how the practice came down successively through the Rigzin Chenpo Dujom spiritual father-and-son. It also

showed that he had offered his life-heart in the presence of Sangwey Dagpo, Pel Tamdin, etc. This shows that he has a great history behind him. Be that as it may, on the side of Riwo Gadenpa (ie, the Gelugpa school), Gyalwa Gedhun Gyatso (the Second Dalai Lama) had propitiated and offered prayers to him. Thereafter Gyalchog Sonam Gyatso (the Third Dalai Lama) had a unique relationship with him. Later when the Great Fifth Dalai Lama assumed the temporal leadership of the Gaden Phodrang Government of Tibet, this Pehar was made the official protector whom the government consulted. This then is one of the aspects of the hitherto universally acclaimed duo of Red and Black Dharma Protectors. In particular, there are extremely numerous narrative instructions of Nechung Dorje Dregden (*gnas chung rdo rje dregs ldan*), who is the speech miracle-manifestation of Pehar and who is indistinguishable from him. Among the very old narrative instructions of Dorje Dregden are: 'bal mo zhu lan gyi rgyud', 'bag seng rol pa'i rgyud', 'ra rtsa gser gyi dra ba'i rgyud', 'srog bdag gser gyi ga pur gyi rgyud', 'spu gri las rgyud', 'gnod sbyin nor lha'i rgyud', 'lcags phreng ang po'i rgyud', etc. These oral traditions enjoyed widespread popularity and practice. (These narrative instructions are given in '*rin chen gter mdzod*' and may be consulted for details.)

Generally this great miracle Dharma Protector is said to reside at Riwo Tse-nga in China (*rgya nag ri bo rtse lnga*), Changra Mhugpo in Liyul (*li yul lçang ra smug po*), Gomdra in Batahor (*bha tra hor gyi sgom gra'*), Pel Sakya (*dpal sa skya*), Samye Pehar Korzoeling (*bsam yas pe har dkor mdzod gling*), etc. In particular, however, he resides as the Red Protector at the Gaden Phodrang Government where he is officially consulted.

There is another history which goes like this. Long time in the past, Lobpon Rinpoche (ie, Guru Padmasambhava) lived in a cave known as Samye Shel-gyi Dragphug (*bsam yas shel gyi brag phug*). At dawn three days after he had been there, Pehar came riding a white snow-lion, along with his retinue-subjects of eight hundred. In order to test Lobpon he threw over Lobpon's head a meteoric boulder the size of a dead sheep. Lobpon fell unconscious. When he came to he saw line-drawings and objects of Mandala strewn around him.

Thereafter Lobpon sat in deep concentration to subdue the dark forces, Pehar came after having transformed himself into a youth carrying a crystal rosary. When Lobpon asked who he was, the Ge-nyen (*dge bsnyen*, ie an ordained layman) replied: 'I am a son of the devil. Would you dare to exchange oaths with me?' Lobpon asked back, 'Were we to exchange oaths, would you be able to protect the Buddha Dharma?' To this Pehar replied, 'If the monasteries and temples in Tibet remain firm and steadfast in their reliance on me, I will protect the Dharma. If they do not look up to me, I will inflict harm.' Lobpon felt glad and taught narrative instructions on Pehar such as 'gzir mdos' (this is given in the 20th volume of '*rin chen gter mdzod*'), took his life-heart and oath-bound him. On his part Pehar said, 'I will protect the Buddha Dharma as long as I endure.' Thus pledged Pehar of which a detailed history along this line is given in 'Thang yig'.

Again, according to the text Norlha Nagpoe Gyue (*nor lha nag po'i rgyud*, or 'the Lineage of the Black God of Wealth', which occurs in the ninth volume of '*rin chen gter mdzod*'), the history is given in the following manner. Long time in the past Gonpo Legden asked Noejin Norlha Nagpo (*gnod sbyin nor lha nag po*) about his birth-lineage. Norlha Nagpo replied: 'My birth lineage goes like this. During the first aeon there was born to father Yeme Trulgyal (*ye med 'phrul rgyal*) and mother Lumin Karmo Gochogchen (*klu smin dkar mo mgo lcog can*) seven sons. They were Koeje Drangkar (*skos rje brang dkar*), Zadue Nagpo (*gza' bdud nag po*), Khyungchen Pehar (*khyung chen pe har*), Sogdag Shel-ling (*srong bdag shel gling*), and Dorje Legpakhyung (*rdo rje legs pa khyung*). In the later part of that aeon there was born to father Mije Tsenpo (*mi rje btsan po*) and mother Lumo Ghoengoenma (*klu mo gos sngon ma*) three eggs. When the eggs hatched there emerged out of them Gonpo Legden Nagpo (*mgon po legs ldan nag po*), Lutsen Nagpo (*klu btsan nag po*) and Duemo Jhakang (*bdud mo bya rkang*).

Later in the following life, there was born in a union of father Yaksha Drin-ngon (*yag sha mgrin sngon*) and mother Lumo Belgo Tragmigma (*klu mo sbal mgo khrag mig ma*) a black iron-shelled egg. The father and the mother conferred and in the end decided to break open the egg. When the egg was broken a boy of terrifying

form emerged out. He became a source of unceasing harms. His parents became frustrated and crestfallen. They casted on him a spell: 'May in the future he be vanquished by a countervailing force of great potency.' At that time Tsangpa Shri Ralchen (*tshang pa shri ral can*) saw that the time was ripe to vanquish him. By the power of his great meditative concentration, he totally vanquished him. Thereafter he agreed to remain in Tsangpa's circle of subjects and was oath-bound.

There is yet another history which states thus. Long time in the past, in a land called Asita, there was born to the king an incarnation of Pehar and also an incarnation of Gonpo Legden, born as the son of a Minister. The two became intimate friends and pledged to become monks. They were initiated by an abbot named Khenpo Dawoe Dhunting (*mkhan po zla 'od dun ting*). The prince was given the ordained name of Dawoe Zhonnu (*zla 'od gzhon nu*) and the son of the Minister was given the ordained name Dhunting Nagpo (*dun ting nag po*). The Minister's son was gentle and very disciplined and greatly loved meditating, contemplating and practicing the Dharma. The prince, on the other hand, had no particular liking to receive teachings, do contemplation and practice the Dharma. Therefore their attention and discipline did not match.

Sometime after that Dawoe Zhonnu saw in a temple called Lhakang Gongwo Gudhue (*lha khang 'gong bo dgu 'dus*) an extremely beautiful girl named Damse Choesang (*bram ze chos bzang*) and fell in love with her. One day he spread his monk's robe on the ground as a mattress and for seven days continued having sex with her. A Hindu priest named Bharnang (*bar snang*) saw him engaged in this act. He went about publicly criticising the prince for perpetrating an inexcusable act of indulging in sex in a temple. Prince Dawoe Zhonnu became greatly embarrassed and angry. He rubbed his sex organ on the dress of the priest and carried on having sex for another one week.

His friend, Gelong Dhunting Nagpo, heard all this. He asked his friend not to repeat it in future and told him what harmful consequences would befall him for violations of his religious vows. Dawoe Zhonnu, however, became extremely angry at this. He transformed himself into a lion (*seng-ge*) and tried to inflict all

sorts of harms on Gelong Dhunting Nagpo. However Chagna Dorje saved Dhunting and no harm fell on him.

After death Pehar was born a person named Chumig Jhangchubbar (*chu mig byang chub 'bar*). Famine and epidemic engulfed the land. With no food and clothing being available he went to another land to beg for alms. As he went there, he met his previous friend, Gelong Dhunting Nagpo, and told him all his past story. Gelong felt great compassion for him and gave him whatever he wanted for his sustenance. One day Chumig Jhangchubbar fell for a precious item in the Gelong's house and in order to take possession of it, prepared to kill him. However, when the blow was about to be struck, Chagna Dorje saved the Gelong with the result that no harm befell him. Because of this, Chumig prayed for an evil end to the effect that he be born to inflict harm on Gelong for all lives in the future.

After death he was born as one Lenmi Jhangchub-bar (*glan mi byang chub 'bar*; but some other sources call him *glan mi byang chub 'od*) and persistently inflicted harms on Gelong Dhunting Nagpo. After he died he was born the son of Mije Tsenpo (*mi rje btsan po*) and Lumo Dhungkyongma (*klu mo dung skyong ma*) and he was named Bazra Guhyasamate (*badzra guhya sam te*). By the power of his previous life's prayer he prepared to inflict harms on Gelong Dhunting Nagpo. But Chagna Dorje came to know about it and saved Gelong.

Again after death he took birth as the son of Duepo Koeje (*bdud po skos rje*) and luza Mhinkarma (*klu bza' smin dkar ma*). Once again he went for Gelong Dhunting Nagpo in order to fulfil his desire to harm him. He performed various feats of miracle in order to carry out his nefarious design. Chagna Dorje once again saved Gelong.

Thereafter he took two more births. His last birth was as one Midue Drangkar (*mi bdud brang dkar*). It was in his life in that birth that his former friend Gelong Dhunting Nagpo achieved enlightenment (*dgra bcom pa'i 'bras bu*, which literally means the Stage of Foe-Destroyer) and was known as Gelong Legden Nagpo. In that birth Chagna Dorje and Gelong Dhuntingma subdued him and coerced a pledge out of him to protect the Dharma.

Not long thereafter, Midue Drangkar had a recidivist turn of heart. Once again he transformed himself into a terrifying armour clad form. He bit Gonpo Legden (Gelong Dhuntingma) in his right leg and ran away. Legden Dorje went up to the presence of Chagna Dorje and told him what had happened. To this Chagna Dorje replied, 'Now that you are an enlightened Bodhisattva, transform yourself into a tutelary deity form and subdue him.' As instructed, Legden Nagpo (some sources say Legden Nagpo is Gonpo Zhelzhipa and this should be researched) stood in a wrathful form and meditated on the wrath of Pel Tamdin (*dpal rta mgrin*). He placed a (*bing chen*) sandalwood around his head and by means of it violently subdued him. Midue Drangkar was tamed. He went up to the presence of Chagna Dorje. As he revealed his true form, Chagna Dorje (*gsang bdag*) placed his vajra at Midue Drangkar's heart and poured the water-of-oath (*mna' chu*) into his mouth and gave him the name Pudri Barwa (*spu gri 'bar ba*). All this is as contained in the Lineage of Noejin Norlha Nagpo (*gnod sgyin nor lha nagpo'i rgyud*).

Later when Lobpon came to Tibet he was entrusted the protection of Pehar Kordzoeling (*pe hār dkor mdzod gling*) at Samye. Since that time, he became the chief protector to King Trisong Deutsan. Later he enjoyed ecumenical popularity as a protector among the Great-Born Supreme Beings (*skye chen dam pa*) in all the different schools of Tibetan Buddhism. He was particularly practiced by the successive Panchen lineage and the lineage of the Dalai Lamas. In particular he became the official protector of the government since the time of the Great Fifth Dalai Lama. These are given in their respective biographies. It is important that in case of any doubt regarding shortcomings, excesses and the presentation, reference should be made to the original sources.



Lhachen Tsangpa Karpo

# Lhachen Tsangpa Karpo

(*lha chen tshangs pa dkar po*)

There are great many historical versions of Lhachen Tsangpa Karpo, an outstanding protector of the Gaden Phodrang Government of Tibet who had been oath-bound in the time of King Songtsen Gampo (*brtsan po srong btsan sgam po*).

Previously Lhachen Tsangpa Karpo was an attendant at the court of the Lord of the Gods, Gyajin (*rgya byin*). After that he was oath-bound by Sangdag (*gsang bdag*, a reference to Chagna Dorje). Still later it is said that he was made the protector of the Buddha Dharma by Pel Tachog Rolpeysung (*dpal rta mchog rol pa'i gsung*).

Later when King Songtsen Gampo (581-649) completed the new construction of Tradrug Lhakhang (*khra 'brug lha khang*), he entrusted to this protector the guardianship of all the internal and external repositories of the body, speech and mind (*phyi nang gi sku gsung thugs rten*) of the teachings of the Buddha there. He also became the protector of the King himself. From that time onwards he became the trusted protector of Songtsen Gampo. During his war with the Tang Dynastic rulers in China, the King appointed Lhachen Tsangpa Karpo the chief of the war gods to take on the enemy.

Later when Lobpon Rinpoche came to Tibet, he gave the impression of once again oath-binding him. Lobpon placed Lhachen Tsangpa Karpo in the 'Blood Feasting Mandala' (*khrag 'thung rol pa'i dkyil 'khor*) and obtained from him an oath to protect the Buddha Dharma so long as the aeon period endures. King Trisong Deutsan and Lobpon conferred and decided to entrust to him the protection of Namdag Trimkhangling (*rnam dag khrim khang gling*) at Samye Cathedral. This is stated in '*rba bzhed*' which was written in that period.

The oral lineage of the tradition of this protector continued thereafter and it reached the Great Fifth Dalai Lama. Since the time of the Great Fifth, Lhachen Tsangpa Karpo was entrusted



the protectorship of the Gaden Phodrang Government of Tibet. This is contained in the Great Fifth's autobiography (*rang rnam du ku la'i gos bzang*).

Since that time, to this day, this protector was consulted through an oracular medium whenever decision on matters of critical importance to the state of Tibet needed to be taken. He is the one referred to today as Lamo Choekyong (*la mo chos skyong*).

It is appropriate to present here a chronological course of the history of this Dharma Protector as contained in one set of hidden treasure-texts. Once a long time in the past the devil Ghar-gyi Wangchug (*gar gyi dbang phyug*) had a wife named Duemo (she-devil) Pemey Trengchen (*bdud mo pad ma'i phreng can*) who had become pregnant. When she was about to deliver a sound came from her womb which said: 'It would be laughable if I were to come out of the throat. It would be dirty if I were to come out of the birth-canal. I would therefore prefer to open the ribs and come out thereby.' The mother heard all that was uttered. She became terrified. Though the mother told the child in the womb to come out through the birth-canal like all other living beings, she ignored it. She tore apart her mother's ribs and escaped out of it. When the mother came to, she saw that a girl-child named Ekazati (*e ka dza' tri*) had been born. Asked who she was, she replied, 'Mother, I am your child,' and she asked, 'How should I go about vanquishing brother Karpo Chenchig (*dkar po spyang cig*)?' The mother replied, 'My girl, go to the Sangwey Dago (*Chagna Dorje*). And while there obtain also the Dolghing (*sgrol ging*) empowerment.' The daughter went to Sangdag as instructed by her mother and narrated everything to him. To effectuate the mother's advice Sangdag conferred on her the Dolghing empowerment and gave her a golden sword called Ringmo.

Thereafter the mother and the daughter filled a red-coloured mixing-bowl with a blending of blood and mother's milk. Then using a Dadhar (*mda' dar*, a ceremonial arrow having ribbons of different colours fastened to it) they began hand-signalling, with the mother making a distant call thus: 'O! my only son, won't you have your mother in your heart? Won't you have your mother's sweet milk? Won't you partake of your mother's sweet blood?'

Karpo Chenchig responded and came. As he prepared to drink the mother's milk from the bowl, his sister Ekazati flung the sword Ringmo. It struck her brother and his ribs got torn apart. Three hearts emerged out of the torn ribs. They escaped into the sky and became three Namthel Karpo (*gnam thel dkar po*) siblings. Another three came out and they escaped to the ground, and became three Sathel Trawo (*sa thel khra bo*) siblings. Yet another three came out and they soared into the space, and became three Bharthel trawo (*bar thel khra bo*) siblings. The mother grabbed one heart in her hand. She held on to it and kept it in place of her son. In time the son grew up and was later empowered and entrusted to become an exemplary protector of the Buddha Dharma by Pel Tachog Rolpa (*dpal rta mchog rol pa*), thus it is stated.

Another history is told thus. Long time in the past, father Tsangpa Dung-gi Thoetrenqchen (*tshangs pa dung gi thod phreng can*) and mother Nharsa Goetrenqma (*mnar gza' rgod phreng ma*) had a son named Tsangpa Karpo Khorlochupa (*tshangs pa dkar po 'khor lo bco pa*). When he grew up, he wore a silk garment with lamb-skin lining, wrapped his head in a pata (*pa tra*, a design resembling Pel Bhewu (*dpal be'u*), the love noose) designed cloth, a sash of turquoise, a golden boot and rode across the cosmos on a super-horse of golden velocity. In day time he rode across the sky and at night he descended to the ground and stalked in the city and stole treasures.

At one time he went up into the heaven. There he seduced a goddess girl named Dhersang (*der bzang*) and stole the gods' Wish-Fulfilling Jewel (*lha'i yid bzhin nor bu*). Chagna Dorje grabbed him by his tongue and flung him to the ground, took back the jewel in his hand, and also took his life-heart. He gave him the name Intasempa (*in tra sems dpa'*). He was also betrothed to the above named goddess-girl and became a king who conquered half of this continental sphere (*gling*).

Since becoming king, Intasempa wore the skin of a white lion with its fore-limbs intact, a red turban of silk, and, riding a white horse, made cosmic journeys. He killed all males that he came across and forcibly fornicated with all the females he saw. One day while Jhangsin Drogmo, an incarnation of Goddess Ekazati (*lha mo e ka dza' tri*), was milking Lu Rana (*klus ra na*), Intasempa

threw her copper container into the fire-place and partook of the milk of blood that came flowing. Ekazati became angry and struck Intasempa with her turquoise ornamented silk breech-cloth. It hit him on his thigh and he became lame. He offered her his life-heart and was given the name Namkha Sangpo (*nam mkha' bzang po*). Thereafter he became the life-entrusted deities of the Kings of Tibet, Toe-kyi Teng-nyi (*stod kyi steng gnyis*) et al.

Another history which is quite inconsistent with the above is told in '*srog bdag gser gyi ga pur*' thus. Long time in the past, a father named King Gasa Dewa (*rgyal po ga za bde ba*) and mother Dewey Logtremgma (*bde ba'i glog phreng ma*) gave birth to a son who grew up to be of sharp intelligence, endowed with full manly attributes and accomplished in all fields of learning, He became particularly learned in Brahminism. In time he went up to the top of the Himalayan mountains and engaged Chagna Dorje in a duel of magical powers. But he could not prevail over him and became crestfallen. He said: 'For so long, until now, I have learned the Brahminist magical powers and have acquired immense capability in that field. However, today, my powers did not turn out to be even a fraction of your's. What could be the reason for this?' Chagna Dorje replied: 'I have already achieved the enlightened mind of a Bodhisattva and continue to remain in the world. How then could you have the capability to take on me?' To this the boy replied: 'Then I too would like to attain the enlightened mind of a Bodhisattva. How should I seek to achieve it?' Chagna Dorje gave him the name Tsangpa Dhung-gi Thortsugchen (*tshangs pa dung gi thor tshugs can*) and pronounced, 'Henceforth you are an attained enlightened Bodhisattva.' Chagna Dorje crowned him with a tiara of precious shell lined with pearl and gold. He told him never to take it off and blessed him with an instruction to protect the Buddha Dharma. Since then he came to be known by the name of Lijin Hara (*li byin ha ra*). His magical power and capability multiplied ten times.

To sum up, the well known history is this: Since Tsenpo Songtsen Gampo appointed him the protector of the Tradug Lhakang (*khra 'brug lha khang*), successive kings of Tibet relied on him. Particularly, Tsenpo Trisong Deutsan entrusted to him the protection of Namdak Trimkhangling (*rnam dag khrim khang*

*gling*) at Samye. The story of how in the time of the Great Fifth Dalai Lama he became a protector of the Gaden Phodrang Government has already been told above.



Nyenchen Thanglha

# Nyenchen Thanglha

(*gnyan chen thang lha*)

The deity known as Nyenchen Thanglha, one of the Nine Gods of Tibet (*srid pa chags pa'i lha dgu*), is said to be a wrathful manifestation of Budhisattva Namkha Nyingpo. Whatever be the case, the story how Lobpon Rinpoche later oath-bound him and entrusted him with the protection of the Buddha Dharma is told thus in 'the Gods and Spirits' (*lha 'dre bka' thang*):

With head resting in Drugu (*gru gu*), and its tail extended to Sogchu Yerthang (*sog chu gyer thang*) in Kham, rested a white snake, barricading the passageway. Lobpon poked his handstaff on to the snake's waist and said: 'You, the Naga King Nelethoekar (*ne le thod dkar*), known also as Drisa (*dri za*, who are demi-god spirits sustained by the sense of smell) King Zurphue Ngapa (*zur phud lnga pa*, literally meaning the 'five top-crested' due to the presence of five tufts over the head), go back and arrange your circle of subjects in order.' Hearing this, the snake ran away to the snows of Thangla where the snows melted, and then from the dark top of the hill blue slates came sliding down en masse. Not being able to bear the torment, he made offerings of food, subjects and the like (to Lobpon). Turned into a child topped with a turquoise crest on his head, and wearing white silk and head ornaments of precious stones, he prostrated to and circumambulated (Lobpon). He made offering of his life-heart and was oath-bound to protect a hundred treasures. He was given the tantric name Dorje Chograb.

This then is the story of how Lobpon Rinpoche subdued and oath-bound the deity to protect the Buddha Dharma. According to Ba Selnang (*rba gsal snang*) in '*rba bzhed zhabs btags ma*', when Lobpon Padmasambhava asked the great harmful spirit to grant him Marthab (*dmar thab*, which involves defiling of the fire-place by burning of meat and the like and which is offensive to the spirits) and bound up the copper vessel Thanglha became angry. His anger caused the snow on the hill to rage and become destructive. It

caused an ominous gathering of clouds, thunder and lightening and a downpour of hail. Thereafter (Lobpon) went up to Nyingdrung atop Ghelta Hill and found there an evil white Naga that would not allow the practice of Dharma. As Lobpon said that it needed to be subdued and oath-bound, the Naga escaped into the open sea. Saying 'catch it and oath-bind it', Lobpon constructed five mandalas and for three days meditated. At the end of it, the raging of the snows subsided and the Naga became oath-bound. Thanglha pledged to heed orders.

Another version as told in '*yang tig chen mo'i lo rgyus*' by Longchen Rabjampa (*klong chen rab 'byams pa*, 1308-1363) goes like this. 'Thereafter the Divine embodiment (*sku lha*, a reference to Lobpon) reached Thanglha. Thanglha turned himself into a huge monster and bared his fangs to him as a preparatory to eat him up. But he could not and beseeched tolerance. He offered his life-heart to Lobpon. He feasted Lobpon with choices range of foods and made other countless offerings.' Thus the version as presented here is slightly different. But whatever be the case, later on he became a protector to King Trisong Deutsen. For example, it is stated in the King's Annal (*rgyal po'i bka' thang*): 'You the local deity of the Four Central Divisions (*ru bzhi*); divine son of the Dharma Protector King; you are the personal deity of King Trisong Deutsen.'

Thus he was not only a local Tibetan deity in general terms but particularly a local deity of Central Tibet. Not only that, he was the chief personal deity of religious King Trisong Deutsen. He was therefore something of a chief of all the local deities. This is reflected in 'Thanglha Invocation' (*thang lha'i gsol kha*) thus: 'The father of the Divine Embodiment, Wodey Ghungyal ('*o de gung rgyal*), and the Divine Embodiment's mother, Yhujhashog (*gyu bya gshog*).' Thus it is shown that Thanglha's father was Genyen Chenpo Wodey Gunggyal (one of the Nine Gods of Tibet) and his mother was Gyalmo Yujha Shogchigma. The hidden-treasure narrative instructions of this outstanding protector, who is surrounded by an inner circle of three hundred and sixty Dorje Yudonma deities and surrounded also by thirty commanders of wrathful aspects were first taken out by Rigzin Goedempa (*rig 'dzin rgod ldem pa*). The instructions were transmitted by him to

Longchen Rabjampa and so on and spread thus. Particularly the Great Fifth Dalai Lama held this protector in high esteem. He has written in his autobiography (*rang rnâm du ku la'i gos bzang*): 'The making of grand offerings to establish a firm rapport with Thanglha was synchronised by the snow-mountain of Thangla being enveloped in a rainbow. The sun shined brightly as a sign of good omen. I composed a few offering prayers, address-sealed it and wrapped it in silk of five different colours.' As thus stated, Thanglha, one of the Nine Gods of Tibet, has an extremely ancient origin. The Great Fifth Dalai Lama was said to have had a great purpose and reason in taking in this Protector.

Again, in a biography titled '*ra lo'i rnam thar kun khyab snyan pa'i rnga sgra*' written by Ra Yeshe Sengge, it is stated: 'After Ralo had finished studying in India and was on his way back to Tibet, he passed through the snows of Thanglha. Nyenchen Thanglha, accompanied by a retinue of his circle of attendants came to receive him and said, 'Please come to my palace by all means.' Ralo complied. The snow mountain had a door which he passed through. Inside was a three-storeyed white-crystal palace, covered by a roof of gold and surrounded on all sides by water. Ralo entered it. He was seated on a pile of precious materials and made inestimable offerings. During the three days that he remained in the Palace, Ralo gave all the instructions on Jigjhe ('*Jigs byed*) to Thanglha. In return Ralo was given seven measures of gold (*gser bre bdun*), a hundred heavenly-horses (*lha rta brgya*), three hundred blue water-horses (*chu rta sngon mo gsum brgya*), one thousand heavenly-dris (*lha 'bri stong*, dri being a female of yak) and ten thousand Naga sheep. He came to see Ralo off over a considerable distance. Thereafter when robbers saw all the offerings that Thanglha had made in Ralo's possession, they robbed the Lama. At this Ralo's disciple Rachoerab (*ra' chos rab*) turned to Thanglha and said, 'All the things that you offered to the Lama have been dispossessed by robbers yesterday evening; won't you help?' That very evening all the robbers died of large boils, abscesses, etc. There are many such strange stories and for details the source itself should be read.



# Tashi Tsering Che-nga

(*bkra shis tshe ring mched lnga*)

The female deities Tashi Tsering Che-nga are the chief protectors of the Kagyu lineage of Tibetan Buddhism. As stated in Milarepa's 'mi la ras pa'i mgyur 'bum', the Tsering Che-nga deities reside at Jhomo Lhari Mountain. It is said that they are not apart and distinct from the twelve deities called Tenma Chu-nyi (*brtan ma bcu gnyis*). But sometimes due to the need to subdue particular beings, they have a tradition to manifest themselves separately in this way. The Tsering Che-nga deities are: Tashi Tseringma (*bkra shis tshe ring ma*), Thing-gi Zhelsangma (*mthing gi zhal bzang ma*), Miyo Losangma (*mi gayo blo bzang ma*), Chodpen Drinsangma (*chod pan mgrin bzang ma*), and Tekar Drosangma (*gtad dkar 'gro bzang ma*). It is said that of the seven boys and five girls that, long time ago, father Lholha Thengpo (*lho lha 'theng po*) and mother Drang-yul Menchigma (*'brang yul sman gcig ma*) gave birth to, the Tsering Che-nga are the five sisters. I have not seen a detailed history of Tsering Che-nga. What I have written here is a digest of what is contained in Milarepa's Gurbum (*gur 'bum*).

The Gurbum states: 'Jetsun sir, they (ie the Tsering Che-nga deities) received Lobpon at Khala Rongo (*kha la rong sgo*) at the time of his coming to Tibet and went on to Thotsam (*mtho mtshams*). There (Lobpon) once again subdued them with his firm hand-gestures and made them highly important order-implementing subjects. The five offered (Lobpon) their material life-heart form. At that time too they received a great deal of Sutra teachings on Cause and Effect Precepts. Previously, at the Munpa Dradrog (*mun pa sgra sgrog*) Cemetery in India, they had received from Lobpon Chog-gi Gocha (*phyongs kyi go cha*) the great Mandala of Tulshug Choepa Nagpo (*brtul zhugs spyod pa nag po*) initiation. They also received great many teachings on Vajrayana.' The Tsering Che-nga deities achieved Bodhicitta Mind in the presence of Jetsun Milarepa from whom they obtained the



Tashi Tseringma



Thingi Zhalsangma



Miyo Losangma



Chodpen Drinsangma



Tekar Drosangma

Vows of Individual Liberation. It was at that time that the disciples of Milarepa said the above to him in the form of a question-answer session. It becomes clear that the Tsering Che-nga deities had been previously oath-bound by Lobpon Chog-gi Gocha who lived in India at the Munpa Dradrog Cemetery. He also included the deities in the Mandala of Tulshug Choepe Nagpo, empowered them and blessed them. Thereafter When Lobpon Pema Jungney came to Tibet, they arrived to receive him from the lower reach of a place called Khala Ronggo and sought an opportunity from him. Lobpon subdued them and accepted them as his order-implementing protectors.

Thereafter in the presence of Jetsun Milarepa they pledged to protect the Buddha Dharma. The story of this is told thus: 'Once Jetsun Milarepa sat meditating at a secluded spot in the mountain called Menlung Chuwar (*smān lung chu dbar*) that had been blessed by Lobpon Pema Jungney. Then at a time just in the afternoon, on the eighteenth day of a summer month of the Male Water-Dragon year, there was a congregation of various types of demonic spirits with five meat-eating females as the chiefs. They exhibited various feats such as the shaking of the earth. When this happened, Jetsun felt and told them: 'According to the Sutra texts and the commentaries, these demonic spirits are, speaking generally, nothing but just feelings in mind and have in reality no separate existence. But the ultimate end of the birth of this material body of mine constituted by the four elements is death. Therefore I have no hesitation in giving it to you demonic spirits. Presently I am seeing the demonic spirits in bodily forms only due to my eyes being captivated. Why should I fear and get terrified by them? Nevertheless, to you whom fate has destined the present unfortunate birth of flesh-dependency I offer my body, which is nothing but an aggregate that is burdened with misery and subjected to all kinds of afflictions.' Thus giving away his body in alms to them, he prayed: 'May from now on all your evil minds dissolve and that the whole aspects of your beings be permeated by a great, uncontaminated compassion.' Hearing this, the evil minds of the congregated demonic spirits were dissolved and they all, particularly the Tsering Che-nga, said to him: 'It is highly admirable that you, yogi, having no feeling of attachment to your

body, make religious alm of your flesh and blood. From now we shall not harm sentient beings.' They were greatly repentant and offered their apology to Jetsun. Jetsun told them: 'Generally all external obstructing spirits are a product of our imagination. What you have said is true. But in the yoga tradition I practice the negative aspects are not looked at. If you commit your body and speech to the altruistic cause, spiritual mind will surely be born in you. Demonic types will turn to being Dharma protectors. Dharma protectors are seen as miracle born and that results in accumulation of spiritual bounty. Obstructions turn into paths. Perceptions turn into religious embodiments.' Milarepa gave many religious teachings, making repeated reference to the teachings of his master Marpa Lotsawa, through religious songs. The spirits felt greatly repentant and beseeched tolerance. They pledged to obey whatever he would tell them henceforth.

Then in the evening of the 11th in a summer month, five wondrously beautiful girls materialised. They prostrated to Jetsun, offered him yogurt of Bhamen (*ba men*, a wild cattle), sat to his left corner and said, 'We have come to receive religious teachings from you, Jetsun.' Jetsun knew that the five were demonic spirits and told them: 'If you repent all your misdeeds in the past and make a clean break with them and pledge henceforth never to harm sentient beings, I will willingly give you teachings on generating the refuge mind.' The five accepted the offer. Hence Jetsun gave them empowerment in the refuge vows of individual liberation (*skyabs 'gro'i bslab sdom*) and Jomo Dolma (*jo mo sgrol ma'i rig pa gtad pa'i dbang*). And then he told them: 'From now on we are oath-bound guru and disciples. Whatever good or bad would come our way, we shall seek no other refuge than in the three Jewels (*dkon mchog gzum*).' With these words and many other instructions he set the five on the path to enlightenment. The Tsering Che-nga, on their part, vowed to protect the Buddha Dharma in general and all the lineages of the Jetsun's tradition in particular.

These Tashi Tsering Che-nga are not merely Kagyu protectors. The literary works of the successive Dalai Lamas of the Riwo Gaden Phodrang and Panchen Lamas are seen to contain many offering texts, recitation texts, propitiation texts, summoning texts, etc., to these female deities. these protectors who had been oath-



bound by Lobpon Rinpoche, Jetsun Mila Zhepey Dorje, etc., are among the oldest protector deities of Tibet and are known to bestow material fortune. Thus it is said.

# Bhegtse

(*beg rtse*)

This official Protector has been consulted by the successive Dalai Lamas and the Panchen Lamas of the Gelug school. In particular, he is consulted as a protector of high standing by the great Sakya Lamas.

The history of Bhegtse, also known as Dregpa Chamsing (*dregs pa lcam sring*), is told thus. Once King Ser-gyi Shugchen (*rgyal po gser gyi shugs can*) and Queen Utapaley Gyen had two sons. The elder was named Dragden, who was Buddha Shakya Thubpa, and the younger was named Dragkye, who was what we now know as Bhegtse.

As the two grew up, they differed in their attitude towards religion. Hence they decided that both should follow the attitude of the one who would win in a game of dice. The elder brother won. He therefore demanded that his younger brother join his religion. But he refused and, instead, ran away. The elder brother chased him. When he caught him, the younger brother said, 'Even if you will kill me, I will not accept religion. Therefore please let me go and I pledge to protect the religion in future. By all means, let me go this time.' As he went away, having said this, the elder brother gave him in evidence of the pledge a bow of rhinoceros skin, a stick of coral and an armour and gave him the name Sogdag Yabshue Marpo (*srog bdag yab shud dmar po*). Having thus pledge to protect the Dharma in the presence of his elder brother, the younger brother departed.

Thereafter, not long after the Victorious Conqueror (*bcom ldan 'das*) had attained Buddhahood (full enlightenment) a male harmful spirit called Zang-kyi Ralpachen (*zangs kyi ral pa can*, meaning copper clotted haired) and a female harmful spirit called Trag-gi Ralpachen (*khrag gi ral pa can*) gave birth to two coral eggs. These two eggs flew into space and vanquished the planets. They then entered underground and vanquished the Nagas. Ultimately they were on the verge of killing their own parents. At

that time, the two parents went to a harmful spirit called Noejin Mahadeva and pleaded for the two eggs to be vanquished. Mahadeva sat in deep concentrated meditation and flung his trident and pierced open the two eggs. Out came a red coloured boy whose hair covered him upto the nape of his neck, wearing a copper shirt of mail and sword heads, carrying a bow of rhinoceros skin and a sword and holding a staff of coral. Mahadeva asked him, 'What harmful spirit are you?' Came the reply from the red man, 'I am the speech miracle emanation of Shinje Shepo (*gshin rje gshed po*, the lord of he dead). My name is Kyebu Wanggi Dogchen (*skyes bu dbang gi mdog can*); I am the Sogdag Marpo (*srog bdag dmar po*, Red Pehar Gyalpo).' It is said that in this series of questions and answers the whole of the tradition known as '*ma ru rtse gshan pa sgrol byed kyi rgyud*' was given.

At sometime in the future thereafter, a renowned Indian tantra master called Acharya Nyiwoe (*a tsa ra nyi 'od*) received from Mahadeva the entire practice of the Marutse tradition. He also uncovered as a hidden treasure-text the tradition on this protector called Gyagar Bhampo-mar (*rgya gar bam po dmar*). He put these into practice in his meditation and became a highly potent master.

Pandita Acharya Nyiwoe imparted to his son Pandita Dawa Nagpo the entire instructions on the Marutse Tradition. He in turn passed it down to his son Acharya Marpo (*a tsar ya dmar po*). Later when Pandita Acharya Marpo came to Tibet, Marpa Lotsawa heard the entire practices, including the meditational practice, on this Dharma protector at the Drathang Tsuglagkhang (*gra' thang gtsug lag khang*). With help from the Acharya, he translated the entire text on this Dharma protector into Tibetan.

Thereafter Nyen Lotsawa Dharmadrag (*gnyan lo rtza ba dar ma drags*) received the entire instructions on this Dharma protector from Acharya Marpo and newly wrote Drubthab Chogkul (*sgrub thabs chog bskul*) and greatly spread it. Nyen Lotsawa passed on the tradition to Nham Khawu (*gnam kha'u*) from whom it was heard by Sachen Kunga Nyingpo. Later Sachen Kunga Nyingpo passed on the entire narrative instructions on this Dharma protector to his disciple Rawa Shuepu Tashi Woesser (*ra ba shud pu bkra shis 'od zer*). He in turn passed it on to the meditation master Drubchen Darcha Ruwa (*grub chen 'dar phyra ru ba*). Later it is

said that Drawa Ngonshey (*gra' ba mngon shes*, 1012-1090) uncovered the hidden treasure of the narrative instructions on this Dharma protector and taught and propagated it.

Again, in the biography of Lobpon Rinpoche (*slob dpon rin po che'i rnam thar*), the story is told thus. There was in the previously Naga King's palace called Samtenling resided the Naga King Tritsug Tenpa (*khri gtsug bstan pa*). He had a son whom he named Naga Bhelita (*na ga be li ta*). After death this son was born the son of the centre of the world's king Yonten Rabsel and was named Chandra Vajra (*tsan tra badzra*). He was ordained as a monk when he grew up and worked for the well-being of sentient beings. After death in that life, he was born the son of father Ghangwo (*gang bo*) and mother Lagsang (*lag bzang*). This son meditated on Jampal Yeshe Sempa ('*jam dpal ye shes sems pa*) who revealed himself to him. He realised inestimable power and prowess and pledged to protect the Buddha Dharma in the presence of the Buddha himself. Since he vanquished cannibal-demon Yamantaka (*ya man ta' ka*) as instructed by the Buddha, he came to be known as Maru Tseru (*ma ru tse ru*).

Thereafter the king of Drugu (*gru gu*), known as Tagochen (*rta mgo can*), treated him as a deity and worshipped him and gave him the name Yangku Bhera (*yang ku be ra*). Likewise the king of China, known as Gyaje Tsenpo (*rgya rje btsan po*), worshipped him as the protector of the land of Heta (*he ta*) and was known by the name Dungmarchen (*mdung dmar can*). Thereafter when Tibet's king Trisong Deutsen (790-844) fought the Chinese army, Lobpon Pema made him the war deity in order to defeat the Chinese and since then became a protector of the Tibetan land. So it is stated.

There are many narrative instructions on this Dharma protector. Example may be cited of '*srog bdag yab shud dmar po'i sgrub yig*' written by Nhub Sangay Yeshe (*gnubs sangs rgyas ye shes*, 841), the meditation practice on this protector which had been taken from the rocks of Rulag Gyang, the Meditation Practice on Bhegtse (*beg rtse'i sgrub thabs*) which had been taken out from Padro Kyerchu and Mang-yul Jhampa Trin-gyi Lhakang, etc. There is an extremely large number of the likes of these.

A brief description of how the oral tradition of Bhegtse was

passed down successively in Tibet is contained in '*lcam sring gtor chog gsar bsgrigs kyi nang mchod zur bsdebs*' written by Panchen Lobsang Choekyi Nyima thus:

Buddha Shakyamuni, Lhachen Mahadeva, Acharya Nyiwoe Dragpa, Sey Dawa Nagpo, Pandita Ngag-ya-ngagray, Nyenpo Lotsawa Dharmadrag, Nham Khawu Dharma Sengge, Sakya Kunga Nyingpo, Shoebhu Tashi Wooser, Drubthob Darcharwa Rinchen Sangpo, Podongwa Tsonдру Dorje, Jhosey Sangay Rinchen, Lobpon Sherab Gyatso, Lama Sonam Wangchug, Changpewa Senggebun, Kunkhyen Palden Sengge, Choeje Rinchen Tashi, Togden Gonpo, Lama Zhonnupel, Kunkhyen Mueseypa Chenpo, Je Sherab Rinchen, Tsarchen Losel Gyatso, Jamyang Khyentse Wangchug, Jetsun Sonam Chopel, Drubchog Wangchug Rabten, Je Sonam Chogden, Zurchen Choeying Rangdrol, Gyalwang Ngapa Lobsang Gyatso (the Great Fifth Dalai Lama), Neyten Jamyang Dragpa, Khulzhig Mangthoe Gyatso, Jamyang Dewey Dorje, Ngawang Chogden, Drubnyey Geleg Gyatso, Longdol Lama Ngawang Lobsang, Lobsang Kheytsun, Drubchog Lobsang Tenzin, Panchen Lobsang Palden, Je Ten-gyen Choephel, Lobsang Tenpa Gyaltzen, Dechen Lobsang Tsultrim, etc. For a detailed history of how it was passed down, see the text of Panchen Choekyi Nyima's work.



Dhamchen Dorje Legpa

# Dhamchen Dorje Legpa

*(dam can rdo rje legs pa)*

The birth history of this great Dharma protector, Dhamchen Dorje Legpa, who is known as the reincarnation of the Great Heruka, is told thus. In the time of Buddha Woesung (*sangs rgyas 'od srung*) he was born in an aristocratic family. When he grew up, he took Ge-nyen vows (*dge bsnyen*, religious vows taken by laymen as distinguished from those in the monastic order) from Buddha Woesung and achieved the Bodhisattva way of life.

At one time, he stole a goat from his neighbour, took it to the cemetery and there killed the animal and ate its meat. He wore the goats skin, killed all males he came across and fornicated with all the females he came across. Remaining thus, he one day took the meat of a deer that had died after consuming poison. As a result he too died.

After transmigrating from that birth he was born the son of a demon called Zamin Karma (*gza' smin dkar ma*). He grew up to be of unrivalled power and daring and killed countless number of sentient beings. Palden Tamdin was angered by this and flung his handstaff at him. It struck him in the head which cracked and his soul passed into the Pure Realm (*dag zhing*).

Thereafter when Lobpon Pema Jungney sat meditating in seclusion in a cave at a mountain called Yarigong (*gya' ri gong*) in India there came in the afternoon one day a white man riding a white lion, holding in hand a nine-pointed Vajra (*rdo rje rtse dgu*) and wearing a felt hat. He dismounted and without taking his hat off prostrated to Lobpon three times and then asked him, 'Do you recognize me?' Lobpon pretended that he did not and asked him who he was. He told him everything in detail and Lobpon was greatly pleased. After that he oath-bound him by putting the texts of the pledge on his head. He on his part vowed never to deviate from his oath. He offered lobpon his life-heart and pledged to protect the Dharma. Later when Lobpon came to Tibet, Dorje Legpa received him. Lobpon once again oath-bound him to protect

the tantra Dharma. The details are given in '*Lha 'dre bka' thang*'.

In one of the texts called the Lineage of Dorleg Dawa (*rdor legs zla ba'i rgyud*), the history is given thus in the thirteenth chapter. Once a long-time in the past, one of the Five Daughters of the World (*srid pa'i bu mo lnga*), named Chezhemukhaley (*che zhe mu kha le*) and the demon Yangje Lamey (*bdud po yang rje bla med*) gave birth to Dorje Legpa. When he grew up, his parents consulted a sooth-sayer on the meaning of a black mole near the heart of the youth. The sooth-sayer said it was an extremely good sign and instructed the parents to at once get him empowered under Chagna Dorje. The Mother took her son to the Sangdag (a reference to Chagna Dorje) and gave him her reasons. Sangdag empowered him and gave him the name Dorje Legpa.

In chapter ten of another text of the Lineage of Dorleg (*rdor legs mgar nag gi rgyud*), the story is given like this. Once in a sacred mountain place called Sumro-nyag (*sum ro myags*) there was a cannibal-demon called Jhiley Dongchen (*byi la'i gdong can*, or the cat-faced) and a demoness Tewu Dongchen (*spre'u gdong can*, or the monkey-faced). They had a wolf-faced son who was extremely fearsome looking. He grew up to be of extremely bad character and manners and lived on committing all types of sins. In the land called Drogney Drongkhyer (*'brog gnas grong khyer*) there was a sage called Drangsong Sasena (*drang srong sra se na*). The Wolf-Faced preyed on the flock of goats of this sage who became disconcerted. He therefore went to the Buddha and prayed for the Wolf-Faced to be vanquished. The Buddha gave instruction to Sangwey Dagpo (ie Sangdag). Sangdag rose up in a wrathful form and it is said that the Wolf-Faced prayed to him and made an offering of his life-heart to him.

However, in '*stag spyang rol pa'i rgyud*', a version which is slightly inconsistent with the above, stating Lelung Zhepey Dorje (*sle lung bzhad pa'i rdo rje*) vanquished him, is given. This is being presented here to facilitate investigation.

Once upon a time at a sacred mountain place called Sumro Nyag (*sum ro myags*), a cannibal-demon called Monkey-Faced (*spre 'u'i gdong can*) and a demoness called Blood-Faced (*khrag gi gdong can*) had a son named Monpa Nagpo who turned out to be of high power and prowess. When he grew up, he was of



extremely cruel and violent disposition. He died while fighting a demon called the Burning Mouth (*bdud kha la me 'bar*).

After death he was reborn at a place called Nyen (*gnyan*). He became highly accomplished in the craftsmanship of a blacksmith. His name was Dorje Dehog. Chagna Dorje is said to have taken his life-heart and subdued him.

Genyen Drasang Nagpoi Gyud (*Dge bsnyen dgra gsang nag po'i rgyud*) tells another story. According to it, once a long time in the past, when Chagna Dorje and his circle were staying at a place called Changlochen (*lcang lo can*), Lhachen Tsangpa rose up from amongst the circle, circumambulated Chagna Dorje three times and prayed that the harmful spirit Serkya Nagpo (*ser skya nag po*, ie Dorleg) be subdued. Chagna Dorje condescended. He empowered him and bound him to protect the Dharma.

Whatever be the case, later on Lochen Berotsana (*lo chen bee ro tsa' na*) translated the entire narrative instructions on this Dharma protector and according to '*bstan srung dam can rgya mtsho'i rnam thar dam can dga' byed*' written by Pelwa Kongchen Rabjampa, imparted it at the time he told the story of Ghurgon (*gur mgon*).

The sources of the narrative instructions on this Dharma protector are '*dam can rdo rje legs pa'i gsang sgrub dgra bo'i srog gi spu gri*', '*dam can mgar ba nag po'i rgyud*', '*dam can skyes bu chen po'i sgrub skor*', '*dam can mgar ba nag po'i 'phrin las rjes gnang dang bcas pa dam ldan re skong*', '*bka' srung dam can rdo rje legs pa'i srog gi 'khor lo'i sgrub thabs skor las phyi sgrub*', '*gter srung rdo rje legs pa'i rjes gnang bstan srung snying bcud*', '*thugs rje chen po'i bka' srung rdo rje sman btsun lcam dral gyi sgrub thabs*', etc. (These traditions are found in the 20th volume of '*rin chen gter mdzod*'.) There are numerous meditation practices and narrative instructions on this protector. This outstanding protector is the bounded protector of the tantra tradition in general and of the great Sangwa Dueba (*gsang ba 'dus pa*) tradition in particular. It is stated in '*dam can rdo rje legs pa'i gsang sgrub srog gi spu gri*', a hidden treasure text of Rigzin Ratna Lingpa, that the sharp and immediately fulfilling meditation practice on Dorje Legpa, is a lay-ordained oath-adhering treasure-hidden protector of the Avalokiteshvara Sangwa Dueba. (This is

written in the 20th volume of '*rin chen gter mdzod*'). As thus written, this great Dharma protector is sharp and immediate in its granting. It remains a faithful oath-bound protector appointed by the Lobpon. Particularly, he remains the high oath-bound protector of the Sangwa Dueba.



Tsiu Mhar

# Tsiu Mhar

(*tsi'u dmar*)

The history of this protector is contained in '*spu gri dmar po'i rgyud*' which was received by Tertön Pema Wangyal from Samye Chimphu. The history as contained therein may be briefly told thus.

During the life-time of Buddha Woesung, King Lije Sangwa (*li rje gsang ba*) and Queen Utpal Dagmo (*utpal'i bdag mo*) of a place called Changra Mhugpo (*lcang ra smug po*) had a son named Chorpo (*mchor po*). The son later became disillusioned with his worldly life and became a Gelong (ordained monk).

He kept meditating in solitude in a forest. One day a princess named Dewajin (*bde ba 'byin*) of the king of the land came to take bath in a pool near the forest. As she was bathing, a large snake bit her. The Gelong saw what happened and applied extracts of herbs on the affected spot. Her circle and servants saw what was going on and complained to the king that the Gelong and the princess were having sex. Without any investigation, the king sent an executioner to go and kill the Gelong. When the princess heard it, she told the king what had actually happened. But the king paid no heed. Hence the princess said to the king: 'Though the Gelong and I have been completely innocent, you listened to the slander of the servants and the attendants. May I therefore be born in future as the Gelong's sister and kill you and all your subjects.' So saying she threw herself down an abyss. When the Gelong heard all that had happened he feared punishment from the king. He mounted a horse and ran away to another kingdom where he took refuge under the king there.

After a while the Gelong got mentally tired of his situation and became violent. He cut off the necks of all the males he came across and had sex with all the females he came across. When the king learnt of his misdeeds, he organised a militia, got the Gelong caught and had him killed. As he laid dying, he said an evil prayer: 'May I kill the king and all his subjects.'

Immediately after death, he was born the son of the King of mountain-spirits Dawa Thoekar and Noejin Dongmarwa, very near a fearsome Cemetery in the west. The previous princess Dewajin too had been born to the same parents and was known as princess Chenchigma (*spyan gcig ma*).

By the power of their prayers, the two siblings grew up together and annihilated the king and his subjects. And so they remained, afflicting misery upon the local people, when Pel Tachog Rolwa became violently agitated, took the life-hearts of the harmful spirits and oath-bound them. He also gave a detailed instruction of '*gnod sbyin spu gri dmar po'i rgyud*'.

Thereafter one Khadoma Dorje Dejeyma (*mkha' 'gro ma rdo rje bde byed ma*) committed all the previous oral instructions to writing and hid it in the crevice of a rock called Dhurtroe Meri Barwa (*dur khrod me ri 'bar ba*) and entrusted it to be protected by one Yawa Kyadun (*ya ba skya bdun*).

Later when Lobpon Pema Jungney reached that sacred place, he was set upon by Yawa Kyadun. Lobpon rose up in a wrathful form. When he was thus subduing the protector, Yawa Kyadun prostrated to Lobpon and beseeched protection. At this, Lobpon asked him who he was. Came the reply, 'I am the harmful spirit called Tsiu Mhar who had previously been empowered and made a Dharma protector by Pel Tamdin (*dpal rta mgrin*).' Lobpon oath-bound him and gave him the name Kunkhyab Dorje Dragpotsel (*kun khyab rdo rje drag po rtsal*).

Thereafter Lobpon took out the entire treasure text on Tsiu Mhar. Later when Lobpon went to Tibet he brought with him this protector and the instruction texts. He treasure-hid them in the chest of Tamdin at Samye Tamdinling. He also appointed him the bounded protector of Tamdin Dregpa Zilnon (*rta mgrin dregs pa zil gnon*).

There is another version of the history of this protector. This is told in Pema Gharwang Lodroe Thaye's work called '*rta mgrin gsang ba 'dus pa'i bka' srung gnod sbyin dmar nag gi 'phrin las rjes gngang dang bcas pa glog zhags 'khyil ba' thus*'.

This great Dharma protector is externally the lord of the Eight Gods and Spirits (*lha srin sde brgyad rje po*). Internally he is Namsey Dungmarchen (*rnam sras mdung dmar can*). He can

miracle-manifested himself in any form: Vajrapani, malignant planets, vulture, the planet Mars, etc. He has also assumed the form of Dregpa Ranggyuepa (*dregs pa rang rgyud pa*) in order to protect the Vajrayana Dharma tradition (*gsang chen rdo rje rtse mo'i bstan pa*). When Guru Rinpoche himself assumed the form of one Shantarakshita in the north-west of the great cemetery Silwatsel at a place called Hechen Delwa, and sat in the Practice of Liberation through Union there, he had been born as harmful spirit Noejin Tagsha Dongmar (*gnod sbyin tag sha' gdong dmar*, the Red-Faced Harmful Spirit). After death in that life-form he was born a son named Phungje Shenpa Marnag (*phung byed shan pa dmar nag*) to father Noijin Raksha Barje (*gnod sbyin rag sha' 'bar byed*) and mother cannibal-demoness Sinmo Marshamma (*srin mo dmar sham ma*). Being extremely powerful in his tantric and miracle powers, he became the lord of the Eight Gods and Spirits. At that time, the Buddha Chagna Dorje took his life-heart and oath-bound him. He entrusted him to protect the Buddha Dharma. On his part, the Noijin offered Buddha his own tantra. Later when Lobpon Rinpoche lived at Yanglesho (*yang le shod*) in Nepal, he personally came and offered his life-heart and his own practice-tradition and pledged to protect the Dharma. On his part Guru Rinpoche appointed him a unique Dharma protector, wrote many long, brief and medium-length meditation practices on him and treasure-hid them.

Thus this account is slightly inconsistent with the previous one. Be that as it may, later he became an official Dharma protector and is today widely known by the name of Samye Choekyong Chenpo.

# Dorje Yudonma

(*rdo rje gyu sgron ma*)

Dorje Yudonma or Ghangkar Shamey (*gangs dkar sha med*) is the chief of the twelve Tenma Chu-nyi female deities (*brtan ma bcu gnyis*). Its history is told thus. Long time in the past, in a western Indian land called Ogyen there was a king called Indra Bodhila (*in dra bo dhi la*) who had five daughters. The eldest among them named Lhacham Leminkara (*lha lcam le min ka' ra*) had an incestuous sexual relationship with her brother. When the father prepared to punish her, she told him, 'Please do not punish me this time; rather than that, I will put an end to my own life.' So saying she slayed herself by her neck with a sword. White blood gushed out of her, but her breathing did not stop and she circumambulated the palace seven times. The incident bewildered everyone. And she came to be known as Phagmo Whug-machema Chenmo (*phag mo dbugs ma chad ma cheñ mo*, ie 'the great one whose breathing did not stop').

Thereafter when the girl died, she was born in Tibet to father Lhagyal Tagshu (*lha rgyal stag zhu*) and mother Ghangmen Gyalmo (*gang sman rgyal mo*). Later when Lobpon Rinpoche came to Tibet and reached the edge of Kharnag hill, he flung Dorje Yudonma - who was residing at the Lhari Ghangri Karpo (*lha ri gangs ri dkar po*) in the border between Nepal and Tibet - into lake Tashi with a gesture of his finger. She at once ran away into her own soul-lake called Peltso (*bla mtsho dpal mtsho*). Lobpon placed his Vajra (*rdo rje*) on the lake in order to vanquish her. The lake boiled and burnt all her flesh. She became a stark white skeleton. As she ran up to the surface of the lake, Lobpon flung his Vajra at her, and her right eye was blinded. Thereafter she came up to Lobpon and pledged to carry out whatever he would order. She offered him her life-heart and was oath-bound. She was given the name Shamey Dorje Yudonma and was entrusted to protect a treasure index.

But some other sources speak of her as being the daughter of a local deity called Darbhu Tongthang Je ('*dar bu stong thang rje*) who resides near Mhachen Pomra (*rma chen spom ra*).

Later on, many paintings of the twelve deities of the Tenma Chu-nyi could be seen on the walls of the temples and chapels for demons in the monasteries of all the sects of Tibetan Buddhism. To sum up, these protectors became popular throughout Tibet.



# Sipa Chagpey Lha-gu

(*Srid pa chags pa'i lha dgu*)

The story of Sipa Chagpey Lha-gu (the Nine Gods of Tibet) is told in a treasure-text called '*rgyal po bzhi mgyogs kyi rdzongs*' in the following way. Once a long time in the past there came from the sky a drop of solid light. Out of it came an egg. When the egg hatched there emerged a frightful human being having the body of a tiger, a short beak and sharp canines.

Another egg emerged from the sea. When it hatched, there came out a female Naga in the form of a vulture, with its upper beak curved and having sharp talons. In course of time the Tiger and the Vulture met at a spot in a place called Jhang Khamna Gye (*byang khams sna brgyad*) over the dead body of a strong, young and healthy deer which had committed suicide. The Tiger ate the deer from above part of its body, while the vulture ate it from the lower part. As they were engaged thus, the saliva from the tiger's mouth entered the vulture's mouth. By the power of the sexuality it aroused, the vulture became pregnant.

The tiger and the vulture conferred and went looking for a nest to lay their eggs. But because of harms inflicted by other animals, the two could not find a place to build their nest. They kept on going and as they were proceeding in the easterly direction towards the land of Shel Karpoe Yubhey-chen (*shel dkar po'i gyu bad can*) in China, birth became due. The vulture laid nine white eggs of sea-shell and nine blue eggs of steel. Out of the nine eggs of sea-shell came four elder brothers Gyalchen Nhamlha Karmo (*rgyal chen gnam lha dkar po*), Wodey Ghunggyal Gullha Sangwa (*'o de gung rgyal mgul lha bsang ba*), Tiggi Karmo (*tig gi dkar po*), and four younger brothers Tenggung Chenchig (*steng gung spyan gcig*), Yapung Kyechig (*gya' spung skyes gcig*), Tsengong Marpo (*btsan 'gong dmar po*) and Yabshue Marpo (*yab shud dmar po*). These came to be known as Sogdag Gyalpo Chegu (*srog bdag rgyal po mched dgu*).

The steel eggs too hatched gradually and out came four elder

brothers Namgong Ngoenpo (*gnam 'gong sngon po*), sagong Nagpo (*sa 'gong nag po*), Phunggong Marpo (*'phung 'gong dmar po*), and five younger brothers tog Nyanon (*ltogs gnya' gnon*), Gyalgong Woechen (*rgyal 'gong 'od can*), Phunggong Shuchen (*'phung 'gong shu can*), Ngengong Serwo (*ngan 'gong ser bo*), Jhurgong Nyadue (*byur 'gong gnya' bdud*). Known as the Nine Gongwo Siblings. Though there is no history of great accomplishments to their credit, they have been recorded here as they are sacred by virtue of having their source in a text of great antiquity.

A history of credible standard complimentary to this could be found in Bon religious histories. According to them, once from an accumulation of white clouds in the sky there emerged one Lhachig Thang-gi Gyalwa (*lha gcig thang gi rgyal ba*). By a feat of miracle he transformed himself into nine heavenly beings, known as the nine Kulha Namgyi Then-gu (*sku lha gnam gyi 'then dgu*) and two earthly beings, known as Sayi Then-nyi (*sa yi 'then gnyis*). These combined to become a boy named Dagchag walwol (*bdag cag 'al 'ol*) and a girl named Sewa (*bsre ba*). These in turn combined to become four earthly deities Leychenje (*las chen rje*), Gonsey Lhaje (*mgon sras lha rje*), Lha Drangchen (*lha brang chen*), Drongjey Wodey Ghunggyal (*'brong rje 'o de gung rgyal*).

At one time the four brothers sat on a mattress spread on grass and played a game of dice. Each one won the game in the order of their seniority. They considered this a good omen that the four brothers will rule this realm. As a result Yab Lhadel (*yab lha brdal*) went up into the sky. Chalha Bhamchen (*phya lha bam chen*) went down to the great oceanic land of Cha. Gyalha Drongnam went to China. Wodey Ghunggyal came to Tibet. Thus the four brother took control of the nine 'continents'.

Thereafter Yab Lhadel trug had seven sons and one daughter. The seven sons were Tsorong Choepo (*gtso rong bcos po*), Trikar Tagzig (*khri dkar stag gzigs*), Thentse Zodrang (*then tshe zo 'brang*), Nhamtsen Satsen (*gnam btsan sa btsan*), Nhamleg Saleg (*gnam legs sa legs*), Nhamzin Sasin (*gnam zin sa zin*), Tribhar Duntsig (*khri bar bdun tshigs*), while the daughter was thang-nga Lhamo.

Thereafter the one called Tsorong Choepo had three sons,

including one named Kulha Murma (*sku lha mur ma*), who were made China's deities of war. Thentse Zodrang had two sons of whom the elder was named Kulha Dragyal (*sku lha dgra rgyal*) and the younger was named Leching Hegu (*le phyinghe dgu*). They became the War Deities of Drugu. Nhamtsen Satsen had three sons, namely, Phola Pawo, Pel Chutingchug (*dpal bcu gting bcug*), and Pawo Khargu (*dpa' bo mkhar dgu*). Nhamleg Saleg had a son named Phola Pawo, a cannibal-demon deity of the Divination Deities, and thirteen petty deities of the childish. Nhamsin Sasin had two sons, namely, Thowey Latsen (*mtho ba'i la btsan*) and Mhawey Drutsen (*dma' ba'i gru btsan*).

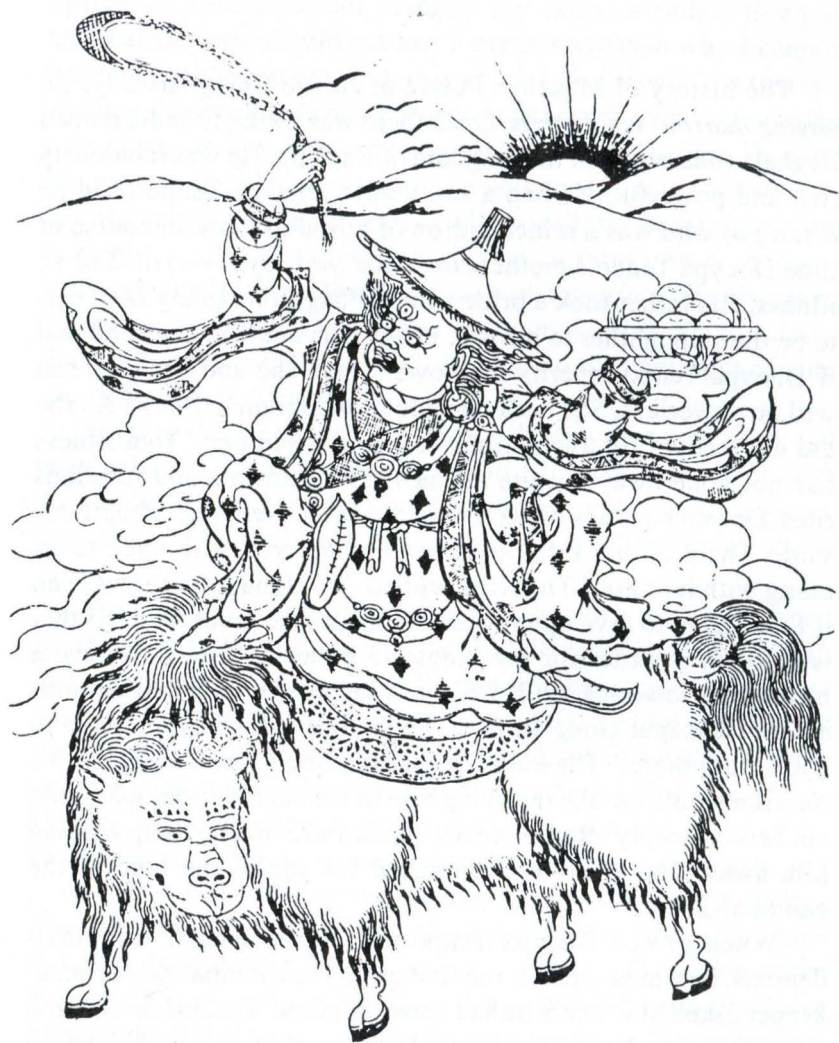
Chalha Bhamchen had five sons, namely, Lhachung Dhodey (*lha chung do de*), Lhechung Yangkar (*lhe chung gyang dkar*), Chachan Nhamo (*phyalcam rnam mo*), Chacham Nerog (*phyalcam ne rog*) and Chacham Tingkyong (*phyalcam gting skyong*).

Gyalha Drongnam had nine sons, namely, Khawoe Gyalwa (*kha 'od rgyal ba*), Nyiwoe Gyalwa (*nyi 'od rgyal ba*), Dawoe Gyalwa (*zla 'od rgyal ba*), Draglha Trungtrung (*brag lha 'khrungs khrung*), Gharghar Gharje (*gar gar gar rje*), Lepor Chugpo (*le por phyug po*), Khodo Chenpo (*kho do chen po*), Gordey Lhajang Yung (*mgor de lha byang gyung*) and Khusheng Gyalwa (*khy bzhangs rgyal ba*).

Thereafter Wodey Ghunggyal went to Tsangtoe (*gtsang stod*) and in a union with Thang-nga Tsangmo (*thang nga gtsang mo*) gave birth to a son named Tsanglha Phudhar (*gtsang lha phu dar*). Again when he went to Kyirong (*skyid rong*) he had a son named Kyilha Jham (*skyid lha byam*) in a union with Thang-nga Kyimo (*thang nga skyid mo*). When he went to Doti Rinag (*mdo ti re nag*) he had a son named Dolha Riwo (*mdo lha ri bo*) in a union with Domo (*mdo mo*). Again when he went to Yarlung Sogkhar (*yar klung sog mkhar*) he had a son named Yarlha Shampo (*yar lha sham po*) in a union with Yarmo Thang-nga (*yar mo thang nga*). Going to Nyanang (*gnya' nang*) he had a son named Nyalha Charpo (*gnya' lha spyar po*) in a union with Nyamo (*gnya' mo*). When he went to Kongpo he had a son named Chisam Lhathangwo (*mchis sam lha thang bo*) in a union with Chimo (*mchgs mo*). At Dha-yul Shingnag (*d'ags yul shing nags*) he had a son named Dhaglha Gampo (*d'ags lha sgam po*) in a union with Thang-nga

Nagmo. At Kong-yul Drena (*kong yul bre snar*) he had a son named Ghungtsun Dhemo (*gung btsun de mo*) in a union with Thang-nga Kongmo. In a Yum Yhuja Shogchigma (*yum gyu bya gshog gcig ma*), he is said to have had nine sons. Whatever be the case, the Nine Gods of Tibet (*bod kyi srid pa chags pa'i lha dgu*) are these nine siblings who had descended from Wodey Ghunggyal.

Their abodes are: Khargang Tsangtoe (*mkhar sgang gtsang stod*) where Dhaglha Jekar (*d'ags lha rje dkar*) resides; Ngari Korsum (*mnga' ris bskor gsum*) where Kulha Ghegoe (*sku lha ge rgod*) resides; Upper and Lower Nyang-yul (*myang yul stod smad*) where Habho Ghangzang (*ha bo gang bzang*) resides; Upper and Lower Yari (*gya' ri stod smad*) where Shanglha Geru (*shangs lha ge ru*) resides; Yarlung (*yar klung*) where Yarlha Shampo (*yar lha sham po*) resides; Choekhor Gyal (*chos 'khor rgyal*) where Tagoe Shelchag (*rta rgod shel lcags*) resides; Gampo (*sgam po*) where *d'ags lha sgam po* resides; Kongmey (*kong smad*) where Konglha Karpo (*kong lha dkar po*) resides; Nyangwo Turing (*nyang bo kru ring*) where Nyanglha Tsendrug (*nyang lha btsan drug*) resides; Lhodrag (*lho brag*) where Kulha Kharu (*sku lha mkha' ru*) resides; Rutsam (*ru mtshams*) where Lukha Ngazhi (*sku lha snga bzhi*) resides; Dam (*'dam*) where Nyenchen Thanglha (*gnyan chen thang lha*) resides, and Kham (*khams*) where Mhachen Pomra (*rma chen spom ra*) resides. These are in accordance with the Bon tradition.



Mhachen Pomra

# Mhachen Pomra

(*rma chen spom ra*)

The history of Mhachen Pomra or Jhowo Chingkarwa (*jo bo phyng dkarba*) is told thus. Once there was a king in India named Baghala (*bha ga la*) of the kingdom of Baghala. He was fabulously rich and powerful. He had a son named Dheypa Tenpo (*dad pa brtan po*) who was a reincarnation of a Bodhisattva. In course of time Dheypa Tenpo's mother Norjinma (*nor 'byin ma*) died of an illness. His father took a bride named Phagtrama (*phag khra ma*) to be the step mother to his son. Phagtrama knew in her mind that if Dheypa Tenpo inherits the powers then she and her own son will be powerless. She became jealous and feigned illness. As she did not recover for a long time, the King asked her: 'Your illness has not gone away despite all medical treatments and religious rites. Do you have any idea on what might recover you?' Phagtrama said, 'There is; but I do not know whether you will agree to go along with it or not.' The King replied, 'I will have no regret even if I will have to give up my heart.' Phagtrama hence said, 'If that is so, then in order for my illness to go away, I need to have a medicinal flower called Kushana in the city of cannibal-demons called Lankapur (*lang ka pur*). Send your son Dheypa Tenpo to get it from there.' The king felt that sending his son away on this mission would be like throwing him to the cannibal-demons. And yet he was deeply attached to his queen and could not help sending him away. Therefore he despatched his son to the land of the cannibal-demons.

When prince Dheypa Tenpo neared the land of cannibal-demons, he was stopped at the first gate. The cannibal-demon gate-keeper asked him where he had come from and what his destination was. In reply he told the whole story that led to his being despatched to the land of cannibal-demons. The cannibal-demon gate-keeper told him, 'It seems that your step-mother's jealousy seems to be responsible for your being sent here. What you call Kushana Flower is not a medicinal flower but the name of the

daughter of the king of cannibal demons Lanka Drinchu (*lang ka mgrin bcu*). A medicine is a thing of wonder, but a flower is a thing of beauty. Kushana is a personal name, and you cannot get her. Therefore it is better if you go back.' To this, Dheypa Tenpo replied, 'I surely cannot disobey my father's order. Even if cannibal-demons should eat me, there is no reason why I cannot dispense with this mere container of flesh and blood.' At this the cannibal-demon gate-keeper came to greatly admire the courageous young man, became devoted to him and prostrated to him. He gave the prince a detailed instruction on going to the cannibal-demon city of Lankapur and strategies of what to tell the cannibal-demons he might come across. He prayed that in future he be born to propagate the Buddha Dharma along with the prince. He also gave the prince an elephant to ride on. That cannibal-demon is today's Jhowo Chingkarwa. Prince Dheypa Tenpo was a conscious earthly manifestation of Avalokiteshvara.

Such is the history of this great Dharma protector who had been subdued by Avalokiteshvara and had prayed together with this bodhisattva. He remained a faithful oath-bound Dharma protector. Particularly, he is one of the oldest of the Nine Gods of Tibet.

This great Dharma protector first became an enlightened Bodhisattva in the presence of the Buddha (*thub pa'i dbang po*), pledged to protect the Buddha Dharma and was empowered. Later in order to protect the lives of sentient beings he took birth as the gate-keeper of the cannibal-demon king Lanka Drinchu. He met with the conscious earthly manifestation of Avalokiteshvara, prince Dheypa Tenpo, by the power of previous lives' deeds and pledged to protect the Dharma in the realm subdued by Avalokiteshvara. Later when Lobpon Rinpoche came to Tibet, he again made a manifestation of oath-binding this protector and the story how this was done is told in '*lha 'dre bka' thang*'. Thereafter when Palden Jhowoje Atisha came to Tibet this Dharma protector remained faithful to Geshe Dromtonpa (*dge bshes 'brom ston pa*, 1005-1064). It was stated at that time that it would be highly beneficial if this protector was made the Dharma protector of the Kadampa. When Dromtonpa founded the principal Kadampa seat of Radreng monastery, this Jowo Chingkarwa was appointed the

Chief Protector of Radreng and entrusted to protect the Kadampa tradition.

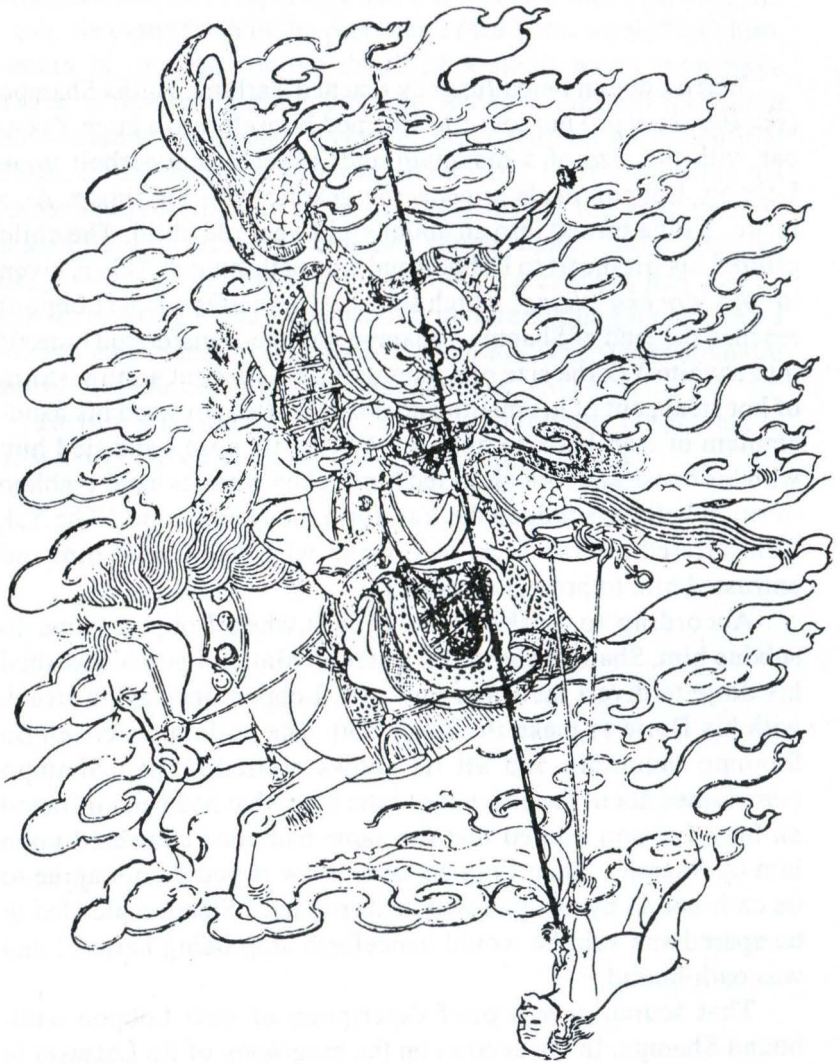
Later when Gyalwa Gedhun Drub founded the Tashi Lhunpo Monastery in Tsang, this protector was invited and entrusted to protect the Riwo Gelugpa tradition. Still later when Gyalwa Gedhun Gyatso founded the Choekor Gyal Monastery, he was made its chief protector. Gyalwa Gedhun Gyatso got built for him a shrine on the face of a rock called Mharnag Dragri (*dmar nag brag ri*).

At a time after that he was invited to the Nyingma Monastery of Namdrol Ling (*rnams grol gling*) where Jedrung Zhepey Dorje (*rje drung bzhad pa'i rdo rje*, 1697) got built for him a new shrine. He was considered highly wrathful here.

This protector is regarded very highly by both the old and new Kadampa schools.

It is widely said that this protector is swift in the manifestation of its power and sure and immediate in its granting of wishes. For example, when once an army officer (*lding dpon*) passed a shrine of this protector without dismounting, he was thrown down violently by his horse and killed not far from the shrine. Again, at one time when the propitiation to this protector was being recited at the Nyingma Monastery of Namdrol Ling, a violent storm enveloped the upper and lower parts of the prayer hall, The prayer hall itself nearly crumbled down. There are numerous such verbal accounts.





Yarlha Shampo

# Yarlha Shampo

(*yar lha sham po*)

When Lobpon Pema Jungney reached Yarlung, Kulha Shampo (*sku lha sham po*) miracle-transformed himself into a huge Yak at par with the size of a mountain and inflicted thunderbolt upon Lobpon. Lobpon made a menacing gesture with his finger. As a result, Kulha turned into an about eight-year old child. The child offered his life-heart to Lobpon and was oath-bound. This is given in '*lha 'dre bka' thang*' which states: 'Thereafter when (Lobpon) reached the land of Shampo,/ Shampo miracle-transformed himself into a white Yak the size of a mountain,/ hissing out a snow-storm of hot steam out of his mouth and nostrils./ Lobpon used his hand-emblem of iron-hook to hold the Yak by its nose,/ and tied him with his noose and iron-shackled him./ Then with his hand-emblem of ritual bell, he subdued the Yak-form, body and mind./ The Yak form offered his life-heart to Lobpon who oath-bound him and entrusted him to protect treasures.'

According to Bashey (*rba bzhed*), when Lobpon came to subdue him, Shampo showered water on him. Lobpon brandished his dorje to divert the water upwards. Lobpon once again struck with his Dorje to make the water boil. The boiling water fell on Shampo mountain and all its snows melted. When Shampo complained about the enormity of the harm that had been inflicted on him, Lobpon replied that the same had been showered upon him by Shampo. Then Lobpon said, 'Now if you do not agree to be oath-bound by me, you will be terrorised.' Shampo pleaded to be spared and said he would henceforth stop being harmful and was oath-bound.

That source gave a brief description of how Lobpon oath-bound Shampo. In the section on the biography of Ra Lotsawa in the Religious History of Jigje (*'jigs byed chos 'byung*) written by Phabongkha Paljor Lhundup it is stated that when Ra Lotsawa was on his way to Yarlung, Yarlha Shampo showered uninterrupted snowfall for seven days. As a result, a young monk who was

learned in the Jigje tradition died under the snow. Ra Lotsawa felt greatly perturbed and performed a sacrificial fire offering (*sbyin bsregs*) to burn him. But by the power of his meditative concentration, he recuperated and transformed into a 16-year old youth. He came forth in the presence of Ra Lotsawa and told him, 'Jetsun la, though for the death of a small monk, you have destroyed thousands of my circle of subjects, I myself recovered and remained undamaged. Henceforth I will no harm sentient beings. Particularly I will not harm monks.' Thus submitting his pledge and promising to make good the loss of the young monk, he said he will offer one hundred young monks and a hundred gold coins. Saying this he disappeared. Later there had indeed been an offering to Ra Lotsawa of a hundred young monks and a hundred gold coins. At this, Ra Lotsawa said, 'The spirits are more faithful in their commitments than humans.'

Yarlha Shampo is a protector throughout Tibet and is particularly the chief protector in the Yarlung region.

# Luyi Gyalpo Nele Thoekar

(*klu yi rgyal po ne le thod dkar*)

The Indian origin of this protector is told thus. He was subdued by Pel Heruka (*dpal he ru ka*) and empowered by him. Later Gonpo Ludrub (*mgon po klu sgrub*) composed the tantra on him and propagated the instruction on him.

How he came to be in Tibet later on is told in '*lha 'dre bka' thang*'. Before Lobpon came to Tibet, this Lord of the Nagas resided in a cave called Nyinlam Drompa (*nyin lam grom pa*). When Lobpon came to Tibet he felt displeased. He became jealous and mournful. Seeing him in mourning, his store manager Sephang Nagpo (*se 'phang nag po*), etc. told the Naga King: 'Please do not mourn for the reason that you cannot defeat Lobpon. Victories and defeats come to everyone. Be still proud and continue performing miracles.' The Naga King therefore prepared to take on Lobpon. But he could not defeat him. Because of the grudge he therefore felt towards Lobpon, he infected King Trisong Deutsen with leprosy. Likewise, when the foundation of Samye monastery was being laid, this Naga King miracle-caused the entire foundation walls to crumble down on their own. The Nagas hid all the timbers meant for the construction of the Monastery. They created all kinds of obstructions. Finally Lobpon subdued them with violence and oath-bound them.

Later when the Samye Monastery was being built, and the King's treasures got exhausted, this Naga king came to the rescue. He gave resources to the king and offered all the gold needed for the monastery. Ultimately, the oath-bound relationship between this Naga King and the King became so intimate that the two, with Lobpon as witness, concluded a written pledge to be friends like siblings. The Naga King transformed himself into the form of an eight-year-old child and made repeated offerings of many gold to the King. And it is said that the King exclaimed, 'It was owing to the gratitude of my friend that I could successfully complete the construction of this monastery.'

The subduing of this Naga King is also narrated in Ba Selnang's '*rba bzhed zhabs btags ma*' thus: 'Lobpon Pema said, "It is well that the Naga has been oath-bound. But it would be better if this is done one more time. From then on propitiate the deity at ease and built for him a shrine in satisfaction of his desire." So saying, Lobpon subdued the Naga at the cave known as Zurphug Kyangbhu Tsel (*zur phug kyang bu tshal*). In full manifestation of his majesty, the Naga King said, "Overground, King Trisong Deutsen is supreme; underground I the King reign supreme. We two shall be friends. For building the king's temple I will give forty mule-packs of gold. Send all your ministers to get it from Serkhung Langpona (*gser khung glang po sna*)." With these words the Naga King was oath-bound.'

As thus stated, King Trisong Deutsen himself repayed the gratitude he owed to this Naga King by building for him a two-storeyed palace of bricks called Thutsel Ludrugling (*mthu rtsal klu 'brug gling*) at Samye. He surrounded the palace with water and built gardens of flowers. The wall-painting depicted the story of how the Naga King befriended King Trison Deutsen. The paintings also included images of Naga-creatures such as fish, frog, etc. The story how the Naga King was relied on as a protector is told in the King's Annal (*rgyal po 'i bka' thang*) written by Ogyen Lingpa (*o rgyan gling pa*). It is said that later on the Naga Palace (*klu khang*) at the Tradrug Temple (*khra 'brug lha khang*) was built over a small soul-lake of Naga King Nele Thoekar. Later this Naga King became something like an officially consulted protector and there is an old temple of this Naga King at Peharchog (*pe har lcog*) in Lhasa. It was felt by the government that since the time of King Trisong Deutsen, this Naga King had remained pure in its sacred commitment and an extremely friendly protector of outstanding qualities. The government therefore built for him a new palace called the Naga Palace of Lhasa (*lha sa 'i klu khang*) and received this Naga King in it. Propitiation text was regularly recited at it. There is also an oral tradition according to which the Naga Palace (*klu 'i pho brang*) newly built by the Sixth Dalai Lama Tsayang Gyatso was meant for this Naga King. This Naga King is therefore an outstanding protector oath-bound to the government.

# Zhanglon Dorje Dradul

(*zhang blon rdo rje dgra 'dul*)

Once when the gods and the demi-gods fought a battle, the latter emerged triumphant. When this happened Dorje Norbu a son of gods sprayed flowers to Buddha Marmezev (*sangs rgyas mar me dzad*) and prayed for victory over the demi-gods. Buddha Marmezev placed his hand over the boy's head and blessed him, giving him the name Dorje Dudul and instructing him to protect the Dharma.

Thereafter at a time not long since the Victorious One had achieved Buddhahood, he took birth as the son of a harmful spirit called Migpoche (*gnod sbyon mig po che*) and female Naga Zedenma (*klu mo mdzes ldan ma*) in a city called Gaway Tsel (*dga' ba'i tshal*). He married a demoness called Duemo Kunla Tugjema (*bdud mo kun la gtug byed ma*). He lived at a mountain called Nyashingzin (*gnya' shing 'dzin*) and went in all directions to commit all kinds of sins. When this went on, the Buddha rose as Sangwey Dagpo Khangbu Tsegpa (*gsang ba'i bdag po khang bu brtsegs pa*). By the power of the flame raging from his body in this form, the harmful spirit was burnt and fell to the Buddha's feet, expressing his submission to him and offered him his life-heart. The Buddha empowered and oath-bound him, giving him the name Dorje Jigje Duepung Jompa (*rdo rje 'jigs byed bdud dpung 'joms pa*) and appointing him the protector of the Tantra Dharma.

Not long after the Buddha had passed away, Zhanglon Dorje Dradul and all his circle of subjects came and prayed to Kun-gawo (*kun dga' bo*). As a result Kun-gawo gave the entire instruction on the practice of Zhanglon Dorje. Later Nyen Lotsawa (*gnyan lo tsa' ba*) translated the entire practice tradition and gave teachings on it.

When Lobpon Rinpoche lived in Tibet, he gave instructions on the Zhanglon practice tradition. He hid the meditation practices on the protector as treasures in Samye Lhorey Lhakhang (*sam yas*

*lho ra'i lha khang*), Khamsum Lobur Lhakang (*kham s gsum blo 'bur lha khang*) and Samye Choten Nagpo (*sam yas bchod rten nag po*). There is also a story of Lobpon oath-binding Zhanglon and appointing him a Dharma protector.

Later on Tertön Drawa Ngoenshey (*gter gton gra' ba mngon shes*) uncovered the treasure texts on the Zhanglon practice tradition from Samye and through Choegyal Terdag Lingpa Gyurmey Dorje (1646-1714) taught and propagated the meditation practices and the instructions. To this day, these have remained widespread and the protector is being propitiated throughout Tibet.



*This book, **The Guardian Deities of Tibet**, is the first of its kind and is designed specifically for general, lay readership. Its purpose is to introduce to the readers the world of Tibet's rich tradition of Guardian Deities, or Dharma Protectors. This book presents the histories of the principal, universally known Dharma Protectors of Tibet.*

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